

2017



# Academic International Conference on Social Sciences and Humanities

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AICSSH 2017 (Cambridge) Conference Proceedings



ISBN: 978-1-911185-25-3 (Online)

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**2nd Academic International Conference on Social Sciences and Humanities**  
**AICSSH 2017 (Cambridge) Conference Proceedings**  
**22<sup>nd</sup> -24<sup>th</sup> May 2017**

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**Format for citing papers**

Author surname, initial(s). (2017). Title of paper. In Conference Proceedings of the 2nd Academic International Conference on Social Sciences and Humanities, (pp. xx-xx). Cambridge, May 22<sup>nd</sup>-24<sup>th</sup>, 2017.

**AICSSH © 2017 FLE Learning Ltd**  
**ISBN: 978-1-911185-25-3 (Online)**

These proceedings have been published by the FLE Learning Ltd trading as FLE Learning.  
**T:** 0044 131 463 7007 **F:** 0044 131 608 0239 **E:** submit@flelearning.co.uk **W:** www.flelearning.co.uk

**TABLE OF CONTENTS**

<b>OUR LADY AND THE WEREWOLF WOMAN, BRAZIL .....</b>	<b>7</b>
John C. Dawsey .....	7
<b>SOCIAL NETWORKING SITES AND MODE OF COMMUNIQUÉ – A COMPARATIVE STUDY BETWEEN THE ONLINE AND OFFLINE BEHAVIOURS OF YOUTH WITHIN INDIA. ....</b>	<b>16</b>
Ms.Raenhha Dhami AND Dr.Ritu Sharma .....	16
<b>THE INFLUENCE OF BRAND IMAGE, TRUST, PRODUCT AND PRICE TOWARD BUYING DECISION XIAOMI MI 4I AT BANDUNG ELECTRONIC CENTER (BEC), BANDUNG, WEST JAVA, INDONESIA .....</b>	<b>26</b>
Dr. Thomas Budhyawan Yudhya, S.E., M.M. ....	26
<b>ECONOMIC WELLBEING AND INCLUSIVE EDUCATION POLICIES .....</b>	<b>33</b>
<b>IN FRANCE AND THE UK.....</b>	<b>33</b>
Catherine Coron.....	33
<b>EMPOWERMENT OF RURAL WOMEN THROUGH MICRO-FINANCE ASSISTED INCOME GENERATING ACTIVITIES: THE EXPERIENCE OF BRAC MICROFINANCE INSTITUTION, SYLHET DISTRICT OF BANGLADESH.....</b>	<b>44</b>
AYSHA AKTER, NOBAYA AHMAD AND MD. MONIRUL ISLAM .....	44
<b>FEAR AND PARANOIA IN THE WORKPLACE AND PERCEIVED FACTORS THAT EFFECT ORGANIZATION COHESIVENESS.....</b>	<b>57</b>
ANDREA PAYNE .....	57
<b>ON DECIPHERMENT OF THE INSCRIPTIONS OF LINEAR A IN THE COMMON KARTVELIAN LANGUAGE .....</b>	<b>65</b>
Dr. Gia Kvashilava .....	65
<b>BEYOND EUROPEAN CULTURE. JAPANESE AESTHETICS IN POLISH EARLY MODERNIST LITERATURE .....</b>	<b>74</b>
Katarzyna Deja.....	74
<b>WOMEN IN TURKIC MYTHOLOGY .....</b>	<b>83</b>

<b>TOPRAK IŞIK (ERDAL KILIÇASLAN) AND SEHER CESUR KILIÇASLAN .....</b>	<b>83</b>
<b>BUILDING A CHILD AND YOUTH CARE CULTURE OF RELATIONAL-CENTRED PRAXIS: OURS TO MAKE.....</b>	<b>90</b>
Dr. Gerard Bellefeuille, Rebecca Stiller (MA Candidate), Stephen Neuman (M.A. Candidate), Jack Deol (BCYC Student), Cole Smith (BCYC Student), Mackenzie Brown (BCYC Student), Holly Gautreau (BCYC Student), and Andrea Didusch (BCYC Student).....	90
<b>CLASS ACTION SUITS: IS IT A RESULT OF CORPORATE GOVERNANCE FAILURE? .....</b>	<b>90</b>
Dr. Rashmi Aggarwal and Dr. Rajinder Kaur .....	90
<b>THE REGULATION AND GOVERNANCE OF MUTUAL FUNDS IN THE UK IN THE QUEST FOR INVESTOR PROTECTION: LESSONS FOR MIDDLE EASTERN COUNTRIES.....</b>	<b>91</b>
Mr. Mohammed K Alshaleel .....	91
<b>DIMENSIONS OF SOCIAL CAPITAL AFFECTING INDIVIDUAL LEARNING IN AN ORGANISATION: A CONCEPTUAL MODEL .....</b>	<b>92</b>
Dr. Parameshwar P Iyer, and Ms. Mamatha Srirama, Research Scholar .....	92
<b>TOURIST DESTINATION ENHANCEMENT FOR SENIOR TOURISTS AND PERSON WITH SPECIAL NEEDS IN CHONBURI PROVINCE, THAILAND .....</b>	<b>92</b>
Dr. Angsumalin Jamnongchob Jutatip Junead, Lecturer; Dr.Kingkanok Saowapawong, Lecturer; Unchun Tuntates, Lecture; and Assistant Prof.Dr.Aran Wanichakorn, Assistant Professor.....	92
<b>THE PRODUCTION OF TERROR: AN EMPIRICAL ANALYSIS OF THE IMPACT OF HUMAN CAPITAL AND SOCIOECONOMIC CONDITIONS ON PARTICIPATION IN TERRORIST VIOLENCE IN PAKISTAN .....</b>	<b>93</b>
Mr. Luqman Saeed Dr. Shabib Haider Syed .....	93
<b>GENETIC RESOURCES AND TRADITIONAL KNOWLEDGE : INDONESIAN PERSPECTIVE OF PATENT LAW .....</b>	<b>94</b>
Dr. Ranti Fauza Mayana Tanwir and Mr. Daniel Hendrawan.....	94
<b>DISPUTING OF IRRATIONAL BELIEFS AMONG THE FOREJUDGED TERRORISM AND BELIEVING EXTREMISM PRISONERS IN JORDAN.....</b>	<b>95</b>
Dr. Basim Aldahadha .....	95

<b>PREVENTION OF RISK BEHAVIOUR IN EDUCATIONAL INSTITUTIONAL FACILITY .....</b>	<b>95</b>
Ms. Marie Bajnarova .....	95
<b>LINEAR ECONOMY VERSUS CIRCULAR ECONOMY: A COMPARATIVE STUDY FOR OPTIMIZATION OF ECONOMY FOR SUSTAINABILITY .....</b>	<b>95</b>
Mr. Furkan Sariatli .....	95
<b>HOMOSEXUALITY IS LIKE A SPIRIT: PSYCHO-SEXUAL CHALLENGES AND CULTURAL COPING STRATEGIES AND ITS IMPLICATIONS ON THE THEORIZATIONS OF THE AFRICAN SEXUALITY .....</b>	<b>96</b>
Dr. Yvonne Otubea Otchere Prof.C.C Mate-Kole .....	96
<b>OPPORTUNITY COST OF LANGUAGE LABS IN ESL SKILL ACQUISITION FOR SECONDARY SCHOOL STUDENTS IN INDIA.....</b>	<b>97</b>
Dr. Laji Varghese.....	97
<b>UNDERSTANDING THE REASONS FOR NIGERIAN UNIVERSITY PROFESSORS PARTICIPATION IN COMMUNITY ENGAGEMENT ACTIVITIES.....</b>	<b>97</b>
Mr. Samuel Olutokunbo Adekalu Dr. Steven Eric Krauss, Associate Professor; Dr. Suandi Turiman, Professor; and Ismi Arif Ismail, Associate Professor .....	97
<b>CREATING BUDDHIST IMAGES IN NEW FORMS: TRANSFORMATIONS IN TZU CHI FROM CONTEMPORARY TAIWAN .....</b>	<b>98</b>
Mr. Kai-wen Cheng .....	98
<b>BIBLICAL AND QURANIC INFLUENCES ON D.O. FAGUNWA’S AND NAJEEB AL-KAILANI’S WORKS RESPECTIVELY: LITERARY COMPARATIVE, BIO CULTURAL AND INTERFAITH APPROACHES ON MORDERN ISLAMIC AND CHRISTIAN LITERATURES .....</b>	<b>99</b>
Mr. Maruf Raji Owoyemi Professor Dr. Rahmah Bt Ahmad H. Osman, Dean (Supervisor) and Dr. Muhammad Anwar Bin Ahmad, Assistant Professor (Co-Supervisor).....	99
<b>WOMEN IN TURKIC MYTHOLOGY .....</b>	<b>99</b>
Mr. Toprak (Erdal) Işık (Kılıçaslan) and Dr. Seher Cesur Kılıçaslan .....	99
<b>CHINA'S RISE AS A BLUE WATER NAVY AND IMPLICATIONS FOR THE SOUTH EAST ASIAN REGION .....</b>	<b>100</b>
Ms. Riddhi Chopra and Dr Sitakanta Mishra.....	100

**VISUAL LANGUAGE OF VIOLENCE AGAINST WOMEN IN TURKEY ..... 101**  
**Prof. Nisbet Gamze Toksoy ..... 101**

**MODEL OF ESTABLISHING DEMONSTRATION SCHOOL IN UNIVERSITY, THAILAND 101**  
**Dr. Jaruwat Ployduangrat ..... 101**  
**Nino Shengelala ..... 102**

05-AL36-4895

**OUR LADY AND THE WEREWOLF WOMAN, BRAZIL**JOHN C. DAWSEY<sup>1</sup>**ABSTRACT**

This paper results from the astonishment produced by field experience as devotees of Our Lady Aparecida, the patron saint of Brazil, follow a course going from the basilica to a carnival fair where one comes upon the spectacles of the werewolf woman, the snake woman and the gorilla woman. After returning from Aparecida, devotees from a shantytown known as Devils' Hole spoke with awe about their encounter with Our Lady. Some people also spoke with special joy and excitement about women who turn into animals. The werewolf woman was an important topic of interest. Similarities between the spectacle of the werewolf woman and descriptions which women make of their own experiences of sudden mutation call attention. In the configuration of a gesture, of women who become "crazy with rage", "turning into animals" and charging at those who threaten their family and neighborhood networks, a state of bodily innervation is evoked.

**Key Words:** Our Lady Aparecida, werewolf woman, ritual, theatre, body

**INTRODUCTION**

This paper<sup>2</sup> results from the surprise encountered during field experience in an amusement park. An image of Our Lady Aparecida, the patron saint of Brazil, is juxtaposed to that of a werewolf woman. As in the montages that Sergei Eisenstein (1990) produced in cinema, the planes collide.<sup>3</sup> What can be said of this collision? Can a two-way rite of passage involving symmetrically inverted movements of saint and devotees illuminate this montage?

The visit to Our Lady of Aparecida do Norte, Brazil, took place during a bus trip organized by members of a soccer team from the Jardim das Flores (Garden of Flowers) neighborhood. This small abyss on the periphery of Piracicaba, in the interior of São Paulo, had about 100 shacks. In one of them, as an apprentice in Malinowski's trade, I was taken in by a couple from Minas Gerais, Anaoj and Mr Z. And by the soccer team. With a sharp sense of humor, Jardim das Flores was also known by its residents as the *buraco dos capetas* [Devils' Hole or, more literally, a hole of little devils].<sup>4</sup>

In this paper, I intend to explore ritual dimensions of the visit. I will do this in two parts. In the first I accompany the devotees in a rite of passage. This experience entails not only a foreseen dislocation to the margins, that is, to the sacred places of Aparecida: the basilicas, the room of miracles and altar where the image of the saint is located. It also involves a double dislocation to the margins of the margins: the experience in the amusement park. There one comes upon the attractions of the gorilla woman, the snake woman and the werewolf woman.

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2 Research for this paper was funded by FAPESP (Fundação de Amparo à Pesquisa do Estado de São Paulo), by means of a research grant for development of a thematic project ( projeto temático) entitled Antropologia da performance: drama, estética e ritual (processo 2006/53006-2). Funding was also provided by CNPq (Conselho Nacional de Desenvolvimento Científico e Tecnológico) by means of a research grant for development of a project entitled Victor Turner e Walter Benjamin: repensando antropologias da experiência e da performance (PQ Processo 310884/2015-2, Produtividade em Pesquisa).

3 "What, then, characterizes montage and consequently, its cell – the plane? A collision. The conflict of two pieces in opposition to each other. Conflict. Collision." (cf. Eisenstein, 1990:41).

4 The proper names found in the text can be considered literary fiction created by the researcher, generally registered in fieldnotes like ancient Hebrew, without vowels. This observation is also valid for the name "Jardim das Flores". The term "buraco dos capetas" is real fiction, born from the poetry of the residents.

In the second part, the starting point is altered. Would it be possible for one to speak of Our Lady's rite of passage? Exploring this perspective, I seek to accompany the saint in a movement that goes from basilicas to street vendors, shops and amusement park. Liminal experience occurs for the saint, not in the domain of the church, but on its outskirts, in profane places. Instead of a religious illumination, a profane illumination is witnessed.<sup>5</sup> Something is discovered. From the whirlpools of Our Lady's originary history a broken body emerges. An issue arises: the experience of montage as a healing rite. At the margins of the margins the *buraco dos capetas* is illuminated.

We begin with the rite of passage of devotees from the *buraco dos capetas*. A reminder: according to the model of Van Gennep (1978), a rite of passage may be subdivided into rites of 1) separation, 2) transition (or *limen*) and 3) incorporation. As already mentioned, still a fourth is suggested, involving a double dislocation, to the margins of the margins (or *limen of limen*).

## RITE OF PASSAGE OF DEVOTEES

### Rite of separation: leaving Jardim das Flores

In 1984, the excursion organized by residents of Jardim das Flores left on a Saturday night, October 13, one day after the date celebrating Our Lady Aparecida. Before leaving, Bible readings and Hail-Marys took place in the shack of Mn Prt, the nephew of Anaój and captain of the soccer team. We climbed the hill to the place where the bus was stationed. As the bus left, the captain of the team made note of the presence of women and children, reminding everyone that this was a journey of devotion to Our Lady and not a soccer team trip. Fireworks burst in air.

### Rites of transition: altar, basilicas and the miracle room

Traveling through the night, we reached Aparecida at 5 A.M.. More fireworks exploded upon arrival. In the parking lot, where soon there would be hundreds of buses, we found ourselves in front of a church of giant proportions. Huge and majestic, the New Basilica dominates the landscape of Aparecida. Consecrated during the 1980 visit of Pope John Paul II to Brazil, the image of this church multiplies on tee-shirts, magazines, newspapers, post cards and television news. In Aparecida one learns that this is the largest basilica in the world. In 1982, the image of the patron saint of Brazil was transferred from the Old Basilica, or the *Capela do Morro dos Coqueiros* (Chapel of Coconut Hill), to the New Basilica. On his knees, a man slowly climbs the steps of the stairway. In his arms is a child.

At 6:30 A.M. we participate in the first mass. During the prayer, we hear the murmur of people talking. After mass, as if pulled by gravity, people turning into multitudes gather in the recesses of the church. In silence, they advance step by step. Here and there eyes glimmer. A tear appears. One senses the smell of sweat and the humid contact of bodies. A dark, clay-colored face flashes. Under the watch of the saint, people of the *buraco dos capetas* are transfigured. As they become characters of cosmic drama they are transformed. At the end of the corridor is a pile of crutches. Through the allegory of the lame and crippled who walk again the powers of Our Lady are illuminated.

Entrance to the lower regions of the basilica suggests an act of purification. Two immense white-tiled bathrooms appear – clean and impeccable. Between them, one finds dozens of sinks for washing hands and faces, teeth and dentures.

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<sup>5</sup> This involves – as I reword what Benjamin (1985a:33) said about surrealism – a dialectical optic that perceives the everyday as extraordinary, and the extraordinary as everyday.



Then, one comes to the *sala dos milagres* (room of miracles): a resplendent, overflowing baroque display of the extraordinary prowess, magnificent grace, and marvelous feats of the Mother of God. Crutches reappear in large numbers alongside wooden legs. A mannequin dressed as a bride calls attention. Here and there, model houses look like toys. A world in miniature. There are soccer balls, shoes and shirts. Objects accumulate: harnesses, saddles, boots, sandals, slippers, caps, cattle-horns, records, fiddles, guitars, harmonicas, accordions, uniforms, knives, rifles, shot-guns, muskets, muzzle-loading pistols, books and poems. Multitudes of letters lining the room, registered in different calligraphies, evoke sounds of myriad voices and give witness to the immense variety of forms and textures of the writings of devotion. The very walls and ceilings signal the return of the dead and gone, with countless photo-images of *pagadores de promessas* (payers of promises) peering out at visiting onlookers.<sup>6</sup> Walter Benjamin's precept is appropriate here: "to 'tidy up' would be to demolish" (Benjamin, 1993, p.39).<sup>7</sup>

Afterwards, devotees follow a walkway to the top of the hill. At this place, the highest point of Aparecida, can be found the *Capela do Morro dos Coqueiros* (Chapel of Coconut Hill), the Old Basilica. Inaugurated in 1888 it was constructed to receive pilgrims whose numbers kept increasing. In 1908, it was consecrated as a minor basilica. In 1982, the Old Basilica became a national monument. Surviving, in part, because of an architectural sensibility – to the confluence of baroque and neoclassical elements – the basilica has avoided the fortune of an even older chapel. The first chapel dedicated to the worship of Our Lady Aparecida, inaugurated in 1745 on the *Morro dos Coqueiros* during the Sant'Ana festival, turned into ruins. Its construction had put an end to a 28-year period in which the image of Our Lady Aparecida migrated from house to house among families of fishermen. According to the oft repeated story that has spread throughout Brazil, the image was found in 1717 by three fishermen who cast their nets in the Paraíba River.

### **Second dislocation: the amusement park**

The Old Basilica only marks the end of the sacred journey. From there one enters into profane places, following streets and alleys that form labyrinthine circuits of shops of popular consumption. We descend. At the end of the route, at the foot of the hill, surprisingly near, although at the margins of the cathedral, one comes upon an amusement park. Amid merry-go-rounds, sharp-shooting galleries, and electric bumper cars, are found the spectacles of women becoming animals: gorilla woman, snake woman, and werewolf woman.

We watched the spectacle of werewolf woman. While standing in a semicircle, in a small room, spectators observe a cage on a stage, from which emerges a light-skinned, pale-looking woman in a bikini. Two men hold her by the arms. In circus style, an announcer with resounding voice and loud speaker prepares us for the wonders we are about to see. After supposedly receiving an injection, the woman is led back into the cage. The lights go out. Thunderclaps are heard. Amid flashes of light, the figure in the cage looms larger. She grabs the cage bars. In a burst of light irrupts the beastly image of a hairy creature with the body and face of an animal. Suddenly the cage breaks open. The creature or specter leaps at the spectators. In the commotion, the semicircle breaks apart. Wlsh runs out.

In these attractions one might choose to see a carnival-like manifestation of chaos in the midst of which emerges a serene order of cosmic proportions. The wildness of these mutant and grotesque women dramatizes, by comparison, the beauty and gentleness of the face of Our Lady Aparecida. The real terror that is engendered by these spectacles, whose artists specialize

<sup>6</sup> *Pagadores de promessas* (payers of promises) are devotees who are "paying up" on promises made to Our Lady for blessings received.

<sup>7</sup> I am here using the English translation found in Benjamin (1996).

in the production of fear, magnify possible longings to see oneself in the bosom of the holy mother. While some visitors, in the sanctuary of the new cathedral, in its most sacred recesses, contemplate the peaceful face and eyes of the saint wrapped in a veil of golden lace, others, in the amusement park, witness with a mixture of laughter and astonishment the eruption of ghastly “lower bodily stratum” in the bodies of unclothed, scaly, and hairy women. Like a serpent that tries to swallow its own tail, the cathedral with its luminous towers pointed to the sun, causes tumult and desperation among subterranean forces that erupt at the end of a descending path that coils downhill through the streets of Aparecida do Norte.

On the other hand, considering the possibility that, in profane places, popular culture has something to say about the ritual process, reformulating, in its own way, the pathways of devotion in Aparecida, would perhaps a montage aesthetic with shock effects, become manifest in the amusement park? In the final analysis, does not this amusement park, curiously close to the New Basilica, signal the moment when popular culture, in the manner of a snake woman, raises its tail and plays tricks on the solemn discourse of the official church?

### Footnotes of a city

Who was Mary, Our Lady? What did she have to say? In sonorous liturgies of Aparecida do Norte she sings. Traces of her voice are found in the Song of Mary, Lucas 1:46-55. In Aparecida verses 46-50 are registered:

My soul magnifies the Lord,  
and my spirit rejoices in God my Savior,  
for he has regarded the low estate of his handmaiden.  
For behold, henceforth all generations will call me blessed;  
for he who is mighty has done great things for me,  
and holy is his name.  
And his mercy is on those who fear him from generation to generation.  
(“*Rezemos o terço*” nondated: 59)

The excluded verses (51-55) are noteworthy for their absence:

He has shown strength with his arm,  
he has scattered the proud in the imagination of their hearts,  
he has put down the mighty from their thrones,  
and exalted those of low degrees;  
he has filled the hungry with good things,  
and the rich he has sent empty away.  
He has helped his servant Israel,  
in remembrance of his mercy,  
as he spoke to our fathers,  
to Abraham and to his posterity for ever.  
(The Holy Bible, Revised Standard Version)

Sometimes places of a city also disappear like excluded verses, or submerge like footnotes. Just as verses of the Song of Mary remain at the margins of liturgies, some of the attractions of the city are found at the margins of the cathedral, in the amusement park.

In the *buraco dos capetas*, where numerous images of the mother of God flourish, her deeds are transmitted principally through oral narratives. Rarely do these stories evoke images of a supplicant mother praying on behalf of “sinful” children. Rather they tend to tell about a powerful saint who brings rain to the *sertão*; who leaves the jaguar in a state of shock; who makes the horse of the arrogant horseman stand still, and come to its knees on the cathedral steps; and so on.

It may be observed that the expression “Hail Mary” or *Nossa Senhora*, in Portuguese, is also used to express astonishment or shock. Walter Benjamin saw in amusement parks places for education of the masses:

The masses can attain knowledge only through the small shock that nails an experience securely to one’s innards. Their education is a series of catastrophes that hurry toward them in dark tents at amusement parks and fairs, where anatomy lessons penetrate to the marrow, or at the circus, where the image of the first lion they ever see is bound inextricably to that of the trainer who sticks his fist into the lion’s mouth. It takes genius to extract a traumatic energy, a small, specific terror from things (*apud* Jennings, 1987, p. 82-3).

### **Rite of incorporation: the return**

After the return from Aparecida, people spoke of the experience that they had there. With a sense of awe, they told of the enormous cathedral. They described the suffering of the *pagadores de promessas* (payers of promises) who carried crosses and climbed the stairways of the cathedral on their knees. They recalled the people stretched out on the floor of the basilica; they spoke of the people in rags, the sick and lame, and unemployed. At the end of the corridor, in the recesses of the church, they had seen the piles of crutches – allegories of the extraordinary healing powers of the saint. In the *sala dos milagres* (room of miracles), amid a stunning collection of enchanted objects, they saw up close the signs of the wonderful grace of the Mother of God. With emotion, joining multitudes, they passed by the image of the saint. With reverence, they spoke of how she looked at them. And looked after them. They saw themselves under her watch.

Nevertheless, that which people most liked to speak about in conversation after the return from Aparecida, was about the women who become animals. Why would the memories of the amusement park and of the werewolf woman be important?

As I leaf through field notes, some of the entries stand out. There is something strangely familiar in these amusement park attractions. Similarities between the spectacle of the werewolf woman and descriptions which women from Jardim das Flores make of their own experiences of sudden mutation may be somewhat surprising. While speaking with a friend, one woman, Maria dos Anjos, tells of a confrontation she had with a municipal inspector. “I don’t know what comes over me. Sometimes I just go crazy. Crazy with rage. I am just as sane as I am here talking. But there are times when I go crazy!” Laconic, the other woman said: “I’m like that too.”

When one of the women from Jardim das Flores heard that the owner of a bar had humiliated her husband, demanding, in front of his co-workers, as he got down from the back of a truck of sugarcane cutters, that he pay up on a debt – a debt that had already been paid – she immediately went to set things straight. “Then, he [the owner of the bar] said: ‘Crazy woman!’ I said: ‘I am crazy! Did you think I was human?! (*Você está pensando que eu sou gente?!*). You’re not going to get rich off of the sweat of Zé and my children!’” *Did you think I was human?!* Such a phrase also resonates in the images that flash in amusement parks.

When a tractor from the municipal government came to a neighboring *favela* (shantytown) to demolish the shacks, a mother of five children *virou bicho* (“turned into an animal”, or went into a rage).<sup>8</sup> *Virei onça!* (“I became a jaguar!”), she said.<sup>9</sup> Defiantly, she stood in front of the tractor, until neighbors joined her. They also *viraram bicho* and the tractor went away without destroying the shacks.

Another woman confronted a group of men who had surrounded her boy. Neighbors were threatening to give the boy a lesson because of a “stray” stone which had been unleashed

<sup>8</sup> *Virar bicho*, which denotes going into a rage, literally means to become an animal.

<sup>9</sup> *Virar onça*, or “to become a jaguar”, means to become ferocious.

by the boy's hand. According to the report that I heard from a sister-in-law, the mother "jumped into the middle of the Indian village like a madwoman".<sup>10</sup> "Come on!", she said, "I'll kill the first one that comes!" Her name was Aparecida. With shock effects, Aparecida from the *buraco dos capetas* protected her boy from raging men.

Other stories can be cited. One night, the mother of a woman whose name was also

Aparecida, heard from a neighbor that police investigators at the entrance of the *favela* had stopped her husband who, with a knapsack on his back, was coming home from work. Aparecida's daughter ran to the place. Nervous, beside herself, and yelling as loudly as she could, Lrds astounded the police. The story was repeated in neighbors' conversations. Taking pride in her daughter, Aparecida said: "She became crazy with rage! She charged at (*avançou no*) Luisão [the police investigator]!"

In the configuration of a gesture, of women who become "crazy with rage", *virando bichos* ("turning into animals") and charging at those who threaten their family and neighborhood networks, a state of bodily innervation is evoked. Although frequently suppressed, such a state is highly valued among residents of the *buraco dos capetas*. In Aparecida do Norte, the image of this gesture flashes in the spectacle of the werewolf woman.

At the margins of the 'new cathedral', in the amusement park, with the help of a sort of pedagogy of astonishment, one learns how to *virar bicho* ("become an animal"). Perhaps, in fact, the werewolf woman is strangely proximate to *Nossa Senhora Aparecida*, not, however, as a dramatic contrast, but as a figure that emerges, according to the expression of Carlo Ginzburg (1991), from her "nocturnal history". Could it be that some of the most precious hopes and promises associated with the figure of Our Lady are found in the interruption effects – and astonishment – produced by the werewolf woman?

## OUR LADY'S RITE OF PASSAGE

In this exercise of exploring the ways in which ritual processes in Aparecida produce dislocations of the places where things are *sensed*, I now suggest another starting point: instead of the *buraco dos capetas*, the basilica and altar of Our Lady. May one speak of Our Lady's own rite of passage? If the sense of the world is formed, as Classen says, through the senses of the body, it is now necessary to try to find out what a mother's body may have to say. This may be a question of montage.

### Rite of separation: streets and alleys

Things are now inverted. In the moment of separation of Our Lady's rite of passage, she leaves sacred places: first the altar in the recesses of the new cathedral and then of the Old Basilica, or *Capela do Morro dos Coqueiros*.

From there, one enters into profane places, descending the hill in a voluminous and fluid movement of people following streets and alleys, spinning and swirling in countless stores and stands where images of the saint rub against an infinity of items of popular consumption. The saint herself seems to go along, in stores and stands, mixing in with pipes, ashtrays, cigarettes, pictures, embroideries, shirts, blouses, trousers, dresses, handkerchiefs, earrings, slippers, shoes, boots, hats, accordions, harmonicas, fiddles, guitars, country music records, Michael Jackson tapes, assortments of sweets and snacks, bottles of wine and *cachaça* (rum), and a profusion of other goods and objects.

Rather than ascension, a descent. Images of the saint multiply. Her aura seems to partially dissipate. She exposes herself – on storefronts, stands and shelves. In circuits of buying and

<sup>10</sup> *Pular no meio da aldeia* ("jump into the middle of an Indian village"), I suspect, may be a common expression among people from Bahia and Minas Gerais, such as these women.

selling she becomes a commodity. But, even so, amid a plethora of objects and goods of popular consumption, her image is still recognizable.

### **Rite of transition: the amusement park**

At the foot of the hill, the amusement park. No more images of the saint are seen. Did she disappear? Did she go back to church before completing the descent? There may be reasons for suspicion. In the big attractions of the park powerful figures of feminine or androgenous gender flash up: snake woman, gorilla woman and werewolf woman. Did the monster-women scare away the holy mother, causing her to retreat? Or has Our Lady herself become other, beyond recognition, making an appearance in shocking form? Did Aparecida become an apparition?

As seen earlier, the attractions of the park may evoke images belonging to collections of strangely familiar memories. Some of the elementary gestures of devotees of Our Lady, which disappear in basilicas and *salas de milagres*, flash up in the amusement park. Here one may speak of tension-packed *habitus*. The shocking transformation. The sudden movement and threatening charge. Frizzled hair. Eyes popping. A show of teeth. The open mouth. The looming body. And an image of a woman *virando bicho* (becoming an animal).

Among the gestures that are produced in the spectacle of the werewolf woman, one of them deserves special attention: the breaking of the cage. Would this be a primordial gesture? In the stories that are told about Our Lady one of the scenes is strangely familiar: before a slave in chains her image glimmers. Shackles break apart. This is one of Our Lady's first miracles.

With montage effects, by juxtaposing the New Basilica and amusement park a body is formed. In the basilica, an altar. And a face. Attention is drawn to Our Lady's eyes. Her face is framed by a two-sided mantle, blue on the outside. Red inside. Her hair is covered. Over her head is a crown. The hands are joined in prayer and pointed upwards. But, in the amusement park, images flash of "lower bodily stratum" (cf. Bakhtin, 1993). In the spectacle of the werewolf woman, amid sparks and short circuits, a blackout is produced. And, then, a gush of light. A pale woman is transformed into a dark creature. A hairy animal bursts out.

The descent is noteworthy. May one here speak of a return to origins? Of a reversal, or even, a regression? Our Lady comes from below, from the bottom of the river. In liminal places, stories of origin are also remembered.

### **A broken body**

By means of a binary classificatory procedure operated by the ritual process in Aparecida, an opposition is instituted between sacred and profane, cathedral and amusement park, Aparecida and werewolf woman, and upper and lower body. As if from the bottom of a river, unresolved questions emerge. And, who knows, the tragic story of Our Lady. At the origins, a body without a head, a head without a body. In 1717, fishermen cast their nets and found the body of the saint without a head. Down river, casting once again, the head of the same image was found in the net. The two parts were joined with "earth wax". With golden necklaces evidence of a broken image is covered up. The image of Aparecida is broken at the neck. She has undergone many restorations. In 1978, she was the focus of a national drama. Upon being abducted, Brazil's patron saint smashed to the ground. Once again, the headless body. During this history, the body of Our Lady has generated debate. At the center of discussion, an issue emerges: the specificity of her body. The body has color. It is the color of dark clay. Our Lady, who comes from the bottom of a river, is the Black mother of Brazil.

### At the margins of margins: the *buraco dos capetas*

Healing of others, as of a social body, has to do with the healing of her own body. Is the amusement park a mechanism through which, with montage effects, popular culture makes possible a return of the suppressed? Somatic states and forms of bodily innervation, associated with shock experience, and which are part of the incorporated history of women and men from the *buraco dos capetas*, irrupt in the spectacle of the werewolf woman, among others of the amusement park.

What liturgy and ritual process separate in Aparecida, in order to compose the impassive image of the saint in sacred places, is brought together in tension-packed images in the Garden of Flowers, or Devils' Hole. Indeed, perhaps, Our Lady's power to heal has to do with the bringing together of a tension-packed body, which becomes manifest in upper and lower regions in conflict. This has to do with montage. Procedures of montage deserve attention. From the bottom of a river comes a body without a head. Then the head. The pieces are joined.

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16-AL34-4899

## **SOCIAL NETWORKING SITES AND MODE OF COMMUNIQUÉ – A COMPARATIVE STUDY BETWEEN THE ONLINE AND OFFLINE BEHAVIOURS OF YOUTH WITHIN INDIA.**

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### **ABSTRACT**

The primary aim of this study was to analyze social media behaviour with reference to real-world social behaviours and cognitive processes and the components that have plausible parallels between the two. The secondary objective of this study was to further assess the various factors of emotions, such as – Joy, Fun, Excitement, Satisfaction, Relaxation, Boredom, Anger, Frustration, Guilt, Exhaustion, Sadness, Loneliness, and Envy. And, hence, to further determine - when and if individuals act differently on and off line: behaviour that best reflects their ‘true’ self. An open ended interview was conducted - which was a self report measure - to analyze the motives for use of SNS’s, and the crucial behavioural components of individuals while on and off line. A sample of 200 campus (university) students were taken under the study; the inclusion criteria was: users of smart phones, and who were a part of at least 3 to 4 Social Networking Sites, and spent a minimum of an hour – daily – on a few of these sites.

**Keywords:** Social Networking Sites; Social Motivation Drives; Channel of Communication; Behaviour; Comparative analysis.

### **INTRODUCTION**

Communication is a component of essence for the sustenance and diffusion of cultural blocks by sharing information, expression, motivation of action, and leisure (Cambridge, V.C., 2005, p 62). The evolution and development of the human society is predominantly due to the aspect of knowledge and learning, which is achieved by the process of communication. Since time immemorial, humans have had certain modes and channels of communication, such as: ABAC (Abacus) (3000 BC), paper (50 BC); printing press (1452); newspaper (1700); telegraph (1837); photography (1839); telephone (1876); electricity (1882); tabulator (1890); film (1891); radio - television (1920-1936); robot (1921); transistor (1947); graphic display (1953); microprocessor (1971), Web Technology and Internet network (1991) (Vlada, and Tugui, 2006, p. 69-79). And, now, the arrival of Social Networking Sites has brought us to the conduit of an entirely novel means of perceiving, communicating and interpreting information.

The term ‘social media’ was coined in 1997 (Bercovici, 2010), and since then the ambit of this term has been the subject of manifold research and scientific inquiry over the past few years. (Dar Meshi et al., 2015, p. 1-2). Year after year, there has been a visible spill over of these sundry social networking sites into the domain of socializing (Ganda, 2014, p. 1-4) - mobilizing a new era of social relationships: interpersonal as well as intrapersonal.

Taking into consideration the burgeoning nature of Social Media and its proliferation due to the increase in availability of internet services (Dar Meshi et al, 2015, p1-3) – the frequency as well as the number of social media users has hiked considerably. With approximately two billion people (Dar Meshi et al., 2015, p. 1-3) in constant contact with the virtual world it isn’t surprising that it – inadvertently – is an important criterion for having an in depth comprehensive understanding of the human social cognitive processes. Adolphs (1999), as quoted by Frith and Frith (2007, p. R724) defined Social Cognition, “as the sum of those

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processes that allow individuals of the same species (conspecifics) to interact with one another.” And they further added stating that such an interaction is vital for the survival of the entire species, which is in perfect synchronization with the axiom, ‘Man is by nature: a Political Animal,’ that man desires to live in a society (Aristotle, 1885).

Social media has been able to reify its position within the domain of social interaction due to its establishment on the immanent social drives of human beings: management of social relations by the aid of a speedy mode helps increase the healthy propensity of survival by the sustenance of social relations (Dar Meshi et al., 2015, p. 4-6) that would have been difficult to nourish otherwise due to the drawbacks of physical barriers (geographical, time, etc.) that adhere to the natural form of social interactions, which the virtual world seems to be liberated from (Dunbar, 2012, p. 2192 - 2193).

According to Alexander (1987) as quoted in Nowak and Sigmund (1998, p. 573), “‘Indirect Reciprocity is which involves reputation and status, and results in everyone in the group continually being assessed and reassessed,’ and that is important within human societies.” This is precisely one of the fundamental principles which is exploited and used by the social networking sites, which are at our disposal. The utilization of social networking sites is in explosion because of two prime factors: a) To supervise the impression an individual makes on people (reputation) and b) to be able to communicate with people (social motive) (Dar Meshi et al., 2015, p. 1). And this sense of satisfaction is conveniently achieved by the number of views; likes; retweets; and/or comments one acquires after a certain post, which is utilized further to assess the factors aforementioned. Thus, the corollary: this leads right to the conclusion that social networking sites provide masses with an easily available and swift channel of communication for satisfying the indispensable social requirements for the attainment of a healthy state of mind.

This paper's *objective* is to encapsulate the effects of social media/ networking sites on social cognition, and attempts to comprehend how deep the affect of these sites is on the social cognition of humans by assessing with comparative analysis - determining whether individuals behave differently online and off line – and if so, then how huge the lacuna is, and which behaviour best reflects their ‘true’ self; while assessing taking into particular consideration - inter alia - Facebook and WhatsApp due to their similar virtual footprint apropos to their real world (face to face interaction) counterpart. This particular study might help cater a pragmatic support for the likelihood of prospects.

## LITERATURE REVIEW

### Social Cognition and Social Networking Sites

Social Cognition is a requisite of social interactions, and aids in decoding as well as interpreting social signals. These social signals can be subliminally emitted by the sender, and be habitually processed by the receiver. According to Frith and Frith (2007, p. R724- R725) this aptitude is intrinsic as well as central to reputation management - as one has to supervise their own action in terms of how they are perceived by others. They further stated that speech is the most ubiquitous form of signal, which represents the mode of social interaction and communication within humans. Along with these verbal cues there are non-verbal cues too that follow such as facial expressions and eye gaze, according to Frith and Frith (2006); which further helps assess the congruency between these two signals, and, thus, leads to successful communication.

Although, successful communication is not solely dependent on the sharing of feelings, but also the requirement of a ‘shared representation of the world,’ that is - in the idyllic sense - a need for shared perspective pertaining to the world. And this perspective is achieved by synchronizing the focus of our attention - also called joint attention, (Frith and Frith, 2007, p. R727) which escorts us directly to the doorway of SNS's that have emerged and been able to gather the lot under that particular blanket, hence achieving a sense of shared perspective.

These communication platforms permit people to craft a profile around them, upload pictures and videos, and share views/ exchange messages (Allmer, 2015, p. 45). Boyd and Ellison (2007, p. 211) give the following definition of social networking sites, “web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system (2) articulate a list of other user with whom they share a connection, and (3) view and traverse their list of connections and those made by other within the system.” SNS’s have garnered the attention, and been able to secure it due to their ability to have overcome limitations of the conventional form of interaction: which are primarily knowledge management and memory issue; it is a precondition in relationships to be up to date with the activities of one’s associations, and SNS’s are proficient in the aforementioned task. (Dunbar, 2012, p. 2196 - 2197)

### ***Social Networking Sites and Impact on Indian Youth***

Approximately more than 800 million people are users of SNS’s in India. These sites aren’t necessarily functional and constructive for each person who comes into contact with them, but they are, in contemporary times, quite an indispensable part of our lives, reports a study conducted by Professor Jain (n.d). In an eclectic cultural society such as India’s, the introduction of SNS’s has had a positive impact on the youth of India – with reference to the integration of societies (Jain, P. n.d.). Youth across the world is more socially and self aware due to the use of SNS’s, the multiplied use of these copious sites has certainly led to the birth of individualism and narcissism (Miller et al., 2016, p. 181-185) amongst the youth, but it hasn’t entirely been a devious addition to the lifestyle.

By cumbering the geographical and cultural constraints, and spilling beyond their bounds, SNS’s have led to the breaking of certain stereotypes regarding various cultures and, hence, propagating a sense of tolerance amid the masses. But, on the other hand, SNS’s are infamous for the breeding of depressive symptoms amongst the youth (University of Pittsburg, 2014).

### **METHOD**

The present study was conducted on Campus University students in India, the total respondents comprised of 100 out of the 200 to whom the questionnaire was administered. The gender representation in the study was 52% Female and 48% Male. And the age of the subjects under the study ranged from 18 to 22 years.

The objective of the study was explained briefly to the participants before they were administered with the questionnaire. Selection of the subjects was based on the minimum number of social networking sites they used, which were at least 3 – 4 sites of social media, and spent minimum of a hours time on a few of these social networking sites (SNS’s).

### **DESCRIPTION OF TOOL**

Open ended questionnaires were employed – which were self report measures - to analyze the motives for usage of Social Networking Sites, and the crucial behavioural components of individuals while on and off line. By the aid of the questionnaire, which had two parts, namely: the online(SNS’s) and the Offline part (Face to Face interaction), governed to the partakers the various emotional connection factors were assessed - such as – Joy, Fun, Excitement, Satisfaction, Relaxation, Boredom, Anger, Frustration, Guilt, Exhaustion, Sadness, Loneliness, and Envy.

Ergo, to further determine whether individuals act differently online and off line, and if so - then how vast the gap is, and which behaviour best reflects their ‘true’ self. The questionnaire was based on a scale ranging from 1 – 10, with 1 being the lowest and 10 being the highest.

## RESULTS AND DISCUSSION

Out of the 200 participants to whom the questionnaire was governed, 100 participants met the inclusion criteria. From the 100 participants 51% responded saying that they spent a considerable amount of time on Whats App; 92% answered that they spent up to 11 hours per day on SNS's, and a mere 6% replied saying they spent as much as 20 hours on SNS's. The same respondents (77%) replied to the counterpart question - in the offline form - saying that they spent 11 hours having face to face interactions, with 23% spending up to 20 hours. The data clearly demarcates the difference between the time spent online and offline, with the former having spread precedence by a clear cut margin of 15%.

Figure 1 lists an assortment of social networking platforms used by users, and the sum of people in constant touch with the varied sites.

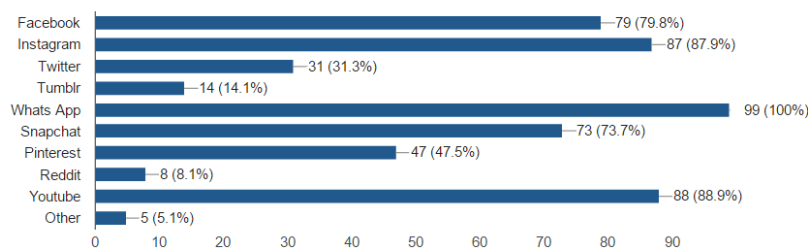


Figure 1. Number of users per site of the listed social networking sites

The reason behind the compulsive need to spend heaps of time on SNS's is, according to a study conducted by Harvard by Tamir and Mitchell (2012, p. 8038), that in humans (and animals) the Mesolimbic Dopamine System, which is responsible for responding to primary rewards, such as food and sex, reacts evenly well to the revelation of information pertaining to the self, which takes place on SNS's, as it is equally intrinsically rewarding. Which further explains why all those who come in contact with SNS's are hooked on to it, and spend as much time as they do: because they are dopamine junkies.

Yet, paradoxically, there is another study that was conducted in University of Pittsburgh (Lin et al., 2016) centre for research on Media, Technology and Health, which claimed that SNS's were the reason for depression among individuals, which they studied across 11 social media platforms that the users used; finding 3.1 odds higher levels of depression reported within those who used all 11 or 7 platforms as opposed to their counterparts who used a mere two or zero of these platforms.

It could be attributed to the lack of formation of close connections and stronger bonds in the online world. According to the data assessed from the questionnaires it was depicted that the subjects had a higher proportion of closer relationships in the real world as opposed to its virtual equivalent, with 49% reporting that they had close relationships on SNS's on whom they could rely on, and the same respondents – 74% - answered claiming to have better and stronger bonds outside of Social Media.

Also, the sense of connection with friends on SNS's was reported to be average by 49% (5- 7 on the scale), and high by 32% participants (from 8-10 on the scale), whereas sense of connection with friends was rated to be higher by 68% (8-10 on scale) during face to face interactions, and was rated average by a mere 25% respondents; therefore, exhibiting a higher frequency of gratification during face to face interactions. Although, the sense of connection with the world was higher (8-10 on scale) by SNS's as reported by 53% of the respondents. Similarly, the importance of friends during social interaction was rated to be a lot higher - by a considerable margin of respondents - than on SNS's, with 63% rating the former from 8 -10,

and only 33% rating it from 8-10 on the same scale in the sphere of social media. Depicting the importance of friends and relationships to be of more substance and value in the offline world as opposed to the virtual platform.

After the questionnaire was governed to the subjects, those who had checked the box of 'What's App' listed under 'social media used,' were asked a follow up question: whether, in hindsight, did they ever spend as much time on their smart phone as they do now, before the advent of WhatsApps application. As hypothesized, the frequency of 'noes' were far more than its counterpart 'yesses.' Dwelling further on this dilemma, it is clear and safe to say that social media has been successful and perceptive enough in gauging the basic human behaviour and cognition. Thus 'WhatsApp' has been able to replace, with its birth, 'SMS's (Short message service) - which were earlier an intrinsic component of all cell phones.

In case of the beloved WhatsApp, the display of '*online*,' while chatting with someone, and the clever inclusion of '*typing...*' provides an illusion of corporeality, which the previous application of 'SMS' s' failed to encapsulate - the core aspect - that led to its rapid ruin because of the creation of these novel applications. By the inclusion of these seemingly benign yet excruciatingly crucial components it gives the users the sense of that particular person – with whom an interaction is taking place - of being right there, of being present, despite it not being the case. Nowadays, with the advent of Social Networking Sites (SNS's), the profiles of masses on these sundry social networking sites are currently the embodiment of the people themselves.

According to Tamir and Ward (2015) quoted by Dar Meshi et al. (2015, p. 2), social media has been able to, “merely capitalize on the pre-existing social drives.” Our infatuation with Social Media and its spill over onto our day to day quotidian has implications. Anthropomorphizing our phone screens to such an extent where we bestow humongous amount of importance to the person's profile – with whom we choose to interact with on SNS's (Franzen, 2011). As mentioned before, the time spent on SNS's is more in comparison to the time spent in having face to face interactions. This feature is bound to have an impact on the factors of emotions on the individuals involved.

Factors of emotions were evaluated in context of the online as well as the offline world.

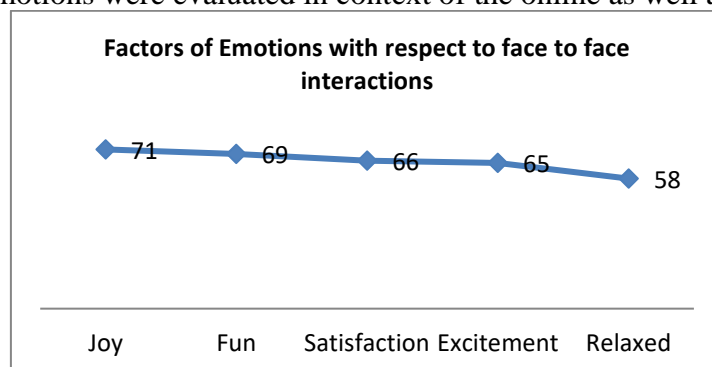


Figure 1.a

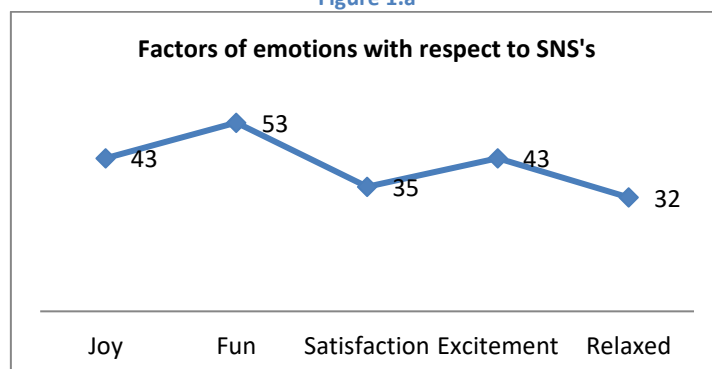


Figure 2.a

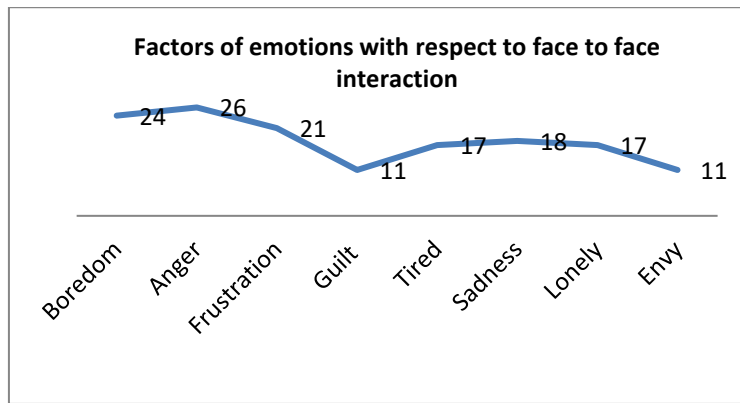


Figure 1.b

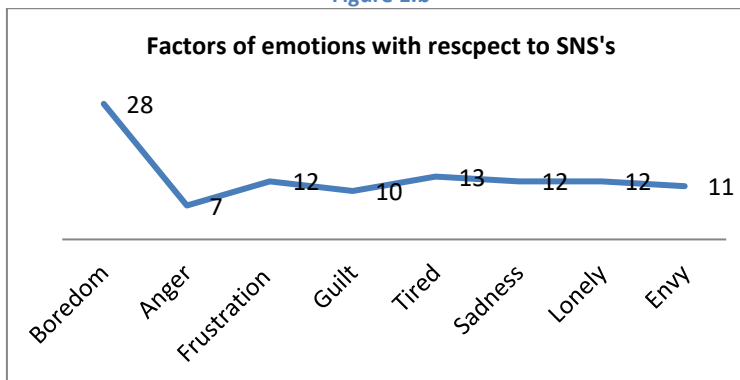


Figure 2.b

As seen in Figure 1.a and Figure 1.b, the emotional connection factors – in context of the face to face form of communication - the positive emotional factors, namely: joy; fun; satisfaction; excitement; relaxed are rated higher in comparison to their correspondent negative emotional factors, namely: boredom; anger; frustration; guilt; tiredness; sadness; loneliness; envy.

And, as depicted in Figure 2.a and Figure 2.b the positive emotional factors in context of SNS's too are graded to be higher by the subjects as opposed to their negative emotional factors equivalent. Even though, comparably, the positive emotional factors (Figure 1.a and 2.a) are exceedingly higher with reference to face to face mode of communication when contrasting it to the channel of social media.

To further probe the essential differences between the behavioural characteristics of people's personality online and offline a question regarding individual's perception about the importance of social image and profile was asked; wherein, upon assessment, importance of social image was considered to be more important during conventional form of interaction than the importance of profile during the contemporary digital form. Table 1 displays the scale from 1 – 10, with 1 being the lowest and 10 highest, blue indicates statistics from SNS's, and Red indicates statistics from Face to face interaction. The table below demonstrates that, according to the subject's, personality during face to face interaction is more vital (8 -10, 63%) for them than profiles on SNS's (8-10, 33%). Also, relatively too - within the sphere of SNS's - the profiles weren't considered as important by majority of subjects as there is a higher frequency of them that rated the importance of profile on SNS's between the average range of 5 to 7 - 41 people.

Importance of profile on SNS's Scale from 1 – 10	Number of people	Importance of personality during face to face interaction Scale from 1 - 10	Number of people
1-4 (Low)	26	1-4 (Low)	7
5-7 (Partial)	41	5-7 (Partial)	28
8-10 (High)	33	8-10 (High)	63

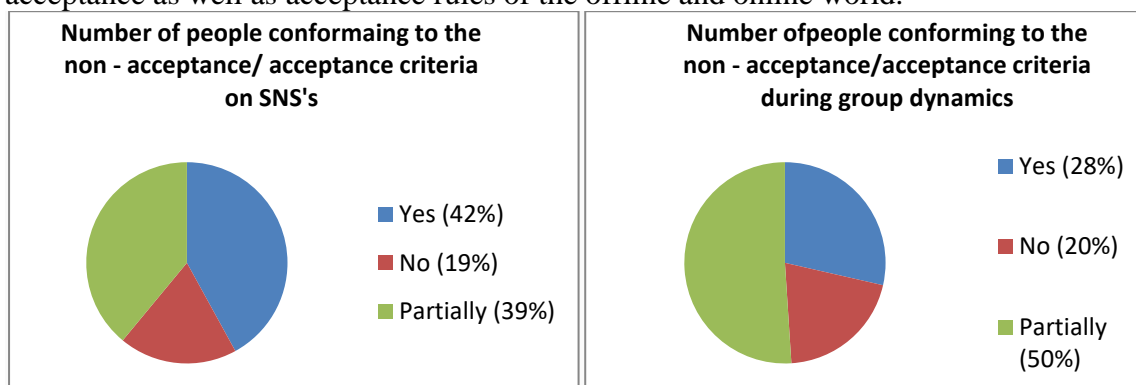
**Table 1 - Displays the comparison between the importance of Profile on Social Media and personality during Face to Face interactions**

Further, as a follow up, the rate of reflection and accuracy of personality was asked. The accuracy of personality, according to the respondents, was considered to be higher during face to face interactions as depicted below in Table 2. The statistics show evidence of a higher frequency - according to the partakers - of having an accurate profile on SNS's (8-10, 48 people), but this number is only *relatively* higher with reference to the data in the domain of SNS's due to the close trailing behind of the partial display of accurate personality (5-7, 37 people). Although, *comparatively*, when contrasting the aforementioned statistics with the accurate display of personality during face to face contact - the display of true personality is seen to be much higher (8 -10, 67 people) than its online equivalent.

Accuracy of profile on SNS's. Scale from 1 – 10	Number of people	Accuracy of personality during face to face interaction. Scale from 1 - 10	Number of people
1-4 (Low)	15	1-4 (Low)	0
5-7 (Partial)	37	5-7 (Partial)	31
8-10 (High)	48	8-10 (High)	67

**Table 2 exhibits the accuracy of profile/personality of the respondents, according to them, on SNS's and during Face to face communication**

Another troublesome facet of social media can be conformation of youth to the informal norms of the online world, which can lead to group thinking, and/or can escalate to the altitude of cyber bullying. This feature was too investigated by the survey presented to the participants, in which they were asked regarding the intensity of their conformation to the informal non-acceptance as well as acceptance rules of the offline and online world.



**Figure 3.a**

**Figure 3.b**

Figure 3.a illustrates that conformation to the non-acceptance and acceptance criteria on SNS's is relatively higher – confining to the arena of SNS's - 42% of the respondents said that they do conform to the informal rules, and 39% said they partially oblige to these rules of the virtual world. And the numbers are comparatively higher for conformation on social media (42%) than in the natural form of communication (28% - Figure 3.b), but a higher frequency of subjects (50%) said they partially do conform to the informal non-acceptance and acceptance rules during social interactions.

Social Networking Sites can be heralded as a place of transformation in the manner in which individuals interact and communicate. They have provided individuals with the liberty to manipulate the time and space component; contorting with it the inherent nature of interpersonal communication. The conventional mode of communication, as known, has been the traditional face to face communication, and this form is synchronous in nature, that is, it occurs at the same time and place. SNS's have simply endeavoured to reproduce this exact trait of face to face communication which is visible in the Facebook chat box, Twitter, Snapchat and Instagram DM's (Direct Messages) etcetera as opposed to the asynchronous nature of the conventional SMS's and E-mails (Marshall, 2004, p. 55-56).

Social media behaves as a surrogate of the conventional form of communication, it doesn't and cannot replace the latter, but it has effectively been able to capitalize its position in the orb of communication. There are numerous vital and core differences between the social environment of the online world and the offline world, and, therefore, also the kind of behaviour they elicit.

It is given, by the help of the numbers mentioned above, that more time is spent on social media than having interactions in the offline world, and this could be owing to the fact that the former provides a comfortable time lapse as per the wish of the individual during a conversation; as one can have intervals while communicating, which can spread up to as much as a day or more, without having to conform to the social obligation which one is tied to in the offline world.

Although, close relationships are considered to be more in the offline world than in online despite having spent numerous hours on these varied sites, this could be a consequence of the comfort of the natural form of communication of the offline world, which is intrinsic to the human nature.

And, thus, owing to this characteristic, the sense of connection is bound to be higher - as the numbers indicate - in the offline world due to the visibility and assessment of the non-verbal cues, which are inherent to the face to face form of interaction and as fundamental to the process of communication as verbal cues. This further explains as to why subjects responded saying that their display of accurate personality is highest in offline world as opposed to online; for the room for false interpretation is dissipated, partially, if not entirely, during face to face interactions.

All these components and more are intrinsically rewarding to individuals because of our certain immanent drives. The online world has been able to replicate the cues of the offline world, but the lacuna still remains un-bridged by a substantial range, and it will, unless the telos of novelty in communication continue to amuse us as they always have.

## VALUE AND IMPLEMENTATION

Plethora of literature is available pertaining to this novel aberrant discourse within the realm of communication, regarding its apparent affects, which attempt to shed light on its pros and cons. This literature is diametrical - to say the least - and circuitous to navigate through due to the conflicting information present (Pantic, 2014, p. 652-653), and also as biases vis a vis SNS's are on the high. This study is of vital importance for gaining a comprehensive understanding of the shifting contours of our social interactions, and, thus, simultaneously be able to map better the cognitive processes which are utilized for handling narratives with self and the environment (inter and intrapersonal) for future studies in similar domain. And, thus, how the excessive or moderate use of this all pervasive mode of communiqué affects the well being of the surplus individuals in constant connect with it.

Also, it is of significance to chart the channel of communication most preferable by not only masses, but also various other fields and disciplines. In addition, the boons and banes that adhere to this epoch of communiqué, and to come closer to - if not entirely - answering the question: Social media: moribund of face to face communication or dawn of virtual interaction?

This study has a smaller sample size - thus the findings cannot be generalized, but can simply be used to produce insights. A longitudinal study needs to be conducted on a larger sample size to achieve a comprehensive and extensive insight into the seminal nature of SNS's and their impact on masses over a considerably longer period of time; taking into consideration their impact on the different generations. Although social media has quite a few pros adhering to them, but the cons - which weigh equally on the scale - cannot be overlooked, and optimal solutions are required to cumber the rising discomfort and depressive disorders, which are in high prevalence due to their usage (Rosenthal et al., 2016, p. 1-2). And, also, an assessment of



the environmental factors is a necessity to assess the aberrations, if any, in the online behaviour from the offline behaviour to understand the lineage of our cognitive processes better.

## CONCLUSION

Social signals have always been an imperative part of communication, although the concept has been morphed by the dawn of technological advancements. They behave as guards and help propel the process of learning from others' know-how's, enabling us to have a deeper understanding. (Frith and Frith, 2007, p. R730) Owing to the asomatous nature of the online world, this integral component of natural interaction is lost; even though the figures above do show the spill over and addictive nature of SNS's, they concurrently also do depict the ever present preference of face to face communication over the former.

Technology and advancements have lucratively been able to create these applications acknowledging and drawing understanding from certain integral elements of the natural form of social interaction, which have been successfully incorporated within these sites – providing, hence, high levels of gratification. But by labelling the overflow of SNS's as hegemonic tendencies of social media will simply be focusing on the phenomena from a solely singular focal point and through the lens of scrutiny as opposed to it deserving to have a more nuanced analysis.

The evolving times do call for a necessary swing and evolution in the form of communication too. Social networking sites do have their set of flaws, but they cannot be demonized completely; and these sites, with the contemporary shift in the technological advancements, are now - a necessary evil.

## ACKNOWLEDGEMENTS

I would like to extend my appreciation and gratitude to the participants without whom this study would not have been complete. Also, I would like to thank Dr. Mrs. Ritu Sharma - my mentor and supervisor - for her insights and expertise, and being of significant help. Further, a hearty appreciation for the 'Office of International Relations' at my University for giving me the impetus, and supporting my research.

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23-AL12-4680

## **THE INFLUENCE OF BRAND IMAGE, TRUST, PRODUCT AND PRICE TOWARD BUYING DECISION XIAOMI MI 4I AT BANDUNG ELECTRONIC CENTER (BEC), BANDUNG, WEST JAVA, INDONESIA**

DR. THOMAS BUDHYAWAN YUDHYA, S.E., M.M.<sup>1</sup>

### **ABSTRACT**

Smartphone Xiaomi become the new idol in Indonesia because it has a low price and high specification. Many Samsung Android phone users are willing to switch to use phone Xiaomi for many various reasons. Xiaomi Mi 4i immediately became a phenomenon in Indonesia, and achieved amazing sales beat other smartphone vendor which has a same price to the price of Xiaomi Mi 4i. This study aims to determine the effect of brand image, either simultant or partial as well as to determine which variables are the dominant influence on consumer buying decision on Xiaomi Mi 4i at Bandung Electronics Center (BEC), Bandung, West Java, Indonesia. Independent variables used in this study is the Brand Image (X1), Trust (X2), Product (X3) and Price (X4). While the dependent variable is the Buying decision (Y). The method used in this research is causal research methods. Methods of data analysis used in this research is descriptive analysis method and multiple linear regression analysis. The data processing is using computer software SPSS 18 for Windows.

**Key words:** Brand Image, Trust, Product, Price, Buying Decision

### **INTRODUCTION**

Today Shin (2012) describe developments in technology and information has been growing rapidly, one of that is Smartphone. Chow et al. (2012) discuss about Smartphone is as a mobile phone which provides simple ability to make calls telephone. Kenny and Pon (2011) describe innovation in smartphone technology, there is now, Smartphone functions as a communication device for internet access. When system of mobile communication service came up globally, it made a huge impact on mobile phone industry. Such that we have seen a lot of tough competition at current market, producers and investors are constantly finding their way towards new and additional competitive edges differentiating elements to persuade consumers to select their brand instead of a competitor's.

Xiaomi successfully got the attention of Indonesian market. Xiaomi is a new company comes from China which was founded in 2010. Xiaomi launched its latest product named Mi 4i and successfully entered the market. From a variety of existing product offerings, starting signage, the fundamental question on the part of consumers. Really facilities and advantages offered and the price that is given totally realized real? or merely a theory on paper and only to win the competition in the market. Then how manufacturers meet the demands of the market that seemed endless and fixed meet the required quality standards.

Khan et al. (2016) describes previous research studies state that the consumer switching over behaviour is highly dependent on the cause-effect relationship. the multiple causes like consumer demographics search, marketing offers, economic conditions, previous experience and type of consumer needs are reflecting their effects in curve of switching consumer behaviours. This research further range over the relationship between consumer choice and the factors that cause purchasing of mobile phones. Therefore, the researchers decided to conduct research about The Influence of Brand Image, Trust, Product and Price toward Buying Decision Xiaomi Mi 4i at Bandung Electronic Center (BEC), Bandung, West Java, Indonesia.

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## LITERATURE REVIEW

Kotler and Keller (2006) describes Brand is the value offered to customers and / or assets that create value for customers by strengthening loyalty. Positive expectations that the basis of trust in the exchange relationship. Brand Image is the interpretation of the accumulated information received by consumers. Brand Image is the perception and consumer confidence in the minds of consumers. There are five main indicators are closely associated with customer satisfaction that are, the dimensions of quality, product, price, quality of service, emotional, easily. The more indicators are met the more powerful brand image that is owned by a product / service. There are three factors that underlie variations in consumer behavior in the decision making process to purchase or use products and services. These factors are influenced by the environment, individual characteristics, and Psychologist process.

Brand Trust is a sense of security from the consumer to interact with the brand, the brand consists of the dimensions of faith and reliability of the brand. Together with satisfaction and perceived value, have been found to affect customer loyalty. The idea used in this study is that trust is a key driver of buying decisions because it creates a valuable transactional relationship. In such a context, buying behavior is not exclusively focused on the purchase alone, but in an internal position or behavior towards the brand, can not show a sufficient basis for a complete understanding of the brand-customer relationship. Chaudhuri and Holbrook (2001) provide evidence that purchase behavior emphasizes the ongoing process and maintenance of valuable and important relationships that are created on the existence of a trust. Consumer market has a lot of customers who are anonymous, making it difficult to establish the company into a more intimate relationship with each customer. The main purpose of marketing is to generate intense relationship between customers with the brand, and the main basis underlying this relationship is trust.

Product Quality, Products are things that are important to consumers and serve as the basis for making a purchase decision. Product is anything that can be offered to the market to get attention, to be purchased, to be used or to be consumed which can satisfy the wants or needs. Conceptually product is a subjective understanding of top manufacturers as something to offer as an attempt to achieve organizational goals through fulfilling the needs and activities of consumers, in accordance with the competence and capacity of the organization as well as the purchasing power of the market. Brand is very important because it allows the purchase of the brand in the decision-making process. A product with a positive brand image that will earn the trust of consumers to meet their needs and wants, by contrast, if the negative brand image in the eyes of the consumer, then the consumer buying decision for a product / service will be very small.

Price: According to Kotler (2002) price is the amount of money charged for a product or service, or the amount of the exchange rate of the consumer on the benefits for owning or using a product or service. Price is economical sacrifices made by customers to acquire products or services. In addition price is one of the important factors for consumers in making a decision to purchase or not.

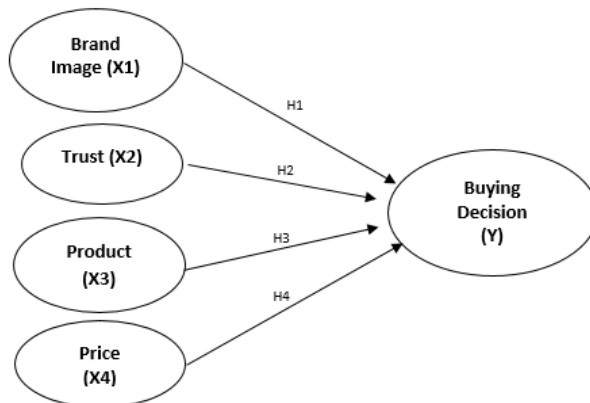
Consumer Decision making: the consumer decision making process defines different steps when a consumer goes through to purchase a product. If customer wants to make a purchase he or she takes a sequence of steps in order to do complete this purchase. Problem recognition includes when consumer feel a significant difference between the current state and ideal so consumer thinks there is some problem to be solved. The problem may be small or big. In the second step, the consumer seeks information about the product. The extent of information search relies on the level of consumer involvement. In case of expensive products, the level of involvement is high. Conversely, in case of relatively cheap products the level of involvement is usually low. In the third step, the consumer evaluates the different attributes of the brands. Consumer may consider the product attributes and compare brand products.

In the final step consumer makes his choice about a product. It's true that a consumer may not necessarily go through all the decision-making steps for every purchase he or she makes. At times, consumer makes his or her decision automatically and the decision may be based on heuristics or mental shortcuts. Other times, in case of high involvement products consumer may take a long time before reaching a final purchase decision. It depends on consumers' importance of the products like purchase of a car or home. Solomon (2006) describe more over consumers try to make an estimated brand universe on the basis of available information about the brands, and to make an estimated the utility function on the basis of past consumption experience.

## METHODOLOGY

Hypothetical model to investigate Influence of Brand Image, Trust, Product and Price toward Buying Decision, which appear in Figure 1 below:

**Figure 1.**  
**Conceptual Model**



The main method for this study was multiple regression analysis for testing following framework (Figure 1). As a matter of fact, four developed hypotheses were tested, and they were as follow:

- H1: Buying Decision is affected by Brand Image significantly and positively.
- H2: Buying Decision is affected by Trust significantly and positively.
- H3: Buying Decision is affected by Product significantly and positively.
- H4: Buying Decision is affected by Price significantly and positively.

The population for this study was all Customers come to Bandung Eletronic Center and buy Xiaomi Mi 4i from 5 shops "favorites" at January 2017 until March 2017.

According Ferdinand (2006), the sample size of the nicest is 10 times the number of variables in the questionnaire used. However. Sekaran (2009) states that the sample size is expected no more than 500 respondents. Total questions in this study is 25 questions, allowing a minimum sample size of this study is  $25 \times 10 = 250$  respondents. So the number of samples taken in this study was 257 respondents.

## RESULTS AND DISCUSSION

After gathering data results was as follow:

**Tabel 1: Demographic Results**

Variable	Frequency	Percent (%)
<b>1. Gender</b>		
Male	165	64,20
Female	92	35,80
Total	257	100,00
<b>2. Age</b>		
Less than 20	9	3,50
15-20	57	22,18
21-25	89	34,63
26-30	54	21,01
31-35	32	12,45
more than 50	16	6,23
Total	257	100,00
<b>3. Educational Level</b>		
High School & below	115	44,75
Diploma	79	30,74
Bachelor or Higher	63	24,51
Total	257	100,00
<b>4. Marital Status</b>		
Yes	94	36,58
No	163	63,42
Total	257	100,00

**Tabel 2  
Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.889 <sup>a</sup>	.790	.781	2.42963

a. Predictors: (Constant), Brand Image (X1), Trust (X2), Product (X3), Price (X4)

b. Dependent Variable:  
Buying Decision (Y)

Adjusted R Square is 0.781 that shows 78,1% of Buying Decision is Affected by four identified independent variable.

**Tabel 3**  
**ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1724.392	4	431.098	73.029	.000 <sup>a</sup>
	Residual	1151.108	195	5.903		
	Total	2875.500	199			

a. Predictors: (Constant), Brand Image (X1), Trust (X2), Product (X3), Price (X4)

b. Dependent Variable:  
Buying Decision (Y)

Anovas's P-value=0,000 (F-Stat) indicated the independent variable can be used for variation of Buying Decision

**Tabel 4**  
**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.100	.171		.598	.534
	Brand Image (X1)	.211	.066	.192	2.915	.000
	Trust (X2)	.347	.083	.300	4.556	.003
	Product (X3)	.181	.058	.178	2.398	.001
	Price (X4)	.332	.068	.297	5.158	.000

a. Dependent Variable: Buying Decision (Y)

The p-value of Brand Image shows that significant impact of Brand Image on Buying Decision because it is less than 0,05 (0,0000) so we are 95% confident the impact of Brand Image on is Buying decision is significant. Furthermore, the value of B in unstandardized coefficient (0,211) indicates that for every unit increase in Brand Image, Buying Decision will go up 0,211 units.

The p-value of Trust shows that significant impact of Trust on Buying Decision because it is less than 0,05 (0,0003) so we are 95% confident the impact of Trust on is Buying Decision is significant. Furthermore, the value of B in unstandardized coefficient (0,347) indicates that for every unit increase in Trust, Buying Decision will go up 0,347 units.

The p-value of Product shows that significant impact of Product on Buying Decision because it is less than 0,05 (0,0001) so we are 95% confident the impact of Product on is Buying Decision is significant. Furthermore, the value of B in unstandardized coefficient (0,181) indicates that for every unit increase in Product, Buying Decision will go up 0,181 units.

The p-value of Price shows that significant impact of Price on Buying Decision because it is less than 0,05 (0,0000) so we are 95% confident the impact of Price on is Buying Decision

is significant. Furthermore, the value of B in unstandardized coefficient (0,332) indicates that for every unit increase in Price, Buying Decision will go up 0,332 units.

However, followed by above discussion and acceptance off all four hypotheses the highest impact refers to Trust, and the regression equation can be written as follow:

$$\text{Buying Decision} = 0,1 + 0,211 \text{ Brand Image} + 0.347 \text{ Trust} + 0,181 \text{ Product} + 0,332 \text{ Price}$$

## CONCLUSIONS AND RECOMMENDATIONS

The highest impact refers to the Trust. This suggests that the Trust can make buying decisions directly because it has a significant effect. Thus, in deciding whether to buy a product or service, then consumers feel the need first to have a sense of security and confidence in the product or service. Accordingly, the Trust is required to obtain the optimal buying decisions. Most studies such as done by Srivastava, Fahey and Christensen (2001) considered brand trust as a market-based assets that are interconnected because it is exist externally and lies in the relationship with the end user of the brand. At the same time, Morgan and Hunt (1994) describe the emergence of relationship marketing as a starting point in a study conducted by researchers or marketing practitioners suggest that trust is a major factor in which the relationship between the customer and the brand. As a mobile phone market is growing quickly and understanding of the consumer behavior concerning to the attributes of mobile phone, which effects the buying behavior of consumer. This research is significant for many industries which brings changes in real life, which is related to smart phone it can also changes in the marketing strategy and marketing mix for increasing sales. In addition to, this research is very fruitful and plays a vital role for those students and future researchers.

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29-AL21-4616

## ECONOMIC WELLBEING AND INCLUSIVE EDUCATION POLICIES IN FRANCE AND THE UK

CATHERINE CORON<sup>1</sup>

### ABSTRACT

The conclusions of an OECD report published in 2015 suggest that France has to be more effective in its educational inclusion policies to comply with the requirements of the Constitution of the World Health Organization, adopted as early as 1946.

This paper begins by scrutinising the diverse meanings of inclusive education and related policies implemented in the United Kingdom and France through a comparative analysis of the recent literature and the various definitions, laws and best practices of inclusive education. The central aim is to find the links between inclusion and economic wellbeing in the economic, social and cultural contexts of the two countries.

The second part analyses the various policies implemented recently to determine the main characteristics, the differences and the similarities, and the economic challenges in terms of wellbeing. The final goal is to discover how to improve inclusion and wellbeing in both countries.

**Keywords:** Inclusive education / economic wellbeing

### INTRODUCTION

This paper is part of a broader research project that began in 2012, comparing economic wellbeing definition and measure in France and the UK. After having worked on measuring subjective wellbeing in the workplace and its impact on people's health, a new question appeared regarding the extent to which disabled people's wellbeing was measured and taken into consideration. The study of inclusive education thus appeared as the first necessary step in this comparative study. Even if inclusive education deals with other categories than disabled persons, the aim of this article is to focus on this specific group to study how disabled people can be included in society as a whole, and how they can gain access to our economic system and to economic wellbeing.

The central issue will therefore be to identify how inclusion and economic wellbeing are linked by adopting a comparative perspective between the French and British cultural contexts. To answer this question, a semantic approach was chosen, which led to the analysis of the different discourses about inclusion in the two countries. The meanings of the main terms used were compared, as well as the various contexts in which they were used. The different regulations under which they operated were then scrutinised. Finally, the need to assess the subjective wellbeing of children with special educational needs was examined in the perspective of the results of a recent broader survey carried out in the workplace.

### FRENCH AND BRITISH MODELS OF INCLUSION

#### **Inclusion: Perspectives and Cultural Contexts**

#### *Inclusion, Integration, Exclusion*

It is interesting to notice that the French term has been translated directly from the English: "*inclusive education*". Plaisance et al. (2007, p. 159) make the following comment:

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“Inclusion is rarely used in French to refer to processes involving individuals. On the contrary, in English it is often matched with the expression “inclusive education”, which is more and more used by the international organisations.”<sup>2</sup>

It seems that the meaning of the term and the way it is used varies in the two countries. Inclusion tends to be associated with education referring to educational organisations in the UK; in France, in contrast, inclusion is more linked to the individual’s rights and his social status.

In the UK, for Ainscow (2005, p. 14) “there is still considerable confusion about what inclusion actually means”, and the source of this confusion may be the fact that central government policy statements refer to different notions. For instance, “‘Social inclusion’ has been associated mainly with improving attendance and reducing exclusion from schools”. On the other hand, “inclusive education” is mentioned in national guidance literature and refers to the rights of children with special educational needs to be educated in mainstream schools. Finally, Ofsted, the British inspection agency, has coined the expression “educational inclusion”, “noting that ‘effective schools are inclusive schools’” (Ainscow, 2005, p. 14). A 2001 report for Local Education Authorities (LEAs) on inclusive schooling also mentioned the development of “effective inclusion” as one of its “key principles” (LEA, 2001, p. 2).

To clarify the notion of inclusion, therefore, Ainscow decided to refer to the LEA definition. This may differ from one local context to another, but there are some common features: inclusion is a never-ending “process” to find better solutions to respond to diversity; inclusion is “concerned with the identification and removal of barriers”; and inclusion is “about the presence, participation and achievement” of all children.

### ***Social and Educational Inclusion vs. Integration***

According to Plaisance et al. (2007), the terms “inclusion” and “inclusive education” in France are often understood as welcoming structures and practices which would simply put disabled pupils within ordinary school backgrounds without any reflection on the necessary conditions required to achieve this. They usually refer to “a school for all”.<sup>3</sup> In the United Kingdom, the term “integration” is usually used to speak about this mere physical attendance, whereas the term “inclusion” implies a full and total sense of belonging to the school community. Furthermore, in the countries which have adopted the “inclusion” terminology, such as the United Kingdom, some practices seem closer to integration (Plaisance et al., 2007, p. 159–160).

The meaning of “inclusion” differs depending on the angle of approach: whether you are a parent, a teacher, a disabled child, the government, or an organisation. And the goals of each of these parties may sometimes be contradictory. Some parents want their child to go to a mainstream school, while others prefer to send them to special institutions.

The development of inclusive education which appeared in the 1980s became an opportunity to put aside the “essentialist perspectives which defined [before the 1960s and 1970s] social inclusion difficulties caused by disability as a problem or a deficit rooted in the individuals: disabled children then found themselves in a situation where they were excluded from any kind of social life” (Bélanger, 2010). With inclusive education, “the difficulties do not come from the individual anymore, but they must be understood according to the situation, in the interaction located in a very precise context”. For Plaisance et al. (2007, p. 160), the notion of an inclusive school is first and foremost based on an ethical principle: that of the right

<sup>2</sup> In French, « Le vocabulaire de l’inclusion n’est guère utilisé en français pour désigner des processus concernant des personnes. Il est au contraire courant en langue anglaise, souvent couplé à l’expression *éducation inclusive*, de plus en plus adoptée dans les organismes internationaux. »

<sup>3</sup> “L’école pour tous”.

for any child, whoever he is, to go to an ordinary school. Inclusion thus has to be understood as the opposite of exclusion, or the act of setting apart some categories of children depending on their characteristics.

In the UK, “disabled children” are now referred to as “children with Special Educational Needs”, a much wider group that also includes such categories as migrant children. Here, what Michael Oliver calls “the role of language” plays a major role (Oliver, 1996, p. 31). It was the 1978 Warnock Committee that chose to adopt the term “Special Educational Needs, or SEN for short” as a generic description of all forms of learning disability. In 2005, Lady Warnock herself criticised this change:

The idea of transforming talk of disability into talk of what children need has turned out to be a baneful one. If children’s needs are to be assessed by public discussion and met by public expenditure, it is absolutely necessary to have ways of identifying not only what is needed but also why (by virtue of what condition or disability) it is needed ... the failure to distinguish various kinds of need has been disastrous for many children (Warnock, 2005, p. 20).

We may also take the example extracted from a questionnaire issued by the Office for National Statistics (ONS) in the United Kingdom in the 1980s. Instead of the question “Do you have any scars, abnormalities or deformities which restrict your daily activities?”, the authors decided to rephrase it as “To what extent does other people’s reactions to your scars, abnormalities or deformities restrict your daily activities?” (Oliver, 1990 quoted in French by Bélanger, 2010). Inclusion is an invitation to change our perspective, our vision and the way we look at other people as well as ourselves.

The school’s institutional context with its norms and expectations sometimes prevents us from changing our perspectives and angles of approach. For instance, when a classroom for autistic pupils was opened in a private Parisian school, the new pupils were only accepted for a “renewable one-year trial period”. The reason given for this was the will of the school management team not to disappoint parents and also to be sure to get full support from the teachers by leaving the choice with the educating team and not to decide for them, as is often the case in French public schools (Bélanger et al., 2010, p. 73). In the United Kingdom, the highly competitive context at school may also be an obstacle to inclusion. For Nathalie Belanger, a Canadian researcher, integration is more common in France and is defined as follows:

Integration aims at finding the best place for a pupil with special needs and takes for granted the fact that he is responsible for the problem, whereas inclusion’s goal, at least theoretically, is to question and redesign all the school facilities so that all the pupils may have the optimal learning and recognition conditions (Bélanger et al., 2010, p. 73).

Different visions of inclusion exist in France and in the United Kingdom. In France, the main idea is to include so as not to exclude, and integration is more referred to in the official discourse as well as the child’s individual rights. In the United Kingdom, in contrast, we find many different references to inclusion which sometimes do not correspond to the same notion. The vision of inclusion is blurred by a variety of names and interpretations. In both countries, however, inclusion implies a necessary reflection on the way school is organised. With the intention of getting a clearer picture of inclusion in each country, we will begin a comparative survey of its definitions.

### *A Comparative Study of the Definitions of Inclusion*

Here are two French definitions for the notion of inclusion. The first comes from a dictionary of education and training:

The term “inclusion” refers to the assertion of the rights of any person to gain access to the different common institutions intended for all, whatever their potential peculiarities may be. The expression “educational inclusion” also applies to all children, and more particularly to those who are handicapped or who have “special educational needs”, and who are considered as having the right to go to the school of the place they live in, and even to mainstream school, and to take part, in the same way as others in educational activities (Champy et al., 2005).

It is interesting to note a reference to inclusion as a right in this definition, and also to “special educational needs” which imply the possibility of attending a special school as “a right to an education which answers the specific needs of handicapped children and youngsters” (Zay, 2012a). This definition summarises the French view on the meaning of this notion and is consistent with the previous one.

The first British definition was taken from the Office for Standards in Education (OFSTED), whose role is to assess schools:

OFSTED defines an educationally inclusive school as ‘one in which the teaching and learning, achievements, attitudes and well-being of every young person matter.’ In order for a school to be satisfactory or better, it must be, “inclusive in its policies, outlook and practices”. OFSTED inspections also assess how well a school reaches out to all its learners and the practical steps schools are taking in and out of the classroom in order to take account of pupils’ varied life experiences and needs (DfES, 2001, p. 5).

The second definition is part of an index:

Inclusion involves change. It is an unending process of increasing learning and participation for all students. It is an ideal to which schools can aspire but which is never fully reached. But inclusion happens as soon as the process of increasing participation is started. An inclusive school is one that is on the move (Booth et al., 2002, p. 3).

The last definition is also part of a paper:

Inclusion is right for most children but not all. Some children’s needs are so specific that catering for them in a mainstream setting would be difficult. Inclusion is ideal when both parents and practitioners are fully aware of the disabled child’s needs and are able to provide the support and resources to meet these needs. The needs of the child are paramount – whatever the policy (Nutbrown et al., 2005).

All these definitions come from researchers in France and in the United Kingdom, except for the OFSTED definition, which comes from an institution. They portray different interpretations. The French ones focus more on children’s rights and the need to answer their “specific” educational needs, whereas the British definitions highlight the need for special educational “practices” and the fact that inclusion is a “process of change” that impacts the whole educational system, and totally denies the fact that it is a right for all. Only one of the British definitions mentions the necessity of taking the child’s wellbeing into consideration when measuring inclusion. Inclusion is considered as a model, an ideal to be reached. The UK schools’ mission is to implement educational practices and use all their resources to answer children’s special educational needs and improve their wellbeing. In France, mainstream education for all is the main objective of inclusion; conversely, in the United Kingdom, inclusion is considered as a choice will consider the choice between a mainstream and a special school, depending on the specific needs and wellbeing of each child.

### **A Question of Principles**

The study of the founding principles of inclusive education will enable us to better understand the differences in the way inclusion is understood in the United Kingdom. They can be found in the documents of the Department for Education published for the implementation of the 2001 Act:

### *Principles of an inclusive education service*

Inclusion is a process by which schools, local education authorities and others develop their cultures, policies and practices to include pupils.

With the right training, strategies and support nearly all children with special educational needs can be successfully included in mainstream education.

An inclusive education service offers excellence and choice and incorporates the views of parents and children. The interests of all pupils must be safeguarded.

Schools, local education authorities and others should actively seek to remove barriers to learning and participation.

All children should have access to an appropriate education that affords them the opportunity to achieve their personal potential.

Mainstream education will not always be right for every child all of the time. Equally just because mainstream education may not be right at a particular stage it does not prevent the child from being included successfully at a later stage (DfES, 2001, p. 2).

These principles underline the fact that the goal of an inclusive educational policy is to enable all children to “have access” to education and training. They focus on the strategy of the educational policy and specify that mainstream education will be suitable for “nearly” all children with SEN. On the other hand, in France, inclusive education is seen as the universal right to go to mainstream school. The process is more likely to be grounded in legislation and it is the whole educational system which has to be changed (Zay, 2012, p. 3). Children are considered as being “all able” according to the “principle of everyone being educable” (Zay, 2012, p. 4).

In the United Kingdom, probably under the influence of the neo-liberal model of capitalism, the individual and specific dimension is more significant than the legal one. This model is ruled by the search for added value, short-term profit, and individual success, and favours competition.

### **What About Wellbeing?**

The link between inclusive education and wellbeing also has to be explained. As we saw in its definition, the goal of inclusion is to secure and guarantee the wellbeing of children with SEN, and at the same time meet their educational needs. This was clearly mentioned in OFSTED’s definition mentioned previously.

An accurate definition of economic wellbeing was put forward by Alfred Marshall:

Political Economy or Economics is a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of wellbeing... Thus it is on the one side a study of wealth; and on the other, and more important side, a part of the study of man (Marshall, 1890, p. 1.1.1).

There is a clear reference to humanism in “the study of man”, and economics has to take into account “the material requisites of wellbeing” as one of its main objectives. Inclusion is part and parcel of the study of man, and its goal is to increase the wellbeing of handicapped children.

Economic wellbeing is still in the process of being defined (Coron, 2017, p. 69). However, a report from the WHO provides interesting elements for analysing wellbeing, in a comparative perspective, in France and Great Britain. It does not mention any precise social, cultural or economic definition, but rather suggests the following framework: “Well-being exists in two dimensions, subjective and objective. It comprises an individual’s experience of their life as well as a comparison of life circumstances with social norms and values” (WHO, 2013, p. 3). One of inclusive education’s goals should thus be to enhance both children’s objective and subjective wellbeing.

## **Inclusive Educational Policies**

### **Regulation**

#### *In France*

In 2002, Jacques Chirac decided to make the social inclusion of handicapped persons one of the three priorities of his term as French president. This action showed a desire to reinforce national cohesion and bring more justice to care more for the most vulnerable ones. Three years later, an Act was passed on 11 February 2005 aiming at promoting the equality of rights, opportunities, participation and citizenship of handicapped persons. It focused on the right of all to participate in mainstream education to experience continuous and appropriate learning. This inclusive policy was articulated around the development of the following actions: improving accessibility in all fields of social life (education, employment, transport, etc.), the right to receive a compensation for all the expenses resulting from the consequences of their handicapped situation, and the development of participation and proximity thanks to the creation of the “*Maisons Départementales des Personnes Handicapées*” (M.D.P.H).<sup>4</sup>

#### *In the United Kingdom*

In 1993, section 160 of the Education Act (and later section 316 of the 1996 Education Act) ratified the fact that children with special educational needs must attend mainstream education if their parents wish it. The difference between this and the French regulation is that the decision is left to the parents. Furthermore, official documents in the UK often denounce the ability of mainstream educational institutions to satisfy these special needs.

In 1995, the Disability Discrimination Act tried to prevent discrimination at work with an attempt to define this notion.

In 1997, the British government published a report entitled *Excellence for All: Meeting Special Educational Needs*, which started developing educational inclusion via special schools. Then, in 1999, came the publication of the report *From Exclusion to Inclusion*, recalling the “strengthened right for parents of children with statements of special educational needs to a place at a mainstream school” (see section 324 of the 1996 Education Act).

The 2001, the Special Educational Needs and Disability Act set up inclusion both in mainstream education and special schools depending on the parents’ wishes. Finally, on 1 October 2010, the Equality Act 2010 replaced all existing equality legislation, including the Race Relations Act, the Disability Discrimination Act and the Sex Discrimination Act. It consolidated this legislation and also provided some changes that schools needed to be aware of, although it dealt more with discrimination than with educational inclusion.

The study of all these regulations in the two countries confirms the previous conclusions regarding the prominence of the legal dimension of inclusion in France, and the insistence on the freedom to choose between mainstream and special schools in the United Kingdom.

### **The Various Educational Practices**

The United Kingdom implemented differentiated learning and educational practices, such as setting targets to be reached by pupils that were adapted to pupils’ abilities, which made it possible to reduce the very competitive context of the British educational system (Coron, 2016, p. 9). As in France, a tracking of educational blockage and difficulties was also set up that requires attentive listening to identify the needs and communicate efficiently (DfES, 2001, p. 6).

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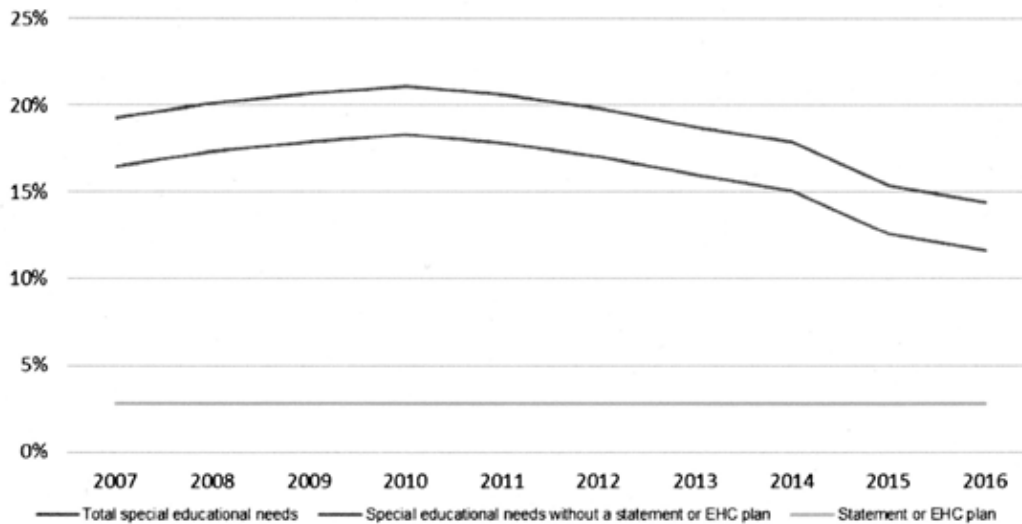
<sup>4</sup> “Regional Houses for Handicapped Persons”.

## The Impact of the Policies

### *The Evolution of the Number of Children with SEN Educated at School*

The following graph, taken from the 2007–2016 school census, provides a quantitative assessment of British inclusive educational policies by measuring the evolution of the percentage of students with special educational needs over the period:

**Graph 1. Number of pupils with SEN (2007–2016)**



Source: school census 2007-2016 (as at January each year)

Source: DfE, 2016, p. 5

The number of pupils with SEN has considerably decreased in the United Kingdom. It went down from 18.3% in 2010 to 11.6% in 2016. Interestingly, there is no explanation for this decrease in the official comments on governmental statistics. This decrease could show the failure of inclusive education policies in the United Kingdom, even if the percentage of the number of children detected and accompanied remained stable at 2.8%.

On the contrary, in France there was a 25% increase in the number of children with SEN educated in mainstream schools from 2002 and 2016, and a 50% increase in the number of accompanying staff during the same period (Ministère de l'Éducation nationale, 2016).

### *Percentage of pupils by school type*

These remarks are confirmed by the following table, which presents the percentages of pupils by school type, introducing a difference between state-funded and special schools.

**Table 1. Percentage of pupils with a statement or EHC plan by type of provision (England 2010–2016)**

School type	2010	2011	2012	2013	2014	2015	2016
Maintained nursery	0.1	0.1	0.1	0.1	0.1	0.1	0.1
State-funded primary	25.8	25.8	25.9	26.0	26.2	26.2	25.5
State-funded secondary	28.8	28.4	27.7	26.9	25.7	24.6	23.5
Maintained special	38.2	38.7	39.0	39.6	40.5	41.4	42.9
Pupil Referral Units	0.9	0.8	0.7	0.7	0.7	0.7	0.6
Independent	4.2	4.3	4.7	4.9	5.1	5.3	5.7
Non-maintained special	2.0	1.9	1.9	1.8	1.7	1.6	1.6

Source: School census 2010-2016 (as at January each year)

Source: DfE, 2016: 6

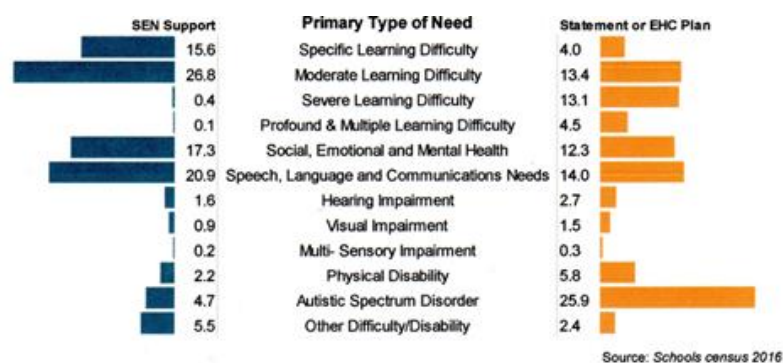


The figures show an increase in the number of pupils attending maintained special schools from 38.2% in 2010 to 42.9% in 2016. The percentage remained stable for state-funded primary schools, but decreased for state-funded secondary schools. The overall trend seems to be more favourable to special schools, which again may be a sign of a failure of the United Kingdom's inclusive educational policies.

### *The different types of needs*

This last chart presents the percentage of pupils with each primary type of need, who are either on SEN support or have a statement or EHC plan in a state-funded primary, secondary or special schools in England in 2016.

**Chart 1. Percentage of pupils with each primary type of need**



Source: DfE, 2016, p. 6

Pupils who receive SEN support (in blue on the chart) usually have moderate learning difficulties. 26.8% belong to the “moderate learning category”, and 20.9% have speech, language and communication needs. Those benefitting from a statement or EHC plan have more severe learning difficulties than those with SEN support: 25.9% have autistic spectrum disorder and 13% have a severe learning difficulty. On the whole, this chart shows that most pupils with severe learning difficulties (including nearly three quarters of pupils with autistic spectrum disorders) do not attend primary or secondary mainstream schools. In France, the majority of pupils with SEN attending mainstream school have cognitive function troubles (45%), and only 2% of pupils with visual troubles are included in the educational system (Blanc, 2011, p. 14). The two situations are difficult to compare, because the British have a learning classification while the French class by pathology.

According to the Centre for Studies on Inclusive Education (CSIE), inclusion policies for children with SEN began in the 1980s, and different successive governments have been criticised for “inadequately resourcing this policy, for lack of political will to enforce it and for maintaining a legal framework which renders inclusive education inaccessible to some learners” (CSIE, 2015).

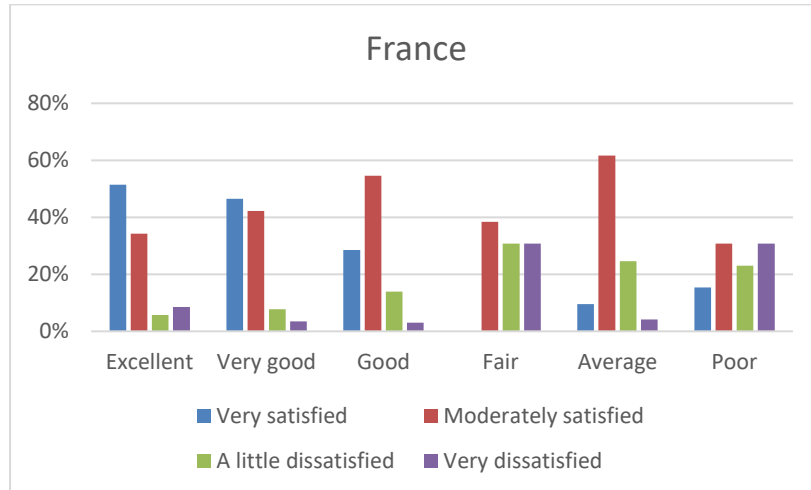
In both countries, the development of inclusive education is slowed down by the fact that most schools do not have the trained teachers, structure and equipment to take care of children with SEN. The subjective wellbeing of children with SEN is very often forgotten: they have to manage with the stress caused by mainstream or specialised schools, which can decrease their level of wellbeing. A very interesting empirical survey would be to measure and compare the level of subjective wellbeing in each type of school.



### Perspectives for Further Research: Measuring the Impact of Health on Wellbeing

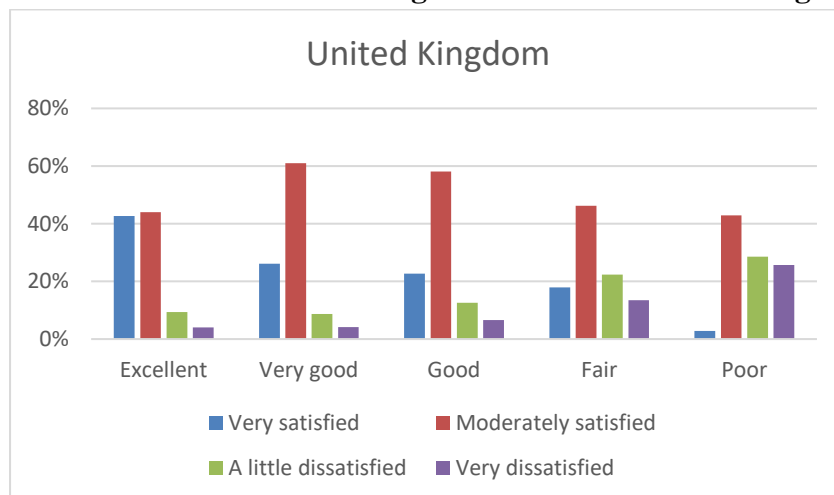
The need for this empirical approach is confirmed by the findings of another empirical study trying to measure wellbeing at work, and more particularly the impact of health and stress levels on work satisfaction. What is true for workers with no handicap will be even more accurate for handicapped workers. In the 2014 survey, the chi2 statistical tests we conducted have revealed that wellbeing at work highly depends upon a worker’s health or stress levels. And so, the results of a survey measuring subjective wellbeing could give an indication of its level for children with SEN at school.

**Table 1. Health and Wellbeing at Work in France**



Source: Survey carried out in 2014 by Catherine Coron and Louise Dalingwater  
Statistical exploitation by Jean-Luc Coron

**Table 2. Health and Wellbeing at Work in the United Kingdom**



Source: Survey carried out in 2014 by Catherine Coron and Louise Dalingwater  
Statistical exploitation by Jean-Luc Coron

## CONCLUSION

Theoretically, the notion of educational inclusion may differ depending on its social, political, economic and cultural context and the angle from which it is studied.

This paper has highlighted the existence of two different understandings of inclusive education in France and in the United Kingdom, as well as an apparent policy failure in Britain, where the number of children with SEN has decreased from 2007 to 2016, while it has increased in France.

However, the level of wellbeing of pupils with SEN's is only considered as an essential element of inclusive education in the United Kingdom. As inclusive education may be perceived as constraining by the pupils, this paper has shown the need for an empirical study to measure the subjective wellbeing of pupils at school and improve its development. This could help the expansion of inclusive education in the United Kingdom.

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31-AL22-4871

## **EMPOWERMENT OF RURAL WOMEN THROUGH MICRO-FINANCE ASSISTED INCOME GENERATING ACTIVITIES: THE EXPERIENCE OF BRAC MICROFINANCE INSTITUTION, SYLHET DISTRICT OF BANGLADESH**

AYSHA AKTER<sup>1</sup>, NOBAYA AHMAD AND MD. MONIRUL ISLAM

### **ABSTRACT**

In the present study an attempt has been made to know about the role of microcredit in income generating activities of women, its impact on their socio-economic empowerment, to assessed the constraints of rural women in having access to loan service from micro-finance institutions and loan repayment process by taking BRAC Micro-finance institution in Sylhet District of Bangladesh. The target population of the study was those women who had availed microcredit facilities from some microcredit providing institutions or organizations in the study area. Survey method was used as a technique of data collection. The results of the analysis indicate that participation of rural women in micro-finance assisted income generating activities contributes for political, economical, social, technological, psychological, and legal empowerment of rural women in the study area. It also showed that most of the rural women who availed the facility of microcredit finally got socioeconomic empowerment through acquiring the confidence level, business skills, decision making power, self-esteem etc. The findings also showed that microcredit has significant impact on the up lift of socio-economic empowerment of the women's in Sylhet district. However, constraints of rural women in accessing loan and loan repayment process should be properly addressed by the stakeholders to improve the contribution of micro-finance institutions for achieving sustainable development goal.

**Key Words:** Rural women, micro-credit, empowerment, income generating activities, micro-finance institution.

### **INTRODUCTION**

The empowerment of women is an essential precondition for the alleviation of poverty and the upholding of human rights, in particular at the individual level, as it helps to build a base for social change (DFID, 2000). Women's empowerment is the process and the outcome of the process, by which women gain greater control over material and intellectual resources and challenge the ideology of patriarchy and the gender based discrimination against women in all the institutions and structures of society (Batliwala, 1994). Empowerment can be defined as the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them (Kabeer, 2002). Empowerment is also related to the process of internal change and to the capacity and right to make decisions (Mayoux, 1998). It consists of change, choice and power. Despite the involvement of various micro-finance institutions towards empowering women through micro-finance assisted income generating activities in Bangladesh, the status of majority of the rural women is still not pleasing in Bangladesh.

Micro-finance institutions are claimed to directly affect household income by encouraging productivity, increasing diversity of production and productivity, and maximizing the utilization of the available resources (Binswanger, 2007; Dejene, 2007; Sudan, 2007; Akintoye, 2008; Belwal et al., 2012; Fletschner and Kenney, 2014). Women's economic empowerment is usually about increase access to financial resources, income generating

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activities, increase financial decision making power, savings and more economic independence (Mayoux, 2000; Ogato et al., 2009a). In other words, they were claimed to encourage the socio-economic development of the concerned families as well as societies (Mayoux, 1998; Mayoux, 2000; De Klerk, 2008; Ifelunini and Wosowe, 2012).

Bangladesh Rural Advancement Committee (BRAC), is one of the world's largest NGOs operating nationally since 1972, gears its activities towards alleviating poverty and empowering rural women. BRAC provides credit, training, and other support to rural women so that they may become involved in different types of IGAs and bring about meaningful changes in their lives. Information were collected to determine whether women are involved in IGAs or not and if their IGA involvement has been positively affected by BRAC interventions.

Micro-finance assisted income generating activities are activities that generate opportunities to generate incomes to family. Such activities may include: livestock rearing, agriculture, fishing, and post-harvest processing. They are directed towards economic focus aiming at increasing the cash income to participating families and improving their livelihoods (Hall, 1992; Mayoux, 1998; Mayoux, 2000; Omar et al., 2012; Jafree and Ahmad, 2013; Chowdhury and Mukhopadhaya, 2014; Wekwete, 2014).

Micro-credit is a small loan to a client involved in some kinds of entrepreneurial activities for a living, which is managed by a bank or other institution. Micro-credit has been claimed to be a solution to integrate marginalised women into socio-economic activities, decision-making and poverty alleviation. Micro-credit can be offered, often without collateral, to an individual or a group through lending. It has proven an effective and popular measure in the ongoing struggle against poverty, enabling those without access to lending institutions to borrow at bank rates and start small business. Women's participation in credit programmes leads to them contributing to family income, taking greater role in household decision-making, having greater social networks and freedom of mobility and exercising more control over their fertility (Banu et al., 2002; Basher, 2007; Webb et al., 2002; Pitt et al., 2003 and Sukontamarn, 2007). Group savings and credit programmes act as the driving force to help illiterate rural women start small-scale economic activities (Acharya et al., 2007). It strengthens coping mechanisms during crisis, diversify income generation, build assets and improve the status of women (Hashemi et al., 1996; Montgomery et al., 1996; Husain et al., 1998; and Morduch 1998).

So, access to micro-credit from BRAC is one of the very important components in empowering income for poor women. There are limited studies on micro-credit's impacts and constraints of rural women for accessing loan service from micro-finance institutions and loan repayment process in the study area. Hence, exploring these constraints and proposing strategic measures of empowerment are believed to have immense contribution to enable micro-finance institutions play prominent role in achieving sustainable development goals related rural women's empowerment. The impacts of micro-credit also need to be examined through research, which measures how the services of a microfinance institution like BRAC contribute to the lives of its clients in such areas as employment, nutrition, education, health income and gender equity.

## **OBJECTIVES**

The objectives of the study were:

- to know about the role of microcredit in income generating activities of rural women;
- to measure the impact of micro-credit on rural women's economic empowerment;
- to assess constraints of rural women in accessing loan service from micro-finance institution and loan repayment process and

- to forward strategic measures for empowering rural women through microfinance assisted income generating activities in the study area

## **METHODOLOGY**

### **Location, Population and Sample**

In all 420 rural women from two villages namely Osmanpur and Islampur of Muglabajar union of South Surma Upazila under Sylhet district of Bangladesh constituted the population for the study. A representative sample of 100 housewives (around 23 percent of the population) was the sample for the present study. South Surma upazila is not very far from Sylhet headquarters but the upazila has all the features of rural Bangladesh. Selection of the study area was purposively as there were many micro-finance institutions working on provision of loan services for rural women to assist their income generating activities.

### **Preparation of questionnaire**

A questionnaire was prepared in order to collect necessary information from the selected women. The questionnaire was carefully designed and prepared with open and closed form of questions keeping the objectives of the study in mind. In order to give the final shape, the questionnaire was pre-tested with 20 women. Based on the pre-test results, necessary corrections, modifications, alternation, and adjustments were made and then finalized the questionnaire accordingly.

### **Period of data collection**

Rapport was established with the respondents through informal discussion regarding objectives of the interview. Data were collected from 10 June to 15 July 2016.

### **Variables of the study**

Independent variables of the study were age, education, family size, homestead area, annual income, communication exposure, credit availability, aspiration, fatalism, problem confrontation in participating income generating activities and problem confrontation during loan taking. The dependent variables were empowerment of rural women.

### **Measurement of dependent variable (empowerment indicators)**

Income of the respondents was measured in terms of money (taka) generated annually. Both farm (vegetables, livestock and fisheries) and non-farm income sources were considered in measuring annual income of the respondents. Income of the respondents was categorised into five (e.g. very low income, low income, medium income, high income and very high income) in order to measure empowerment index.

Savings of the respondents was measured in terms of money (taka) saved annually. Different forms of savings, such as cash savings at home, savings in NGOs, savings as crops, savings in bank or rural co-operatives were considered in measuring savings of the respondents. In order to measure empowerment index. Savings of the respondents was categorised into five (e.g. very low savings, low savings, medium savings, high savings and very high savings).

Asset of the respondents was measured in terms of money (taka) value of the assets at the time of interview. Both non-productive (TV, radio, furniture and jewellery) and productive (poultry, cattle and goat) assets were taken into consideration in measuring the asset of the respondents. In order to measure empowerment index asset of the respondents was categorised into five (e.g. very low Asset, low Asset, medium Asset, high Asset and very high Asset).

Cumulative Economic Empowerment Index (CEEI) was measured by summing up savings, asset and income categories of the respondents. The CEEI score varied from 1 to 17,

where 1 indicated very low level of empowerment and 17 indicated very high level of empowerment.

### Statistical analysis

The collected data were coded into numerical, compiled, tabulated and analyzed keeping the objectives of the study in mind. In order to categorize and explain the data, various statistical measures such as range, mean, percentage, standard deviation and rank were used in describing the selected variables, wherever applicable. To find out the relationships, Pearson's Product moment correlation co-efficient was used in order to explore the relationship between the concerned variables. Tables were also used in presenting data and to clarify of understanding.

## RESULTS AND DISCUSSION

### Selected characteristics of the Rural Women

Data obtained regarding characteristics of the rural women show that (52%) of the respondents were young rural women as compared to 14% old and 34% of the respondents were medium aged groups (Table 1). Among the respondent rural women, 32% can sign only compared to 28% secondary, 24% primary, 9% illiterate and only 7% above secondary level. The highest proportion (47%) of the respondents had medium family size while 33% of the respondents had small and 20% had large family sized categories. The highest proportion (38%) had medium, 30% had small, 18% had large farm size and rest of the 14% had marginal farm size. Majority (75%) of the respondent's rural women family had low to medium annual income compared to 25% had high income. Most of the respondents had medium (75%) communication exposure followed by low (15%) and high (10%) communication, respectively. In the study area most of the respondents (70%) had low access to credit due to repayment risk for unfavourable terms and conditions of the credit providing organizations. The respondent women show medium (80%), compared to 13% of high and 7% of low aspiration. However, the respondent women showed medium fatalism (88%) compared to 8% of high and 4% of low fatalism. The problem confrontation in participating income generating activities scores of all respondents ranged from 9-41, Most of the respondents had medium (59%) problem confrontation followed by low (23%) and high (18%) problem respectively. The problem confrontation during loan taking scores of all respondents ranged from 8-42, Most of the respondents had medium (62%) problem confrontation followed by low (20%) and high (18%) problem faced by the women during loan taking respectively.

**Table 1. Description of women characteristics treated as independent variables of the study**

Variables	Way of measurement	Observed range	Categories according to their selected characteristics	Rural women (Number or percentage) N=100	Mean	Standard deviation
Age	Assigning a score of 1 for each year	18-60	Young(18-35) Middle (36-50) Old ( Above 50 )	52 34 14	35.14	8.51
Education	Score	0-14	Illiterate (0) Can sign only (0.5) Primary level (1-5) Secondary level	9 32 24 28	4.32	3.46

			(6-10) Above Secondary level (Above 10)	7		
Family size	Assigning a score of 1 for each member of the family	2-10	Small (up to 4) Medium (5-6) Large(7 and above)	33 47 20	5.35	1.55
Homestead area	Hectare	0.17-3.21	Marginal (< 0.02) Small (> 0.02-0.99) Medium (1-2.99) Large (3.0 and above)	14 30 38 18	1.982	0.32
Annual income	'000 Taka	19-69	Low (up to 30) Medium (30-40) High (41 to 80)	46 29 25	36.76	11.35
Communicati on exposure	Score	0-75	Low (up to 25) Medium (26-50) High (above 50)	15 75 10	37.15	13.33
Credit availability	Rated Score	0-60	No credit receiver (0) Low credit receiver (up to 15) Medium credit receiver (16-20) High credit receiver (above 20)	6 70 9 15	19.34	7.21
Aspiration	Score	6-24	Low (up to 10) Medium (11-20) High (above 20)	7 80 13	16.8	4.48
Fatalism	Score	6-26	Low (up to 12) Medium (13-25) High (above 25)	4 88 8	26.74	2.86
Problem confrontation In participating income generating activities	Score	9-41	Low (up to 15 score) Medium (16 to 30 score) High (above 30 score)	23 59 18	21.02	6.231
Problem confrontation			Low (up to 12 score)	20		



During loan taking	Score	8-42	Medium (13 to 30 score)	62	19.07	5.62
			High (above 30 score)	18		

## FINANCIAL RESOURCES OF THE RESPONDENTS

Information in Table 2 indicate that the respondents earned an amount of 12881.45 taka on average annually from both farm and non-farm sources. Among farm sources, poultry bird was the major income earning source and earned an amount of 1762.44 taka followed by Fish Culture (765.67 taka), Goat (557.78 taka), homestead gardening (460.58tk) and Livestock (110.23 taka). Among non-farm sources, service was the major income source (6800.00) followed by handicraft production (1316.67 taka) and small business (435.37 taka). Such economic activities enabled women to have a better access to basic needs and make important contribution to household decision making and ultimately have positive impact on women empowerment (Parvin et al., 2004).

**Table 2. Income of the respondents from farm and non-farm sources**

Income sources	Mean value in taka (CV)
Livestock	110.23(567%)
Poultry	1762.44 (262%)
Goat	557.78 (182%)
Homestead gardening	460.58(152%)
Field crop production	672.78 (222%)
Fish Culture	765.67 (192%)
Small business	435.37 (433%)
Handicrafts	1316.67 (212%)
Service	6800.00 (289%)
Total income	12881.45

It is depicted from Table 3 that the respondents deposited money in bank (2850.56 taka) followed by in NGOs or co-operatives (1020.00 taka), as crops (498.57 taka) and on hand (463.67 taka) and respectively. The respondents used the savings during household risks, children's education and purchasing assets.

**Table 3. Savings of the respondents in different sources**

Savings sources	Mean value in taka (CV)
Cash savings on hand	463.67 (137%)
Savings as crops	498.57 (212%)
Savings in bank	2850.56 (126%)
Savings in NGOs or rural co-operatives	1020.00 (135%)
Total savings	4832.80

**Table 4. Assets owned by the respondents**

Types of assets	Mean value in taka (CV)
Poultry	1373.32 (112%)
Goat	722.20 (219%)
Cattle	1563.89 (104%)
Television/radio	1733.33 (161%)
Jewellery	2066.67 (218%)
Furniture	993.37 (203%)
Total assets	8452.78

From Table 4, it is clear that the respondents owned both productive and non-productive assets. The mean value of productive assets was cattle 1563.89 taka, poultry 1373.32 taka, goat 722.20 taka and. regarding non-productive assets, the respondents owned jewellery (2066.67 taka), television or radio (1733.33 taka) and furniture (993.37 taka).

### MOTIVATING FACTORS FOR JOINING MICRO-FINANCE INSTITUTION

Respondents were asked to identify their main motivating factor to join micro-finance institution in their area. Peer influence was reported by more proportion of the respondents (38.2%). 36.6%, 13.1%, and 12.1% of the respondents mentioned self-motivation, family influence and social capital, respectively as the main motivating factor for joining micro-finance institution (see table 5).

**Table 5: Respondents' Perception on Motivating Factors for Joining Micro-Finance Institution**

Motivating Factors for joining	Frequency	Percent
Self-motivation	30	36.6
Family Influence	20	13.1
Peer Influence	35	38.2
Social Capital	15	12.1
Total	100	100.00

### CONSTRAINTS FOR ACCESSING LOAN SERVICES AND LOAN REPAYMENT PROCESS

Limited amount of loan was mentioned by more proportion of the respondents (30.7%). 17.6%, 17.1%, 15.6%, 10.3% and 8.7% of the respondents mentioned no constraint, insufficient collateral, unnecessary bureaucracy, distance from microfinance institution, and respectively lack of awareness when asked to mention major constraint for accessing loan service from micro-finance institution (see table 6).

**Table 6: Respondents' Perception on Constraints to Access Loan Service**

Constraints of an accesses	Frequency	Percent
Insufficient collateral	10	17.1
Unnecessary bureaucracy	18	15.6
Limited amount of loan	35	30.7
Distance to Microfinance Institution	15	10.3
Lack of awareness	12	8.7
No constraint	10	17.6
Total	100	100.0

Source: Survey, 2015.

More proportion of the respondents (38.6 %) mentioned mistrust between the group members as the major constraint for loan repayment process in their area. 18.9%, 12.6%, 9.00%, 8.9%, 7.0%, and 5.0% of respondents mentioned using loan for other purpose, lack of training, no constraint, lack of follow-up, failure of the business and unwillingness to pay back the loan respectively when asked to mention the main constraint for loan repayment in the study area (see table 7).

**Table 7: Respondents' Perception on Constraints for Loan Repayment Process**

Constraints for loan repayment	Frequency	Percent
Lack of training	20	12.6
Lack of follow-up	14	8.9
Failure of the business	8	7.0

Unwillingness to pay back the loan	12	5.0
Using the loan for other purpose	16	18.9
Mistrust between the group members	18	38.6
No constraint	12	9.0
Total	100	100.0

### OVERALL EMPOWERMENT OF WOMEN

Overall empowerment score of a respondent was obtained by summing up her obtained scores for the entire three dimension of empowerment. On the basis of their empowerment score the respondent women were classified in to four categories as shown in the Table 8. Data presented in the table shows that the majority (50.0 percent) of the respondents had medium level of empowerment, while 43 percent had low empowerment, only 5 percent had very low empowerment and 2 percent had high level of empowerment.

**Table 8. Categorization of women according to their overall empowerment**

Category of empowerment	Number of women	Percentage of women	Range		Mean	Standard deviation
			Maximum	Minimum		
Very low	5	5.0	48	15	32.56	7.79
Low	43	43.0				
Medium	50	50.0				
High	2	2.0				
Total	100	100				

In the past time most of the rural women in our country were low empowered. Their condition was very miserable; they had little freedom to express their own opinion, to perform their own choice, to go outside from home, to participate in social activities, social functions and to access to asset and resources. But the situation is being changed. With the efforts of various GOs and NGOs the women are being conscious day-by-day. They are being educated; they are involving in IGAs and achieving emotional freedom and being more and more empowered day-by-day. Sarker (2005), in her study found that 41.3 percent women were very low empowered, 48.10 percent were low empowered and only 10.6 percent were medium empowered. Distribution of women according to their overall empowerment score has been visually presented in Figure 1.

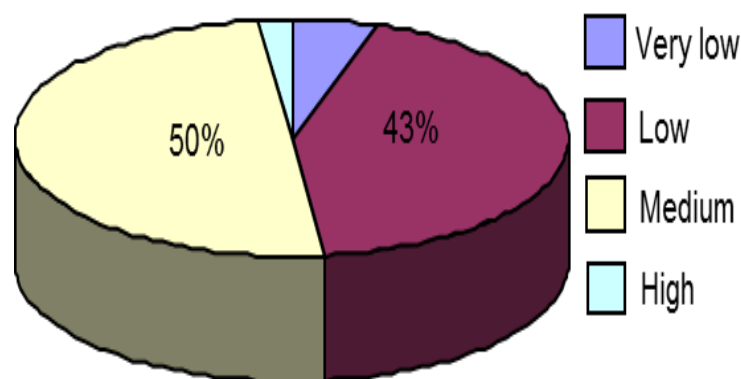


Figure 1. Distribution of rural women according to their empowerment

It might be due to the reason that micro credit programme could not reach to large section of women properly. The women might have minimal training for income generating activities. They might not have enough power within households to use their loan as well as to control their income. They mostly depend on their husbands or male members for various purposes because micro-credit programmes are unable to eliminate socio-cultural constraints on women's physical access to market (Parvin et al., 2004). In another study, Parveen and Leonhaeuser (2008) found the economic empowerment of farm women was limited to the low to medium level. Thus, women who are less empowered feel insecure and vulnerable. So, there is a need for enhancing rural women's empowerment to a satisfactory level through undertaking an integrated approach.

### RELATIONSHIPS BETWEEN THE SELECTED CHARACTERISTICS OF THE WOMEN AND THEIR EMPOWERMENT

Pearson's product Moment Co-efficient of Correlation (r) was computed in order to explore the relationship between the selected characteristics of the women and their extent of empowerment through income generating activities. The relationship between the dependent and independent variables has been presented in Table 9.

**Table 9. Relationships between the selected characteristics of the women and their empowerment.**

Dependent variable	Independent variable	r-values with 98 df	Tabulated value of 'r'	
			0.05 level	0.01 level
Empowerment of Women	Age	0.396**	0.197	0.256
	Education	0.288**		
	Family size	0.120		
	Homestead area	0.195		
	Annual income	0.166		
	Communication exposure	0.302**		
	Credit availability	0.636**		
	Aspiration	-0.072		
	Fatalism	-0.052		
	Problem confrontation in participating IGAs	0.165		
	Problem confrontation during loan taking	0.123		

\* Significant at 0.05 level of probability, and \*\* Significant at 0.01 level of probability

The relationship between age and empowerment through IGAs was significant and followed a positive trend. In our society, the young women live with her laws and with others. She has to stay under various pressures. She cannot go many places, cannot do many things if she wishes so. A middle-aged woman is freer in our society. Thus, it could be said that, at least for the present study, age of the women play a significant role in their empowerment.

The relationship between education of the women and their empowerment was significant and it followed a positive trend. The findings indicate that the higher family educated women were more empowered than the lower and illiterate one. Education enhances empowerment by increasing access to new knowledge and information which help women to realize their ownership, to challenge injustice and discrimination, to change their outlook. Education enables an individual to become more socialized, to have a wider outlook, to fight against injustice and also to gain better knowledge about every sphere of life both from cultural

and economic point of view of a society. Malhotra and Schuler (2002) found that there was positive relationship between family education and empowerment of women.

A positive significant relationship was found to exist between the Communication media exposure and empowerment. Through communication media exposure of women get necessary knowledge about agriculture, health, sanitation and rural areas that strengthened their earning ability, position in family and society, decision making ability etc. Through Communication media exposure she can know how to solve her problems, which enhance the empowerment of women.

The finding indicates that the empowerment of the women increased with the increase of credit availability. This seems to be logical, because high amount of credit leads to high amount of investment and subsequently high profit high empowerment. Loan or credit reception empowers women by giving them greater economic value to their families. So it could be concluded that the more loan, a women had more empower. Thus finding was also supported by Sarker (2005), Hashemi, Schuler and Riley (1996) and Kabeer (1999) also found that loan reception is empowering women in Bangladesh.

## CONCLUSION

In conclusion, it can be said that micro-finance assisted income generating activities are seen to be quite helpful for opening economic opportunities of rural women who may not afford to be employed outside their home for socio-cultural reasons. Involvement with BRAC also appears to act as a change agent in reducing women's economic dependence on their husbands and other male kin. Women reported that they now have an independent source of income, they no longer need to rely solely on their husbands for the purchase of personal and household items. Women have also reported an improvement in their relationships with their husbands, primarily because they provide them with capital for investment purposes. As for women's mobility, BRAC involvement has had positive impacts to some extent. Many women never even ventured outside their own locality prior to BRAC involvement, let alone travel to a local market. Traveling to BRAC local offices has given these women opportunities to communicate with the outside world and at the same time has helped them overcome their fear and timidity in dealing with strangers.

In other words, putting financial capital in the hands of rural women may enable them invest in income generating activities and improve food security of their families. Hence, participation of rural women in micro-finance assisted income generating activities was observed to contribute for economical, psychological, social, political, legal, and technological empowerment of rural women. However, constraints in accessing loan and loan repayment process should be properly addressed by stakeholders to improve the contribution of micro-finance institutions for achieving sustainable development goals related to rural women in the study area, Sylhet district of Bangladesh as well as also the other developing countries. The major constraints that most of the rural women in the study area faced to participate in micro-finance assisted income generating activities were: lack of awareness, lack of training, lack of collateral, insufficient loan, failure of the business, lack of marketing channels, poor transport facilities, and less cooperation from the family.

In enhancing women's empowerment in a significant way, the concerned agencies, especially the BRAC, should facilitate enough amount of loan for the borrowers with affordable interest rate and long-time loan repayment period is of paramount importance as rural investments require time to generate income or profit along with provision of education and training. This could undoubtedly act as catalyst to promote socio-economic uplift of rural women in the study villages and rectify long standing gender inequality in Bangladesh.

## RECOMMENDATIONS

Microfinance is recommended as a part of economic growth which may lead to women empowerment and reduce the level of poverty. The following strategic recommendations are proposed by the researchers to address the aforementioned major constraints and for further improvement of rural women's empowerment through micro-finance assisted income generating activities:

- Government should frame a policy which may motivate Grameen Bank, non-local donor agencies and Non Government Organization (NGO) i.e, BRAC, ASA, PROSIKHA, KARITHAS to conduct micro finance activities freely and fairly and new NGOs may be invited to launch microfinance programmes in Bangladesh.;
- Gender discrimination should be removed through the legislation and level play opportunity in employment and microfinance should be given to women;
- Effective initiative should be taken to eradicate all types of internal and external violence against female;
- Raising awareness of stakeholders on gender issues in micro-finance and women's empowerment and the importance of empowering rural women through income generating activities;
- Promoting women's knowledge and position by providing regular and skill acquisition training;
- Micro-finance institutions should enable and strengthen rural women's participation in design, planning, implementation, monitoring, and evaluation of their institutions;
- Micro-finance institutions should expand their branches at local levels with full services and expertise in order to closely monitor the income generating activities carried out by rural women;

## ACKNOWLEDGEMENT

The authors wish to express her sincere gratitude to Organizations for Women in Science For The Developing World (OWSD) for their full cooperation by providing PhD fellowship.

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33-AL17-4619

## FEAR AND PARANOIA IN THE WORKPLACE AND PERCEIVED FACTORS THAT EFFECT ORGANIZATION COHESIVENESS

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### ABSTRACT

A number of researchers have shown how fear and paranoia is examined in the workplace, along with employees' perceptions to the economic crisis with ethnic minorities being examined. A cross-sectional study was carried out on three Italian organisations comprising 679 workers to indicate the importance of workplace bullying, low perceived employability, and fear of the economic crisis. Two field studies that included two ethnic minority groups (Asian and Latino/Hispanic Americans) offered empirical support. Self-esteem attenuated the connection between perception of ethnic discrimination and paranoia. Behavioural implications of paranoia and perceived ethnic discrimination in the workplace cause a collective collapse of self-esteem and negative emotional consequences. Coping theory is another transactional process demonstrated in cognition as a perceived determinant of ethnic minorities and paranoia in the workplace. Individuals' cognitive appraisals of their encounters of situations are explored to examine the significance of their wellbeing. Paranoia is defined with cognitive appraisals as a continuous process of emotions, changing as cognitive appraisals of a subjective experience of emotions are added or revised. Emotion and cognition are often intertwined, and the boundary blurs between the two processes. In the current research, appraisals are components of paranoia associated with a threat to social status and self-consciousness. Perceived ethnic discrimination is relevant to cognitive appraisals of social distinctiveness and a threat of social status. Perceived ethnic discrimination is related to perceived differences among ethnic groups. Negative feelings are distinctive and the feeling of paranoia is developed. Social status is examined as a threat and perceived as ethnic discrimination by ethnic minorities. Rejection from social status as a perceived ethnic discrimination can escalate into paranoia. Fear is demonstrated in a proposed theoretical model to acknowledge how individuals who doubt their employability and company solidity will perceive the crisis to be more threatening and destabilising. These key findings demonstrate how fear and paranoia have implications for perceptions of the workplace and how ethnic background, social support, and job stress can affect organisation cohesiveness and lead to distrust and workplace withdrawal. This paper proposes that fear and paranoia are embedded in workplace perceptions of individuals, leading to negative perceptions.

**Key Words:** fear, paranoia, economic crisis, ethnic discrimination, workplace withdrawal

### LITERATURE REVIEW

Paranoia is usually a form of psychopathology, but normal individuals may manifest the characteristics of paranoia, such as assumptions of ill will or mistrust. This can have far-reaching negative impacts on their daily life (Fenigstein and Vanable, 1992). Chan and McAllister (2014) see paranoia as "a condition of heightened distrust characterised by an activated psychological state of anxiety and fear of threat (i.e., paranoid arousal) that can only be described as aversive" (p. 46). External factors beyond employees their control cause

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paranoia, and is what many individuals believe that tend to perceive or experience paranoid beliefs (Fenigstein and Vanable, 1992).

Fear in the work place is more common due to major company major restructuring, organisational failures, and employees' perceptions of potential involuntary job loss. Giorgi, Arcangeli, et al. (2015) and . Giorgi, Shoss, and Leon-Perez (2015) stated that fear is causing people to be cautious in investing emotionally in their companies due to greater financial uncertainty and the number of opportunities to receive benefits or advance in their careers. Anxiety and fear are heightened as a condition heightened as into distrust, which is characterised as paranoia. This can also be a paranoid arousal in the workplace due to workplace bullying, and can be described as an aversive (Freeman, 2007). The literature review shows that fear and paranoia have a significant relationship with a number of variables such as distrust, job loss, perceptions, anxiety, normal individuals, and paranoid arousal. (Fenigstein and Vanable, 1992; Chan and McAllister, 2014; Giorgi, Arcangeli et al., 2015; Giorgi, Shoss and Leon-Perez, 2015).

## **THE RECENT CRISIS AND ECONOMIC FACTORS**

Most recent research on attitudes since the financial crisis has shown that people may have altered their attitudes toward work as a result of the perceived negative financial situation that the company or market is facing. Although they may not have been adversely or severely influenced by the 2008 economic crisis (Houdmont, Kerr and Addley, 2012), individuals fearing the crisis are hypothesised to doubt their employability and company solidity. Employees perceive the crisis as threatening and destabilising (Giorgi et al., 2015).

Research indicates that an organisational member in times of an economic crisis affects the pro-social behaviours of individuals. Supervisors and colleagues are less likely to be social and are more preoccupied with their financial situation and their ability to hold down their jobs their benefits. Therefore, social support is lower among employees, and this impacts on stress within the organisation. (Giorgi G., 2010).

In a proposed theoretical model, social support and stress are the mediators. proposed total mediation of social support is recommended for fear of the crisis instead of a partial one. When there is a lack of social support during a fear of crisis, that is when the job stress factor rises. When this occurs, then employees who are afraid of the crisis might perceive they have less work rather than an overload. When employees have less social support from supervisors or colleagues, this can have an indirect effect on their mental health in the work place, especially in the short term and their direct surroundings. (Giorgi et al., 2015).

Research into economic stress is focused on the individual perceptions of working conditions, and is explained by the broader social, political, or economic factors, including the national state of the economy and health (Dejoy et al., 2010; Wallis and Dollard, 2008). Researchers are beginning to examine the stress within the work place that is derived from multiple economic forces (e.g., Debus et al., 2012; Houdmont, Kerr and Addley, 2012; Jiang, Probst and Sinclair, 2013; Shoss and Penney, 2012; Shoss and Probst, 2012; Sinclair et al., 2010).

Job satisfaction and health are derived from workers' perceptions, not only from in a personal context, but also in an external, macro-economical context. Dissatisfaction and psychological distress are often due to a low-employability worker's uncertainty regarding their future and fear of possible crisis within the organisation. The aim of the study is to examine the impact of fear that the economic crisis plays on perceived employability, job satisfaction and psychological distress. Interpersonal conflict and workplace bullying along with classically studied work stressors are an extreme form of psychological distress that play a part in job satisfaction.

## CROSS-SECTIONAL STUDY ON 3 ITALIAN ORGANISATIONS

A cross-sectional study was conducted in three Italian organisations of 679 workers, resulting in a response rate of more than 60%. General health questionnaires were given in the study for a 35% job satisfaction variance and 31% psychological distress variance. Fear of the financial crisis and of non-employability accounted for a significant percentage of the incremental variance in the GHQ-12 questionnaire, along with workplace bullying (Houdmont et al., 2012).

A closer analysis will show that each economic stress dimension in the perception within the context of organisational health shows fear of the economic crisis. This can explain how there is a strong association between job security and job satisfaction. Job satisfaction is an attitude or emotional response to one's job and its environment. Fear during the economic crisis may be a consideration or cause of dissatisfaction, because workers may perceive an organisation as negative due to there being a high risk of losing their job.

In contrast, non-employability showed a higher impact on psychological distress. The stress appraisal theory (Lazarus and Folkman, 1984) demonstrates the stressor-strain relationship, and is determined by individuals' evaluation of situations that entail both what is happening for their well-being (primary appraisal) and their coping options (secondary appraisal). Drawing on this theory, the financial or economic crisis can be perceived as threatening by an individual. This can be a primary appraisal of the economic crisis as the stressor, with a certain potential for resulting in harm or loss to the individual. This can also result in fear and anxiety that creates negative emotions in individuals. Employees may be so fearful of having fewer external employment options that has a negative impact on their options (De Cuyper, Baillien and De Witte, 2009; De Cuyper et al., 2012).

The final results of the study show that workplace bullying is an important stressor associated with reduced job satisfaction and psychological well-being. This is also demonstrated in previous studies. Workplace bullying has detrimental consequences for employee wellbeing. Salin (2003) states that organisational changes create fertile soil that trigger bullying behaviours. Therefore, managers of organisations should pay special attention to possible bullying in the workplace to motivate organisational changes.

## TWO FIELD STUDIES ON TWO ETHNIC MINORITIES

According to Kong (2016), two studies were conducted on how ethnic minorities' paranoia mediates the relations between perceived ethnic discrimination and two forms of self-preservative work behaviours, and how ethnic minorities' collective self-esteem moderates the relationship between perceived ethnic discrimination and paranoia. In Study 1, Asian American employees were predicted to demonstrate paranoia as perceived ethnic discrimination and voice positive relation between perceived ethnic discrimination and workplace withdrawal. Study 2 was replicated with Latino/Hispanic American employees for the study to be considered as a participate in the two-wave longitudinal study.

The research addresses two important questions: (a) how does ethnic minorities' paranoia translates perceived ethnic discrimination into self-preservative translate perceive ethnic discrimination into self-preservative work behaviours (protecting oneself from threats), such as disengagement from voice and engagement in (temporary and physical) workplace withdrawal? Voice is engagement and proactively workplace suggestions that are heard. How does ethnic minorities' collective self-esteem moderate the relationship between perceived ethnic discrimination and paranoia? (Folkman, 1984; Folkman et al., 1986; Lazarus and Folkman, 1987). These research questions are not the only theoretical contexts or inquiries regarding perceived ethnic discrimination or paranoia in the workplace, but they demonstrate how self-esteem plays a large role.

## ASIAN-AMERICAN STUDY

In Study 1, Asian American employees recruited and answered questions on measures with perceived ethnic discrimination. Participants responded to Triana and Garcia's (2009) six items on a five-point scale from 1 (*strongly disagree*) to 5 (*strongly agree*;  $\alpha = .87$ ). The sample questions given to participants were "At work I am treated poorly because of my racial/ethnic group" and "I have sometimes been unfairly singled out because of racial/ethnicity group." Paranoia was indicated by participants on a 4-point scale from 1 (*a little of the time*) to 4 (*most of the time*), using the six items from Derogatis and Melisaratos's (1983) Brief Symptom Inventory ( $\alpha = .91$ ). The items were "feeling others are to blame for most your troubles," "feeling that most people cannot be trusted," "feeling that you are watched or talked about by others," "others not giving you proper credit for your achievements," "feeling that people will take advantage of you if you let them," and "feeling that people are unfriendly or dislike you."

The participants' voice was self-reported by responding to Liang, Farh, and Farh's (2012) five promotive-voice items based on Van Dyne and LePine's (1998) definition of voice, on a five-point scale from 1 (*strongly disagree*) to 5 (*strongly agree*;  $\alpha = .87$ ). Sample items were "I proactively develop and make suggestions for issues that may influence the work group" and "I make constructive suggestions to improve the work group's operation."

The last part of the study demonstrated results that accorded with those of previous studies (e.g., Schneider et al., 2000). participants also indicated their own workplace withdrawal, because they should have the best knowledge of it. They responded to the four withdrawal items from Yang and Diefendorff's (2009) scale of counterproductive work behaviours on a five-point scale from 1 (*never*) to 5 (*always*;  $\alpha = .94$ ). The items were "You come to work late without permission," "You take an additional or a longer break than you are allowed," "You leave work earlier than you are allowed to," and "You call in sick when you are not." These items are very similar to Spector et al.'s (2006) four items of withdrawal.

**Table 1.0** The table below presents the descriptive statistics and correlation between the study variables. SPSS Amos 22 (Arbuckle, 2013) represents the test on the hypotheses. The demographic variables did not change the patterns, and were not included in the final model of the results. The length of stay in the US was also not related to the results reported on paranoia in the report. Paranoia and workplace withdrawal were not normally distributed with the Monte Carlo (99% confidence interval and 10,000 samples). Perceived ethnic discrimination and voice were normally distributed (Davison and Hinkley, 1997; Preacher and Selig, 2012).

**Table 1: SPSS Amos 22 (ibid.)**

*Descriptive Statistics and Correlations (Study 1)*

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7
1. Perceived ethnic discrimination (Time 1)	2.74	.94							
2. Paranoia (Time 2)	1.68	.64	.48***						
3. Voice (Time 2)	3.89	.68	-.003	-.23*					
4. Workplace withdrawal (Time 2)	1.86	.99	.31***	.71***	-.34***				
5. Age (Time 1)	34.33	6.90	-.03	.09	.17	.31***			
6. Gender (Time 1)	.49	.50	.06	-.10	-.06	-.11	.05		
7. Organizational status (Time 1)	2.41	.86	-.07	.07	.03	.20*	.39***	-.28**	
8. Organizational tenure (Time 1)	5.53	4.09	-.01	.08	.04	.18	.60***	.17	.38***

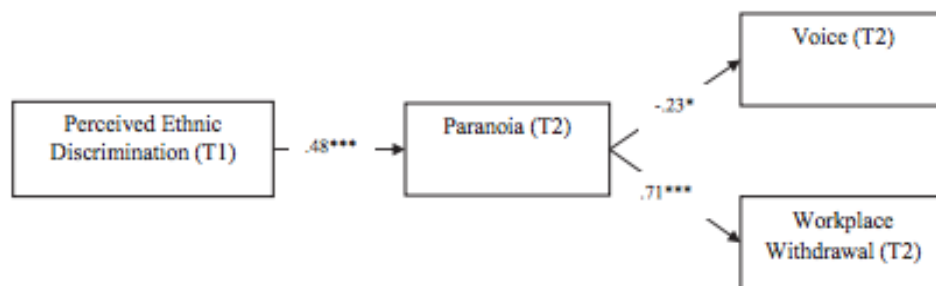
Note. *N* = 116.

\*  $p < .05$ . \*\*  $p < .01$ . \*\*\*  $p < .001$ .

As displayed in Figure 1 (the Path Model), perceived ethnic discrimination was positively related to paranoia ( $\beta = .48$ ,  $p < .001$ , bootstrap 95% CI [.33, .61]), supporting

Hypothesis 1. Consistently with Hypotheses 2 and 3, paranoia was negatively related to voice ( $\beta$  -.23,  $p < .05$ , bootstrap 95% CI [-.39, -.04]) but positively related to workplace withdrawal ( $\beta$  .71,  $p < .001$ , bootstrap 95% CI [.60, .80]). Relations between voice and perceived ethnic discrimination were not included in this model saturation, and were not included in the model for significance. The test for the mediating effect of paranoia used the coefficients approach proposed by MacKinnon, Lockwood, Hoffman, West and Sheets (2002) instead of the more causal-steps approach by Baron and Kenny (1986), because the latter model has lower statistical power.

**Figure 1: Path Model Results (ibid.)**



## LATINO AND HISPANIC STUDY

Latino/Hispanic American employees participated in Study 2 with the same measures, taken in parallel with that were paralleled with the longitudinal Study 1. Perceived ethnic discrimination and acceptance were measured by items of perceived ethnic discrimination such as “hostility,” “disliking,” “disdain,” “hatred,” and “rejection” ( $\alpha = .86$ ). The items of perceived ethnic acceptance were “admiration,” “acceptance,” “superiority,” “affection,” “approval,” “sympathy,” and “warmth” ( $\alpha = .88$ ). Stephan et al.’s (1999) original scale has been used in various discrimination/prejudice studies and has demonstrated satisfactory validity and reliability (e.g., Stephan et al., 2002).

Study 2 also emphasised paranoia, voice and workplace withdrawal. Paranoia was reported by participants, using six items created by Derogatis and Melisaratos (1983) on the same four-point scale from 1 (*a little of the time*) to 4 (*most of the time*) at Time 1 ( $\alpha = .87$ ) and Time 2 ( $\alpha = .92$ ). Participants responded to the Voice in Study 2 using five items designed by Liang et al. (2012) on the same five-point scale, from 1 (*strongly disagree*) to 5 (*strongly agree*) at Time 1 ( $\alpha = .80$ ) and Time 2 ( $\alpha = .84$ ). Yang and Diefendorff (2009) adopt the same five-point scale as Study 1 to demonstrate how participants show their own workplace withdrawal, using the same four items from 1 (*never*) to 5 (*always*) at Time 1 ( $\alpha = .88$ ) and Time 2 ( $\alpha = .92$ ).



**Figure 2. Equivalence Test (Study 2)***Results of Measurement Equivalence Test (Study 2)*

Items	$\Delta\chi^2$ (equality constraint)
<b>Voice</b>	
1. I proactively develop and make suggestions for issues that may influence the work group.	.68
2. I proactively suggest new projects which are beneficial to the work group.	1.07
3. I raise suggestions to improve the work group's working procedure.	.55
4. I proactively voice out constructive suggestions that help the work group reach its goals.	.04
5. I make constructive suggestions to improve the work group's operation.	.08
<b>Workplace withdrawal</b>	
1. You come to work late without permission.	.30
2. You take an additional or a longer break than you are allowed to take. <sup>a</sup>	4.36
3. You leave work earlier than you are allowed to.	.56
4. You call in sick when you are not.	1.36
<b>Paranoia</b>	
1. Feeling others are to blame for most of your troubles <sup>a</sup>	3.95
2. Feeling that most people cannot be trusted	.27
3. Feeling that you are watched or talked about by others <sup>a</sup>	5.90
4. Others not giving you proper credit for your achievements	.77
5. Feeling that people will take advantage of you if you let them	.17
6. Feeling that people are unfriendly or dislike you	2.00
<b>PNS</b>	
My work allows me to make decisions. <sup>a</sup>	4.23
I can use my judgment when solving work-related problems.	.60
I can take on responsibilities at my job.	.88
At my work, I feel free to execute my tasks in my own way.	.00
I have the ability to do my work well.	.17
I feel competent at work.	.09
I am able to solve problems at work.	.02
I succeed in my work.	1.67
When I'm with the people from my work environment, I feel understood.	2.95
When I'm with the people from my work environment, I feel heard.	1.19
When I'm with the people from my work environment, I feel as though I can trust them.	1.59
When I'm with the people from my work environment, I feel I am a friend to them.	.00

<sup>a</sup> These items were dropped.

The results of both studies indicate that ethnic minorities have previously focused on escape coping behaviours (Volpone and Avery, 2013), although more studies are focusing on voice and withdrawal behaviours in the workplace. These studies provide insights showing that ethnic minorities' inner experience of paranoia as a response to a perceived ethnic discrimination is an important reason for their disengagement from voice. Additionally, workplace withdrawal and psychological needs are not satisfied because of paranoia, as indicated in both these studies.

## CONCLUSION

Recent research has demonstrated that fear and paranoia in the workplace since the financial crisis have altered employees' perceptions in the workplace. Future research may look at other ethnic minority groups, such as black or Middle Eastern Americans, and their perceived collective workplace discrimination. Other behaviour consequences of paranoia and fear can be developed and enriched through this developed investigation. As a result of perceived negative employability, employees may have altered their attitudes towards their work. Fear and paranoia, along with this altering of attitudes, is demonstrated in a cross sectional study along with two field studies that demonstrate how fear of the economic crisis can explain a strong association between job security and job satisfaction, and a direct correlation between employees' self-preservation, self-esteem, and motivation.

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34-AL02-4645

## ON DECIPHERMENT OF THE INSCRIPTIONS OF LINEAR A IN THE COMMON KARTVELIAN LANGUAGE

DR. GIA KVASHILAVA<sup>1</sup>

### ABSTRACT

The object of this paper is the deciphering of Cretan Linear A (LA) inscriptions spread mainly across the Aegean area. First, the paper presents a brief background of the ancient population of the Peloponnese, Asia Minor and the Aegean islands before the Indo-European migrations. It is supposed that the indigenous inhabitants of this area were of non-Indo-European and non-Semitic origin, from the Proto-Kartvelian tribes. The study of the linguistic material and graphical qualities of LA, and the phonetic reading of Linear B script by M. Ventris, granted the correctness of this paper's decipherment of LA inscriptions in the Common Kartvelian (CK). Some of the deciphered LA words are the following:

- 1.1. Words for numeral operations: (addition) ku-ro – “*to bind, gather, collect, add*”, and (subtraction) ki-ro – “*fault, defect; to subtract, lessen, diminish, cut off*”.
- 1.2. Toponyms and anthroponyms: ma-ka-ri-te – “*the island of Macris (Euboea)*”; pa-i-to – “*Phaistos*”; a-ja – “*Aea*”; ku-ku-da-ra – “*a Colchian person*”.
- 1.3. Names of pots: ka-ti; ka-di.

**Keywords:** Linear A script, the Common Kartvelian language, comparative and inner reconstructions.

### INTRODUCTION

Some of the results of the decipherment of the LA tablets are presented in this paper. The analysis of the data shows that LA inscriptions record the ancient CK language. The following should be emphasised:

- a. The visual features of the LA syllabic signs are graphically simplified versions of the Cretan hieroglyphic script and the Phaistos Disk script signs (Coleman and Owens, 2012–2017; Kvashilava, 2011, p. 239).
- b. The vast bulk of LA syllabic signs are graphically and phonetically identical to the graphic and phonetic properties of the syllabic signs of Mycenaean Greek Linear B (LB) (Chadwick, 1970, p. 165, Fig. 17; Ventris and Chadwick, 1973, p. 23; Godart and Olivier, 1985, V, p. XXII, XXVIII-LII) and the Cypriot syllabic (CS/LC) scripts (Chadwick, 1970, p. 24, Fig. 7; Ventris and Chadwick, 1973, p. 388). The problem of the language of LA inscriptions has long remained unsolved, and it was declared to be impossible to read because the language and its culture no longer existed.

The phonetic values of LA syllabic signs are presented in Table 1:

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001		017		039		057		077	
002		020		040		058		078	
003		021F		041		059		079	
004		023				060		080	
005		024		045		061		081	
006		026		046		065		085	
007		027		050		066		087	
008		028		051		067			
009		029				069			
010		030		053		070			
011		031		054		073			
013		037		055		074			
016		038				076			

**Syllabograms of Linear A script** **Table 1**

The meanings of the LA inscriptions remained unidentified, and the LA tablets were declared to be written in an unknown dead language.

- c. The method of comparative and inner reconstruction (Gamkrelidze and Machavariani, 1965) made it possible to identify the forms and meanings of LA syllabic sequences as belonging to the ancient Kartvelian Language.

### THE ANCIENT INHABITANTS AND LANGUAGES OF SOUTHERN EUROPE, ASIA MINOR AND SOUTH CAUCASUS

In the Bronze Age, many regions of the Asia Minor, the whole of the Peloponnese or Pelasgia, the Crete, Aegean islands, the Apennine Peninsula were inhabited by Pelasgians (see Homer, *Odyssey* XIX.175-177, *Iliad* II.840–841; Hellanicus of Mytilene, Fragment 1 of *Phoronis*; Herodotus I.57, VIII.44, II.56; Thucydides IV.109.4; Diodorus Siculus V.80.2-5; Strabo VII.7.§1,§2, V.2.§4.1-3; Stephanus of Byzantium, *Ethnica*). The Pelasgians were various tribes including the *Macrians* or *Macrones*<sup>2</sup> (Apollonius of Rhodes, p. 1023-1024; The Scholiast, p. 1024–1025 and p. 1037;).

It was accepted that the Pelasgian language was of a non-Indo-European and non-Semitic origin.

Some authors (Kretschmer, 1896, p. 290, 292; Kretschmer, 1953, p. 162ff. and 200ff.; Schachermeyr, 1954, cols. 1531–1533; Schachermeyr, 1955, p. 227-263; Meillet, 2009, p. 55–56; Thomson, 1949, p. 176) considered this to be the language connected to South Caucasian

<sup>2</sup> Considering the material given by Hecataeus of Miletus (Fragment 191), Strabo (XII.3.§18), Procopius of Caesarea (*The Persian Wars* I.XV.21), Stephanus of Byzantium (*Ethnica*), Eustathius of Thessalonica (*The Manuscripts of Eustathius' Commentary on Dionysius Periegetes*, 766), Georgian scholars (I. Javakhishvili, S. Janashia, S. Kaukhchishvili, A. Urushadze, and others) assume that *Macrones* is the name of a tribe of *Colchian* (Kartvelian) ancestry – the *Sanni/Tzani* (Margali/Megreli-Chani/Lazi) tribe.

tribes and creating a special group – the so-called Asia-Minor or Aegean-Asia-Minor language group (Schwyzer, 1939, p. 60).

Traces of these earlier languages of the indigenous population appear in the form of a substratum to the whole structure and lexicon of the dialects brought by the new settlers (Schlerath, 1973, p. 21ff.; Gamkrelidze and Ivanov, 1995, p. 782).

LA is the substratum language of clay tablets and other inscriptions that have been found in many parts of Crete and Aegean islands (Chadwick, 1976, p. 4). The substratum is obviously linked to early Minoan culture and possibly to the inscriptions written in LA and other very early writing systems of the eastern Mediterranean world (Gindin, 1967; Birnbaum, 1974; Gamkrelidze and Ivanov, 1995, p. 796).

A number of Greek words of unknown etymology have unambiguous parallels with Kartvelian in the light of recent research, which is supported by linguistic contacts at an ancient period between Greek and Kartvelian dialects (Furnée, 1979, p. 14ff.; Gordeziani, 2000; Gamkrelidze and Ivanov, 1995, p. 799).

### EXAMPLES OF DECIPHERING LINEAR A INSCRIPTIONS

Linguistic material is one of the most important arguments for the verification of any decipherment. In the case of the LA, the well-studied linguistic material wholly supports the readings of this paper (Kvashilava, 2008–2016).

The sequences that were reconstructed for the CK language by linguists (Vogt, 1961; Schmidt, 1962; Gamkrelidze, 1966; Gamkrelidze and Machavariani, 1965; Klimov, 1998; Fähnrich, 2007) are given in the texts of the LA.

Some LA inscriptions of account-administrative type are analysed below.

**2.1.** Of special interest are the LA sequences of signs  $\text{𐀓}+$  and  $\text{𐀖}+$ , seen here. The LA script signs  $\text{𐀓}$ ,  $+$  and  $\text{𐀖}$  are considered to be identical to the corresponding signs of LB and the CS/LC script, as shown in Table 2:

LA	$\text{𐀓} \text{ 𐀔} \text{ 𐀕} \text{ 𐀖} \text{ 𐀗}$ ku	$+$ ro	$\text{𐀘} \text{ 𐀙} \text{ 𐀚}$ ki
LB	$\text{𐀓} \text{ 𐀔} \text{ 𐀕} \text{ 𐀖}$ ku	$+$ ro	$\text{𐀘} \text{ 𐀙} \text{ 𐀚}$ ki
CS (LC)		$+$ lo	

Table 2

I consider these signs to be identical to the corresponding LB syllables deciphered by M. Ventris:  $\text{𐀓}$  [ku],  $+$  [ro], and  $\text{𐀖}$  [ki] (Chadwick, 1970, p. 165). The LA sequences of signs  $\text{𐀓}+$  and  $\text{𐀖}+$  are thus read as ku-ro and ki-ro.

Below are the words denoting arithmetic operations in LA inscriptions:  $\text{𐀓}+$  [ku-ro/\*ku-roj] and  $\text{𐀖}+$  [ki-ro/\*ki-loj].

Semantic interpretation of ku-ro/\*ku-roj and ki-ro/\*ki-loj forms are presented as CK archetypes (see Kvashilava, 2015a):

\*kur-oj – “to bind, gather, collect, add”;

\*kir-oj/\*kil-oj – “fault, defect; to subtract, lessen, diminish, cut off”.

The reconstructed root morpheme \*kur- and \*kir-/\*kil- are of CVS- structure; suffixal morpheme \*-oj is of -VS structure. These phonemic structures are canonical forms of CK morphemes (Gamkrelidze and Machavariani, 1965, p. 304, 318, 368).

These sequences display regular phonological and semantic relations to Kartvelian materials.

Concerning the word ku-ro, J. Chadwick (1970, p. 154 ff.) writes: “The meaning of one Linear A word is certain: ku-ro is the word which introduces totals, and must mean something

like ‘total’ or ‘so much’. If we could find such a word in a known language, the problem of LA might be solved.”

**2.2.1.** My reading of the LA sequence of signs  $\text{𐌆} \oplus \text{𐌆}$  is given below. This is deciphered by me as ma-ka-ri-te/\*ma-ka-ri-tej (see Table 1). It is known that \*m- is a Kartvelian prefix; -ak(a)r- corresponds to Kartvelian root \*-akr-/\*-agr-; \*-it/\*-et is the Kartvelian toponym-deriving suffix; the suffixal allomorph \*-ej I consider to be the nominative case ending (comp. Gamkrelidze and Machavariani, 1964, p. 229 ff., 307). The word  $\text{𐌆} \oplus \text{𐌆}$  [ma-ka-ri-te/\*ma-ka-ri-tej] apparently denotes the Pelasgian toponym – *island of Macris (Euboea) – the habitation of Macrians* (see Kvashilava, 2011, p. 259–262).

D. Packard (1974, p. 148) connected  $\text{𐌆} \oplus \text{𐌆}$  [ma-ka-ri-te] to the Mycenaean Greek LB  $\text{𐎎} \text{𐎗} \text{𐎕}$  [ma-ki-ro-ne/\*ma-ki-ro-nes], which to my mind denotes the Pelasgian tribal name – *Macrones*.

**2.2.2.** Below I present the reading and identification of the LA sign-sequence  $\text{𐌆} \Psi \text{𐌆}$ .

As is well known, the LA signs  $\text{𐌆}$ ,  $\Psi$  and  $\text{𐌆}$  are similar to the signs of the LB and to CS/LC scripts. The phonological qualities of the signs are identical, as shown in Table 3:

LA	$\text{𐌆}$	$\text{𐌆}$	$\text{𐌆}$	$\text{𐌆}$	$\text{𐌆}$	pa
LB					$\text{𐌆}$	pa
CS (LC)					$\text{𐌆}$	pa
LA	$\Psi$	$\Psi$	$\Psi$	$\Psi$	$\Psi$	i
LB				$\Psi$		i
LA				$\text{𐌆}$	$\text{𐌆}$	to
LB				$\text{𐌆}$		to
CS (LC)					$\text{𐌆}$	to

Table 3

According to the data, the LA sign-sequence  $\text{𐌆} \Psi \text{𐌆}$  is read as pa-i-to/\*pa-j-toj (Kvashilava, 2016, p. 26).<sup>3</sup> The toponym and anthroponym  $\text{𐌆} \Psi \text{𐌆}$  is read by M. Ventris as the Pre-Greek pa-i-to, reconstructed as \*p<sup>h</sup>a-i-stos, which is attested in LB inscription as meaning *Phaistos* (Ventris and Chadwick, 1973, p. 32, 146, 202, 567; Chadwick and Baumbach, 1963, p. 252; Beekes, 2010, p. 1547).

The CK archetype \*pas<sub>1</sub>t-oj (reconstructed by me) allows the LA phonemic reading \*pa-j-toj through the change: \*s<sub>1</sub> > j. Later j > Ø (zero), which results in \*pajt- > \*paØt- > \*pat-form of the root (Kvashilava, 2016, p. 24). According to the Kartvelian process, \*a > o, \*pat-changes to pot-, the meaning of which is the toponym pot-i – *Phasis* or *Poti* (Vogt, 1961, p. 9; Schmidt, 1962, p. 27; Klimov, 1960, p. 28).

**2.2.3.** The sign-sequence  $\text{𐌆} \text{𐌆}$  given in Linear A inscriptions is also of great interest. Consequently I read  $\text{𐌆} \text{𐌆}$  as a-ja, because the LA script signs  $\text{𐌆}$  and  $\text{𐌆}$  are identical to the corresponding LB syllabic signs:  $\text{𐎗}$  [a] and  $\text{𐎕}$  [ja] (Kvashilava 2009, p. 332; 2010, p. 305 ff.; 2015b, p. 5–6). The signs of LA and LB are shown in Table 4:

<sup>3</sup> In CK, the unstressed [j] in V-C position alternates freely with [i] (comp. Gamkrelidze and Machavariani, 1965, p. 67 ff., 69).



















LA	    <b>a</b>
LB	 <b>a</b>
LA	    <b>ja</b>
LB	 <b>ja</b>










Table 4

The LA sign-sequence   is thus read as a-ja – *Aea*.




The semantic parallels to *Aea* are presented below (Kvashilava 2010, p. 307–310; 2015b, p. 8, 11–14):

1. A town in Thessaly, the ancient region of Greece, inhabited by Pelasgians (Stephanus of Byzantium, *Ethnica*); a town of Colchis (Eumelus of Corinth, Fragment 2 of *Corinthiaca*);
2. The old name of the country of Colchis (Herodotus I.2, VII.193, 197; Apollonius of Rhodes, II.417);<sup>4</sup>
3. According to Greek sources *Aea* means “land”, “the earth” (Homer, *Iliad* VIII.1; Apollonius of Rhodes, I.580; III.313);
4. *Aea* was the nymph of a spring loved by the Colchian river-god Phasis (Valerius Flaccus, V.425–426);
5. The Mycenaean Greek LB sign-sequence   [a<sub>3</sub>-wa/\*ai-was > aias]<sup>5</sup> read as *Aeas* – possibly a nickname of an ox (Chadwick and Baumbach, 1963, p. 168; Ventris and Chadwick, 1973, p. 104, 537; comp. Homer, *Iliad* I.145 – a personal name).

The LA inscription  ...    ... is read by me as ... \*-ja ... -ja ja-wa- ... (see Table 1). It is a religious refrain that might be connected to the cult of the deity *Aea* (Kvashilava, 2010, p. 306-307; 2015b, p. 6–7).

**2.2.4.** Below is the reading of the LA sequence of signs      . The LA signs , , and  are read as ku, da and ra syllables (Kvashilava, 2010, p. 320; 2011, p. 268; 2012, p. 176; 2014a, p. 116–117; 2015b, p. 8–11), which, as expected, coincides with the phonological values of the corresponding signs of LB and the CS/LC scripts. These signs are shown in Table 5:

<sup>4</sup> Based on Herodotus (II.104: *Colchis*; III.97; IV.37; VII.79: *Colchians*), Apollonius of Rhodes (II.422, 1094, 1141, 1185, 1267; III.1061; IV.255, 277–278: *Aea*; I.174: *Colchians*; II.1277; IV.33: *Colchian*), Strabo (XI.2, §15) and others, Georgian scholars (S. Kauhchishvili, T. Kauhchishvili, A. Urushadze, O. Lordkipanidze, and others) argue that *Aea* is the synonym of Colchis: *Aea* is the oldest name for this country, and it was only called Colchis (Georgia) later (also see Gamkrelidze and Ivanov, 1995, I, p. 802).

<sup>5</sup> LB signs    [a<sub>3</sub>-wa-ja/ai-wa-ja > aiaia] were read by M. Ventris and J. Chadwick (1973, p. 101, 104, 537; Chadwick and Baumbach, 1963, p. 168) as *Aeaea*, a god’s slave, a feminine anthroponym; *Aeaea* – an epithet of *Circe* and *Medea* (Homer, *Odyssey* XII.268, 273; Apollonius of Rhodes, III.1136); *the island of Aea* (Homer, *Odyssey* X.135, IX.32, XII.4; Eustathius of Thessalonica, *Commentaries on Homer’s Odyssey*, 1614; The Scholiast, X.135, IX.32; Apollonius of Rhodes, III.1074; Hiller, 1991, p. 214).

LA	𐌚 𐌛 𐌜 𐌝 𐌞	ku
LB	𐌚 𐌛 𐌜 𐌝	ku
LA	𐌠 𐌡	da
LB	𐌠	da
CS (LC)	𐌠	ta
LA	𐌲 𐌳 𐌴 𐌵 𐌶	ra
LB	𐌲	ra
CS (LC)	𐌲	la

Table 5

D. Packard (1974, 146) believed that the LA sequence 𐌚𐌛𐌠𐌲 [ku-ku-da-ra/\*ku-ku-da-raj] was related to the Mycenaean Greek LB words – 𐀓𐀗𐀢 [ko-ki-da/\*ko-ki-das] and 𐀓𐀗𐀛𐀢 [ko-ki-de-jo/\*ko-ki-de-jos], which were read by M. Ventris and J. Chadwick (1973, p. 365 ff., 372) as \*Kolkhidas and \*Kolkhideios. These words were read by O. Landau (1958, p. 72), S. Hiller (1991, p. 214), T. Gamkrelidze (2014, p. 260), L. Gordeziani (2012, p. 76–77), and others as *Colchis* (a personal name) and *Colchian*.

Phonetic processes that explain phonic differences between the LA sequence 𐌚𐌛𐌠𐌲 [ku-ku-da-ra/\*ku-ku-da-raj] and the Kartvelian form \*kulkhud-ar-aj/\*kolkhod-ar-aj/\*kolkhid-ar-aj reconstructed by me are given here.

The roots with the vowel [o] are few in Kartvelian; the manifestation of the phoneme /\*o/ must have been extremely rare (Gamkrelidze and Machavariani, 1964, p. 146). Similarly rare is [o] in the inscriptions of the Phaistos Disk (see Kvashilava, 2008, 257) and in LA. Instead of [o], these inscriptions use [u].

The syllables with sonant [l] (la, le, li, lo, lu) are not presented in LA and LB – [l] is either omitted or changed by [r] or Ø.

I suppose that the reconstructed CK [\*o] of the second syllable is manifested as \*o > \*u > i in LA (comp. Gamkrelidze and Machavariani, 1964, p. 332–333, 335, 338).

The Kartvelian derivational suffix \*-ar denoting the place of origin remained unchanged (comp. Gamkrelidze and Machavariani, 1964, p. 307, 76<sup>3</sup>; Fähnrich, 2007, p. 147).

The suffixal allomorph \*-aj I consider to be the nominative case ending (comp. Gamkrelidze and Machavariani, 1964, p. 307).

The word 𐌚𐌛𐌠𐌲 [ku-ku-da-ra/\*ku-ku-da-raj] of the LA inscription is read by me as \*Kulkhudaraj/\*kolkhodaraj/\*Kolkhidaraj – a *Colchian person* (Kvashilava, 2011, p. 268).

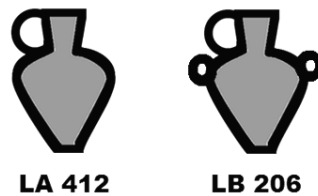
**2.3.** Below are the readings of *vessel names* – sign-sequences  $\oplus\wedge$  and  $\otimes\bar{\text{v}}$  of the LA inscription.

The following signs  $\oplus$ ,  $\wedge$  and  $\bar{\text{v}}$  are read by me as being identical to M. Ventris's reading of the corresponding signs of LB:  $\oplus$  [ka],  $\wedge$  [ti],  $\bar{\text{v}}$  [di] and to CS/LC sign  $\uparrow$  [ti]. The signs are given in Table 6:

LA	⊕      ⊕      ka	⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘      ti
LB	⊕   ⊕   ⊕   ka	⌘   ⌘   ⌘   ti
CS (LC)		↑      ↑      ti
LA		⌘   ⌘   ⌘   ⌘   ⌘   ⌘   ⌘   di
LB		⌘   ⌘   ⌘      ⌘      ⌘   ⌘   ⌘   di

Table 6

E. Peruzzi (1956, p. 166) and G. Neumann (1961, p. 175–177) connected the LB sequence ⊕⌘⌘ [ka-ti 206<sup>VAS</sup>] – “hydria, a water vessel” to the LA sequence ⊕⌘ [ka-ti] (comp. Chadwick, 1970, p. 117; Ventris and Chadwick, 1973, p. 227; Chadwick and Baumbach, 1963, p. 209).



Hydria

R. Beekes (2010, I, p. 684–685, 812) thinks that ⊕⌘ [ka-ti] is of Pre-Greek origin. He connects the LB word ⊕⌘ [ka-ti] to the Pre-Greek κώθων – “name of Laconian drinking utensils”, “drinking-bout”, which he connects to the Kartvelian kut-oj – “a small iron flagon” and kot-o – “clay pot” (comp. Fähnrich, 2007, p. 260).

I connect the LA sign-sequence ⊕⌘ [ka-ti] to the Pre-Greek κάδος – “vessel for wine and other fluids” (comp. Beekes, 2010, I, p. 614).

I interpret the LA sign-sequences ⊕⌘ [ka-ti] and ⊕⌘ [ka-di] as CK archetypes \*kat-/\*kwat-i and \*kad-/\*kwad-i – “clay or wooden vessel”. The reconstructed root-morphemes \*kat-/\*kwat-/\*kad-/\*kwad-<sup>6</sup> and the suffixal morpheme \*-i are respectively of CVC- and -V structural types, which represent canonical forms of CK morphemes (Kvashilava, 2014b; 2014c).

The study of Kartvelian data fully supports the decipherment and interpretation of the sign-sequences ⊕⌘ [ka-ti] and ⊕⌘ [ka-di] of CK.

**CONCLUSION**

1. The presented decipherment of LA sequences in CK is richly supported by linguistic material.
- 2.1. The words for the operations on numerals: (addition) ku-ro and (subtraction) ki-ro are proved to be CK.

<sup>6</sup> According to T. Gamkrelidze and G. Machavariani (1965, p. 198, 306, 368; Gamkrelidze, 1966, p. 80:3.3), the non-syllabic \*w variant of the labial /\*w/, being an independent unit, merges with the simple consonant \*k, which results in the most frequent and natural cluster \*k+w. According to morphonologic structure, this is functionally equal to the single consonant phoneme /\*k/.



2.2. The toponyms and anthroponyms ma-ka-ri-te, pa-i-to, a-ja, and ku-ku-da-ra are of CK origin.

2.3. The names of pots ka-ti and ka-di are CK archetypes.

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37-AL35-5030

## BEYOND EUROPEAN CULTURE. JAPANESE AESTHETICS IN POLISH EARLY MODERNIST LITERATURE

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### ABSTRACT

At the end of 19<sup>th</sup> century European culture faced its greatest crisis and looked to the Far East in attempt to find a solution. The great wave of japanism that swept across Europe was a part of that search for new inspiration and it indeed played important part in development of modernism aesthetics. This paper tries to analyze examples of usage of Japanese aesthetics in Polish literature of the beginning of 20<sup>th</sup> century, when Polish writers discovered Japanese woodblock paintings, literature and theatre. Through analyzing what features of Japanese culture were incorporated into Polish literature I hope to present that the interest in Japan was not only a new wave of orientalism or exoticism, but a search for new forms of artistic expression, one that perhaps forged Polish modernism into its shape.

**Key words:** Poland, Japan, modernism, japanism, transculturality

### THE WAVE THAT SWEEPED ACROSS EUROPE

At the end of 19<sup>th</sup> century European culture faced its greatest crisis and looked to the Far East in attempt to find a solution. From Vedas and Buddhism to *ukiyo-e* woodblock paintings, Orient promised new solutions and new aesthetics. The great wave of japanism that swept across Europe was a part of that search for new inspiration and it indeed played important role in development of modernist aesthetics.

Exoticism proved to be equally important in Poland, though up until recently literary academics focused mainly on influence from India. New writings about Japanese influences in Polish early modernist paintings moved focus towards Japan, but the process of analyzing Japanese influences in literature has only just began. Polish academics tend to think that such influences are scarce or unimportant – a mode constricted to narrow circle centered around ‘Chimera’ magazine and Feliks ‘Manggha’ Jasiński, art collector from Kraków who collected vast numbers of *ukiyo-e* paintings and other artifacts from Japan and Far East. Indeed, there is a lot of examples of writers treating Japan as mere figure of exoticism. We can find Japan in a role of exotic costume, Japanese ‘prompts’ in poetry and novel, exotic adventure novels about beautiful geishas and brave samurais, children novels set in far away, strange country of the Rising Sun. But even in those writings we can find deepened knowledge and certain amount of research work on Japanese culture and literature. And the list of writers in whose work one can find references to Japan and its culture is in itself very telling: Władysław Reymont, Tadeusz Miciński, Gabriela Zapolska, Stanisław Przybyszewski, Zenon ‘Miriam’ Przesmycki, Jarosław Iwaszkiewicz, Anatol Stern – these are all prominent names and one of the most important Polish writers of the end of 19<sup>th</sup> and beginning of 20<sup>th</sup> century. Such list proves that Japan was present in the discourse of that time and it is a starting point for further analysis.

But even more than that: it is possible to find in Polish literature Japanese elements that serve much more important purpose than mere exotic entourage. As rare as they may be, examples of formal inspirations are extremely interesting, because they exemplify how

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Japanese aesthetics and poetics could have changed Polish writers' way of writing. In light of recent discoveries made by European researchers such as Jan Walsh Hokenson (2004), Pamela Genova (2009) or Richard Rupert Arrowsmith (2011) we slowly begin to recognize the extent to which influences from Far East changed and formed modernism. My aim is to find out whether Polish literature could have been equally influenced.

I will present here three examples of writers clearly inspired by Japanese aesthetics and poetics: Józef Jankowski, who after a series of performances of Otojiro Kawakami troupe in Kraków wrote his own version of Japanese drama *Kesa*, Waław Sieroszewski, who travelled to Japan *ca* 1903 and wrote several short stories and two novels set in Japan and Jarosław Iwaszkiewicz, one of the most prominent Polish authors of 20<sup>th</sup> century who at the beginning of his career in 1919 experimented with Japanese *tanka* poems.

## THE PLAYWRIGHT

In 1902 the famous theatrical troupe of Otojiro Kawakami and his wife Sada Yacco arrived to Poland for series of performances. On the march 9<sup>th</sup> and 10<sup>th</sup> the show took place in Lwów and on the 11<sup>th</sup> in Kraków (Taborski, 1983). The press promoted the performance as the imperial theatre of Tokio, though Kawakami troupe not only was not an imperial theatre, but also came to the West because of financial difficulties resulting in closing the theatre in Tokio (Downer, 2003). Taborski (1983) proves that the shows met a very favorable reception from both the critics and the audience, especially in Kraków, where the publicity has been already prepared for the meeting with Japanese culture by the activity of Feliks Jasiński, a collector and enthusiast of Japanese art, particularly the paintings. Taborski also informs that in 1908 and 1909 another Japanese theater, with famous follower of Sada Yacco, Hanako gave a series of performances in Poland. And it was the Hanako's troupe, that finally inspired a playwright and journalist Józef Jankowski, to write a play based on Japanese piece *Kesa* he had seen couple of years ago performed by the unforgettable Sada Yacco.

Jankowski's aim was not to recreate in details the Japanese original play. As he stated in the preface, his intention was to 'create a play in the European style but based on Japanese motives and with Japanese tone and mood of the prototype' (Jankowski, 1910, p. 9). What is then finally implemented to Jankowski's play from the original piece is the plot and acting method from the last, mimic part, an acting method that should evoke the 'mood of the prototype' (ibid.).

The story of *Kesa* is originally a part of *Heike Monogatari*, it explains the background of one of its characters, a monk named Mongaku. In Yoshikawa's (2011) version we read, that *Kesa* is an example of a faithful wife, loved by violent knight Morito, in fact her cousin. She only yields to him because he threatens to kill her mother. She then asks Morito to kill her husband, as she cannot bear the shame of being the wife of two men. But this is but a ruse, for she takes her husband's place in his bed and ties up her hair to mislead the killer. Morito, unknowingly acting according to her plan, mistakes her for her husband and cuts off her head. Mad with grief, he decides to become a Buddhist monk.

Jankowski's version of the play starts three years after Morito saved *Kesa* and her mother, at a time of knight's return. Polish playwright changed the message of the original story: throughout those three years *Kesa* had secretly loved Morito, but had been unaware of his feelings and her mother's promise. Only now the mother confesses the true, terrified by the vision of Morito's revenge. As a result, it is *Kesa* who asks Morito to kill her husband and she actually means it, as she wants to reunite with her true love. The moral doubts do not come until later. Jankowski's version thus depicts not a portrait of a faithful wife and daughter or even a faithful wife who happens to be in love with another man, but a tragic story of an internal battle between feelings and morals. On one hand, *Kesa* finally decides to save her husband, on the other, she follows her heart – she would rather die than stay with a man she doesn't love.

The play seems to be divided into two parts: the European one, using the dialogues and monologues and Japanese mimic parts that tend to appear toward at the end of the play: the scene of Kesa preparing the room for Morito, and the murder and suicide scene. At first, the only indicators of its origins are Japanese names and rare Japanese terms, as shogun, used by Watabane in discussion with Kesa to explain the wrongs of the knight (we can assume he means samurais) represented by Morito. The Japanese mimic parts starts with the scene of writing the letter. Before going to Watabane's bed Kesa writes a goodbye note in a form of a poem to her mother and husband. Though writing a last poem before one's death is strongly connected with Japanese culture, the form of Kesa's letter is European. To make it look as Japanese Jankowski in the stage directions suggests, that the letter should be written with Japanese signs on a long piece of paper, that slides down slowly with every word.

Towards the end of the play, at its most dramatic parts of Kesa's death and Morito's suicide, Jankowski rejects almost completely the spoken language, relying completely on movement, gestures and face expression. Couple of last scenes consists almost only of very detailed stage directions, that can be read almost as a prose. Scene V for example begins with Morito 'lines':

**Morito.**

*Enters slowly from the back door on the left side of the audience, without any noise closes the door behind him, treads stealthily, and looks round the scene; he sees the red lamp; he circles around it touching it with his hand, as if he wanted to make sure it is really there. He walks up the stairs, stealthily approaches the bed and hides behind the cupboard and listens to the heartbeat (Jankowski, 1910, p. 150).*

The scene and stage directions continue in this manner for the next couple of pages, and the actual lines are limited to couple of exclamations, mostly of the names of the characters. From Jankowski's own introduction we know that the mimic parts were what he found most admirable in Japanese performances, as they were clearly, and for some viewers even shockingly distinctive from the European acting methods. Jankowski wrote:

Japanese theatre is ruled by a completely different art principle: the literature is meaningless, the meaningful thing is the art of imitating single moments of feelings: dance, joy, courting, love, jealousy, madness, and, above all others – death. It is an inherently mimic art, brought to perfection. A true art, that is to say, a perfect recreating of life (Jankowski, 1910, p. 6).

At the end of the play the stage directions explaining the movement and gestures of the actors completely annihilate the spoken language, as However, Jankowski apparently did not believe much in the abilities of European actors as he stated:

[the mimic parts] recreated in a Japanese manner and with Japanese artistry would perhaps exhibit the greatness of Japanese theater. But for that purpose you would need actors with different souls and with entirely distinct principles of creating art (Jankowski, 1910, p. 10).

*Kesa* may be a sole example of a play based on Japanese theatre but it can be considered as a part of a wider tendency. : the dispute over modern theatre. What Jankowski and other enthusiasts found the most appealing in Japanese theatre was in fact what the theatrical reformers of that time fought for. The new approach to theatre formulated by Richard Wagner,

Adolphe Appia, Edward Gordon Craig and others who tried to modernize the theatre, was an idea of an autonomic art of theatre, an autonomic piece of art, free of the restrictions imposed on theatre by the literary genre of drama. In this new vision the performance is not founded on words and speech but rather on gesture and movement. Richard Wagner, the first one to change the view on theatre, proclaimed a piece of theatrical art as an “organic synthesis” of poetry, music and dance (Brach-Czaina, 1975, p. 17). And this is precisely what critics loved about the Japanese theatre. Jan August Kisielewski wrote enthusiastically:

It is a theatre still unknown for us but already longed for by Wagner and Maeterlinck – a new, autonomic kind of art, like singing, music, drama or painting. [...] [It is] Art, dear sirs, just art, new, unknown, unseen art! A poem of sounds and lines, the harmony of gestures and words, a strange symphonic whole of acting, movement, costumes, music, paintings, poetry and dance, merged into one piece of superior art! (Kisielewski 1902, p. 1)

### THE NOVELIST

Wacław Sieroszewski was the only one from authors mentioned here that actually went to Japan. Nowakowski (2007) states, that Sieroszewski reached Japan’s shores in 1903 and stayed almost until the beginning of the war between Russia and Japan in 1905. He then returned to Poland, but kept writing about Japan until 1920s. He published many short stories and two novels set in Japan. The first one, a story *Suicide of Prince Asano Naganori* was printed in 1907 in Lwów, shortly after Sieroszewski’s return to Poland, the last one, novel *The Love of a Samurai*, was finished in 1922.

Sieroszewski’s short stories are based on many different sources, which suggests how thorough his studies must have been. Nowakowski (2007) presents his findings about the sources of Sieroszewski’s influences. For example, *The Suicide of Prince Asano Naganori* is based on a historic figure of prince Asano. We can find a similar description of Japanese ritual seppuku in writings of Algernon Freeman-Mitford, however, Sieroszewski includes into his story a detail that is missing in Mitford’s version: when kaishakunin (appointed second) cuts of the head of the person committing seppuku, it should fall forward and hang on a tiny fragment of skin. Sieroszewski must have based his description on some other source than, perhaps an oral one. The main character from a story called *O-Sici* is a well-known figure from a number of very popular kabuki plays. The most famous one can be found in anthology by Saikaku Ihara *Koshoku gonin onna*. *Reconciliation* is a story that strongly resembles classic Japanese ghost story from Japanese anthology *Konseki monogatari*, and it is probably based on Lafcadio Hearn’s version from his book *Shadowings* published in 1900. Two novels, *Ingwa* and *Love of the Samurai* are original works, however still full of elements typical for Japanese prose.

In Sieroszewski’s work one can find both aesthetics and poetics of Japan. From the aesthetic values of Japanese culture we can find almost all of the most important features, such as appreciation for things that are impermanent, sense of fleetingness, *mono no aware*, which can be translated as ‘pathos of things’, affection towards nature, closely related to Buddhism and, finally, specific attitude towards ritual suicide. Japanese poetics on the other hand can be seen mostly in short poems that appear inside prosaic text. Such incrustations were very popular in Japanese medieval prose (Kempf, 1982). They can be found in almost all Sieroszewski’s novels and stories set in Japan and they frequently play a vital role in the plot. The hero of *O-Sici* by accident reads poem that will prove to be a premonition of her future tragic fate. In novel *Ingwa* the poem read from traditional *kakemono* scroll by the main character Takeo establishes the sad mood of the ending. In *The Love of a Samurai* two characters, Gompachi and Komurazaki manifest their love by writing love poems in a poetic dialogue; later on

Gompachi will recognize his lost lover Komurazaki by the song she is singing. Some of those Sieroszewski's poems are probably translations from unknown sources, some however, such as the poem read by O-Sici, are written by Sieroszewski himself (Kempf, 1982).

Another feature characteristic for Japanese poetry, especially haiku, is kigo, a 'season word', a word or phrase which should evoke particular season. In *Ingwa* the watchman notices the affair of main character Misawa 'only during the blossoming of wisteria' (Sieroszewski, 2007, p. 148), and it is the only indicator of the time in that part of the novel. In *O-Sici* the passing of time is suggested only by the changes in the natural world: the blossoming of cherry trees and the growth of bamboo forests.

The very first short story set in Japan, *The Suicide of Prince Asano Naganori* already contains a lot of the aesthetical features mentioned above. The plot covers only last moments of the main character, but depicts a lot of characteristics of Japanese culture. Before committing seppuku, prince Asano shakes down a sakura petal from his shoulder. Sakura, the cherry tree, is valued so highly in Japan, because its great beauty is also fragile and lasts very short: sakura blooms for only couple of days. It symbolizes the fragility of human life and impermanence of all beautiful things (Keene, 2008). The falling petals of sakura are a harbinger of a near end of Asano's life. The beauty mingles with sadness, as Asano writes a pre-suicide poem, in which farewell to spring is in fact a farewell to life:

Wszak muszę wiosnie  
 Powiedzieć: „żegnaj”,  
 Wcześniej, niż kwiat wiśniowy  
 Utraci płatki opadające  
 Na wiatr...  
 (Sieroszewski, 2007, p. 76)

I now have to  
 Say: „farewell” to spring  
 Sooner than cherry will lose  
 its petals falling  
 with the wind...<sup>2</sup>

It is worth mentioning here that the poem bears strong resemblance to Japanese tanka. Asano's poem represents his feelings: the grief for life that lasted even shorter than the blossoming of sakura, the self-control shown in the strict rules of the poem, the acceptance of death – and everything is encompassed in a beautiful form. Just as the seppuku itself is a highly aesthetized, ritual form of suicide, described by Sieroszewski in details and in a rather naturalist manner. But the description does not only present the 'manual' for seppuku, it also gives the reader a glimpse into Japanese mind and the way the suicide was perceived in Japanese culture. Prince Asano fully accepts his fate, he performs every step of seppuku accordingly and with composure – he even admires with a smile the sharpness of the sword just after making the first cut into his stomach.

Seppuku and its significance in Japanese culture plays an important role in other short story, *O-Sici*. It is a story of a girl, who fell in love with a Buddhist monk during a fire and starts another one to be reunited with her lover. Here the suicide is an honorable way out for O-Sici, who caused death of many people, including her lover. The scene of the suicide varies from the one in the story of Prince Asano, not only because women traditionally committed seppuku in a different manner – by slicing a throat with a small dagger. The description is also

<sup>2</sup> All of the poems and fragments of the original texts were translated by me (K.D.).

much more subtle, the blade is merely “immersed” in O-Sici’s throat while she whispers two last verses of a poem she had read before. Here too a poem appears inside the prose and is an important commentary to the story: the poem O-Sici reads and repeats just before her death is a grim prediction of her fate.

Fusion between sadness and beauty, the realization of the ephemeral nature of everything on this world, the melancholy of the passing of things – all those features are also strongly connected with Japanese term *mono no aware*. As described by Ho-Chi (2009), *aware* is usually translated as ‘pathos of things’, but it can be described as a feeling of both astonishment of the beauty of certain object and grief that appears when one realizes that the object will one day cease to exist. Ho-Chi names *aware* is one of the most important Japanese aesthetic category, developed as early as the Heian period; it is thought to be derived from exclamation *Ahare!*, which can be translated as *Oh!*. It is impossible to establish whether Sieroszewski knew about *aware*, however, we can find example of very similar feeling in *Ingwa*. The hero of the story, Takeo, visits a temple, and while walking around its buildings he feels “enchanted cloud of thousand thoughts and thousand emotions”.

Every detail caught his eyes, enslaved him, cast a spell, watered his soul with sweet dreams, and would not let him go, like a moment of bliss...

Oh, if one could see it all with one glimpse of an eye, absorb it with just one glance, and make it last longer, make it eternal [...].

But “life is but constant dying, encounter – but a parting!”

And so he kept on walking with his soul shuttered, lost in fading yet eternal impressions, in a whirlwind of his feelings [...]. (Sieroszewski, 2007, pp. 202–203)

The beauty of the temple turns out to be painful, as Takeo through astonishment realizes that life is inevitably connected with death. Admiring a beautiful object leads to grief and melancholy which is the very definition of *aware*. We can even find here the typical for *aware* exclamation ‘oh!’.

In the same novel, we can also find clue, that Sieroszewski must have studied the main features of Buddhism, such as the cyclic existence or the human place in universe. Takeo’s wife, Misawa, takes a stroll in the woods admiring different kinds of trees and flowers. And only then, while being in awe of the wonders of nature she realizes certain truth:

[...] the whole truth of that wisdom they have been teaching her from childhood, that she herself is only a fragile shape of an eternal force vibrating through the universe , [...] she realized that nothing could rip her out from this vast wheel of life, that she was condemned to suffering and joy for its mysterious purposes. (Sieroszewski, 2007, p. 242)

The novels and short stories by Waław Sieroszewski, from which I presented here only a handful of examples, show the impression Japanese culture made on him. Sieroszewski includes in his work not only Japanese exotic prompts such as geishas, samurais or *seppuku*, but also - and more importantly - tries to present Japanese aesthetics and spirituality. And that is precisely what makes Sieroszewski’s work so valuable: he actively draws inspiration from Japanese culture and changes European ways of writing by including new techniques and ideas brought from Far East.



## THE POET

In a debut book of poetry from 1919 by Jarosław Iwaszkiewicz, one of the most notable names in Polish literature of 20<sup>th</sup> century, there is a small series of five tiny poems. The series was titled *Uty*, which is a Polonized, plural form of Japanese word *uta*, which means song (it can be translated into English as *Utas*, also a plural form of original noun; Japanese nouns do not have plural forms).

I will present here both Polish and English version of four of said poems. The original Polish version will serve the purpose of presenting the form of the poem, the English – unfortunately in my own translation, as there is no professional translation available - will be a glimpse into the meaning of the poem. Sadly, there are features of the original poem, such as consonance and rhymes, that are lost in this translation.

1. Łąk kampanule –  
Dzwonki – tulą swe pąki  
Między ulów domki:  
„Miodem wonne koronki” –  
Mówi Sully Prudhomme.
2. Pachną dziewanny  
Bławatki dzieciństwa snem.  
Dzieciństwem (psst!...) pstrem.  
(W wodzie dziewiczej pstrągi)  
Dziedzictwem idę swem
3. Rozkwitła róża  
Z podróży mnie powita,  
Ni to wód kruża.  
Syta podróży ręka  
Palce w róży zanurzy.
4. Dzieciństwa świat zbladł,  
Świat śnień, dzień lat przednocny.  
Słucham brzmień ech. Gdzie

Kiści cień stwarza kraty  
Na wirydarza żwirze.  
(Iwaszkiewicz, 1968)

1. Lea's campanulas –  
– Harebells – cuddle its buds  
Among beehive houses:  
Laces smelling like honey –  
Says Sully Prudhomme.
2. Mullein are smelling  
Cornflowers of childhood dream.  
Of motley (hush!...) childhood.  
(In a virginal water - trouts)  
I walk with my heritage.

3.     Rose is blossoming  
        She will welcome me back home  
        Not a cruse of water.

       Hand that is full of journey  
        Will dive into the roses.

4.     The world of childhood turned pale  
        The world of dreams, the pre-night day  
        I listen to the sounds. Where

       The shadow of bunch creates  
        Bars on the grit of garth.

Poems are composed to resemble *tanka*, one of the most popular forms of Japanese poetry. Kotański (2012) describes main features of *tanka*: a classic *tanka* poem has 31 syllables divided into five *ku*, which means verses, with a pause after the third *ku*. The pause divides *tanka* into two parts: *kami no ku* (the upper stanza) and *shimo no ku* (the lower stanza) Each verse also has to maintain a certain amount of syllables; in upper stanza the verses are consisting of 5, 7 and 5 syllables respectively, and in lower stanza both verses have 7 syllables.

Iwaszkiewicz's poems are written accordingly to this rhythmic pattern with small variations. All poems are divided into two parts, from which the first one consists of three verses and the second – of two verses. It clearly resembles the original Japanese division into *kami no ku* and *shimo no ku*. The verses tend to be identical to original rhythm (5+7+5) + (7+7). However, it is rather difficult to maintain such small and strict number of syllables in Polish language, so in some verses there is one extra syllable. In the first poem it is (5+7+6) + (7+7), the second on - (5+7+5) + (7+6), next two (third and fourth) maintain Japanese rhythm perfectly, the fifth again has an extra syllable: (5+7+5) + (7+8).

Moreover, though *Uty* are a series of five seemingly separate poems (that the poems are separate entities is suggested by the plural form of the title), they can be read as one thanks to a common topic and connections between each poem. This duality (separate poems that can be read as one) is also a feature of Japanese *renga* poem, a kind of collaborative poetry in which one author writes *kami no ku* (the upper stanza) and the other – *shimo no ku* (the lower stanza), thus forming a *tanka* and then adding next stanzas. The first stanza should connect thematically with the second, the second with the third, and so on. *Renga* could have been created by several participants as well as a single author. The latter was called *dokugin*, which can be translated as “solo singing” (Melanowicz, 2012, p. 158–162). Though Iwaszkiewicz does not follow the Japanese rules of thematic connection between stanzas, *Uty* read as one poem bear some, especially visual, resemblance to *renga*.

The formal resemblance is not the only feature of *Uty* that can be linked to Japanese culture. It is also intriguing how they resonate – however knowingly or not – with traditional Japanese aesthetics, most noticeably with human closeness to nature and feeling of impermanent state of things. The beauty of nature is a base line for beauty canons in general and is one of the most important themes for poetry. And as nature is intrinsically connected with cycle of death and rebirth, Japanese aesthetics value highly beauty that is fragile and fleeting, and the impermanence of nature reflects the impermanence of human life. In Iwaszkiewicz's poems admiring flowers – a beautiful creation of nature – leads to reminiscence of a lost childhood and painful awareness of fugacity of ‘the world of dreams’. Iwaszkiewicz can in one *tanka* admire roses and say that “the world of childhood turned pale”. And though

there is no 'oh!' in *Uty*, in this dialogue between beauty and loss one can see a distant echo of Japanese *aware*.

The main aim of the examples included in this paper is to show that Japan in Polish early modernist literature is not merely mode for exoticism but a source of important aesthetic and formal inspiration. Presence of Japan in the art discourse of the beginning of 20<sup>th</sup> century is easily visible and demands in my opinion further analysis. What if, as Jan Walsh Hokenson (2004, pp. 77-78, 137) points out, we cannot see Japanese aesthetics in Western prose or poetry, because they become inseparable part of Western literary tradition? Perhaps the deepened analysis of works of all those writers I mentioned at the beginning of this paper as those in whose work we can find references to Japanese culture would reveal a different, not so clear level of inspiration, as it happened in Hokenson's research? An interesting thought: is Western modernism really Western idea? Or are its roots much more transcultural than we were ready to admit?

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39-AL38-4869

**WOMEN IN TURKIC MYTHOLOGY**TOPRAK IŞIK (ERDAL KILIÇASLAN)<sup>1</sup> AND SEHER CESUR KILIÇASLAN<sup>2</sup>**ABSTRACT**

Turkic mythology offer valuable data for tracing the journey that the image of woman has taken through the Turkish unconscious. Myths do not value women as women, but as mothers or for their fertility. Women are exalted as wives or mothers of men. They are lauded for being able to lay down their lives for the sake of their husbands or for placing their husband's instructions over their own most sacred beliefs. We encounter women, not as possessors of strength, but as those who encourage men to use their own strength. Superiority of women in myths is imaginary and unreal. Giving women a high position in the realm of the sacred in a sense limits them in their human activities in real life and may be being used to reconcile them with the sacrifices expected of them and the restrictions placed on their nature.

**Key Words:** Turkic Mythology, Women, Gender, Women in Turkey.

**INTRODUCTION**

Turkey is the 18<sup>th</sup> largest economy in the world based per capita national income (The World Bank, n.d.). However, this income is not evenly distributed between different sections of society, or between women and men, nor has it directly contributed to social development or to a reduction in regional inequalities. Turkey ranks 68<sup>th</sup> out of 187 countries on the United Nations Gender Inequality Index (GII) for 2012 (UNICEF, 2014) and 120<sup>th</sup> out of 136 countries in the World Economic Forum 2013 Global Gender Gap Report (Hurriyet Daily News, 2014). This bad ranking on its own is enough to show that the country is suffering from significant social inequality problems.

The Economic Policy Research Foundation of Turkey (TEPAV) carried out a study aimed at drawing up a gender equality scorecard for Turkey, province by province. The results were published in 2014 as a report, according to which, women currently face various forms of discrimination in employment opportunities, social opportunities and decision-making processes, while domestic violence towards women, a violation of human rights that threatens women's personal safety, adds another layer to problems in other areas: it stops women having a say over their own lives and destinies (Demirdirek and Şener, 2014).

In Turkey, folk sayings and folk beliefs commonly include value judgements as to the superiority of men over women (Kırkpınar, 1998, p. 26). The roots of these beliefs are to be found in myths and legends. Turkish mythology, legends, proverbs and early written works offer valuable data for tracing the journey that the image of woman has taken through the Turkish unconscious. How women are perceived today is determined in large measure by this journey.

In Turkey today, there is a widespread belief that the early Turkic peoples put women on a pedestal (Kılıçaslan, C. and Işık(Kılıçaslan), 2017, p. 490) and Turkic mythology is generally viewed through this optimistic lens. This study examines women's roles in myth and questions this idea. Each time, the results that we arrive at conflict with the perception that women were revered.

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## CREATION MYTHS

According to the creation myth collected from the Altay by Radloff, God (Kuday) forbade eating the fruit on four branches of the nine-branched tree that He created. However, when Kişi (referred to as Erlik and later as Körmös and Satan in following sections of the myth) learns of this, he tells Törüngy and Eje to eat the forbidden fruit. Törüngy obeys God's word and does not eat it; his wife Eje cannot resist and does eat it. The fruit is very sweet; she takes some and smears it on her husband's mouth.

Woman (Eje) falls under the influence of evil powers (Erlik, Satan or Körmös) and then makes man (Törüngy) an instrument of their evil, whereupon God punishes them:

*He turned to Eje, "You obeyed Körmös' word. You ate the forbidden fruit. You shall pay the price for that: you shall bear a child, and while giving birth, you shall suffer pain. You shall die in the end; you shall taste death." And Törüngy he punished, speaking thus: "You ate Körmös' food. You did not heed my word; you obeyed Körmös Erlik's word. His men live in his world; they are found in the world of darkness. They are deprived of my light. Körmös turned against me, and you too shall turn against him. If you had heeded my word, you would have been like me. Because you did not, you shall have nine sons and nine daughters. Henceforth, I shall create no more people. From now on, people shall descend from you." (Dilimiz ve Edebiyatımız, n.d.).*

It is particularly interesting that God gave women the act of giving birth as a punishment. While the value placed on a woman who gives birth (on a mother, on motherhood) is always stressed in Turkic myths, the reason why this punishment was given deserves particular emphasis: woman has been punished with pregnancy because she tasted a forbidden pleasure and made man taste that same pleasure. In real life, the pleasure that a woman and man taste together and that is the cause of pregnancy is sex. Turkish uses the expression "a trick of the devil" for wet dreams, and "to yield to the devil" means to engage in sexual relations that society views as undesirable.

At this point, a parenthesis on the Islamic view of the subject may make the interpretation more meaningful. This saying of the prophet Muhammad about sexual relations unites women and the devil in a single body:

*The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart (Davudoğlu, 2013, p. 90).*

The association of women with the devil, or even the portrayal of women as the devil, in mythology, everyday language and in the prevailing religion will undoubtedly influence how women are perceived in Turkey: when it comes to forbidden sexuality, even if it amounts to no more than desire, women are in league with the devil or are the devil himself.

Again, according to the creation myth collected from the Altay by Radloff, God gives Erlik the power of creation. Erlik takes up a hammer, a pair of bellows and an anvil. However, when Erlik uses his power for evil, God takes back the hammer, anvil and bellows, and throws them in the fire. The bellows becomes a woman, and the hammer a man. God takes the woman and spits in her face. The woman becomes a bird and flies away. This bird is called the Kurday bird, whose flesh is not eaten, whose feathers are not used as fletching. God takes the man too and spits in his face. He also becomes a bird and flies away; they call him the Yalban bird (Dilimiz ve Edebiyatımız, n.d.).

As well as Radloff's version of the Turkic creation myth, there is a second version collected by Verbitsky. In both collections, a woman called Ak Ene (Ak Ana) [White/Pure Mother] prompted God to create the world. According to Kabaklı Çimen (2008, p. 107):

*Nothing would have been created had it not been for Ak Ene. The thought that God was prompted to create the world by a female spirit is aesthetically important inasmuch as it reflects the social status of women. Furthermore, it is striking that the mother—a fundamental pillar of the family—, Ak Ana, manifests herself through such an important duty. According to the myth, Ak Ana is also the one who teaches us feelings such as honesty and steadfastness, which are the foundation of morality.*

Kabaklı Çimen's comments clearly exalt women and his praise is directed at women's function of ensuring the continuation of society. Motherhood and fertility are sanctified by being combined with good morals.

Here is the creation myth collected by Verbitsky: (Sevinç, 2007, p. 10-11)

*The world was a sea; there was neither sky nor land,  
Everywhere was covered in water as far as the eye could see!  
The god Ülgen was flying; there was nowhere for him to land,  
He was flying, searching for a solid place, a nook.  
With a stroke of divine inspiration somehow his heart was filled,  
A voice from the emptiness found him a remedy.  
A voice from above gave Ülgen an order:  
- Take hold of what is in front of you! Seize it at once!  
Ülgen obeyed the command; he reached out his hands;  
He repeated them to himself, the words of the heavens.  
A stone shot up to the surface from out of the sea;  
He took hold of the stone in a trice! He mounted it!  
Now the time had come! He was going to create the skies!  
Ülgen had always thought, while looking above:  
- I want a world; I shall create it with a race of people!  
How should it be? How big shall I make it?  
What is to be done? In what way shall I create it!  
And there was Akana (Ak Ene); she lived in the water;  
She said this to Ülgen, as she appeared on the surface:  
- If you too want to create something, Ülgen,  
As a creator, learn this sacred word!  
Always say, "I did it and it came to pass!" Say nothing else!  
Above all, do not say, "I did it but it did not come to pass!" while creating.  
Thus spoke Akana, and then she vanished;  
She dived away into the sea and suddenly disappeared.*

The existence here of a woman, even if only an imaginary woman, before anything had been created requires interpretation. Akana had been brought into being separately from the real universe. Since there were no men for her to be with, she was a mother who had not experienced the sexual act. The fact that there could be motherhood with no prior sexual contact is consistent with how Turkic society distances motherhood from sexuality. The second striking point is that this woman, referred to as "ana" [mother], is wise enough to counsel the Creator. However, important as she is, she is not the one who does, makes and transforms with her own power; she is, in fact, in a passive position and this is consistent with the passivity widely attributed to women.

## OĞUZ HAN'S MARRIAGES

In Turkic mythology, men generally take on a material form, while women take on a spiritual form (Ögel, 1997). Oğuz Han's marriages to the daughters of the sky and of the earth exemplify this:

Oğuz' marriage to the daughter of the sky: (Sevinç, 2007, p. 11)

*While Oğuz Han was somewhere imploring God,  
A darkness suddenly descended; then a beam of light fell from the sky!  
Such a beam of light came down, brighter than the moon, than the sun!*

*Oğuz Han walked up close to the light.  
He saw a girl sitting in the midst of it!*

*She had a beauty spot on her face: it shone like fire;  
She was a very beautiful girl, like the pole star;  
She was such a beautiful girl that if she laughed, the sky would keep laughing!*

*If she wanted to cry, the sky would keep crying!*

*When Oğuz saw her, he lost his mind;  
At once he was smitten with her; he loved her from his heart;*

*He entered the nuptial chamber with her and took what he wished.*

*She fell pregnant; as the days and the nights went by,*

*They had good fortune when three little boys were born.*

*The first little boy they named Day.  
For the second boy, they found the name Moon.  
They were happy to call the third one Star!*

Oğuz' marriage to the daughter of the earth: (Sevinç, 2007, p. 12-13)

*He went out to hunt one day, in the forest, did Oğuz Kaan;  
There was a single tree rising up in the middle of the lake,  
And in its hollow, there sat a girl.*

*Her eyes were bluer than the sky; she was the daughter of a god;  
Her hair was wavy like the ripples on a river.*

*Her teeth were pearls, constantly shining in her mouth;  
Anyone living on the earth would have said this:*

*"Ah! Ah! I'm dying! Alas! I'm dying!"  
Thus would he have kept shouting!*



*Just like sweet milk, he would have become sour kımız!*

*When Oğuz saw her, he lost his mind;  
A searing fire, for some reason, entered his heart.*

*He loved her from the heart; he took her by the hand;*

*He entered the nuptial chamber with her and took what he wished.*

*The first little boy they named Day.*

*For the second boy, they found the name Moon.  
They were happy to call the third one Sea.*

*When Oğuz heard this, he commemorated his ancestors;  
He gave a feast, a banquet, such a large feast!*

*He gave a gift to his people...*

## **SPIRITUAL WOMEN**

Does the spiritual nature of woman raise her to a higher position? Before saying yes, we should bear in mind that these spiritual women were prizes for a man. In both of the episodes above, Oğuz and the daughter of the sky and of the earth have sons. In other words, women are once more being exalted as wives or mothers of men.

In an Uyğur myth, Böğü Han was born from a celestial light, and his wife was a holy woman sent by God (Sevinç, 2007, p. 13). In a Yakut myth collected by Gorokhov, the hero Akoğlan was suckled by a radiant woman who came out from a tree; once he was full, she disappeared (Ögel, 1997). What is significant here is that the woman's single function in the story is to keep the hero alive.

The Er Sogotox myth, which tells of the creation of the Yakut people, also features a venerable woman who gives the hero the idea of fighting against difficulties and even of defeating the demons of hell (Sevinç, 2007, p. 13). Here too, we encounter women, not as possessors of strength, but as those who encourage men to use their own strength.

In the Kuzu Kör-peç and Bayan myths of the Bashkirs and Kazakh-Kyrgyz, women are depicted as angels and make more sacrifices than the men do (İnan, 1987, p. 271); this is more than compatible with the general perception of women.

## **GENESIS MYTHS**

In a very old Altay myth that tells of the genesis of the Kyrgyz, the daughter of Kazakh ruler Sağın Han came to the edge of a river with her forty slave girls in the early hours of the morning. A column of light descended from the heavens onto the river and the waters shone like silver. The girls, charmed by its beauty, dipped their fingers into the water; as a result, they all became pregnant (Gökalp, 1974, p. 99).

Meanwhile another Altay myth, this time about the genesis of the Töles and Koçkar peoples, relates this: (Sevinç, 2007, p. 14).

*"In olden times, there was a big war, and at the end of this war, one tribe was defeated and dispersed. Among those who were fleeing was also a girl. She hid somewhere, in fear of her life. Once the enemy had left and everything had settled down, she came out of hiding, but be that as it may, she could not find her family or anyone she knew. She set off alone. While she was wandering aimlessly, she chanced upon a yurt, a big yurt with lots of people in it. Someone came out and married her. He took her to his own*

*house. Once there, it became clear that she was pregnant. Everyone started panicking. They asked her who she had been married to and who had made her pregnant. The girl insisted that she had never been married and that she had never seen a man's face. Then she told them what had happened to her:*

*—After the war, I got separated from my mother and father, and started to walk on the steppe. I was wandering around, looking for something to eat, but I couldn't find anything. Just then, the heavens opened and everywhere was soaked. When I saw that, I immediately took shelter somewhere. A short while later, the rain stopped. Just then, I noticed a piece of ice on the ground. It had fallen to earth with the rain. It was rolling towards me. When it reached me, I picked it up and broke it open with my hand. There were two grains of wheat inside it. I was so hungry. When I had eaten the grains, I suddenly started feeling strange things in my belly. It was as if there were two babies there.” (Ögel, 1997).*

Similarly, the first woman of the Hıya line was made pregnant by a star while she was wandering (Gökalp, 1974, p. 99), while in the Alan-Gova saga, a green-eyed god came down one day to the tent of the princess Alan-Gova and made her pregnant. According to the *Şecere-i Türki*, the Kayı line descended from the two sons of the green-eyed god and this princess (Sevinç, 2007, p. 13).

In the stories above, it is significant that the women become pregnant through non-sexual means. It is possible to interpret this as evidence that motherhood and sex hold separate positions in the collective unconscious.

## UNREAL SUPERIORITY OF WOMEN

The general mythological view is that the ruler and his wife are the children of the sky and the earth, while Mother Sun and Father Moon are their representatives in the sky. Father Moon is in the sixth heaven, while Mother Sun is in the seventh (Gökalp, 1974, p. 211). Sevinç interprets this as a clear indication that women were considered superior to men. However, the superiority of women here is symbolic and unreal. This characteristic of Turkic mythology could plausibly stem from the same source as the belief in the myth of matriarchy, which shoehorns female hegemony into a prehistoric period (Georgoudi, 2005, p. 457). Giving women a high position in the realm of the sacred in a sense limits them in their human activities in real life and may be being used to reconcile them with the sacrifices expected of them and the restrictions placed on them.

## CONCLUSION

As mentioned above, the roles given to women in myths do not indicate that they are put on a pedestal. Women are not involved as the makers, doers or transformers of the world in which they live or of the events of which that they are a part. Nevertheless, right at the beginning of the story, in the creation myth, we should not forget that it was a woman using her initiative to change the flow of events who got both her man and herself into trouble.

Women take the stage as supporting actresses in men's adventures and they are only indispensable inasmuch as they serve the male lead. This fact, which conflicts with the widespread perception in Turkey today that women were greatly cherished among the early Turkic peoples, is consistent with the discrimination that women have faced in many cultures throughout history.

The incorrect belief that there was equality in the past justifies the roots of the current order and, by obscuring the need for a transformation that will test the foundations of this order, is an obstacle to the struggle for a more ideal future. For this reason, we think that it is important

to question the myths that lurk in the depths of social perception in order to neutralise the codes that perpetuate gender inequality.

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1-AL04-4719

**BUILDING A CHILD AND YOUTH CARE CULTURE OF RELATIONAL-CENTRED PRACTICE: OURS TO MAKE**

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Our purpose here is to draw upon the insights, perspectives, and ideas we have acquired in life and our professional practice experiences as child and youth care (CYC) students, practitioners, and educators so we can frame a much needed discussion about the concept of praxis considered from a relational ontological perspective. Our premise is that to truly fulfil the vision of being a relational-centred profession grounded in the core values and principles of trust, fairness, integrity, honesty, caring, tolerance, and respect for diversity and equality, as CYC practitioners we must reach deeper into the nuance of the concept of praxis to fully grasp its meaning from a relational-centred perspective. Thus, we present the case that a teaching and learning pedagogy that encourages critical thinking and promotes relational-centred praxis is more likely to bring about the deep learning and self-reflection CYC practitioners must acquire to generate the inspiration, confidence, competence, and moral courage necessary to act as transformational leaders in the field.

2-AL05-4625

**CLASS ACTION SUITS: IS IT A RESULT OF CORPORATE GOVERNANCE FAILURE?**

DR. RASHMI AGGARWAL<sup>2</sup> AND DR. RAJINDER KAUR

Satyam Case is an eye opener case for the Indian investors where the shareholders were left helpless in comparison to US depositories. The first part of paper introduces the concept of corporate governance and relationship of class action suit. The second part of the paper focuses the representative suit and of the same`. The paper further provides a comparative analysis of class action provisions in the jurisdiction of India and the United States with special reference to Tech Mahindra and PwC. The paper also endeavours to study the impact of class action suit which is included in Companies Act, 2013 to empower the minority shareholders and depositors. While Section 245 (though not notified) has only been recently introduced in India by the Legislature in the Companies Act 2013, this concept is well established in the US. The paper concludes highlighting the recent NSEL fraud and technicalities which will emerge with the class action suits

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3-AL31-4679

## **THE REGULATION AND GOVERNANCE OF MUTUAL FUNDS IN THE UK IN THE QUEST FOR INVESTOR PROTECTION: LESSONS FOR MIDDLE EASTERN COUNTRIES**

MR. MOHAMMED K ALSHALEEL<sup>3</sup>

The mutual funds regulation in Middle Eastern countries is still insufficient and lacks the detailed rules that regulate all aspects of the mutual funds industry. Despite the fact that the current mutual fund regulation addresses different aspects of the fund industry, it is still far from the international standards applied in many countries such as the UK and the USA. The main purpose of this thesis is to investigate the possibility of exporting certain essential regulatory rules from the mutual funds regulation in the UK to the mutual funds regulation in Middle Eastern countries in order to enhance investors' protection. Enhancing the mutual funds regulations generally and investors protection particularly would accelerate the development of the mutual funds industry in those countries.

The first chapter of the thesis is an introduction. The second chapter defines mutual funds by showing their significant role in the financial market and showing their unique attributes which differentiate them from other financial institutions. The third chapter scrutinises the existing mutual funds laws and regulations and their amendments in the UK, namely the Financial Services and Markets Act 2000, the Open Ended Investments Companies Regulations 2001 and the Financial Conduct Authority Sourcebook. The fourth chapter examines the governance of mutual funds under the current legal framework in the UK. The fifth chapter focuses on how the features discussed in the previous chapters can be used in Middle Eastern countries. Finally, chapter six provides the general conclusion of the thesis and the contribution of this research.

The findings from the research show that the unique nature of mutual funds as useful financial institutions comes from the combination of the advantages offered to the investors by one financial institution. They also illustrate that mutual funds in the UK are governed by a robust legal framework that regulates nearly all aspects of the industry in detail. This legal framework adopts efficient governance mechanisms that provide investors with a high level of protection. The governance mechanisms ensure investors protection and play a key role in mitigating the potential conflicts of interests between the self-interests of the fund management and the interests of the investors.

Another important finding of the research is that the current mutual funds regulations in Middle Eastern countries lack the detailed rules, and they do not regulate all aspects of the fund industry. Therefore, mutual funds investors are not well protected.

Finally, the research shows that certain regulatory rules from the UK regulations are exportable to Middle Eastern countries. These rules will increase investors' protection and fill the gap between the international standard and those applied in Middle Eastern countries.

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6-AL33-5005

**DIMENSIONS OF SOCIAL CAPITAL AFFECTING INDIVIDUAL LEARNING IN AN ORGANISATION: A CONCEPTUAL MODEL**DR. PARAMESHWAR P IYER<sup>4</sup>, AND MS. MAMATHA SRIRAMA, RESEARCH SCHOLAR

Learning within the organization should be equal or greater than the changes in the external environment for the organization to be competitive. Organizations therefore have shifted their focus to become an effective learning organization through the continual learning of their employees. One of the most prominent ways of individual learning at workplace is through the process of socialization. The effects of different dimensions of socialization on individual learning remain unclear.

We address the gaps by systematically reviewing and bridging literature on social capital and learning culture with an emphasis on the individual learning and subsequently developing a model conceptualizing the linkages amongst various dimensions of social capital and individual learning.

The review of literature show the following gaps: 1) Studies largely focus on organizational level and studies on individual learning especially in an organizational context are few and far between. 2) Studies have probed factors influencing learning which are mostly related to formal learning and there are few studies which probes the factors influencing social learning. 3) We see a need to understand the direct and indirect effects of these social factors on individual learning. 4) The social capital theory attempts to explain the factors influencing socialization through its dimensions but its effects on learning is not studied.

The proposed conceptual model adapts the three dimensions of social capital namely structural, relational and cognitive dimensions and their direct and indirect relationship with individual learning. Dimensions of Learning organization (DLOQ) model is used as basis for understanding individual learning. The structural dimension is studied through the factors such as time spent on networking and frequency of networking, the relational dimension includes aspects of trust, reciprocity and identification with team and cognitive dimension includes shared vision and shared narratives. These specific factors within each of the three dimensions and their relationship with individual learning are explained and their implications are discussed.

9-AL40-4758

**TOURIST DESTINATION ENHANCEMENT FOR SENIOR TOURISTS AND PERSON WITH SPECIAL NEEDS IN CHONBURI PROVINCE, THAILAND**DR. ANGSUMALIN JAMNONGCHOB<sup>5</sup> JUTATIP JUNEAD, LECTURER;  
DR. KINGKANOK SAOWAPAWONG, LECTURER; UNCHUN TUNTATES, LECTURE;  
AND ASSISTANT PROF. DR. ARAN WANICHAKORN, ASSISTANT PROFESSOR

Chonburi is located on the eastern coast of the Gulf of Thailand. It becomes a popular coastal province for weekend warriors from Bangkok who seek the nearest escape. Over the past few years, the number of tourists to Chonburi has increased gradually. However, in 2014, the number of tourists declined at a rate of 7.61 percent compared to the previous year (Ministry of Tourism and Sports, 2016). Although, the number of tourists of Chonburi were declined but

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the number of senior tourists still remain. The reasons for this phenomenon inspired me to study the competitive advantage enhancement strategy for Chonburi province in order to attract senior tourists, who can be considered quality tourists with high spending power. Including disable people who need special care such as accommodation that carefully selected, on trip nurse care, travel plan that specially design to suit the need of senior tourists and people with wheelchairs, medical assistant and etc. The research methodologies were mixed between quantitative and qualitative research. Questionnaires were used as data collection tools to ask the opinions of 400 Thai and foreign tourists who travelled to Chonburi, together with observations and interviews ten people involved in tourism policies planning and entrepreneurs. The data were analyzed by a computer program and content analysis. The results of the study found that senior tourists spent most of their budget on transportation but the majority of them ranked food and beverage as the highest level of satisfaction. Moreover, researchers can be identifies tourism strategies to enhance Chonburi more competitive and attract tourists as following five strategies which comprise of 1) elder friendly and accessible accommodations 2) nursing care during the trip 3) relaxed travel plan 4) medical assistant and 5) comfortable and safe transportation service.

11-AL19-4658

### **THE PRODUCTION OF TERROR: AN EMPIRICAL ANALYSIS OF THE IMPACT OF HUMAN CAPITAL AND SOCIOECONOMIC CONDITIONS ON PARTICIPATION IN TERRORIST VIOLENCE IN PAKISTAN**

MR. LUQMAN SAEED<sup>6</sup> DR. SHABIB HAIDER SYED

Pakistan is a nuclear armed and politically fractious and volatile nation of over 180 million. Notorious within international community as one of the breeding grounds of religious radicalization, the terrorist threat emanating from Pakistan poses serious security challenges to the State and international peace. The proliferation of myriad terrorist outfits, many of whom are ideologically, operationally and logistically linked to international terrorist organizations such as Al Qaeda, ISIS and Taliban, hence indicating the international dimension of terrorism emanating from Pakistan, has drawn attention of scholars, particularly since 9/11, to investigate the issue. Although rich and insightful, but majority of scholarship that has emerged on the subject so far has remained focused on describing historical origin and evolution of terrorism in Pakistan.

Very few studies such as Christine Fair (2008, 2013) and Saeed and Syed (2016) have attempted to analyze terrorism, and particularly, terrorists background from socioeconomic perspective. While Fair assessed background socioeconomic features of militants fighting in Kashmir, Saeed and Syed (2016) developed and analyzed novel database on all types of terrorists from Pakistan. This study intends to extend the previous work of Saeed and Syed (2016) and poses two questions for investigation.

1) What is the nature of the impact of gains in human capital on preferences for participation in terrorist violence in Pakistan?

2) Are terrorists more likely to emerge from districts characterized by socioeconomic deprivation, religious conservativeness and population stresses?

In Saeed and Syed (2016) we found that terrorists in Pakistan are better educated than rest of the population. This study will attempt to determine the extent to which education contributes towards developing/discouraging preferences for participation in terrorism. The empirical analysis will be carried out by pooling dataset on terrorists (developed the author)

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<sup>6</sup> Mr. Luqman Saeed, Assistant Professor, Nur International University.



with 16000 nationally representative sample of Pakistanis (obtained from Pakistan's Statistical Bureau). While controlling for relevant important factors, the study will measure the impact of human capital gains on participation in terrorism using relevant empirical methodology (such as probit or logit model). Curriculum taught in Pakistani educational institutions has been alleged to promote religious bigotry and chauvinism hence contributing towards developing radicalized worldview. This study will attempt to determine whether empirical evidence exists for gains in education to increase probability for participation in terrorist violence. Education is considered to be one of major counter terrorism tool and international community has provided substantial amount of aid to Pakistan to such an effect. This study will attempt to determine the effectiveness of such counter terrorism policy in case of Pakistan.

In second part, the study will explore relationship between terrorist supply and socioeconomic conditions using multivariate analysis. The relevant methodology such as Poisson or Negative Binomial Regression will be used to assess the significance of factors such as poverty, migration, religious conservativeness, religious seminaries etc. in explaining supply of terrorists from districts. This analysis is expected to help in identifying conditions and also the areas that are more likely to nurture terrorists in Pakistan. This, again, will be the first analysis of its kind in case of Pakistan. The study is expected to add to literature by focusing on the determinants of terrorist supply (measured by terrorist per million population) rather than terrorist activity (measured by terrorist incidents/casualties) that has been used as proxy for terrorism by majority of the studies hence highlighting conditions that are characteristics of areas that produces terrorism.

The dataset on terrorists is developed by the author and provides information on socioeconomic background, personality traits and demographic features of over 900 terrorists from Pakistan. This is unique dataset and will be used in the empirical analysis.

12-AL13-4677

## **GENETIC RESOURCES AND TRADITIONAL KNOWLEDGE : INDONESIAN PERSPECTIVE OF PATENT LAW**

DR. RANTI FAUZA MAYANA TANWIR<sup>7</sup> AND MR. DANIEL HENDRAWAN<sup>8</sup>

Indonesia is a very diverse country. Diversity in Indonesia are united by the spirit of "hineka Tunggal Ika" is emphasized by the founders of the nation in times of independence. Diversity in Indonesia is property and wealth owned by Indonesia. The property and wealth that belong to Indonesia as develop country can be mention ongenetic resources and traditional knowledge. This natural wealth has economic value has also been developed by the people of Indonesia for generations. Government through Act No. 13 of 2016 on Patent provides protection to genetic resources and traditional knowledge that can be used by Indonesian people widely and is not misused. Genetic resources and tradisional knowledge in practice also has economic value because it is also necessary legal protection regarding access benefit sharing.

**Keywords** : genetic resources, traditional knowledge, access benefit sharing

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<sup>8</sup> Mr. Daniel Hendrawan, Lecturer, Maranatha Christian University.

15-AL16-4880

**DISPUTING OF IRRATIONAL BELIEFS AMONG THE FOREJUDGED TERRORISM AND BELIEVING EXTREMISM PRISONERS IN JORDAN**DR. BASIM ALDAHADHA<sup>9</sup>

The study aimed at investigating the effectiveness of a training program on disputing of irrational beliefs (DIB) upon irrational beliefs scale (IBS) among a sample of forejudged terrorism and believing extremism prisoners in Jordan. The subjects of this study were assigned randomly into two group; an experimental group which consisted of (43) prisoners who received the training program and a control group which consisted of (48) prisoners who did not receive any kind of training. The (IBS) scores were kept for both groups; before and after exposing to the program. To test the hypotheses of the study; means, standard deviations and Analysis of Covariance two-way ANCOVA were computed. The results revealed that the most common irrational belief were came on the factors of musts, exaggerations and perfectionism. Moreover, results revealed significant differences between the means of the two groups on the total scores of (IBS) in favor of experimental group, which indicated the effectiveness of the training program in reducing the level of (IBS). Furthermore, the results show no significant differences in the effect of the reason for prison or the interaction between the reason for prison and treatment. (Keywords: disputing; irrational beliefs; terrorism and extremism)

18-AL26-4849

**PREVENTION OF RISK BEHAVIOUR IN EDUCATIONAL INSTITUTIONAL FACILITY**MS. MARIE BAJNAROVA<sup>10</sup>

An educational institutional facility is a specific environment with a certain set of standards. They can act as factors of the development of risk behaviour directly at the facility. The author deals with a role of an educator in institutional education facility and their relationship to adolescents with behavioural disorders. Art therapy and its specific strategies are applied in terms of prevention of risk behaviour to help adolescents in difficult situations. The author highlights the important aspects of art therapy, which include, for example, an adequate change in behaviour, attitudes and opinions of troubled individuals, a development of self-esteem, reduction of aggressive tendencies and depression.

24-AL23-4840

**LINEAR ECONOMY VERSUS CIRCULAR ECONOMY: A COMPARATIVE STUDY FOR OPTIMIZATION OF ECONOMY FOR SUSTAINABILITY**MR. FURKAN SARIATLI<sup>11</sup>

Upon visiting the existing literature on the subject of linear vs. circular economy, this paper finds that, the blueprint of the current economy is hardly sustainable by using the comparative benchmarking method that drained from literature. The intrinsic mechanics of the linear economy, by relying on the wasteful take – make – dispose flow, is detrimental to the environment, cannot supply the growing populace of our planet with essential services and it

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<sup>10</sup> Ms. Marie Bajnarova, Doctoral Student, Masaryk University in Brno.

<sup>11</sup> Mr. Furkan Sariatli, PhD Student, Szent Istvan University.

naturally leads to strained profitability. Elements of a plausible solution to the challenges have been around for decades, although they have only recently been compiled in to the conceptual framework of circular economy. The core ideas of Circular Economy are elimination of waste by design, respect for the social, economic and natural environment and resource-conscious business conduct. Built on the backbone of these principles, the circular economy has demonstrated to deliver tangible benefits and viability to address the economic, environmental and social challenges of our days.

**Keywords:** circular, linear, environment, failure, benefits, transition, JEL Code: Q01, 032, P52, Q65

25-AL24-4554

### **HOMOSEXUALITY IS LIKE A SPIRIT: PSYCHO-SEXUAL CHALLENGES AND CULTURAL COPING STRATEGIES AND ITS IMPLICATIONS ON THE THEORIZATIONS OF THE AFRICAN SEXUALITY**

DR. YVONNE OTUBEA OTCHERE<sup>12</sup> PROF.C.C MATE-KOLE

Men who have Sex with other Men (MSM) account for about thirty thousand of Ghana's total population. However, it seems substantial work remains to help explore significant mental health issues among such sensitive population despite the significantly low population of Men who have Sex with Men (MSM). It is therefore important to develop psychological interventions that can contextualize the needs of this sensitive population. Towards this aim, the present study conducted nine interviews among 18-30 years old homosexual men in the Greater Accra metropolis. The paper examines the psycho-sexual experiences and the adoption of appropriate culture-specific coping strategies to mitigate the emanating distress associated with these psycho-sexual challenges. Using the Interpretative Phenomenological Analysis (IPA), participants were asked to respond to three main questions: a) In your experience, what does it mean to be a man and to be a homosexual at the same time? b) Have you been in situations that makes you feel less of a man? c) How did you cope? Two major superordinate themes emerged: Psycho-sexual challenges and Cultural coping strategies. On Psycho-sexual challenges, four common themes emerged: (1) Intimidation from peers (2) Public disclosure of sexual identity (3) Playing reverse roles (4) Conforming to socio-cultural definitions of 'manliness'. This paper also examines the role of cultural coping strategies in the lives of homosexual men, which is significant in the lives of men of African descent. Responses revealed that participants adopt the following intrinsic cultural coping ties: (1) sense of sexual identity (2) value systems (3) personal and organized religion (4) Family and friends. The findings reinforce the African scholarly discussions on the adoption of cultural coping strategies as crucial to the development of culture-specific psychological paradigms and therapies that can attend to the psychological needs of homosexual men of African descent. The theological, constitutional, socio-legal, psychological implications of the findings are discussed within a broader interdisciplinary perspective.

**Key words:** psycho-sexual challenges, cultural coping strategies, homosexual men.

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<sup>12</sup> Dr. Yvonne Otubea Otchere, Lecturer, Lancaster University Ghana.

27-AL09-4783

**OPPORTUNITY COST OF LANGUAGE LABS IN ESL SKILL ACQUISITION FOR SECONDARY SCHOOL STUDENTS IN INDIA**DR. LAJI VARGHESE<sup>13</sup>

Language is a medium of communication. Communication implies carrying of message or receiving of message. Students from various cultures feel hard to learn English and its proficiency. The thirst of English language learning needs some solution. The language lab is a technological break for imparting skills in English. The language lab offers an exclusive result oriented and efficient to enrich the English language learning process. Break through the traditional teaching method with the rich teaching material contents, the digital language lab motivates student's learning attitude, providing an interactive learning environment. Foreign language learning lends itself naturally to the use of media. The language lab is the solution and need of the hour to learn the English language. The quality of the language proficiency will be more when they learn it from the multimedia, digital and computerised Language Lab. By high merit of its unique equipment and its unambiguous pedagogy, it stands alone. The computer now fulfills all the need of language educators and gives life to language for many learners.

The dilemma of the English teacher is in the fact that the conventional Language pedagogue is yet to accept the language laboratory as a means of serious language learning. This culminates in a situation where the language lab ends up as a mere wastage of asset which is seldom put to use in language education. The institutions are forced to acquire the hardware and bare necessary software for the required sanctions for starting the institution after which it is neglected and forgotten.

The present paper attempts to take up the issues arising out of such laxity in the attitude of language teachers. It will consider the psychological and technological aspects arising out of the disuse of the Language laboratory in developing countries like India.

30-AL15-4852

**UNDERSTANDING THE REASONS FOR NIGERIAN UNIVERSITY PROFESSORS PARTICIPATION IN COMMUNITY ENGAGEMENT ACTIVITIES**MR. SAMUEL OLUTOKUNBO ADEKALU<sup>14</sup> DR. STEVEN ERIC KRAUSS, ASSOCIATE PROFESSOR; DR. SUANDI TURIMAN, PROFESSOR; AND ISMI ARIF ISMAIL, ASSOCIATE PROFESSOR

This study explores the reasons for Nigerian university professors participating in community engagement activities and examines the factors that influence their participation. The subjects used in this study were from the Kwara State University, Malete, Nigeria. This study utilized the qualitative method, interviewing nine professors who had between 15 to 40 years work experience in academic profession. Using community of practice model as a framework for this study, five main factors contributing to professors participation in community engagement activities were the perceived job satisfaction derived from community service, the role of educational system and influence of family values, the passion to make a difference in the community, the need for recognition in the society, and the university policy on community development. Finding also reveals that there are other factors contributing to the low rate of

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<sup>14</sup> Mr. Samuel Olutokunbo Adekalu, Doctoral Student, Universiti Putra Malaysia.

academics participation in community engagement in Kwara State University. Recommendations are in line with institution policy of community development.

32-AL28-4841

## **CREATING BUDDHIST IMAGES IN NEW FORMS: TRANSFORMATIONS IN TZU CHI FROM CONTEMPORARY TAIWAN**

MR. KAI-WEN CHENG<sup>15</sup>

Humanistic Buddhism in contemporary Taiwan such as Tzu Chi Foundation is a world-renowned NGO of a Buddhist Community established by Master Cheng Yen. Taking the example of Tzu Chi, this paper aims to illustrate the unique image system of Tzu Chi from the perspective of religious thought and iconography, displaying the diversity of Taiwanese Buddhism.

What are the distinguishing characteristics about religious images of Tzu Chi among Humanistic Buddhism and traditional Chinese Buddhism in East Asia? How do they create a modern Buddha statue and sacred objects demonstrating Tzu Chi's idea and ideal in a new form with multiple elements? Further, this study attempts to point out that the interpretation of Master Cheng Yen, a female founder and leader of Tzu Chi, is the key as innovative sources. Those transformative images represent meaningfully with specific materials, colors, metaphors, and Buddhist symbols which involved in doctrines and teachings. In addition, the concepts have reflected about ultimate concern from Mahayana Buddhism with self-understandings developed within Tzu Chi tradition themselves.

Moreover, this paper explores the historical process around religious leaders, painters and designers, and expounds an argument systematically and in detail. Master Cheng Yen prefers to modern style of design, and illustrates an appearance of a Chinese monk/nun which can embody the meaning of her thought. Its purpose is to reshape Buddhist culture and spread the concept of Buddha toward a human figure. It is crucial to study this cultural phenomenon for Buddhist localization and sectarian meanwhile.

Through the identification of Buddhist images in the living context from Taiwan, it helps us to realize the formation of contemporary Buddhist material culture with a model of synthesis between traditional/modern and west/east and brings about the innovative shapes. In conclusion, significantly, it makes Tzu Chi's images system different from not only the other types of historical and traditional Buddhism, but also Humanistic Buddhism at present.

**Keywords:** Tzu Chi, Buddhist material culture, Image, Modern Icon, New Form

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<sup>15</sup> Mr. Kai-wen Cheng, Ph.D. Candidate, National Chengchi University.

36-AL10-4837

### **BIBLICAL AND QURANIC INFLUENCES ON D.O. FAGUNWA'S AND NAJEEB AL-KAILANI'S WORKS RESPECTIVELY: LITERARY COMPARATIVE, BIOCULTURAL AND INTERFAITH APPROACHES ON MORDERN ISLAMIC AND CHRISTIAN LITERATURES**

MR. MARUF RAJI OWOYEMI<sup>16</sup> PROFESSOR DR. RAHMAH BT AHMAD H. OSMAN, DEAN (SUPERVISOR) AND DR. MUHAMMAD ANWAR BIN AHMAD, ASSISTANT PROFESSOR (CO-SUPERVISOR)

D.O. Fagunwa's works are known with innumerable biblical impacts, likewise the legion Quranic influence on Najib al-kailani's works as well. This calls for an outrun study that will shed light on religious similitudes, divergences, cultural uniformity and vice versa in some aspects of their novels. (For example, God identification, recognition of worship places, calls to share values, approaches on didactic elements and elusive method of hero). Using a comparative and descriptive methods, this study therefore outlines interfaith comparison to point out similarities and differences in the literary works, identifies methods and techniques of both writers in the examples mentioned above, shows how bicultural and comparative literatures can help in building co-existence and understanding amongst believers irrespective of their faiths, ethnicities and geographical locations, and concludes will be drawn from suggested interfaith, comparative and bicultural literary works. Hence further study is needed to be analyzed in the nearest future.

**Key words:** Fagunwa, Najeeb Al-kailani, Ireke, Ogboju Ode, Amaliqot shimal

38-AL37-4869

### **WOMEN IN TURKIC MYTHOLOGY**

MR. TOPRAK (ERDAL) IŞIK (KILIÇASLAN)<sup>17</sup> AND DR. SEHER CESUR KILIÇASLAN<sup>18</sup>

Turkic mythology offer valuable data for tracing the journey that the image of woman has taken through the Turkish unconscious. There is a widespread belief that women were revered by the early Turkic peoples and Turkic myths have always been interpreted accordingly. However, myths do not value women as women, but as mothers or for their fertility. As wives, women are lauded for being able to lay down their lives for the sake of their husbands or for placing their husband's instructions over their own most sacred beliefs. According to the creation myth collected from the Altai by Radloff, God (Kuday) forbade eating the fruit on four branches of the nine-branched tree that He created. However, when Kişi (referred to as Erlik and later as Körmös and Satan) learns of this, he tells Törüngey and Eje to eat the forbidden fruit. Törüngey obeys God's word and does not eat it; his wife Eje cannot resist and does eat it. The fruit is very sweet; she takes some and smears it on her husband's mouth. The association of women with the devil will undoubtedly influence how women are perceived in Turkey: when it comes to forbidden sexuality, even if it amounts to no more than desire, women are in league with the devil or are the devil himself. In Turkic mythology, men generally take on a material form, while women take on a spiritual form, but these spiritual women are always prizes for a man. Women are exalted as wives or mothers of men. We encounter women, not as possessors of strength, but as those who encourage men to use their own strength. Women are depicted as

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angels and make more sacrifices than the men do; this is more than compatible with the general perception of women in Turkey. Superiority of women in myths is imaginary and unreal. This characteristic of Turkic mythology could plausibly stem from the same source as the belief in the myth of matriarchy, which shoehorns female hegemony into a prehistoric period. Giving women a high position in the realm of the sacred in a sense limits them in their human activities in real life and may be being used to reconcile them with the sacrifices expected of them and the restrictions placed on their nature.

44-AL39-4842

### **CHINA'S RISE AS A BLUE WATER NAVY AND IMPLICATIONS FOR THE SOUTH EAST ASIAN REGION**

MS. RIDDHI CHOPRA<sup>19</sup> AND DR SITAKANTA MISHRA

Alfred Thayer Mahan described the sea as a “great common,” which would serve as a medium for communication, trade and transport. The seas of Asia are witnessing an intriguing historical anomaly – rise of an indigenous maritime power against the backdrop of US domination over the region. As China transforms from an inward leaning economy to an outward leaning economy, it has become increasingly dependent on global sea; as a result we witness an evolution in its maritime strategy from near seas defense to far seas deployment strategies. It is not only patrolling the international waters but has also built a network of civilian and military infrastructure across the disputed oceanic expanse. The paper analyses the reorientation of China from a naval power to a blue water navy in an era of extensive globalisation.

The actions of the Chinese have created a zone of high alert amongst its neighbors such as Japan, Philippines, Vietnam and South Korea. These nations are trying to align themselves so as to counter China’s growing brinkmanship but China has been pursuing claims through a carefully calibrated strategy shunning any coercive measures taken by other forces. If China continues to expand its maritime boundaries, its neighbors – all smaller and weaker Asian nations would be limited to a narrow band of the sea along its coastlines. Hence it is essential for US to intervene and support its allies to offset Chinese supremacy. The paper intends to provide a profound analysis over the disputes in South China Sea and East China Sea focusing on Philippines and Japan respectively. Moreover, the paper attempts to give an account of US involvement in the region and its alignment with its South Asian allies.

The geographic dynamics is said to breed a national coalition dominating the strategic ambitions of China as well as the weak littoral states. China has conducted behind the scenes diplomacy trying to persuade its neighbors to support its position on the territorial disputes. These efforts have been successful in creating fault lines in ASEAN thereby undermining regional integrity to reach a consensus on the issue. Chinese diplomatic efforts have also forced the US to revisit its foreign policy and engage with players like Cambodia and Laos. Current scenario in the SCS points to a strong Chinese hold trying to outpace all others with no regards to International law. Chinese activities are in contrast with US principles like Freedom of Navigation thereby signaling US to take bold actions to prevent Chinese hegemony in the region. The paper ultimately seeks to explore the changing power dynamics post the ruling from the Permanent Court of Arbitration and consequently determining the future trajectory.

47-AL18-4850

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## **VISUAL LANGUAGE OF VIOLENCE AGAINST WOMEN IN TURKEY**

PROF. NISBET GAMZE TOKSOY<sup>20</sup>

Under today's conditions where the environment of violence/war/terror reigns almost all over the world, visuals, especially commonly circulating ones, play active roles on social memory construction. Visuals keeping track of acts of violence frequently reproduce violence and unjust treatments, and play a part in the "normalization" process of human rights violations. In this presentation, violence against women will be discussed as a visualization's practice. Although the relationship between the visual materials and viewer has been discussed within a wide range of disciplines, the relationship between violence visuals and social/personal memory hasn't been adequately brought to the table as yet. This presentation's scope is the visual materials of official campaigns, which are produced by official departments like the ministry of families or women's branch of local governments etc. to be used in the prevention of male violence against women in Turkey.

What are the benefits of these kinds of visual materials is a significant question in recent days more than ever because violence against women and honor killings are increasing day by day from about last the fifteen years since the conservative administration in Turkey has governed. In this presentation, these visual materials will be examined using some main questions such as: what is the role of the ongoing practices of visualizations to reproduce social norms, prejudices against women; how visual language items which are widely used in official campaigns can evoke in the receptor's mind as a 'memory key'; how we can discuss violence presentation formats and techniques of visual materials together with some concepts such as women's rights violations, gender discrimination, hate speech etc. Additionally, this study aims to seek out the possibilities of the image production that will serve to reduce the social violence and strengthen both violence victims and potential victims because of their identities and different visual languages that can be alternative to the mainstreaming pornographic violence visuals.

**50-AL27-4887**

## **MODEL OF ESTABLISHING DEMONSTRATION SCHOOL IN UNIVERSITY, THAILAND**

DR. JARUWAN PLOYDUANGRAT<sup>21</sup>

The objective of this research was to present the school establishment model in Thailand. The participants in this research consisted of international school directors (managements), demonstration school directors, directors of International standard schools in Thailand, experts and specialists in educational management. Information is gathered through case study method by visiting special schools and schools for special ability students in Thailand.

The paper examined in-depth the school establishment and management of public schools, demonstration schools and schools for special ability students in Thailand. School management consisted of academic management, human resource management, budget management, facilities management, student affair management, relationship between school and community, and curriculum management in schools for special ability students. The result of the research found school establishment model and have already established a school using organization analysis by: a) strategy means planning organization internal activities which is conform and suit for organization internal and external environmental changing in order to

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<sup>21</sup> Dr. Jaruwat Ployduangrat, Lecturer, King Mongkut's Institute Technology of Ladkrabang.

support the organization to have higher capability than competitions. B) Structure of organization are conformed and suited. c) management style consisted of working commitment, have persuasive skill, and good working role model. d) system, be ready for both management system and operation system such as information system, planning system, budget system, control system, purchasing system, recruiting system, training system, and compensation system. If an organization has a good working system, employees can work explicitly and correctly. e) human resource staff be able to recruit qualified, experienced, good attitude, suitable, have persuasive skill, and working motivation the organization will be succeed and more importantly having the right man to the right job. f) Skill will determine organization expertise. g) shared Value determine cooperate value, organization belief. The result of school establishment by using organization analytic planning and have supported by management and involved persons make overall outcome on time as planned.

35-AL03-4646

## THE ANCIENT COMMON KARTVELIAN SCRIPTS OF CRETE

NINO SHENGELAIA<sup>22</sup>

### ABSTRACT

The paper presents some suggestions concerning the structure of pre-Greek scripts of the Phaistos Disk (PhD) and Linear A (LA).

1. The direction of reading the PhD texts is from left to right.
2. Rotations of pictographic PhD signs determine their unambiguous phonetic readings as words and as words read in reverse order, also as initial or final syllables.
3. Systemic use of acrophonic signs in PhD inscriptions initiates phonetic presentation of speech units into the general process of script development. Throughout the region of the Aegean area, Asia Minor, Mesopotamia, SW Asia and Egypt only Cretan PhD script uses acrophony in its writing system.
4. PhD pictographic signs are polyphonemic in the system of the script, but their use in inscriptions is unambiguous.
5. LA is a full syllabic script. Its syllabic signs are phonetically identical and graphically simplified variants of PhD acrophonic signs. The unambiguous correspondence between the phonetic elements and their graphical presentation is carried out in LA.

**Keywords:** Cretan scripts, reading directions, the algorithm for decipherment PhD texts, unambiguous script systems, paradigmatic and syntagmatic structures of the scripts.

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