THE MAXIM OF SUICIDE: ONE ANGLE ON BIOMEDICAL ETHICS

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ABSTRACT

Addressing the question in the form of Kant’s maxim, this paper moves on to a more controversial topic in biomedical ethics, physician-assisted suicide. However, my conclusion is tentative, and what is worse, negative: I partially approve suicide. It does not imply a moral hazard. The situation is opposite: in the present times, terminal patients seriously wish it. I, as an author, put an emphasis on this very respect. Now suicide is, for certain circles, nothing but justice. The arguments of thinkers who approve suicide are also cited from this angle.

Keywords: Death, Kantian ethics, Physician-assisted suicide

INTRODUCTION

The hope for the future—this is the driving force for our lives. Issues in biomedical ethics are no exception.

(1) PATIENT: Please don’t tell me that… Oh God, why did He do this to me?
DR. QUILL: First thing we have to do is learn as much as we can about it, because right now you are okay.
PATIENT: I don’t even have a future. Everything I know is that you gonna die anytime. What is there to do?
What if I’m a walking time bomb? People will be scared to even touch me or say anything to me.
DR. QUILL: No, that’s not so.
PATIENT: Yes, they will, ’cause I feel that way…
DR. QUILL: There is a future for you…
PATIENT: Okay, alright. I’m so scared. I don’t want to die. I don’t want to die, Dr. Quill, not yet.
I know I got to die, but I don’t want to die.
DR. QUILL: We’ve got to think about a couple of things. (Beauchamp & Childress, 2009, p.21).

This is a dialogue between a physician and a female HIV-infected patient. How about you? What if you get into a situation like this?
Issues of this kind are presumably called *life and death decisions of terminal patients* (Singer, 2011, pp.159). In desperate situations, which do you prefer, to live or to die?

**THE MAXIM OF SUICIDE**

Kant once raised a similar question in his argument, asking whether or not we should accept this maxim.

(2) *From self-love I make as my principle to shorten my life when its continued duration threatens more evil than it promises satisfaction.* (Kant, 1785, IV422)¹

Let us call this the *maxim of suicide*. Kant rejected this maxim on account of his specialty, the moral law.

In what follows, we discuss the same question from an angle of biomedical ethics. How does this maxim make the terminal patients feel?

**A SHORT SUMMARY OF KANT’S ARGUMENTS**

When Kant rejected the maxim of suicide, he presented two reasons². The one was the argument appealing to what Herbert James Paton called “the formula of universal law” or “the formula of nature” (Kant, 1785, IV421-422; Paton, 1947, pp. 133., pp.165). The other was that appealing to “the formula of the end in itself” (Kant, 1785, IV429-430; Paton, 1947, pp.165).

We may summarize the first argument as follows. Focus on the word “self-love” in the maxim. It is taken “a feeling³ of self-love,” the definition⁴ of whose function is *the furtherance of life*. Hence, the constant feeling of self-love drives us to prolong our lives at any time. If so, the maxim of suicide is thought contradictory, because the self-love drives us to suicide, the destruction of our lives, but this is clearly in opposition to the definition of self-love just

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¹ German originals are arbitrarily translated into English by Kaneko each time. References to Kant’s works are given in accordance with the volumes and pages of Academy Edition.

² According to Hector Wittwer, Kant actually put forward seven reasons (Wittwer, 2001, p.182). But in my sight, they are reducible to the following four:

(i) Suicide is the most harmful act to our society, since the person who can commit suicide no longer fears anything, especially any punishments; so he can commit any crimes till he dies. For this reason, we must forbid suicide at all costs.
(ii) We can derive the denial of the maxim of suicide from “the Formula of Universal Law” or “the Formula of the Law of Nature.”
(iii) We can derive the denial of the maxim of suicide from “the Formula of the End in Itself.”
(iv) Everybody can be regarded as a property of God. So they must not take their own lives without His permission.

(i) corresponds to the argument numbered (1) in Wittwer’s text; (ii) to (3) and (4); (iii) to (2), (5) and (6); (iv) to (7), respectively. As for (iv), Wittwer simply rejects it because it contradicts (iii): a person cannot be a property of another’s in any case (Wittwer, 2001, p.183).

³ “Empfindung” in Kant’s text (Kant, 1785, IV422).

⁴ “Bestimmung” in Kant’s text (Kant, 1785, IV422).
mentioned. On this ground, the maxim of suicide is not universalized, in other words, rejected by the moral law\textsuperscript{5}.

The second argument is summarized as follows. Taking one’s own life merely to escape from presently occurring evil is nothing but utilizing internal *personhood* as a means. This contradicts the moral law\textsuperscript{6}. So, again, the maxim of suicide is rejected.

**CRITICISMS**

This is a short summary of Kant’s arguments. But Paton criticized them “the weakest of Kant’s arguments” (Paton, 1947, pp.154-155). He asked, “Why should it not be a merciful dispensation of Providence that [a feeling of self-love] might lead to death when life offered nothing but continuous pain?”

Paton is right. Other authors also, actually, criticized Kant’s arguments. As such, we may take up Iain Brassington’s criticism (Brassington, 2006).

As for the first argument, Brassington criticized it as follows. There is no need for the reference to the moral law because what matters in the argument is substantially the distinction between the *self-love based on genuine interests that promotes continued life* and a *self-love based on presently occurrent desires to escape evil* (Brassington, 2006, p.572). Taking the former as the concept of self-love, it is true, the maxim is thought contradictory. But if we take the other, no contradictions will occur; furthermore, we may universalize the maxim of suicide (Brassington, 2006, pp. 571-572).

As for the second argument, Brassington criticized it as follows. It is beside the point to appeal to personhood when we talk about suicide, because suicide is a completely *private* action, whereas personhood concerns a universal aspect of human beings alone (Brassington, 2006, pp.572-573). A suicidal person does not think about such a sublime aspect of himself.

Next, let us take up Hector Wittwer’s criticism (Wittwer, 2001). According to him, Kant’s first argument is criticized as follows. In it, Kant lost his own distinction between practical laws and natural (descriptive) laws (Wittwer, 2001, p.193)\textsuperscript{7}. Wittwer insists that asking if the maxim can be a natural law is meaningless, since the former is practical, while the latter is descriptive (Wittwer, 2001, p.195).

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\textsuperscript{5} “The moral law” here means either of the following two:

*The Formula of Universal Law*: Act only on that maxim through which you can at the same time will that it should become a universal law. (Kant, 1785, IV421; Paton, 1947, p.129)

*The Formula of the Law of Nature*: Act as if the maxim of your action were to become through your will a universal law of nature. (Kant, 1785, IV421; Paton, 1947, p.129)

\textsuperscript{6} “The moral law” here mentioned is the following:

*The Formula of the End in Itself*: So act as to use humanity, both in your own person and in the person of every other, always at the same time as an end, never simply as a means. (Kant, 1785, IV429; Paton, 1947, p.129)

\textsuperscript{7} Here, Wittwer’s main focus was on Kant’s argument appealing to the Formula of the Natural Law.
As for the second argument, Wittwer criticizes it as follows. It is principally impossible to use personhood as a means (Wittwer, 2001, p.187) because even a man use himself as a mean, in other words, as a thing without free will, he himself must behave and think as a person with free will. Therefore, the problem is not that using oneself as a means, which contradicts the Formula of the End in Itself, but that it is principally impossible to do so. We should not use ourselves as means, but we cannot (Wittwer, 2001, p.189).

From these arguments, we realize, Kant’s arguments are not decisive at all.

HUME’S ARGUMENT

Actually, there were a few thinkers nearly contemporary with Kant who approved suicide. Hume and Schopenhauer are their representatives. They both asked whether suicide is a crime, and answered no (Hume, 1775, p. 580, Schopenhauer, 1851, p. 157). In particular, I pick up on Hume’s arguments which have similar angles to modern writers.

In a bellicose article “Of Suicide”, Hume argued this way. “Our world is ruled by two distinct principles: general and immutable laws in the material world and mental powers ranging from lower sensual functions to higher rational faculties in the animal world. These principles are both under the governance of God (Hume, 1775, p.581).

At first glance, Hume says, “suicide seems encroachment on the immutable law. Our physiological functions, for example, are interrupted by the act of suicide. But, in contrast, our mentality, a part of the animal world, is not affected by the act. So we are entrusted with the ability of suicide as far as taken as a member of the animal world.”

According to Hume, God never set aside the ability of suicide as something special; humans can exert it anytime they want. Suicide does not differ from ordinary course of events.

(3) The life of man is of no greater importance to the universe than that of an oyster. (Hume, 1775, p.582)

To this extent, our ability of suicide is realized as a benefit from God.

(4) Do you imagine that I repine at providence or curse my creation, because I go out of life, and put a period to a being, which, were it to continue, would render me miserable? Far be such sentiments from me. I am only convinced of a matter of fact, which you yourself acknowledge possible, that human life may be unhappy, and that my existence, if farther prolonged, would become ineligible. But I thank providence, both for good, which I have already enjoyed, and for the power, with which I am endowed, of escaping the ill that threatens me. (Hume, 1775, p.583)

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8 To this question, Kant answered yes (Kant, 1797, VI422).
9 Hume was also a motivist: the same standpoint as Kant (Kaneko, 2009, Hepfer, 1997). It is of interest to see that two motivists had opposite views on suicide.
10 Note that Hume did not distinguish humans from animals even on the highest faculties such as reason (Hume, 1739-40, pp.176f.).
There is, unfortunately, a case where, “my existence, if farther prolonged, would become ineligible.” However, we should rather “thank providence” for giving us the power of committing suicide.

PROPONENTS OF SUICIDE

In this way, Hume says, there is nothing special in committing suicide. This conclusion has some affinity with current discussions on voluntary euthanasia or physician-assisted suicide. Peter Singer, for example, argues like Hume.

(5) Once it is clear that a patient in a persistent vegetative state has no awareness, and never again can have any awareness, her life has no intrinsic value. These patients are alive biologically but not biographically. If this verdict seems harsh, ask yourself whether there is anything to choose between the following options: (a) instant death; or (b) instant coma, followed by death without recovery in ten years. I can see no advantage in survival in a comatose state if death without recovery is certain (Singer, 2011, p.168).

Here, Singer picks up on a vegetative state, an everlasting comatose state, and daringly says living in such a state is meaningless.

Thomas Nagel gets in step with Singer. According to him, the meaning of our lives is the goods they contain (Nagel, 1970, p.74). “Goods” here means “being alive,” “doing a certain thing,” “having certain experiences,” and so on; in a word, leading a full life. But in the case of a vegetative state, we do not hope for such lives. So Nagel says as follows.

(6) [T]he value of life and its contents does not attach to mere organic survival: almost everyone would be indifferent between immediate death and immediate coma followed by death twenty years later without reawakening. (Nagel, 1970, p.74)

UNPREDICTABILITY OF THE FUTURE

This is how modern writers, Singer and Nagel, approved suicide. But here it should not be overlooked that their approval is only provisional: suicide is admitted within the agents’ recognition of their unbearable situations—otherwise, it is not carried out.

To tell the truth, this is the logic of the maxim of suicide as well, which is understandable in the following reformulation.

11 Let me clarify these concepts in advance here. In biomedical ethics, euthanasia is customarily divided into three sorts: voluntary euthanasia, involuntary euthanasia, and non-voluntary euthanasia (cf. Singer, 2011, pp.157-159). Voluntary euthanasia is euthanasia carried out by a physician at the voluntary request of the patient, which we may identify with physician-assisted suicide, although Singer did not articulate it (Singer, 2011, p.155, p.157). On the contrary, involuntary euthanasia is euthanasia carried out without the patient’s agreement for the reason that either he has never been asked, or articulately chose to live (Singer, 2011, p.158). Non-voluntary euthanasia is euthanasia carried out without the patient’s agreement for the reason he has no capacity to choose to live or die (Singer, 2011, p.159). It is explicit that our present focus is only on voluntary euthanasia or physician-assisted suicide.

12 I have fully dealt with this reformulation in other papers (Kaneko, 2008, Kaneko, 2009). So let me omit the detailed argumentation here.
(7) If I am in so a grim situation that there is no hope for the future, I will commit suicide.

Through this reformulation, it is clarified, the agent commits suicide to escape from despair. Certainly, such a mentality is reasonable, but on what ground does he think his situation that way? In other words, what is the criterion for him to think his current situation desperate?

You may take, here, a utilitarian viewpoint as a kind of relief measure. Imagine, for example, you would soon be in a vegetative state. In spite of this desperate situation, you might say, “Even if my life become meaningless for myself, my relatives would find some meaning in my ‘iconic’ existence.”

We can formulate this mentality as follows.

(8) My choice of living $\rightarrow$ Pleasure of others

Here “$\rightarrow$” stands for causal relationship; as long as it holds, you might find, in your future comatose state, some meaning—utility.

But the problem here is whether the connection expected is truly reliable. My answer is definitely no. But in the present context the following story would be more persuasive.

(9) In 1988 Samuel Linares, an infant, swallowed a small object that stuck in his windpipe, causing a loss of oxygen to the brain. [G]iven the availability of modern medical technology, he was admitted to a Chicago hospital in a coma and placed on a respirator. Eight months later, the hospital was planning to move Samuel to a long-term care unit. Shortly before the move, Samuel’s parents visited him in the hospital. His mother left the room, while his father produced a pistol and told the nurse to keep away. He then disconnected Samuel from the respirator and cradled the baby in his arms until he died. When he was sure Samuel was dead, he gave up his pistol and surrendered to police. (Singer, 2011, p.158-159)

Singer cited this story as an instance of non-voluntary euthanasia (cf. note11). But it makes no difference. The point is that there is a case where even relatives think the iconic existence of the patient bothersome.

PHYSICIAN-ASSISTED SUICIDE IS JUSTICE

Recently BBC and CNN broadcasted the news about Tony Nicklinson, a 58-year-old married father of two children, from Wiltshire, who had lead a full life before he got in the locked-in
syndrome following a stroke in 2005. He hopes death, assisted-suicide, which is expressed with his eyes’ movement, but not allowed under British law. Every day, he must make others do everything for him. Such a life is, he says, a “living nightmare.”

More or less, the reality is, probably, like this. However, confidently one thinks, “My relatives would be consoled if I prolonged my life even after the loss of awareness”, the actual situation might make him feel in a quite different way.

If so, the only option left to us is simply to take the maxim of suicide, giving up a faint hope described in (8).

Singer’s report of the Netherlands’ case reflects this mentality directly.

(10) *In the Netherlands, a nationwide government-commissioned study found that many patients want an assurance that their doctor will assist them to die should suffering become unbearable*. Often, having received this assurance, no request for euthanasia eventuated. The availability of euthanasia brought comfort without euthanasia having to be provided. (Singer, 2011, p.170)

Now we realize how serious they are, when people talk about the approval of physician-assisted suicide. It is their long cherished wish, and justice at least for them.

**DETERRENCE**

Is this the conclusion we should reach? Beacham&Childress warn us against the rush. According to them, we must address the problem more carefully; our question was, so far, simply whether the patient is allowed to choose suicide; but the true question is, they insist, whether the physician is allowed to assist suicide (Beacham & Childress, 2009, p.181).

To this question, their answer was: the physician is allowed to assist suicide only if the patient requests it, and it constitutes his interest.

(11) *[If a person freely authorizes death and makes an autonomous judgment that cession of pain and suffering through death constitutes a personal benefit rather than a setback to his or her interests, then active aid-in-dying at the person’s request involves neither harming nor wronging. [...] Assisting an autonomous person at his or her request to bring about death is [...] a way of showing respect for the person’s autonomous choices.* (Beacham & Childress, 2009, p.181)

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18 “Locked-in syndrome is a condition in which a patient is aware and awake but cannot move or communicate verbally due to complete paralysis of nearly all voluntary muscles in the body except for the eyes.” (Wikipedia “Locked-in syndrome”: http://en.wikipedia.org/wiki/Locked-in_syndrome)

19 Of course, I do not mean Mr. Nicklinson thought this way.

20 Beacham&Childress warn, on the other hand, that any answer to this question could be a “slippery slope” (Beacham&Childress, 2009, p.177). What they fear is physicians' abuse of the qualification to assist suicide, especially. As an example, they take Jack Kevorkian’s machine (Beacham&Childress, 2009, pp.181f.). They insist: before we admit physician-assisted suicide, plenty of evidence must be provided.

Now, at the time of 2011, physician-assisted suicide is legal in five countries: Switzerland, the Netherlands, Belgium, Luxemburg, and a few states in the United States, i.e. Oregon, Washington, and Montana (cf. Singer, 2011, p.155). Concerning this, picking up Oregon’s case, Beachamp&Childress called it “experiment” (Beachamp&Childress, 2009, p.176f.). Against that, Singer said as follows. “Oregon legalized physician-assisted suicide in 1997, so there is now considerable experience of that practice in one part of the United States. There has been no evidence of any abuse of the law.” (Singer, 2011, p.172)
Physician-assisted suicide is a way of showing respect for the patient’s own decision. The patient decided his end by himself; to this extent, the doctor has no reason to interrupt it. Physician-assisted suicide is justified within respect for autonomy, Beachamp & Childress’ (2009) principle of biomedical ethics (Beachamp & Childress, 2009, p. 8)\(^{21}\).

**TENTATIVE CONCLUSION**

The female HIV-patient said she had no future (§1). Samuel Linares’ parents thought their child’s life meaningless (§7). Tony Nicklinson called his life a “living nightmare” (§8).

When one faces a situation like these, a temptation to die will loom large in his mind. For there, seems to be no hope for the future.

But who decides it? Nobody but himself. Even physicians do not know what exactly happens in the future (as we saw in §7). Just for this reason, physicians must respect patients’ decision.

No one knows which is correct, to live or to die. As long as he lives, the day might come when he knows the answer. But if he dies, the answer will not be given.

(12) *We can also regard suicide as an experiment, in which we ask nature a question, forcing it to answer: “What change would our existence and cognition experience after death?” But this question is irrational. For soon after asked, it goes out of the hand; the questioner would be no more, the answer being given. (Schopenhauer, 1851, §160).*

This fact may seduce indifferent questioners into death.

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\(^{21}\) This principle is not attributed to Kant alone; there are various backdrops (Beachamp&Childress, 2009, p.99f.). However, they have a couple of things in common.

The word “autonomy” is characterized by two conditions: liberty, i.e. the independence from controlling influence, and agency, i.e. the capacity for intentional action (Beachamp&Childress, 2009, p.100).

Again, the whole word “respect for autonomy” can be defined, both negatively and positively (Beachamp&Childress, 2009, p.104). As negative obligation, it is defined from J.S. Mill’s viewpoint; i.e. “Autonomous actions should not be subjected to controlling constraints by others.” For example, nurses and physicians may be sometimes tempted to perpetuate patients’ dependency on them. But this attitude will surely spoil their autonomy. So it must be abstained. As positive obligation, respect for autonomy is defined from Kant’s viewpoint; i.e. “Foster patients’ autonomous decision making.” As a typical example, we may take the disclosure of information.
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PRE-SERVICE TEACHERS’ LEVEL OF COMPETENCE AND THEIR ATTITUDES TOWARDS THE TEACHING PROFESSION

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ABSTRACT

Despite vast research about teachers’ competencies, little if any, is known about the relationship between this factor and attitudes towards the profession of teaching among the pre-service and novice teachers. In this study, the relationship between pre-service teachers’ level of competence and their attitudes towards the teaching profession was investigated. For this purpose, a competency measurement observation card and a questionnaire on attitudes were administered to a sample of 41 male and female pre-service teachers from 4 universities in the Gaza strip, Palestine before and after a three-month competency training program. Results showed that the teachers’ competency level correlated strongly with their attitudes before and after training. The paired Samples T-test indicated that the training improved their competencies as well as their attitudes. The findings have implications on teacher education programs to promote both competency and positive attitudes of pre-service teachers.

Keywords: Attitudes, competency level, pre-service teacher, teaching profession

INTRODUCTION

Success in the teaching profession is derived from three main aspects; knowledge, competencies and attitudes. Most educationists, however, pay excessive attention to the knowledge component while neglecting the development of the other two (Scocco, 2006). As a result, as soon as student teachers enter the real classroom setting, a gap between theoretical knowledge and practical knowledge becomes clear (Hascher, Cocard, & Moser, 2004). Student teachers feel there is a lack of ‘connection’ between the theoretical knowledge they learn in teacher education programs and the school-based teaching experiences (Hobson & Britain, 2006). Most student teachers may also experience a conflict between expectations of the role they are prepared to play and the reality of the actual work setting. This could adversely affect their attitudes towards the teaching profession. There is a need to provide practical guidance and directed training for pre-service teachers in the practicum period to help them develop their teaching skills and professional competencies.

It is the aim of any teacher education program to produce pre-service teachers who can start their career with sufficient competencies and positive attitudes towards the teaching profession. In
reality this may not happen. Most novice teachers encounter shock when they have to combat the challenges of everyday teaching and managing in school. Although pre-service teachers take theoretical courses about teaching and learning in their teacher education programs, many may be overwhelmed by the realities and complexities of the teaching task (Ylmaz & Iava, 2008). They may begin to view the teaching profession less favorably and develop negative attitudes towards it.

Just how strong is the link between the level of competency and attitude? If the issue of competencies is addressed, will attitude towards the teaching profession improve? Thus, this study examines whether the improvement of teacher’s competence also brings along the development of positive attitudes towards the teaching profession.

LITERATURE REVIEW

Dubois (1998) defines competency as knowledge, skills, mindsets, and thought patterns, that when used whether singularly or in various combinations, results in successful performance. Gultekin (2006) defines competency as the essential features of a profession to be successfully performed. Parry (1996) also defines competency as a cluster of related knowledge, skills, and attitudes that affects a major part of one’s job and correlates with performance on the job. Competency can be measured against well accepted standards, and can be improved via training and development.

Competencies, or more specifically professional competencies, have been considered as the central element of teacher training, in keeping with the new emphasis on professionalization (Gauthier, Raymond, & Martinet, 2001). Pre-service teachers should possess a number of particular competencies that enable them to teach effectively. To be equipped with these competencies, teachers should be exposed to special training before starting the profession (Kilic, 2010; Sisman & Acat, 2003).

The definitions of competency above contain the affective dimension. That is to say, being competent in one’s job requires the right kind of thinking or feeling towards it. The teacher is considered competent when he has enough knowledge, skills and attitudes required to perform in the profession. This can be measured through performance indicators; measurable behaviors that may prove whether a competency is fulfilled or not.

However competency can be seen as separate from attitude. While a person may have the competency to perform a task, that does not necessarily mean he or she will have the desire (attitude) to do so correctly. In other words, competencies give us the ability to perform, while attitudes give us the desire to perform (Clark, 1999).

Many attempts have been made in the literature to define attitude. McMillan (2000) defines attitude as the mental predispositions or tendencies to respond positively or negatively toward a certain thing, such as persons, events, or attitude objects, while Duatepe & Akku -Cikla (2004)
believe that it is a complex mental state involving beliefs and feelings. Ustuner, Demirtas, & Comert (2006) also define the attitude as a tendency attributed to the individual and which forms his thoughts, feelings, and behaviors about a psychological object.

According to Richardson (2003), attention to attitudes has become a growing concern in teacher education. Several studies exist concerning the attitudes of teachers (Azeem et al., 2009; Cakir, 2005; Duatepe & Akku -Cikla, 2004; Oral, 2004; Senel, Demir, Sertelin, Kilicasla, & Kksal, 2004; Unal, Akman, & Gelbal, 2010; Ustuner, Demirtas, & Comert, 2009; Yaakub, 1990), however, the review of the literature reveals that very little research has been conducted with regard to the relationship between pre-service teachers’ attitudes toward teaching and their competency level.

In the literature, many factors related to teachers’ attitudes towards the teaching profession could be found. According to Bradley (1995), inadequate funding of schools, lack of parent and community support, insufficient salaries are given as examples of those factors. Marchant (1992) added the teacher’s competence to the factors influencing teachers’ attitudes towards their profession. Pre-service teachers face several difficulties when they start teaching. When this happens, they start to feel alone and isolated, and they feel that they have to do everything by themselves without any kind of support. Such cases could cause a burnout and negative attitude towards the teaching profession.

RESEARCH QUESTION

The current study examines whether level of teacher’s competence is associated with attitude towards the teaching profession. In particular, this paper aimed to answer the following question:

1. Is there a statistically significant correlation between the teachers’ level of competence and their attitudes towards the teaching profession?

METHODS

Research Design

The study utilized quantitative-correlational design through the survey research after conducting a teacher training course. The unit of analysis is English language pre-service teachers in the four universities in the Gaza Strip, namely, Al Aqsa University, Islamic University of Gaza, Al Azhar University, and Al Quds Open University.

Respondents

A sample of 12 male and 29 female pre-service teachers was selected by simple random sampling method from the population.
Instruments

The attitude questionnaire was adapted and translated from Ustuner, et al. (2006) attitude scale. It consists of 34 items about pre-service teachers’ attitudes towards the profession of teaching. 24 of the items represent positive attitudes, while 10 represent negative attitudes. The observation card for teachers’ competencies is adapted from a questionnaire originally developed by Barzaq (2007). It was shown in its initial form after modification to a group of 4 local university professors who are specialists in education and methods of teaching. In light of their views, certain items were excluded while some were added. Some others were amended to have 94 items distributed into 8 main domains.

The researcher conducted a pilot study for both instruments to examine their reliability. The attitude questionnaire and the observation card were administered to 30 pre-service teachers and 15 pre-service teachers respectively. Both pilot samples were similar to those of the real sample but were not included in the main study.

The researcher used the pilot study to calculate the reliability of the attitude questionnaire and the competency observation card which was measured by Alpha Cronbach and split-half methods. In the attitude questionnaire, the Alpha Cronbach coefficient was 0.979 and Split half coefficient was 0.915. In the competency observation card, the Alpha Cronbach coefficient was 0.977 and the Split-half coefficient was 0.777.

Data Collection

The level of competence of 41 English pre-service teachers was observed in 82 teaching sessions using the observation card before and after a three-month pre-service teacher training program. The attitude questionnaire was administered to the same student-teachers before and after the training in parallel with the observation card.

DATA ANALYSIS

The level of competence of 41 English pre-service teachers was observed in 82 teaching sessions using the observation card before and after a three-month pre-service teacher training program. The data collected by the observation card and the questionnaire were analyzed using SPSS. Descriptive statistics of means and standard deviations were used to describe the collected data. Pearson Correlation was used to test the null hypothesis that there is no statistically significant correlation between the teachers’ level of competence and their attitudes towards the teaching profession before and after the training. Paired-Samples T-test was used to prove that attitudes improved along with the competency improvement.
RESULTS AND DISCUSSIONS

Correlation of Teachers’ Competence Level & Their Attitude towards Teaching Profession

Table 1: Correlation between teacher’s competencies and attitudes (pretest)

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<th>Sig. (2-tailed)</th>
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<td>Competencies</td>
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<td>Attitude</td>
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Noted: **Correlation significant at the 0.01(2-tailed)

The correlation between pre-service teachers’ competency level and their attitudes towards the teaching profession in the pretest was calculated using Pearson Correlation Coefficient. As shown in Table 1, there is a statistically significant correlation at ($\infty \leq 0.01$) between pre-service teacher’s competency level and their attitudes towards the teaching profession.

Table 2: Correlation between teacher’s competencies and attitudes (post-test)

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<th>r</th>
<th>Sig. (2-tailed)</th>
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<td>Attitude</td>
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</table>

Noted: **Correlation significant at the 0.01(2-tailed)

The level of competence of 41 English pre-service teachers was observed in 82 teaching sessions using the observation card before and after a three-month pre-service teacher training program. The attitude questionnaire was administered to the same student-teachers before and after the training in parallel with the observation card.

After the administration of the posttest for the same variables, the correlation was calculated again using the same statistical test, and results indicated that there is a statistically significant correlation at ($\infty \leq 0.01$) between pre-service teacher’s competency level and their attitudes towards the teaching profession as shown in Table 2.

In the two tests implemented on competencies and attitudes in two different times, statistical treatment showed correlation between competencies and attitudes. However this correlation can take place in three occasions. First, both competencies and attitudes might be improved positively because of the training to which the pre-service teachers were exposed. Second, both competencies and attitudes deteriorated negatively because the training was of negative effects. And third, no statistically significant changes happened to either competencies or attitudes. Two cases of the three can prove that the change in the competency level can result in change in the attitudes. These cases are the first and the second, because there were supposedly no statistically significant changes in the third.

In order to examine the effect of the training to which the participants were exposed in the period between the two tests on their competency level and to prove that the positive attitudes towards
the teaching profession were improved as a result of competency improvement, paired samples t-test was used as shown in Table 3.

**Table 3: Significant Differences in Teachers’ Competencies and Attitude due to Training**

<table>
<thead>
<tr>
<th>Competency Pre-test and Post-test</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competency Pre-test and Post-test</td>
<td>-1.34</td>
<td>.52</td>
<td>-16.24</td>
<td>40</td>
<td><strong>.000</strong></td>
</tr>
<tr>
<td>Attitude Pretest and Post-test</td>
<td>-1.43</td>
<td>.44</td>
<td>-20.47</td>
<td>40</td>
<td><strong>.000</strong></td>
</tr>
</tbody>
</table>

Noted: **Correlation significant at the 0.01(2-tailed)**

Based on Table 3 statistical results showed significance in both competency and attitude pairs. Accordingly, the training proved effective and the competency level of the participants and their attitudes towards the teaching profession improved correlatively as a result of the training program. Hence, the improvement of the competency level positively affected the teachers’ attitudes towards the teaching profession. However, this does not necessarily imply a cause and effect relationship between competencies and attitudes; neither does it imply that competency improvement is the only factor that may affect the attitudes since there are other factors that may affect the attitudes. In some cases, the causation is true, but other factors may be responsible (Huck, 2008). Correlation is a necessary but not a sufficient condition to make causal inferences with reasonable confidence. But having gathered the data by experimental means, controlling extraneous variables which might confound the results, it can be inferred that there is a causal relationship (Hatfield, Faunce, & Job, 2006). Extraneous variables that can affect the attitudes are like insufficient salaries, inadequate funding of schools, lack of parental support, work burden and burnout (Bradley, 1995 and Marchant, 1992). All these variables have nothing to do with the pre-service teachers. When the data have been gathered by experimental means and confounds (extraneous variables) have been eliminated, correlation does imply causation. This may mean that the pre-service teachers’ attitudes towards the teaching profession were positively affected by the improvement of their competency level.

**CONCLUSION**

Based on the literature, many factors can negatively affect the teachers’ attitudes towards the teaching profession. These factors are like insufficient salaries, inadequate funding of schools, lack of parental support, work burden and burnout (Bradley, 1995 and Marchant, 1992). All of these factors can affect the attitudes of in-service teachers. In accordance with the results of this study, pre-service teachers’ incompetence and professional unpreparedness proved to be a factor, among many others, that can negatively affect the pre-service teacher’s attitudes towards the teaching profession. The training to which the pre-service teachers were exposed aimed at improving their competencies in teaching. The training material addressed the skills not the attitudes. The rise in the pre-service teachers’ competency level contributed to a rise in their attitudes towards teaching. Accordingly, the more competent the pre-service teacher is, the more positive attitudes he/she establishes towards the teaching profession. Moreover, still the attitudes of teachers, whether male or female, can be affected by other factors such as experience.
RECOMMENDATIONS FOR FUTURE RESEARCH

The results of this study provide several directions for future research. This study has specifically examined the effect of pre-service teachers’ competency level on attitudes to teaching. Experience of in-service teachers and how long have they been in teaching can be a factor that affects the teachers’ attitudes towards the teaching profession.

Besides, it examined pre-service teachers’ competencies from the perspective of the researcher as he used an observation card for this purpose. The study did not measure the pre-service teachers’ competencies as perceived by mentors, principals, and supervisors. A suggestion would be to replicate the study but also include the measurement of pre-service teachers’ competencies as perceived by mentors, principals, and supervisors. Thus, the study could compare the perceptions of the researcher and the mentors, principals, and supervisors. The results of the study will indicate whether there is discrepancy between them.

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UNDERSTANDING LEADERSHIP STANDARDS AND ETHICAL PRACTICES IN CRIMINAL JUSTICE

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ABSTRACT

Through a review of contemporary criminal justice literature the present study provides a concise analysis of standards expected of good leaders and the ethical practices associated with quality leadership. It notes that like criminal behavior, theories such as biological, learning, and developmental theories have been propounded to understand moral and ethical behavior. One of the findings of the study is that ethical practices on the part of leaders are crucial in any criminal justice organization to ensure the healthy growth of such organization. Furthermore, it is the position of the study that unethical practices can erode the confidence given by the society to the officials of the criminal justice. The study concludes by noting that leadership in every organization, especially criminal justice, should adopt leadership practices that motivate and encourage employees to strive for ethical performance in their duties and functions.

Keywords: Criminal justice, ethical practices, leadership standards, morality

INTRODUCTION

The definition and assessment of leadership has been of interest to social scientists for many decades. The former New York State Governor, Rudolph Giuliani (2002) utilized leadership slogans, especially by using the phrase, “I’m responsible”, while US military posited that a good leader must be proficient in conceptual skills or knowing how to think. Similar issues have been addressed by Salas, Cannon-Bowers and Weaver (2002) in their work on training Command Teams. These conceptual skills include adaptability, flexibility, and versatility, among others.

Leadership is a valued commodity in all types of organizations, both public and private (Vito & Higgins, 2010). As a result, many criminal justice agencies, including various police departments in the United States have both sought and treasured effective leaders. Police leaders are expected to be competent managers who inspire their followers to do effective work in the pursuit of organizational goals. It is also important to note that a discussion of leadership has become necessary, especially among the criminal justice agencies, because the quality of leadership directly affects the quality of performance of the subordinates (Haberfeld, 2006).
It has been stated that law enforcement leaders have significant influence both within their communities and their organizations (Miller, Watkins & Webb, 2009). Thus, an examination of leadership among criminal justice agencies is necessary. It can be argued that leadership positions require the balancing of basic and conflicting values in competitive and volatile circumstances. The ability of a police leader for example, to survive, and hopefully excel in this environment requires a constant ability to adapt in order to cope with changing pressures, mandates, and focus (Miller, Watkin & Webb). The importance of ethical and quality leadership among criminal justice agencies has been further established by Useem and Piehl (2006) with the argument that in contrast to the predictions of many, the prison build up in the United States did not lead to chaos behind the prison walls due to the fact that political and correctional leadership made prison institutions more effective.

METHODS

The current paper used an exploratory research design with the intention of providing a good understanding of leadership and ethical practices associated with quality leadership as it pertains to the field of criminal justice. Information was gathered through both traditional and computer-based criminal justice literature; and the analysis of historical and current issues, trends, and insight to the mechanisms of instituting ethical standard in criminal justice agencies across the United States.

RESULTS AND DISCUSSIONS

Standards of Good Leadership

Discussion of standards of good leadership is important because good leadership provides the framework to understand whether a leader is performing or not while at the same time it provides an avenue to assess the ethical practices that are expected from those in leadership positions. Krimmel and Lindenmuth (2001) posited that leadership theories can be divided into six frameworks that include: great man theories, which posited that leaders have a natural ability to lead, the environmental theories, which believed that the process of leadership is a function of time, place, and circumstance, and the exchange theories, which defined process of leadership as an exchange of mutual rewards. According Krimmel and Lindenmuth, other leadership theories constitute the humanistic theories, which took into consideration the individual and organization interest, the interaction-expectation theories, which argued that a leader’s ability is usually meant to facilitate response from subordinates, and personal-situational theories, which placed special emphasis on the individual and the organization.

Scholars have further argued that some of the standards expected from good leaders include the ability to motivate their followers, to transcend self-interest for the sake of organizational goals and values, to raise their need level up from security and safety to self-esteem or autonomy, and to share with the organization a common vision of the importance of the leader’s goals or values.
for the future of the organization (Villiers, 2003; Vito & Higgins (2010), it is expected that leaders should be able to motivate followers to achieve more than they thought possible, strengthen their commitment to the organization, and induce feelings of trust, admiration, loyalty, and mutual respect.

It is important to note that police executives have been encouraged to routinely recognize that leadership can be exercised at any level in the department. This has influenced Haberfeld (2006) to defined police leadership as the ability to make a split-second decision and take control of a potentially high-voltage situation that evolves on the street. Haberfeld also pointed out that line officers are the true leaders on the streets because they use their leadership skills in daily encounters with the community and police executives. As a result, policy makers need to realize the importance of their leadership role in the community. Similarly, Baker (2006) noted that police managers exercise effective leadership in different ways, depending upon their rank in the department. Baker contend that those in senior leadership positions should spend their time developing and sharing the vision for the organization, charting the journey by establishing strategic objectives, and practicing collaboration and delegation of tasks.

Pollock (2010) identified six standards expected from a good leader based on the standards promulgated by The American Society for Public Administrators in 1979. The first is the need for standards that include responsibility and accountability, which will help the administrators recognize their own strengths and weaknesses as well as that of their subordinates. From the same perspective, Souryal (2007) states that institutional professionalism is only as good as the ethics and integrity of the managers who claim them. Therefore, it would be contradictory or impossible to expect subordinates to behave ethically, or for leaders to demand integrity from correctional officers when leaders in the prison system and those occupying positions of authority violate state policies with impunity, reveal classified information, and or use inmates for private pursuits (Souryal, 2007).

An important standard is the need for leaders to be dedicated and committed to the philosophies of the organization and to operate within the established laws and codes of behavior expected of them. From this perspective, Souryal (2007, 2009) posited that organization decisions, rules, and policies should be made solely on logical reasoning, while leaders making new rules or policies should as a matter of importance consider the good of the policies, how the policies can enhance the organization, and what would be done if the policies were found to be wrong.

Dynamism is an important standard expected of a good leader in criminal justice. Miller, Watkins and Webb (2009) pointed out that leadership positions require a balance of basic values in a competitive and volatile environment. Therefore, the ability of every leader to be successful in the performance of duties and functions requires a regular ability to adapt in order to cope with changing pressures, mandates, and focus (Rowe, 2006). Closely related to the need for dynamism is the requirement that a quality leader should be knowledgeable and skillful about his or her job. The importance of this can be attributed to the fact that without keeping abreast with
the latest technology in their profession, the quality of an individual’s leadership will be doubted. Leadership can only be relevant when those assigned with leadership roles regularly attend necessary training and refresher courses to keep them updated (Chapin, Brannen, Singer & Walker, 2008; Pollock, 2010; Scott, Evans & Verma, 2009).

Characteristics of a good leader in criminal justice include flexibility, adaptability, and versatility (Miller, Watkins & Webb, 2009; Schafer, 2010). In effect, it is important for good leaders to be versatile in different areas of leadership such as, strategic planning, legal issues, labor relations, gender issues, media relations, social issues, and law enforcement matters. Leaders with these qualities will be able to perform leadership role effectively, particularly when providing guidance to their subordinates (Schafer). Using the social construction theory, Silvestri (2003) posits that police organizations are the sites at which gender is specified, where the cult of masculinity common in police organizations is created and maintained, and where female-oriented approaches to problem solving have historically been ostracized.

**Importance of Ethics in Leadership in Criminal Justice**

For the purpose of this discussion, ethics will be defined as the motivation that is based on ideas of what is right and wrong. According to Fashornati (2005), ethics are often linked to a branch of philosophy that seeks to discuss concepts based such as what is good and bad, right or wrong, or just and virtuous. The foundation of being ethical is on learning the right thing to do when faced with many possible situations. Pollock (2010) explains that the discussion of ethics is important when discussing leadership, especially among criminal justice agencies, due to the fact that leaders and professionals who work in the field are faced with many situations throughout their day-to-day duties that require them to make choices that can be right or wrong. As criminal justice agents, their roles and duties revolve around public trust and their power over others, which can appear arbitrary if not used ethically (Haberfeld, 2006; Souryal, 2009).

The need to ensure that leadership, especially among the criminal justice agencies is grounded in ethical practice has never been more important than it is now with current issues of corruption, brutality, racial discrimination, and harassment associated with law enforcement officials in many communities (Chan & Dixon, 2007). Effective leadership is one of the important factors associated with the positive reform that took place at New South Wales Police Services in United Kingdom (UK), which stamped out corruption and other vices from the organization and improved their services (Chan & Dixon, 2007). Furthermore, as public servants who have a duty to the society they serve and coupled with the enormous power and authority, leaders should ensure that law enforcement officials exhibit high standards of moral and ethical responsibility (Pollock, 2010).

Ethical practice teaches leaders to understand the line of division between friendship and organizational integrity; the client’s interests and organizational efficiency and goals; and finding the demarcation line between personal interest, feelings, biases, and other professional standards
of their job (Pollock, 2010). In this regard, it is expected that every leader in the law enforcement agencies will be able to avoid unethical behavior in the performance of their duties. This is important taking into consideration the life and death decisions that are associated with the performance of their duties. For example, police officers that work in society and enforce the laws have the power to deprive people of their liberty, the power to investigate, the power of taking part in undercover operations, and issuing tickets. When police officers as agents of the criminal justice system are not subjected to ethical practices arbitrariness could result. This could lead to a misuse of justice and wrongful lawsuit against the government (Chan & Dixon, 2007; Pollock, 2010).

Pollock (2010) asserted that ethical practices are important. For example, prosecutors have the power to decide which case to charge to court, which cases will go to the grand jury, and how to prosecute and decide what types of crime to go after. These decisions expected to be made by prosecutors carry important weight in justifying the need for prosecutors to be subjected to the best ethical practices expected of their job. When a decision is not made with sound ethical practice, the negative impact on the individual and the society at large will be enormous. In the prison system, correction officers also make daily decisions that affect the life, health, and total well-being of the prisoners that they supervise. Pollock (2010) and Souryal (2007) suggest that when the practices of prison officials are not guided by sound ethical practices, the result could lead to law suits, prisoners rioting, and death, which usually leads to an unfavorable response from all stakeholders and the larger society.

**Prevention of Unethical Behavior among Criminal Justice Officials**

The current paper used an exploratory research design with the intention of providing a good understanding of leadership and ethical practices associated with quality leadership as it pertains to the field of criminal justice. Information was gathered through both traditional and computer-based criminal justice literature; and the analysis of historical and current issues, trends, and insight to the mechanisms of instituting ethical standard in criminal justice agencies across the United States.

It has been argued by scholars that the best place to teach ethical behavior and morality among criminal justice agents is in the training or the academy (Chan & Dixon, 2007; Haberfeld, 2006; Pollock, 2010). According to Pollock, leaders should ensure that the education at the academy enforces the need to adhere to the "book" and not "the street" in their professional dealings (p.173). This has become necessary due to the enormous pressure that they can be subjected to by veterans in the field. Similarly, it is important for leaders to engage their officers in the importance of confronting immoral behavior among their colleagues and not to close their eyes to any act detrimental to the goals and efficiency of the organization (Chapin, Brannen, Singer & Walker, 2008).
The learning theorists have argued that the best way to change criminal behavior and unethical behavior is to put practices in place that will ensure that such behavior change. This is because as a proponent of the deterrent theory will state, when there is certainty of punishment, the subcultures that give rise to unethical behavior will change. Therefore, it becomes imperative that punishment meant to address unethical behavior such as corruption in the criminal justice field must be certain and swift to discourage unethical behavior and opposition from line personnel (Alemika, 2003; Pollock, 2010).

The most important factor in preventing corruption, brutality, and other unethical behaviors among criminal justice agents is the need for leaders to create an alert and conscientious management group that not only forbade mediocre performance but also shunned corruption and other vices at all levels (Souryal, 2009). It is important to note that if the leaders and managers of prisons, police, or other criminal justice agencies would continue to forbid corruption, they would certainly diminish more of the ongoing unethical behaviors while at the same time reducing conflict between supervisors and subordinates when new policies to curb these unethical behaviors are instituted (Verma, 2008). According to Souryal, promoting such a commitment is both a prerequisite and a consequence of professionalism. Without it, the ideal of an ethical agency would not be possible, thereby making corruption and other vices among criminal justice agencies unavoidable.

CONCLUSION

The present study identified and discussed some of the important standards of good leaders and ethical practices associated with quality leadership. It analyzed the combinations of standards of good leadership and ethical practices that are capable of preventing conflict and curbing unethical practices between supervisors and subordinates when new rules are created.

The argument presented is that leadership in every organization, especially criminal justice, should adopt leadership practices that motivate and encourage employees to strive for ethical performance in their duties and functions. This is importance because it has the capability of ensuring high productivity. Similarly, it has been highlighted that organizations should continuously reevaluate those in leadership positions in order to achieve the goals and objectives of the agency as well as to minimize opposition and conflict between supervisors and subordinates when new rules and policies are establish to curb unethical behavior.

The present study has established the importance of ethical behavior among leadership in criminal justice agencies. For example, despite the usefulness of community policing in ensuring a strong and efficient partnership between the police and the community, this and other intended gains can be easily eroded from one unethical decision by a police officer. Therefore, the need for effective leaders to guide against such unethical decision has become necessary (Alemika, 2003). Similarly, leadership in every organization must regularly ensure that supervisors and line personnel are aware of the expectations of ethical behavior and integrity expected from them by
the organization. This is important if leaders want to set high standards of behavior for themselves and their subordinates. Additionally, it is the position of the present study that it is important for leadership at all levels to train, stress, and enforce organizational rules and policies in order to make sure that all personnel clearly understands the organization policies and guidelines of operation and rules of conduct to avoid conflict between supervisors and line personnel when new rules to prevent unethical behavior are created (Taxman & Gordon, 2009; Verma, 2008). Furthermore, leadership should always address misconduct and unethical behaviors in order to strictly deter future outbursts. Supervisors should be alerted, aware of their responsibilities and encourage their colleagues to immediately report any unethical behavior they see in the work place. Doing this will further strengthen the mechanism of preventing misconduct (Pollock, 2010).

An important practice expected of good leaders is the need to institute ethical education in their organization to eradicate unethical behavior. Furthermore, ethical education is important among all agencies in the criminal justice field because it will ensure that all members of staff are better equipped to avoid ethical violations and give them the chance to go through their career without any civil or criminal liability (Alemika, 2003; Pollock, 2010). This will in turn reduce the possibility of officers losing their jobs due to poor and unethical decision-making. In addition, it should be noted that among the consequences of unethical decisions and ineffective leadership lies the possibility of discrediting staff, lowering morale, and eroding the confidence that the general citizens have for the system.

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EDUCATION, ITS EVOLUTION AND HOW IT CAN BE INTERNATIONALIZED

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ABSTRACT

The main purpose of this paper is to demonstrate the role of innovative approaches in education with a view to its internationalization. It provides an overview of how learning has evolved and progressed over the years and then it presents and discusses the impact of facilities and institutes, equipment and technologies on learning over the centuries. An innovative way of capturing, storing and transferring knowledge is put forward. Discussions on past and present learning means and methods intend to encourage us to think about the future of education. It investigates ways of crossing language barriers and internationalizing the language of education through more advanced information technology ideas.

Keywords: Education, innovation, internationalization

INTRODUCTION

Do we need to learn for the purpose of survival, just like our ancient ancestors did, or are we motivated by our questioning minds? It may be rather difficult to provide a definitive answer to these questions but we are aware of the fact that we have advanced, learnt and achieved a great deal over the past several thousand years. However, when we consider the fact that all our achievements have been limited to a very tiny corner (a planet with a diameter of 12,000 km) in this vast universe, we may wonder about the significance of what we have learnt.

Recent advances in Information Technology and its applications have certainly made an important contribution to our learning and information sharing. The Internet, in particular, has taken us to different heights in terms of information storage and communication.

Many universities, including the regional ones, are very active in attracting international students to their actual or virtual campuses. In most cases the language of instruction is not the same as students’ mother tongue. The conflicting option of choosing to learn in a different language as the learner’s discretion is not the issue of discussion in this paper.

The main purpose of this article is to explore ways of identifying the lowest common denominator in conveying the main messages in what is being taught. In order to determine what may be happening in the future, it would be necessary to take a look at what has happened.
in the past. So, let us provide a brief overview of the facilities, means and ways of human learning over the years. Discussions will then attempt to promote thought about the future direction with a view to internationalization of learning.

The Early Days

Around 40,000 years ago the direct ancestors of the modern man (Homo sapiens) started populating many parts of the world. Our ancestors needed to learn ways to protect and feed themselves; and Mother Nature was, perhaps, the main learning facilitator for them. Information was available in an unsystematic manner through natural sources. For instance, observing nature and learning from it had to be the main approach to knowledge acquisition.

As time progressed, human beings learnt how to build tools and weapons, to hunt or fight, to domesticate animals and to grow crops, cultivate and irrigate. So, the questioning nature of the human mind and trying to find out and know more about what surrounded them motivated them to approach learning more systematically.

Evolution of Learning Facilities

A very important achievement was the devising of the means of recording information so that it could be archived for future reference or transferred to others. Writing was a significant step in the right direction. The earliest form of writing dates back to about 8000 years ago. Symbolic and pictographic writings such as hieroglyphics were gradually replaced by alphabetic ones which were based on sounding out or pronouncing words.

It was the beginning of the publicising of learning when this powerful medium (writing), which reflected our thoughts and ideas, was stored in a more organised fashion. The early libraries date back thousands of years. Perhaps the earliest library in the world was in Babylonia in the 21st Century BC and it contained clay tablets (Concise Columbia Encyclopedia). Although papermaking can be traced back to ancient China, it was probably introduced to Europe around and after the Middle Ages. Until then, books were made out of parchment and they were bound in an exquisite manner. Therefore, they had reasonably high price tags on them. The invention of printing by Johannes Gutenberg in the early 15th Century had a significant impact on the costs of books.

One of the notable ancient libraries was the Alexandria Library. It was built about 2300 years ago (in the fourth century BC). It became the world's first university. Scholars such as Euclid, Erastosthenes, Heron and Archimedes were associated with the Library and its colleges. It had a catalogue of around 700,000 listed and classified manuscripts.
Beginning of the Universities

One of the most important ancient academic institutes was the "Academy School of Philosophy". Plato established the Academy near Athens almost 2400 years ago. He taught at the Academy until his death. His non-sophist approach to teaching was motivated by his belief in the pursuit of truth.

The establishment of the universities can be traced back to the Middle Ages. Initially, these institutions were either ecclesiastical or had royal links. Some of the oldest universities in Europe include Oxford, Cambridge and Paris; these were established sometime in the 12th Century. Until the late 19th Century, women were not allowed to enter universities, and most of the medieval universities were developed to educate young men in law, religion and medicine.

According to the *Guide to Oxford* (n.d.), the three main introductory subjects to be learnt by students were Grammar, Rhetoric and Logic. They then moved on to reading Arithmetic, Geometry, Astronomy and Music as part of their Bachelor of Arts degree. Masters who undertook the teaching, usually hired rooms and charged students 3d (pence) for logic and 8d for Grammar. Students spent the mornings in the class and the afternoons were reserved for exercises and reflection. Teaching materials were mainly books. These books were quite expensive as they had to be copied by hand.

Text-based learning was the main approach until the Second World War when the US military introduced audiovisual learning. Its main applications included the use of maps, graphs and recorded audio and sound. When it became possible to incorporate sound and video features into computers, a new generation of audiovisual instruction was born. This was interactive multimedia-based teaching and learning.

Based on a survey by the author, most High School students (about 58%) have a preference for visual learning with regard to statistics (see Figure 1).

This finding indicates that learning via multimedia, with interactive animations, appears to be an attractive approach in 'new times'. Although the focus of the study was on statistics, there are likely to be many similarities and commonalities with other subjects which require data manipulation and model building. The next section presents knowledge as a basis of ideas. It then proposes innovative ways of transferring knowledge to learners.

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22 This survey was a part of a formal research project funded by the Faculty of Business, University of Southern Queensland in 2002. The study was conducted by surveying year-12 students of ten High Schools in and around Toowoomba in Queensland. Both public and private schools were included in the study. The sample comprised 133 randomly selected students.
Figure 1 - Learning medium preferences of students

Development of Ideas

Based on a survey\textsuperscript{23} by the author, most High School students (about 58\%) have a preference for visual learning with regard to statistics (see Figure 1).

We may separate information from knowledge by adopting the Artificial Intelligence approach and define knowledge as a level above information. In other words, knowledge consists of pieces of information which can connect and communicate with each other in our brain. So, our mind and thought process interlink pieces of information to generate knowledge.

An example of relevant and still valid definition of knowledge is by Pigford (1995) who describes knowledge as refined information which can also include other elements such as concepts and heuristics for problem solving.

Let us use the analogy of a bookshop owner who has access to a great deal of information in his books. Our bookshop owner is not necessarily a knowledgeable person. If on the other hand, this bookshop owner has read most of the books and analyzed the information, then he would be a “knowledgeable” person in topics related to his books. So, if we consider knowledge above information, then it would be logical to realize the role of knowledge in developing ideas and concepts.

As we are aware, one of the common ways of transferring knowledge and ideas to other sources is via language (spoken and written). Before we explore and present alternatives, let us discuss language in general.

In any given language, different phonemes specific to that language are put together in a sequence to produce new sounds which we call words. These words represent various objects, actions or descriptions.

\textsuperscript{23} This survey was a part of a formal research project funded by the Faculty of Business, University of Southern Queensland in 2002. The study was conducted by surveying year-12 students of ten High Schools in and around Toowoomba in Queensland. Both public and private schools were included in the study. The sample comprised 133 randomly selected students.
The language of thought, however, is universal and is not based on a particular type of language. In a strictly natural way, we do not have to pronounce words in our thoughts to describe ideas. Our ideas can be “seen” in our thoughts. Perhaps these images are like Plato’s Forms (Plato’s Republic) or Aristotles’ Essences (De-Anima).

As a multi-lingual person, the author often switches among at least, five different languages. If the author is asked to identify the language of his thoughts, he would not be able to provide an exact answer. However, he may be able to force himself to choose a language and create the thoughts in a sequential manner by mentally “sounding out” words of that language to represent various objects or actions.

We know that the trains of thought run in parallel in our mind. With the “eyes” of our mind we visualize an image of an idea. This image may consist of a number of sub-images, which are linked to each other. Could we somehow, transfer the blueprint of an idea to a learner in an almost original format? If we could transfer our thoughts in a more direct manner to other sources or people without the use of intermediate conversions then a great deal of time and effort would be saved. Using new technologies, one day, we may be able to transfer large amounts of information (data) and the necessary mental and physical skills to another person directly too.

**Interfacing the Human Brain with Computers**

We can create the most sophisticated animations and multimedia in our thoughts as we can select different types of thought-based “audio” and “visual” effects as well as “actors”. In other words, we have an unlimited amount of resources to choose from to design our thought-based multimedia system.

We can create the best animation and multimedia in our thoughts; and then utilize the technology to capture and store them directly. Therefore, the technology can play a significant role in transferring our knowledge and ideas onto storage devices for future reference and other people’s use. As suggested by Hawking (2001), the power of computing has been doubling every 18 months. The availability of sophisticated and almost human-like features on the modern handheld devices and smart phones is a clear indication of this phenomenon. As an example, one should consider how a compact smart phone such as Apple iPhone has advanced. One can now hold an almost meaningful conversation in at least four different languages and a few dialects with the device. It should be noted that this rapid enhancement in the computing power will change exponentially. Hence, the doubling will increase and the time period for the improvement will reduce at an exponential rate.

At the present time, we do not have the technology for any direct interface and transfers between humans and machines. Therefore, to be practical, we should focus on feasible approaches. For instance, we may compromise and encourage the use of more non-text materials in the form of concept maps and animations in the teaching materials. In other words, we should try and move...
away from the language-specific materials and instead rely on the universally understood means of presentation. The uses of less language-dependent teaching media may allow us to cross the language barriers and make a significant contribution towards internationalization of learning.

For example, an idea about writing a paper can be illustrated graphically as shown in Figure 2. The Inspiration software (by Inspiration Software: http://www.inspiration.com/) was used to generate the graphics for this idea. The purpose is to demonstrate how the blueprint of an idea can be developed in a form which is not explicitly sequential. In other words, in a language which is as close as possible to the generic language and though mechanism of our brain. The labels are used for the readers' identification purposes. Ideally, alphabetic tags should be redundant. Their meanings and descriptions should, instead, be incorporated into the "images" as “Meta tags.”

![Diagram of writing a paper](image)

**Figure 2 – An idea Map of Writing a Paper**

Producing an animation of a concept in general, will certainly assist in communicating the underlying message to the learners. Modern computing and clever apps on handheld devices in conjunction with the Web based technologies can provide an ideal environment for production of such systems.
CONCLUSION

Learning facilities have certainly taken an interesting journey over the years and progressed to what we have now. The latest computing devices, handheld devices and smart phones computers, and the Internet and its related technologies have put a different “color” on learning. But can we predict how the technology will progress and impact the future of education?

Yes, perhaps future information technology products will facilitate capturing, digitizing, storing and transferring human thoughts as an independent medium directly to other sources. Imagine the ability of directly transferring an animation of a concept to a learner in a 'thought file'. In this way, all the language dependent barriers will be removed and we will achieve that ultimate level of internationalized teaching/learning.

REFERENCES


BEYOND STEREOTYPES: GENDER AND POLITICS IN IRON SMELTING SOCIETY OF LEJJA, NIGERIA

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ABSTRACT

There is general yet erroneous consensus that women are underrepresented in the fields of science and technology. The underrepresentation is assumed to be one of the causes of the imagined than real marginalization of women in social, economic and political spheres. As iron smelting has a lot to do with science and technology, this paper intends to debunk such views using Lejja, an ancient iron smelting community in Nigeria as a case study. To do this, attention was focused on the relationship between iron smelting and politics in the community. Gender-specific roles that depict power sharing and division of labor during smelting will be discussed. Questions to be answered include but are not limited to the role of women in the transfer and legitimizing of power from one village-head to the other, the implication of women of every lineage paying some respect to a diseased man of their lineage during the dance of Igede music and the nexus between such actions and iron smelting. Given that, it would help to correct wrong notions about iron smelting and power playing between both sexes and the role of women in the iron smelting industry.

Keywords: Gender, iron-melting society, politics, stereotypes

INTRODUCTION

In 2008, the Council for the Development of Social Science Research in Africa (CODESRIA) published a book titled, Gender, Science and Technology: Perspectives from Africa. The editor of the work is Catherine Wawasi Kitetu. In one of the articles written by Kenneth O Nyangena, he observed that “there is a worldwide consensus that women are under-represented in the field of science and technology and that this under representation is one of the causes of the continued marginalization of women in the social, economic and political spheres” (Nyangena, K.O, 2008). Speaking of the political dimension of women marginalization, Jeanne Munn Bracken observed that the study of history usually involves learning about generals and battles, the dates and the military strategies. Except for Helen of Troy or Joan of Arc, who led troops into battle, “women are generally assumed to have been sitting back home, wringing their hands and worrying about the fate of their men (Bracken. J.M, 2009: 5). The above generalizations have no room for specific exceptions, which the Lejja example provides, hence the need for this work.
Gender, Iron smelting and Politics in Lejja

The very first sign of the link between gender, iron smelting and politics in Lejja is manifest at Otobo Ugwu Dunoka. Otobo Ugwu serves as their parliamentary square. It has a large assemblage of iron slag blocks with a lot of rules as well. One relates to gender and seating arrangement. Men sit facing the East, where the house of the traditional masked spirit is located. The house itself is shaped like a furnace. Women on their part sit facing west, but are seated at the base of the masked spirit house. Rationalizing this sitting arrangement, Iduma observed that the furnace is the “kitchen where stone is cooked to form iron” (Iduma, 2007). He went on to state that women sit at the base of the furnace-shaped masked spirit house because they are the ones who own the kitchen and have the powers of giving food to the hungry. “Food” and “hunger” as used by Iduma are euphemistic. Whereas food refers to political power, hunger refers to the quest for political power. In giving “food” to the ‘hungry’, women and iron smelting play very important roles in Lejja traditional political system. The symbol of authority in all the villages held by the eldest male is called arua (See Figure 1).

![Figure 1: ARUA](image)

Arua is made of iron. The handing over of arua to any village head (Onyishi) is done by women whose fathers are from the same village with the said Onyishi. Prior to the official handover, the arua is transferred from the house of the dead Onyishi to that of the new one by Umuada alu nna (married women from the said village of the late village head) after divination. This divination was done after the burial of late village head. Before the burial of the dead village head, the women (Umuada alu nna) performed some rites which are linked with smelting. The very first rite is called Omii Ozu (literarily
translated as drying the corpse). During this exercise, the body of the dead Onyishi is placed on a local bed which is made of clay, deleafed palm fronds and stones (See Plate 11).

Figure 2: Ogodo (local bed)

In order to find out the temporal variations in the water quality, sampling was carried out in two phases i.e. Phase I in late summers wet monsoon season during September, 2010 and Phase II during dry winter season in December, 2010. Two samples were collected from each sample site in each season. The samples were collected in clean 1.5 liters plastic bottles and after collection they were immediately sent for laboratory examination to Pakistan Council of Scientific and Industrial Research (PCSIR) Labs at Lahore and were stored in cold room (4°C). The analysis was started without delay for selected microbiological parameters i.e. Total Coliforms (TC), Fecal Coliforms (FC), E. coli, Pseudomonas spp. and Salmonella spp and selected physical parameters such as pH, total hardness, turbidity, conductivity, and total dissolved solids. All the analysis of the water samples for selected parameters was carried out according to the procedures and techniques outlined by APHA 2005 and AOAC 2005. The results were further tabulated in MS Excel 2010 and were represented in form of maps. An imagery of the study area dated 14th May 2011 was initially downloaded from the Google Earth. The obtained imagery was further used to prepare the base map of the study area by using Map Viewer 7. Finally, the excel worksheet were attached with the base map for the graphical representation of data through maps. Some relevant facts were also gathered from the reports prepared by the Municipal solid waste department of City District Government, Lahore (CDGL) and Lahore development authority (LDA).

Within the clay part that forms the stand of the bed, a hole is created from which heat is supplied to the heat up the deleafed palm fronds that were used in weaving the bed. The three sides of the
square hole created are laced with hematite at the eastern, western and northern sides leaving the southern end with none (See Figure 3).

![Figure 3: Stones attached to three sides of the wall](image)

Firewood used in generating the heat is limited to *akpaka* (*pentaclethre macropylla*) and *ahaba* (*Aciona bateri*) (See Figure 4).

![Figure 4: Wood fuel sourced from *akpaka* and *ahaba*](image)
The heating was done overnight or for some days depending on the market day the Onyishi died or if he took a revered title that does not warrant his burial on eke market day. This is meant for those who took idi and ozo titles (Ogbungwaya, 2009; Onyengwuja, 2009; Ogidija, 2008).

Rationalizing this rite, other informants explained that the Ogodo (locally made bed) represents the furnace, while the hole represents the tuyere. The choice of the firewood is same with those used by smelters, those woods that could hold embers of fire for a very long time without turning to ash. The three stones (hematite) used in forging the hole from where heat is supplied to the bed not only represent the major raw material in smelting (hematite) but its number (3) represent Lejja as a unit. Each stone stands for each quarter and Lejja is made of three quarters viz Ejuona, Uwani and Akaibute (Iduma, 2007; Igwe, 2007; Nwaonyedi, 2009). All these informants are male). The main idea behind the drying the dead Onyishi is to ensure that when he reincarnates, he would continue with the practice of smelting.

The second rite is called Ogbu Ugodu characterized by tying around one’s waist with a length of cloth and passing same in-between the thighs. During this rite, the woman are dressed with tattered cloths and some even cover their nakedness with leaves or even going naked, moving from one compound to the other in village concerned bearing twigs. While moving, they would be singing a song which runs thus:

Onye asole ihere
Onye asole ihere
Adada gbu onye obu
Omaba gbu onye obu
Oku r"egbu onye obu

Whoever fells shy, who ever fells shy
May adada kill the person
May omaba kill the person
May the person be burnt by fire.

A second song runs thus:

Ugodu, Ugodu
Ugodu maru uma
Ugodu Onyishi
Ugodu maru uma

Traditional wears, tradition wears
Traditional wears are beautiful
Traditional wears of the eldest man
Traditional wears are beautiful

As they sang and moved from one family to the other, they were presented with gifts of yam, wine and of late money. Most men abhor seeing these women or coming into contact with them. Such men would handover whatever they have to offer the women to their wives or place them by the doors of their house. The nexus between this rite and smelting is that:
(a) The attire of the women depicts antiquity of the profession of smelting in the community which was done before men began to wear cloths.

(b) The movement from one family to the other is to replicate the time when the community is engaged in sourcing of materials for smelting and stock-pilling food to be used during smelting (Ekenyi, 2007)

(c) Most importantly, the nakedness represents labor during child bearing. Smelting is seen as a time of conception, with the furnace serving as the womb (Igwe, 2009, Agbo, 2009).

After singing and moving around the village, the women came back to the house of the dead onyishi. They brought down the late Onyishi’s meat storage device, a basket with cover (ngiga).

![Figure 5: Ngiga](image)

The dry meat inside was used in cooking the food items gotten during Ogbu ugodu. This episode is seen as mobilization of resources during smelting and brings home the fact that enjoyment comes after labor.

After eating, burial follows. Then, the actual transfer of staff of office to the new eldest man’s house begins. The woman who the gods of the land have chosen for the job through divination led the rest of the women. The transfer is done at night. While taking the staff of office to the new leader, the women sang songs of praise for the new leader and the staff of office called arua. The Arua and a metal gong (Ivom)( See Plate VI) are tied together and carried by the person so chosen.
Figure 6: Ivom

At the main entrance to the new elder’s compound, the women were met by sons and relatives of the new elder and offered drinks (Igho-uizo). When they got into the compound, the staff of office (Arua) was hidden and was never seen by the new elder until after seven native weeks (twenty-eight days). The male relatives or sons of the new elder take custody of the Arua. That night, a goat which must be an adult female goat and must have weaned many kids was slaughtered for the women. Rationalizing the choice of the goat, the people said that it is done to remind the new leader (eldest man) that he is now the lead person in the industry (smelting) and must be productive like the goat he slaughtered. In the very olden days, before Christianity and western value overtook traditions, the goat was skinned, dried in a mock drying practice and shaped like a tuyere-to point to the elder that he has to assume duty instantly (Orefi, 2008).

After twenty-eight days, the woman who took the Arua to the house of the eldest man of the village came back to his house in the morning. While coming, she must bring with her a fowl (cock), Palm oil, alligator pepper (ose eya), kola nut (oji), yellow ochre (odoo) and nzu (white chalk)( See Figure 8).

According to local accounts, smelters in performing pre-smelting and post-smelting rituals used these items. Implicit in this exercise is the notion that women played very crucial role in the ritual aspect of smelting-providing the item. Before the Arua was brought out and handed over to the woman who is to hand it over to the eldest man, the eldest man must live his house for his ancestral meeting house (obu) (See Figure 9) or the shrine of the ancestor of that village (onu ndushi) ( See Plate 10).
While handing over the staff of office to the Onyishi, the Onyishi will be seated on a mound like structure shaped like a furnace (okpo) if the handover is to be done in the ancestral meting house or on iron slag block, if done at Onu ndushi. The woman will also be seated. The reason why the handover is done at these two spots is that they are the meeting places of the departed ancestors who are to act as guide to the new leader. Also the item he sits on is a perpetual reminder of the smelting industry. After the handover, the new leader entertained the entire village inside the Obu where another adult female goat was slaughtered. While going home, the woman that handed over the staff of office to the Onyishi would be given food items that she would use in worshipping her personal god (chi) (Agbo: 2009). This is because it is assumed that it is her God who made it possible for her to be the choice person.
for the job out of the lot. This is in tandem with the local saying “mkpume chi kedoru n’erashi manu”-a stone well created by god licks oil”.

Figure 9: Obu

Another, event that depicts women involvement in the smelting industry is witnessed during the funeral ceremony of men. One of the funeral rites is the dance to the tune of Igede music. All married daughters of the deceased man’s lineage participated in the dance and must offer money to the men who produce the music. This episode represents promotion of guild of smelters through patronage. Igede is a music beaten by a select few who have taken the title. The chief instrument of the music is called Aroo, an extra large metal gong (See Figure 11).

Figure 10: Onu ndushi (Onu ezelenyi umuoda-eze village, lejja)
CONCLUSION

Lejja provides a good example of a community where both sexes are involved in smelting. It is pretty obvious in the politics of the community. Even though primogeniture is still in vogue, the male elder cannot assume office until a woman hands over the staff of office to him. The staff of office is made of iron. The process undergone before the handover is the same with those undergone by smelters before smelting. The items used in the handover are similar with those used in pre and post-smelting rituals, same goes for the fire wood used in supplying heat to the body of the dead village head. It is done only to the body of the eldest person which is instructive. It shows that smelting was a communal affair and that women played vital complementary roles in the society and industry rather than being marginalized as stereotyped. What we have in Igbo land is binary synthesis (Opata, 2009). From such underpinnings, it would be apposite for gender scholars, especially feminist scholars to have reevaluate and ask whether women marginalization is part of traditional African culture or it is a colonial creation. Until this question is asked and answers are provided, the stereotyped notions on women marginalization would continue to exacerbate.
REFERENCES


THE EFFECT OF USING ROLE-PLAY ON IRANIAN EFL LEARNERS’ SPEAKING ABILITY

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ABSTRACT

The present study investigated the effect of role-play as a classroom activity on Iranian EFL learners’ speaking ability. This study tried to determine whether or not using role-play activities in speaking classrooms might enhance a more acceptable speaking ability in Iranian EFL learners at the intermediate level. To answer this question, 60 intermediate language learners in Shokouh Language Institute in Bandar Anzali were randomly selected via administering an OPT to 100 language learners. Then, they were divided into experimental and control groups. A pre-test of speaking including 10 questions was administered to both groups, and the participants were asked to answer them orally. The experimental group was taught speaking in lieu of the targeted role-play activity while the control group was taught speaking with respect the existing methods. After five sessions of the treatments, the post-test of speaking was administered in which the participants in both groups were asked to answer the posttest questions. The data was analyzed through calculating a t-test and ANCOVA coefficient. The results indicated that the means of the two groups were significantly different.

Keywords: EFL learners, OPT, role play, speaking ability, teaching speaking

INTRODUCTION

In the applied linguistics literature, although the word “proficient” is often used interchangeably with words such as “good”, “fluent”, “knowledgeable”, “bilingual”, “component”, and so on, it is not always clear what speaking proficiency entails; the term may be quite different from researcher to researcher (Galloway, 1987; McNamara, 1996). According to Chaney (1998), speaking is the process of building and sharing meaning through the use of verbal and non-verbal symbols, in variety of contexts. Speaking is important in language learning and teaching. For many years, students repeated the drills and memorized the dialogs but today, they should learn how to express themselves. They should learn to follow social and cultural rules in any situation. They learn to speak in different communicative circumstances.
Observations and experiences have shown that many Iranian EFL learners seem to worry about how they can pass different courses like listening and speaking ones in the institute. However, they failed to speak in real situations of language use. This claim was supported by a pilot study done on a group of Iranian junior EFL learners in which their speaking ability was tested and traces of failure were proved to exist. Some of the problems in speaking ability include: a.) they do not have enough motivation to practice in the class (Asaei, 2011); b.) they are too shy and afraid to take part in the conversation; c.) they have nothing to say; and d.) they do not like the materials.

The nature of the stated problem urges Iranian English teachers to utilize various methods with the purpose of facilitating learning the speaking skill in the classroom, but such methodologies most often lead to failure. Among the techniques used to improve the speaking ability, perhaps, the position of “role-play” seems to be ignored which has been the focus of this study.

BACKGROUND AND LITERATURE REVIEW

Arends (1998) stressed on the practice of interacting with others as a way of making teachers’ teaching style lively. It can prevent teaching from being stale and routine. When tying new techniques, they are not necessarily entertaining new principles. Most of them shared a common theme of emphasizing verbal tasks that focused on meaning rather than language structure (Breen, 1984).

Van Ments (1983) provided some support and explanation on the benefits that accumulate from using role play activities by stating that perceptions are formed when ones brain codes and groups information. Comparisons and decisions can be made as people examine the way others behave in different situations. He further stated that roles act as shorthand ways of recognizing, identifying, and labeling a set of appearances and behaviors. People form assumptions based on appearance, behavior, and characteristic of a particular person. They predict what they will do in a given situation. Ladousse (1987) noted that that may be allocated by social position in everyday life, such as a police, clerk, engineer, teacher, president or juvenile delinquent. A role is a way of explaining or expression group norms and society’s ability to handle an individual or a group (Van Ments, 1983).

Holt and Kysilka (2006) asserted that context or the surrounding where you will be placed can influence your role behavior. When you see yourself or other role-players as members of congregation, an audience or participants in a parade, then the way you behave-your-changes in accordance with your surrounding (Holt & Kysilka, 2006 p. 192). For example, the way that you used to behave with your friend is different from the way that you behave in formal situations. They acknowledged that roles can also be influenced by a person’s function or purpose. For example, people in the hotel industry may be carrying out the tasks of a manager, front desk staff, bell person, or representative. People who work in an airport will be carrying out the tasks of travel agent, flight attendant, captain or passenger. Since roles are dependent on context,
function, and purpose, the instructor needs to carefully think through the enactment when he or she would like to employ role play activity in the classroom. The instructor will have to consider the students engagement, role assessing, duration of the activity, and debriefing of the enactment (Holt & Kysilka, 2006).

Van Ments (1983) stated that there are several interchangeable terms associated with the role play teaching method, and different opinions comparing and contrasting role play with instructional methods. The interchangeable terms he sites include simulation, game, simulation game, and role play game with no agreement on which term is preferred. Ladousse (1987) viewed simulation as complex, lengthy, inflexible. On the other hand, role play activity is simple, belief, and flexible.

Ones (1982) affirmed that players have to take the responsibilities of their roles and maximize their outcome as much as they can in the situation in which they find themselves in order for a simulation to occur. Role play can engage an entire class, it can be fun, and it may result in better learning of language (Holt & Kysilka, 2006).

Cornett (1999) highlighted that students develop fluency in language and verbal communication skills, as well as the use of the body in face-to-face communication, when they are involved in role play activities. Those skills are especially essential for students learning a second language who may not often speak English at home. These EFL learners are stimulated to employ the language and then improve fluency and pronunciation with the chance to participate in role plays (Burke & O’Sullivan, 2002). Role-players are simply required to act out the other roles as they think how other roles may behave. Consequently, role players will have clear understanding of reactions, feelings, values, and attitudes of the person in the same (Holt & Kysilka, 2006).

Holt and Kysilka (2006) stated that role play activities can be fun and lead to better learning. Because these activities use a student-student interactional pattern, they help EFL learners to understand the importance of cooperation and to have an interest in learning.

Mitchell (1977) noted that group processing depends on four elements: interaction, observation, reflection, and plan. Interaction is the peer-relation; observation is the feedback given by peers; reflection is the thoughts provided by group members; and the plan is the procedure to achieve the shared outcome. Once students appropriately carry out those elements, their oral abilities will by working together. Teachers try to create a classroom environment where students have authentic activities and real-life communication that promote speaking. So, the students should collaborate in groups to achieve these goals. There are many activities to promote speaking. There are some activities to promote speaking. One of them is role-play. In role-play activities students pretend they are in varies social contexts and have a variety of social roles. In role-play activities, the teacher gives information to the learners such as who they are and what they think or feel. Thus, the teacher can tell the student, “You are David; you go to the doctor and tell him what happened last night” (Harmer, 1984).
Group work increases the amount of time available for oral practice and allows more than one student to benefit from speaking time. Working on groups also lowers the inhibitions of shy students who are not comfortable speaking in front of the whole class. Role-play can engage an entire class, and it can be fun and lead the whole team to more effective learning (Holt & Kysilka, 2006).

Thornbury (2006) averred that conversation is an informal talk between one or more people, most learners identify the ability to participate in conversations as a desirable language-learning goal. A fact that many language learners feel that their most urgent need is to develop conversational competence, and they regularly choose “conversational” as their principle objective when answering needs analysis survey (Thornbury, 2006).

Huebner (1960) said “language is essentially speech, and speech is basically communication by sounds.” According to him, speaking is a skill used by someone in daily life communication whether at school or outside. The skill is required by much repetition; it is primarily considered a neuromuscular and not an intellectual process. It consists of competence in sending and receiving messages. Thus, speaking is a mean for expressing ideas, opinions, or feelings to others.

Gardner (1999) emphasized that interaction is a jointly co-constructed activity that speakers and listeners build their utterances upon the influence of their recipients. Brown and Yule (1983) also draw a useful distinction between two basic language functions. The first is the transactional function, which is considered the transfer of the information. Another is the interactional function, which is that the primary goal of interaction is the maintenance of social relationships. The functions of spoken language are international and transactional. The primary intention of the former is to maintain social relationships, whereas that of the latter is to convey information and ideas. In fact, much of our daily communication remains international. Being able to interact in a language is essential. Therefore, language instructors should provide learners with opportunities for meaningful communicative behavior about relevant topics by using learner-learner interaction as the key to teaching language for communication because “communication derives essentially from interaction” (Rivers, 1987, p. xiii).

McInnis (1998) studied about caring communication in the language classroom which stated that the challenge for the next century is to begin using language to inspire, conciliation rather than conflict, and peace rather than war.

Dell Hymes (1974) proposed the notion of communicative competence as an alternative to Chomsky’s linguistic competence. Communicative competence includes linguistic competence, but also includes a range of other sociolinguistic and conversational skills that enable the speaker to know how to say what to whom, when.

In the early 1970s, Savignon conducted an important study in to the development of communication skills built on a model of communicative competence containing several essential characteristics. She defined communicative competence as ‘the ability to function in a
truly communicative setting— that is, in a dynamic exchange in which linguistic competence must adjust itself to the total informational input, both linguistic and paralinguistic, of one or more interlocutors’ (Savignon, 2003, p. 9).

Richards and Rodgers (1986) examined three theoretical views of language: structure, functional and interactional. The role-playing/simulation method follows from interactional view. This view sees language as a vehicle for the realization of interpersonal relations and for the performance of social transactions between individual. Language teaching content, according to this view, may be specified and organized by patterns of exchange and interaction or may be left unspecified, to be shaped by the inclinations of learners as interactions.”(Richards & Rodgers, 1986, p.17)

In addition to being dynamic rather than static and involving the negotiation of meaning, for Savignon (1972), communicative competence is not restricted to spoken language, but also involves writing. It is also context-specific which means that a competent communicator knows how to make choices specific to the situation. It is distinct from performance. According to him, competence is what one knows while performance is what one does (Savignon, 1972, 1983).

OBJECTIVES OF THE STUDY

Based on the problem stated as well as the literature reviewed in the previous section, this study aims to investigate the effectiveness of using role-play as a classroom activity on Iranian EFL learners’ speaking ability. The main purpose of the study is to answer the following question:

1. Does the application of role play in teaching speaking lead to more acceptable speaking ability in Iranian EFL learners?

HYPOTHESIS

H0: Applying role play in teaching speaking does not lead to more acceptable speaking ability in Iranian EFL learners.

METHODS

Participants

The subjects of the study were 60 Iranian EFL learners in Shokouh’s English Institute. They were selected based on the administration of an OPT exam to 100 intermediate EFL learners. Selected students received scores at least one standard deviation below the mean in the OPT. They were divided in two groups of 30 and were randomly assigned to an experimental and a control group.
MATERIALS AND PROCEDURE

The materials of the study were of four sorts; 1) material for the proficiency test; 2) material for the pretest of the study; 3) material for the treatment of the study; and 4) material for the posttest of the study. The material for the proficiency test comprised 30 questions of the OPT including grammar, vocabulary and sentence completion. The material for the pretest of speaking of the study consisted of 10 questions to be answered by the participants in both groups orally. The material for the study’s treatment consisted of teaching speaking with the participants’ ordinary teaching materials in speaking but with the role-play tasks such as “acting out”, “group work”, etc. for the experimental group and without the mentioned tasks (using the existing methods of teaching speaking) for the control group. Finally, the material for the posttest of the study consisted of the same 10 questions in the pretest of speaking to be answered by the participants in both groups. The participants’ performance in the pretest and the posttest of speaking were scored on the basis of five criteria: pronunciation, grammar, vocabulary, fluency and comprehension. Such a criterion was adopted from Farhadi, Jafarpoor and Birjandi’s (2000) rating scale.

DATA ANALYSIS

The data of current study were analyzed via applying the following statistical methods: a t-value (t-test) was calculated between the posttest scores of speaking in the two participant groups to show the effect in the first hypothesis of the study. Two separate ANCOVAs were calculated between the scores of pretest and posttest of the experimental group as well as the pretest and the posttest of the control group.

RESULTS

Table 1. The summary of descriptive analysis for the data related to the posttest of the experimental and the control group of the study

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speaking + Role Play</td>
<td>30</td>
<td>23.63</td>
<td>1.34</td>
</tr>
<tr>
<td>Speaking -Role Play</td>
<td>30</td>
<td>21.03</td>
<td>1.62</td>
</tr>
</tbody>
</table>

As table (1) indicates, the mean of the +role-play group (the experimental group) is higher than that of the –role-play group (the control group). Accordingly, the number of participants in each group was 30 (N_{+RP}=30; N_{-RP}=30); in addition, the amount of the standard deviation was lower in the experimental group as compared to the control group of the study which indicates that the experimental group posttest scores are more homogenous than those of the control group.
Inferential Analysis of the Data

Table 2. The summary of t-test between the posttest scores of experimental and the control group of the study

<table>
<thead>
<tr>
<th>Variance</th>
<th>t</th>
<th>Mean Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equal variances</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not assumed</td>
<td>4.65</td>
<td>2.60</td>
</tr>
</tbody>
</table>

According to table (2), the result of t-test \((t_{obs} = 4.65, p<.05)\) yielded significant difference between the experimental and control groups. The obtained \(t\)-observed is higher than the critical value of \(t\) in the \(t\)-student table with the degree of freedom of 56 \((df = 56)\) and the level of significance of 0.05 \((\text{Sig.} = 0.05)\) for the two-tailed (null) hypothesis as to be 2.000 \((t_{crit} = 2.000)\). Such a result \((t_{obs}>t_{crit})\) rejects the null hypothesis of the current study.

Table (3) below represents the results of two ANCOVA coefficients calculated separately between the pretest and the posttest of the experimental and the control group of the study:

Table 3. The covariance matrix between the pretest and the posttest scores of the experimental and the control group of the study

<table>
<thead>
<tr>
<th>Group</th>
<th>Covariance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>1.13</td>
</tr>
<tr>
<td>Control</td>
<td>2.06</td>
</tr>
</tbody>
</table>

Table (3) indicates that the coefficient of ANCOVA for the experimental group is lower than that of the control group. This means that the pretest and the posttest scores in the control group are closer to each other as compared to those in the experimental group, which represents that treating the experimental group with role-play activities has resulted in increasing the range of their speaking scores in the posttest.

DISCUSSIONS

The results in tables (2) and (3) indicated that the null hypothesis of the study was rejected. This rejection means that the utilized treatment of the study affected the outcome; thus, it can be concluded that using role-play tasks as classroom activities enhance performance in a test of speaking among Iranian EFL learners.

Based on the obtained results, certain justifications regarding the effectiveness of using role-play tasks on Iranian EFL learners’ speaking ability can be made. Accordingly, the subjects under experimental group seemed to succeed because of getting involved in role-play activities such as group work. It can be inferred that if the class is framed as a community to work together
supporting each other, it will have the opportunity to work for the same aims. This builds their ability to communicate with and understand each other, the best basis for all learning.

CONCLUSION AND RECOMMENDATION

The results of the present study enunciated that role-playing seems to provide a sort of enjoyable environment for the learners to flourish in. This reason leads to better attention in learning and stimulate them to participate in role-play activities. In role-play activities, students take a new identity and learn to use a foreign language for everyday communication.

As a future perspective regarding the present study, researchers are advised to expand the scope of this research study from 3 limited participant intermediate classes to more classes with different levels of language proficiency. Additionally, the experiment can be replicated to different geographical areas, institutes and linguistic situations; English is not the only language to which the experimentation of this study is implementable. It can be repeated across genders (male and female) in terms of student participants and teacher participants. Also, the sample size in this research study (n = 60) may be converted into a larger size of Iranian (non-Iranian) EFL participants to find out whether or not the results can be the same. Finally, it will be helpful if the teacher, while performing the role-play tasks in teaching speaking, talks about a variety of topics including human characteristics such as embarrassment, happiness, sadness, or dishonestly and describes occasions when these characteristics might come in to play.

REFERENCES


JOB SATISFACTION AMONG RESIDENT DOCTORS IN A TERTIARY HEALTHCARE FACILITY IN NORTHERN NIGERIA: A CROSS-SECTIONAL STUDY

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ABSTRACT

Over the past few years the number of doctors choosing to work abroad or in non-medical professions has been growing. The current paper assesses job satisfaction among junior and senior resident doctors of different specialties in Aminu Kano Teaching Hospital (AKTH) and to compare the level of satisfaction between these two groups of professionals. It employed a cross-sectional approach that involved 150 resident doctors of different cadre and specialization. The questionnaire was used to assess the socio-demographic information of the respondents, job satisfaction and work related conditions. Findings revealed that age differences and number of working hours between junior and senior resident doctors were not statistically significant. Most doctors (60%) had their last promotion less 1 year prior to the study with mean of 0.9±0.9 years. 80.1% of doctors were satisfied with their job, 17.3% were undecided and 5.2% were dissatisfied. More senior residents (82.2%) felt satisfied with their jobs than junior residents (77.9%). There was a very weak positive correlation (r=0.21) between age and job satisfaction, and between length of service in years and job satisfaction (r=0.28). Job satisfaction was highest among resident doctors in chemical pathology and radiology and lowest among resident doctors in obstetrics and gynecology. Implications of the findings to the intended population were elucidated.

Keywords: Cross-sectional survey, dissatisfaction, job satisfaction, Northern Nigeria, resident doctors, tertiary healthcare

INTRODUCTION

Job satisfaction, according to Spector, is simply how people feel about their jobs and different aspects of their jobs (Spector, 1997). It is the extent to which people like or dislike their jobs. Investigated by several disciplines such as psychology, sociology, economics and management sciences, job satisfaction is a frequently studied subject in work and organizational literature. This is mainly due to the fact that many experts believe that job satisfaction trends can affect labor market behavior and influence work productivity, work effort, employee absenteeism and staff turnover. It is considered a strong predictor of overall individual well-being (Diaz-Serrano & Cabral Vieira, 2005), and intentions or decisions of employees to leave a job (Gazioglu &
Tansel, 2002). Beyond the research literature and studies, job satisfaction is also important in everyday life. Organizations have significant effects on the people who work for them and some of those effects are reflected in how people feel about their work (Spector, 1997). This makes job satisfaction an issue of importance for both employers and employees. As many studies suggest, employers benefit from satisfied employees as they are more likely to profit from lower staff turnover and higher productivity if their employees experience a high level of job satisfaction. However, employees should also “be happy in their work, given the amount of time they have to devote to it throughout their working lives (Nguyen, Taylor & Bradley, 2003a).”

Over the past few years, the number of doctors choosing to work abroad or in non-medical professions has been growing. Among the doctors who have remained in the workforce, there is a similar dissatisfaction, reflected in part by a general strike in 2010 by Nigerian doctors especially Association of Resident Doctors (ARD) in favor of higher wages and better working conditions. Job demands and workload of hospital doctors are increasing.

Historically, the concept of job satisfaction and the assessment of job satisfaction began first in 1911 with the research of Frank Taylor (Donuk, 2009). However, job satisfaction research among health workers started on laboratory personnel in United States of America in 1971 (Ogiwara & Araki, 2006). Since then multiple researches on various categories of health worker like physicians (Ofili, Asuzu, Isah & Ogbeide, 2004), dentists (Sheeb & Mafeni, 1999; Luzzi, Spencer, Jones & Teusner, 2005), nurses (Hu & Liu, 2004), physiotherapists (Ogiwara & Araki, 2006; Oyeuyemi, 2011, and primary health care workers (Amoran, Omohkodion, Dairo & Adebayo, 2005) in different parts of the world have been conducted. The implication of job satisfaction of health worker on patient care, patient satisfaction, improved patient outcome and overall health care delivery quality may have been the driving force (Kaldenberg & Regrut, 1999).

Physicians’ dissatisfaction with their job may have a significant public health implication (Zuger, 2004), as it may adversely affect clinical management of patients (DiMatteo, Sherbourne, Hays, Ordway, Kravitz, McGlynn, Kaplan & Rogers, 1993; Haas, Cook, Puopolo, Burstin, Cleary & Brennan, 2000; Pathman, Konrad, Williams, Scheckler, Linzer & Douglas, 2002). If prolonged, dissatisfaction may result to health problems for physicians (Sundquist & Johannson, 2000). Lewis and co-workers (1993) reported that physicians who are satisfied with their work are likely to report high satisfaction in their marriages and fewer psychiatric symptoms (Lewis, Barhart, Howard, Carson & Nace, 1993). It has been reported that physicians’ satisfaction is correlated with general life satisfaction (Rain, Lane, Steiner, 1991). This correlation is reciprocal, as people who are satisfied with life tend to be satisfied with their job and those that are satisfied with their job tend to be satisfied with life.

The implication of health worker’s job satisfaction on patient care, patient satisfaction, improved patient outcome and overall health care delivery quality cannot be overemphasized. Studies conducted to assess job satisfaction among health professionals were majorly in developed
countries. Studies on this subject matter remain scanty in the African continent where shortage of health manpower and high burden of the disease are prevalent. The Millennial Development Goals seeks, among other things, to reduce all the indices of poor health by various fractions by 2015 but the human resource in the health sector needed to achieve these goals need to be motivated in order to achieve the goals.

OBJECTIVES OF THE STUDY

The aim of this paper is to assess job satisfaction among junior and senior resident doctors of different specialties in Aminu Kano Teaching Hospital (AKTH) and to compare the level of satisfaction between these two groups of professionals with the purpose of making recommendation for improvement to health human resource managers.

MATERIALS AND METHODS

The current study utilized cross-sectional research design of resident doctors working at various specialties in Aminu Kano Teaching Hospital, Kano. Informed consent was obtained before recruitment of the participants. All resident doctors with at least 1 year in service at the hospital were included in the study. The mode of distribution was by hand delivery. Questionnaires were given to target respondents. It was divided into 2 sections: Section A assessed the demography of the respondents. Information sought included demographic and work data such as age, area of specialization, number of working hours per day and length of service, presence of dependents and promotion issues. Section B: was made up of 24 questions on job satisfaction and work related conditions and issues like work conditions, facilities at the work place, nature of work, promotion, professional training, interpersonal relationships and co-workers, intention to leave the profession. The responses in a 5 point Likert scale: strongly agree, agree, undecided, disagree and strongly disagree were recorded. Their response to each question was scored as follows: 1 = agree; 2 = somewhat agree; 3 = neutral; 4 = somewhat disagree; and 5 = disagree. A lower score was therefore associated with agreement and higher scores with increasing levels of disagreement. Individual questions will be grouped by aspect covered into several composite indices and the means of the responses for these composite indices were reported. Each question carried equal weight. For the ease of analysis, three response groups were allotted.

The data was analyzed using Analysis of Variance (ANOVA). Absolute numbers and simple percentages were used to describe categorical variables. Similarly, quantitative variables will be described using measures of central tendency (mean, median) and measures of dispersion (range, standard deviation). Significant association of job satisfaction with socio-demographic and employment characteristics was tested with the standard alpha level (p<.05).
RESULTS

The section presents the results of the descriptive and quantitative analyses executed from the raw data of the current study.

Table 1: Distribution of socio-demographic information of the study groups

<table>
<thead>
<tr>
<th>Parameters</th>
<th>No.</th>
<th>Frequency</th>
<th>Mean (Junior Residents) N=73</th>
<th>Mean (Senior Residents) N=77</th>
<th>Cumulative Mean</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age (years)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26-30</td>
<td>39</td>
<td>26</td>
<td></td>
<td>32.6±3.7</td>
<td>34.5±5.3</td>
<td>0.094</td>
</tr>
<tr>
<td>31-35</td>
<td>62</td>
<td>41.3</td>
<td></td>
<td>35±4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36-40</td>
<td>39</td>
<td>26</td>
<td></td>
<td>32.6±3.7</td>
<td>34.5±5.3</td>
<td>0.094</td>
</tr>
<tr>
<td>41-45</td>
<td>10</td>
<td>6.7</td>
<td></td>
<td>35±4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion</td>
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<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Islam</td>
<td>122</td>
<td>81.3</td>
<td></td>
<td></td>
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</tr>
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<td>Christianity</td>
<td>24</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>traditional</td>
<td>4</td>
<td>2.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tribe</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Hausa</td>
<td>63</td>
<td>42</td>
<td></td>
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<td></td>
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<tr>
<td>Fulani</td>
<td>25</td>
<td>16.7</td>
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<tr>
<td>Ibo</td>
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<td>6.7</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Yoruba</td>
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<td>8.7</td>
<td></td>
<td></td>
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<tr>
<td>Others</td>
<td>39</td>
<td>26</td>
<td></td>
<td></td>
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<tr>
<td>Marital status</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>40</td>
<td>26.7</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Married</td>
<td>110</td>
<td>73.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1 shows distribution of socio-demographic information of the study groups. Most of the doctors (41.3%) were aged 31-35 years. The mean age of junior residents was 32.6±3.7 years, while that of senior residents were 35±4 years. This differences was not statistically significant (p=0.09). Most of the doctors were composed of Muslims (81.3%) and of Hausa tribe (42%). Majority of them (73.3%) were married compared to those who were single.

Table 2 illustrates the distribution of work information and resource dependents. Most resident doctors (64.2%) worked for 7-9 hours daily. All doctors worked for average duration of 9.4±2.6 hours. Junior residents worked for mean duration of 9±2.3 hours while senior residents worked for 9.1±3.2 hours. This was not statistically significant p=0.08. Most of the resident doctors (56.7%) had been in the service of the hospital for 1-3 years. The mean duration of service was 3.5±2.1. Most of the doctors (78%) had 7-9 dependents. The average number of dependents for junior residents was 4±3, while for senior residents was 6±2 and this was statistically significant (p=0.03). The mean number of dependents was 5±3. Most doctors (60%) had their last promotion less 1 year prior to the study with mean of 0.9±0.9 years.
Table 3 depicts distribution of levels of job satisfaction among junior and senior residents. Overall, 80.1% of doctors were satisfied with their job, 17.3% were undecided and 5.2% were dissatisfied. More senior residents (82.2%) felt satisfied with their jobs than junior residents (77.9%) and this was statistically significant, p=0.035.

Table 2: Distribution of work information and resource dependents

<table>
<thead>
<tr>
<th>Parameters</th>
<th>No.</th>
<th>Frequency</th>
<th>Mean (Junior Residents)</th>
<th>Mean (Senior Residents)</th>
<th>Cumulative mean</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of work hour/day</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7-9</td>
<td>4</td>
<td>2.7</td>
<td>9±2.3</td>
<td>9.1±3.2</td>
<td>9.4±2.6</td>
<td>0.075</td>
</tr>
<tr>
<td>10-12</td>
<td>96</td>
<td>64</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>13-15</td>
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<td>24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16-18</td>
<td>4</td>
<td>2.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>8</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Duration in service (years)</td>
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<td></td>
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<tr>
<td>1-3</td>
<td>85</td>
<td>56.7</td>
<td></td>
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<td></td>
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<tr>
<td>4-6</td>
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<tr>
<td>Number of Dependents</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
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<td>3.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-3</td>
<td>11</td>
<td>7.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td>18</td>
<td>12</td>
<td>4±3</td>
<td>6±2</td>
<td>5±3</td>
<td>0.03</td>
</tr>
<tr>
<td>7-9</td>
<td>117</td>
<td>78</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Mean= 9±3</td>
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<tr>
<td>Duration of last promotion (years)</td>
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</tr>
<tr>
<td>&lt;1</td>
<td>90</td>
<td>60</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1-2</td>
<td>45</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-4</td>
<td>15</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td>0.9±0.9</td>
</tr>
</tbody>
</table>

Table 3: Distribution of levels of job satisfaction among resident doctors

<table>
<thead>
<tr>
<th>Level of satisfaction</th>
<th>No. of Junior Residents (%)</th>
<th>No. Senior Residents (%)</th>
<th>Cumulative %</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dissatisfied</td>
<td>4(5.2)</td>
<td>0</td>
<td>2.6</td>
<td></td>
</tr>
<tr>
<td>Undecided</td>
<td>13(16.9)</td>
<td>13(17.6)</td>
<td>17.3</td>
<td>0.035</td>
</tr>
<tr>
<td>Satisfied</td>
<td>60(77.9)</td>
<td>60(82.2)</td>
<td>80.1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>77(100)</td>
<td>73(100)</td>
<td>150(100)</td>
<td></td>
</tr>
</tbody>
</table>
Table 4 shows correlation between job satisfactions with socio-demographic and job characteristics among doctors. Job satisfaction among doctors was more among those who were aged 41-45 (100%) but there was a very weak positive correlation (r=0.21) between age and job satisfaction. Those who were single were more satisfied with their job but there was also a very weak negative correlation between marital status and job satisfaction (p=-0.11). Job satisfaction was more in those who have worked for at least 4 years with a weak positive coefficient of correlation (r=0.28). Those who had no dependents were more job satisfied but correlation between number of dependents and job satisfaction was very weak (r=-0.22). The senior registrars were more satisfied with their jobs than the registrars (r=-0.16). Therefore, duration of service correlates more with job satisfaction than any other factors among doctors. Job satisfaction was highest among resident doctors in chemical pathology and radiology and lowest among resident doctors in obstetrics and gynecology.

**Table 4: Correlation between job satisfaction with socio-demographic and job characteristics among doctors (n=120)**

<table>
<thead>
<tr>
<th>Parameters</th>
<th>Frequency (%)</th>
<th>Coefficient of correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age</strong></td>
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<td></td>
</tr>
<tr>
<td>26-30</td>
<td>31(77.3)</td>
<td>0.21</td>
</tr>
<tr>
<td>31-35</td>
<td>48(78.9)</td>
<td></td>
</tr>
<tr>
<td>36-40</td>
<td>31(77.3)</td>
<td></td>
</tr>
<tr>
<td>41-45</td>
<td>10(100)</td>
<td></td>
</tr>
<tr>
<td><strong>Marital status</strong></td>
<td></td>
<td>-0.11</td>
</tr>
<tr>
<td>Single</td>
<td>41(89.1)</td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>98(76)</td>
<td></td>
</tr>
<tr>
<td><strong>Duration of service</strong></td>
<td></td>
<td>0.28</td>
</tr>
<tr>
<td>1-3</td>
<td>64(72.6)</td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td>56(85.7)</td>
<td></td>
</tr>
<tr>
<td><strong>Number of Dependents</strong></td>
<td></td>
<td>-0.22</td>
</tr>
<tr>
<td>None</td>
<td>11(100)</td>
<td></td>
</tr>
<tr>
<td>1-3</td>
<td>19(62.5)</td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td>68(94.7)</td>
<td></td>
</tr>
<tr>
<td>7-9</td>
<td>41(73.3)</td>
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</tr>
<tr>
<td><strong>Position</strong></td>
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<td>0.16</td>
</tr>
<tr>
<td>Senior Registrars</td>
<td>60(82.2)</td>
<td></td>
</tr>
<tr>
<td>Registrars</td>
<td>60(77.9)</td>
<td></td>
</tr>
</tbody>
</table>

**DISCUSSION**

Over the past few years, the number of doctors and nurses choosing to work abroad or in non-medical professions has been growing. Among those doctors who have remained in the
workforce, there is a similar dissatisfaction, reflected in part by a general strike in 2010 by Nigerian doctors especially ARD in favor of higher wages and better working conditions. Job demands and workload of hospital doctors are increasing. The aim of this survey was to compare job satisfaction among doctors and the non-monetary factors affecting job satisfaction.

Our data suggest that non-monetary factors are important determinants of doctors’ job satisfaction, perhaps more important than monetary incentives that may augment or reduce their base incomes. Quantitative analysis revealed that age, positions, marital status, length of service, number of dependents and working hours per day showed curious correlations with job satisfaction.

From the results of this study, the proportion of doctors satisfied with their jobs in the tertiary health care center is 80.1% (table 3) and comparable to previous report among ophthalmologists who showed 78.5% (Suminder, Rahul, Richa, Anita, Saudan, 2009), satisfaction rate at Owo in Ondo state, Nigeria. This is higher than 69.5% (Madaan, 2008), 50% (Nylenna et al., 1992), and 40% (Chaudhury, & Bannerjee, 2004), 30% (Omolase, Seidu, Omolase, Agborubere, 2010) elsewhere.

In Pakistan for instance 56% of doctors have expressed dissatisfaction in their jobs (Shakir, Ghazali, Shah, Zaidi & Tahir, 2007). Job satisfaction among younger doctors was low, but increased abruptly until the age of 40-45 years. It is consistent with research evidence which indicates that job satisfaction increases with age (Nylenna, Gulbrandsen & Ford, 1992; Al-Eisa, Al-Muttar & Al-Abduljalil, 2005) but in contrast with another where younger doctors expressed more satisfaction with their jobs (Madaan, 2008). This finding needs to be reviewed in the context of the distribution of satisfaction against the years of service performed by these doctors. A very large proportion of doctors who had been in the service longer expressed satisfaction with their job while those who have been in the service for shorter duration expressed more dissatisfaction. This is in contrast with the results by study of Madaan (2008) who hypothesized that the high level of job satisfaction among younger doctors is presumably because of the initial euphoria of a job, but as the years grow longer, the incremental gains appear smaller; social pressures and familial liabilities loom larger, and inputs seem to be disproportionate to output. Achievement and recognition may not keep pace with the demands of the job.

Groenwegen and Hutten (1991) opined that as age increases, expectations decrease and are replaced by gradual acceptance stating that old age leads to greater adaptation. Research has consistently identified low income and increased workload with a decrease in satisfaction (Stoddard, Hargraves & Reed, 2001). Many doctors are dissatisfied with their jobs due to long working hours and overwork (Suminder, Rahul, Richa, Anita, Saudan, 2009). This can affect patient care and reduce quality of care.

However, the level of job satisfaction in this present study was significantly higher than that reported in the Indian study. Those in radiology and chemical pathology had highest job
satisfaction in this study. Previous study reported highest job satisfaction among pediatrics emergency medicine (Leigh, Tancred & Kravity, 2009) and other specialties compared to family medicine. Satisfaction was lowest among residents in obstetrics and gynecology when compared with other specialties.

Job satisfaction among the doctors in this study was higher when compared to other studies within Nigeria and other developing countries. Though, job satisfaction may increase if physicians experienced more opportunities to advance their careers, team spirit, and better supervision. Previous studies showed a relationship between job resources such as interpersonal relationships, cooperative arrangements and teamwork and higher job satisfaction (Fuss, Nübling, Hasselhorn, Schwappach & Rieger, 2008; Bradley, 2002). Hence, these results have important implications for hospital management. Increase in manpower employment to reduce work hour per day may improve satisfaction among obstetrics and gynaecology residents. Reducing sources of interpersonal conflict and promoting teamwork are suggested to be prioritized on the list of hospital managers' main concern.

CONCLUSION

Hospital doctors in Nigeria are less satisfied than their colleagues in England, USA, Germany, South Africa, New Zealand and Norway. Improvement of job satisfaction and working conditions should be achieved via effective regulation of working hours and improvement of recognition for medical work regarding monetary and non-monetary factors such as payment and positive feedback for good work. The limitation of this study is that it did not consider the effect of health professional monetary gain to their job satisfaction. Therefore further study to determine the effect of health professional monetary gain to their job satisfaction is highly recommended. Secondly, the data are self-reported therefore only the physician knows his or her level of satisfaction.

REFERENCES


THE ROLE OF HISTORIC AND HERITAGE WEALTH IN SUSTAINABLE TOURISM DEVELOPMENT

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ABSTRACT

The purpose of this paper is to show if there are any differences between pilgrim and resident motivations in selection of tourism destination. Data were collected from tourists using a questionnaire which included ten Likert-scale questions inquiring about motivation of tourists in the choosing intended place. Analysis of Variance (ANOVA) test was conducted to determine which motivations of tourists (pilgrims and residents) are different. The analysis indicated that there were differences between pilgrim and resident motivation in selection of destination in two factors. Differences were identified between historic and heritage wealth and Climate comfort. The t-test analysis of the study indicates that there is no significant difference between attitudes of two cities’ tourists in all factors.

Keywords: Cultural tourism, Iran, Likert-scale, religious tourism

INTRODUCTION

Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past, but of the contemporary life and society of others. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully (ICOMOS, 1999). Zeppal and Hall also emphasized motivation, and view heritage tourism, as based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms (Zeppal & Hall, 1991). Poria et al (2001) argue that understanding motivations and perceptions is helpful for the management of sites with respect to such factors as pricing policy, the mission of heritage attractions, and understanding visitor profiles, as well as public funding and sustainable management (Poria, Butler, & Airey, 2001). It is evident that religion does have influence on the mode of tourism development and marketing in Muslim countries. Religion also influences tourist behavior such as the choice of destinations and tourist product preferences (Weidenfeld & Ron, 2008). These centers may be visited by religious and other tourists whose motivations, expectations and
experiences are at variance. For example, the Taj Mahal is an Islamic emblem for Indian Muslims and symbol of national heritage to all Indians while its fame has given rise to a sense of universal ownership amongst Westerners who also lay claim to it, each group possessing their own ‘imagined geographies’ which shape interpretation (Edensor, 1998). Therefore, there is a challenge between the historic role of sites and their religious role.

Some sites are a historic monument and on the other side have a religious foundation. The key question is how to position each of the factors in tourism development. This study focused on residents and pilgrims and found statistically significant differences between the two groups in their motivation of site selection. Factors that are effective in attracting tourists to a place are extremely variety, And these are elements permanent features in attracting tourists to a site are considered. Hence, the purpose of this study is to build on the existing body of knowledge about resident and pilgrim tourists in their motivations if differences in potential influence on selection of a religious destination.

The remainder of the paper is organized in four sections. In the first section, a brief literature review is provided to arrive at a conceptual approach for this study. The second section introduces research methodology whose with first section provide the basis for analysis of influence of motivations in selection of a religious destination.

LITERATURE REVIEW

Cultural Tourism

Tourism is an irreversible social, human, economic and cultural fact. Its influence in the sphere of monuments and sites is particularly important and can but increase because of the known conditions of that activity's development (ICOMOS, 1976). Tourists visit cultural heritage sites for a variety of reasons (Ho & McKercher, 2004). They vary from the purposeful tourist who is seeking authentic cultural experiences to the casual tourist who may be visiting a historic site simply because it is part of their tour. The cultural significance of a site is often more important to the local community than to tourists. When an area contains a large number of cultural heritage attractions, tourists tend to visit only the most popular sites (levi & Kocher, 2009). Cultural tourism is that form of tourism whose object is, among other aims, the discovery of monuments and sites. It exerts on these last a very positive effect insofar as it contributes - to satisfy its own ends - to their maintenance and protection. This form of tourism justifies in fact the efforts which said maintenance and protection demand of the human community because of the socio-cultural and economic benefits which they bestow on all the populations concerned (ICOMOS, 1976). Therefore, tourism has continued impact in all aspects of society and local residents communicate with tourists through tourism.

Preservation of a heritage religious site and its continued use is an important component in the sustainability of cultural values (McKercher & du Cros, 2002). The local community and worshipers have a mixed relationship with the tourists who visit there (Bremer, 2004). Residents
often take pride in their culture and religion and want to share their enthusiasm with outsiders. However, tourists disrupt religious practices and increase maintenance problems (Levi & Kocher, 2009). Tourists often view visits to historic religious sites as opportunities for cultural and educational experiences (Olsen, 2006). They are seeking authentic experiences that are tied to a specific historic place, rather than just leisure in a resort that could be anywhere (Macleod, 2006). Hence, cultural tourism involves visiting historical or religious sites that may include old values, and the overall purpose is to gain an appreciation of the past.

**Religious Tourism**

Tourism is traditionally and closely linked to religion which has acted as a powerful motive for travel from the time of early pilgrimages to contemporary journeys to sacred places. Religious buildings, rituals, festivals and ceremonial events are important tourist attractions for those with a casual interest as well as more devout followers of the particular systems of belief represented (Henderson, 2003). Religious tourism is the oldest type of tourism because religion emerged when human was created in the world. Religious tourism is developed based on tourist’s motivation. Religious tourism is motivated by religious reason or faith. There are other type of tourist’s motivation such as holiday tourism, cultural tourism, religious tourism, social tourism, economic tourism and politics tourism.

Islamic tourism is a form of religious tourism because Moslems are motivated to visit religious ceremonies, conferences and functions at local, regional and international level at religious centers. Even though Islamic tourism is a component of these types of tourism, it is also attached to other types of tourism such as holiday tourism and social tourism. However, the combination of these types of tourism should be in the line to Islamic law. Islam is a way to a perfect and wonderful journey if he or she follows the Islamic teaching (Laderlah, Ab Rahman, Awang & Che Man, 2011).

Tourist sites are shown to have acquired a sacredness, travel to them exhibiting the qualities of pilgrimage (Cohen, 1992). Tourism at religious or sacred sites is a special type of cultural heritage tourism (Shackley, 2001). Ziyara applies to visits to shrines and Rihla to travel for other reasons such as education and commerce. The emphasis is on purposeful movement, as one component of more spiritual journeys in the service of God, which contribute to fostering unity among the larger Muslim community or Ummah (Eickleman & Piscatori, 1990). While pilgrimage is not unique to the Islamic faith, what is perhaps striking is how central religious travel is to fulfilling obligations of the Islamic faith. Instead of the hedonistic focus of a great deal of contemporary, marketized tourism, this Islamic “tourism” is geared to spiritual growth and fostering of solidarity among the community of believers within the ummah (Higgins-Desbiolles, 2006).
Tourism in Iran

With a history of thousands of years, Iranian architecture has appeared as a variety from peasant huts, teahouses and garden pavilions to some of the most beautiful and majestic structures the world has ever seen. In fact, available materials dictated major forms. Since antiquity, Iranians compressed primitive pise-molded mud as solidly as possible and allowed to dry heavy plastic earth, tenacious gypsum mortar, bricks, stones, etc. They have formed large, well-defined masses whose broad plain surfaces invite ornamentation. Even after more than 3000 years, certain design elements of Iranian architecture persisted. Those elements consist of high-arched portal set within a recess, columns with bracket capitals, columned porch or talar, a dome on four arches, a vast ovoid arch in the entrance, a four-eyvan courtyard, early towers reaching up toward the sky, an interior court and pool, an angled entrance and extensive decorations (Kavousy, Royaei, & Ebrahimpour, 2009).

Iran has a great ancient tradition but it is as yet little known in the West and there is much to be learnt both from it and the building techniques which are integral with it. Rituals, festivals, ceremonial events and religious buildings are fundamental tourist attractions for devout followers of the particular systems of beliefs as well as for those with a casual interest. Iran is an interesting country with amazing historical places in different cities such as Isfahan, Shiraz, Yazd and etc. that indicate an Islamic cultural overview during Iran history (Okhovat, 2010).

In addition to the influence of climate, available material, religious purpose and peripheral cultures, patrons also played a decisive role in the development of architecture. The landscape itself, huge snow-capped mountains, valleys large as provinces and wide shining plains required constructions conceived and executed in terms of grandeur. Mountains were both physically and symbolically sources of inspirations in Iranian architecture. From Zoroastrians time, the beautiful was integrally associated with light. In Iranian art, both lightness and clarity are sought and, conversely, the obscure and confused are avoided. Beauty for ancient Iranians, like for any other ancient civilizations, was an attribute of the divine (Kavousy, Royaei, & Ebrahimpour, 2009). Religious sites may be visited by residents and pilgrims whose motivations, experiences and expectations are at variance. For example, the IMAM REZA shrine in Mashhad, Iran, is an Islamic monument for Iranian Muslims and symbol of national heritage to all Iranians.

METHODS

Sample Selection

The data used for the analysis in this study consist of 1200 respondents who completed the ten-item survey on a Likert-type scale. Two religious sites of two cities were selected as sampling for this study: Mashhad, Qum. Sampling was conducted by drawing independent samples from each of the two sites. These Sites are primarily religious, and secondly they are historic. The entire sample consisted of 1200 participants, of whom 600 had visited the Mashhad and 600 had
visited the Qum. Following this, participants were asked about type of residence indicate that is resident or pilgrim.

Among the participants, 49 % were female and 51 % were male. Their ages range from 18 to more than 75 years, with the highest percentage (48 %) between the ages of 45-60. Some participants (37.2%) reported college as their highest level of educational attainment. The majority of participants (56.27%) were currently employed while 33.73.8% was retirees.

**Instrument**

A ten-item survey questionnaire with likert-type scale was utilized in the current study. Typically, the statements form sets of questions, with respondents asked to represent their strength of feeling on a common categorical scale. Such response scales - often with five ordered categories labeled 1 to 5 - are typically defined by endpoints such as ”not at all serious” to ”very serious”, ”very unimportant” to ”very important”, or ”strongly dislike” to ”strongly like”. The Likert-scale is an essential tool in psychology and in social surveys, and is a ubiquitous method of collecting attitudinal data. Responses to items are treated as belonging on a numerical scale, and are either summed over the items, or a factor or latent variable analysis is carried out, and a weighted or unweighted score is produced, which is taken to measure a common characteristic of the item set for a respondent. The questionnaires have two parts. Part 1 of the questionnaire included the question asked tourists to identify whether pilgrim or local resident. Part 2 includes five 5-point Likert scales. For each scale tourist respondents were asked to rate the level of importance of ten items. Questionnaire included statements which were composed of ten factors obtained using previous research.

**RESULTS AND DISCUSSIONS**

Preparation for testing ten hypotheses of scale conducted with SPSS software. Cronbach's alpha to assess the validity of the items in each scale factor was used. If the coefficient alpha for the factor was less than 0.60, the hypothesis test was dropped. The survey is a valid and reliable measure of the construct because its validity and reliability coefficient confirmed by Cronbach alpha(0.6) and a pilot study with 200 respondents was undertaken to assess the validity and reliability of a questionnaire. Factor analysis of each scale was developed and Sample items for each factor in two cities are showed that ten factors (see Table1).

ANOVA tests were conducted to see if there were differences in the mean perceived pilgrim and resident motivation in selection of shrines. The results of the ANOVA test indicated that there were statistically significant differences between tourists (pilgrims and residents) for two of the five statements: (1) historic and heritage wealth has effect on selection of this site; (2) Climate comfort has effect on selection of this site; (3) Welfare facilities has effect on selection of this site; (4) Safety and Security has effect on selection of this site; and (5) Natural beauty has effect on selection of this site (see Table 2). Based on the findings of this study there is support for the idea that differences in pilgrims and residents motivation depend on tourism type.
Table 1: list of factors with potential influence on selection of a religious destination.

<table>
<thead>
<tr>
<th>Name of the factors</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>A place with historic and heritage wealth</td>
<td>0.64</td>
</tr>
<tr>
<td>A place with a climate comfort</td>
<td>0.61</td>
</tr>
<tr>
<td>It has good signposting and information facilities which mean that you enjoy yourself more and have a more complete stay</td>
<td>0.86</td>
</tr>
<tr>
<td>A place with a beautiful nature</td>
<td>0.74</td>
</tr>
<tr>
<td>To purchase religious items</td>
<td>0.56</td>
</tr>
<tr>
<td>To purchase local products</td>
<td>0.49</td>
</tr>
<tr>
<td>For a religious festival</td>
<td>0.44</td>
</tr>
<tr>
<td>Sharing experience with believers</td>
<td>0.58</td>
</tr>
<tr>
<td>To accompany friends or families</td>
<td>0.55</td>
</tr>
<tr>
<td>Seeking Safety and Security</td>
<td>0.68</td>
</tr>
<tr>
<td>Cronbach’s alpha .60</td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Test of significance between pilgrims and residents

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean Pilgrims (n=600)</th>
<th>Mean Residents (n=600)</th>
<th>F-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic and heritage wealth</td>
<td>3.58</td>
<td>1.32</td>
<td>6.02*</td>
</tr>
<tr>
<td>Climate comfort</td>
<td>1.55</td>
<td>3.42</td>
<td>5.93*</td>
</tr>
<tr>
<td>Welfare facilities</td>
<td>2.16</td>
<td>2.25</td>
<td>1.06</td>
</tr>
<tr>
<td>Safety and Security</td>
<td>1.64</td>
<td>2.48</td>
<td>3.73</td>
</tr>
<tr>
<td>Natural beauty</td>
<td>2.88</td>
<td>2.20</td>
<td>2.55</td>
</tr>
</tbody>
</table>

*Note: p<.05

The results of the study show that there are differences in the motivation of site selection between tourists. The differing interests of the pilgrims and residents must be understood for tourism development to have the greatest chance of success. Factors that were more different from other factors were historic and heritage wealth, Climate comfort. Historic and heritage wealth was different between pilgrims and residents and premier in their motivation of tourism selection on two sites. Residents also differed from pilgrims on two other items. Residents
indicated a higher level of motivation than pilgrims on two items; Climate comfort increases motivation, and tourism increases safety and security in sites. In regards to the third item, welfare facilities item is equivalent in selection for pilgrims and residents.

To determine the locations’ influence on pilgrims and residents motivation, t-tests were ran for each domain. The statistical difference between the tourists in two cities showed in Table 3.

Table 3: Test of significance between two sites

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean MASHHAD (n=600)</th>
<th>Mean QOM (n=600)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic and heritage wealth</td>
<td>2.305</td>
<td>2.25</td>
<td>1.90</td>
</tr>
<tr>
<td>Climate comfort</td>
<td>2.685</td>
<td>2.27</td>
<td>1.86</td>
</tr>
<tr>
<td>Welfare facilities</td>
<td>2.185</td>
<td>2.125</td>
<td>1.77</td>
</tr>
<tr>
<td>Safety and Security</td>
<td>2.27</td>
<td>1.925</td>
<td>1.81</td>
</tr>
<tr>
<td>Natural beauty</td>
<td>1.755</td>
<td>2.26</td>
<td>1.94</td>
</tr>
</tbody>
</table>

Further, differences in the mean perceived motivation were also tested between tourists (pilgrim and resident) in two cities. Table 3 displays means and t-values for each of the five factors in the study. Analysis of the variables was conducted by using SPSS software. If the direction of the response categories does not make a difference, then the means for the five groups should all be statistically equivalent. Differences were considered significant at P<0.05, indicating that the vectors of means for the two groups were equivalent.

**CONCLUSION**

The purpose of this study was to explore the perspectives of residents and pilgrims towards their motivations in selection of destination in order to gain a better understanding of their support for sustainable tourism development. The results showed that Historic and heritage wealth doesn’t have equivalent value among residents and pilgrims. Therefore, probably ultimate goal of all tourists is not cultural. Also, the study recognized meaningful differences between perspectives of residents and pilgrims in climate comfort factor. With consideration of all of these results, it can be concluded that perspectives of residents and pilgrims about historic and heritage wealth and climate comfort is different. The study indicated that religious sites are of great interest to pilgrims for their Historic and heritage wealth, and attract residents for their Climate comfort. Results from the t-test reveal that there is no significant difference between attitudes of two cities’ tourists in all factors. Based on the findings of this study there is support for the idea that differences in potential influence on selection of a religious destination depend on tourism type.
REFERENCES


TECHNICAL /TECHNOLOGICAL EDUCATION AND SOCIALIZATION

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ABSTRACT

One of the problems for us today in the developing countries is how to satisfy our basic needs and continuously tackle the tasks involved in securing the essentials of modern life in a changing and technological world. In order to survive, man must share some of the sentiments, traditions and values of the group in which he finds himself. If a human body could be taken away at birth from the mother and raised in a complete isolation, such an individual would lack the essential attributes of a human being. It is the fact of living together that makes man truly human, for man is by nature a social animal. Thus, man must live and grow up among his fellow men in a given group: family, school, village, town, state, nation or generation. The task of making an individual fit in and play his part in modern society is the concern of technical education and socialization. It is the purpose of this paper to examine the role of technical/technological education and socialization. It seeks to define technological education and socialization and to study the relationship between them. It describes the codes involved in the socialization of technology education.

Keywords: language codes, socialization, technology education

INTRODUCTION

Technological education defies any single, sharp and all – embracing definition because of its many facets. The concept could refer to the work done in technical schools or polytechnics and all specialized institutions of learning. It could refer to specialized study in polytechnics or colleges of technology and even universities regarding the preparation of technical, vocational or technological education services. Sometimes it is said that someone is studying ‘technology’ or “technical education”. Today, it is no longer the frontiers of science and technology which are at issue, but the frontiers of man. Broadly, technological education can be defined as all man’s activities which enable him to acquire a particular skill dealing with scientific, industrial, commercial or even traditional methods and their use so that he may become a productive human being or citizen.

Technological education can further be seen as the process of redefining the quality of practical experience to enable the individual to acquire knowledge and skills for direct application to the solution of the problems of society. It can further be accepted that technological education is a
process of harmonizing the individual with the environment in such a way as to enable him to develop his practical, mental and emotional abilities for the happiness and welfare of humanity. Again, it can be defined simply as the process of using available knowledge in a systematic way to problems in education and training; this process involves the development, application and evaluation of systems, techniques, and gadgets in the area of human education.

Technical and Vocational Education and Training are those aspects of the educational process involving, in addition to general education, the study of technologies and related sciences, and the acquisition of practical skills, attitudes, understanding and knowledge related to occupations in various sectors of economic and social life” (UNESCO and ILO, 2002).

Technology Education is an integrated, experience-based instructional program designed to prepare students to be knowledgeable about technology - its evolution, systems, technologies, utilization, and social and cultural significance. It results in the application of mathematics and science concepts to technological systems in areas such as, but not limited to: construction, manufacturing, communications, transportation, biotechnology, and power and energy. Students are challenged to discover, create, solve problems, and construct solutions by using a variety of tools, machines, computer systems, materials, processes and technological systems (Techlab, 2011).

According to Capriles (2010) technological education can be defined as the combination of types of knowledge indispensable to carrying out the necessary operations for transforming factors of production into products. Similarly, Beier and Kenz (2009) viewed it as all elements of knowledge, needed for the creation and operation of production and marketing facilities including both technical and business knowledge and ‘know how’ in management, business administration and marketing. Norman (2008) takes technological education to represent the sum of all knowledge, skills and method related to production, distribution and consumption of goods and services including their organization for the welfare and happiness of mankind.

A closer look at these definitions shows how technological education relates not only to the technical capability of the individual but also to the aggregate of all knowledge and expertise required for transforming inputs into outputs. This transformation involves rational organizational incorporation of scientific knowledge into a system of production which encompasses the technical, engineering, managerial, administrative, marketing and consumptive aspects of the whole economy (Ayuba, 2002).

A student of technological education can then be defined as one who studies a combination of the following skilled subject areas: Technical Drawing, Applied Mechanics, Food and Agricultural Technology, Materials technology, Automobile technology, Building Construction, Electrical or Electronic Technology, Metal Work Technology, and Woodwork. Others are Accounting, Book-keeping, Business Law, Commerce, Economics, Office Management, Shorthand, Typewriting, English language and Communication, Mathematics, General Studies,
Physics, Chemistry, Professional or Educational Studies, social welfare, education, environmental studies, sustainability and public health.

Socialization can be defined as the process by which individuals acquire the knowledge, skills and dispositions that enable them to participate as more or less effective members of groups and society. It is social learning, not only during the childhood, but throughout the life cycles that provide settings for behavior. That is why in (Whiting et al, 2006) it is said that from the moment of his birth, the culture into which a child is born shapes his experience and behavior throughout life. The study of socialization is necessary only to the extent that we believe that there is some usefulness in the idea that what happened to an individual when he was a child affects what he does as an adult. It includes what individuals learn, why they learn it, and how they learn it. It deals with the problem of how children, pupils or children are trained so that they will become adequate skilled members of the society to which they belong. Hussen et al., (2005) have recognized socialization as the whole process by which an individual, born with behavioral potentialities of an enormously wide range, is led to develop actual behavior which is confined with a much narrower range – the range of what is customary and acceptable for him according to the standards of his group. They see it as the process by which an individual becomes a member of his social group through acquisition of the group’s values, motives, and behaviors.

There is a fundamental question which all societies ask concerning socialization: How can the raw product of that society be transformed into workable human objects? Societies everywhere must mobilize their members as self-regulating participants in social encounters. Some of the ways of mobilizing the individual for this purpose are through rituals, initiation, imitation, demonstration or awareness. The individual is taught to have feelings, pride, honor, discipline, patriotism, dignity, and a certain amount of determination to succeed. These are some of the elements of behavior which must be built into the person if practical use is to be made of him as an interactant. The process of socialization therefore gives rise to feelings, pride, honor, discipline, patriotism, dignity, education and industry. It is a process that cannot be separated from the demands of social and cultural situations.

My thesis in this paper is that the present systems of education of most developing countries are geared towards producing consumers whereas it should be producer-oriented. There is an urgent need for us today to socialize the teaching and study of science, technology and vocational and technical education at all levels of our educational systems. Such a socialization of science, technological, vocational and technical education will help hasten technological growth and lead the crusade against graduate unemployment for a new social and economic order. The acceptance of the future graduate of a developing country will depend on his relevance and contribution to society through the application of his latent knowledge of the creation of the new indigenous values and gadgets, and the evolution of innovative ideas. In order for the individual to be a competent interactant who participates fully in the activities of his society, the society helps him to acquire two fundamental codes: language codes and value codes.
Language Codes

All children acquire fundamental learning codes in their family and schools during the period ascribed to socialization. The language code gives the child the categories for structuring and communicating experiences. The value code defines for him the quality of being useful or desirable. In a way, language becomes a thinking process; the value determines what in his experience, he will accept or reject. Therefore, central to the socialization process is the acquisition and use of language. It is the language that provides the link between the child and the human primary group. As a community of gestures, any language can be regarded as a community of symbols, meanings and utterances. The use of language calls out for speaker and listener. The conversation has two sides: one spoken and one internalized in terms of thought.

According to Ezike (2006) “the students of science and technology in our polytechnics must not only study the invasion of technology and machines and their manipulation and control but also learn their own identity, the identity of the ‘self’ as the point of intersection in a network of social relationships, traditions and culture hidden in our work or art”. Since English language is our only means of communication with the outside world and even within the heterogeneous tribes in some of our countries, especially in the African context today, we must settle down to study the use and practice of the language so that anyone who has come from some other part of the English-speaking world can understand us without difficulty. Given that it is the medium of instruction in schools and polytechnics in most of our countries, it represents for us a thinking process. It is, therefore, the centre of education and learning in a modern world. Language is more than a random collection of words; it has logic and form imposed upon it by society. This logic is the logic of grammatical usage. The manipulation of symbols according to grammatical conventions makes possible the elaboration of complex relationships between things, actions, and attitudes otherwise impossible. The student of technological education must settle down to study again this medium of instruction in the tertiary level. To ignore this, is to pursue shadow. In the words of Luria (2004, p. 15) “language enables the child to form concepts, to draw conclusions from accepted assumptions, to master logical connections, to cognize laws, far surpassing the boundaries of direct, personal experience”.

Language is behavior in business and education. Luria’s investigations above into the way in which speech assumes the role of regulator of behavior suggest that it falls into a number of stages. In the first stage, which concerns us here, the speech of the child is insufficiently developed for it to regulate the child’s motor reactions. Similarly, sometimes, the speech of the adult in the medium of instruction is insufficiently developed to regulate his cognitive, affective and psychomotor activities at the tertiary levels of education. This situation is unfortunate and calls for change. Although language is a thinking process, the precise connection between language and thought is still a matter of absorbing experiment and speculation by psychologists, philosophers and language scholars. But we are well aware of how our ability to “think things out” depends on our command of language. When the power to communicate in the medium of
instruction is lacking, the process of remaking or transforming the quality of experience to enable the individual to partake in the interests and ideas current in the social group is reduced significantly. As we in the developing countries of the world come to embrace modern education, science and technology, the sharpening of our logical communicative tool becomes a matter of great practical importance.

These considerations make it mandatory for us to intensify the study and teaching of English language and communication at the tertiary levels of education. Besides, language joins the individual with the group and links him with education. As a conversation of gesture the language of instruction mediates and produces the socialization process. As people in higher education acquire the practice and use of English, the skill of taking the technological and educational attitude of the others increases and more complex interactional exchanges result. Equally important is the concept of value in the socialization process.

Social Value Codes

Technical/technological education and socialization are both deliberate processes, carried out by particular agents and based upon well-defined norms. But who are these agents and what are the norms? Agents of technical/technological education and socialization are adults and the society. They include the family, peer-groups, students, teachers, governments and other experienced and knowledgeable members of the society.

It is during the infancy and through the parental care of the child that the system of behavior is developed. It is obvious from experience and researches that different patterns of child-rearing will lead to differences in adult personality. Education, science, technology, language, economics, social and political organizations play very important roles in determining the behavior of child-rearing agents. According to researchers in child-rearing, child behavior is an index of child personality, while adult behavior, his beliefs and values are indices of his personality. Whiting et al, (2006) gave a description of the systems of value and behavior. These are succorance, nurturance, self-reliance, achievement, responsibility, obedience, dominance, sociability, and aggression. Whiting and his co-authors defined succorance as asking others for help, nurturance as giving help or emotional support, self-reliance, as doing things oneself; achievement, as striving to meet internal standards of excellence, responsibility, as performing one’s expected role, duties, obedience, as attempting to meet the demands of others, dominance, as attempting to change other’s behavior, sociability, as making friendly approaches to other people, aggression as hurting others.

As the infant develops into childhood he starts moving into the wider world of his society. He socializes with his playmates. This contact gives him part of the social requirements of the members. The relationship develops into boys and girls in the primary school. Later they form age groups and associations in secondary schools. These age groups and associations have great influence on the character of the young person. Different initiations take place. It is during some
of these initiations that the young person is acculturated. He is further educated in the educational policies of his society. It is at the secondary level that the young person decides to pursue either a university education or a vocational and technical education. To decide to pursue vocational and technical or technological education is to re-enforce the belief that the basis of a liberating education must be productive work either within the small community, on the farm, in business or in industry. But conviction about the correctness of his belief does not necessary lead to successful practice, and the pedagogical problems connected with the provision through the technological studies of a truly liberalizing education are formidable.

It is probably helpful at this stage to mention our double process of socialization: the socialization of the individual in the society and the socialization of the individual in the polytechnic. There are discontinuities between what we do in some of our homes and what our students do at Polytechnic. The Polytechnic, for instance, requires an achievement ethic, with consequent high valuation of the future, deferred gratification, and a symbolic commitment to success. The polytechnic assumes that every student has had an opportunity to acquire beliefs that anyone can get on the top, and that if he works very hard, he too can reach the tops. The future, not the present, is what matters particularly. The young person must, therefore, use the present to prepare for the future. Time waits for no body and must not be wasted. Time is valuable. The saying that “Time is money” is particularly true at the polytechnic. It is expected that the student will be able to defer immediate pleasure for greater pleasure through symbolic commitment to hard work and success. He will study now in order to become a technical teacher, an engineer, an accountant, a secretary, a businessman, a hotel supervisor, or a technologist in future. These are not only the values of the polytechnic; they are also the values of families in which many of the students are socialized before coming to the polytechnic.

At the end of the scale, other children or pupils have experienced a survival rather than an achievement ethic with consequent high valuation on the present rather than deferred gratification. Where these children live hardly anyone gets to the top. Time is not potentially valuable if there is not going to be anything to do with time. Familiar questions from the basic structure of concern here: How is time to be used? Why should we not enjoy the present? And what does an appeal to symbolic success mean where success can be measured realistically only by survival? These children or students in contrast face severe discontinuities when they come to school. These discontinuities sometimes have profound effect on their behavior toward school and the school’s behavior toward them. All these tend to emphasize the inculcation of attitudes which make it possible for future scientists and technologists to pursue, adapt and apply the theoretical principles they have learned to industrial, commercial and educational activity. The other focus of interest in all these will be the role of tertiary education in the socialization of technological education.
The Role of Tertiary Education in the Socialization of Technological Education

The Polytechnics and any other tertiary institutions have a challenging role to play in the socialization of technological education in the development of a country. The tertiary institutions must indicate the obstacles to the development of a sound theory capable of guiding training for industry, agriculture, commerce, pedagogy and factory. First, the traditional concepts of a dichotomy between education and training are no longer appropriate. Secondly, the old form of apprenticeship is now inadequate. This is because it involved the retention of long periods of training, far in excess of time needed to learn the appropriate skills. Again, it gave rise to abuses. Apprentices became a source of cheap labor. In the developing countries like ours, many of the apprentices were taken on without any form of verbal or written agreement about their training. Thirdly, the traditional conflicts between employers and employees as well as between the industrial and educational Interests are gradually vanishing, though they still remain powerful as illusions. Even in an era of technological advancement, the necessary role of governments of majority developing countries in the formulation and implementation of policy for technical/technological education has not been sufficiently recognized in these countries. A situation in which these institutions are starved of funds is totally unacceptable. Insufficient funds affect teaching, research, planning and infrastructural facilities in these institutions.

The polytechnics, colleges of technology and universities of technology must be properly funded to enable them play a vital role in the development of their countries. Technological education must be seen as one of the most, if not the most, important areas of profitable and productive investments. The economic value of technological education must be sufficiently recognized, and government spending on this form of education can be justified on national grounds. No longer is training for industry, commerce, research, or education thought to benefit only employers. It benefits all.

Educational policies of these developing countries should be aimed at producing people who could use their hands and brains with equal dexterity. Most developing countries had over the years produced a class of people from their universities who looked at education as a preparation for a clean job commonly referred to as a “white collar job”. It is becoming clear that even if education is necessary to progress, it is not by itself sufficient. It is becoming increasingly clear that mere literacy or academic knowledge was no longer a guarantee for a good job. The present graduate unemployment in these countries is a case in point. Policies of education in these countries should be made in such a way as to convince the youths that not all students were suited for a purely academic type of grammar school education and that it was not necessarily the best preparation for future employment or for building technology-oriented nations. Today the level of practical and theoretical knowledge needed to meet the demand of technology-oriented nations is far higher than before and it is rising rapidly. This is why polytechnics in these countries must be properly equipped to enable them to take their rightful place in the educational process of their countries. There is no doubt that at top level, industry, commerce, factory, and
education need intelligent men and women with a polytechnic training equal to or going beyond that provided in a university program. Whether the universities provide the appropriate environment and courses of study suitable for the various categories of engineers and technologists is an open question, but there is no doubt that the polytechnics and the colleges of technology should be competing successfully with the traditional professions for the most highly gifted scientists and technologists.

The colonial educational system of some of these countries did not equip their pupils or graduates with life outside the classroom. This is why industrialists and employers of labor of these countries frequently criticize harshly what is provided in institutions of higher learning, saying that much of the content is irrelevant to the work being done in industry, commerce and factory and that the attitudes of university men do not result in efficient work. Where knowledge for its sake is still held in high esteem in universities, fundamental research is regarded as more important than applied research. Doubtless when the universities fail to accommodate themselves to demand for a more practical way of training technologists, attempts have been made by some of these governments to set up within a framework of tertiary educations such as State/Federal/National Polytechnics/National Technological Institutes and Universities of Technology to meet this demand.

In the words of Ibrahim (2004), “Polytechnics are not established just as another set of institutions of higher learning; they are not only centres of learning and research but also institutions for technological invention and development”. Polytechnics are unique institutions of higher learning where technological knowledge and skills are acquired for direct application to solution of the problems of the society.

Ezike (2006) has pointed out that the skills needed here are not merely skills of the hand or even of brain but also social. Technological education is not only one which emphasizes direct application of knowledge but equally a process of enabling cultural transmission and social change to take place harmoniously. This is because there are habits and techniques which are supported by attitudes, traditions and models of feeling. Western technology is the outcome of the functioning of that particular society. Our acquisition of technology must take care of the functioning of our own kind of society aimed at achieving a better life for our people.

But what is better life? How can we define better life for our people? Shall better life be modeled on the antiseptic, efficient, dynamic, moneyed and phrenetic cultural pattern of the technological west? Or shall it be the contemplative, leisurely, mystical, class – structured and traditional society of the developing third world area where we come from? These are nagging questions which must be tackled and resolved by the tertiary institutions of our developing countries particularly the technological institutions. Academics, Planners and administrators in higher education institutions in higher education institutions in developing countries must give to technological education in their countries a more practical – applied emphasis in agriculture, sciences, technology, engineering, education and commerce. Similarly, they owe it as a duty to
their countries to provide courses and indicate attitudes which are relevant to work in industry, agriculture, commerce and other arms of their national productive economic sector. Under such circumstance, industries and commercial houses might well have to undertake to provide them with more funds for such relevant training schemes.

For instance, a vocal leader of a rural population may want for his people motor cars, refrigerators, television sets, bicycles and higher purchasing power that come with the machine and modern technology. But the same leader may be reluctant to relinquish his village system, the status of his women, his hordes of servants, his religious observances and his political vested interest. He does not realize that modern technology brings with it a set of educational, moral and ethical commitments and socialization from which the invention sprang. Whether Polytechnics of these countries set up new patterns of education, or follow the traditional University system is challenging. But the question is whether these technological institutions can create in a new future indigenous technology without disrupting adversely their traditional and social environments. They can do this if, they inculcate the right attitudes: discipline, habits, self-control, time-consciousness, drives, industry, patriotism and ‘technicality’ in their products. These attitudes of a developed mind are a prerequisite to the building of a technology – oriented nation.

A closer look at the colonial educational system which some of these countries have been operating since their independence shows that it has little to do with productivity. Areas covered include: European History, English Language, Geography, Latin, Religious Knowledge, Government, Economics, Chemistry, Biology, Mathematics, Physics etc. Mohammed (2009) has made a very valid assessment of the situation. Says he, “Majority of the developing countries are facing an educational crisis which stems from a number of causes: Their educational systems are geared towards producing consumers, not producers and undue emphasis has been placed on lawyers, classics, historians and public administrators which are irrelevant to the socio-economic advancement of developing countries. Their national productive economic sectors are already unable to absorb the number of graduates in these disciplines who are produced by the university systems.

In Nigeria for example, 2009 alone, about 1500 lawyers were called to the bar at the Nigerian Law School, while majority of the states in the country do not have enough science and technology teachers with which to successfully run the new system of education”. In the same vein and as I can also see it in Cameroon, by the end of 2012, more than 1000 young people will be graduating from Cameroon Universities with degrees in history, literature, English language, French and anthropology respectively, while Cameroon do not have enough vocational and technical education teachers to run the more than 200 vocational and technical education/technological public institutions in the country”. These observations are valid in varying degrees. I suppose what Mohammed means by “educational crisis is that our educational system is aimed at producing job seekers instead of “job makers”. This situation has resulted in
an alarming graduate unemployment. As far as our educational system is concerned, what Mohammed says is a confession of failure. For what is the use of all that mass knowledge obtained from our tertiary institutions when it does not lead to productivity and problem-solving? Our tertiary institutions must, therefore, make structural adjustments in the faculties or schools to lay greater emphasis on technological education, and so reflect the aim of technology-oriented countries.

We may now turn our environments in which the socialization of technological education is carried out. In making efforts to socialize technological education, most of these country’s technical education Boards/ Directorates have diversified their technical schools curricular to include the following areas of study: Textile technology, Dress Making, Cosmetology, Catering Craft Practice, Footwear Manufacture, Fancy Leather, Commercial Studies, Auto-Electrical Work, Electrical Installation and Maintenance, Instrumentation, Refrigeration and Air-conditioning, Radio and Electronic Servicing, Computer Technology, Brick and Concrete Work, Painting and Decorating, Carpentry and Joinery, Furniture Making, Machine Woodworking, Mechanical Engineering Craft, Foundry Craft, Welding and Fabrication, Plumbing and Pipe Fitting, Agricultural Equipment, Vehicle Body Building, Light Vehicle Body Repair, Motor Vehicle Mechanic Work, Technical Drawing, English Language and Communication, Mathematics, Integrating Science, Social Studies, Business Management and Life Skills. These curricular goals are expected to advance the scope of learning in technical schools, arm the pupils with more practical skills. All that is required is to encourage potential authors of these countries to write textbooks with indigenous flavor in the above disciplines to facilitate teaching and learning in vocational and technical schools.

At the level of national development, scientific and technical/technological demands require that the science curriculum at entry level of education should be adapted to emphasize practical application as local needs dictate. As far as possible the totality of the population of these countries must be given the practical stimulation to redirect individual attitude to the context of the philosophy behind the establishment of these technological institutions.

At present, the bulk of candidates admitted into polytechnics come from non-technical schools. Those who qualify for admission come from the few technical schools. By implication, the polytechnics of these countries are presently catering for a small proportion of the masses. Doubtless the productivity of polytechnics in terms of qualified manpower of technological nature is bound to be negligible compared with the rationale of establishing these unique institutions.

Polytechnics and other technological institutions of these countries should establish as a matter of urgency a school of vocational and technical education. These schools should expand their department to hasten the production of teachers of vocational and technical education. These schools should not only initiate the Vocational and Technical Teachers’ Certificate programs but also Bachelor of Technical and Vocational, Master of Technical and Vocational and also Doctor
of Philosophy Programs. All that is needed is a proper mandate and powers from the various Governments to embark on such dynamic educational programs aimed at the socialization of technological education. The more the teachers are produced in this special area of education and training, the more there will be such qualified teachers in our vocational and technical colleges to socialize the teaching of science and technology.

CONCLUSION

In summary, technical/technology education and socialization have been presented as deliberate process by means of which society can turn its young people into productive human beings. Socialization is an instrument of conformity while technical/technological education implies conformity, productivity and social change. Technical/technological education will not only make an individual knowledgeable and productive but also equip him to function, create and modify his society with a view to making it more habitable.

Effective national education systems can equip members of a society to examine constantly their environment against the background of their development and well-being. If, from their observations, the existing language codes, value codes and general pattern of life militate against national development, such static codes or values can be replaced with more positive ones. Once a new pattern of education and life has been evolved, the process of socialization then popularizes it. The language codes acts as the facilitator in the process of education; it is the centre of any kind of education. The value codes points to the meaning, worth or desirability of the kind of education to be propagated in the society.

Technology is a science of industrial arts which serves as a fulcrum of advancement. According to Omorika (2005) “science is very important but, by itself, can contribute very little to the development of a nation”. If science must contribute to economic development, other complimentary inputs must exist: high level technical skills, strong money incentives, flexible and responsive technological institutions and organizational structures for mobilizing resources. Only then, can a scientific community be of great economic consequence. A technological breakthrough in a country depends on the ability of the country’s technological institutions and far-sighted leadership to create and co-ordinate the manifold infrastructural supports necessary to promote the development of industrial science and technology.

Faced with this situation, technological education is a combination of equipment and knowledge; it is knowledge that leads to the creation of new equipment and the acquisition of further knowledge. Doubtless knowledge is the central factor in technological education. But since knowledge is inherent in human beings, development of technological ability means socializing the great mass of our young people with technological education and improving the level of knowledge of those who already posses the skill. He who says physical development says also orientation of the minds of the people towards science and technology. Development in physical terms only will mean nonsense young persons are left in their raw, undeveloped state. In order to
help a young person pursue a technological education in future, effective socialization of science and technology at all levels of education must be propagated.

Technological education is more than training in specific skills: it must be a way of developing the all-round abilities of the individual, inculcating desirable attitudes to productive life and establishing worthy social and political ideals. The need to extend general education so that managers, technologists and technicians share the same basic knowledge, skills and attitudes must be pursued vigorously, especially in fast developing countries where democratic pressures make collaboration and co-operation an essential pre-requisite of economic productive success. Yet institutions and the governments, too, have to face the problems created by tradition and poor incentives. I regard technological education and socialization as very important matters. I do not regard money spent on them as money thrown away. I regard such expenditure as worthy investment from which our people, especially generations yet unborn, might gain invaluable and incalculable benefits.

Great industrial societies are the outcome of unbreakable link between industry and research. Applied research must be encouraged and pursued in the higher education institutions of our developing countries in order to strengthen and expand their industrial and technological base. It is difficult, therefore, to avoid the conclusion that the germs of the education of the future are to be found in the factory and industry system. This will be an education which will combine productive labor with instruction and physical culture, not only as a means of increasing production, but as the only way of producing fully developed human beings in a modern and technological era. Such education can only be achieved through effective socialization of technical/technological education at all levels for development and self-reliance.

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WORDSWORTH AS A RESTORER OF HUMAN DIGNITY

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ABSTRACT

Generally it is believed that Wordsworth was a poet of nature and that he was an escapist as he ran as hard as he could, towards the world of nature, to get away from the realities of life. But the fact is that Wordsworth was a poet of Humanity; he stood more for the real happiness and well being of man rather than observing rainbows and fields. He employs nature in his poems as a remedy to a diseased world and shows how nature heals, nurtures and restores the soul from the enervating effects of industrialism and materialism. Wordsworth was an environmentalist, psychiatrist, educationist, in short a lover of mankind.

This article intends to explore Wordsworth as a poet of Humanity who throughout his life fought for the betterment of Humanity.

Keywords: Humanity, human dignity, prose, poetry, Wordsworth

INTRODUCTION

The dictionary meaning of Humanism is “a philosophy based on liberal human values.” It is a philosophy which concentrates on human worth, dignity and freedom. It regards man as the crown and glory of creations, a point of view beautifully expressed by Shakespeare in his play Hamlet:

“What a piece of work is a man,
how noble in reason, how infinite in faculty,
In form and moving how express and admirable,
In action how like an angel, in apprehension how like a god-
the beauty of the world, the paragon of animals.”

Humanism is defined as the movement of educated people united by the interest in antiquity which was formed in the Renaissance mainly in Italy. It is understood as a special type of philosophical ideology, in the centre of which there is man as an individual with his goals and aspirations, with abilities and desires that are typical of his nature. It believes in improving man’s condition on this earth and focuses on the life in this world instead of otherworldly spiritual life. Humanists placed great emphasis upon the dignity of man. For the most part, it regards human beings as social creatures who could create meaningful lives in association with other social beings.
Another important rule of Humanism is the return to origin. The Humanists held that the natural world has an order and that the origin of this order is God. As a creature endowed with soul, man can turn either towards worldliness or towards spirituality to identify oneself with God. Humanism can be also considered as naturalism (i.e. the belief that man is part of the world of nature).

**DISCUSSIONS**

The selected physical and microbiological parameters exhibit certain variations from sample to sample. The physical characteristics of the collected water samples are shown in tables 2 and 3 for wet and dry seasons along with maximum permissible limit recommended by World Health Organization (2004). The pH value is a good indicator of whether water is hard or soft. The pH values of all collected water samples in both seasons ranged between 7.27 to 8.16 and were found to be within limits set by WHO (2004). This shows that ground water is found to be slightly alkaline particularly in dry season (figure 3). Total hardness was found to be within the prescribed limits by APHA (2005) and WHO (2004) except at W1 where it ranged 547.66 mg/l and 609.20 mg/l in wet and dry seasons respectively. This is probably due to the close proximity of the sample site to the landfill, thus making the water unfit for certain domestic uses (figure 4). Values for turbidity were found to be exceeding the WHO limits at two sample sites in wet season i.e. 5.74 NTU at W1 and 8.69 NTU at W3 (figure 5). During winter only one site i.e. W1 showed exceeded limit with 5.57NTU while the turbidity values for other sample sites were within limits set by WHO. The exceeded limits for turbidity especially at W1 in both seasons exhibit the presence of pollutants in the ground water which might be due to the leachate percolation.

The rules of Renaissance Humanism were inherited by the Romantics. Rousseau was one of the pioneers of the Romantic Movement. He was an important figure of the time. Like many Renaissance writers, he exalted the idea of goodness of humanity. He thought that the best education is virtually no education, instead one should discover one self and ones world. He wanted man to get in touch with his feelings and experiences rather than just discovering objective truth. Extolling the noble savage, he believed that in a more natural environment, away from modern restraints, the inherent goodness of people would come out. Rousseau’s philosophy is “back to nature” which emphasizes to leave the restraints of civilization and find their naturally good selves. French people were very much inspired by Rousseau. They tried to develop a utopian State in which the good nature of people could develop freely. They raised the slogan “Liberty, Equality, Fraternity”, referring to their quest for freedom without any restraints, the equality of everyone, and the brotherhood of mankind. The French revolutionaries wanted to remake the world.

Like Rousseau, the Romantics yearned to reclaim human freedom. Habits, values, rules and standards imposed by a civilization had to be abandoned because man is born free but
everywhere he is in chains. The Romantics saw diversity and uniqueness in man. Discover yourself -- express yourself, cried the Romanists. The Romantics were rebels and they were subjective and extremely passionate about their tendency toward introspection. Rousseau’s autobiography “The Confessions” began with the following words, “I am commencing an undertaking, hitherto without precedent and which will never find an imitator. I desire to set before my fellows the likeness of a man in all the truth of nature, and that man myself. Myself alone! I know the feelings of my heart, and I know men. I am not made like any of those I have seen. I venture to believe that I am not made like any of those who are in existence. If I am not better, at least I am different.” (Cited in http://www.historyguide.org/intellect/lecture16a.html)

Romantics were liberals, conservatives, rationalists, idealists, Catholics, atheists, revolutionaries and reactionaries. They attacked the philosophers because they had turned man into a soulless thinking machine, they had demoted the individual by choking his imagination, sensitivity, feeling, spontaneity and freedom to death. The Romantics thought that the individual must rediscover true freedom. Habits, rules, traditions and standards imposed by rational society must be lifted. Man must be liberated. The Romantics gave European culture an antidote to the excessive materialism of the time.

Shelley believed that man must be liberated. He thrived with a craving to unshackle mankind from the clutches of morbidity and lack of liberty. This lent to his poetry an elemental force, a vehemence as vigorous as that of the Wild West Wind. The poem puts across Shelley's spirit of liberty which is tempestuous and prevailing as the West Wind itself. The poet addresses the west wind and beckons his spirit to descend upon him and act through/his lips as the trumpet of a prophecy to the indifferent world. Shelley depicts the impact of the West wind on the dead leaves of autumn. They are driven by the west wind as ghosts fleeing from an enchanter. The wind forces them to their wintry bed where they will stay buried like a corpse till the clarion call of spring shall arouse them to a new life. It destroys the old decaying leaves. It scatters the seeds and thus preserves life. Likewise, the poet looks forward that the stagnant conventions die and make way for regeneration.

The theme of the “West Wind” is also sustained in Shelley’s poem “Queen Mab.” The poem illustrates Shelley’s wrath at economic injustice in the world. He thought that “there is no real wealth but the labour of man. Where there are mountains of gold and the valleys of silver, there is no grain of corn for the poor; no one comfort would be added to the human race. One man is enabled to heap to himself luxuries at the expense of the necessaries of his neighbour; a system admirably fitted to produce all the varieties of disease and crime. The poor are set to labour, not the food for which they famish: not the blankets for want of which their babes are frozen by the cold of their miserable hovels: not those comforts of civilization without which civilized man is far more miserable than the meanest savage...” (http://www.humanism-cotland.org.uk/what-is-humanism/essay-on-humanism-5.html).
Byron was a rebel poet. His Byronic hero is his mouthpiece with regard to his intellectual capacity, self-respect, and hypersensitivity. He is "larger than life" and is usually isolated from society in exile of some kind. Byron's characters wander desolate mountaintops, and are physically isolated from society. “Childe Harold” chose to "exile" himself and wander throughout Europe. Although Harold remained physically present in society and among people, he was not by any means "social." Often the Byronic hero is moody by nature or passionate about a particular issue. He also has emotional and intellectual capacities, which are superior to the average man. These heightened abilities force the Byronic hero to be arrogant, confident, abnormally sensitive, and extremely conscious of himself. In one form or another, he rejects the values and moral codes of society and because of this he is often unrepentant by society's standards. Often the Byronic hero is characterized by a guilty memory of some unnamed sexual crime. Due to these characteristics, the Byronic hero is often a figure of repulsion, as well as fascination. (http://www.umd.umich.edu/casl/hum/eng/classes/434/charweb/CHARACTE.htm)

Wordsworth thought that man is good by nature. He had faith in the grandeur and dignity of man, and the holiness of the heart, “grandeur in the beating of the heart.” But he felt that due to industrialization, life has become complicated and corrupted. Mankind is suffering and it has fallen from its paradise of innocence and bliss. Wordsworth, through his poetry, resolves to restore man to his original status and to restore his lost happiness, he raises the slogan of, “Back to Nature”; nature suggested peace, tranquility, calm, love, sacrifice, infinity and eternity. Wordsworth saw divinity in the Man who lived in the company of nature and led simple life. In the eighth Book of The Prelude, entitled ‘Retrospect-Love of Nature Leading to Love of Man, Wordsworth, describes his love for men who live in the pure company of nature and says:

“For me, when my affections first were led
From kindred, friends, and playmates, to partake
Love for the human creature’s absolute self,
That noticeable kindliness of heart
Sprang out of fountains, there abounding most,
Where sovereign nature dictated the tasks
And occupations which her beauty adorned,
And Shepherds were the men that pleased me first... “

Wordsworth’s shepherd is a rustic who lives away from the corruptions of urban life. He idealizes shepherds because they are emblems of humanity. He praises their wisdom, strength, and kindness. He respects their ability to find brotherhood and joy in hard living. According to Peter v. Marinelli, the shepherd with whom Wordsworth is concerned ‘are not those whom Saturn ruled in the Latin wilds and who have left ‘even to us toiling in this late day,/ A bright tradition of the golden age’………The Shepherds who play so significant a part in
Wordsworth’s own spiritual development is rather a type whose rural ways and manners were the únluxuriant product of a life/ intent on little but substantial needs….’(Marinelli, 1978). Unlike the shepherds of antique tradition, they possess strong humanitarian sentiments. Wordsworth found Paradise within such men and through them he calls upon human soul to regain the lost paradise by practicing love and sacrifice. As Milton in “Paradise Lost” says, “Add virtue, patience, temperance, add love/ ….. but shalt possess / A paradise within thee, happier far.” (Book10,581-7)

Wordsworth respects human intellect and imagination. He sees a link between human soul and nature and urges “Let Nature be your teacher.” He focuses on nature's relation to man and man's relation to nature. Throughout his poetry, he showed his multi-faceted view of nature by discussing this relationship. To him, nature is a source of education, comfort, moral guidance, and spirituality for man. Wordsworth felt that there is a lesson in every aspect of nature, even in the songs of birds and green meadows. In the company of nature, we rather have "a heart / that watches and receives" Observing and learning from nature with an open mind and heart and free emotions is the key to learning. Wordsworth says that he learned moral law from nature. He believed that this universe is pervaded by a ‘Great Mind’ and this great mind is shared by all human beings. Wordsworth says that those who become aware of the presence of the “Great Mind” can perceive the essence of things. Wordsworth says that nature nurses and purifies our animal sensibilities and feelings that we receive from our birth.

For Wordsworth nature is not ‘red in tooth and claw,’ rather it consoles the afflicted, make happy happier, teach young to think, and feel and become virtuous. Wordsworth found nature beneficial for mankind in many ways. He sees nature as refreshing when compared with the smoky cities of England. After being in the Big City and its troubles, Wordsworth went back to nature and found healing and restoration. Similarly Byron shares similar views in his poem Childe Harold’s Pilgrimage and says:

“……..but the hum
Of human cities torture: I can see
Nothing to loathe in nature, save to be
A link reluctant in a fleshly chain,
Class’d among creatures, when the soul can flee ,
And with the sky, the peak, the heaving plain
Of ocean, or the stars, mingle, and not in vain.”

Wordsworth believed that nature is not alien to man rather there is a bond between nature and man. That is why people who live in the company of nature are happier and content.
In Lines “Written in Early Spring”, Wordsworth says:

“To her fair works did Nature link

The human soul that through me ran.”

He notices that not just man but birds are also happy in the company of nature. In Lines Written in Early Spring, he says that everything they did was "a thrill of pleasure." Even the blooming bushes seem to have this same pleasure. No matter how melancholic someone feels, they can find comfort in nature. In "I wandered lonely as a cloud" Wordsworth, while feeling melancholy, sees a multitude of yellow daffodils. He says that as they were “tossing their heads in a sprightly dance... A poet could not but be gay/In such a jocund company.” The joy is intense, for the last line of the poem states that his heart "dances with the daffodils." No matter where he is, he can always think back to the daffodils and feel that same joy over and over again. Daffodils aren't the only mood-lifter he says, "My heart leaps up when I behold / A rainbow in the sky." He finds an inner peace in “Composed upon Westminster Bridge” as he looked around at the natural landscape, comparing it to a city that is "open unto the fields, and to the sky." This observation gives him "a calm so deep" - one that he never experienced before. By taking time to enjoy nature, man can receive peace and a tranquil break from his stressful life. Even more, when his life gets hectic or melancholic, he can recall the peaceful bliss of nature and feel refreshed and joyful. Nature can bring him comfort whether he is outdoors or indoors. In the “Solitary Reaper”, he showed man and nature in perfect harmony with each other. He shares his experience of a visit to Scotland where in the fields he passed by, a female who was reaping and singing a melodious song. Wordsworth describes the effects of the song in the following lines and says:

“Behold her, single in the fields,

Yon solitary Highland lass!

Reaping and singing by herself;

Stop here, or gently pass!

Alone she cuts and binds the grain,

And sings a melancholy strain;

O listen! For the Vale profound

Is overflowing with the sound.”

The beautiful valley was charged with the melodious song of the girl. Her song becomes expressive of a profound harmony between man and nature. Wordsworth was deeply interested in an interconnection between human mind and natural world. During his wanderings on the
road, Wordsworth came in contact with the humblest human-beings. Their strength and energy surprised him. The power that inspired Wordsworth in tramps, beggars and outcasts was their feelings and the passion of their hearts, which, he found, were at their purest and simplest in humble and rustic life. He was the first poet who discovered that people who lead simple and frugal life are closer to nature, thus closer to God. They are more virtuous and humane. He was the first poet who made his readers feel that God lives within the hearts of simple men. The strength of their character is like the primal energies of nature and seems to spring from the same source. Wordsworth believes that inhumanity is not part of man’s essence; it is something external to it. Man acquired it by keeping himself away from nature and he can regain his purity of heart by disengaging himself from the shackles of artificial life. According to Sarker,

"Wordsworth was keenly interested in the essence of man, and believed that the essence of man was available only in the 'natural man' who lived in the lap of nature, without being tainted by the complexities and artificialities of the feigning town folk." (Sarker 2001:321)

The theme of Wordsworth’s poetry is simple human life, most according to nature and not monitored by the rules and limitations of the so called cultured society. John Butt in his book “Wordsworth: Selected Poetry and Prose” says:

“The young poet promises that he will speak of ‘moral strength, and intellectual power’, ...he told a friend that if his writings were to last, it would be mainly owing to this characteristic: ‘they will please for the single cause, ‘that we have all of us one human heart.’”(Butt,1969:9)

In The Excursion, he expresses his egalitarianism in these words:

“Alas! what differs more than man from man
And whence that difference? whence but from himself?
   For see the universal race endowed
With the same upright form! The sun is fixed,
   And the infinite magnificence of heaven
Fixed, within reach of every human eye;
...He whose soul

Ponders this true equality, may walk

The fields of earth with gratitude and hope;

Yet, in that meditation, will he find

Motive to sadder grief, as we have found;

Lamenting ancient virtues overthrown,

And for the injustice grieving, that hath made

So wide a difference between man and man.”

Wordsworth’s early poetry records his reaction to the impact of the Industrial Revolution and the French Revolutions on human life. It depicts the miseries of the lower class and the working class people, who suffered because of the inhuman behavior of the ruling classes. Wordsworth believed that any society that robs its people of humanity divests itself of its values. The Industrial Revolution desensitized English society of Wordsworth’s time. He believed that the progress of industrialization is destructive for contemporary culture. His poetry records the social impact of Britain’s economic shift and military interests; the end of cottage industry. His works portray a society where hardworking, humility, farming family, needing money, sends the son to work in the “dissolute city” where “evil courses” force him to flee overseas or a poor, rural family falls into hard times and the father resorts to selling himself into the military and never returns, and his family sinks into tragic circumstances. Wordsworth stood firm against the forces of the changing times that marginalize such persons, and he does not like what he sees: individuals removed from mainstream by an alienating and dominant ideology based on economic/ military practices. In “The Female Vagrant”, he describes the female vagrant’s life, beginning with her childhood, living harmoniously in the Lake District with her father, a farmer and a fisherman. A new landowner ruins them by forfeiture of their fishing rights. The woman expressing her woe says, “… My happy father died…… And tears that flowed for ills which patience could not heal.”

Wordsworth was a humanist his poetry is socially and politically conscious. Purkis believes that “Wordsworth was a political apostate, his social interests will always remain as evidence of his humanity” (Purkis, 2003). As a critic of his age Wordsworth reveals the need for a radical change of heart and complete rejection of materialistic approach towards life. He believed in the innate goodness of man and was of the view that away from the corruptions of so called modern world the inherent goodness of people would come out. He urges mankind to leave artificial and mechanical life of urban society and find his naturally good self.
Wordsworth idealizes rustic society and announces that rustic man is his ideal. He praises the rustics for their wisdom, strength, kindness and simplicity and above all their ability to find love and joy in hard living. He believed that their life is a moral lesson and extols them in these words:

“I read, without design, the opinions, thoughts
Of those plain-living People, in a sense
Of love and knowledge; with another eye
I saw the quiet Woodman in the Woods,
The Shepherd on the Hills...” (Bk 4, 212-213)

Wordsworth believed that man’s moral sense is fully nurtured in the company of nature because there he is not confined in the false trappings of city life. In The Prelude Wordsworth invites men of city to the company of nature for edification of their moral sense. He feels that in a corrupt society men become perpetrator of evil. He urges mankind to struggle out of the grip of passivity and celebrate the human spirit that is within him by returning to the world of nature. Wordsworth idealizes Cumberland, in “The Prelude”, and writes:

“Beauteous the domain
Where to the sense of beauty first my heart
Was open’d, tract more exquisitely fair
Than is that Paradise of ten thousand Trees.” (Bk 8, 73-76)

Wordsworth received from nature mental, physical and spiritual education. Nature taught him the language of senses which helped in the development of his mind. Man has this spiritual power or moral sense from childhood but the mechanical life of city suppress this faculty, deeming it irrational or fantastic. He insisted that man should be sheltered from the pressures of such formal institutions and societies so as to avoid stunning of his good qualities. When Wordsworth goes out to experience nature, she in turn gives him inspiration, insight, education, and delight. It is a two way process, in which his mind grows and develops. He argues that nature humanizes his soul because nature is pervaded by a Divine Spirit. In “The Prelude” he says:

“Wisdom and Spirit of universe!
Thou Soul that art the Eternity of Thought!
That giv’st to forms and images a breath
And everlasting motion! Not in vain,
By day or star-light thus from my first dawn

Of childhood didst Thou intertwine for me

The passion that build up our human Soul,

Not with the mean and vulgar works of Man,

But with high objects, with enduring things,

With life and nature, purifying thus

The elements of feelings and of thought,

And sanctifying, by such discipline,

Both pain and fear, until we recognize

A grandeur in the beating of the heart.” (Bk1,401-414)

Wordsworth builds his ideal community in the lap of nature. Where men would live happily and enjoy life without the gross and outrageous stimulations of modern world. In The Prelude he presents his ideal community -his birthplace, the Lake District, where, “Man free, man working for himself, /Unwoo’d, unthought-of even, simplicity,/ And beauty, and inevitable grace….” (Bk8,104,110)

The people of Cockermouth persuaded their personal or social interests followed by a train of virtue. Cockermouth embodied a model of incorruptible society which represented best in man. Wordsworth’s ideal society is protected by nature. The steady mountains impart lasting grandeur to the place and the people, while the transitory things of the city life debase its population. Wordsworth is of the view that nature’s virtuous influence is capable of reviving sense of proportion and moderating the passion. For Wordsworth, moral values are essential in creating peace and harmony in any society. They promote positive and constructive conduct and discourage destructive behavior. Life in an immoral society is extremely difficult because human values are ridiculed. During his visit to the so called civilized world, Wordsworth discovered that man has become indifferent to his surroundings. In the materialistic world, everything is bought and sold for money, even the spiritual values are converted into cash. Pursuit of wealth prevails everywhere and man is completely ignorant of his spiritual side of existence. Wordsworth developed in himself a dislike for the atmosphere of indifference. He discovered that the trivialities of urban life can make man passive and weak. He disassociated himself from them.

But Wordsworth’s love for nature does not mean an escape from life. He is not against social activities and other relations which are essential for human identity. On the contrary, he was against passivity and indifference to the living conditions that surround man. He raised the slogan of back to nature because it taught him to love even the unassuming things that hold /A
silent station in this beauteous world.’ In his poems he manifests a tendency to delete all artificialities that hinder fraternal love and promote love of mankind. For Wordsworth humanism is based mainly on respect of man and realization of the position in this world. He raised the slogan of back to nature because it teaches how to love. His love for nature does not mean that he is against social activities and other relations which are essential for human identity. On contrary he manifests a tendency to delete all artificialities that hinder fraternal love and promote love of mankind. He declared in Book 10 of “The Prelude” that he always thought and struggled for human welfare whether in the city or in the village:

“For howsoe’r unsettled never once
Had I thought ill of humankind, or been
Indifferent to its welfare, but enflam’d
With thirst of a secure intelligence
And sick of other passions, I pursu’d
A higher nature, wished that Man should start
Out of the worm- like state in which he is,
And spread abroad the Wings of Liberty,
Lord of himself, in undisturbed delight.” (245-254)

CONCLUSION

Wordsworth taught his reader a new way of looking at life and nature. He reminds mankind that materialistic pursuits are not the most important things in life. The salvation of man lies in simple life; close to nature.  Man must become what he once was. If man wants to regain his greatness he must return to nature – he must return to the essence of life. He believed that activity and the struggle against difficulties is real life; it is real freedom. Wordsworth’s ideal Man is an earthly god, a model of the combination of thought and action, instinct and reason. For him anything which makes Man weak and passive is evil. Wordsworth was inspired by a burning zeal to rescue mankind from his struggle against the forces of materialism and all that is evil in human life. In his works he discusses not the lost world of the past but the beautiful world of future. He thought that Man can create paradise on earth from his own efforts but only as the result of strengthening his own personality. Nature for Wordsworth is a source to unfold inner powers of mankind.
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ARRIVAL OF THE COMPANIONS OF THE HOLY PROPHET (PBUH) IN KHYBER PAKHTUNKHWA, PAKISTAN

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ABSTRACT

Companions are the best people among human beings after the Holy Prophets. Their roles for conveying Tawheed to the world is very important. In 44 AH/664 AD and 45AH/665 AD, some of these companions came to the Khyber Pakhtun Khwa, one of the provinces of Pakistan, waving the flag of Islam here and died. Their Shrines still exist in these areas at different locations, particularly Sanan bin Salma in the north of Peshawar, the mausoleum is located in Chagharmatti, known as Ashab Baba. This article presents the arrival of these companions in the area of Khyber Pakhtun Khwa.

Keywords: Khyber Pakhtun Khwa, Sahaba, Tawheed, Tabieen,

INTRODUCTION

The lexical meaning of companions

Companions is the plural of companion. It is derived from the word “company” (1). It means a friend, colleague, comrade, co-worker, collaborator and crummy. (2) So we can say that companion is a person who acquired the company (3).

The literal meaning of companion

The literal meaning of “companion” is a person who saw the Holy Prophet Mohammad (PBUH), believed in him and died as a Muslim. Furthermore of that his company was more or less in time, narrated something’s from the Holy Prophet (PBUH) or not, gave company him in battles or not, even blind and the children who were brought to the Holy Prophet (PBUH) for praying are also included in the definition of the companions (4).

Time of the companions and their identity

The time of the companions starts from the Prophetic mission and it covers at the end of the first century AH. The Holy Prophet (PBUH) gave this prediction himself in these words: Among those present on earth today, than a hundred years after the rest will not (5).

The researchers described a few signs of being a companion, these are:
Witness of a large number of People: Such a great number of people witness a person to be a companion which cannot be rejected, such as the companionship of Caliphs Rashida.

Fame: Famous traditions prove to be a companion of the Holy Prophet, as Akasha bin Haseen and Dhaman bin Thalaba etc.

Evidence of the companions: A companion says about a man, that I attended the Prophet (PBUH) along with him, or the prophet made such discussion with him in my existence. This is the evidence of the companionship of that person, if he/she is a Muslim.

Testimony of that trustworthy Tabieen: If some of the trustworthy Tabieen give testimony about a person, that he is the companion of the Holy Prophet Muhammad (PBUH). It proves its companionship.

Pray of the Holy Prophet (PBUH): Those children brought to the Prophet and he prayed for them. It is enough for the companionship of those children.

Self claim of companionship: If a person claims to be companion. His claim will be accepted if he is trustworthy and external evidences (i.e. claims within the first century), do not reject his claim. (6)

Status of Companions according to Quran and Sunnah: Companions are the best people after the Holy Prophets because the Islamic teachings reached to the rest of the world through them. Allah (SWT) presents his beliefs as an example and says: "Believe as the people (followers of Muhammad (PBUH), have believed," (7). Allah (SWT) announced his pleasure and Paradise to them in this world. (8) The prophet (PBUH) counted companions era in best. He said: The best time is of mine, then the people who will connect to them and then who will connect to them. (9)

Companions and their militancy travels

Companions had acted according to the sayings of the Holy Prophet (PBUH): “Convey from me even if it is a single verse” (10) and they spread across the world. Even in the last address of the Holy Prophet (PBUH) during pilgrimage, they (companions) were more than a million in number, but there are a few hundred shrines of them in the Hejaz and the rest of them went out for preaching Islam in various parts of the world and died there.

In the age of Prophet (PBUH) the measurement of Islamic republic was limited to certain areas. However it has spread in during the Caliphs days. Many campaigns were sent to all sides and the companions were dispatched to spread worldwide.

Sindh’s campaign

In India the first campaign entered in the era of Omar (RA) in the 15AH/636AD, the Governor of Bahrain and Oman, Uthman bin Abi Ala’as sent his brother Mughira bin Abi Ala’as to Debal (Karachi). Here he defeated the enemies and returned back safely. (11)
In 39AH/659 AD Hazrat Ali (RA) posted Harith bin Murra Al-Abdi on Sindh campaign. He achieved success frequently and reached to Qiqan (Qalaat a city of the Baluchistan province). He died in 42 AH/622AD in a fierce war competition.

Then the Arab traders came. They started preaching in India, and settled in Malabar, Sarandeep and Kalicut etc. Those people brought the light of Islam here and spread it.

The Indian people went to the Arab regions for acquiring Islamic Studies and thus a number of eminent scholars came to front, such as Abu Ma’ashar Najeeh Sindhi in 170 AH/786 AD known as the Imam of Sear Waa Maghazi (Seerat Studies) and Al-Awzaie as imam in Islamic jurisprudence.

Campaigns of the companions from the Sindh side did not reach to the areas of Khyber Pakhtun Khwa. Coming here either, they died on the way or returned back to their areas.

**Campaign’s arrived in the Province of Khyber Pakhtun Khwa**

Khyber Pakhtun Khwa is one of the five provinces of Pakistan. Its old name was North West Frontier Province (NWFP). Its capital is Peshawar (a five thousand years old city). This is a historic area, which was part of the 7th Province (Paktika) of Iran, and was the site of several famous civilizations. In 1200 BC, the great Iranian emperor Aushang Pashdad built this city. After the Iranians, Buddhists emerged in the city. Kunshak Raja defeated the Saka people and made Peshawar his capital. He made temples for the preaching and worship of Buddhism. After the Buddhism, there was a period of Hinduism.

In the era of Amir Muaawiya 44AH/664 AD and 45 AH/655 AD missions of the companions were sent. One mission was led by Muhlab bin Abi Sufra (RA), while another campaign was led by Sanan bin Salma (RA). They defeated the Hindu kingdom and waved Islamic flags over whole area.

**The campaign of Muhlab bin Abi Sufra (RA)**

Abu Saeed Muhlab bin Abi Sufra Al-izdi Al-Ataki was born on 8AH/629 AD. He came to the Holy city of Madina with his father (Abu Sufra Zalim bin Suraq) in the age of Caliph Omar R.A. Learned from Samura bin Jundub, Abdullah bin Omar and Abdullah bin Amr bin Ala’as, while Samak bin Harb, Amr bin Saif Albasri and Abu Ishaq Al-Sabiee received knowledge from him. He became the Governor of Iran in the age of Abdul Malik bin Marwan. He was a healthy, strong and a brave leader of Muslims. He fought against the Khawarij, Azariqa and other fabricated sects in Muslim areas. His children were Mufadhal, Habib, Mohammad, Qabisa, Yazid, Marwan, Abdul Malik, Ziyad, Mudrak, Mughira and Hind. He died in Iran at 82 AH/701 AD during a war.

Al-bilazry writes about his Sindh campaign:
“In the age of Amir Muaawiya, Muhlab bin Abi Sufra came to Bna and Ahwaz (Bannu and Kohat) which are located between Multan and Kabul. Here the enemy encountered him but they failed” (15).

Maulana Abdul Haleem Athar writes:

“When Abdul Rahman bin Samurah (RA) completed the Kabul’s victory, he sent a campaign to the region of Khyber Pakhtun Khwa in the supervision of a great invader Muhlab bin Abi Sufra. He came to Khyber Pakhtun Khwa through Ningarhar, and conquered it. After the victory of Khyber Pakhtun Khwa region, he conquered the North and South Punjab and then the Northern areas of the valley of Sindh and Quetta divisions in Baluchistan.”(16)

It is proved historically that Muhlab bin Abi Sufra was the first companion who conquered the Khyber Pakhtun Khwa regions in 44 AH/644 AD and spread the light of Tawheed. Many companions died in these conquests. Their shrines do exist in these regions even now.

Campaign of sanan bin salma (ashab baba):

Abu Abdur Rahman Sanon bin Salma bin Al-Muhabbaq Al-huzali Al-Qarashi, was born in 8 AH/629 AD on the day of the battle of Hunain.

The nomenclature:

About the name of Sanan, Salma (RA, the father of Sanan) was on the way to Hunain campaign. He got the news of the birth of Sanana. He said: spear which he will fight with in the way of Allah, he love’s it more than this child (18).

So the prophet Muhammad (PBUH) named this child as “Sanan.”

The prophet (pbuh) blessed him with pray:

Sanan bin Salma narrated from his father that when Sanan was born on the day of Hunain, the Holy Prophet called for bringing him. He was brought to him. The Holy Prophet put his Saliva in the child’s mouth and prayed for his blessings. (19)

In the age of Amir Muaawiyah, Zaid bin Abi Suffayn (Governor of Iraq) nominated Sanan bin Salma as the Governor of Sindh. He was a brave and wise person. For the first time he made his soldiers to swear of divorce (not to leave the battlefield until their deaths in other case their wives will be divorced). He came to Sindh border and conquered Makran and made it a populated city. He set there, established the government and managed all the cities of the Sindh. (20)

Maulana Abdul Haleedm athar writes:
“Abdullah bin Sawar with his colleagues were killed in 42 AH/622 AD at Qalaat. Two years after this incident (44AH/644 AD) Ziad was assigned as Governor of Iran. He appointed Sanan bin Salma to fulfill the rest of the mission of Abdullah. He conquered Makran region and took practical measures for the rehabilitation of this area. Then he left for South Waziristan and Dera Ismail Khan. After conquering these areas, he dominated the Bannu and Kohat and reached the valley of Peshawar and conquered the Central location of Peshawar. Then in 45AH/655 AD the tribal areas of Bajawar, Mohmand and Malakand etc people gathered in the north of Peshawar at Chagharmatti and Mechani and a fierce battle was fought with the followers of the Buddha. Sanan bin Salma including all his colleagues were killed in this battle and buried here. (21)

It shows that Sanan bin Salma was a great companion, who came to the region of Khyber Pakhtun Khwa as a leader of Muslims. True historical evidences manifested that the light of Islam came to these areas with him. His grave is as long as 30 to 35 feet. It is a joint grave of Sanan (RA) and his soldiers. The grave is situated East to West.

Companions generation in khyber pakhtun khwa:

Research has proved that in the age of companions two Muslim families (Qurashi and Siddiqi) settled in the central place of Khyber Pakhtun Khwa “The Valley of Peshawar”. These companions came with Sanan bin Salma Al-Qarashi in 45 AH/655 AD, who were killed here and their families settled here, These people still live in the village of Kangra area of Daudzai and are named as Qurashi and Siddiqui families.

CONCLUSION

Khyber Pakhtun Khwa one of the five Provinces of Pakistan has the honor that the great companions of the Holy Prophet came here and their shrines are still present here. One of these shrines is situated in the north of Peshawar known as ASHAB BABA in the Chagharmatti an area of Daudzai.
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THE POTENTIAL OF SCIENCE COMMUNICATION IN THE CULTURAL CHANGE: RHETORIC AND CONTEXT

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ABSTRACT

This study examines the application of a rhetorical approach to investigate science communication on television programs in relation to cultural changes in the context of Indonesia. Although in many societies science, for example, about human life, can be communicated to the public through, for example, television, cinema, literature, and theatrical performance, different cultures might have different ways to communicate science including choosing any elements in the chosen media of communication which can then represent characteristics of the cultures. Science communication itself can be seen as a means of bridging the gap between science and culture which in turn may contribute to change the culture of a society. In addition, the science itself can be seen as the catalyst by which our societies are being swiftly changed. However, there are still a small number of studies with regard to how cultures might be changed through science communication. Since in science communication the chosen media of communication is aimed at persuading people through persuasive rhetoric of verbal and non-verbal elements, the study in this article focuses on rhetorical aspects in terms of how the persuasive ‘tools’ are used in delivering scientific messages on television and how audiences of the science television programs make potential meanings about these persuasive ‘tools’ and the scientific messages in Indonesia. This study offers an alternative approach to examine how ways of communicating science might influence people’s perception and behavior about their life regarding the portrayal of science on television.

Keywords: Cultural change, rhetorical approach, science communication, television program

INTRODUCTION

Communicating science via television programs employs audio-visual elements and any supporting tools as a set of sign systems which convey meanings. The meanings are generated through the sign systems which are important in cultural changes. The process of cultural change itself is concerned with the nature of shared social meanings. Regarding informing science through television programs, different societies might have different types of science television programs. In order to communicate science there are many devices that communicators can use in what they believe to be the most suitable and effective ways to deliver such a message to their target audiences. This relates to the use of a set of methods aimed to persuade the audiences by
using language within the sign systems. This means our communication with others might sway opinion in our favor. For example, if the science is addressed to children, the language used to deliver the message including its materials (e.g. audio and/or visual elements) and the means of communication should be easy to understand by the children. The audiences make meanings of information delivered via the media of communication using their knowledge and experience relating to the messages. The messages might, in turn, influence the ways the audiences think about their life including their social practices which are possible to change. In a more general sense, the messages have great potential to change people’s lives, moreover, to change the culture of a society.

Since information about science has the potential to change cultures, communicating science to the public is important to take into account in terms of how it can change the cultures, and why. The ways to communicate science, which are the ways to persuade people and the uses of any devices for this purpose, might play an important role in cultural changes so that investigating them might help us to explain the process of cultural change. This means rhetorical aspects of this process of communication is important to explore. The rhetorical aspects of science communication are related to cultures of certain societies in a way that different cultures might have different ways to employ their rhetorical devices embedded in the messages delivered to their audiences. Rhetoric itself has been studied as a means by which orators or speakers articulate persuasive arguments and express personhood that resonates or is consubstantial with the realities of those to whom one is speaking (Jackson II, 2004, p. 90) and has the potential to be applied in the discussion of this article.

Previous research on science communication with regard to culture focuses on, for example, sociological nature of science communication (d’Andrea & Declich, 2005). Regarding media of science communication, previous research mentions the use of website, radio, and museum as shown by, for example, Park and Thewall (2006). Ways of communicating science are also mentioned by Roundtree (2010) who studies rhetoric of computer simulations. Those examples of research, however, have not explored relationships between science communication and cultural changes from a rhetorical perspective in the context of television. This is an important omission as in the contemporary society television has become important sites for the production and circulation of a proliferation of knowledge and experience. In addition, television is one of the important media which might influence the ways its audiences think about their life. This indicates that science television programs, which comprise audio and visual elements and might persuade the audiences, need to be taken into account in this signifying process.

In the study that this article draws on, the terms science refers to: (1) systematic studies of the structure and behaviour of the physical and natural world through observation and experiment and (2) a systematically organised body of knowledge on a particular subject or about a universe (Brake & Weitkamp, 2010). In this article I will examine how a rhetorical approach can help us to understand cultural changes through science communication, and why. Firstly, I will explain a
short description of relationships between science communication and cultural change in terms of how the cultural change process is possibly influenced by science communication. This will be followed by an explanation about science communication on television programs in Indonesia and a discussion of rhetorical perspective in communicating science in relation to cultural change in the context of this country. Then, I will describe an implication of the application of the rhetorical approach in this study and recommendation for further studies. Data in this study is obtained from Indonesian national television programs about science, particularly natural sciences including physical and life sciences which are broadcast from January to June 2012.

RELATING SCIENCE COMMUNICATION TO CULTURAL CHANGES

As mentioned previously, science communication has the potential to change cultures as the ways the science television programs are broadcast generate meanings which can then be shared by members of a society. This means the ways people make meanings about their life might also change. This process of meaning production is signifying practices (Barker, 2010, p. 7). In order to understand cultural changes, we need to explore how meanings are produced as a signifying system which is generated through language, whether verbal or non-verbal. This indicates that the concept of meaning is core to the investigation of culture (Barker, 2010, p. 110).

Given that communicating science also means generating meanings, in this context cultural meanings are formed and communicated through the ways the science is communicated. In addition, science communication including information about science itself can be seen as a means and a medium through which we form knowledge about ourselves and the social world. In turn, science communication, with the assistance of language, might construct meanings. In this context the process of constructing meanings can be seen as a dialogue between scientists, policy makers, and common people. Laypeople, however, are often seen as having deficient knowledge of science. This assumption might be now outdated (Brake & Weitkamp, 2010, p. 2) as new opportunities to reach out to and engage a wide range of people with science are developing at a rapid pace. The potential of social networking sites, podcast and blogs for science communication may offer exciting and interactive ways of reaching both new and traditional audiences (Brake & Weitkamp, 2010, p. 2). In addition, ways people interact with a medium of communication might give an impact on their interaction with other media. For example, those who are familiar with audio-visual media will use their knowledge and experience in interacting with such media when they interact with other audio-visual media. This indicates that people’s previous knowledge and experience about any audio-visual elements will influence the way they interact with the media containing information about science.

As a good deal if cultural studies is centered on questions of representation (Barker, 2010, p. 7), it is important to explore how the world is socially conditioned and represented to and by us in meaningful ways. This means cultural changes in relation to science communication can be understood as the signifying practices of the representation of science communicated via media. The cultural representations and meanings are embedded in audio and visual elements which
bring knowledge within science. Those elements are produced, enacted, used, and understood in specific social contexts (Barker, 2010, p. 8) in everyday life of the audiences of the television programs.

SCIENCE COMMUNICATION THROUGH INDONESIAN TELEVISION PROGRAMS

Municipal landfills are considered a serious threat to their surrounding urban environments and a great source of pollution especially ground water pollution. The present research was carried out to assess the ground water quality near Mehmood Boti landfill through selected physical and microbiological examination of water samples collected from the study area. The major findings of the present research are as following:

Although science can be communicated through various kinds of media, television is one the important media to deliver information about science to its audience which can then contribute to constructing a world in which knowledge and experience portrayed on the television programs are ever present. In terms of communicating science television has become an important site for the production and circulation of a proliferation of knowledge and experience about science that is broadcast via science television programs. According to Hook and Brake (2010, p. 32), the mission of television is to inform, to educate, and to entertain its audiences. This means television programs including science programs might have those purposes. To achieve those purposes science as portrayed on television can be classified into two types: (1) obvious which broadcasts television programs as science in forms of, for example, documentary and (2) incidental which shows science as part of everyday interaction of the scientific method with the wider world, for example, scientific film which relies upon forensic scientists which in reality is about the human condition (Hook & Brake, 2010, p. 33).

In the study that this article draws on criteria to select the television programs refer to that category. In addition to those criteria, this article is also concerned with any programs which are not under those criteria but they provide information about science, for example, news programs which have a section informing science. In Indonesian television programs science is broadcast under categories of news, documentary, edutainment, adventure, and entertainment. Some television science programs in this country are not specified into those categories, but they are classified into ‘others’.

Figure 1 and Table 1 provide data about Indonesian national television stations which broadcast information about science from January to June 2012. These science television programs are about natural sciences and their application. The science programs listed in Table 1 are targeted for various age levels. Some of the programs are clearly stated for children, for example, Dunia Air, Dunia Binatang, Teropong Si Bolang, Laptop Si Unyil, Buku Harian Si Unyil, Si Bolang, and Si Bolang Jalan-jalan broadcast on Trans 7.
Figure 1. Number of science programs in Indonesian television stations from January to June 2012

Table 1. Names of science programs in Indonesian television stations from January to June 2012

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of television station</th>
<th>Category</th>
<th>Television program</th>
<th>Name of program</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>AN TV</td>
<td>Others</td>
<td>Dokumenter</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children</td>
<td>Dink the Little Dinosaur</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Global TV</td>
<td>Entertainment</td>
<td>Profesor X</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Adventure</td>
<td>Steve Ewon Sang Pemburu, Gadis Petualang, Petualangan Panji</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Indosiar</td>
<td>News</td>
<td>Ragam (a section of a news program)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kompas TV</td>
<td>Entertainment</td>
<td>Science is Fun, Bumi Kita, Tekno, Human Planet, Orang Utan Diary, Wild Tales, Sis the Science Kid, Inside Life</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Adventure</td>
<td>Ekspedisi Cincin Api, Teroka</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Metro TV</td>
<td>Documentary</td>
<td>Inovator</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>MNC TV</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>RCTI</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>SCTV</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Trans 7</td>
<td>Edutainment</td>
<td>Sang Kreator, Teropong Si Bolang, Dunia Air, Dunia Binatang, Laptop Si Unyil, Buku Harian Si Unyil, Si Bolang, Si Bolang Jalan-jalan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Documentary</td>
<td>Asal Usul Flora dan Fauna, Asal Usul Cari Tahu</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Trans TV</td>
<td>News</td>
<td>Jelajah, Reportase Investigasi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Entertainment</td>
<td>Nature’s Life</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>TV One</td>
<td>News</td>
<td>Tabir (a section of a news program)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>TVRI</td>
<td>Education</td>
<td>Siaran Pendidikan, Dokumenter</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Entertainment</td>
<td>Cerdas Ceria, Sang Penemu</td>
<td></td>
</tr>
</tbody>
</table>

Note N/A: not available

The way the science is informed to the audiences through the television programs is possible to influence the way the audiences make meaning of it, as mentioned previously. A possible reason for that is that the way information about the science is delivered might inform or advocate the
audiences to do something related to the portrayed information. Understanding the science including the ways it is communicated is likely influenced by audiences’ familiarity with them including their previous knowledge and experience which can be obtained from any sources including museums, films, magazines, and etcetera. This means the process of understanding the science broadcast on the television programs might occur culturally as the way the audiences understand it is formed through their relationships with their culture and community. The audiences as members of a community have certain ways of interactions which might represent relationships between them, the community, and the culture. Customs and traditions including ways of meaning-making are communicated rhetorically within a society which in turn relates to how the audiences understand the science television program. This means in this process of understanding rhetorical aspects play an important role in terms of how the way the programs are delivered might influence the audiences’ way of meaning-making about their life which in turn might influence their culture.

A RHETORICAL PERSPECTIVE IN SCIENCE COMMUNICATION IN RELATION TO CULTURAL CHANGE

The ways the producers of television programs deliver information about science to the audiences are related to the ways they persuade the audiences to watch the programs and to understand information portrayed on the programs. According to Murcott (2010, pp. 110-112), several television program genres which are used to deliver information about science are news, magazine, documentary/features, and fiction. In the study in this article the program genres are not only under categories of news and documentary, but also under some other categories such as entertainment and edutainment (see Table 1). In addition, in Indonesian television stations categories of education, adventure, children, and others are also used to provide science programs.

In Indonesian national television stations information about science is delivered in forms of quiz (i.e. Cerdas Ceria), laboratory demonstration (i.e. Profesor X and Science is Fun), part of news program (i.e. Tabir and Ragam), and stories with narration (e.g. Bumi Kita, Dunia Air, Dunia Binatang, and Laptop Si Unyil). Some of the programs intended for children such as Dunia Binatang use cartoons to support explanations about animals’ life. In the study in this article the stories with narration can be classified into several forms based on types of narrator: (1) the narrators are not part of the story (i.e. Bumi Kita, Ekspedisi Cincin Api, Inside Life, Jelajah, Tekno, Human Planet, Orang Utan Diary, Wild Tales, and Teroka) and (2) the narrators are part of the story or one of the actors in the story (i.e. Gadis Petualang, Steve Ewn Sang Pemburu, and Petualangan Panji). Within this last type of narrators, the narrators are also the presenters of the programs and they interview some actors in the story (i.e. Dunia Binatang, Asal Usul Flora dan Fauna, Teropong Si Bolang, Dunia Air, Laptop Si Unyil, Buku Harian Si Unyil, Si Bolang, Si Bolang Jalan-jalan, and Asal Usul Cari Tahu).
The above categorisation and the way information about science is delivered are related to the purpose of the programs whether for informing, entertaining, and et cetera which can be indicated not only from the categories of the program genres which are clearly stated on the television programs, but also from the characteristics of the programs including audio and visual elements in the portrayed programs. For example, Reportase Investigasi and Jelajah in Trans TV are categorised as news as these are published reports. In terms of the program of Reportase Investigasi, it usually shows recent cases about using dangerous substances for consumption products occurred in Indonesian contemporary society. An example of this program shows the use of synthetic dye for food, where it should be used for textile, is described by showing the way people use it for food dough, followed by an explanation of the impact of the dangerous food additive on human body. The explanation of this impact is supported by a laboratory experiment to examine whether the examples of food contain such a chemical substance. Some experts in related fields also explain this impact scientifically and offer some possible solutions to the problem on how to choose good foods. This kind of program indicates ‘news’ as it has the simplest narrative style (Murcott, 2010, p. 109) because it is straightforward and has linear structures of who did what, when, where, why, and how, though not necessarily in that order. That example of the television program shows that adding dangerous chemical substances such as synthetic food dye to food dough is dangerous to human body. In addition, the programs of Inovator, Asal Usul Flora dan Fauna, and Asal Usul Cari Tahu are classified into documentary since these are recording events and sometimes including interviews with the contributors. Informing science through documentary program will allow the producers of the program to take the audiences along a much longer and more convoluted (Murcott, 2010, p. 109). For example, in Inovator when the producer of the program shows information about fish freshness sensors, the producer shows how the inventor of the tool create it, what components forming it, how to use it including its strengths and weaknesses. Also, the inventor of the tools is interviewed to explain his invention including possibilities to apply the invention to the society.

Whether the television programs are classified into news, documentary, entertainment, and edutainment, the way information about the science is broadcast in the Indonesian television programs is generally through telling stories. Telling stories are part of Indonesian culture that has been socially conditioned in the society (Rodgers, 1995, p. 6). It might be easier for Indonesian audiences to understand information in the television programs if it is delivered through that way. In the context of broadcast media telling story is often seen in Indonesian advertisements to describe products (Venkateswaran, 2011, p. 121) as it might be easier for Indonesian audiences to understand messages through describing an event, experience, or sequence of events in the form of a story.

In Indonesian television programs mentioned above information about the science is portrayed by using some persuasive ‘tools’, for example, metaphor (analogy) and metonymy. It can be seen, for example, in explaining the impact of food additives on human body the contributors of Reportase Investigasi use bullets to describe human cells. The contributors transfer the meaning
associated with the bullets to the notion of human cells. This is similar to what the contributors of *Dunia Air* and *Dunia Binatang* use. They use bullets frequently to describe Deoxyribonucleic Acid (DNA) chains to explain animal breeding cells. The use of metaphor in this case can persuade the audiences as well as provide heuristic model for our meaning-making about the message (Leach, 2000, p. 216). In terms of metonymy, it has close relations with metaphor in a way that it allows us to shift attributes and characteristics from one thing to another (Leach, 2000, p. 217). For example in *Sang Kreator* when the contributor is interviewed to explain joints of bamboo slats in a bamboo shelter, he demonstrates how to make the joints and how the joints work in the bamboo shelter to form the shelter by using two bamboo slats as an example. The joint of two bamboo slats can represent the joints of all bamboo slats in the shelter. The use of persuasive ‘tools’ in those examples of programs is an aid to our understanding and description by creating an analogy between two concepts (metaphor) and providing the part for the whole (metonymy).

The audiences’ potential meaning-making about the way information about the science is portrayed on television programs as described above does not simply exist in the audio and visual elements in the television programs. The potential meaning-making is likely to be influenced by the audiences’ knowledge and experience in interacting with other audio-visual elements and other similar media and electronic devices. This social conditioning relates to conditions or backgrounds of the television audiences such as their education, gender, and age (Turkle, 1984; Trisnawati, 2007) since the audiences from different social backgrounds might have different knowledge and experience with the television programs. These knowledge and experience are socially conditioned during the lifetime of the audiences (Turkle, 1984; Wajcman, 1993) so that such knowledge and experience influences the audiences’ understanding of the television programs. This process of social construction is culturally embedded in every society, including in Indonesia.

The audiences’ previous knowledge and experience in relation to science communication including the persuasive “tools” of science communication in the television programs as explained in the previous paragraphs are also play an important role in investigating the audiences’ potential meaning-making about the programs. This means the process of meaning-making occurs culturally and we learn it culturally. This cultural process is seen as a rhetorical process as, according to Gallagher (2004, p. 149), culture itself is communicated rhetorically. As an example, culturally we often speak of taking an argumentative position or of advocating a position, of persuading others to adopt our position (Darsey, 2004, p. 5). The way we express our ideas is also learnt culturally. We can see ‘this way of communication’ in several examples of ‘cultural object’ such as museums and memorials which in the past two decades take on added significance for scholar interested in examining how culture is communicated rhetorically (Gallagher, 2004, p. 149). Television programs can also be seen as a cultural object which can be used to deliver messages to their audiences persuasively. The science television programs to a certain extent might show how they, as the cultural objects, reproduce ‘ideologies’ in the life of a
society such as the way members of the society communicate messages to the other members, the way they live, and et cetera, which in turn might create, sustain, and reproduce certain customs and traditions for their life which can then be generated. For example, the audiences become (more) conscious and knowledgeable about healthy food after watching the program of Reportase Investigasi that some foods might contain synthetic dye which is dangerous to human body. We can avoid such foods by examining food characteristics as explained by the contributor of the television program. We can follow this information and can keep the knowledge in our minds; we can deliver, share, or generate it to other members of our society. When we maintain this knowledge and experience which then generate them, it means we create, sustain, and reproduce an ‘ideology’ about healthy life. To some extent this potential meaning-making has the great potential to influence the ‘forming of new’ culture with regard to healthy life in the society. This is similar to, for example, the discourse of the cult of thinness which creates an ‘ideology’ that beauty is indicated by thinness. The concept within this discourse is that beauty is seen as symptoms of the obsession with weight. This knowledge has been influenced our society so that many people buy and use some products related to this ‘ideology’ including diet food or beverages and products of the fitness industry to have an ideal body (Trisnawati, 2012, p. 78).

Sharing and generating meanings of the information obtained from the television programs can also be applied to the other science television programs where the processes of sharing and generating meanings are really supported by the way the programs are delivered. The examples of science communication practice in the society as described above indicate rhetorical practices which create the relationship between rhetoric and community in cultural changes.

**IMPLICATIONS AND RECOMMENDATIONS FOR FUTURE STUDIES**

There might be some differences among rhetorical practices from one culture to another. In terms of the use of rhetorical devices on a practical level in Indonesia, spoken language is frequently used to deliver messages in broadcast media, for example, in television advertisements, which might be different from some other cultures. This is related to identities of cultures. These identities may change due to interactions among members of the societies or between members of some societies where all of them use (other) rhetorical devices in their lives which can then influence the way they make meanings about the rhetorical devices they use. For example, the influence of the development of media and technology which include the use of more visual elements might lessen the use of spoken language in television programs. This might change the rhetorical practice of the society, which in turn, after a certain period of time, might change the identity of the culture in terms of the use of persuasive ‘tools’ in broadcast media.

Although science communication is rhetorically transmitted in everyday life, it is not easy to investigate audiences’ way of meaning-making about science communication including information about science as the audiences have their own values in their life. The meanings obtained from the television programs might be negotiated in their everyday life to suit the values they receive from the television programs, including the media of communication they
interact with, with their previous values. The meanings will be easier to be accepted by the audiences if it is aligned with their cultures.

Investigating cultural changes needs a research design and methodology which does not only include the media or observe the society for a short period of time. Although this paper did not observe a society for a certain time period, it provides an insight on how the culture is changed in terms of science communication from a rhetorical perspective. Apart from its usefulness, applying a rhetorical approach in this study has some limitations. This investigation can be subjective while objective at the same time. The strength of the approach, however, over-rides its limitations as it can help us to reveal the potential meaning-making which can then be important to investigate cultural changes.

It has not paid attention to social sciences broadcast on television. We, however, need to take these kinds of science into account as they might be communicated differently in comparison to natural sciences and they might also play an important role in cultural changes. In addition, as this study observes television programs from January to June 2012, there might be more science television programs after this time duration which also be important to be explored.

In the context of Indonesia, as the culture of the country is heterogeneous comprising various customs and traditions, investigations of cultural change should represent the whole culture in the country. The example of analysis in this article is a general investigation which needs to be developed by providing data from the audiences of the television programs and using several methods to support rhetorical analysis.

REFERENCES


THE EFFECT OF USING SUPPLEMENTARY ON-LINE CORPORA ON ADVANCED IRANIAN EFL LEARNERS’ TRANSLATION ABILITY

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ABSTRACT

This study investigated the effectiveness of specialized monolingual and bilingual supplementary corpora in translating various texts by advanced-level students in Iranian English Language institutes. It aimed to determine whether providing students with on-line supplementary corpora might have any effect on Iranian EFL learners’ translation ability. To answer the question, 60 advanced-level language learners from several language institutes in Tonekabon and nearby cities participated in the study. The subjects were randomly assigned to two groups (experimental and control, 30 in each group). The purpose was to observe any probable progress with regard to the translation ability (TA) of the students from the beginning toward the end of the program. The subjects took a standard OPT test to demonstrate their English proficiency. A translation pre-test from English to Persian was administered while all the subjects were asked to use handy dictionaries to indicate their translation ability in each group. After 10 sessions of treatment a post-test of translation was administered. The experimental group translated a text by using any bilingual and monolingual handy dictionaries as well as on-line corpora as the supplement while the control group translated the same text just by using handy dictionaries. The data were analyzed using Independent sample t-test. The results showed that the quality of translation was improved as a result of using corpus-based translation tools.

Keywords: Corpora, Corpus-based translation, supplementary corpora, Translation Ability

INTRODUCTION

Despite years of translation instruction at advanced levels, non-native speakers (NNSs) of English still produce translations riddled with relatively basic grammatical and lexical errors (Heglheimer, 2006). In part, this problem may be caused by a combination first language (L1) interference, lack of grammatical awareness and unfamiliarity with the context in which the word is used in. For learners to benefit from the stages of current approach to translation, using corpus linguistic, a minimum lexical and grammatical competence is required. From Chomsky’s view point (1965), our knowledge of rules enables us to create original sentences (MCEnery & Wilson, 2001). He believes that corpora are incomplete and skewed. Some sentences are found
in corpora because they are commonly used constructions, while others may be found in corpora by chance. So an empirical approach can be carried out by observing natural language data through a corpus. For example, why a certain structure is used instead of the other in a sentence? A corpus linguist would say to look in the corpus and find out.

The general aim of this study is to understand the possible effect of using corpora as a reference tool for translation and how technology can help foreign language teachers and translators. The specific purpose of this study is to look closely at how Iranian EFL learners use corpus as a reference tool in conjunction with dictionary when translating English texts. Bilingual dictionaries have for a long time been used as a source for translation and also a matter of discussion. Since translation is on important way of transferring information from one language to the other language, hence, it deserves particular attention and investigating the most applicable way to improve its quality is necessary.

BACKGROUND AND LITERATURE REVIEW

The growing availability of innovative technology has allowed corpora to be used more frequently as a reference tool for language teachers and learners. Traditionally, dictionaries have been used as the primary reference tool in second language classrooms. Online dictionaries provide definitions of words and phrases that include some context and grammar. However, learners sometimes become confused about which definitions are the ones they are searching for in the context in which they are used. Moreover, learners do not always receive sufficient information about how to use the word or phrase in an original sentence. On-line corpora, on the other hand, are structured to solve these problems by providing authentic examples in realistic contexts. Through the provided context, the learner can also learn about grammatical structures by examining a variety of examples. In addition, it provides an active environment in which learners become researchers and test their hypotheses. They encounter problems along the way and revise their hypotheses by having direct access to data.

It also has a potential application in the language classroom by employing general principles and methods of corpus-based language analysis (Murphy, 1996). For this reason, corpora and concordancing programs have been used by second language learners and teachers in classroom exercises. These exercises include building vocabulary and exploring grammatical and discourse features of texts (Kennedy & Miceli, 2001). For example, Aston (1997a) suggests an exercise using a corpus that consists of several texts on the same topic. By using this specialized corpus, the learners can retrieve multiple texts that contain recurrent patterns for analysis. The texts retrieved from such a corpus can serve as a source for discourse analysis. If learners understand the context, they can also be asked to produce texts that are similar to those retrieved from the corpus. In this case, a corpus can provide examples with particular collocations in particular situations.
STATEMENT OF THE PROBLEM

In Iran there are many language institutes in which English is being taught as a foreign language. In these institutes, advanced students face with a lot of problems in translation i.e. finding the exact equivalent for words and phrases as they are used in first language. There are approaches of assessing learners translation ability (integrative testing and communicative testing) (Buck, 2001) both for the linguistic forms and comprehension. Many learners can easily find the meaning of the words and phrases from the dictionaries and recognize the linguistic form, but they cannot have a correct comprehension of the text. In order to promote comprehension on one hand, and autonomy and self-assessment in the classroom on the other, students are usually asked to compile and use different types of corpora. Students compile a corpus, i.e. a collection of Internet documents created ad hoc as a response to a specific text to be translated (Zanettin, 2002, p. 242).

Further, the problem which is the main focus of this study is the problem of translation that has led to the reluctance of the translation trainees, after graduation, to be attracted toward practical translation. Rahimy (2009), quoting from many scholars, discusses Iranian undergraduate and graduate translation trainees’ problems in translation, and believes that the main reason of such a problem is the deficiencies in the curriculum for translation program at undergraduate and graduate levels in Iran.

MATERIALS AND METHODS

Participants

The participants of this study were 60 students of Shokouh English-Language Institute branches from Tonekabon and nearby cities. Their age was between 19 and 25. Their English proficiency levels were high enough to be enrolled in this study and all of them were in advanced level classes, thus, the primary-level learners were excluded because students with basic-level proficiency might have difficulty expressing strategy use and might, in fact, have problems in processing the translation task presented during the study. The students taking part in the study had registered into the English language classes and had promoted from lower levels (or who may have been repeating a level they failed in a previous term). They passed two terms learning key translation principles before and are familiar with translation task. The class size depended upon the term registration, and was not a factor to be considered in this study; therefore, it ranged from a minimum of 10 to a maximum of 15. The subjects were familiar with using computer and internet. They also knew how to use dictionaries in translation.

Procedures

The participants of this study were given an OPT test to determine their proficiency level and 60 out of 100 students above the overall average score of participants, that was 25, were selected for the study. Then a pre-test was administered to assess their translation ability. The test was a text
taken from Longman TOEFL (Philips, 1996) for translation from English to Persian. Here both groups i.e. experimental and control were allowed to use any monolingual or bilingual dictionaries for the translation practice in the experiment of this study.

After ten sessions of the treatment that involved teaching how to use on-line corpora to the experimental group and familiarity with different types of English-Persian corpora, both groups were given a translation post-test. In the control group, the participants used common handy bilingual and monolingual dictionaries for translation while the participants of the experimental group worked on translating the same text by using the same dictionaries as well as an on-line corpus as a supplement of their dictionaries. The two tasks used in both groups of the study were 1) finding the exact equivalence of the words and phrases by the students from two different resources and 2) asking students to translate the text into their native language. Here, the supplementary corpus was the dependent variable and the translation task was the independent variable. The participants of the two groups classes were taught 23 sessions of translation principles during a term, thus, they were familiar with the translation tasks on the whole.

The translation tests (from English to Persian) in the pre- and post-tests were assessed based on the model presented by Farahzad (1992, p. 277) called objectified scoring. It presupposed a careful examination of the target text. The model took the sentence as the unit of translation and the verb as the marker of a sentence, which was assigned a score. In her model, complex sentences were broken down into main and sub-clauses, each receiving a separate score (ibid: Farahzad, 1992, p. 277). The model also accounted for the cohesion and style which could not be checked and scored at the sentence and clause level but leaves determination of the weight of their scores to the examiner. Since the purpose of this study was meaning-based translation of texts, meaning was more important and papers were scored on the basis of this criterion. To ensure the inter-rater reliability of the test results, two other raters who were also translation instructors were asked to rate the translations based on the above-mentioned model. The scores given by the three examiners were compared; the scores yielding no significant difference were to be indicative of precision and reliability in scoring. An independent sample t-test was used for the analysis of results.

RESULTS AND DISCUSSIONS

The data of the current study were analyzed using descriptive as well as inferential analyses. The descriptive analysis of the pretest scores of the experimental and the control group of the study has been presented in tables 1 and 2 as follows:

Table 1 shows the descriptive analysis of the pre-test scores of the experimental and the control group of the study. Both groups seem to have mean scores approximately close to each other. This means that the two groups of the study are nearly at the same level of translation ability before the administration of the treatment of the study.
Table 1. Descriptive analysis of the pre-test scores of the study’s experimental and control group

<table>
<thead>
<tr>
<th>Group</th>
<th>n</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex</td>
<td>30</td>
<td>15.198</td>
<td>2.2</td>
</tr>
<tr>
<td>Con</td>
<td>30</td>
<td>15.587</td>
<td>2.492</td>
</tr>
</tbody>
</table>

Table 2 shows the descriptive analysis of the post-test scores of the experimental and the control group of the study. Both groups seem to have mean scores with a difference to each other. This means that the two groups of the study are at a different level of translation ability after the administration of the treatment of the study.

Table 2. Descriptive analysis of post-test scores of the study’s experimental and the control group

<table>
<thead>
<tr>
<th>Groups</th>
<th>n</th>
<th>Mean</th>
<th>Std. Deviation</th>
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</thead>
<tbody>
<tr>
<td>EG</td>
<td>30</td>
<td>16.532</td>
<td>2.237</td>
</tr>
<tr>
<td>CG</td>
<td>30</td>
<td>14.853</td>
<td>2.034</td>
</tr>
</tbody>
</table>

Table 3. Significant Difference Test for Post-test scores of study’s control and experimental group

<table>
<thead>
<tr>
<th>Groups</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>EG</td>
<td>30</td>
<td>16.53</td>
<td>3.04</td>
<td>58</td>
<td>**.004</td>
</tr>
<tr>
<td>CG</td>
<td>30</td>
<td>14.85</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 summarizes the results of calculating the t-value in an independent sample t-test to compare the post-test scores of experimental and control group.

Based on the past literature on vocabulary learning and corpus-based language learning as well as the proposed methodology outlined previously and on the obtained t-value of the study, the null hypothesis of the study: “There is no difference between learners who use the supplementary on-line corpora for translation and those who do not” can be rejected. Tables 3 can justify the rejection.

A comparison between the means in tables 1 and 2 shows that there has been a rise from the mean of the pretest to the posttest in the experimental group while the degree of rise is not significant in the control group. This represents the effectiveness of using corpora in developing the participants’ translation ability in the experimental group. Accordingly, the observed \((t_{\text{obs}}=3.04, p<.01)\) would indicate significant difference between two groups. It is obvious that the
observed value of t exceeds the critical value and thus, by 95% confidence it can be indicated that the posttest means of the two participant groups of the study are significantly different.

This study presented findings concerning the impact of on-line corpora as a supplement on translation ability of Iranian advanced EFL learners. The findings indicated that there was a difference between the translation ability of the participants in the experimental and those in the control group of the study. As a conclusion, it can be inferred that working on corpora is one of the acceptable ways a teacher may follow while practicing translation. Perhaps, one justification is that language learners may understand and translate the texts better when they have the context in which the word is used while in traditional methods, they did not have the same chance. This is in line with Aston (1997a) view who suggests that by using a specialized corpus, learners can retrieve multiple texts that contain recurrent patterns for analysis.

CONCLUSION

Practically, the findings of the study are applicable to English language teachers and testers as well as material developers. Teachers can use the corpora as an instruction tool and a teaching technique in teaching various abilities in language specially translation. Further, experts in testing language skills are able to present innovative translation tests using their targeted corpora. Finally, material developers in the field of translation studies will be able to develop translation materials via taking the concept of corpora and corpus linguistics into account. It is worth noting that making a decision on whether or not different sorts of corpus may affect various components of language in a single research study is not too easy. Thus, it is advised that language researchers study the effect of corpus in their further experiments.
REFERENCES


IMPACT OF TECHNOLOGY ON TRADITIONAL IRRIGATION SYSTEM IN BALOCHISTAN: WORLD SYSTEM ANALYSIS IN ANTHROPOLOGICAL PERSPECTIVE

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ABSTRACT

This paper deals with the traditional and modern irrigation system in Zandra Village, District Ziarat, in the Province of Baluchistan, Pakistan. Zandra Village is situated 108 km southeast of Quetta, just 12 km short of Ziarat town. This village is famous for apple production. In this article development of irrigation system from traditional to the modern has been discussed. Traditional system includes centuries old karezes and bowaries (wells) which are relatively recent development whereas the modern includes latest tube-wells. Structure and construction of ZandraKarez have also been discussed in detail. Impact of modern technology has been analyzed in light of world system theory at micro level.

Keywords: Bowaries, core countries, karez, peripheral well, countries, semi-peripheral countries, shaft, tunnels, world’s capitalist economies, development

INTRODUCTION

The present study was conducted in Zandra village situated in District Ziarat, in Baluchistan, the largest province of Pakistan. Baluchistan shares its northern border with Afghanistan with major cities of Chagai, Quetta and Zhob. The western border is shared with Iran via districts Makran and Kharan. The eastern end is bounded by the Sind province, whereas the Arabian Sea lies on its south.

Zandra Village is situated 108 km southeast of Quetta just 12 km short of Ziarat town. The village is 8,000 ft. above sea level and is surrounded by grey hills, apple orchards and Juniper forest, which is considered to be the 2nd largest in the world. Thus, the area is greener than other areas of the province.

The major part of Balochistan is barren due to lack of water. People use different sources to get water for irrigation (e.g. karezes, wells, tube-wells, streams etc.). Karezes are still the most important source of irrigation in different parts of Balochistan. In many areas of the province, life is not possible without karezes. After karezes there comes the number of wells and tube-wells. Some of the land is also irrigated with rainwater. In the village there are two types of irrigation systems, traditional and modern. Traditional includes karezes and bowaries (wells), whereas the tube-wells are considered as modern irrigation system which has been introduced in
certain parts of Balochistan like in village Zandra. The karez remained as the most important source irrigation for centuries but now this modern technology has reduced the importance of karezes down to certain level.

**METHODS**

Anthropological research methods were used for data collection. Different sampling techniques were used during the research like judgmental sampling for selecting key informants, purposive sampling for selecting 100 households using Karez water and snowball sampling to choose 30 households which switched over to modern technology. It was a longitudinal study. The first visit was conducted in 1987 which lasted for 4 months, then a couple of visits in 1990s and finally in 2007.

**THEORETICAL FRAMEWORK**

Anthropological research methods were used for data collection. Different sampling techniques were used during the research like judgmental sampling for selecting key informants, purposive sampling for selecting 100 households using Karez water and snowball sampling to choose 30 households which switched over to modern technology. It was a longitudinal study. The first visit was conducted in 1987 which lasted for 4 months, then a couple of visits in 1990s and finally in 2007.

Main focus of this research is on world system theory. The world system approach was developed by Immanuel Wallerstein (197424, 198025 & 198926). The other contributors of world system theory are Samir Amin (1970)27 (1973)28, Cardoso and Falleto (1969)29, Santos (1970a)30 (1970b)31, Rodney (1974)32, and Andre Gunder Frank (1969).33 According to Wallerstein, the capitalist world economy is a dynamic system which keeps on changing with the passage of time. However, some of the basic features remain constant. When we look into these changes the core countries are clearly the most benefited from this arrangement. They earn very high profits from international trade. They exchange manufactured products for raw materials mainly from peripheral countries and to some extent from the semi-peripheral countries. The core countries are becoming richer and richer at the cost of the peripheral economies. It does not mean that every citizen of the periphery is becoming poorer and everybody in the core countries is becoming richer as a result. The landlords in the periphery often become richer at the expense of

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their underpaid labor, as they can exploit them and can use their surplus manpower in their interest. In the core countries, most of the landless rural population is forced to work as wage laborers which results in a relative decline in their income and living standard. In general this theory says that the world’s capitalist economies determine the rout for development of the large part of the world's population in their own favor.

In world system theory, Wallerstein explains the wide-ranging and different effects of development on the world’s population. He examines how economic and political conditions in northwestern Europe transformed into the superior commercial and political power after the breakdown of feudalism. The capitalist world economy has been growing since its birth. Its geographic expansion has changed political systems as well as the labor conditions wherever it could penetrate. Functions of the world economy have created big differences and inequalities among the economies of different countries. The relationship between the core, peripheral and semi-peripheral countries are also relative inconstant. Technological development brings positive changes all over the world. Some impulsive changes are brought in peripheral or semi-peripheral countries, but the core countries get the most advantage. Wallerstein, however, after the analysis of history of the capitalist world system firmly concluded that this development has created inequality and disparities in economic and social sectors of different countries rather than bringing prosperity all over the world.

KAREZ

Karezes are the underground channels, which bring the water from the higher to the lower place mostly for irrigational purposes. The karezes are present in some other countries as well. They are known by the different names in different countries. In Iran, the karezes are called as kanat (Qanat). In North Africa, it is known as Fuggaras, in Oman its name is Falaj, and in Afghanistan it is called karez. The word Kahan is used for it in Makran, and in rest of Baluchistan it is known as karez. All these different names are performing the same functions in the different countries. A karez consists of three parts:

Mother-well(s): Only mother-well contains water, which is present at the head of karez at a higher altitude. These mother-wells could be different in number. A kareze can have one to ten mother-wells. In rest of the karez, water flows but all that is taken from mother-wells. If the number of mother-wells is more than one, then all of them are linked with each other from the bottom with the help of tunnels. All the water from different mother-wells is collected in one well from where it is taken to the fields with the help of tunnel.

Tunnel: Underground horizontal tunnel is dug to bring the water from mother-well to the ground surface. It is connected to the mother-well at the bottom. While digging a sloppy is maintained due to which, water travels down. In this system no machine is used to bring the water to the fields.

Shafts: The third essential part of the karez is shafts. These shafts are wells which are dug vertically at a regular distance, normally 25-30 meters, throughout the karez. At the bottom these
are connected with tunnels. Their main function is ventilation. While digging the tunnel, mud is also taken out through these shafts. These shafts are also very useful in the cleaning and maintenance of karez.

In spite of the modern technology and engineering, the methods of construction and maintenance of karezes are the same to that of hundred years ago. The people who dig the karez are called karezkash, kahankash or kannat. In this field of digging karezes, Balochis are considered as the experts. They usually inherit this profession. Some Afghans are also working in this field.

Generally, a meeting is held between the karez diggers and the owners of the karez before start of construction wherein they discuss about course of the karez, from where the karez will start and where it will end, where the mother-well would be dug, who will search for water under the ground before digging, and what method would be used.

Two traditional methods are used for searching water under the ground before they start digging the mother-well. In first method, a person holds two copper wires, one in each hand. He keeps these wires close but separate from each other and starts walking on the surface of the ground. Whenever he reaches the point where there is water underground, the ends of the wires touch each other. So they come to know that there is water in the deep. Some experts can even tell its depth. The natives think that the people having a specific blood group can only make a correct guess but they do not know which blood group.

In second method of finding water, a person holds a green ‘Y’ shaped branch in his hands. He holds this branch from the separate ends with both hands. He keeps it in upward direction and walks on the surface of the earth. When he reaches the point where there is water underground, the upper end of the branch automatically comes down and when the water finishes it goes up again. This practice is called abbo (water) shanakht (identification). Some people call it tajarba (experience).

While making a Karez first of all a mother-well is dug. If they do not find sufficient quantity of water in that well, they keep on digging more wells until and unless they are satisfied with the quantity. After completing mother-wells, they dig 2 feet deep hole of 3 feet diameter on the other side of mother-well where the karez ends. This becomes the mouth of the karez, from where the water comes out. The owners of the karez often point out this place. Similar holes are also dug between the mouth and the mother-well at a distance of 25 to 30 meters each. Later these holes are further deepened to make the shafts and the leader of the group (karez-digger) determines the depth. The most important thing in digging these shafts is to maintain the slope of the tunnel throughout the karez. So the depth of each shaft keeps on increasing form mother-well towards the mouth The expert, leader of the group, calculates the depth of each shaft. Often one shaft is 1/6th or 1/8th of a foot deeper than the previous one. A rope is used to dig the shafts down to an accurate depth.

The work on horizontal tunnel starts after the completion of these vertical shafts. They start digging the tunnel from the mouth towards the mother-well. A line is drawn on the surface to
keep the direction right. They just keep on connecting the shafts at the bottom through the tunnel. Sometimes while digging the tunnel, the diggers come across a big stone or a rock, which they cannot pass through. They change the direction of the tunnel and bypass the rock. This bypassing technique is called baghalbur, and without this work on karez is not possible.

Often, these karez-diggers work in a group comprising of four members. Two members work in underground tunnel. One of them digs the tunnel with a local made tool called as ganti. The other fills the mud in a bag and brings it to the bottom of shaft where he attaches it with a rope and gives a signal to the members present on the top to pull that out. Normally a pulley, locally called as charkh, is used for this purpose.

The mud, which comes out of the tunnel, is put around the opening of the shaft in shape of a heap to protect it from the external material, which often goes in with the wind and the floodwater, which can destroy the karez. This heap of mud is often visible from a distance.

A dam is made with the help of stones, iron net and cement, on the top of the karez near the mother-well to store rainwater flowing from the mountains. This water is absorbed by the earth and the level of water in the karez becomes higher. This dam also stops the floodwater, which could be harmful for the crops. The mud in the dam, which comes down from the mountains with water, is very useful for the preparation of agricultural land.

For construction of a karez, money is collected from the villagers and after the completion, shares are distributed accordingly. The person who gives more money gets more water. Nowadays, work on karez is done on contract basis. Cost of digging a shaft in soft area is Rs.80 per yard and in hard/hilly area it is Rs.500 per yard. For a tunnel it is Rs.200 and Rs.1600 per yard respectively. Shaft rates are applied in digging a mother-well, but when the water comes, digging becomes expensive i.e. 2000 rupees per yard.

**Zandra Karez**

Zandra Karez was constructed in the village approximately 300 years ago when the people started giving attention to agriculture. This karez comes down to the village from the north. Its mother-well, locally called as chashma, is 2 kilometers away from the main road of the village. It has only one mother-well and 36 shafts. Among these 36 shafts, 18 are new and the other 18 are old ones. The shafts in the local language are called as saa and the tunnel as lamboor. About 80 years ago the old tunnel was blocked with mud and the natives had to dig a new tunnel. Thus they had to make new shafts. Now the old tunnel and shafts are nonfunctional. The distance between each shaft is about 25 meters. The distance between first shaft and mother-well is 550 meters. The depth of the mother-well is about 30 meter. The depth of shafts varies as the village does not have a smooth earth surface.

In 1935, the government made a drain from the last shaft of the karez to the village. This drain brings water to a pond alongside the main road. From this pond, another drain takes the water to another pond, which is present at a distance of 200 yards from the first one. From the second
pond, water is distributed to three drains in different directions within the village. These drains pass through the living area to the fields. Some people have extended boundary walls of their houses over the drains to get water by keeping themselves inside the house, as there is no restriction on water for household use.

In 1973 the government constructed a dam at a distance of 500 meters from the mother-well on the upper side to store rainwater. The government neither took any contribution from the shareholders nor imposed any tax for this dam. A small tax was imposed by the government, called as *malia* for the drain, which is Rs.2.60 per *shanger* (three hours of karez water) per year. The government has also appointed a peon on salary for cleaning the drain. People are allowed to take mud from this dam for their lands free of cost.

The government releases funds for the *karezes* amounting to Rs.5000 to 10000 annually. This year i.e. 2007 the amount was Rs.7500. The government releases this fund to the head of Union Council through ZTBL which was previously known as Agricultural Development Bank of Pakistan (ADBP). From the head of Union Council the *mirabbs* of *karezes* collect the amount and spend it for maintenance of the *karez*. This amount does not fulfill all the requirements so more money is collected from the people.

In 2006 the shareholders contributed Rs.300 per *shanger* (three hours of karez water) and started a project on the mother-well, which took two years to complete. They made three tunnels in the well in different directions to improve the level of water. One tunnel is 15 meters, while the other is 10 and the third one is 8 meters long. These tunnels fetch some more water to the mother well. In 2008 they were planning to make another well on top of the longest tunnel.

This *karez* needs cleaning and maintenance once in a year which is normally done in April and takes 3 to 4 days for its completion. For this purpose, labor as well as money is required. Every shareholder provides his services as labour according to his shares of water or pays money if he cannot work. This work on the *karez* by the shareholders is called *wragom* in local terminology. A person whose share is six hours (two *shangers*) of water has to work for one day. If he cannot work he may provide a person to work in his place or he has to pay money, otherwise his water could be stopped. This money is called as *nagha* and its amount is fixed by the *mirabbs* in accordance with the wages rates. By this money the *mirabbs* arrange the labourers who are easily available here. Most of the Afghans, who have migrated here work as laborer.

The major function or use of the water of this *karez* is irrigation. Other than irrigation people use this water in houses. Some of the water in winter season is stored in a dam, which is made for the wells. Before 1980 there were six water mills, which were operated with the water of the *karez*. Now these water mills are not working because the people do not grow wheat now.

34Representative of the lineage who deals with the *karez* related issues.
Bowaries (Wells)

From late 1970s onwards, bowaries (wells) were the second most important source of irrigation in the village. Now a better technology has been introduced in the village and these bowaries are rarely used. The people having smaller share of karez water for irrigation started making bowaries in their fields to fulfill the water needs. In the mid-1970s karez was the only source of irrigational water in the village. At that time, the people were not so much involved in horticulture/agriculture as they are now. The need for irrigational water gradually increased and karez alone couldn't fulfill those needs. So, the people have started making bowaries. Haji Payo Khan and Haji Khuda Dad were the pioneers who introduced this technology in this village. In mid 1980s, there were 32 bowaries in the village. Among those 32, 27 were operated through tractors and other five were working with diesel engines. Majority of the people having bowaries had their own tractors. The people who didn't have tractors got fitted diesel engines with their bowaries. The tractors were available on rent at the rate of Rs.300 per day (one day means 8 hours).

Orchards at an area of 95 acres were irrigated with this source. Most of the water was used by the owners to irrigate their own orchards. Some people having surplus water used to sell it to the others after fulfilling their own irrigational needs. In 1987 the rate of water from the well was 80 rupees per hour. This water was not sold on the contract basis. It could be sold to anybody who could pay the money. Some people in the village were giving water free of cost to the others who could arrange for a tractor to pull the water out. In late 1990s, the number of bowaries increased up to 83 but the tradition of providing water free of cost almost ended, and the rate of water was 300 rupees per hour. The technology also changed and most of the people started using electric motors in the bowaries.

The people constructed bowaries in their own land without government help and permission. The government has not imposed any tax on these bowaries. If someone starts digging bowari close to karez or another bowari, the government stops it, as there should be a distance of more than 500 yards between them. In such cases the natives complain the Assistant Commissioner or Deputy Commissioner and subsequently the action is taken through levies. There are twelve such bowaries on which the work was stopped for being close to the karez.

Construction of the Bowaries

Before digging wells, the methods of wires and ‘Y’ – shaped branch, which I have already discussed under karez, are used to find out the underground water. After finding water and selecting a suitable place for well, they start digging. The digging methods are also the same, used in digging the tunnels and shafts of the karez.

Normally, one gets water 22 – 25 meters deep in the earth. It depends upon weather. In the days when there are fewer rains, the water level goes down and the people have to dig more. Most of the bowaries don't have much water, and the people have to make lamboors (tunnels) in them to get some more water. Normal length of a lamboor is 30 to 35 meters. Some are longer and the
longest is 200 meters. To dig long tunnels, they have to make shafts as they do in karez. When the people pull that water out with the help of a tractor or an engine, the water finishes after some time in the bottom of the well. Then they have to wait to get more water. For example if the water gets finished in two hours, they have to wait for one hour or so for its filling. In rainy season the bowaries provide more water almost double than the dry season.

When water is found in a well, the owner distributes sweets in the village to express his happiness. And when the work is completed and the well becomes operational, they slaughter a goat and distribute meat among the people, laborers and the neighbors.

The bowaries are of different sizes. The diameter of the well could be 9 feet, 12 feet or 18 feet. They have a pump in the bottom, operated with tractors. Some people make small bowaries of around one meter width in their houses for water of daily use. They are operated with the help of electric pump. The smaller wells do not have stairs in them. For cleaning people go inside with the help of rope.

MODERN IRRIGATION SYSTEM

In 2002, a major change in irrigation and water supply took place. The government with the help of natives started installing tube wells in the village, which are technologically far ahead than the wells and the karez. This improvement has been witnessed in the household water supply also. Now every household has a water connection and is linked with the pipeline.

Tube Wells

These tube wells are operated with electric motors and pumps, which pull water from 450 feet deep in the earth. Before installing these tube wells, 800 to 900 feet deep bore is dug through different machines. A pipe of three inch diameter is installed 450 feet deep in the bore. Sometimes, in the dry season when water goes deeper the people have to increase the length of the pipe without deepening the bore. After putting the pipe in the bore, a powerful electric motor and a pump are installed. A water tank is constructed near the tube well in which water is stored and further supplied to the fields for irrigational purposes. This tank is rectangular in shape sizing 25’x30’, with 4 feet depth, uncovered with no roof on the top. From this tank water travels to the fields through pipeline, so there is no wastage of water as it is in karez water because it flows through unpaved drains. The tube well water reaches the fields within 5 to 10 minutes whereas karez water takes hours to reach the fields particularly those located on the back of the village due to unpaved drains.

The quantity of water provided by these tube wells is much more than the karez or the wells. Presently, 70% of the irrigation water requirements are fulfilled by these tube wells whereas 30% by karez. The wells are not in use any more for irrigation. The importance of karez in their lives has for the first time decreased owing to the advent of new technology.
There are 40 tube wells in the village, 35 of them are privately owned and 5 are owned by the government. The government owned tube wells are used for domestic water supply and the private ones are used for irrigation. Some of the private tube wells are owned by the individuals and some others by the groups comprising kinsmen, depending upon the water requirement and affordability. The government provides half of the total cost to the natives for purchasing the equipment and installation.

Two NGOs – Jall and Pipeline – are also working on irrigational projects in the village. Jall is working to improve the condition of drains and Pipeline is providing pipelines in the village.

IMPACT OF MODERN IRRIGATION SYSTEM

These tube wells have provided solution to one of the major problems in the village. Undoubtedly it is development but it has brought about some significant changes in the socio-economic structure. Zandra karez was not only providing the people with water for their irrigational and domestic needs but was also working as a cohesive force among their lineages. It kept the kinship relationship strong for a long time as it has become weaker. Zandra is a well-differentiated society. Their social organization is based on the lineages. The karez water is also shared among the lineage members. In 1980s, the people could not refuse marriage proposals for sharing karez water. Same was the case with the other issues like politics, conflicts or economic transactions etc. however the situation is different today. Now the natives prefer the one who is economically sound and well educated even if he is not a kinsman. Water sharing has no significance for them anymore. So this modern irrigation system has weakened their social integration.

This new water technology has increased per-capita income of the natives. They have started investing on other than orchards. They are improving quality education to their children. Their purchasing power has increased many folds. The shops in the village reported that their sales on Eid Day were almost five times more than that of last two occasions. This increase in per-capita income is leading to a big change in the family structure. The joint families are breaking up into nuclear families. Many people have started their business in Quetta and for the purpose, one or two or even more members of the family have to leave the village while the others are staying in the village to look after the orchards. In some of these cases the family members divided their property separating their respective businesses in the village and the cities because the people living in the village have to put a lot of physical effort to take care of the orchards but the income in the end is distributed equally also to those who did not contributed physically. In most of the cases the people living in the village are not getting anything from the business their brothers are doing in Quetta or elsewhere.

Subsistence economy in the village was gradually moving towards market economy since the advent of apple economy. The modern irrigation system has really enhanced the speed of change. In subsistence economy, people were growing crops for their domestic use and keeping cattle for meeting household needs, meaning thereby that they don’t have to spend money to get anything
from the market. On the other hand when it opened up into the market economy, the farmer started growing crops to sell in the market and earn money. Now he has to buy almost everything for his personal use from the market. The money which he earns always falls short of his needs because of change in his consumption patron. For example, in the past he drank \textit{lasi}^{35} to finish his thirst and served the same to his guests, but today he buys coca cola or any other soft drink for the purpose. Same is the case with other products which are available in the market and properly backed up with advertising.

Since the middle of 20\textsuperscript{th} century, the village economy was only based on horticulture with apple as the main source of income, but now they are involved indifferent businesses and employment in public and private sector to earn additional income. In order to further supplement domestic income, the women have started working. Some of them have started producing home based handicrafts.

This improved irrigation system was introduced in the village in public-private partnership and some further refinements have been brought with the help of NGOs. This change attracted some more development in the field of horticulture which includes use of technology, modern techniques, transportation, pesticides and chemical fertilizers. Before 1980s, farmers were dependent upon animals for farming and the animal waste for urea. The low profit farm products are no more cultivated. Majority of the natives has replaced cheap quality apple trees with that of expensive ones. They have switching over to the types having great export value, local market demand and high profit. The market is also in transition from local market to the export. Before 1980s, total production was consumed at local markets but now more than 40\% of the apple is sold to the exporters.

CONCLUSION

The data presented in the article support the argument of the theorists of the world system analysis. Based on the arguments raised by the paper as supported by literature, the following inferences can be drawn:

1. Shift from subsistence economy to cash economy supports the industry as the raw materials, which includes livestock and farm production are sold in the market to earn money and for personal consumption they are bought from the market produced or processed by the industry. So the ultimate beneficiary of this change remains the industrialist of core countries for being producer of all these products.

2. Moving from horticulture economy to businesses and employments in public and private sector to earn additional income also benefits the industry as it finds cheap labor. Supplementary domestic income by the women folk through handicrafts helps to maintain low wage rates.

\footnote{Milk product; remaining liquid after taking out the butter from the milk}
3. When joint families break into nuclear families it normally results into urban migration where the majority of the adults work for the industry and their dependence upon the consumer products also increases.

4. Technology, modern techniques, transportation, pesticides and chemical fertilizers used in the village are imported from the core countries sometimes in shape of finished products and sometimes in shape of installations, industrial supplies and fabricated parts.

5. Use of pesticides and chemical fertilizers gives rise to health problems due to which medical bill increases and the pharmaceutical industry of the core countries gets benefit. The transfer of wealth by exploiting periphery and semi-periphery by core countries which encourages rapid scientific development so that Western medicine and other scientific institutions could surpass underdeveloped countries of the world.

6. Increase in the export of farm products supports Wallerstein argument where he says that world is becoming a single economic unit through exchange and trade with a vast diversity in division of labor among the countries.

7. Intervention of core countries through NGOs and Government sector by providing financial development aid is also visible in the village.
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IMPACT OF FINANCIAL STRESS ON LIFE SATISFACTION

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ABSTRACT

The aim of this study was to identify the impact of financial stress on life satisfaction. It was assumed that “1-There would be a strong relation between financial stress and life satisfaction 2-People with high financial stress would have low life satisfaction and people with low financial stress would have high life satisfaction”. To explore this hypotheses a sample of 100 participants was selected from different educational institutes of Karachi with the help of purposeful sampling technique. Among which 50 subjects were males and 50 were females. Half of the sample comprised of individuals with lower financial stress and half of the sample consisted of participants with high financial stress. Correlation survey design was used in order to explore all the variables selected for this research study. Demographic information was investigated through a self-designed demographic sheet to gather their personal information and determine socio-economic status from Basic Pay Scale. To measure the stress in life, we used the “Perceived Stress Scale” which is developed by “Cohen, Kamarek and Metmelstein (1983), & to measure the Satisfaction in Life, we used the 4 point rating scale of Life Satisfaction which is developed by Dr. Elia Gourgouris. The Pearson correlation test and t-test was applied to analyze the data. The finding suggests that there is a weak relation of -0.118 (P<.05) but no significant difference amongst the two groups t=2.37(P>.05)

Keywords: Life Satisfaction, Financial Stress

INTRODUCTION

Presently Pakistan is going through an economic crisis in the world market. Each citizen of the country has been facing some sociopolitical and economic problems. There has been an enormous increase in the size of unemployment in the last decade. The life of an ordinary man has not only become difficult but there a lot of political and economic insecurities in their life. This scenario is increasing financial pressures on common man. Financial problems often affect an individual's level of work productivity and personal relationships (Williams, Haldeman, & Cramer, 1996). The aim of this research was to study the impact and relationship of financial stress with life satisfaction. Stress is a feeling that’s created when we react to particular events. Stress rarely has a single source point, rather stress has been found to have many different sources. In addition, in this complex society stress influences many different areas of life. Stress can be caused by acute or chronic physical stressors, or by psychological and social stressors.
The events that provoke stress are called stressors, and they cover a whole range. People can experience either external or internal stressors:

1. **External Stressors** include adverse physical conditions (such as pain or hot or cold temperatures) or stressful psychological environment (such as poor working conditions or abusive relationships). Humans, like animals, can experience external stressors.

2. **Internal Stressors** can also be physical (infections, inflammation) or psychological. An example of an internal psychological stressor is intense worry about a harmful event that may or may not occur. As far as anyone can tell, internal psychological stressors are rare or absent in most animals except humans.

Other than these factors, there are lots of psychological impacts of financial stressors which need to be addressed with reference to mental serenity and life satisfaction as well. In psychological effects of stress, studies suggest that the inability to adapt to stress is associated with the onset of depression or anxiety. Certainly, on a more obvious level, stress diminishes the quality of life by reducing feelings of pleasure and accomplishment, and relationships are often threatened.

According to a Report of Melbourne Institute by M.D.R Evans and Johathan Kelley in 2002, “this report examines influences of family and neighborhood factors on people’s subjective appraisal of their quality of life, their overall happiness or wellbeing”. This concept is variously called “happiness” in philosophy, “welfare” or “utility” in economics, “life-satisfaction” or “subjective well-being” in sociology and psychology, and “quality of life” in many disciplines. In all these guises, it reflects an attempt to give an overall evaluation of an individual’s position in life. Stress is a universal phenomenon, which has been discovered about the physiological responses to stress. This review examines the concept of stress in relation to its effect on wounding healing.

In the lack of social network or lack of established network of family and friends predisposes one to stress disorders and stress-related health problems, including heart diseases and infections. In 2002, Diener conducted a study at the University of Illinois with Martin Seligman, finding that “the most salient characteristics shared by the 10% of students with the highest levels of happiness and the fewest signs of depression were their strong ties to friends and family and commitment to spending time with them”. It could be elaborated from this study that people who maintain active relationships with their family and friends are buffered against the adverse health effects of chronic stress-including situations, such as low income or lower social class. On the other hand, it could also suggest that people who live alone are unable to discuss negative feelings and so relieve their stress. According to Diener 2002, “It is important to work on social skills, close interpersonal ties and social support in order to be happy and satisfied”.

Environment stressors have been found to be generated by objects in our environment, as opposed to the regular stressors caused by our activities within that environment. Baron Gustav...
Freitherr von Pohl (1929) Environmental stressors do not seem to be related to our activities in any direct way at all; they seem to be far more closely related to the effects of the places in which we live and work.

In this study we focused the financial stress in life satisfaction as environmental factors of stress. A family’s financial status is based on family income, parental education level, parental occupation, and social status in the community (such as contacts within the community, group associations, and the community’s perception of the family), Demarest, Reisner, Anderson, Humphrey, Farquhar, and Stein (1993). Wadsworth, et al. in 2006, examined prospective associations among poverty-related family stress, coping involuntary stress reactivity, and psychological symptoms in a sample of 79 rural, low income adolescents. Carroll and Smith et al. 1997, investigated a strong relationship between financial status and depression among middle-aged sister and brother pairs in the Wisconsin Longitudinal Study (WLS).

When wealth is measured within countries, wealthier people seem to be slightly happier on average but the effects of money on happiness in general are not large. Dire poverty is more likely to make a person unhappy than wealth is to make a person happy, although even for poverty the effects are not overwhelming. Those who highly value materialism have been found in a number of studies to have lower the psychological well-being. Psychological well-being refers to a functional state that includes dimensions such as self-acceptance, positive relations with others, personal growth, purpose in life, environmental mastery and autonomy. In contrast, emotional well-being refers to a positive feeling state comprising and effective aspect (happiness) and more cognitive aspects (Life satisfaction) (Bryant & Veroff, 1982; Keyes & Waterman, 2003).

Life satisfaction is one of the most popular psychological well-being measures of quality of life. Other measures include morale, happiness, and subjective well-being. Life satisfaction refers to a judgmental process in which individuals assess the quality of their lives on the basis of their own set of criteria (Shin & Johnson, 1978). A comparison is made between one’s perceived life circumstances and a self-imposed standard. The degree of which one’s life circumstances match up to the standard determines one’s life satisfaction. Life satisfaction is one factor in the more general construct of subjective well being. Life satisfaction can be assessed specific to a particular domain of life (e.g., work, family) or globally. Depression and positive emotions and cheerfulness are the personality traits that most influence life satisfaction. Calsym and Robert et al. in 1991 investigated that positive effects of social support on life satisfaction and stress has more of a positive effect on life satisfaction. Patricia et al. in (1983,) depression and positive emotions and cheerfulness are the personality traits that most influence life satisfaction.

David G. Myers and Ed Diener et al. in 1995 (Jan), studies reveal that happiness and life satisfaction are similarly available to the young and the old, women and men, blacks and whites, the rich and the working-class. Better clues to well-being come from knowing about a person’s traits, close relationships, work experiences, culture, and religiosity. Diener et. al: (2010)
research showed that once a person’s ‘basic needs are met, additional income does little to raise your sense of satisfaction with life. According to Diener,(2002) two events in a person’s life with the greatest impact were shown to be loss of a spouse (taking 5-8 years for recovery) and loss of a job.

With reference to the literature review and getting the inspiration from Diener’s theory (2000) of psychological well being it interested me to look at how finances can effect life satisfaction of a Pakistani person. In the past decade the rate of unemployment has raised quite high in Pakistan hence putting a common man in economic and financial pressures. In this study it is investigated to establish that “1-There would be a strong relation between financial stress and life satisfaction 2-People with high financial stress would have low life satisfaction and people with low financial stress would have high life satisfaction”.

METHODOLOGY

Sampling

The sample of 100 participants was selected from different educational institutes of Karachi with the help of Purposeful sampling technique. Among which 50 subjects were males and 50 were females. Both male and female participants included in the research were working in both private and government sector. Half of the sample comprised of individuals from lower financial status and half of the sample belonged to high financial status. Academic qualification was at least intermediate. The criteria of monthly expenses were more than 6000 to 10,000. We had a complete bio-data for the participants in which they mention about their all relevant information.

In this study the Purposeful Sampling Technique was used, because participants were needed to be screened for the criterion of either having high financial stress or low financial stress. In other words, the sample comprised of subjects who are simply available in a convenient way to the researcher and were falling in the category of set criterion. The screened participants were then randomly assigned to either of the two groups. Although the likelihood of bias was high as for not using probability techniques.

Material

A Consent form was prepared with the rationale of the study and the participants rights during the study to follow the ethical codes of APA. Demographic information was investigated through a self designed demographic sheet to gather their personal information which included name, gender, age and education. To determine the financial stress a functional definition “The finances available are not sufficient to meet my needs” was rated by participants on 7 point rating scale. To measure the stress in life, we used the “Perceived Stress Scale” which is developed by Cohen, Kamarek and Metmelstein (1983), & to measure the Satisfaction in Life, Dieners Satisfaction with life scale (1985) was used.
RESEARCH DESIGN

In this study a Correlation survey design was used in order to explore how financial stress is related to life satisfaction. And further investigate the difference in levels of life satisfaction of people with and without financial stress. This method was selected because it is very quick and efficient.

PROCEDURE

The initial step was to get the consent forms read and signed by the participants. The date and time was selected according to the convenience of the participants. The next step was to collect their demographic details including their name (optional), age, gender, residential area, academic qualification etc. The consent forms were signed by the participants as per the ethical principles and they were given the choice to leave/withdraw any time during the study. Demographic sheet which included the personal data was completed by the participants. After screening them from higher and lower socio-economic status, they were asked to rate themselves on Perceived Stress Scale (Cohen et.al. 1983) and Satisfaction With Life Scale (Diener 1985). Correlation Method was applied to interpret the results in statistical terminology. After completing of the research, as the part of debriefing, the results were share with participants.

RESULTS

In this study we measured the Life Satisfaction and Financial Stress as an environmental factor. In our results we measure the correlation between the Stress and Life Satisfaction and also t-test among both variables.

Table 1: Showing the relation between Financial Stress and Life satisfaction

<table>
<thead>
<tr>
<th>Conditions</th>
<th>N</th>
<th>df</th>
<th>Correlation</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life Satisfaction</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial Stress</td>
<td>100</td>
<td>98</td>
<td>-0.118 *</td>
<td>P &lt; 0.05</td>
</tr>
</tbody>
</table>

The results reveal that there is a weak negative relation existing between the financial stress and life satisfaction i.e. the more the financial stress the less the life satisfaction.

Table 2. Showing the difference between the Low and High financial stress group

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>df</th>
<th>t-test</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low Financial Stress</td>
<td>100</td>
<td>98</td>
<td>2.37</td>
<td>P &gt; 0.05</td>
</tr>
</tbody>
</table>
The results reveal that there is no significant difference between the low stress and high financial group. Hence the 2nd hypothesis is rejected.

**DISCUSSION**

In the present research, current investigation has been regarding the association between Life Satisfaction linking to Financial Stress as an environmental factors, it is articulating the manner in which the money valued life satisfaction, operationlized as strong well-being. The was a negative Correlation between Life Satisfaction and the financial Stress is (r= -0.118), According to this the first hypothesis seems confirmed although the prevalent relation between the two variables is quite weak .It appears quite clear from the results that there is a connection of money with life satisfaction. Financial stress is perceived to be one of the most important sources of psycho-social stress because so many of the basic activities of daily life are associated with personal financial resources and their management (Peirce, Frone, Russel, & Cooper, 1996).

Our hypotheses is “People with high Financial stress would have low life satisfaction and people with low Financial stress would have high level of life satisfaction According to this hypothesis we had to justify that, wealthy people are more satisfied than the poor people because the poor people haven’t experienced luxuries of life, and due to this, they are often tense for earning their bread and butter but in this study our hypothesis is rejected. It may have many reasons, because the small sample size it is not necessarily the true representative hence it refutes the idea that if financial status is strongly related with life satisfaction There was no significant difference found in the two groups as the t-test value calculated in table 2 between Life Satisfaction and Stress is (t=23.731), which indicates that the results was not significant at 0.05 level one possibility explored could be that the data which was selected was not going through any crisis at that time and felt financially relieved at the time of data collection or may be they mostly belonged to the middle class and as mentioned above that money is necessary for our needs but much more money is not the key of happiness even it creates more stress. Results shows that if we have a little money or low financial status and we have all relations of life like mother, father, sister and brother and also a spouse and we are most probably more satisfied with our life, we can be much more happier than the wealthier people. There are many evidence for this purpose which illustrates that money is not the key of happiness.David Futrelle, ( 2006) illustrated that more money can lead to more stress. The big salary is not the criterion of happiness and psychological well being . Lutter (2007) found that, “People in the richer areas reports being less happy”.

Money Misery the new science of happiness starts with a simple insight: “We are never satisfied. We always think if we just had a little bit more money, we’d be happier”, says Catherine Sanderson,(2001) a Psychology Professor at Amherst College, “but when we get there, we’re not”. Indeed, the more you make, the more you want. The more you have, the less effective it is at bringing you joy, and that seeming paradox has long bedeviled economists.
Eric Schurenberg, (2006), “Money can make you happy but having more money does not make you more happy. That is where a lot of people go wrong. The definition of a happy man is the persona who makes a hundred dollars more than his wife’s, sister’s brother. You are always going to find somebody who makes more than you and you will always find a reason to be unhappy about that. Another thing we always do is we over-estimated the pleasure we are going to get from things or from having more money. We think that having that new sports car is going to make our day. Well, at first, may be it will but three months later, that fancy new sports car is just an appliance. It’s just the car you have. “If income effects are entirely to how happy people are on the whole”, says Firebaugh.(2012) “Rather than promoting overall happiness, continued income growth could promote an ongoing consumption race where individuals consume more and more just to maintain a constant level of happiness”.

The results of the path analysis generally support that money cannot literally buy happiness but it may help to cope with troubles that prevent anyone from being happy. Bra Hines, 2007. In a column in Scientific American, summarizes the latest science of happiness. Some surprising results are reported. It seems that once individual income reaches $20,000.00, an increase in income does not add happiness. The same is true with other basic needs. Satisfaction is an emotion that captures the uniquely human need to impact meaning to one’s activities.

Results are concerning the relationship of life satisfaction to the other matters of life not just the finance. Money can’t make people stay in love, connect with friends or enjoy a hike in the woods but money, spent wisely can contribute greatly to happiness. Economist Richard Layard (2011) identifies the “Big Seven” of happiness as family relationships, financial situation, work, community and friends, health, personal freedom, and personal values. While a person’s financial situation is just one element among the seven, a look at the other big six shows that money matters with them as well, too.

Matthew Herper,(2004), demonstrates “Money can’t buy happiness”. The relationship between money and happiness is pretty darned small”, That’s not to say that increased income doesn’t matter at all. There is a very small correlation between wealth and happiness, According to Ed Diener, (2002 ) happy people tend to have higher incomes later on in their lives. So, while money may not help make people happy, being happy may help them make money.

Overall, the present results augment the growing research literature demonstrating the importance of life satisfaction in relation to stress and it shows that the finance is not so important for life satisfaction. If the person’s basic needs are fulfilled then money is not important for his life satisfaction, it depends on his life. On the other hand, present results also indicated that people can be happy in one condition, and that is inner-satisfaction which comes when people are truly sincere with their lives and with their siblings, friends, relatives and those persons which live in their surroundings. Life satisfaction is not just depends on financial status, stress can produce in any situation, whether people are wealthy or poor.
Implications

The results of this research have several significant implications for individuals, employers, and organizations. The financial stress can be reduced by increasing the social support structure of a person. The availability of functional support could restructure much of their financial attitudes and behaviors. Many of these financial stresses can be reduced by both increased information and financial skill building experiences and drawing the attention of individuals towards more positive elements in their life other than money which could enhance the level of life satisfaction.

Limitations and Future Recommendations

The present research has several limitations. First, we used only few items to measure the global concept of Life Satisfaction. The other factors discussed in the literature review could also have influenced the participants responses for e.g. social network etc. Second, our archival data set did not include key demographic variables such as marital status, and monthly expenses.

Although the results cannot be generalized beyond this sample, they suggest that additional research using a random sample of a population would yield valuable. The replication of the current findings with other measures and populations in the occupations/fields remains an open question, though the similarity of the life satisfaction relationships offers hope for the generalize ability of findings to a broader set of monthly expenses.

All measures in the present study were collected at one time. It would be interesting to see whether collecting the measures at different time periods, such as measuring life satisfaction later in time than perceived stress, would affect the pattern of results.

CONCLUSION

Financial status cannot release the stress, for life satisfaction, other things are more important than money. Like love, inner peace and relations, these things are necessary for individual’s lives. Hence, it is not proved that people with strong life satisfaction would have strong financial status and less stress & people with low life satisfaction would have low financial status and more stress.

ACKNOWLEDGEMENT

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WOMEN, ENVIRONMENT AND ENVIRONMENTAL ADVOCACY: CHALLENGES FOR BANGLADESH

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ABSTRACT

The women’s issues in Bangladesh are considered to be a chronic problem of patriarchal society. Despite several positive policies and programs undertaken by the government and NGOs recently, the position of women in the society did not improve to a satisfactory level. Now, the relationship between women and the environment has become more explicit and apparent. As such, the article seeks to provide basic information related to women and environment and advocacy for environment and women in Bangladesh. Through an extensive review of literatures, this study attempts to shed light on the challenges of women with a view of exploring the linkages between women and environment and adverse impact that falls on women. It also emphasizes on environmental advocacy for women. The work is accomplished on the basis of secondary sources including – book reviews, newspapers, journals, research reports and other secondary materials. Implications of the past literature with regard to empower women as they interact with environmental and cultural elements.

Keywords: Bangladesh, environment, patriarchal society, women

INTRODUCTION

Although half of the world's population is women, only ten percent of global income is spent on them and share less than one percent of global resources (Kholyquzzaman, 1986). They are the poorest of the poor. A recent study on poverty (Rahman et al., 1992) reveals that in Bangladesh, poverty is increasingly feminized. Violence against women is widespread. Gender based violence which often stems from existing socio-cultural attitudes that regard women as inferior to men, take place in various forms like beating, rape, acid-throwing, trafficking, sexual coercion and harassment, as well as verbal and psychological abuse.36 Despite persistent efforts at all levels of National Government Office (NGO) (e.g. state, regional and international) to make a paradigm shift in terms of gender equality, an overwhelming majority of women are caught up in the maelstrom of discrimination and inequality.37 Another suffering is added to women – they are the worst victims of environmental degradation.

Since the lives of women in Bangladesh are totally dependent on nature, they have to carry their family through managing and using natural resources. The global climate change has been increasingly raising attention recently all over the world, particularly in developing countries. It

adversely affects the people and most of its impacts fell on women. In Bangladesh, women have to depend on natural resources for their existence (e.g. food, fuel, fodder, water, medicine and income-generating activities) and on the contrary, they have to suffer more for environmental degradation. Thus, this paper attempts to explain the linkages between environment and women and focuses on environmental advocacy for women to come out from this suffering from the perspective of Bangladesh.

**Linkage between Women and the Environment**

“Our environment is the basis of my economy and my total survival. It is from the land that I get my food.” - Dankelman and Davidson (1988)

The above line was taken from Dankelman and Davidson (1988). There is a key linkage between environment and women which was recognized in 2005. In a statement released in recognition of international Women’s day (8th March, 2005), UNEP’s Klaus Toepfer predicted that this relationship would come to forefront when nations meet later 2006 to review the progress of the millennium development goals.

We will now consider how our environment should be managed and how environmental changes affected people, particularly women and children. Ninety percent of women from the third world depend on land for their survival (Dankelman and Davidson, 1988). Women are categorized into two groups (Boserup, 1970) according to the agricultural works they perform. The first is found in the sub-Saharan Africa and in many parts of South East Asia where women do the majority of agricultural work. Boserup (1970) regarded this as female farming system. The status of women in this system is based on their role in production, “they often enjoy considerable freedom of movement and some economic independence from the sale of their own crops.” (Boserup, 1970)

It was also added that women are active in this group.

The second type of women is found in South and West Asia. They do less agricultural work than men. Rahman (2003) stated that the status of women as primary dependents on the fulfillment of their reproductive roles. Islam (1993) cited the relationship of women with the nature from the writings of Shiva (1988) and Mies (1988). They found the relationship as an organic process of growth in which women and nature work in partnership. The process is summarized as follows (Mies, 1988):

1. Women’s interaction with nature, with their own nature, as well as their external environments, is a reciprocal process. They conceive their body as productive in the same way as they conceive external nature to be productive.

2. Although women correct nature, their appropriation of external environment is neither a relationship of domination nor a property relation. Women are owners neither of their body nor of the earth, but they cooperate with their bodies as well as with the earth in order to let it and make it grow.
In third world countries, women constitute half of the entire population and they are the poorest of the poor - not merely in wealth, but in every other index of development (Jahan, 2008). All over the developing world, women play a crucial role in environmental management as farmers, stockbreeders, and suppliers of fuel and water (UNEP & TERI, 1999). In Thailand, the forest people make a bamboo case to keep the umbilical cord and placenta and tie it in the sacred trees. They never cut that tree. This is a symbolical relation between nature and man. It is important to note that the relationship between women and the environment is less obvious in the west where most women are not involved directly with the source of their food supply, the energy, and the water they use.

In recent years, the relationship between women and environment has become more apparent. The importance of women’s role in environmental issues has been recognized as daily manager of natural resources, caretakers of environment and decision-maker of domestic consumption and production patterns. But, much of these works have become harder through environmental degradation. Statistical evidence showed that women constitute a large majority among “low income groups” and are often the victims of poverty and environmental degradation. When natural resources are abundant, women face a lot of problems. Being the poverty and environment advisor with CARE, Phil Franks worried that the negative outcomes of loss and/or degradation of natural resources often fall most heavily on women, adding to their responsibilities and multiple roles in families and communities. Jahan (2008) also agreed that while her resources continue to dwindle, her responsibilities continue to increase. Women in Africa are the main custodians of indigenous knowledge in natural resource conservation, management and food preparation. Denkelman and Davidson (1988) explained the condition of women in this situation that women know that participating in the new agricultural technology threatens their only means of control over their livelihoods.

“In Tanzania, when new hybrid maize seeds, fertilizer and pesticides were allotted to men by the government, the women who did most of the field works neglected the new crop. Although their workload with the old crop was heavier, the profits from the new crop would, by tradition, have gone only to men”38. Rural women in many countries were reluctant to accept the new hybrid due to the unpleasant taste, extra work load for preparing and cooking, storing, depending on market for collecting seeds, fertilizer and pesticides. Though improved technology have developed in agriculture and increased the production, women suffer more due to handling pesticides and fertilizers that cause serious health hazards. In 2003, the Centers for Disease Control and Prevention (CDC) reported that women, as compared to men, had in their bodies significantly higher levels of 10 of the 116 toxic chemicals they tested. Excessive use of agro – chemicals, an especial pesticide to reduce soil fertility, pollutes the water system and destroys capture fishery.

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38 Worldwide news, 1986
Linkage between Women and Environment in Bangladesh

The total population of Bangladesh is 123.1 million, of which 60.4 million are women, which is approximately 49.06 percent of the total population. Nearly 82% of women of Bangladesh live in rural areas (Khan, 1995). Babul (2009) outlined the status of women in Bangladesh as:

"They are not secure; especially poor women die many times before their death. They receive less, but have no rights to demand more. They say less, but are bound to listen more. They eat less, but must produce more to feed others. If we analyze the lives of poor women, we become amazed at how they survive."

In rural areas, women are totally dependent on the environment. About 43 percent of the women in rural areas are engaged in agriculture and related activities. Women are the most vulnerable group in society and suffer the most from any degradation of the environment (Jahan, 2008). Nowadays, the traditional role of women in Bangladesh is gradually changing due to increasing landlessness and male out migration (Burch & Rahman, 1990). In Bangladesh, one-quarter of the population has no land and the majority of them are women. They are affected directly and adversely both through manmade and natural disasters. Some key facts about women and environment are listed below (See Figure 1).

As Resource Managers - Women are efficient resource managers and have a central role in the conservation of natural resources (Table 1). They are considered as the primary users of natural resources (i.e. land, forest and water). They are responsible for gathering food, fuel and fodder. They perform various activities such as collecting, processing, storing, utilizing, managing and marketing. Their involvements in pre-seasonal and post-harvest operations are considered very critical, as also their work in weeding and pest management, seed selection, treatment and shortage of harvested crop (Vyasulu, 2001). They have profound knowledge of the plants, animals, ecological processes around them since they are traditionally involved in homestead forestry through nursery work and tree plantation. Preservation of seeds is the heart of agriculture and traditionally used to be handled by the women (Akash, 1998). Today, multinational companies control the promotion of HYV (High Yielding Varieties), they distribute and sale the seeds. Green Revolution made women abandon their traditional practices and became dependent on markets. The use of imported seeds, chemical fertilizers and pesticides have negatively impacted the large-scale irrigation and compelled the farmers’ dependence on the chemical inputs. The environmental consequences of globalization impact on women because they can further worsen the situation of already poor and disadvantaged women. On one hand, control of agricultural resources goes out of women’s hand, while on other hand, HYV produce less straw which affect women. Fodder for the livestock and branches and leaves for fuel are not available for women. So, they have to carry the heavier head loads and walk longer distances for collecting fuel wood and fodder.

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39 2001 Population census, Enumerated
Figure 1: Contributions, Problems and Challenges of Women in Bangladesh

- The impacts of environmental degradation on people are not same for men and women.
- In the poorer households, women are commonly seen to sacrifice their own meals for their husbands and children.
- In rural areas in Bangladesh, a woman’s life totally depend on nature as she has to carry on her family through managing and using natural resources (Jahan, 2008).
- Women have extensive workloads with dual responsibility for farmland and household production.
- The role of women in rice production is already substantial and expanding further and women are actively involved in forestry, fisheries, and livestock production.
- Women have a central role in home gardening and homestead food production and women contribute to household income through farm and homestead production and wage labor.
- As primary managers of livestock, women ensure a supply of high-quality protein to the country.
- Women are the primary providers of household food, fuel, and water for cooking, heating, drinking and washing. Recently, women in the poor households have been identified as the ‘victims’ as well as ‘managers’ of household food security.
- Women have the knowledge of the location, reliability and quality of the local water resources. Women are responsible for water collection and carriage.
- They play unappreciated, invisible, undocumented, unaccounted and unpaid roles as both producer and active agents in sustainable development.
- According to UNDP (1995), women experience the hunger and poverty resulting from environmental degradation and reduce access to common property resources in much more intense ways than men.
- According to Ali (2002), the incidence of divorce, desertion and widowhood has been growing. Approximately 15 percent of all rural households are female-headed and 25 per cent of all landless households are headed by women showing links between gender disadvantage and poverty. Furthermore, female headed households earn 40 per cent less than male-headed households.
- Deforestation not only raises the workload and heightens the tensions of rural women; it also shuts out avenues to income earning opportunities (Islam, 1993).
- Mangrove destruction impede women’s contribution through kitchen gardening, livestock and poultry rearing along the coastline.
- They do certain works that contribute to the savings of expenditure such as fetching water, collecting fuel wood, cooking, cleaning, childcare, house repair, nursery work and tree plantation.
- On one side, high technology agriculture and forestry decreases the control of rural women over the economy and on the other side, it strengthens controls of elites at the expense of women.
- Approximately 20-30% households are headed by women and 95% of these are considered to fall below the poverty line\(^\text{40}\).

\(^{40}\) Bangladesh Bureau of Statistics (BBS), 2002.
The roles of women from environmental perspective in Bangladesh include the following:

**As Decision Makers** – They decide what to cook, what type of fuel to use, what type of stove to build for cooking, where to get water from, and where to get soil and other materials for constructing and maintaining their homesteads.\(^1\)

### Table 1: Women’s Work on The Basis of Months (Bangla)

<table>
<thead>
<tr>
<th>Month</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boishakh (15th April to 14th May)</td>
<td>Bring soil from pond; plant and water vegetables weed; make trellis for vegetables; make <em>mourabba</em> (mango dessert); make <em>achar</em> (mango pickle)</td>
</tr>
<tr>
<td>Joistho (15th May to 14th June)</td>
<td>Make <em>amshotto</em> (mango preserve); vegetable cultivation</td>
</tr>
<tr>
<td>Asharh (15th June to 14th July)</td>
<td>Make fish traps, nets, breed fish; make <em>kantha</em> (quilt); mattresses and clothes; make <em>shikka</em> (jute hanging baskets)</td>
</tr>
<tr>
<td>Sraban (15th July to 14th August)</td>
<td>Thresh, dry, clean, parboil and husk rice; dry and stack paddy stalks for cattle; make <em>shital pati</em> (grass mats)</td>
</tr>
<tr>
<td>Bhadra (15th August to 14th September)</td>
<td>Soak, wash and clean jute, and husk rice</td>
</tr>
<tr>
<td>Ashin (15th September to 14th October)</td>
<td>Clean house of damp &amp; mould following monsoon; dry, mend rice containers for next harvest; make jute handicrafts</td>
</tr>
<tr>
<td>Kartik (15th October to 14th November)</td>
<td>Visit family; cultivate vegetable and pulses</td>
</tr>
<tr>
<td>Ograhayan (15th November to 14th December)</td>
<td>Husk rice and store, make <em>pitha</em> (pies)</td>
</tr>
<tr>
<td>Poush (15th December to 14th January)</td>
<td>Make rice cakes from newly harvested rice; make <em>cheera</em> (dried rice) and <em>muri</em> (puffed rice)</td>
</tr>
<tr>
<td>Magh (15th January to 14th February)</td>
<td>Make <em>gur</em> from date palm juice; make rice cakes</td>
</tr>
<tr>
<td>Falgun (15th February to 14th March)</td>
<td>Repair and re-plaster house and floor; plant vegetables and pick mustard seeds</td>
</tr>
<tr>
<td>Choitro (15th March to 14th April)</td>
<td>Clean and repair house; plant vegetables; make palm – leaf fans</td>
</tr>
</tbody>
</table>

Source: UNDP (1995)

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\(^{1}\) UNDP, Environment report, April, 1995
As Mostly Sufferers - Natural and manmade disasters such as floods, cyclones, droughts, deforestation, soil, and riverbank erosion, drying of wetland, contamination from agro-chemicals and industrial waste, commercial shrimp cultivation, inappropriate land use and poorly planned infrastructure have pushed poor women into great problems (Table 2). Najmun (2008) explained that as household managers, women are the first to suffer when sustainable livelihoods are unbalanced, when the water becomes not portable, the food stores dry up, the trees disappear, the land becomes untenable and the climate changes. Women eat last and least. Approximately 70% of women and children suffer from nutritional deficiency and 30% suffer from calorie deficit (e.g. pregnant and lactating women). They are often the ones who need to walk further and work harder to ensure survival of their families. Loss of the wetlands has severely reduced fishery in Bangladesh and it has a negative impact on poor women and children as capture fishery.

Table 2: How Women are affected by Environmental Degradation in Bangladesh

<table>
<thead>
<tr>
<th>Issues</th>
<th>Concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deforestation and forest degradation</td>
<td>Affected disproportionately by less food, fuel and harder work. Women have to travel far to collect fuel woods and have reduced opportunities to attend school. Furthermore their health is damaged due to less cooked food and un-boiled water resulting in intestinal diseases.</td>
</tr>
<tr>
<td>Drying of wetlands</td>
<td>Fish is the main source of protein for the rural poor. Destruction of wetlands affects the nutritional and health status of women and it shrinks women’s employment opportunities.</td>
</tr>
<tr>
<td>Poorly planned development projects</td>
<td>Cause water logging problem, affects plant quality and growth, human health hazard and ecosystem disturbed.</td>
</tr>
<tr>
<td>Contamination from agricultural chemicals</td>
<td>Women face greater risks of sickness or morbidity than men. Sufferings from heart and skin diseases.</td>
</tr>
<tr>
<td></td>
<td>Cows, goat and other domestic animals eat pesticide-affected grasses.</td>
</tr>
<tr>
<td></td>
<td>Decline in fish production due to water pollution by chemicals.</td>
</tr>
<tr>
<td>Loss of biological diversity</td>
<td>Loss of many traditional varieties of rice and other crops.</td>
</tr>
<tr>
<td></td>
<td>Loss of agriculture, forestry, livestock and fisheries production system. Women have to depend on market.</td>
</tr>
<tr>
<td>Urban pollution</td>
<td>Land use alterations, inadequate shelter, water, sanitation and other facilities in slums and urban poor areas, degradation of community ambient environment.</td>
</tr>
<tr>
<td></td>
<td>Air and water pollution threat to women health (the source of asthma, lung cancer, allergy, cold and viral fever) and industrial wastes cause unsuitable conditions.</td>
</tr>
</tbody>
</table>
Hazardous industrial wastes
Polluted water, pressure on urban water source, decline in the quality of water, increased pressure on ground water, loss in soil fertility, disruption of livelihood system, increased conflict among different users and sectors and damaged homestead and towns.

Lack of clean water and sanitation
Women have to walk a long way to get water and it becomes harder for them and it is time consuming.
Spread of various communicable waterborne diseases, including diarrhea, cholera and typhoid.

Shrimp cultivation
Destruction of mangrove for shrimp cultivation made women jobless (collect firewood to earn their livelihood), limited kitchen gardening, livestock, and poultry rearing due to saline inundation of fields.

Natural disasters
Destroy crops, livestock and human life, particularly women, and bring unbearable social crises and sufferings to women.
Creates refugees of migrated women.

Women using polluted water get skin, eye and intestinal diseases and face greater problems than men because they are more likely to work without protective equipments and are less aware about the harmful consequences of such chemicals. Women rely heavily on biomass fuels (e.g. wood, straw, or dung) which emit smoke that contain levels of suspended particular matter (SPM) that exceed safe levels. The combination of inefficient stoves, absence of chimneys and poor ventilations leads to indoor air pollution. Their mental and physical health is severely hampered due to breathing of polluted air. Apart from its damaging effects on women health, polluted air particularly sulfur dioxide, also exercises an influence on vegetation. Plant species are seriously affected and may die off altogether. Thus, women again are the suffer most. According to Unnayan Shamamaanay (2001) and People’s report on Bangladesh Environment (2001), the physical characteristics of the land, geographic location, the multiplicity of rivers and the monsoon climate make Bangladesh highly vulnerable to natural disasters, such as floods and cyclones and act as significant constraints in achieving sustainable socio-economic development of the country.

According to Climate Change Cell (2007), Bangladesh is already confronting adverse impacts of global climate changes including summers becoming hotter, monsoon irregular, untimely rainfall, heavy rainfall over short period causing water logging and landslides, very little rainfall in dry period, intensity and recurrence of floods, coastal erosion, riverbank erosion, cyclone,
tornado, storm surge and tidal bore among others. Climate change is expected to disrupt farming systems and jeopardize the local infrastructure. In such situation, women and children suffer most because of their lesser mobility and inadequate infrastructure support. Disasters can devastate the environment, but women still have to perform their regular duties like preparing food and collecting water and fuel, often under impossible circumstances (Jahan, 2008). They have to survive by adopting strategies to cope with all odds of nature and the society (Ahmed, 1995). They find it difficult to get work during the disaster period. Sometimes they have no other way other than to choose beggary or prostitution (Ahmed, 1995). It is important to note that in the 1999 cyclone, 65 percent of the dead people were women and children. Women are left home by their husbands to care for children and protect property and fail to understand the emergency warnings by loudspeaker and other factors that result in higher mortality.  

Riverbank erosion uproots people from their settlement, cause unemployment and marginalize people with little resources (Shamim, 1995). To date, this phenomenon has rendered millions (in cumulative terms) homeless and has become a major social hazard. Gender assigned tasks of the women become much more difficult to perform under displaced situation (Jahan, 2008). Women suffer more in coastal areas of Bangladesh. Few examples are cited below:

“Agriculture is limited in the coastal areas, reducing the diverse and varied tasks that women were engaged in before (e.g. weeding, harvesting, rice husking)... Loss of mangrove areas and other public lands and water bodies as common pool resources appear to have had a greater impact on women than men in coastal areas. A decline in nutritional diversity is suspected as consumption of fish, poultry, fruits and vegetable decline from falling survival rates of different species of plants and animals due to increased salinity in the area and conversion of large tracts of lands for shrimp ponds. Such realities adversely impact women’s health, nutrition, workload and livelihood strategies.”

According to Irshad (2002), women in urban areas do not have the same close relationship with the natural environment as they do in the rural areas; however, they are still affected by the degradation, face problems such as poor housing, overcrowding and inadequate water supply and sanitation. They have to live in unhygienic condition in urban slums. According to experts, about 40 diseases can spread from waste products including bronchitis, asthma and many types of skin diseases, with women and children being the most affected group. Unsustainable environment caused by inadequate or inappropriate shelter, lack of water supplies, poor sanitation, shortage of cooking fuel, poor nutrition, and excessive use of agrochemicals and habitation of environmentally fragile and hazard-prone areas are creating problem to environment.
As Water Manager – In 2002, UNFPA did a study which estimated that girls and women in developing countries walk six kilometers on average per day to collect water. As water managers, women have to decide (Dankelman & Davidson, 1988):

- Where to collect water, how to draw, transport and store it;
- How many water sources can be used depending on its quality for various purposes including drinking, washing and in the kitchen; and
- How to purify drinking water using simple techniques (such as filtration) or materials available from the environment.

The scenario in Bangladesh is no exception. They are responsible for collecting water and for controlling its domestic use. Distance to source, terrain to be crossed, queuing time, number of consumers in the household and number of females available in the household to transport the water are aspects women have to face (Haider, 1994). For drinking purposes, over 97% of households in Bangladesh use ground water, most of which is abstracted by hand tube wells from shallow layers. The rural poor women are more likely to rely directly on rivers and unprotected shallow tube-wells for their water needs and are least able to bear the cost of purifying water to make it safe for drinking. Women will have to walk further to collect drinking water when both ground and surface waters are made saline by shrimp ponds.

In dry season, it is difficult for women to procure water. When one accumulates the hour’s mothers and girls spend on the procurement of water, we see that it leaves very little time for their education and other productive or income-generating activities. Available reports suggest that the water quality of surface water sources is found to be deteriorating rapidly on a number of counts - namely, a decrease in the concentration of dissolved oxygen (DO), an increase in both the counts of biological oxygen demand (BOD) and chemical oxygen demand (COD), an increase in both faecal and total coliform counts, and an increase in concentrations of known carcinogens including heavy metals and azo-dyes (Rahman et al., 1990). Poor water quality is hazardous for women and children. During dry months, the size of the standing water bodies including the haors and beels becomes smaller. The water bodies turn into breeding grounds for pests and pathogens and concentrations of various pollutants. Women health conditions deteriorate with changing water quantities and qualities.

As Fuel Manager – Deforestation requires women to spend more time gathering fuel wood over greater distances. In Bangladesh, women have to spend five hours in a day to collect fuel wood. Moreover, women use industrial wastes, papers and polythene as fuel which creates air pollution in urban areas. Women and children are badly affected by air pollution.

As a Friend of Forest – As they collect their every day needs such as fruits, vegetables, medicine herbs, fuel wood, fodder and water, women have a close relationship with forest. They are often the custodians of indigenous knowledge and promoters of biodiversity and environmentally friendly management. The tree cover in Bangladesh according to official
statistics has been reduced from over 17% in the 1960’s to less than 9% now (Islam et al., 2007). The forest area has been almost denuded due to deforestation. Falling of trees for timber, fuel, and encroachment on areas covered by forests has reduced the reserve forest area. Parts of the Sundarbans and other mangrove forests in the coastal areas have been clear cut for commercial shrimp farming by private companies and individuals. Another important issue is that homestead forests are depleting at a very alarming rate. When forest has been denuded, degraded and encroached by people, women face many problems. They depend on forest for fruits, fuel and vegetables. Forest Based Small Scale Rural Enterprise (FBSSRE) is one of the major sources of off-farm income to rural women in Bangladesh. They are jobless when forests are disappeared. Worst deforestation has occurred in the sal forest and Modhupur Ghar forest. It has severely affected Adivasi economy.

Women who collect fuel wood and other necessities from forests for domestic consumption and sale have found that their source of livelihood has drastically shrunk (Gain, 1998). They have to walk longer and work harder to collect minimum requirements of survival needs. Garo women in Mymensigh are faced with the problems of land grabbing problems. Since they inherit the land property, the Bangali land grabbers often forcibly or by seducing the Garo women to marry them. After they transfer the lands in their husband’s name, husbands simply divorce them.

**Women Environmentalist and Movement on Environment**

**Women Environmentalist at Global Perspective**

The twentieth century has seen the rise of women’s movement. Like environmentalism, the first appeared much earlier, but it was not until the present century, and in particular, until the 1960s, that the women’s movement became established as a worldwide influence.\(^{45}\) It is perceived by all that they have participated and contributed to major environmental movements in many countries. The summary of the contributions of prominent women environmentalists are given below:

**Table 3: Summary of Contributions of Prominent Women Environmentalists**

<table>
<thead>
<tr>
<th>Name of Environmentalists</th>
<th>Focus</th>
<th>Concern</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rachel Carson</td>
<td>Focused on effects of chemicals and pesticides on the environment</td>
<td>Pollution from industrial sector can damage the ecosystem. Natural resources conservation.</td>
<td>• ‘Silent Spring’ was famous to introduce modern environmental movement. • Advocating for conserving natural resources and calling for new policy to protect human health and</td>
</tr>
</tbody>
</table>

\(^{45}\) UNEP and TERI report, 1999:p.3
<table>
<thead>
<tr>
<th>Marjory Stoneman Douglas</th>
<th>Focused on poor women’s suffrage and rights in South Florida</th>
<th>Concerned for preserving the wetland of Everglades.</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Her book ‘Everglades: River of Grass’ was made to conserve the South Florida’s wetlands.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• She founded ‘Friends of the Everglades’ to accelerate the movement.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teresa Heinz</td>
<td>Focused on environment</td>
<td>Advocates for children health and environmental issues</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She founded the Heinz Centre to improve the scientific and economic foundation for environmental policy through multi-sectoral collaboration among industry, government, academia, and environmental organizations.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She is a member of the Environmental Defense Fund.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She was a delegate to the Earth Summit, representing NGOs.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She also founded Heinz award for outstanding contributions in environment.</td>
</tr>
<tr>
<td>Lois Gibbs</td>
<td>Focus on health and chemicals.</td>
<td>Advocated for raising awareness about toxic chemicals and their effects on human health particularly children’s health through her group.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She made an environmental group named ‘the Centre for Health, Environment and Justice’.</td>
</tr>
<tr>
<td>Jane Jacobs</td>
<td>Focus on urban renewal movement.</td>
<td>Advocated for dense-mixed-use, walk able cities.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• She was well known as hero of urban renewal movement.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Her book ‘The Death and Life of Great American Environment was her tremendous works.</td>
</tr>
<tr>
<td>Name</td>
<td>Focus</td>
<td>Works for</td>
</tr>
<tr>
<td>---------------------</td>
<td>------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Jane Goodall</td>
<td>Focus on Wildlife Conservation.</td>
<td>Works for raising awareness among people to protect animals and the environments.</td>
</tr>
<tr>
<td>Wangari Maathai</td>
<td>Focus on environmental restoration in Kenya.</td>
<td>Concern for establishing environmental restoration and empowering poor women along with economic growth.</td>
</tr>
<tr>
<td>Vandana Shiva</td>
<td>Focus on raising awareness about the danger of genetic engineering and promoting sustainable agriculture.</td>
<td>Advocated for biodiversity and people’s food right.</td>
</tr>
<tr>
<td>Majora Carter</td>
<td>Focus on integrated environmental and economic solution.</td>
<td>Works for environment and social justice.</td>
</tr>
<tr>
<td>Julia Butterfly Hill</td>
<td>Focus on some initiatives that stresses on speaking and teaching folks about</td>
<td>Concern for sustainable environment.</td>
</tr>
</tbody>
</table>
community organizing and activism with Circle of Life.

Betsy Greer

Focus on crafting movement.

To use green crafting techniques.

- She helped the green crafting movement. Her book ‘Knitting for Good’ inspired thousands of crafts makers to use green crafting techniques and it makes a difference in crafting movement.

She recently shifted her focus on children rights protection to establish healthy environment.

Concern for Ecological programs.

- She works for coordinating a 4-years campaign to stop construction of hydro-electric dam on the Katun River.
- She researched on rare species.
- She also worked in USSR Red Data Book and CIEP.

Focus on industrial and environmental issue.

Advocated for environment by providing education to women about the environment in relation to their homes or home making

- She is the founder of ecology.

Women Environmentalists on a Bangladesh Perspective

In Bangladesh, there are few women environmentalists who are working for women and environment. Among them were Syeda Rizwana Hasan and Farida Akhtar who are famous for their activities. Syeda Rizwana Hasan, chief executive of Friends of the Earth Bangladesh and Bangladesh Environmental Lawyers Association (BELA) has been awarded the Goldman Environmental prize 2009 for the Asian region. Her effort in the conservation of environment is considered for that award. She works in BELA which continues to work on advocacy for environmental issues such as detrimental environmental effects of ship-breaking industry, wetland conservation, and regulation of commercial shrimp farming, forest preservation, vehicular pollution and industrial pollution. Farida Akhtar is working in UBINIG (Policy
Research for Development alternative) which focused on commercial shrimp culture. She is also involved with ecological agriculture and biodiversity movement.

Women Movement on Environment: A Global Perspective

Throughout history, men have considered natural resources as income generating sources, while women have looked on them as their basic needs. Women have different relationship with environment including different needs, responsibilities and knowledge about natural resources. Vyasulu (2001) stated that when natural resources like the water and forests are in danger, women have been quick in responding and participating in movements that have drawn attention to such danger. According to Janice Jiggins (1994), they give greater priority for the protection of and improving the capacity of nature, maintaining farming lands, and caring for nature and environment’s future. Chipko and Narmada movements in India, and Green Belt movement in Kenya were led by women that focused on restoration of forest and natural resources and empowerment of rural women through environmental preservation. The present culture, environment and systems are against women and do not include women’s concerns. For this reason, eco-feminists start their work in small groups and community-based personal affinity in rural areas (Patel, 2004). Then, they connected the environmental movement nationally and internationally through networking. Eco-feminism is a new word in environmental movement which is connected with women and environment. Particularly, it is a social movement that regards the oppression of women and nature as interconnected (Najmun, 2008). She addresses the term “feminism” as a thought or movement toward the political, economic and social equality of women and men. Ecology is the study of the relationship between human and environment. Ellen Swallow and Arne Naess are renowned eco-feminists in the world. They considered the connection between oppression of women and oppression of nature as sometimes competing, sometimes mutually complementary or supportive analysis of the nature of the twin dominations of women and nature. The international women’s movement became connected to international environment movement in the 1980s. Some of the environmental movements are highlighted below.

Chipko movement in India – It is an environmental movement which has a hearty relationship on women and nature. In the mid 1970s, Indian government decided to cut forest resources for commercial purposes. About thirty women in the Himalayas of Northern India were united to save more than 10,000 square miles of forest watershed, because deforestation had caused landside, flood, and soil erosion (Najmun, 2008). The first Chipko movement occurred in April, where villagers, mainly women, demonstrated against felling trees. They hug the trees and protected the trees from forest destruction through non-violent resistance in the Mandal forest. It was fought for preventing trees falling to the forester’s axe. This resistance to the destruction of forests speeded throughout India from 1970s to 1980s. Chanshyam Raturi, a folk poet, wrote songs of popular protest which created awareness about forest destruction. Vandana Shiva was a participant of this movement. She laid emphasis on justice and ecological stability, led the movement as an environmentalist and eco-feminist. Her book “Staying Alive: Women, Ecology,
and Development” grounded the environmental struggle of women in the third world. It got momentum result in 1980 with a fifteen year ban on forest destruction in Uttar Pradesh.

**Green - Belt Movement in Kenya** - The movement was organized by the National Council of Women of Kenya. Professor Wangari Maathai was the leader of the movement. Following are some words from the Novel laureates Wangari Muta Maathai:

“I reflect on my childhood experience when I would visit a stream next to our home to fetch water for my mother. I would drink water straight from the stream. Playing among the arrowroot leaves I tried in vain to pick up the strands of frog’s eggs, believing they were beads. But every time I put my little fingers under them they would break. Later, I saw thousands of tadpoles: black, energetic and wriggling through the clear water against the background of the brown earth. This is the world I inherited from my parents. Today, over 50 years later, the stream has dried up, women walk long distances for water, which is not always clean, and children will never know what they have lost. The challenge is to restore the home of the tadpoles and give back to our children a world of beauty and wonder.”

The poor rural women identified that forest have been jeopardized resulting to soil erosion and land degradation. Maathai initiated the movement with a commitment which created a relationship between women and environment, with concerns over environmental conservation. The objectives of the movement were inspired by the local needs and problems of Kenya. Mathai helped women plant more than 30 million trees in their communities, farms and school grounds. Women produce tree seedlings and sell to small-scale farmers and public institutions. Thus, they are paid for the tree seedlings and it creates income generating activity. It is a fact that it improves their economic position and promotes self-employment. The movement created more than 600 tree nurseries in communities throughout the country. It is interesting to note that about 40 million trees are currently growing in Kenya. More than 50,000 members are engaged in the community based project.

**Women Movement on Environment from Bangladesh Experiences**

**Movement on shrimp cultivation** - In Bangladesh, shrimp cultivation has devastated the coastal ecology. In the Khulna and Sathkhira districts, a number of NGOs, primarily Nejera Kori, have taken a strong lead in the anti-shrimp movement and have successfully organized farmers in Polder 22 to resist any shrimp being grown in this area by outsiders. Movement on shrimp was organized by women and was spearheaded by Nejera Kori and Bittyahin Shamabai Samity.

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46 The Daily Star, 06.07.07.
The killing of Karunamoyee Sarder, a landless woman in 1990, reflected the movement against shrimp and woman’s active role in it (Raj and Gain, 1998). Ghafur et.al. (1999) provides the following information about the movement:

“On the 7th November 1990 at about 10.00 a.m., five trawlers carrying cadres of the shrimp lord came to Horinkhola to cut the embankment in order to set up a shrimp farm. Hearing the news of such arrival, the members of the Bittyahin Shamabai Samity brought out a peaceful procession, chanting slogans in protest of the shrimp-farm. The shrimp lord’s men attacked the innocent people ruthlessly with guns, hand-made bombs and sharp instruments. Karunamoyee, who was leading the procession, died instantly. Part of her skull was severed from her body. Twenty more people were seriously injured. To the local people, Karunamoyee became a martyr and the 7th of November is observed every year in memory of Karunamoyee”.

The experience of shrimp farming and its relation with the livelihood of women in southeastern Bangladesh clearway illustrates that poverty; food, insecurity and environmental degradation are critical development problems that have a disproportionate negative impact on rural women, due to their inferior socioeconomic, legal and political status.47

Movement of Khasias - In Sylhet, an Eco Park was built where Khashias had been living for years. Khasias, particularly women, were severely victimized because they were dependent on forest for food cultivation. Najmun (2008) notes that some movements emerged to protect women and environment and some NGOs emphasized environment protection in ‘Magorchara’ and ‘Tengra Tila’, places which were burnt so badly that it was difficult to grow trees for years.

Advocacy for Women and Environment

“Life is a whole; it is a circle. That which destroys the circle should be stopped. That which maintains the circle should be strengthened and nurtured.” – UNEP (2004)

The above statement was collected from UNEP report (2004) and is unique for all. According to Dankelman and Davidson (1988), recent developments have worsened the position of women. Western colonization, the increasing dependency of third world countries on the western monetary economy, developments in technology such as agricultural modernization, the sharpening worldwide division of labor and increasing religious fundamentalism have all brought extra problems for women. Among them, environmental degradation is the most and latest threat to women. In developing countries, environmental degradation such as toxic contamination, destruction of natural resources, disappearance of water, food and work, displacement for traditional lands are common sufferings of the people. Environmental movements are centered on these issues. Many organizations focus on the needs of women who are most affected by environmental hazards. UNEP (Table 3), FAO and IUCN are the active

actors for creating awareness of women’s crucial role in environment. World Bank (2002) in a study recognized that gender equality is important for sustainable development. An Action program named Agenda-21 has been taken, that recognized the importance of women in preserving the environment. There was another call that declared to establish a work-pattern at the national, regional and international levels by 1995 in order to evaluate the influence of development – environment on women. Women participated in the workshops and shared their experiences and voiced their concerns over environmental degradation. Particularly, women’s role in protecting the environment was recognized nationally due to the advocacy of women’s groups and NGOs. They motivated the women and emphasized that women had distinct role and voice in advocacy on issues related to environment and environmental health. They engaged women in advocating for their rights to live in a healthy environment by providing opportunities to build networks for change. They also worked for community action, created women’s awareness in over environmental, educational, social and political concerns.

Table 3: UNEP’s Work on Women and Environment

<table>
<thead>
<tr>
<th>Years</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980s</td>
<td>UNEP played a pioneering advocacy role in linking women and the environment.</td>
</tr>
<tr>
<td>1985</td>
<td>Held a special session on women and environment at the 3rd world conference on women, in Nairobi. Hired senior women advisors on sustainable development.</td>
</tr>
<tr>
<td>1991</td>
<td>Co-organized the global assembly on women and environment in Miami, Florida, USA.</td>
</tr>
<tr>
<td>Since 1992</td>
<td>Focused more on internal functioning, and less on external advocacy.</td>
</tr>
<tr>
<td>1993/1995/1997</td>
<td>The 17th, 18th and 19th sessions of the UNEP Governing council issued decisions on the organization and the role of women in environment and development.</td>
</tr>
<tr>
<td>1995</td>
<td>Issued publication of Gender and Environment: A UNEP perspective.</td>
</tr>
<tr>
<td>1996</td>
<td>A policy statement from the executive director set forth guiding principles for interacting gender into Gender into UNEP activities.</td>
</tr>
<tr>
<td>1997</td>
<td>Included gender sensitivity guidelines within UNEP’s project manual.</td>
</tr>
<tr>
<td>2000</td>
<td>Issuance of the publication success stories: Gender and Environment.</td>
</tr>
<tr>
<td>2004-05</td>
<td>UNEP program of work includes a commitment to make gender a cross-cutting priority in all its programs, with an emphasis on the empowerment of women in environmental decision-making, active participation of women, technical assistance to women’s network, a focus on women in reports on environmental links to ill health, development of education and training materials, organization of workshops and gender balance in meeting.</td>
</tr>
</tbody>
</table>

Source: UNEP report 2004, p.6
In recent years there have been some positive results. Women’s Environment and Development Organization received the 2010 Advocacy Award for their contribution to the Climate Change Conference in Copenhagen, particularly for their work on promoting gender responsive climate policy and improving resilience and capacity of women and their communities around the world. Thus, all over the world, women are taking action against the degradation on natural resources. Below we list the concerns of several organizations (Table 4) from the global perspective:

**Table 4: Organizations Engaged in Advocacy**

<table>
<thead>
<tr>
<th>Organization</th>
<th>Concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friends of the Everglades</td>
<td>Works for preserving the ecosystem.</td>
</tr>
<tr>
<td>The Centre for Health, Environment and Justice</td>
<td>Raise awareness about the effects of toxic chemicals on health, particularly on children.</td>
</tr>
<tr>
<td>The Jane Goodall Institute</td>
<td>Protect apes and help teach young people to care for animal and the environment.</td>
</tr>
<tr>
<td>Navdanya biodiversity conservation program</td>
<td>Raise awareness about the danger of genetic engineering and promote sustainable agriculture.</td>
</tr>
<tr>
<td>AUPWAE (Association of Uganda Professional Women in Agriculture and Environment)</td>
<td>It works for gender awareness and agricultural resources distribution (improve farm yield and food production).</td>
</tr>
<tr>
<td>National Council of Women of Canada</td>
<td>Advocates for improving conditions of women, families and communities including women’s suffrage, immigration, health care, education, mass media and environment.</td>
</tr>
<tr>
<td>Rosie’s Place</td>
<td>Provides a safe and nurturing environment to help poor and homeless women in the United States.</td>
</tr>
<tr>
<td>Association for Women in Science</td>
<td>Promote the entrance and advancement of women in science through congressional advocacy and by participating in a variety of national coalitions and publishing science programs and women’s issue.</td>
</tr>
<tr>
<td>Women’s Environment and Development Organization (WEDO)</td>
<td>Advocates for women’s equality in global policy through conducting research on gender and governance, sustainable development and social justice and build alliance with women’s groups, human right groups, and also advocates for including gender-perspective in climate change issue.</td>
</tr>
<tr>
<td>Women’s voices for the Earth</td>
<td>Works to eliminate toxic chemicals to improve women health through raising awareness on environmental health hazards, providing technological assistance to women fighting local polluting facilities</td>
</tr>
<tr>
<td>Organization</td>
<td>Role and Mission</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>African Women’s Right Advocacy Group (AWRAG)</td>
<td>Advocates for women rights</td>
</tr>
<tr>
<td>Women’s Earth Alliance in North America</td>
<td>It supports the indigenous movement of environmental health and justice.</td>
</tr>
<tr>
<td>Women Environmental Institute at Amador Hill</td>
<td>Create awareness about environmental issues and policies relevant to women, promote agricultural justice, organic and sustainable agriculture and ecological awareness through research, seminars, demonstrate leadership, and develop strong affiliations with local and regional environmental groups.</td>
</tr>
<tr>
<td>Global Green Grants Fund</td>
<td>Working as community activists about social justice and environmental sustainability and supporting local leaders of developing countries to establish a just and sustainable world.</td>
</tr>
<tr>
<td>Green Team (Global Ministries United Methodist Church)</td>
<td>Advocates for establishing environmental justice for the benefit of present and future generation.</td>
</tr>
<tr>
<td>The foundation for the support of women work (FSWW) in Turkey</td>
<td>Provide support, skills, training, and information to women through disaster risk management.</td>
</tr>
<tr>
<td>The Gambian National Women’s group</td>
<td>Works for women and sustainable environment. It organized village women to introduce orchard woodlots. Planting nursery bed by women helps to establish the sustainable environment and enrich the soil, prevent erosion, increase crop diversity and provide fuel and shade.</td>
</tr>
<tr>
<td>Self-Employed Women’s Association (SEWA) in Ahmedabad, India</td>
<td>Works for women empowerment through self-employment. It runs cattle and dairy projects for landless women. Milk cooperatives, cattle-feed programs, development of dairies provide them income-generating programs.</td>
</tr>
<tr>
<td>World Plus in Portland, USA</td>
<td>Broadcasts and unite women’s voice into powerful force for change through global media and communication network.</td>
</tr>
<tr>
<td>Plus wire</td>
<td>Helps grassroots women journalists by providing training and solutions and new ideas through online network and world plus magazine.</td>
</tr>
<tr>
<td>Women Environmental Council in California</td>
<td>Its mission is to make a difference in the community through women leadership, education, communication, and environmental activities.</td>
</tr>
</tbody>
</table>
In 1980s, many countries and development agencies became more aware of the need to consider gender issue in their environmental programs. Advocacy works about women and environment are limited in Bangladesh. Donor agencies also gave importance on women as environmental manager and considered their contribution in environment. International organizations and donors are interested to include these issues. Many local, regional and national workshops on environment and sustainability were held in Bangladesh in 1990. Several NGOs like Nejera Kori, UBINIG, SEHD, and PROSHIKA created awareness to do their best to encounter environmental degradation. The Government of Bangladesh has started to recognize the need to advance the status of women in environment. Government adopted a participatory plan named National Environment Management Action Plan (1995) which was formulated by grassroots men and women in a bottom-up planning exercise. It calls for the involvement of local community, including men and women, for the protection of environment.

The government has taken few environment related projects in which advocates awareness on women’s needs and interest; for example - Coastal Greenbelt Project, Biodiversity Conservation Urban Environment Project (1995), and Sustainable Environment Management Project (1995-2002). Several NGOs have, for example, demonstrated the potential for ‘social forestry’, whether in homesteads or alongside roads or railway lines, particularly involving women in Bangladesh. There are about 300 local and national NGOs (ADB report, 2001) are active in social, community and homestead forestry project activities. The National Association for Resource Improvement involves women in tree planting along roadside at upazilas. A non-governmental organization campaigned to raise the general level of consciousness and lobbied the parliament to form a special committee that helped to include women in the coastal afforestation program (Patel, 2004). The status of women was also enhanced through the distribution of land to both husband and wife. She added that the result of this program included new trees being planted and the local authorities integrated women in various other projects which helped coastal ecology and preserved the livelihood of millions of people. UBINIG did many research works on women and pesticides in Bangladesh. One of their works was ‘Beesh’ poisoning of the lives: A study on Women and pesticides in Bangladesh that was conducted in 1998 in 5 districts of Bangladesh. These studies provided various illustrations about how women were involved in the use of pesticides as a family member of the farming households, as well as farmers themselves, and how they were affected by pesticides for using them directly and also due to the food and environment poisoning. UBINIG also introduced ecological agriculture movement. They have tried to establish linkages between nature and agriculture. Women were the first to respond as they experienced face – to – face excessive chemical use in agriculture. PROSHIKA, a national NGO, believes that the real development, both in crop production and post-harvest agricultural activities, can happen only through involvement of women. PROSHIKA introduced this policy in 1983 and women's participation increased in the irrigation programs. A study conducted jointly by the Wageningen Agricultural University of Netherlands and BIDS revealed that PROSHIKA women’s groups are the top in Bangladesh in terms of independent initiatives and involvement in operating irrigation projects. More than 18,500 disadvantaged women were
involved as caretakers in plantation maintenance program through PROSHIKA’s social forestry program. It also provided training of ecological agriculture to develop women farmers understanding of the causes of agro-ecosystem degradation and a scientific explanation of adverse effects they experienced. The efforts from the government and NGOs in combating the challenge to women and environment need to be strong and coordinated.

CONCLUSION

The authors’ argument is based on information that she collected in person, and there were lack of information concerning women environmentalists and specific advocacy organizations for women and environment in Bangladesh. This paper tried to cover issues related to women, environment and advocacy. There is however, a need for a more multi-dimensional approach for an in-depth analysis of the situation of Bangladesh in relation to women environmentalists and advocacy for women and environment.

Bangladesh faces frequent floods, drought, and cyclone than many other countries. This is expected to increase in the future. The vast majority of women in Bangladesh is not only poor, but is also heavily disadvantaged compared to men in terms of social, economic, legal and environmental status. For this reason exploration in terms of vulnerability of poor women and linkages between gender and climate change are required (Babul, 2009). Islam (1993) argues for women’s special vulnerability to environmental degradation needs to be better appreciated. We hope that twenty first century is ushering in an era of new hopes and aspirations for the women-folk, as the women of Bangladesh can now look forward with pride and hope for having some outstanding and significant moments that have taken place in the last two decades for their all out development. Jahan (2008) adds that sustainable development would be an elusive goal, unless women’s contribution to environmental management is recognized and supported.

To restore and conserve the environment, a worldwide reorientation of development towards sustainability is needed at all levels of society starting from the grassroots to international action. Women are among the most important and best experienced actors in bringing about such sustainability. There is a prospect of advocacy groups in environment to strongly advocate about the linkages between women and environment and to work for saving their lives and establishing human rights. They also can improve the status of women and environment. They can explore the sorrows, tragedies and sufferings of millions of women through their advocacy works in front of the world. Media can play a hugely complimentary role by educating and sensitizing people about this new topic of environmental advocacy for women.

The national policy related to women and environment needs to take cognizance of effects of environment degradation and begin to plan appropriate responses. Another important thing is the women's knowledge of location, reliability and quality natural resources. Food security is not possible without women. The policy planners should recognize the importance of mainstreaming women in natural resource development, management, and their knowledge gained as resource manager, as decision maker, as suffer, as water manager, as fuel manager, and as friend of forest
at the household and community levels should be utilized properly. Government and advocacy
group’s interventions and achievements would help women find new ways to cope with these
challenge and mark a new beginning in sustainable development.

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THE ESSENTIAL LEADERSHIP STYLES FOR EFFECTIVE ADMINISTRATION OF UNIVERSITIES IN NIGERIA

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ABSTRACT

This study identified the essential leadership styles of principal officers of 37 public universities in Nigeria. One hundred and forty eight out of 185 principal officers were randomly selected to participate in this study. A demographic questionnaire and the styles of leadership survey (SLS) validated by the researcher with reliability index of 0.85 were used to collect data. One hundred and thirty (88%) of the principal officers completed the questionnaires. Descriptive and inferential statistics including mean, standard deviation, Analysis of Variance (ANOVA) and Least Significant Difference (LSD) test were used to analyze data at 0.05 level of confidence. It was found that there was a significant difference in the principal officers’ choice of the 9/1 – directive and 1/1 bureaucratic leadership styles. These styles also represented the essential leadership styles for administration of public universities in Nigeria. The principal officers were advised to encourage continued growth in development of leadership styles through membership in professional organizations, seminars and workshops.

Keywords: Effective administration, leadership style, Nigeria, universities

INTRODUCTION

Leadership styles can be categorized as authoritarian, democratic or laissez-faire. An authoritarian leader makes all the decisions with little or no subordinate participation. The democratic leader actively solicits suggestions from subordinates, frequently acts on their advice and gives them a range of discretion in performing their activities. A laissez-faire leader takes no part in assigning work, allocating time or decision making and maintains no pressure toward goal achievement of the group. The assumption is frequently made that the authoritarian leader is primarily concerned with production while the democratic leader has a particular concern for people and the laissez-faire leader is neither concerned with production nor the people. However, a leader does not need a definite set of rules, but a method of analyzing the organization situation in which he must act (Rahaman, 2005). Blake and Mouton (1964) developed a Managerial Grid to elaborate on leadership styles. The basic contention is that the leadership problem should not be viewed purely in terms of the extremes expressed by the autocratic-democratic-laissez-faire and productivity-people polarities.
Hall and Williams (1986) developed a Leadership Grid model similar to Blake and Mouton (1964) which has two 9-point scales that measure different degrees of concerns for purpose and people. The administrator who rates 9, 1, for example, can be characterized as the old-fashioned-type autocratic leader who has a maximum concern for purpose and little concern for people. On the other hand, the leader with 1, 9 leadership style is almost exclusively people-oriented with little concern for purpose of the institution. The other extreme is the leader who rates 1,1 with a low concern for both purpose and people. The leadership style expressed by 9.9 combines both a concern for purpose and a concern for people, which would appear to be an ideal leadership style. There is, however, another possibility that can be expressed on the Grid and that is a leader who uses every style to adapt to different people and situations. Such a leadership style is expressed by the number 5,5 which is a statistical “average” of all the styles on the Grid.

A large number of organizations have utilized the Management and Leadership Grid Models to give their managers and administrators introspection about the manner in which they lead. Probably, the most significant contribution of the Grid Model is that it provides a systematic basis for relating different leadership styles to variables such as age, personality of the leader, dynamics of the group and situations that may be involved (Nwafor, 2004 & Omenyi, 2007).

Likert (1961) in research conducted at the University of Michigan revealed that a leadership style which was people oriented resulted to higher productivity than supervision which is primarily concerned with the job. The implication of this research is that a democratic style of leadership will generally provide better results than an authoritarian or laissez-faire style. A major problem in judging the correctness of this conclusion is that the variables involved in the leadership situation are most difficult to describe and measure objectively. There would appear to be some basis for assuming that the style of leadership should vary with different leaders, subordinates and situations.

Fiedler (1974) made a study of situational variables that can affect the response to leadership styles. The situational variables in this research were the extent to which the task for which he was responsible was structured and the amount of authority involved in his position. A major conclusion was that production-oriented leadership was most effective in either highly favorable or highly unfavorable situations from the point of view of the leader. People-oriented leadership was best in situations that were intermediate in this respect. An extensive research remains to be conducted before there can be any firm conclusions on the relationship between leadership styles and productivity. The leader must determine his effectiveness with particular subordinates and in particular situations. He must learn to become experimental in his approach and use his experience to improve leadership. He must constantly adapt to new subordinates and new situations and he should consciously modify his leadership style to gain better results. Actual leadership situations are rarely completely authoritarian or completely democratic. Formally organized authoritarian systems, such as the hierarchies of higher educational institutions, usually become somewhat democratic through formal or informal modifications. Subordinate participation is usually promoted through formal devices such as committees, or it may evolve...
through informal interaction. In many respects, the best laboratory for leadership research is the leadership situation that actually exists in organizations. (Undie, 2007 & Nwafor, 2012).

The main purpose of this study was to identify the essential leadership styles used by principal officers of 37 public universities in Nigeria. The only hypothesis for the study is that there is no significant difference in administrative leadership styles based on the age of the principal officers.

METHODS

Research Design

This study is an analytical survey designed to identify the most essential administrative leadership styles of principal officers of the public universities in Nigeria. The population of the study consisted of 185 principal officers (Pro-Chancellors, Vice-Chancellors, Deputy Vice-Chancellors, Registrars, Deputy registrars, Bursars, Deputy Bursars, Librarians and Deputy-Librarians) in the 37 public universities in Nigeria.

Participants

A sample of 148 principal officers (representing four participants from each of the 37 public universities) was randomly selected to participate in this study. The styles of leadership survey (SLS) developed and standardized by Hall and Williams (1986) for identifying leadership styles of administrators and managers (modified version) was used to collect data for this study. It was face and field validated by the researcher. Currently the test-retest correlation coefficient index of the instrument is 0.85.

Instrument

The instrument, designed primarily as a learning aid provides analysis of the overall leadership style as well as four components of leadership as follows: (a) philosophy of leadership; (b) planning and goal-setting; (c) implementation; and (d) performance evaluation.

Each senior administrator in the sample was asked to respond to a series of twelve (12) questions (divided into three categories) concerning the behavior of individuals as they carry out their administrative functions as leaders of groups or organizations. Each category of questions was further divided into five alternative patterns of individual behavior or attitude as possible responses to each situation. From each of the five alternatives, the respondent weighed the answer on a Likert-type scale from strongly agree (SA), (5 points) to strongly disagree (SD), (1 point) and rank order the possible answer. The survey instrument contained a total of 60 leadership alternatives presented five at a time under each of the twelve different situations.

Out of 148 copies of questionnaire administered, 130 were returned. Finally, 125 of them were found useable for data analysis. With data collected from this process, a position on the leadership Grid Model was plotted, corresponding to either one of the four extreme points on the grid quadrants or the midpoint on the grid.
The only hypothesis for this study was tested using Analysis of variance (ANOVA) and the Least Significant Difference tests for difference in means at 0.05 level of significance.

RESULTS AND DISCUSSIONS

Table 1: Age distributions of principal officers of public universities in Nigeria

<table>
<thead>
<tr>
<th>Age of principal officers</th>
<th>Number (n)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up-to-40 years</td>
<td>4</td>
<td>3.2</td>
</tr>
<tr>
<td>41-50 years</td>
<td>55</td>
<td>44.0</td>
</tr>
<tr>
<td>51-60 years</td>
<td>48</td>
<td>38.4</td>
</tr>
<tr>
<td>61 or more years</td>
<td>18</td>
<td>14.4</td>
</tr>
<tr>
<td>Total</td>
<td>125</td>
<td>100</td>
</tr>
</tbody>
</table>

The age distribution of the responding principal officers is shown by number and percentage in Table 1. Only 4(3.2%) of the officers were in the 31 to 40 age group; 55(44.0%) were in the 41 to 50 age group, 48(38.4%) were in the 51 to 60 age group while 18(14.4%) of the principal officers were in the 61 or over age category. In all, over four-fifth 103(82.4%) of the officers were in the combined age group of 41 to 60 years.

Table 2: One-way analysis of variance of leadership styles of principal officers of public universities in Nigeria with regard to age

<table>
<thead>
<tr>
<th>Leadership Style</th>
<th>Upto-40 Years (N=4)</th>
<th>41-50 Years (N=55)</th>
<th>51-60 Years (N=48)</th>
<th>61+ Years (N=18)</th>
<th>Overall mean</th>
<th>SD</th>
<th>F-value</th>
<th>P-value</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>9/9-collaborative</td>
<td>62.67</td>
<td>70.31</td>
<td>65.86</td>
<td>66.15</td>
<td>67.69</td>
<td>13.69</td>
<td>1.13</td>
<td>0.34</td>
<td>Not Significant</td>
</tr>
<tr>
<td>5/5-strategic</td>
<td>77.67</td>
<td>75.73</td>
<td>74.46</td>
<td>78.62</td>
<td>75.75</td>
<td>10.23</td>
<td>0.60</td>
<td>0.47</td>
<td>Not Significant</td>
</tr>
<tr>
<td>9/1-directive</td>
<td>80.00</td>
<td>64.36</td>
<td>60.62</td>
<td>65.00</td>
<td>64.00</td>
<td>11.85</td>
<td>5.30</td>
<td>0.00</td>
<td>Significant</td>
</tr>
<tr>
<td>1/9-supportive</td>
<td>34.33</td>
<td>37.69</td>
<td>36.30</td>
<td>34.23</td>
<td>36.54</td>
<td>11.68</td>
<td>0.38</td>
<td>0.77</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1/1-bureacratic</td>
<td>76.0</td>
<td>90.36</td>
<td>91.84</td>
<td>83.46</td>
<td>89.16</td>
<td>11.62</td>
<td>4.95</td>
<td>0.00</td>
<td>Significant</td>
</tr>
</tbody>
</table>

An analysis was made using ANOVA to determine if age was a factor in the selection of leadership style by the principal officers. The raw score means, overall mean, standard deviation, F-value and the probability values for each dependent variable are presented in Table 2. A significant difference at the 0.05 confidence level is indicated for two dependent variables, the 9/1 and 1/1 leadership styles.

The least significant difference test was completed for all pair-wise comparisons among means and combination of groups. Difference in means on the selection of the 9/1 style based on the age of the principal officers are presented in Table 3. Principal officers in the age group of up-to 40 years had stronger preference for the 9/1 leadership style at the 0.002 significance level than did officers in the 41 to 60 and 61 years or more age categories.
Table 3: Least significant difference tests for differences in means for the 9/1 leadership style of principal officers of public universities in Nigeria with regard to age.

<table>
<thead>
<tr>
<th>Category</th>
<th>Age groups</th>
<th>n</th>
<th>Mean</th>
<th>Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>Up-to 40 years</td>
<td>4</td>
<td>80.00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>41-50 years</td>
<td>55</td>
<td>64.36</td>
<td>*</td>
</tr>
<tr>
<td>3</td>
<td>51-60 years</td>
<td>48</td>
<td>60.62</td>
<td>*</td>
</tr>
<tr>
<td>4</td>
<td>61 or more years</td>
<td>18</td>
<td>65.00</td>
<td></td>
</tr>
</tbody>
</table>

* Denotes pairs of groups significantly different at the 0.05 significance level.

Differences in means for the age groups on their preference for the 1/1 leadership style are also depicted in Table 4.

Table 4: Least significant difference tests for differences in means for the 1/1 leadership style of principal officers of public universities in Nigeria with regard to age.

<table>
<thead>
<tr>
<th>Category</th>
<th>Age groups</th>
<th>N</th>
<th>Mean</th>
<th>Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>Up-to 40 years</td>
<td>4</td>
<td>76.00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>41-50 years</td>
<td>55</td>
<td>90.36</td>
<td>*</td>
</tr>
<tr>
<td>3</td>
<td>51-60 years</td>
<td>48</td>
<td>91.84</td>
<td>*</td>
</tr>
<tr>
<td>4</td>
<td>61 or more years</td>
<td>18</td>
<td>83.46</td>
<td></td>
</tr>
</tbody>
</table>

* Denotes pairs of groups significantly different at the 0.05 significance level.

Administrators in the age groups from 41 to 50 and 51 to 60 has stronger preferences for the 1/1 leadership style at the 0.003 significance level than did administrators in the up-to 40 and 60 or more years age categories.

DISCUSSION

Analysis of data from this study and the results support Hall and Williams (1986) who reported that age was correlated to bureaucratic leadership style at the 0.05 significance level. They also pointed out that leadership style preference differed significantly as a function of administrative level or rank. Nwafor (2004) found that university administrators’ choice of leadership style differed significantly from uniform distribution of the five leadership styles. He further revealed that particular leadership styles develop as a result of established goals, objectives, subordinates and situations in the institution.

Leadership style is a direct result of a principal officer’s perceptions or beliefs about the relationship between people and purpose. The essential leadership style of the principal officers who participated in this study is the 1/1 bureaucratic style. Any leader behaving in this manner seeks neither to attain any results nor to establish sound relationships. Thus, the major goal is to stay clear of trouble by avoiding risk and to meet only minimum requirements for both results and relationships. The leader may appear to be making a real effort (may, in fact, be very busy),
but the actual contributions are limited. For some leaders, the 1/1 style is acquired. For instance, administrators who realize that they have gone as high as they can go may adopt a 1/1 style. Sometimes, institutions create 1/1 leaders through their own policies, rules and regulations. For instance, when strict adherence to procedure is the dominant ethic and risk taking and experimentation are penalized, leaders who stay with the institution will tend to let seniority take care of their advancement. In this situation, most leaders will not attempt to earn advancement by demonstrating initiative. In a sense, the 1/1 leader does not expect to achieve personal satisfaction in conflict. Some principal officers believe that as leaders, they can only be concerned about the purpose of the institution or the people, and the more concerned they are about one, the less they must be concerned about the other.

**FINDINGS**

The 1/1 bureaucratic leadership style was the essential leadership style of the principal officers of the 37 public universities in Nigeria as indicated by an overall mean of 89.16 based on the age of the principal officers. This study has created the awareness that the leadership styles of principal officers can be predicted from their particular beliefs about the relationship between people and purpose which were highlighted during collection and analysis of data for this study.

**CONCLUSION**

1. There is significant evidence that leadership styles differ as a function of age. Therefore, this factor (age) should be considered as an indicator in the selection process of principal officers.

2. Institutions of higher education should encourage continued growth in leadership skills through professional organizations, seminars and workshops.
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IBNE SA’AD’S “AL-TABAQT”:
ITS METHODOLOGY AND CRITICAL ANALYSIS

Dr. Ata ur Rehman, Dr. Janas Khan, Dr. Hafiz Hifazatullah,
Dr. Karim Dad, Hafeez ullah, Nasrullah Khan

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ABSTRACT

The book of Ibne Sa’ad named “Al-Tabaqat” is a scholastic treasury which consists of eight volumes. The first two volumes are specified for Seera of the Holy Prophet Muhammad (PBUH). The rest of the six volumes consists of the scholastic, political, Military and religious activities of the companions of the Prophets and their disciples which covers the first two Islamic centuries. “Al-Tabaqat” has been considered one of the ancient and very valuable sources of Seera. Ibne Sa’ad was the disciple of Al-Waqidi. Therefore his biggest source of knowledge is Al-Waqidi’s book “Al-Maghazi”, Specially the Madani Era of the life of the Holy Prophet is dependent upon the said book. Apart from it, this book reflects the complete sociological picture of the initial Islamic age with full details i.e. the first two Islamic centuries.

Keywords: Seerat, Seera or sear, Maghazi, Ghazwat. Jihad, Hadith

INTRODUCTION

Muhammad bin Sa’ad

Abu Abdullah Muhammad bin Sa’ad bin Maniae Al-Hashami Al-Basari (230-H) was a leading and reliable religious scholar of Sear-o-Maghazi, history, hadith and fiqa. He was a scribe of Waqidi, thence was known as such. (1)

Compilers who had objections on Waqidi, declared Ibne Saad as a reliable person.

Khatib Al-Bughdadi(463-H) writes:

“We consider Muhammad as an equitable person, his hadith proves his sincerity and is an indication to attain certainty in verification of the narratives” (2)

Abu Ali Hussain bin Muhammad (289H) says:

“Ibne Sa’ad was a learned man, narrated many Ahadiths. He wrote books in Gharibul Hadiths (unique narratives) and Islamic Fiqah” (3)

Khatib Al-Bughdadi writes:
“He is the one amongst the learned, pursuit and with best character. He had classified the period of Sahaba (Companions of Prophet) and Taben (Companions of Sahaba) till his own age, arranged nicely and preferably in a big volume”

Tabqat-ul-kubra, his book which consists of eight volumes is in the real sense a literacy treasury, the first two volumes are specified for Seerat-e-Nabvi (Prophet’s life) and the history of early prophets. They are linked with Prophet (Muhammad PBUH) as ancestors. Thereafter the Prophet’s childhood, the symptoms of prophecy, prevailing before and after his inspiration, including the preliminary conditions that existed at the time of his invitation to the people to believe in Islam, till the hijra to Madina, have been discussed.

In the period of Madina, after mentioning his commands, the visit of Arab delegates to Madina, the lifestyle, ghazawat and his sad demise with funeral rites, patrimony, etc. Ibne Sa’ad also arranged the funeral notes in his book. Moreover the extensive information, Ibne Saad had collected regarding Shamail (qualities) Dalail (proof) and Fazail (merits) are quoted as specimen in the literature of the concerned fields.

The remaining volumes of the book Tabqat-ul-Kubra, which are not only helpful in perfection of Seerat of the Holy Prophet (PBUH) but also contains the merits and qualities of Muslim Jurists of Madina, Sahaba and Tabeen, and the incidents and the oral agreements of the prophet. Ibne Saad, though had used the narratives of Musa bin Uqba, Abu Ma’asher, Ibne Ishaque, Ibne Hisham, Kalbi and Abdullah bin Muhammad, yet was the scribe of Waqidi, thus his book “Al-Maghazi” was the main source of his (saad’s) information and more particularly in the description of occurrences of Madina, he remained Waqidi’s dependent.

Ibne Sa’ad in his description never forgets to inform us about the minute and particular parts of an event, as he informs us that whose funeral prayer was led by whom and who took him down in the grave showing the date and year of the event. Similarly he gave even the list of those Muslims who had hiddenly offered funeral prayer at Dar-ul-Arqam and likewise informs his readers about the outcome of the brotherhood between Ansars and the refugees of Macca, telling them about the full detail of help given by Ansars to them.

Further, Ibne Sa’ad approaches to Tabqat (order in ranking) are like an innovators and before narrating any narrative, he prefers to discuss the certification, to verify its correctness. However the fact, that Maqtoo (cut off) hadith and Mursal (dropping ones teacher) both kinds of narratives are found in Tabqat, nevertheless be disregarded, as it is no way difficult for the well informed, to test and verify these, in the light of their certificates.

Ibne Sa’ad narrates the different narratives of Seerat-o-Maghazi in an arranged style for instance, pointing out to Hashim Kalbee’s writing, that the one who took part in the battle of Badar was Saib bin Mazuan and was not the one known as Saib bin Usman bin Mazuon.

Ibne Saad reviewing this not only blames Kalbi for the mistakes but he also clarifies the error. According to him, all the writers know this fact that ibne Usman bin Mazuon had taken part in
all the battels including the battle of Badar and Uhad. From this incident, it shows Ibne Sa’ad’s keen observation and criticism on others.\(^{(8)}\)

The use of verses by Ibne Sa’ad in his book Tabqat is nominal, however he had used variously some of verses in Khutbat (addresses)\(^{(9)}\) and he had also cited Quranic verses as evidence in support of some of the events. In short, he had, in his book Tabqat, besides discussing the Seerat Nabvi, also collected information relating to social intercourse of primal period of the Muslims so magnificently, which scattered parts if gathered will be sufficient for framing a complete picture, surrounding almost the three long centuries of the age.\(^{(10)}\)

**CONCLUSION**

Ibne Sa’ad may be the first Author who collected “The Signs of the Prophethood”. This proved to be a mile stone for the future writers on “Proofs of the Prophethood”.

One part of the said book consists of “The Manners” of the Holy Prophet (PBUH). This also proved to be the first step on this topic for the coming authors.

This book is an exemplary publication about the life histories of the renowned personalities and is also a unique and valuable source of Seera.

This book reflects a complete picture of the scholastic, political and religious activities of the companions of the Holy Prophet and their disciples which covers the first two Islamic centuries.

Ibne Sa’ad merges different Assaneed (chains of narrators) about a historical event rather than narrating an event in many ways. In this way he facilitates his readers from the repetition about a single event.

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AL-WAQIDI’S “AL-MAGHAZI”:
ITS METHODOLOGY AND CRITICAL ANALYSIS

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ABSTRACT

Muhammad bin Umar Al-Waqidi was a famous hadith scholar, historian and a writer of Prophetic biography (Seerat). His extraordinary memory and profound knowledge were appreciated and recognized by all. As a hadith scholar, he was regarded as rejected (Matrook) and unreliable (Za’eef). But he was considered as a prodigious scholar of prophetic biography (Seerat) and military expeditions (Maghazi). The succeeding generation of scholars benefited form his subtle erudition. The following research paper sheds light on Waqidi’s methodology as followed in his “Kitab-ul-Maghazi”.

Keywords: Seerat, Seera or sear, Maghazi, Hadith

INTRODUCTION

Al-Waqidi

Abu Abdullah Muhammad bin Umer bin Waqidi Al-Aslami Madani (H 207) was a celebrated scholar of Hadits, Fiqah, Tafsir Seer-o-Maghazi and history.(1)

Waqidi though was an authority in Seer-o-Maghazi, yet the scholars of Hadith called him weak in hadith, and had used harsh words about him.

Al-Zahbi says:

“Imam Ahmad bin Hanbal (H 241) called him a liar for altering the Ahadiths and attributing the narratives of nephew of Zuhri to one Maumer.

Yahya bin Mueen called him Unreliable, and ordered not to copy any of his hadith. Imam Bukhari (H 256) and Abu Hatim (H 327) said: his writings is abandoned.
Abu Hatim and Imam Nisaee asserted him as fabricator in hadiths. Al-Dar Qutni (H 285) called him (Waqidi) weak in Hadiths.

Ibne Al-Jaouzi (H 597) and some of other narrators had elucidated him as deceiver, as he, to deceive others used to adjudge himself as Muhammad bin Abi Shimla. While Ali bin Madeni thinks about him a person, deducting Ahadiths

It is strange and surprising enough that in the contrary of such opinions, almost of all the historians acknowledge him a chief in the Sirat-o-Maghazi. Moreover the authors of Ansab (Genealogies) Akhbar (narratives, stories, events and other information) Rijal (biographies of the narrators) Tabqat (orders, stages of narrators) and hadis were remained necessitous for the completion of their books, and his narratives, if had described by his pupil Muhammad bin Saad (H 230) were blindly accepted.

Khatib Bughdadi writes as:

“\textit{He was highly ranked for knowledge in events and history, and was the one among the persons, rumored much in East and in the West. Waqidi books in different sciences, like Sear-o-Maghazi, Tabqat, Fiqa, Hadith and historical events in the Holy Prophets life and after death and the presence of differences in opinions between the religious scholars, all that were, by the well informed, gradually shifted to their respective cities. However he (Waqidi) was known a liberal, generous and gracious man}”

Ibrahim bin Ishaque Al-Herbi (285-H) says:

“\textit{Imam Ahmad bin Hanbal (H 241) would summon from Ibne Sa’ad two portions of Waqidi’s narrated Ahadith on each Friday, read them, answer them and return to Ibne Sa’ad and would summon two other portions the sam.}”

Ibrahim bin Ishaque Herbi says that Waqidi among the Muslims, was a great literary guardian, the most learned man of Islamic affairs and knew nothing about the period of Pre Islamic age.

Waqidi’s book of Al-Maghazi is in three volumes, from beyond hijra till the demise of the Prophet had been described, indicates this fact that his book represents Maghazi only

In the outset of his book Waqee after discussing the important certificates, the arrival of the Holy Prophet (PBUH) at Madina and all the ghazawat date wisely, briefly had been discussed. Thereafter he ascertaining the number of crusades fought, separating Ghazawat (war led by the Holy Prophet himself) from Seraya (war led by someone els than the Holy Prophet, followed by
the methodically description of those assistants appointed by the Prophet in his absence from Madina.

Waqidi maintained the practice to mention date wise departure from and arrival at Madina of the Islamic Army and to discuss with regularity, the number of crusades they participated in and with the causes responsible for the ghazawat, the event happened and the result ensued therein etc.

In the beginning of some lengthy chapters of his book, he usually refers to a collective certificate, which in reality represents and is a reference to an aggregated form of numerous narratives.

Moreover, the names of the persons who were martyred, killed, including the names of those infidels they personally participated in the crusade, and the Islamic banners used with their colors had been also mentioned by him. (7)

In his book, he uses and explains the Quranic verses in support of certain events, and thus the book may be ranked as an important source of Prophetical letters. (8)

Waqidi, besides discussing the problems relating to Fiqa (jurisprudence) had fully guarded details of the pacts made by the Prophet (9) and also had mentioned to the four boundaries of various places with their distances from each other, in his book. (10)

This fact cannot be denied that there is some repetition of events in “Al-Maghazi” of Waqidi for instance, the seraya commanded by Qutba bin Aamir, for khas-am had been twicely described. Likewise, we once again come across with the same controversy, in the description of Muslim martyrs and infidels killed, during the crusade of the conquer of Mecca (11). Nevertheless where the arrangement of historical materials is considered Waqee takes a clear lead over the forerunner compilers in the field and his literacy composition can be classed as one of the classified, well composed and properly arranged book of history. (12)

**FINDINGS**

1. Waqidi has brought together the military expeditions, delegations and letters and arranged them in their chronological order.
2. He narrates the events in brief and then provides their details.
3. Waqidi is regarded as unreliable Hadith Scholar as he has been criticized by the majority of Scholars.
4. In his history and Seerat his follows a methodology which is different from that of Hadith Scholars.
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9. do, 12, 172, 192/1  610, 967/3
10. do, 2, 5, 6, 10, 11, 12/1 and thereafter
11. do, 754, 755, 825, 826/2  875, 981/3
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ARE GOOD MORALS OFTEN RECIPROCATED? PERCEPTIONS OF ORGANIZATIONAL VIRTUOUSNESS AND OPTIMISM AS PREDICTORS OF WORK ENGAGEMENT

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Abstract

The study employed the cross-sectional survey design to examine whether perceptions of organizational virtuousness and optimism could predict work engagement among bank workers in Nsukka and Enugu capital city, southeastern Nigeria. A total number of 222 employees (127 males and 95 females) randomly sampled from 12 commercial banks completed measures of organizational virtuousness, optimism and work engagement. Employees’ immediate supervisors provided additional report on their subordinates’ level of work engagement. As expected, the results of the hierarchical regression analyses showed that both perceptions of organizational virtuousness and optimism significantly predicted work engagement. Findings have been discussed in the light of typical Nigeria work organizations, wherein it is recommended that practitioners should consider organizational virtuousness and optimism as two critical factors that could spell success to organizations.

Keywords: Work engagement, among bank workers, perceptions of organizational virtuousness

INTRODUCTION

Following Seligman and Csikszentmihalyi’s (2000) awakening on behalf of “positive psychology”, research attention has since shifted from the negative aspects of human behavior such as malfunctioning, weakness and pathology (Schaufeli & Salanova, 2007) to the Positive Organizational Behavior (POB) (Bakker & Schaufeli, 2008). Positive Psychology is defined as the scientific study of human strength and optimal functioning (Seligman & Csiksentmihaly, 2000). One positive psychology construct that has continued to receive large scale research attention in recent years is work engagement.

The upsurge in interest on work engagement among researchers started within the last decade and this interest has not waned. It has been defined as a positive, fulfilling, work-related state of mind that features vigor, dedication and absorption (Schaufeli, Salanova, Gonzalez-Roma, & Bakker, 2002). Vigor refers to high level of energy activation and mental resilience while working, the willingness to put in effort in one’s work, and perseverance in the face of difficulty; dedication refers to a sense of significance, being strongly involved, enthusiasm, inspiration, pride, and challenge; while absorption refers to being fully concentrated and engrossed in one’s
work, whereby time tickles away quickly and one has difficulties with detaching oneself from work.

Work engagement has been linked with various performance indicator variables such as job satisfaction (Burke & El-kot, 2010), higher job resources (Bakker & Bal, 2010). The objectives of the present study were to establish whether perceptions of organizational virtuousness and employee optimism could predict work engagement among Nigerian employees.

Organizational Virtuousness and Work Engagement

Although studies on organizational virtuousness seem to have been in limbo (Caza, Barker & Cameron, 2004), the recent devastating global financial breakdown and high level of mistrust among various organizational members have strengthened the need for organizations to begin to renew and redirect their energy towards the value of organization’s virtue (Rego, Ribeiro, & Cunha, 2010).

Virtuousness refers to the state of excellence in human or organizational character (Bright, Cameron, & Caza, 2006). It helps organizations avoid wrongdoing; and also builds confidence in employees and enhances the likelihood that they will pursue higher levels of individual and societal benefit as well (Bolino, Turnley, & Bloodgood, 2002). Extensive review of literature revealed that while other components of positive psychology such as hope and happiness are daily gaining increasing popularity in the scientific literature (Hrinda, 2008) virtuousness seems to be profoundly omitted (Caza et al., 2004). This dearth of studies in organizational virtuousness provoked reactions from several researchers (e.g., Lilius et al., 2008) who emphasized the need to consider virtuousness in the business and management research agenda.

Despite lack of empirical studies on the construct, researchers have tried to relate virtuousness with some positive job behaviors such as organizational citizenship behaviors (Rego, Ribiro, & Caza, 2010), commitment (Koys, 2001) with their cumulative significant consequences on performance. As few as there are empirical studies on organizational virtuousness they majorly focused on job performance and more recently on organizational citizenship behavior an indicator of motivation, which has conceptual resemblance with work engagement (Babcock-Roberson & Strickland, 2010). One is therefore astonished why none of such studies attempted to examine the relationship between perceptions of virtuousness in organizations and work engagement. It is therefore hypothesized that:

**Hypothesis 1:** Perceptions of organizational virtuousness will significantly predict work engagement.

Optimism and Work Engagement

Another positive organizational behavior variable that has recently witnessed resurgence of interest within the academic community is the concept of optimism. As organizations struggle in the face of a volatile economic environment to remain competitive, employee optimism may be what they need to remain in business. Since optimism seems to have the quality of sustaining one
even in the worst of times, its essence in organizations is mostly needed now than ever (Higgins, Dobrow, & Roloff, 2010).

Optimism is defined as the tendency to always expect positive outcome (Scheier & Carver, 1993). Seckinger, Langerak, Mishra and Mishra (2010) defined it as the tendency to believe, expect or hope that things will turn out well despite current excruciating experience. Optimism is the belief that despite the present difficult situation employees may find themselves in, the future is still bright. Luthans, Avolio, Avey and Norman (2007) summarized that “employees who are more hopeful, optimistic, efficacious, and resilient may be more likely to ‘weather the storm’ of the type of dynamic global environment contexts confronting most organizations today than their counterpart with lower psychological capital.” (p. 568)

Researchers have attempted to relate optimism to well-being and health. For instance, previous studies (e.g., Terril, Ruiz, & Garofalo, 2010) found that optimism significantly predicted several aspects of well-being. It has also been associated with a vast range of positive outcomes, including physical and psychological health, coping and recovery (Seligman, 2002). It may serve as a shield against future mental and somatic health problems (Giltay et al., 2006), and improving coping strategies (Nes & Segerstrom, 2006). Research evidence has also shown that optimism is positively associated with important job behaviors such as job satisfaction, organizational commitment and performance (Kluemper, Little, & DeGroot, 2009).

Despite the real and potential organizational benefits associated with employee optimism, researchers have profoundly undermined its importance in the workplace. Accordingly, Rego et al. (2010) reported that optimism as a perceived organizational feature has been understudied. It is not known why researchers have unanimously ignored the relationship between employee optimism and positive job behaviors such as work engagement. Based on the foregoing it is hypothesized that:

**Hypothesis 2:** Employee optimism will significantly predict work engagement.

**METHOD**

**Participants and Procedure**

An availability sample of 222 employees from 12 commercial banks operating in Nsukka urban and Enugu Capital city, south-eastern Nigeria participated in the study. In each organization, the employees were sampled after adequate rapport has been established between the management (manager operations) and the researcher. Out of this number that participated in the study, 123 were males, while 99 were females, their ages ranged from 26 to 51 years, with average age of 38.8 years. Their average organizational tenure was 6.7 years, while average job tenure was 9.3 years. Only individual employees with an organizational tenure of 6 months and above were considered for analyses. This six months period is considered adequate for an employee to have had a good grasp of the functions of their organization. It is also considered enough for their immediate supervisors to be able to rate them on specific job attitudes and behaviors. This is in line with Rego et al. (2010) who asserted that 6 months period is conservative because many
other researchers (e.g., Tse, Dasborough, & Ashkanazy, 2008, cited in Rego, et al., 2010) employed shorter time period in their study.

A total number of 259 copies of the scales were administered to the respondents in their various places of work. Out of this number only 247 copies of the questionnaire were returned, representing a response rate of 95.37%. Out of this number, 25 copies (10.12%) were lost to improper completion and only 222 copies (89.88%) were considered for analyses. To reduce common method bias, individual employee’s self-report scores on work engagement were cushioned with that of their immediate supervisors’ report on their level of work engagement. The two sets of scores were averaged to provide employees’ composite score on engagement.

**Instruments**

**Organizational virtuousness**

Perceptions organizational virtuousness was assessed with the 15-item Likert-type response scale developed by Cameron, Bright and Caza (2004). The scale represented five dimensions of organizational virtuousness, which includes; social optimism, trust, compassion, integrity and forgiveness. Sample items includes: “Acts of compassion are common here,” “This organization would be described as virtuous and honorable,” “A sense of profound purpose is associated with what we do here.” Cronbach alpha of .81 was obtained for the instrument in the present study. Each dimension of the scale has a total score and the grand total score of all the five subscales represents employees’ composite score on organizational virtuousness. Higher scores represent positive perceptions of organizational virtuousness.

**Optimism**

Optimism was measured with the 8-item Personal Optimism Scale from the Questionnaire for the Assessment of Personal Optimism and Social Optimism – Extended (POSO-E) developed by Schweizer and Koch (2001). It is a self-report inventory that followed a four-point Likert-type response format ranging from (1) – not agree to (4) – agree a lot. Sample items include “I face my future in an optimistic way,” “I often feel that nothing nice will happen.” Cronbach alpha of .77 was obtained for the instrument in the present study.

**Work engagement**

The short version of the Utrecht Work Engagement Scale (UWES-9) developed by Schaufeli et al. (2002) was used to measure work engagement. It is a self-report scale with a 5-point Likert-type response format ranging from 0) = never to 4) = always. It captures the three dimensions of work engagement: vigor, dedication and absorption. Sample items include: “At my work, I feel bursting with energy” (vigor), “I am enthusiastic about my job” (dedication), “I feel happy when I am working intensely” (absorption). Cronbach alpha of .83 was obtained for the instrument in the present study. However, employees’ immediate supervisors completed the same UWES-9 which items were reworded to suit a report on their subordinates. Sample items include: “At his/her work, he/she feels bursting with energy” (vigor), “He/she is enthusiastic about his/her
job” (dedication), and “He/she feels happy when he/she is working intensely” (absorption). Cronbach alpha was .87 for the present study.

**Design/Statistic**

The cross sectional survey research design was adopted in the collection of data, while the hierarchical regression statistic was employed to analyze the data.

**RESULTS**

The descriptive statistics and intercorrelations are reported in Table 1, and the results for the hierarchical regression analyses are summarized in Table 2.

**Table 1: Descriptive statistics and correlations of study variables**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
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<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
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<td>1. Engagement</td>
<td>25.73</td>
<td>3.86</td>
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<td></td>
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<td>2. Education</td>
<td>1.40</td>
<td>.49</td>
<td>-.42**</td>
<td>1</td>
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<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>3. Gender</td>
<td>1.40</td>
<td>.49</td>
<td>-.55**</td>
<td>.18*</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4. Marital status</td>
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<td>.48</td>
<td>.59**</td>
<td>-.30**</td>
<td>-.43**</td>
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<td></td>
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<td>5. Org’l tenure</td>
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<td>.49</td>
<td>-.46**</td>
<td>.31**</td>
<td>.26**</td>
<td>-.23**</td>
<td>1</td>
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<td>6. Job tenure</td>
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<td>.15*</td>
<td>.25**</td>
<td>-.19*</td>
<td>.33**</td>
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<td>7. Rank</td>
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<td>.27**</td>
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<td>8. Virtuousness</td>
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<td>9. Optimism</td>
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<td>-.11*</td>
<td>.39**</td>
</tr>
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</table>

* = p < .05; ** = p < .001; # = Not Significant.

**Note:** A total of 222 employees completed the measures. Education (1 = high, 2 = low); gender (1 = male, 2 = female); marital status (1 = married, 2 = single); organizational tenure (1 = long, 2 = short); job tenure (1 = long 2 = short); rank (1 = senior, 2 = junior). Organizational virtuousness and optimism are closed so that higher scores on them indicate higher virtuousness and optimism.

**Table 2: Hierarchical regression analysis results**

<table>
<thead>
<tr>
<th>Variables (Predictors)</th>
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<th>Step 3</th>
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<td>-.16**</td>
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<tr>
<td>Gender</td>
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<td>Marital status</td>
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<td>-.22**</td>
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<tr>
<td>Job tenure</td>
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<td>-.10*</td>
<td>-.09*</td>
</tr>
<tr>
<td>Rank</td>
<td>-.15*</td>
<td>-.11*</td>
<td>-.11*</td>
</tr>
<tr>
<td>Virtuousness</td>
<td>.18**</td>
<td>.19**</td>
<td></td>
</tr>
<tr>
<td>Optimism</td>
<td></td>
<td>.25**</td>
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<tr>
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<td>F Value</td>
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<td>50.28**</td>
<td>55.80**</td>
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</table>

* = p < .05; ** = p < .001
The result of the analyses showed that the control variables explained a significant 58.1% of the variance in work engagement (adjusted R). This implies that when all the control variables combine, they are positively related with work engagement, F(6,215) = 52.18, p <.001. The following control variables predicted work engagement. Education (β = -.42, p <.001); gender (β = -.55, p < .001); marital status (β = .59, p < .05); organizational tenure (β = -.46, p <.001); job tenure (β = -.35, p <.05); rank (β = -.35, p <.05). Thus, all the control variables were significant. Perceived organizational virtuousness explained 61% of the variance in work engagement, above and beyond that of the control variables. This relationship was significant, F(7, 214) = 50.28, p < .001. In the regression equation however, perceived virtuousness was equally significant. (β = .18, p <.001). This revealed that it significantly predicted work engagement. This is consistent with the first hypothesis and was therefore accepted. The results equally indicated that optimism accounted for 66.5% of the variance in work engagement, above the beyond and control variables and perceived organizational virtuousness. This relationship was equally significant, F(8, 213) = 55.80, P <.001. In the regression equation analysis however, optimism had a significant positive relationship with work engagement, (β = .25, p < .001). This indicated that optimism significantly predicted work engagement. This is equally consistent with the second hypothesis and was accepted.

DISCUSSION

Consistent with the first hypothesis, positive perceptions about organization’s virtuousness predicted work engagement. This result is in line with Rego, Ribeiro and Cunha’s (2010) findings that when employees perceive virtuous behaviors among their organizational members, it translates into notable positive organizational consequences such as organizational citizenship behaviors. Cameron and Lavine (2004) purported that such employees encounter fewer problems and enjoy better performance. Spreitzer and Sonenshein (2003) argued that the presence of virtuousness strengthens interpersonal relationships among co-workers. Dutton and Heaphy (2003) stated that such “high-quality connections” among colleagues may foster positive emotions and increase the possibility of flow (Csikszentmihalyi, 2003), which has conceptual resemblance with work engagement (Bakker, 2005).

The result also seems to corroborate Koy’s (2001) finding that virtuousness is related to commitment, participation, trust, and collaboration, which are possible indicators of work engagement. The finding seems to be consistent with Bagozzi (2003), which suggested that positive organizational features such as virtuousness may influence organizational citizenship behaviors. It is also in line with Cameron, Bright and Caza’s (2004) study which found significant relationships between virtuousness and both perceived and objective measures of organizational performance. Chemers, Watson and May (2000) stated that virtuousness may be an important contributor for conduct and might motivate a person to continue to toil until challenging goals are attained.

The results of the present study also confirmed the second hypothesis that employee optimism will significantly predict work engagement. This finding seems to corroborate with Seligman and
Schulman’s (1986) study, which established that optimism is related to work performance. This result also seems to be consistent with that of Kluemper et al. (2009), which found that optimism is related to job satisfaction, happiness and organizational commitment.

**Implications for practitioners and researchers**

When organizational members have the feelings of working in a virtuous organization, they are happy and more likely to go the extra mile and may be able to rescue a drowning organization. The concept of virtuousness is contagious (Fredrickson, 2003) and so individual virtuousness spills over and gradually permeates every employee and the whole organization is influenced positively. This suggest that management as well as organizational practitioners should devote enormous resources into developing an atmosphere that encourages virtuousness and also make employees feel the material impact of their leadership (Rego & Cunha, 2008). Otherwise they will restrict themselves to in-role activities, which have been observed as no longer adequate for organizations in the 21st Century.

Management of organizations must know that employees’ subjective perception and evaluation of situations are far more crucial for psychological well-being than objective reality (Haller & Hadler, 2006) and this determines to a great extent how they respond to various issues in their workplace. Also, the issue of optimism has a far reaching implication to management. Managers should include optimistic measures during recruitment process so as to be able to hire those that have innate positive attitude since it sets them to the path of success. If such employees are not hired, they should be trained or encouraged to change their thought pattern and hold a positive view about life in general since the organization will benefit as well.

**Limitations of the study and recommendations for further researches**

First among the limitations of this study is its lack of ability to establish causation. Randall, Cropanzano, Bormann and Birjulin (1999) asserted that longitudinal studies are needed to address such problems. Also because the data for the study were collected in one instance, the issue of daily fluctuations in employees’ levels of personal resources (optimism) and work engagement as asserted by several authors (e.g., Xanthopoulou, Bakker, Demerouti, & Schaufeli, 2009) could not be observed. Longitudinal studies could also be carried out to this effect.

Social desirability bias could have led participants to fake their responses in favor of socially desirable attitude, states and behaviors (Bowling, 2005). For instance, participants may wish to appear optimistic or engaged with their work. Thus, the social desirability bias might have artificially inflated perceived virtuousness, optimism and work engagement scores. Although measures such as anonymity of respondents were taken to check this, it may have reduced, but not eliminated this threat. Despite research evidence that many variables moderate the relationship between some antecedent variables and work engagement such as personality (Halbesleben, 2011) the present study did not test moderation effect of any variable on the study variables. Future researchers might profit from addressing all of these limitations.
CONCLUSION

The world has never experienced such magnitude of economic depression as the one it currently faces. This has threatened many businesses in all parts of the world. While old ones are closing down, new ones are not springing up leading to astronomical unemployment rate. Thus, at a time like this there is usually the urge on the part of organizations and their members to indulge in unethical practices as a surviving strategy. Fortunate enough, positive organizational behavior such as virtuousness and individual employee optimism have proved to be what organizations really needed to survive with in a dilapidated business environment.

The main thrust of positive psychology has been to catalyze a change in the focus of psychology from pre-occupation only with repairing the worst things in life to also building positive qualities (Seligman & Csiksentmihalyi, 2000). Ignoring the positive aspect of work is inappropriate if we must appreciate the meaning and effects of working (Turner, Barling, & Zacharatos, 2002). It is against this background that studies on positive psychology such as the present is not only timely, but necessary.

REFERENCES


THE RELATIONSHIP BETWEEN DETERMINANTS OF CLASSROOM LEARNING ENVIRONMENT IN RIVERS STATE SENIOR SECONDARY SCHOOLS.

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ABSTRACT

This study reviewed relationship between determinants of classroom learning environment in Rivers State senior secondary schools. Many variables interact in complex ways to give each classroom its distinct characteristics. Ideally, curriculum, instruction and instructional materials interact in the classroom to make different but essential contributions to an educational programme. A clear-cut distinction among the three components of an educational programme however, is not readily apparent in practice. The classroom, owing to the range of purposes, number of participants, and duration of existence, is a complex environment. To identify significant instructional cues in the classroom, the student must in turn develop an interpretive competence to navigate the complexities of the classroom. There are even some basis to argue that “common sense” understanding of teaching and learning are as powerful as any of the explanatory modes that have been developed in the behavioural science for the teacher to succeed. It is reasonable, therefore, to give “understanding” due emphasis as a goal for research and/or practical tool for teachers.

Keywords: classroom learning environment, curriculum, instruction and instructional materials

INTRODUCTION

The broad purpose of education, simply stated, is to facilitate the integration of a student’s total personality. The process of education is a process of change. For example, the person who has learned something acts in a different fashion from the person who has not learned this same thing; the first person has been educated while the second person has not been educated. When teachers educate a student, they help him develop his own unique personality by bringing his ideas and feelings into communication with others, breaking down the barriers that produce isolation in a world where, for his own mental health and physical well-being, he must learn to be a part of mankind. (Federal Republic of Nigeria, 2004).
Many variables interact in complex ways to give each educational setting its distinct characteristics. Ideally, curriculum, instruction, and instructional materials make different but essential contributions to an educational programme. Tyler (1970) stressed that curriculum identifies what is taught, instruction encompasses planning and implementing the teaching and learning transactions, and instructional materials provide the physical media through which the intents of the curriculum, mediated instructionally, are experienced. It is important to note that a clear-cut distinction among the three components of an educational programme, however, is not readily apparent in practice.

**Curriculum**

Curriculum results from a preconceived idea or value position about the purpose of education and constitutes an educational programme for fulfilling that purpose. A curriculum is usually developed for a specific purpose, for example, the physical science curriculum. A curriculum developed with a given educational purpose in mind can encourage a particular learning environment.

**Instruction**

Ideally, curriculum design dictates instruction. Instruction is further mediated by the goals of each curriculum regarding the social aspects of learning. Instructional decisions that affect the learning environment arise from factors other than curriculum considerations. These other factors or influences include: (a) School and classroom organization; (b) Scheduling; (c) Teacher variables; (d) Pupil variables; (e) Administrative support and constraints, and (f) the general physical plant (custodial staff physical arrangement of classroom).

Such interference, mainly custodial staff arrangement of classroom can shift the instructional emphasis from “hands-on” activities in small groups to less active forms of involvement in learning. This in turn would create a different learning environment (Tyler, 1970).

**Instructional materials**

Over the years, textbooks have played a singular role in education. To this day, they are the curriculum in many classrooms. As such, the philosophy of education, the curriculum, and instructional practices in a school district emanate from them (Gage, 1963).

As teachers and administrators delegate this decision-making authority to instructional materials, textbooks and other supporting instructional materials tend to determine the learning environment. Some textbooks do not only suggest lack of organization but also lack of diversity and democracy, and a high degree of formality, goal directedness and competitiveness while others move from direct instruction/to facilitation as the need arises (students are grouped and regrouped according to individual needs of the students). The media employed also vary to accommodate learning styles. If these materials are used in the classroom as they were designed to be used, the learning environment may not only be characterized as cohesive, diverse and democratic, but could possibly be perceived by some students as difficult and disorganized.
Curriculum, instruction, and instructional materials can do and exert separate influences on the learning environment (Nwafor, 2012).

**Relationship and interaction among the determinants**

Hypothetically, the effects of each of the three determinants being discussed in terms of classroom learning environment can be examined independently of the others by holding constant the other two determinants. This is shown as the open area labeled *Level 1* in the diagram below. At that level, curriculum, instruction and instructional materials have independent existence apart from each other and from the classroom.

![Diagram showing relationship of the determinants of the classroom learning environment.](source: Walberg, H.J. (1969:529))

**Figure 1:** Diagram showing relationship of the determinants of the classroom learning environment. **Source:** Walberg, H.J. (1969:529)

The dotted portions of the diagram, *Level 2*, represent the relationship between any two determinants apart from classroom practice. The horizontally striped lines, *Level 3*, represent each determinant as it interacts with the classroom independently of the other two (for example, curriculum, instruction, and the classroom; instructional materials and the classroom). *Level 4*, shown as vertically striped zones, indicate the interaction of two of the determinants within the classroom setting (for example, curriculum, instruction and the classroom; instructional materials and the classroom). *Level 5*, the solid portion of the diagram, is set within the classroom and is intersected by all three determinants with all possible interactions.

As the diagram in level 5 indicates, these relationships are interactive and nonlinear, and the interaction constitutes an independent variable that influences the dependent variable of achievement and attitude. Ikejiani (1964); Sjogren (1970); Nwana (1982); and Hassan (1984), observed that extensive data on achievement and attitude measured by self-concept test, learning environment scales, and interview support the conclusion that purposeful attention to design...
changes in curriculum, instruction and instructional materials did have immediate and long range consequences for the experimental students.

**Classroom tasks and students’ abilities**

*The structure of classroom tasks*

The classroom as an information system exhibits three general characteristics: First, there appears to be an abundance of information resources. That is, classrooms contain a complex array of interacting objects and media, including textbooks, workbook exercises, bulletin board displays, films, and tests besides the range of verbal and non-verbal behaviours of the teacher and students. Any one of these may assume instructional significance depending on particular sets of circumstances.

Second, not all elements of the classroom are equally reliable as instructional cues. Teacher’s instructions, for example, are sometimes ambiguous and incomplete, and teacher’s feedback is not always consistent or accurate. There is also evidence that instructional materials used in classrooms, even in early primary classes, place extraordinary complex logical demands on pupils. Thus, despite all the resources, a particular instructional task may be inadequate.

Finally, since the classroom is a mass-production system, the degree to which the level of information and flow of activities necessarily match the individual student’s interests or abilities, is limited. What this shows is that the classroom environment itself is problematic (Green, 1971).

With special reference to academic outcomes, the formal structure of classroom tasks can be defined as “An exchange of performance for grades”. This exchange seems to operate at two levels. At the first level, students are required to answer questions, participate in discussions and complete assignments, and evaluative feedback is provided on a fairly continuous basis while performing these tasks. Exchanges during class sessions are typically characterized by a degree of informality, and every student is not required to contribute to each exchange.

At the second level, worksheets are distributed, and examinations are administered periodically to provide a more formal basis for the performance-grade exchange. Exchanges on tests differ in several respects from those conducted during class sessions. For example, the conditions are more standardized, the results are more likely to be recorded and used as formal evidence to classify a student, and students can seldom avoid participation.

The distinction between these two levels of exchange is important because it is possible that differences in performance expectation can exist. A teacher may conduct inquiry exercises or test for verbatim recall of answers that were previously generated in class.

The cumulative results of participation in the performance-grade exchange can affect the way a student is classified within the school. To the extent that school records are used as screening devices by employers and college registrars, the performance-grade has long-term consequences for a student’s access to educational and occupational opportunity. In a more immediate sense, however, the results of the exchange would seem to be important in determining a student’s role
in the social system of the school. It is important to remember, however, that classrooms are not single-purpose learning environments. By their very nature, they afford a variety of opportunities for student engagement (Power, Kohlberg and Reiner, 1986).

**Perceptual problem solving in the classroom**

Teachers strive to help students achieve a variety of goals, both personal and academic. Prominent among these many aims is that students will learn how to approach, sustain and achieve learning outside school. Whether this objective is phrased as “learning how to learn”, “achieving self-directed inquiry”, or “promoting positive transfer”, the emphasis given to it in recent curricular and instructional reform has been warmly welcomed (Nwana, 1982:38).

The student is an intriguing puzzle for teachers and researchers. Sometimes when teachers have arranged the best teaching imaginable, students do not get the point. And even when teachers feel they have performed poorly in students’ instruction, they often learn in spite of their (teachers’) failure. Why?

**Cognition, perception and learning**

Like all human beings, students in classroom are constantly thinking. If we grant the assumption that their thinking is focused on school learning, it seems reasonable to expect that there are probably at least three goals of their cognitive process, whether consciously recognized or not. One goal is to determine what is supposed to be learned, that is, curriculum to be tested. Students need to develop or if already developed, bring to use a perceptual scheme for the content of instruction. A second goal is to achieve an understanding of how learning should happen, that is, the mental processes students use to learn the curriculum. A conceptually parallel scheme must be brought to bear on perceiving the intentions of the teacher’s actions (or the textbook features). Third, once the student has decoded teaching to make clear what is to be learned and how one must go about learning it, then thinking centres on actually applying those mental operations to the content so that actual learning takes place. Finally, once these perceptual problems are solved, the student must engage in mental operations to bring about learning.

Perception is an active process of extracting information from environment and giving this information psychological meaning. It is clear that we see human learning, in all its manifest forms, to be a process of construction. It is built up inside the mind of the perceiver and operates to give texture to the environment. Thus, perceiving is the basic cognitive activity out of which all others must emerge. Perception is also where cognition and reality meet (Bloom, 1954; Bruner, 1964; and Ijejirika, 1995). Schemata are abstract, that is, personally constructed representations of generic concepts underlying objects. These representations contain slot for each component of a particular area of knowledge. The product of perception is a psychologically meaningful representation of a part, not all, of the information in the perceiver’s immediate environment. First, a psychologically meaningful representation is achieved and second, only part of the information in the environment is included in the representation.
In contrast to perception, other cognitive processes relate directly to learning result in relatively permanent changes in the way information is represented in cognitive structure, and subsequently permit changes in behaviour. Another approach to helping students solve the perceptual problem about the content to be learned might make use of already existing perceptual schemata to lessen the complexity of content or make salient crucial element of content. One application of this approach involves directly instructing students about what is relevant before teaching it. This creates or engages a perceptual schema that matches the teaching rather than taxing the learner to develop a functional schema while also trying to learn the content. It is possible that students must not only achieve meaningful perceptions of what they are to learn, but also must face some kind of issue in incoming information to know how the teacher has structured the experience to promote learning in the classroom.

**Perceiving teacher’s intentions**

If, for example, a teacher says, “This is important”, it is practically a foregone conclusion that students will somehow emphasize the content referred to by the teacher’s statement.

**Table 1: Proposed answer to cognitive question about the teacher’s intentions**

<table>
<thead>
<tr>
<th>Part of Lesson</th>
<th>Teacher Behaviour</th>
<th>Intended Mental Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. Preview</strong></td>
<td>1. Names major concepts in the lesson. 2. Gives defining attributes. 3. Gives an example.</td>
<td>1. Learn, label, listen for different concepts. 2. Test ability to recognize attributes. 3. Test ability to recognize concept attributes in real examples, associate label with attribute.</td>
</tr>
<tr>
<td><strong>B. Transition</strong></td>
<td>1. Names concept just finished and gives an example. 2. Signals a change in topic. 3. Names new concept and gives example.</td>
<td>1. Review concept label and attributes in example. 2. Switch attention. 3. Review concept label attributes and examples.</td>
</tr>
<tr>
<td><strong>C. Review</strong></td>
<td>1. Gives a new example of a concept. 2. Names concepts</td>
<td>1. Analyse the example for attributes; predict what the concept is. 2. Review concept label, note problem if prediction incorrect.</td>
</tr>
</tbody>
</table>
Indeed, when 1000 senior secondary school students in 50 classrooms in Rivers State of Nigeria were informed about the structure of contents they were to learn, not only did they slightly out-perform uniformed counterparts (control group) after a first attempt to learn, but they kept gaining over them in two later subsequent opportunities to continue learning of similar content areas. Presumably, their perceptual schema for recognizing important contents grew more efficiently than the control group.

CONCLUSION AND RECOMMENDATION

The classroom, owing to the range of purposes, number of participants, and duration of existence, is a complex environment. To identify significant instructional cues in the classroom, the student must in turn, develop an interpretive competence to navigate the complexities of the classroom. To use the classroom environment efficiently, a student must transform the complexities of the setting by constructing a cognitive system to give meaning to the individual objects and events that occur. From this perspective, academic achievements are dependent not simply on a student’s ability to learn the subject/matter, but also on a more general understanding of how classrooms work.

The information-processing activities of a student are not simply a function of the range of available stimuli or even of the student’s personal preferences, rather, they are shaped by the structure of tasks in a given classroom. From an ecological perspective, what students learn in the classroom is a function of the operations that they perform in accomplishing tasks. Green (1971) asserted that whether or not teachers succeed in facilitating genuine learning in their students is largely dependent upon the quality of their social interactions with their students. There are even some basis to argue that “common sense” understanding of teaching and learning are as powerful as any of the explanatory models that have been constructed in the behavioural science. It is reasonable, therefore, to give “understanding” due emphasis as a goal for research and/or practical tool for teachers.

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