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THE PSYCHO-PEDAGOGICAL CONDITIONS FOR KINDERGARTEN CHILDREN'S ADJUSTMENT TO ELEMENTARY SCHOOL

ZADA BADARNE¹

ABSTRACT

The present study examines kindergarten children's transition and adjustment to elementary school, by looking into the broad range of inter-related psycho-pedagogical conditions that determine children's social, emotional and educational maturity and preparedness. Specifically, this study focuses on the comparative level of maturity and adjustment among children in the same class, born in the last three or first three months of the year (October, November, December and January, February, March), so as to determine the extent to which children's chronological age upon beginning school influences their overall maturity and preparedness for learning. Research was conducted on an experimental group of younger children and a control group of older children from the same class. It analyzed psychological and pedagogical conditions such as children's social, emotional and intellectual development, in respect of the children's chronological age.

Keywords: Transition, School age, Preparedness, Personality, Preschool experience.

INTRODUCTION

The transition from kindergarten to elementary school is of relevance both in the educational arena and the political one. The educational arena aims to achieve academic success through the formulation of academic programs, by referring to the quality of teaching, the formation of relationships between staff, the environment, parents and children. The political arena deals with the development of educational policy and legislation, providing a support network for students, maintaining accountability and ensuring equal opportunities and resource allocation.

The transition from kindergarten and adjustment to elementary school is an extremely important event in a child's life, involving crucial physiological, psychological and social changes which have a direct effect on a child's personality and the formation of positive attitudes towards school. Moreover, this transition plays a part in the separation from gaming activity and the shift to learning activity. In this context, a child is required to attain a certain level of maturity and socio-emotional learning skills in preparation for school, while a lack of social and emotional capacities adversely impacts adjustment to school life.

Although, internationally, school age varies depending on the educational program and on school and environmental considerations, international research literature indicates that in 33 countries, including Israel, children are admitted to school at the age of six, based on the assumption that, at this age, children reach the physical, emotional, social and sensory-motor levels and the degree of cognitive maturity that should allow them to begin formal studies. In Israel, the rights to schooling apply to children born January 1st to December 31st 2015. However, in her observations at kindergartens of the Arab sectors in Israel, the author has noted differences between children born in the first three months of the year (January to March) and children born in the last three months of the year (October to December). These observations have further generated a series of questions, such as: Are there differences in the adjustment of children born in the first quarter of the year and those born in the last quarter of the year? Are children born in the last quarter indeed adequately prepared for formal education? Which are the optimal pedagogical conditions for adjustment to school? So far, these important questions

¹Zada Badarne, The Arab Academic College of Education, Israel, e-mail: zadabd@gmail.com.

have not been sufficiently addressed in the academic literature. Therefore, it is a necessary action to carry out studies which would provide answers to these questions. This study focuses on school age as important for success in school, following recent literature which has attempted to disentangle the effects of age at school entry from absolute age, finding that the small positive effects of starting school younger are dominated by larger positive effects of greater age (Black, Devereux, and Salvanes, 2011; Carlsson et al., 2015).

LITERATURE REVIEW AND STATEMENT OF PROBLEM

The transition from kindergarten to elementary school is often depicted as the first, critical, step in a continuous and dynamic process of adjustment that children experience throughout the course of their education (Rous, Myers and Stricklin, 2007; Oliver, 2008; Margetts, 2007; Smart et al. 2008). The consequential significance of the transition from kindergarten to elementary school, not only for children but for their families as well, and its long-term impact on children's progress throughout their schooling, has also been expressed in an international declaration that guides governments, policy makers, educators, schools and institutions across the world (ETCRG, 2011).

Unfortunately, overall empirical as well as theoretical research of the subject in Israel is lacking. Specifically, the consequences of children's age at the time of their transition from kindergarten to elementary school has received insufficient treatment in educational theory and practice in Israel and calls for further attention. As a result, this study's research problem aims primarily to identify how the psycho-pedagogical conditions of adjustment to formal education differ for children born in the first and last quarters of the year, and to discern whether younger children may experience more difficulties in adjustment. Delaying entry to school is one option for young children's parents. Over time, more and more parents have chosen to delay their child's entry to school to give him or her time to have more skills and readiness (Black, Devereux, and Salvanes 2011; Carlsson et al., 2015; Bassok and Reardon 2013).

In academic literature, much focus has been placed on the identification of the right age to begin school. The issue has evoked hypotheses, evidence and disputes regarding the extent of influence the variable of age has on a child's preparedness for schooling at the beginning of formal education. Diverse findings have demonstrated the various levels of importance age exerts as one variable impacting children's first steps in school. The main dispute revolves around the varying relative weight internal variables such as a child's personality traits, heredity, and developmental stage, carry, versus external variables such as the extent of familial support a child receives. In most studies, the impact of age at the beginning of schooling is considered evident in learning measurements and achievements (Black, Devereux and Salvanes, 2011; Cascio and Schanzenbach, 2015; Datar, 2006; Fredriksson and Ockert, 2005; Leuven et al., 2010; McEwan and Shapiro, 2007; Hámori and Köllö, 2011).

THEORETICAL APPROACHES TO KINDERGARTEN-TO-PRIMARY SCHOOL TRANSITION IN CONTEMPORARY PSYCHO-PEDAGOGY

In this study, a comprehensive analysis of the subject of adjustment to school in several countries, including Israel, was conducted, looking into individual, familial, organisational and policy factors, and the various constrictions involved in the process. The examination of these factors has revealed the nature of a psychological, educational and sociological phenomenon that calls for the engagement of all its stakeholders: educators, teachers and parents. Scientific literature agrees that transition is influenced by multiple players: children, families, parents and educators, the community, professional staff in school and kindergarten and the educational system, and that ongoing coordination, collaboration and partnership among the relevant parties is essential for ensuring a positive, successful process of adjustment (Dockett and Perry, 2009; Fabian and Dunlop, 2006).

Different approaches to transition are presented in several analytical frameworks: the *natural development approach* emphasises the interconnectedness between the stages of child development and transition. The *environmental approach* focuses on followers of the learning process that is influenced by organisational factors, and the structural, institutional, and individual differences between children. The *constructivist approach* represented by the theory of Vygotsky's zone of proximal development, refers to the distance between the level of development action; and in the *rationalist approach*, significance is given to the child's interaction, environment, society and community.

Children's mental and physical development must attain a certain degree of maturity for them to benefit from school learning. Otherwise, the learning process becomes ineffective or, in cases of overloading immature children, even harmful. This does not mean, of course, that the mental development of children - the rhythm of this development - cannot be accelerated or checked.

RESEARCH GOALS AND OBJECTIVES

This study seeks to establish and valorise the pedagogical conditions for kindergarten children's adjustment to primary school. It sets out to:

1. Analyse the conceptual approaches to transition and adjustment to school.
2. Identify the pedagogical conditions for adjustment to school.
3. Investigate the conditions for children's adjustment to primary school according to age, preparedness, gender and parental education.
4. Establish the pedagogical peculiarities of children's adjustment to primary school.
5. Raise awareness to the importance of pedagogical assessment of children, at the beginning of their schooling.

RESEARCH DESIGN AND STRUCTURE

This research adopts a quantitative and qualitative methodology. In order to expose as many aspects of the learning process as possible, the main method of collecting data was through teacher questionnaires and parent interviews. The experiment conducted involved two groups: the experimental group comprised the younger children in class, born in the last quarter of the year; the control group comprised the older children in class, born in the first quarter of the year. The study compares the experimental and control groups and presented empirical evidence regarding the impact of age on children's adjustment to school.

Research tools

A questionnaire was distributed to preschool kindergarten teachers. They completed a general questionnaire for each child. The questionnaire contained six items checking three adjustment indexes: academic, social and emotional. The six items contained three dimensions:

1. Academic maturity index: language skills, arithmetic skills, overall success in learning in school.
2. Indexes of social integration in school.
3. Indexes of emotional maturity and self-control appropriate to this period of childhood.

Research Questions

The research questions of this study are as follows:

1. Does the age of entering school have a significant and relevant influence on a child's readiness and adjustment to elementary school?
2. Is there a functional gap between the younger children and the older children in the same class?
3. Is there a gender-based difference in readiness for learning?

4. Are differences in the level of preparedness for elementary school related to familial status?

The scientific novelty and originality of the research

Based on the theoretical foundations of the psycho-pedagogical conditions for children's adjustment to primary school, this study comprises a unique empirical research of the conditions for children's adjustment to primary school according to age (children born in the first quarter of the year versus children born in the last quarter of the year); degree of preparedness for school (emotional, social, academic) and parents' education level (low, medium, high). It establishes the influence of chronological age on children's preparedness for school and it identifies and measures the psycho-pedagogical peculiarities of children's adjustment to primary school. Seeking to establish the effective psycho-pedagogical conditions and methods that support kindergarten children's adjustment to primary school, and which may be implemented in the Israeli educational system, the study also provides foundations for the development, implementation and evaluation of an "optimisation program" which would support this transition process, thereby determining the role of teachers, parents and educational institutions in children's adjustment to primary school.

The theoretical significance of this study lies in an approach which views the psycho-pedagogical conditions for adjustment to formal education as an integrated, multi-dimensional complex that comprises variables such as age, gender and parental education. By seeking to attain a more complete understanding of the conditions of children' adjustment to the educational system and to concretise the prediction for children's success in school at the initial stages of formal education, this study forms the basis for future studies on school adjustment.

The applied value of the study lies in the elaboration and implementation of an "optimisation program" that supports the transition between kindergarten and school within the Israeli educational system through: the identification and measurement of the psycho-pedagogical peculiarities of children's adjustment to primary school; and the development and implementation of practical recommendations for educators, teachers and parents, which would contribute to the promotion of positive experiences among children transitioning from kindergarten to school.

The "optimisation program" should therefore be made available to kindergarten and primary teachers, psychologists and other school staff who are directly engaged with this stage of children's schooling. The results of the study may also be of use to parents experiencing difficulties in preparing their children for schooling. The experimental data is appropriate for use as teaching material for professional training.

Identifying the conditions for kindergarten children’s adjustment to primary school
Figure 1: Psychological and pedagogical conditions for children’s adjustment to primary school

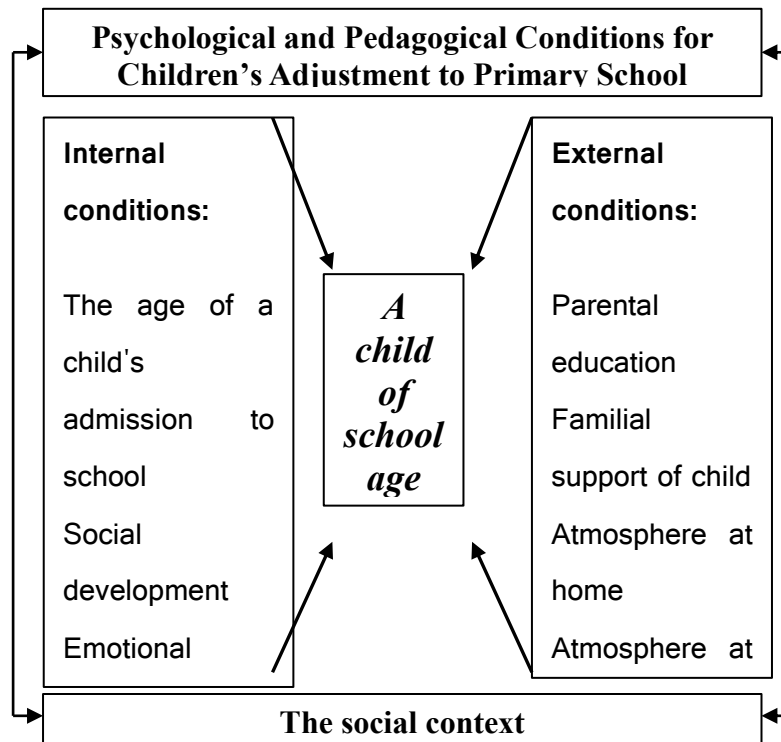


Figure 1 illustrates the dimensions that ensure optimal pedagogical conditions for children's adjustment to primary school, on which our research focuses. “The age of children’s admission to school” refers to older children who were born in the first quarter of the year (January, February, March) and younger children who were born the last quarter of the year (October, November, December). “Emotional development” refers to emotional stability, mood, external appearance, honesty, and acceptance of the child by the teacher. “Social development” reflects sociability, aggressiveness, leadership qualities, activism, energy and independence of the child. “Intellectual development” refers to the degree to which cognitive and psychological processes have been developed. “Learning skills” reflect the perseverance, concentration, perception, ambition, interest and self-confidence of the child. “Parental education” is classified as “high”, “middle” or “low” levels of education. “Family and school atmosphere” refers to the psycho-emotional and moral atmosphere which the child experiences among family and in the school. “The teacher’s competence” refers to the communication skills and relationship between the teacher and child and teacher and family.

RESEARCH FINDINGS AND DISCUSSION

The findings of this research were as follows:

The psycho-pedagogical conditions of transition function as a complex system that integrates internal conditions (the child's age of admission to school, social development, emotional development, learning skills development) with external conditions (parental education, the family and school climate, and the child’s familial support) which can together result in the effective adjustment of children to primary school.

1. Age differences between pre-schoolers generate differences in their socio-emotional functioning: children born in the first quarter of the year demonstrate a higher degree of preparedness for school than children born in the last quarter of the year.

2. Gender differences are marked both at class level and at age-group level within the class. At class level boys exhibit a higher degree of emotional development and learning skills than girls. Within the class, last-quarter boys are more emotionally developed than last-quarter girls, and boast more developed learning skills; first-quarter boys are more developed than first-quarter girls in all the investigated components.
3. The social and emotional adjustment of children born in the last quarter of the year calls for further intervention strategies and pedagogical assistance in order to: promote collaboration between key stakeholders (teachers, parents and children); provide support for children in carrying out their activities; provide support and stimulation for communication and friendly relations between children; and to promote the supervision of children at an earlier stage of schooling.
4. Pedagogical assistance programs involving all stakeholders (educators, teachers and parents) ensure the efficiency of the adjustment process. Therefore, the implementation of this study's scientific results should be conducted at the institutional level within the Israeli education system.

The experiment took place in mainstream kindergartens in Israel's Arab sector. The sample included 276 children from 31 preschool classes, distributed as described in Table 1.

Table 1: Distribution of experimental subjects

<i>Variables</i>	<i>Values</i>	<i>N=276</i>	<i>%</i>
Age	Young	170	61.6 %
	Old	106	38.4 %
Gender	Boys	166	60.1 %
	Girls	110	39.9 %
Parental education	Low	68	24.6 %
	Middle	143	51.8 %
	High	65	23.6 %

The quantitative research examined three hypotheses. These results are presented in turn.

Hypothesis 1: Age differences

This study assumed that there are statistically significant differences between older children and younger children of the same class in terms of emotional, social and learning skills. The results are presented in Table 2.

Table 2: The impact of age on differences in emotional and social development and learning skills

Variables	Age				Values
	Younger children (n=170)		Older children (n=106)		
	M	AS	M	AS	t (274)
Emotional development	1.87	0.482	4.64	0.226	-55.30**
Social development	2.55	0.654	4.66	0.275	-31.65**
Learning abilities	4.78	0.318	4.84	0.275	-1.500

* $p < .05$, ** $p < 0.01$.

Significant differences were found between a child's age and degree of emotional development, social development and learning skills. Older children demonstrated higher levels of development than infants of the same class: [t (274) = -55.30, p <0.01 **]. Namely, older children (M = 4.64, SD = 0.226) were found to be more emotionally developed than younger children (M = 1.87, SD = 0.482) in the same class. At the same time, the data show insignificant differences between age and learning skills [t (274) = -1.500, n.s].

Hypothesis 2: Gender differences

This study assumed that there are statistically significant differences between girls and boys in their emotional development, social development and learning abilities regardless of age. The data obtained are shown in Table 3.

Table 3: Gender differences in emotional development

Variables	Gender				t(274)
	Boys (n=166)		Girls (n=110)		
	M	SD	M	SD	
Emotional development	3.17	1.385	2.57	1.364	3.553**
Social development	3.41	1.235	3.28	1.050	0.892
Learning abilities	4.75	0.325	4.88	0.248	-3.573**

*p<.05, **p<0.01

The data shows significant statistical gender differences in emotional development: [t (104) =4.886, p<0.01 **] so boys (M=4.70, SD=0.220) are more developed emotionally compared to girls (M=4.50, SD=0.169). Similarly, the data shows significant statistical gender differences in social development [t (104) =-2.372, p<0.05*]. Boys (M=4.62, SD=0.325) are more socially developed than girls (M=4.75, SD=0.085). Moreover, the data show significant statistical gender differences in learning ability: [t (104) =3.730, p<0.01 **], so girls (M=4.97, SD=0.125) are more developed in their learning ability compared to boys (M=4.77, SD=0.306).

Hypothesis 3: The relation between children's preparedness and parents' education level

This study examined the hypothesis that the differences between of children's degrees of adjustment are related to the education level of parents. The results shown in the Table 3.

Table 4: The relation between adjustment level and parental education

Variables	Level of parents' education						F(2,273)
	Without education (n=68)		Secondary education (n=143)		Higher education (n=65)		
	M	AS	M	AS	M	AS	

Emotional development	2.75	1.238	2.78	1.456	3.36	1.392	4.060*
Social development	3.25	1.225	3.38	1.201	3.44	1.019	0.491
Learning skills	4.80	0.306	4.83	0.307	4.85	0.287	1.333

* $p < .05$, ** $p < 0.01$

Significant differences were noted between the children's emotional development, depending on the education level of their parents: Children of parents with higher levels of education demonstrated higher degrees of emotional development ($F(2, 273) = 4.060, p < 0.05$ *). However, the case was not such for the social development and learning abilities of children ($F(2, 273) = 0.491, n.s$) ($F(2, 273) = 1.333, n.s$).

The results of the qualitative research

Interviews with parents focused on the analysis of various aspects of adjustment to school principles: the experience of parents whose children were born in last quarter of the year; the role of age as a component of school preparedness; prolonging, if necessary, the children's time in kindergarten by another year; and offering recommendations for parents. The obtained results revealed some unexpected and interesting findings. These findings clearly demonstrate the importance of age in the transition from kindergarten to primary school. When we regard the key elements (psychological, social and educational) in the process of preparing a child for formal education, we can say that the transition carries considerable significance for children's development and the formation of their personality, and that age is a crucially important component of preparedness for school.

Many parents interviewed described their experience regarding their children's primary school experience as difficult and frustrating. Most parent indicated that several special age-related needs of young children were ignored in school. Parents commented that the curriculum was more complicated than in previous years, and that their children needed constant guidance in their learning tasks. Parents highlighted individual differences between children and as a result the need for a flexible curriculum suitable for each child. Parents increasingly considered the possibility of extending their children's time in kindergarten as a solution to these issues. The results revealed the limited capacity of small children to take responsibility for their learning experience and communication skills in their new, different, environment. Among other things, parents noted their concerns and interest in the changes that took place in both institutional networks, kindergartens and schools.

The valorisation of psycho-pedagogical conditions and methods for kindergarten children's adjustment to primary school

The results of the research were found to be in agreement with the results of other studies on the same subject, which stressed the importance of pre-schooling diagnosis in making this transition easier and more successful for children and their families (ETCRG, 2011, Fabian and Dunlop, 2006; Margetts; 2007). The relation between children's age and their school performance and learning process throughout their school years is attested to in many studies, including Hámori, S. and Köllö (2011).

An experimental program for optimising the conditions for children's adjustment to primary school was formulated, including practical implications and recommendations. As only a joint effort of parents and educational staff at both the kindergarten and school may ensure the success of a child's emotional and social development, this program also comprised guidance and advice to parents of young children. The program comprised diverse guided educational activities and training, to be implemented in the course of ten meetings, 2.5 hours each. The intervention program is aimed at reducing the socio-emotional gap between the two age groups of children.

CONCLUSIONS AND RECOMMENDATIONS

This research concerns one of the most relevant and complex problems challenging the educational system: the pedagogical adjustment of children to educational process. For the first time, this issue is examined from another perspective, one that seeks to identify the particularities and specificities of two preschool age categories: children born in the first quarter of the year and children born in the last quarter of the year. In this context, the obtained results led us to formulate the following conclusions:

1. The study has demonstrated that the psycho-pedagogical conditions for children's adjustment to primary school act as a coherent system comprising *internal conditions*: age of admission to school, social development, emotional development and development of learning skills; and *external conditions*: parents' education level, a familial support, family and school climate and the teacher's competence.
2. It has been determined that age significantly influences children's readiness for school. Children born in the first quarter of the year show a significantly higher degree of socio-emotional development in comparison to children born in the last quarter of the year.
3. The research results have confirmed the presence of gender differences at both the class level and in relation to age group.
4. It has been demonstrated that the level of parents' education affects children's adjustment to school. With the ascendance of parental education grows a child's degree of emotional development. However, the level of parental education does not have a significant impact on the social development and learning abilities of children.
5. Another year in kindergarten: the study's results attest to the value of examining the possibility of extending a child's time in kindergarten by another year, which may, in certain cases, improve many of the aspects that impact a child's transition to school and overall school experience.
6. It was established that preparatory programs designed to assist children in the transition to school may promote a positive experience that may assist children in successfully overcoming the difficulties associated with the transition period. The present study did not ascertain whether a child underwent such a program before transitioning between institutions. Taking such a variable into consideration may comparatively influence the data of any further study.
7. At this stage, teachers, parents and the educational climate in the institution, share a crucial and decisive role in supporting and supervising children during their first lessons in elementary school.

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THE EFFECT OF ENRICHMENT PROGRAMMES ON IMPROVING MENTAL FLEXIBILITY AND INVENTIVE WORK BEHAVIOUR FOR GIFTED STUDENTS: A VALUE-ADDED STUDY

ALAA ELDIN A. AYOUB¹

ABSTRACT

The current research aims to evaluate the added value of enrichment programmes in improving mental flexibility and inventive work behaviour among gifted students in the intermediate stage. Taking a sample of 92 students from the ninth grade who were participating in summer enrichment programmes, the researcher applied the scales of *mental flexibility*, and *inventive work behaviour* before and after the programme. By using cluster analysis, the sample was divided into three distinct groups according to their baseline performance (high, intermediate and low performance). The results of the research show that the programmes had a statistically significant effect on the dimensions of mental flexibility and inventive work behaviour in the three clusters. Additionally, the results indicated the effectiveness of the programme in providing low-performance students with greater added value than intermediate-performance students, and high-performance students. Also, the programme earned the intermediate-performance students greater added value than it did for high-performance students.

Keywords: Enrichment programmes, Mental flexibility, Inventive work behaviour, Gifted students, Value-added studies.

INTRODUCTION

Many researchers emphasise the importance of enrichment programmes in meeting the needs of academically, cognitively and socially-emotionally talented students. In light of this, the educational systems in many countries around the world have designed programmes that foster and nurture talented students through various enrichment programmes (Ayoub and Aljughaiman, 2016). There is an increased attention on talented students and the development of the programmes that take care of them in the Kingdom of Saudi Arabia, catalysed by the 2000 programme of detecting talented students (Aljughaiman and Ayoub, 2012). At the same, the General Directorate of Talents in the Ministry of Education was established, followed the year after by the King Abdul-Aziz and His Companions Foundation for Giftedness and Creativity (also known as the Mawhiba Foundation (Mawhiba, 2015). In 2002, the summer enrichment programmes were first launched (Aljughaiman et al., 2009).

This expansion in the application of gifted programmes has necessitated an urgent need to follow up and develop these programmes in order to cope with the development and rapid growth of knowledge and the continuous changes in the educational systems. This highlights the fact that evaluation is one of the most important processes in the success of the educational programmes. The goal of evaluation is not only to present some data that are related to gifted programmes but also to identify the proper methods for developing these programmes (Royse, Thyer and Padgett, 2010; Aljughaiman and Ayoub, 2013).

Evaluation is crucial to the success of gifted education programmes (Joint Committee on Standards for Educational Evaluation, 1994). The evaluation of the gifted programme is an integral part of the programme development cycle, as well as the difficulty of maintaining continuity and improving the quality of the programme which is not subject to a systematic

¹ Alaa Eldin A. Ayoub, Arabian Gulf University, Manama, Bahrain. E-mail address: alaeldinaa@agu.edu.bh

evaluation. This is in line with the important observation of Gallagher (1998): we face the risk of losing legal documentation of the true contribution of gifted programmes if there is no strategy to design appropriate evaluation programmes and measurement procedures for these distinctive groups. Callahan (1996) has urged those who are interested in caring for gifted students to continue their efforts to evaluate these programmes and track their impact: “we have observed a change in students in a narrative way that has earned us parental support, but we have avoided collecting systematic data that can provide strong evidence of the success of our programmes” (p. 159). White, Fletcher-Campbell and Ridley (2003) have determined that the lack of research-based practices in gifted education gives the continuity to follow experience-based practices only, which is certainly unacceptable and untenable.

Despite all efforts to evaluate the enrichment programmes, many programmes and services still operate without adequate evaluation procedures to document their effectiveness. In a review of giftedness literature, Jolly and Kettler (2008) found that the majority of this literature (83.6%) provided only a general description without good data. This shows that there is an urgent need to transform evaluation research from being descriptive to evaluating the most effective practices, in order to improve practices in gifted education. In addition, as with all educational programmes, gifted education programmes must be held accountable to demonstrate that the allocated funds to the programme have been disbursed efficiently and effectively.

This is true not only in the Arab context, but for all countries with a history of gifted programmes. VanTassel-Baska (2006) has emphasised the poor levels of interest in programme evaluation in the United States compared to other programme components. Moreover, the reports of the Council of State Directors of Programmes for the Gifted in the United States have stated that there are no clear accountability procedures for half of gifted programmes in the United States and, in addition, in 20 US states the local education departments do not require reporting on their services in the area of gifted education. In another four states, local education departments must present their reports only when they require financial support (Council of State Directors of Programmes for the Gifted, 2011).

Hence, many countries have sought to find strategies and models for evaluation that overcome these problems in the evaluation of educational programmes in general and the gifted programmes in particular, and to make important contributions in assessing performance and improving accounting procedures. Value added assessment is one of the most important and modern methods to measure the performance and effectiveness of institutions and programmes (Papay, 2011; Ayoub, 2015). Its significance has caused many countries, such as the United States of America, the United Kingdom and Australia, to adopt it to evaluate and make accountable their institutions and programmes. The main concern in this type of evaluation appears in issues such as programme effectiveness, accountability and retrospective and forward-looking aspects. It is both retrospective as it tries to determine if the programme is effective and forward-looking, as it is frequently used to make key decisions about the future of the programme, such as continuation or termination of the programme, and increased or reduced funding (Borland, 2003).

In addition, the problem of the current study is illustrated by the indicators of shortcomings surrounding the evaluation mechanisms of the programmes, which are represented by many questions, such as: Did the programme achieve its role in the growth of the performance of each learner?; how much did the learner achieve because of his or her presence in the programme?; and how can the progress of the learner be measured? In this regard, some researchers (Robert and Michael, 2008; Braun, Chudowshy, & Koenig, 2010; Northern Ireland Assembly, 2011) suggest that shortcomings in the evaluation of the effectiveness of the programme are shown only by measuring students' growth on the pre/post

test as the interest here is limited to the average performance of student groups and not to each individual student. Therefore, we cannot make decisions or develop policies related to educational practices so that all students are considered, not only the average student. Braun, Chudowshy, and Koenig (2010) explain statistically that regression to the mean is a phenomenon that occurs when selecting groups of students who have very high or very low scores in the test, such as students' grades (in the pre- or post-application). Therefore, if there is some random dispersion and fluctuation in grades, those whose scores are high can only go down, while those whose grades are below average may rise slightly, or move upward only. It is worth mentioning that the effects of regression may work against measuring the real performance of students, and this may create some problems for those who are interested in evaluating the gifted, regardless of the amount of variance in the error. In this regard, many researchers agree that the pre/post test leads to inaccurate judgments for the following considerations: it does not take into account the previous knowledge and the level of the student and considers that all students in the pretest have the same baseline; and it does not take into consideration the differences between students in abilities.

In light of the objectives and nature of the enrichment programmes, the present study seeks to fill the present gap in the evaluation of the gifted programmes in Saudi Arabia by using the value-added approach to evaluate the growth of the performance (mental flexibility and inventive work behaviour) of the gifted students participating in summer enrichment programmes. These measures are used because these variables are related with the objectives of the enrichment programmes.

THE ENRICHMENT PROGRAMMES

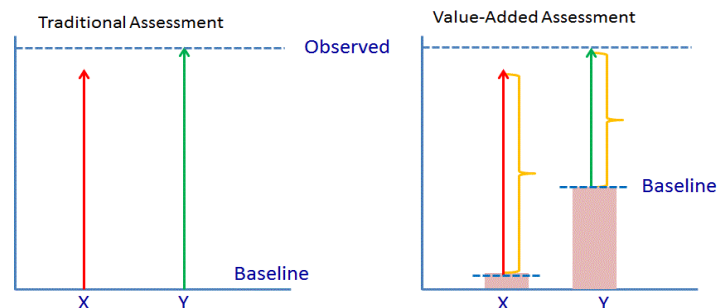
Summer enrichment programmes in KSA are four-week programmes where gifted students receive specialised scientific knowledge and advanced-level skills in order to meet the academic, cognitive, psychological and social needs of gifted students. They also include: activities to help gifted students explore their abilities and tendencies in various academic fields and acquire basic skills in thinking and scientific research and allowing students to perform scientific projects (individual and group) in a scientific field under the supervision of specialists in this field. The summer gifted programmes focus the student as s/he is the center of learning activities (the “student-centered approach”). In the literature of enrichment programmes in Saudi Arabia, summer enrichment programmes are considered as one of the most giftedness-focused activities through different regions in Saudi Arabia. Also, they are characterised with continuity as they are held annually. The first of these programmes began in 2000 through the establishment of 9 programmes for male and female students, and the number of summer enrichment programmes has continued to increase until the number of programmes in the summer of 2013 reached 51 programmes for male and female students (Aljughaiman & Ayoub, 2017).

VALUE ADDED ASSESSMENT

Many studies (Goldstein and Spiegelhalter, 1996; Schochet and Chiang, 2010) have emphasised the importance of using the value-added approach in evaluating the educational institutions and programmes as an alternative to average test scores, which are commonly used as the most important indicators to express performance growth. Gascon (2006) indicates that the use of value added assessment depends on the analysis of the results of the tests by different statistical methods that take into account the characteristics of the learner, which may affect the degree and growth; the simplest way to calculate the degree of value-added growth, is to present the baseline achievement of the learner and compare it with the current observed

achievement, in order to determine their growth over a certain period of time. Figure 1 shows the difference between traditional assessment and value-added assessment in measuring the growth of student performance.

Figure 1: Difference between traditional assessment and value-added assessment on growth of student performance



In the traditional assessment, learning outcomes (current performance) are measured without taking into account the student's prior knowledge and their level. The students in programme Y may have prior knowledge of the subject of the programme and thus they have achieved the learning outcome unlike or opposite to the students who are participating in programme X. In the evaluation of value added, the prior knowledge and the level of the students are taken into account as figure 1 shows. The students participating in programme Y have more prior knowledge of the subject of the programme than the students participating in programme X. Although the students participating in programme Y achieved learning outcomes, the added value of programme X to student performance is more than the value added of programme Y to the performance of the students (Ayoub, 2015).

MENTAL FLEXIBILITY

Developing the mental flexibility of gifted students is one of the main objectives of the enrichment programmes. According to Matthew and Stemler (2013), mental flexibility is an individual's intellectual ability and his ability to adapt and absorb new ideas in accordance with changing circumstances and different perspectives. Wecker et al., (2005) add that it is the smoothness of an individual's thoughts and ability to transform his thinking according to the changing circumstances. The importance of mental flexibility as a mental function helps the individual to change and diversify the ways of dealing with things according to its nature, by analysing their difficulties into factors that can be grasped and utilised in finding solutions (Dennis and Vander, 2010). Mental flexibility is related to the cognitive strategies of self-organised learning and is closely linked to motivation (Cartwright, 2008). Therefore, mental flexibility is the cognitive basis of creativity and invention. The inventor possesses a high skill of diversity of visions and the construction of data in formulae that correspond to the latest developments. In addition, flexible individuals have the ability to change their views when they receive additional information and data. They share multiple outcomes and activities, build on their outcomes from problem-solving strategies, and generate self-knowledge through the interaction and complementarity of the knowledge that they receive and their prior knowledge. In light of the above, this study concludes that the choice of mental flexibility as a product of mental learning is the reason behind the superiority and distinction of exceptional people because it is the actual generator of ideas, solutions, alternatives and opportunities. Also, it helps the individual to think creatively and inventively.

INVENTIVE WORK BEHAVIOUR

Inventive thinking is considered as one of the most important skills of the modern age because it is the real bridge through which the theoretical ideas of societies and individuals can be reflected to practical creative and inventive work (Sahak, Soh and Osman, 2012). There is no doubt that today's economy is based on technology and inventive thinking, and inventive thinking is now important for gaining wealth, as Ali (2015) has observed. Inventive thinking has specific concepts and thinking has its own concept. Sokol et al. (2008) define inventive thinking as the ability to solve unusual or untraditional problems in different inventive ways while avoiding the multitude of attempts and errors. The Australian Bureau of Statistics (quoted in Curtin, Stanwick & Beddie, 2011) defines inventive thinking as a new or developed product or application, service, operational process, management process, or marketing method.

In this context, invention thinking differs from innovation thinking in that invention thinking refers to the generation of a new idea or method that was previously unknown, while innovation refers to the use of a previously known idea or method in a new or better way. This confirms that invention thinking works on mental influences in generating the new idea, while innovation focuses on the economic effects of transferring the idea to a new product. The relationship between inventive and innovative thinking includes creativity as they are considered as two types of creative output. Taylor has identified five levels of creative output (quoted in Runco, 2007). Invention thinking has specific strategies and skills that can be developed or assisted by students through appropriate training programmes in school environments. Inventive thinking skills include cognitive curiosity, creativity, crisis management (Ali, 2015), adaptation, self-direction, risk management, higher thinking skills, and reasoning (Abdullah and Osman, 2010).

METHOD

Participants

This study's participants were 92 male and female (males, $n = 49$; females, $n = 43$) students from grade 9, ages ranging from 14 to 15 years ($M = 15.37$ years, $SD = 0.81$). They were randomly chosen from those students who were participating in summer enrichment programmes.

Measures

Mental flexibility test

To assess the gifted students' mental flexibility, the researcher developed a test drawing on the tests and scales of: Multiple Cognitive Abilities Assessment (MCAA) (The Mawhiba Foundation, 2015); Aurora Battery (Chart, Grigorenko and Sternberg, 2008); and The Munich High Abilities Tests Battery (MHBT) (Matthew, Beckman and Sternberg, 2009). This test consisted of 40 items and two dimensions. The first dimension was *flexible inference* which refers to the student's ability to discover one relation or more between things and events. It can be measured by two subtests, *counterfactual analogies* and *novel analogies*. The second dimension was flexible mapping which refers to the student's ability to recognise a strong relationship (high level relations) between two edges that have a weak relation (low level relations). It can be measured by two subtests: *prediction* and *insight*. A sample of 271 students was used to calculate the validity of the mental flexibility test by confirmatory factor analysis to obtain factor loadings; the method of maximum likelihood supported the construct validity of test. All the standardised loadings and their associated t-values for the counterfactual

analogies, novel analogies, prediction, and insight tests were significant. The fit indices for this full three scale model were all excellent. Specifically, $\chi^2/df = 1.56$. In addition, the values of RMSEA = 0.054, GFI = 0.95, AGFI = 0.93, and NFI = 0.94 indicated that the suggested model for Mental flexibility test fits with the data. The reliability coefficient of the Aurora-a-Battery by using Cronbach alpha was (.76) for counterfactual analogies, (0.77) for novel analogies, (0.78) for prediction, (0.79) for insight, and (0.81) for the test.

Inventive Work Behaviour scale

Inventive work behaviour was assessed with a self-report that consisted of 31 items and taken from: the Malaysian 21st Century Skills Scale advanced by Soh, Osman and Arsad (2012); the Inventive Thinking Scale developed by Abdullah and Osman (2010), and the Inventive Thinking scale prepared by Ayoub (2016). Answers were rated on a five-point Likert scale ranging from “strongly agree” (5) to “strongly disagree” (1). To calculate the validity and the reliability of the scale in the Arab environment, the researcher administered the scale to a sample of 9th grade students (N=271). As a result of the Confirmatory Factor Analysis (CFA) by LISREL (Version 8.8), the factor loading values were determined to range between 0.37 to 0.95. The fit indices of the Inventive Work Behaviour scale were $\chi^2/df = 1.86$, the values of the root mean square error of approximation were (RMSEA = 0.045), goodness of fit index were (GFI = 0.96), adjusted goodness of fit index were (AGFI = 0.92), and normed fit index were (NFI = 0.93) which indicated a good fit of the suggested model to the data. The Cronbach’s α of the scale was (.76) for self-regulation, (0.76) for Creativity, (0.74) for cognitive curiosity, (0.77) for Willingness to risk, (0.78) for adaptability and managing complexity, (0.79) for higher order thinking, and (0.80) for the scale.

Results

Cluster analyses

To determine the participants’ profiles on the study variables (counterfactual analogies, novel analogies, prediction, insight, self-regulation, creativity, cognitive curiosity, willingness to risk, adaptability and higher order thinking), K-means (k=3) clustering analysis was used. The researcher classified the 92 participants across the three clusters (see Table 1).

Table 1: K-means clustering analysis results of study variables

		Cluster_1	Cluster_2	Cluster_3
		M(SD)	M(SD)	M(SD)
Mental Flexibility	Counterfactual	21.22(1.32)	24.33(1.47)	27.86(1.28)
	Novel Analogies	22.11(1.68)	24.61(1.66)	27.23(1.69)
	Prediction	22.46(2.08)	25.49(1.84)	28.27(1.49)
	Insight	24.57(2.68)	26.39(1.97)	27.46(1.74)
Inventive Work Behaviour	Self-Regulation	13.54(1.10)	16.46(1.06)	19.23(0.75)
	Creativity	12.46(1.02)	14.73(1.07)	16.27(0.83)
	Cognitive Curiosity	10.87(0.75)	12.21(0.78)	13.23(0.61)
	Willingness to Risk	11.22(0.89)	12.39(0.83)	12.86(0.99)
	Adaptability	8.62(1.38)	9.85(1.48)	9.59(1.71)
	Higher Order Thinking	8.41(1.26)	9.67(1.53)	10.00(1.72)

Sex

Boys n (%)	21 (56.76)	12 (54.55)	16 (48.48)
Girls n (%)	16 (43.24)	10 (45.45)	17 (51.52)

Table 1 shows that the sample size of the students in the first cluster (low performance) was 37 (40.22%), and the sample size of the students in the second cluster (intermediate performance) was 22 (23.91%), while the sample size for the participant in the third cluster (high performance) was 33 (35.87%). To determine the validity of cluster analysis or, one-way ANOVA was used. Results are shown in Table 2.

Table 2: The validity of cluster analysis - ANOVA

		Cluster		Error		F
		Mean Square	df	Mean Square	df	
Mental	Counterfactual	35.861	2	.217	89	165.55**
Flexibility	Novel Analogies	27.151	2	.412	89	65.85**
	Prediction	27.694	2	.400	89	69.21**
	Insight	10.071	2	.796	89	12.65**
Inventive	Self-Regulation	37.962	2	.169	89	224.12**
Work	Creativity	32.308	2	.296	89	108.98**
Behaviour	Cognitive Curiosity	28.714	2	.377	89	76.12**
	Willingness to Risk	17.488	2	.629	89	27.78**
	Adaptability	5.723	2	.894	89	6.40**
	Higher Order Thinking	8.479	2	.832	89	10.19**

Table 2 shows that F values were statistically significant ($p < .01$), which confirms the valid differentiation of the three clusters on the variables of the study. To determine the profiles of the three clusters in the counterfactual analogies, novel analogies, prediction, insight, self-regulation, creativity, cognitive curiosity, willingness to risk, adaptability and higher order thinking, all the variables were converted to standardised Z scores ($m = 0$, $sd = 1$) (Figure 2).

Figure 2: Differentiation of the performance of students at their baseline on the variables of the research



The percentage of value added

To determine the percentages of the value added of the summer enrichment programme on the dimensions of the variables of mental flexibility and the behaviour of the inventive work of the gifted students, the researcher calculated the gain score and the percentage of the value added of the programme on the performance of the students of each cluster in the study variables. Table 3 shows the degree of gain score and the percentage of value added for student performance in each of the three groups (clusters).

Table 3: The degree of gain score and the percentage of value added for the performance of students in each of the three groups

Variables		Cluster_1		Cluster_2		Cluster_3	
		Gain	Value-added (%)	Gain	Value-added (%)	Gain	Value-added (%)
Mental	Counterfactual	18.11	36.22%	18.68	37.36%	18.76	37.52%
Flexibility	Novel Analogies	19.00	38.00%	18.09	36.18%	20.03	40.06%
	Prediction	18.51	37.02%	16.86	33.72%	18.49	36.98%
	Insight	13.68	27.36%	14.32	28.64%	15.52	31.04%
Inventive	Self-Regulation	15.81	45.17%	6.36	18.17%	11.33	32.37%
Work	Creativity	13.84	46.13%	8.55	28.50%	10.55	35.17%
Behaviour	Cognitive Curiosity	10.03	40.12%	6.59	26.36%	8.24	32.96%
	Willingness to Risk	9.73	38.92%	6.77	27.08%	7.82	31.28%
	Adaptability	3.54	17.70%	4.36	21.80%	3.47	17.35%
	Higher Order Thinking	3.84	19.20%	4.68	23.40%	3.79	18.95%

The results show that the value-added ratios on the dimensions of mental flexibility that were gained by students participating in the summer enrichment programme ranged from: (27.36% - 38.00%) to students with low performance; (28.64% - 37.36%) for students with intermediate performance; and (31.04% - 40.06%) for high-performing students. The value-added ratios on the dimensions of inventive work behaviour ranged between: (17.70% - 46.13%) for students with low performance; and (18.17% - 28.50%) for students with intermediate performance; and (17.35% - 35.17%) for high-performing students. These results indicate the effectiveness of the summer enrichment programme in providing programme participants with value added to the dimensions of variables (academic orientation, practical knowledge processes, emotional social characteristics, and ethical sensitivity). Figures 3, 4 and 5 show the value added of the summer enrichment programme on the performance of students with low performance, intermediate performance and high performance, respectively.

Figure 3: The value added of summer enrichment programme to the low-performing students

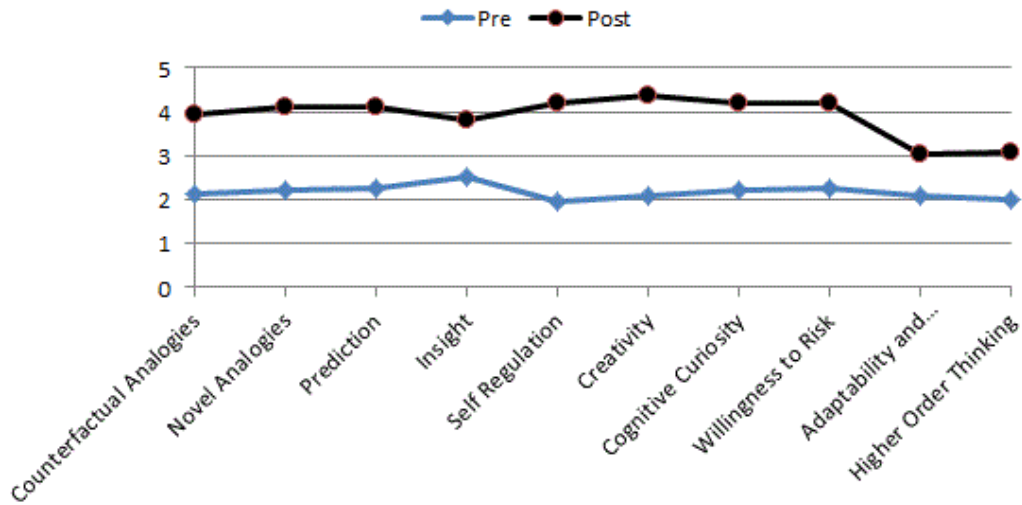


Figure 4: The value added of summer enrichment programme to the intermediate-performing students

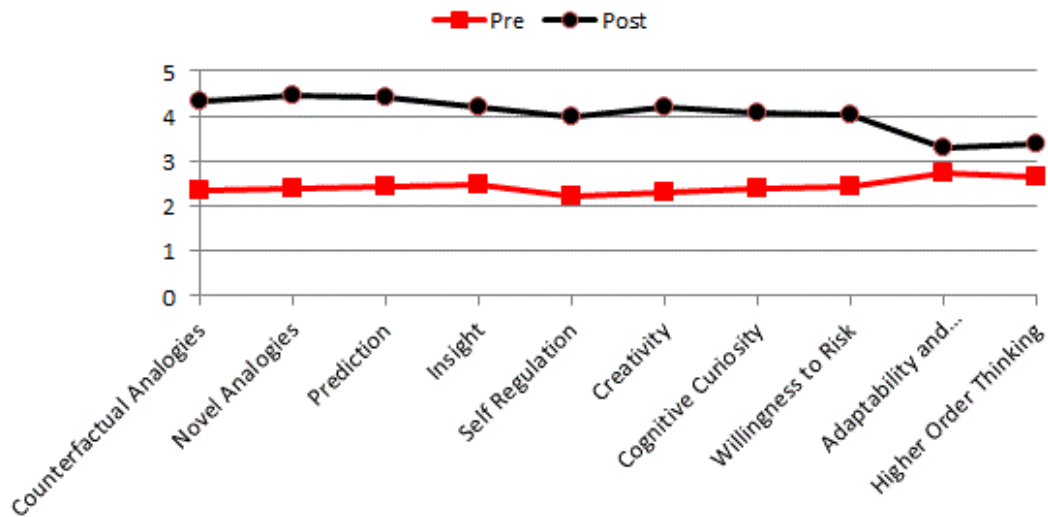
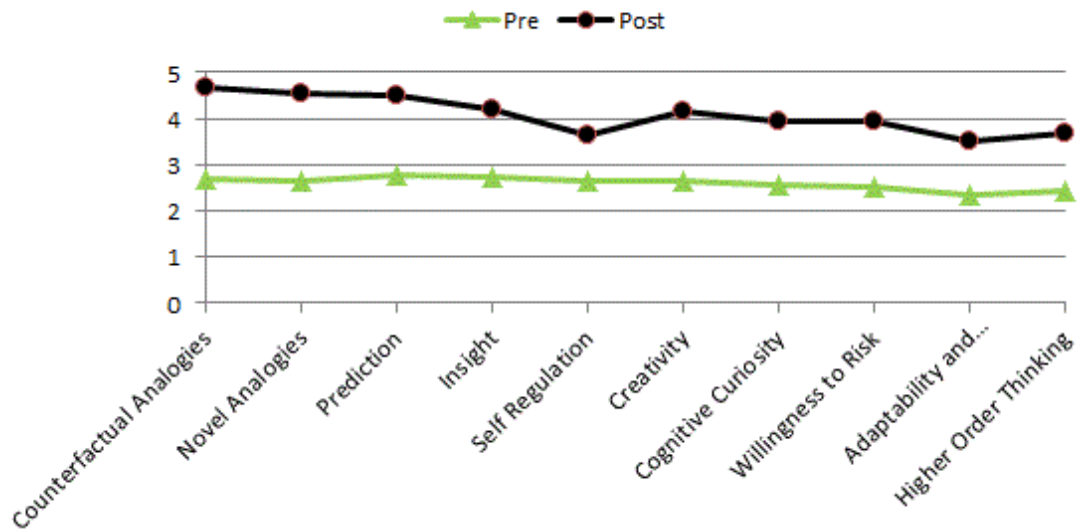


Figure 5: The value added of summer enrichment programme to the high-performing students



DISCUSSION

The research goal was to identify the value added that the summer enrichment programme confers to the performance of gifted students in the dimensions of mental flexibility and inventive work behaviour. Three groups of students who were participating in the enrichment programme were identified according to their starting point on the variables of the research (low-performance, intermediate-performance and high-performance). The sizes of the sub-samples of the three groups were 37, 22 and 33 (40.22%, 23.91%, and 35.87%.) The results of the ANOVA among the three groups confirms the validity of the three distinct groups of the basic study sample, based on their scores on the sub-measures of the mental flexibility variables and the behaviour of the inventive work. This result can be attributed to the fact that the sample of students were from different schools, and it was possible that some students had enrolled in previous gifted programmes at school or had participated in some enrichment programmes and activities in their schools.

In light of this, Aljughaiman and Ayoub (2017) point out that the performance of students who enrol in gifted programmes is better than that of students who receive special services in heterogeneous classes and of those students who have never received services. Delcourt et al., (1994) also mention that school principals see that students who participate in gifted programmes have significant positive changes in their personalities several weeks later. These findings support the hypothesis that participation in well-designed programmes with enthusiastic peers and distinguished teachers can have far-reaching effects on the lives of these students.

The statistically significant impact of the programme on the mental flexibility refers to the development of the ability of the students participating in the programme to look at the situations and problems facing them from different angles, and to think about the different ways of solving the problem, taking into account all the available facts and information, and the multiple and diverse choices before making decisions and overcoming the difficulties and problem solving. This result can be explained by the success of the programme in helping participating students to: develop their abilities to gather facts and information, face difficult situations and problems; think in multiple ways to solve the problem; look at difficult situations from different angles; and take into account the different choices before response and decision-making. Students who are characterised with cognitive flexibility are more aware of employing

the mental processes in their own experiences, and this is for their cognitive development comparable to others who are characterised by cognitive stagnation (Schraw and Moshman, 1995). The enrichment and training programmes also help students to be aware of the alternatives involved in the situation, the willingness to adapt the situation, and the student's tendency and self-efficacy to demonstrate cognitive flexibility in any situation (Bub, Masson and Deák, 2003; Chevalier and Blaye, 2006; Lalonde, 2006).

The statistically significant impact of the programme on the behaviour of inventive work in light of the activities of the programme, which emphasise the importance of promoting the tendency to read in the preferred field for each student and reading about outstanding scientists in that field, encourages students to generate self-knowledge and mental mobility from multiple angles of new situations. Additionally, the enrichment programme's activities focus on the importance of learners in organising and modifying their own knowledge and experiences, and in encouraging them to change their knowledge-processing system. Many studies (Neihart et al., 2002; Hughes, 2003; Tieso, 2005) agree that enrichment programmes provide real services and opportunities for gifted students to work for some time with others who have similar interests, abilities and incentives in the programme. Teachers benefit from this freedom in developing students' social and emotional characteristics by forming flexible groups within activities.

CONCLUSION

The results of this study indicate that gifted programmes are effective in helping the students of the first group (low performance) to achieve greater value added than the students of the second group (intermediate performance) and the students of the third group (high performance). Also, it helps the students of the second group (intermediate performance) to achieve greater value added than the students of the third group (high performance). The current outcome can be explained in the light of the activities of the programme that have provided the opportunity for students to collaborate, participate, and benefit from each other's experiences, and from the transfer of learning and experience impact from high-performing to low-performing students. This result should be understood in the light of a recent review by a team of the National Association of Gifted Children (quoted in Neihart et al., 2002). It found that all gifted students needed to have the opportunity to learn with others of similar interests, abilities, motivations, and also needed an appropriate level of challenge within their own programmes (Neihart et al., 2002).

Based on students' achievement files, this study found that a large number of high-performance students have participated in school enrichment programmes. So, the current result that the programme does not confer high value added to the high-performance students compared to low and intermediate performers can be explained as due to the partial similarity in the objectives and the content of the programmes offered to gifted students in schools or enrichment programmes in special programmes. This result can be understood in light of research that indicates that students who enrol in gifted programmes or receive special services in heterogeneous classes are better than those students who have never received services or enrolled in any gifted programmes (Matthews et al., 2008). It can be concluded that the value added (the difference between the post-measurement which represents the impact of the programme and the pre-measurement represents the prior knowledge) of the programme on the performance of the low-performing students is higher than the value added of the programme to the performance of the high-performing students.

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THE 'POST' FETISH: NAMING OUR PRESENT IN TERMS OF OUR FUTUREDIPANVITA SEHGAL¹ AND NARESH K. VATS²**ABSTRACT**

With the coming of a new age where novelty of ideas, thoughts and practices is legitimized by adoption of the prefix 'post', the world is increasingly witnessing a fetish with the word. The prefix, more often than not, suggests that the world is 'beyond' most of the things that it discusses and actually never in the present, living the actual moment or bearing witness to it. It shall be interesting to note then, if 'post' is only an ornamental word, which serves no important purpose or if it does make a difference to terms and their meanings for the world. Bollywood films like "Khakee," "Border," "Main Hoon Na," "Lakshya" and so on prove that there is a market that accepts and needs heroes to feel safe and to experience catharsis on the big screen. Similarly, the mass Box Office success of movies like "Rowdy Rathore," "Main Tera Hero," and so on prove that a large mass of population believes in Alpha male heroes and the need for them to rescue and protect women. This creates doubt about the importance of the 'Post Heroic' stance. On similar lines, texts like Emerson's "The American Scholar" and Hawthorne's *Scarlet Letter* show that New England was welcoming diversity way before the world realized it could be done, thereby undoing the notion of a Post National ethos that has recently begun to emerge in discourse. (Emerson, 2013 and Hawthorne, 2008) And considering that 'Feminism' was Word of the Year in as recently as 2017, we have some 'proof' of the relevance both of the word and the Literary and Critical Theory for the world today. In the light of these examples, the paper attempts to explain, through three relatively new terms that 'post' might be a redundant prefix in some contexts and it outdoes the importance of the present moment in history. It shall also endeavor to suggest if another prefix or a different word can be used for terms or if the need for a prefix does not exist. The discussion shall open avenues of discussion in Literature and across disciplines.

Keywords: 'Post-ness', Heroicism, Nationalism, Feminism, Discourse.

INTRODUCTION

With the coming of a new age where novelty of ideas, thoughts and practices is legitimized by adoption of the prefix 'post', the world is increasingly witnessing a fetish with the word. The prefix, more often than not, suggests that the world is 'beyond' most of the things that it discusses and actually never in the present, living the actual moment or bearing witness to it. It shall be interesting to note then, if 'post' is only an ornamental word, which serves no important purpose or if it does make a difference to terms and their meanings for the world. The paper attempts to explain, through three relatively new terms that 'post' is a redundant prefix in some contexts and it outdoes the importance of the present moment in history. It shall also endeavor to suggest if another prefix or a different word can be used for terms or if the need for a prefix does not exist.

¹ Ms. Dipanvita Sehgal, Research Scholar, Guru Gobind Singh Indraprastha University, University School of Humanities and Social Sciences, New Delhi, India. E-mail: dipanvitasehgal@gmail.com.

² Dr. Naresh Kumar Vats, Asst. Professor, Guru Gobind Singh Indraprastha University, University School of Humanities and Social Sciences, New Delhi, India. E-mail: n_vats1969@rediffmail.com.

POST-HEROICISM

Coming to the first point of discussion, Post-heroism rests on the assumption, that war today is no longer driven by heroic motivations, and does not give the world any popular heroes, more so in “modern” societies. Willingness to kill or die for the cause of one’s socio-political community appears to be either a spectacle of a historical stage that such states have long left behind, or an marker of nationalistic or religious fanaticism. (Huey, 1994, 04) This has been described as the ‘post-heroic condition’ of societies. According to this view, the world no longer needs or worships ‘heroes’ and harbors no dream to be rescued. What it does welcome is leaders.

A small digression here will be to our benefit. *The Iliad* by Homer notes the events of the Trojan War, bearing in mind its central character Achilles. The Greeks, led by Agamemnon and Menelaus attacked the city of Troy to ‘reclaim’ Helen, Menelaus’s wife. Achilles initially declined the summons to war due to his own personal irritations but then agreed to fight and won himself the honour of best of the Greek warriors. When Achilles did not fight, the Trojans had the upper hand. Not fully immortal, Achilles had one weak spot, his heel, which finally leads to his death. (Homer, 2014) The Achilles heel reflects not only individual’s weakness but the weakness of heroes in general; the belief that they are the ultimate ‘rescuers’, only they can save the day and that they are invincible.

It is for this reason that Post Heroism believes that the world needs no heroes and does not want any either. All it needs is leaders who do not create a state of dependency of people on savior figures but who rather do not allow dependencies to exist and who promote independent thinking. But while the world needs leaders who can promote the ‘do it yourself’ work ethic instead of a ‘do it for you’ rescuer method, the same world, at emotional levels and through celluloid, mainly Bollywood, fantasizes heroes and being rescued by them. Renowned Clinical Psychologist Lluís Maestre Funtané says,

The myth of romantic love (deeply rooted in our culture) leads many people to expect the arrival of a blue prince or princess to convert them into princesses or princes... (Funtané, 2016, 2)

Heroes need not always be dressed in armour and defend us in battle. Considering the statistics of how a large part of the world suffers from Depression today, most people are experiencing Emotional Dependency, which means that they lack a sense of confidence in the self to gain happiness and rely on an outward force, another person, for example to ‘save’ them from pain, loneliness, ‘incompleteness’ and make them ‘whole’ by giving them love and support. One accords archetypal qualities to the ‘saviour’ and that is why, when a partner or a sibling or a parent fails a person their expectations are shattered because no one is surrounded by an invincible hero but rather by humans with their own follies. Hence the issue is not that the world does not need heroes, the issue is that they don’t exist and they are created to fool everyone’s psyche that still wants it. Funtané mentions that:

Although emotional dependency is not really a psychological disorder, yet it is the source of many psychological problems and stress in personal relationships, especially in the field of affective relationships: family, friendship and especially relationships. In many cases people who establish relationships based on emotional dependence are not aware of it, despite the many disorders that it can develop in them, including depression, psychosomatic disorders, panic attacks and other anxiety disorders. (Funtané, 2016, 4)

Because, as Psychology proves, one is not usually aware of emotional dependency, theorists might assume that there is no emotional dependency, that is, there is no desire for a savior hero. When actually that is not the case. Hence, for a society that is not yet over its desire for a Hero, it is illogical for it to be termed “Post Heroic”.

If society really were Post Heroic, soldiers would not be called ‘War Heroes’, Bollywood would not show mothers caressing kids to bed to get a sound sleep because Soldiers are determined to die for civilians on the border and of course, heroines would not always need the hero to save them from all kinds of abuse. The valorization of Soldiers and their sacrifice for the nation, world over, proves that the world desires and worships heroes; it has not yet ‘moved on’. Films like “Khakee,” “Border,” “Main Hoon Na,” “Lakshya” and so on prove that there is a market that accepts and needs heroes to feel safe and to experience catharsis on the big screen and an entire industry that thrives by making those movies. Similarly, the mass Box Office success of movies like “Rowdy Rathore,” “Main Tera Hero,” “Singh is King,” “R Rajkumar” and so on prove that a large mass of population of both men and women believe in Alpha male heroes and the need for them to rescue, tease, manhandle and then marry those women to keep them safe under their protection.

While it is essential to note that Leaders are considered more important and more of the need of the hour, in Corporate sectors, it can also not be ruled out that the desire for Heroes at a personal and emotional level has not diminished. And for a society that is still fixated on heroes, the prefix ‘post’ serves no purpose.

POST-NATIONALISM

Coming to the next point of discussion, let us understand Post-Nationalism. Novelist and the CEO of the Institute for Canadian Citizenship, Mr. Charles Foran explains Post-Nationalism in his essay “The Canada experiment: is this the world's first 'Post-National' country?” as such:

Post-Nationalism is a frame to understand our ongoing experiment in filling a vast yet unified geographic space with the diversity of the world. (Foran, 2017, 1)

Keeping this in mind, the concept of Post- Nationalism falls close to Cosmopolitanism. The difference being that in Cosmopolitanism, people of different Nation-States come together in mutual respect and understanding and in Post-Nationalism, the Nation-State gives up its claims of a core-identity and embraces multiculturalism as the new norm. The idea has become breeding ground for discussion post a statement by Canada PM Mr. Trudeau early in 2017. Justin Trudeau told the *New York Times Magazine* that Canada could be the “first Post-National state”. He added that “there is no core identity, no mainstream in Canada”. (Foran, 2017, 2)

He was, at that time, formulating a specifically Canadian philosophy that some find bewildering, even reckless but that could represent a radical, new model of nationhood. However, as inclusive and as positive Trudeau’s engagement with the phrase seems, it is not novel. In fact, the so-called Post-National ethic has been practiced for the longest time in Canada (the first country to come this close to following it in practice, on paper). It has only been spelled out by Trudeau now and hence has gained attention. Foran rightly explains:

It is also a half-century old intellectual project, born of the country’s awakening from colonial slumber. But Post-Nationalism has also been in intermittent practice for centuries, since long before the nation-state of Canada was formalized in 1867. In some sense, we have always been thinking differently about this continent-wide landmass, using ideas borrowed from Indigenous societies.

From the moment Europeans began arriving in North America they were made welcome by the locals, taught how to survive and thrive amid multiple identities and allegiances. (Foran, 2017, 4)

Texts like Emerson’s “The American Scholar” and Hawthorne’s *Scarlet Letter* show that New England was welcoming diversity way before the world realized it could be done. America was famously considered and still is so, “the promised land” for the globe at large. After abolition of slavery, the world saw racial identities merge in America, both in the work place and at

homes. But USA, despite welcoming the world to become a part of it, did not make USA home for them like Canada did. In some interesting statistical data Foran explains:

The greater Toronto area is now the most diverse city on the planet, with half its residents born outside the country; Vancouver, Calgary, Ottawa and Montreal aren't far behind. Annual immigration accounts for roughly 1% of the country's current population of 36 million. (Foran, 2017, 3)

And it is also a known fact that Canada is the only country where a once foreign language is now an official second language because it respects its mass population. But for all the goodness and the 'cool Nation-State goals' that Canada gives the world, the fact still remains that it is not doing anything new. History proves that it was and has been exercised before. In fact Canada is now being "over-praised" for just doing a job that it has always done. Luminaries like Mr. Obama and Bono have said, "The world needs more Canada". While this may be true, considering that across over borders, our Nations establish unsaid Xenophobia, this paper does not discuss the excellent form of governance in Canada. The point remains in tact that 'Post' as a prefix cannot be used for this kind of governance since this has been the model that Canada has followed and incorporated for quite sometime now so this is just how Canada works. If any Nation would like to adopt this method, they could be said to be following the Canadian model and not a 'Post National' method because this very method is Canada's own 'National.' As an example, when schools in India follow the International Board, they are said to be following the Western Model of Education, and not the Post-Indian model.

Another important point that Foran raises is that Canada is not far-removed from usual administrative tasks necessary to maintain security and decorum:

Can any nation truly behave "Post-Nationally" – i.e. without falling back on the established mechanisms of state governance and control? The simple answer is No. Canada has borders, where guards check passports, and an army. It asserts the occasional modest territorial claim. Trudeau is more aware than most of these mechanisms: he oversees them. But Post-National thought is less about handholding in circles and shredding passports. It's about the use of a different lens to examine the challenges and precepts of an entire politics, economy and society. (Foran, 2017, 7)

It is this "different lens" of Canada that is its own to keep for the time being and hence cannot be used to define a new Intellectual idea altogether for others. Canada follows most of the same 'National' procedures that any State does. Hence it is following 'just another National'.

Foran concludes with the understanding that while Canada might serve as a role model to aspire to, it is simply doing what it has always done and that others can learn from if they wish to:

If the pundits are right that the world needs more Canada, it is only because Canada has had the history, philosophy and possibly the physical space to do some of that necessary thinking about how to build societies differently. Call it Post-Nationalism, or just a new model of belonging: Canada may yet be of help in what is guaranteed to be the difficult year to come. (Foran, 2017, 8)

POST-FEMINISM

Coming to the last and relatively more important point of discussion, Post-Feminism; considering that 'Feminism' was word of the year as recently as 2017, goes out to prove the relevance both of the word and the Literary and Critical Theory for the world today. (Roshni, 2017) The world is engaging with Gender Politics and Gender issues and the space accorded to women under the garb of 'success,' is prevalent now more than ever.

It is in such a moment that the coming of a term like Post-Feminism surprises a Feminist audience because the ethos of the former term rests on an understanding that gender binaries are successfully dissolving, and Feminism is more or less achieved. One of the earliest uses

of the term was in Susan Bolotin's 1982 article "Voices of the Post-Feminist Generation," published in *New York Times Magazine*.

With the coming of a newer age, popular bloggers and writers whose writings influence general public opinion, have begun to believe that Post-Feminism is actually positive. While there is no singular right, and everyone is free to decide what something means to them. The person who coined the term herself believed that Feminism was achieved already and the term itself was a cul-de-sac in present times. Popular Blogger Doctor Pen says in her blog entry, "So, what is Post-Feminism anyway?" that:

What I like about the idea of post-feminism is that it can help to situate contemporary feminism as a continuation of the long history of the women's movement. (Doctor Pen, 2017, 2)

She goes on to say that women have benefitted from many of the things that feminists fought for in previous generations. Like, women getting the right to vote and to go to university, establishment of things such as rape crisis centers and legislation such as the *Sexual Discrimination Act* in Australia and so on. Now while Dr. Pen is right in stating that women have come a long way, that in no way proves that there is no further direction to aim towards. And her understanding of Post-Feminism might be based on how she wishes to view it but Post-Feminism actually involves no 'continuation', it suggests a dead-end. She says:

I don't use post feminism to describe the "next stage" or "next wave" of feminism. I use it as a way of trying to understand how feminism is constantly shifting and evolving, without resorting to age-based bickering. (Doctor Pen, 2017, 2)

What is worth notice here is Pen's 'I', explaining that her view is very personal and not cater to a larger sensibility that might be engaging with the term more critically.

The problem lies in disavowing a term as crucial as Feminism by 'posting' it on grounds that it has already served the purpose that it was meant to. Ann Brooks, in her book *Postfeminisms: Feminism, Cultural Theory, and Cultural Forms*, says that the 'Post' in Post feminism works in the same way that the 'Post' in Postcolonial/Postmodern works. Which means that it is a critical/oppositional response to colonialism/modernism. She says that Post Feminism is in the same way a critical/oppositional response to patriarchy (Brooks, 1997). So, why not call it Post Patriarchism?

While Brooks' point is understandable, I disagree with it because Feminism as a theory is already voicing its opinion against Patriarchal exploitation and it has not yet achieved gender equality for all communities. So, while a term exists to speak against Patriarchy it does not need a second name like Post Patriarchism. It is that, already. And there cannot be Post Feminism because the world is not done with Feminism, yet.

Another point that Brooks raises that this paper disagrees with is that she says Post Feminism is a maturation of the Feminist theory. In this particular sense, the 'post' works differently in Post Colonialism. (Brooks, 1997) One would not say that Postcolonial Theory is a "maturation" of that Colonial theory. And similarly, Postmodernism is not merely a new type of Modernism. It is true beyond doubt Feminism has matured theoretically and now addresses issues of Intersectionality. It has included more areas worth concern in its corpus, but that maturation cannot mean that it should be 'posted', because Post Feminism actually has nothing to do with the theory. It has more to do with the end of it, which has not yet arrived.

Furthermore, the entire perspective of Post Feminism is, sadly based on a limited and highly capitalist paradigm. Across the Globe, this surge of belief among certain communities that Feminism has been "achieved" is dominantly located in the incomplete idea of monetary success and independence, rather than the deep cultural transformation that Feminism's threshold rests on. What one cannot afford to forget is that privileged women 'achieve' because unprivileged women lose their chance at it and give it to the 'have's'. Were it not for baby-

sitters or domestic helps, how would a modern woman juggle all the work and become an 'achiever'? This very important point of the woman on the periphery is what advocates of Post Feminism forget or consciously choose to. Most women in India choose to take up teaching and achieve this goal too. Does this imply Feminism is no longer needed? Sadly, that is not true. It means it is needed now more than ever because the onus to find a job that can be wound around the family is still a woman's concern not a man's. Most women have made it to the MNCs, yes. Most 'Heads' are men. A large sector of corporate life believes that Menstruation and Maternal Leave are outrageous proposals and women who claim to want equality should make do in the same circumstances as men. Equality does not rest on tit for tat and settling scores. It rests on empathy and understanding limitations. The argument about maternal leaves is as illogical as a club of women asking men to give birth or experience periods every month. What should be considered is that physiognomy is different for both sexes and different circumstances require different treatment. In a world where social debates regarding Gender still arise and contest biological issues, one ought to realize that goals of Feminism are far from achieved and hence this is no time for a 'Post' Feminism.

CONCLUSION

To conclude, we have seen through historical evidence, critical explanations, psychological discussions and an array of illustrations from our everyday existence at a global level, that many of us conveniently prefer to ignore, that quite a few of the 'posts' that the world today has devised are actually redundant and not needed at the present. The paper has also tried to suggest a few different names in place of the phrases with the prefix 'post'. This area of discussion can and does encourage critique from all quarters and that shall enable the academic circles to embrace newer ideas.

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WAR AND PEACE IN THE CONTEXT OF THE RELATIONS BETWEEN RUSSIA AND THE CAUCASUS (BASED ON GRIGOL ORBELIANI'S EPISTOLARY LEGACY)

GEORGE GOTSIRIDZE, *¹ ARSEN BERTLANI² AND KETEVAN GIGASHVILI³

ABSTRACT

This article discusses Russia's Caucasian policy; highlights the influence of the Russian-Caucasian war in the 19th century and its meaning; characterises the military and peace-keeping situation in this region before the Caucasus was captured by Russia, and during and after the war; and examines the Russian-Caucasian relations.

This research relies on the examination of the famous 19th-century Georgian poet and prominent representative of the Russian army, General Grigol Orbeliani's, drawing on his epistolary legacy, primary sources, historiographical material, scientific literature, and Russia's foreign policy and recent events. It shows the perceptions of war and peace by the fighting sides and argues that what is seen as war and tragedy on the Caucasian side is seen as peace, stability, and comfort on the opposing Russian side and that the war between Russia and the Caucasus, begun centuries ago, has not yet ended.

Keywords: War, Peace, The Caucasian people, Epistolary legacy, Russian Empire.

INTRODUCTION

The influences of the Russian-Caucasian war in the time of the Grigol Orbeliani, 19th-century Georgian romantic poet, public figure and general of the Russian army, were great. It lasted from approximately 1763 to 1864 (in accordance with the official data), caused more than a million male deaths on the Russian side alone, and spanned six Russian emperors. It erased the freedom-loving peoples of the hyper-ethnic Caucasus from the face of the earth, depriving them of the right to live and turned independent states and political entities into the ordinal, underprivileged provinces of the Empire. In doing so, it changed the social structures and systems of these countries, the behavior of people and interpersonal relations, replacing the national values by the imperial ones and created a significant geo-strategic springboard to implement the aggressive policy in the south (Gotsiridze and Gigashvili, 2017).

As a result, the 'Holy War' has remained a key area for research for some time. Moreover, the letters of Orbeliani, now published for the first time, supply us with unknown information so far, supplementing previously available materials about this war.

Russia prepared to invade the Caucasus a long time before the immediate military operations and treacherously prepared the ground to capture the strategic Kartli-Kakheti Kingdom across the Caucasus ridge. Through this action, it successfully completed one part of the Caucasus war and successfully continued to fight for the entire Caucasus using the severest methods, not only during the war but also after its official end.

¹ Corresponding author. Dr. George Gotsiridze is a professor at the Department of History, Iakob Gogebashvili Telavi State University, Georgia. His main research interests are modern and contemporary history, world wars, the issues of American and British studies, Russian-Caucasian relationships. E-mail: goda08@yahoo.com.

² Dr. Arsen Bertlani is a one of the co-founders and member of the scientific board at Teaching-Research Institute for Interdisciplinary Humanities, Georgia. His main research interests are textual scholarship, editorial studies, Caucasian studies, linguistics, phonetics, phonology, bilingualism, language contact. E-mail: arsen.bertlani@gmail.com.

³ Dr. Ketevan Gigashvili is a professor at the Department of Georgian Philology, Iakob Gogebashvili Telavi State University, Georgia. Her main research interests are textual scholarship, editorial studies, linguistics, sociolinguistics, language documentation, bilingualism, language contact, E-mail: keti.gigashvili@gmail.com.

THEORY

We argue that the struggle for the Caucasus did not end in 1864, as it is stated by official data, but that events in the Caucasus after 1864 were in reality a continuation of the eternal war. The factors include Muhajirship; ideological and social movements; rebellions, wars between Russia and the Independent South Caucasus Republics, followed by the annexation of Georgia, Armenia and Azerbaijan, their occupation and forced sovietisation, and the subsequent destruction of participants of the general public-armed rebellion of Georgia; political repressions in the 1930-70s; mass deportations of the population; the two wars between Russia-Chechnya; and the wars between Russia-Georgia in 1992-1993 and 2008. When foreign armed forces are illegally occupying land, this should be recognised as military-political conflict.

METHODS

We studied a very large number of Grigol Orbeliani's letters: 725 published and 100 unpublished letters covering the period 1832 to 1875, along with other historical documents and sources kept in the Georgian depositories, and scientific literature.

DISCUSSION

Some issues surrounding the Russian-Caucasian war have not yet been explicated. For example, its dates are not specified. There is also no answer to the question of whether it is logical to limit ourselves to official dates and call the campaign simply "a war" and thereby belittle or even erase the most difficult, multifaceted consequences of a real massacre from history.

Other authors call the events going on before Orbeliani's time "the advance of Russia to the Caucasus", begun before Peter the Great and taking place "gradually, step by step, mainly in the context of the Cossacks' resettlement on new fertile lands" (Kavkazskaia Vojna, 2001).

It should not be forgotten that "step by step" advancement on land not one's own is conquest, since one of the determinants of the term *war* is assimilation or inclusion in the circle of its economic activities, equal to appropriation: a crime against property, an independent form of plundering, and seizure, encompassing aggression, occupation, and the annexation of new territories carried out in an incremental manner. The Russian Empire was gradually settling in the Caucasus in such a way and, as a result, the resistance of the Caucasian highlanders was growing. Thus, in the beginning of the 18th century the Cossacks were finally entrenched on the northern shores of the Caucasian River Terek and they began to successfully impede the Chechens' return migration (Kavkazskaja Vojna, 2001).

One of the most significant aspects of the Caucasian War is that on December 18 1800, while Giorgi XII, king of Kartli and Kakheti, was still alive, the mentally-ill Russian emperor Paul I broke the terms of the Treaty of Georgievsk made between the Russian Empire and the Kartli-Kakheti Kingdom of East Georgia on July 24 1783. The treaty established Eastern Georgia as a protectorate of Russia, which guaranteed its territorial integrity and the continuation of its reigning Bagrationi dynasty in return for prerogatives in conducting Georgian foreign affairs. Paul, I did not stay alive to see the implementation of his manifesto, but Russia did not divert from its plan. On September 12, 1801, his successor Alexander I's manifesto was published, putting an end to the separate statehood of the Kartli-Kakheti Kingdom. Furthermore, on February 20, 1810, the abolishment of Imereti kingdom in Western Georgia was declared. Thus, the Russian Empire had successfully completed one part of the Caucasus war, creating a significant geo-strategic springboard across the Caucasus mountain range which would enable them to continue successfully their fight for the entire Caucasus.

As Oleinikov (2013) notes, historians cannot agree on the date of the beginning of the Caucasian War, just as politicians cannot agree on the date of its end. Many historians argue that, in fact, there were several Caucasian wars that were conducted in different years.

The Caucasus became part of the sphere of Russian political interest in the initial stages of the formation of the ancient Russian state, when some Russian detachments made pirate trips to the Caspian areas. These actions had a certain political motivation; after the abolishment of Kartl-Kakheti (1801) and Imereti (1810) kingdoms in Georgia. As Papaskiri (2012) remarks, Russia finally dropped its mask and openly embarked on the realization of its imperial intentions, not only with respect to one-faith Georgia, but to the Caucasus as a whole.

The entire civilised world sees that Russia's advancing "step by step" in all directions does not still have an end, because historically the Moscow Principality, then the Moscow Kingdom, the Russian Empire, the USSR and Russia from the beginning of the war against Novgorod and Pskov... and with the ending the 400-year conquest of Siberia, the Far East, Central Asia and the Caucasus, fought, fight and will fight as long as they can (Yaskov, 2017).

It is immediately apparent to any historian of this war that a number of misunderstandings have arisen over differences of dates and events. For example, Orbeliani's letter of August 4, 1865, one year after the 'end' (by official data) of the war, we read: "the resettlement of the Chechens takes place as needed" (Gigashvili and Ninidze, 2018, p. 52). The Russian general could consider this reality as "needful", but this could not be the same for the Chechens.

The war, a participant of which was Orbeliani, formally ended on May 21, 1864, when the religious ritual was held to commemorate the final conquest of the Western Caucasus (Ovetsky, 2015). With the end of the war operations, the heavy circumstances of the indigenous people had not changed. Tsarist Russia continued using the severest methods after the war's official end.

The question of which warring party won the war, and which lost it, seems, in general, to be resolved using dry statistics. But for a deep understanding of the situation it is much more useful to know how the parties demonstrated themselves on the scene of the Caucasian military theater and who was who? What moved the Russians, on the one hand, and the Caucasian people, on the second?

It is possible to revise fragments from the records of eyewitnesses like Orbeliani and his contemporaries, including military personnel. According to a letter of Orbeliani (Gigashvili and Ninidze, 2015, p. 167), the "real masters" of those territories that before had not belonged to Russia, had suddenly become the Russians. Tsitsianov, a Russian military person of Georgian origin, addressed the highlanders with the following speech: "I will destroy all of you from the face of the earth, I will go with the flame and burn everything that I will not take up with the troops; I will cover the land of your region with your blood and it will turn red" (in Kaspari, 1904, p. 102).

When the Decembrist Lorer told Zass (known for conducting an extremely brutal policy of intimidating the Circassians) that he did not like his war strategy, Zass replied: "Russia wants to conquer the Caucasus at all costs... Philanthropy does not work here, and Ermolov, hanging people mercilessly, pillaging and burning auls, was better than us in this direction" (Lorer, 1988, unit XXIII).

Fonvil describes the situation in the Caucasus: the hungry inhabitants of the villages "passed through the country in different directions, leaving behind their sick and dying on the way; sometimes whole crowds of immigrants froze or were covered with snowstorms, and we often noticed, passing, their bloody tracks. Wolves and bears raked the snow and dug out from under it human corpses" (Fonvil, 1991, p. 20).

Venyukov states in his book: "The war went with inexorable merciless severity, we cleared the land of the Caucasian people to the last man. The hundreds of mountain auls were

burned out, the crops were damaged by horses or even trampled” (Venjukov, 1879, p. 249-250).

All this occurred because the Caucasian people “had their own home and hearth, their faith and custom, their poor, but beloved homeland in the mountains, the motherland and ancestors” (Bukurauli, 2013, p. 59).

General R. A. Fadeev (2010, p. 184) notes, that the expulsion of the Caucasian people from their slums and settling the Russians in the Western Caucasus was the plan of the war. Russian Tsarism needed the Circassians’ land without Circassians.

Two years before the end of the war, Gr. Orbeliani writes: “Here, thanks to God, there is a peace and calm everywhere, especially thanks to Mirsky’s excellent actions who destroyed the local mutineers perturbing Chechnya...now we hear the sounds of the shots from Abidzekhov's side but with the help of God, there will be soon silence” (Gigashvili and Ninidze: 2017, p. 125). God's help, in this context, and in the language of the authors of this article, is nothing more than the annihilation, extermination, genocide of a whole ethnos. As an example, it is quite enough to remember the tragic fate of the Ubykhs.

The peace (the absence of war) for the invaders is the accession of their power in the occupied expanses. “Mirsky and Melikov are doing their best to firmly establish our authority in Dagestan and Chechnyas” – we read in the same letter (Ibid). “Peace” in the language of embittered Russian officers is something that must immediately follow the death-throes moan of the victims.

To the imperial thinking, it was completely unintelligible that someone except Russians could live in the margins of the Caucasian Eden: “what right do these savages have to live in such a beautiful land... our Emperor ordered us to destroy their auls, all men capable of carrying weapons, destroy, burn crops, cut the bellies to pregnant women in order that they do not to give birth to bandits “, General N. P. Slepsov writes about the Caucasian people (in Collections, 1882, p. 45).

Without delaying, the result of the imperial command also came: the “domination” of the long-awaited peace, and hence the end of the war, caused one of the most complicated, ambiguous phenomena, so-called “muhajirship”, the mass migration of the Caucasian people to Turkey. Russian Tsarism defended the concept of settling the territory of the traditional residence of the highlanders by Cossack villages, while the indigenous people were devastated or exiled to Turkey (Ovetsky, 2015).

The expected outcomes of this process may be considered the genocide of the Caucasians and so called muhajirship, perceived by Russians as a Russian philanthropy. Berje notes: “The Caucasian people who are confined in a narrow coastal strip, will be put in the desperate position ... therefore, in the forms of philanthropy... it is necessary to open them another way: resettlement to Turkey” (Berje, 1881, p. 17).

To understand the present situation in the Caucasus, it is important to study the history and identify the small Caucasian peoples who could not connect their destiny with Russian Empire. We should find out, who were these highlanders, called “robbers” or the “local mutineers” by the Russians, what they fought for, while living near the sky, as M. Mikeladze (2015) remarks.

General K. F. Stahl writes about the Caucasian people: “before surrendering to prisoners of war, a Caucasian warrior, having lost his horse, will fight with such ferocity that he will finally force himself to kill himself” (Stal, 1900, p. 88).

As Lapinsky states, “there can be no question of surrender and obedience. The Adyg does not even understand the meaning of this word, and everyone, without distinction of sex, protects himself as long as he can move even one part of the body... and it is easier to grab a

wild forest cat with bare hands than a ten-year-old Abazian child” (Lapinsky, 1995, p. 164-165).

Bukurauli, a contemporary of Orbeliani, indicates that “the Adygs (Circassians) and Lezgins with their bare hands took fortresses guarded by whole battalions” (Bukurauli, 2013, p. 25).

The Circassians (Adygs) - one of the interesting groups of the North Caucasian people, had elaborated the rules of fighting, which combined the diagonally opposite concepts – war and culture (Greylag, 2013). Decembrist Bestuzhev-Marlinsky, the first Russian popularizer of the Caucasus, also fighting in the mountains, writes: “The Kabardins invaded houses, carried away what was more valuable or what got to their hands, but they did not burn houses, did not trample on purpose. They did not break the vineyards. “Why to touch the work of God and the labor of man,” they said, and this rule of the mountain bandit, who is not appalled by any villainy, is a virtue that the most educated people could have been proud of if they had it” (Ammalat Bek, 2013, p. 33).

By perception of Circassians, the concept of war comprised the elements of the peace alongside of military ones, which seems to be very important factor, not only in the context of the Russian-Caucasian war. And if we compare the wars of those years “in the Circassian” and “in Russian” ways, it will be unequivocally obvious that the Russians did not have such a culture and do not have it now at all. That is why the Circassians had no understanding of how to fight in the Russian way: “If the capable leader had been able to explain to the Caucasian people their weakness and, armed with it, to attack the offensive of Russian troops from the corner, then, probably, the war would not have ended so quickly” (Greylag, 2013).

Besides, in the conditions of the unprecedented severity from the Russian side, the Caucasians, at some time proud and brave people, lost their previous dignity: “The Sovereign’s journey from Taman to Kutaisi, was the sincerest, most solemn expression of popular love and reverence for Him. Often women, men there, somewhere in the distance, are baptised and fall on their knees, bowing to the Emperor” (Gigashvili and Ninidze, 2017, p. 98). This behavioral alogism of the social rabble quite logically fits into the rules of imperial thinking, according to which people who want to live in freedom are called hostile by Russians, and their total extermination for such a desire is called their rapprochement to Russia.

The Russian war intensively maimed and trampled upon morals, the dignity of the mountain peoples, accustomed to live in absolute purity of spirit: “Their concepts were so confused with an unheard of rout, that they were not surprised at anything that could happen with them... the Circassian, who a few months ago desperately broke through... a triple row of military lines, now timidly shuns himself in front of the oncoming peasant in his own forest, in a dense forest, and the boy beats him, and he does not dare to take his blows... With the Circassians, a fable about a dying lion comes true: everyone tramples on them...” (Fadeev, 2010, p. 399).

Ermolov could not make kneel the Caucasus by force. They were forced to kneel by Baryatinsky in a more treacherous way: with the State Treasury as the Caucasian people who defected to the Russian side were given bread and even money (Gotsiridze, 2014).

Not only Russia’s finances were deployed. An eyewitness-contemporary of the Russian-Caucasian war writes “The Russians... did not hold back from encouraging them (the Caucasians) to quarrel against each other to sow envy and enmity in them” (Bukurauli, 2013, p. 90). Following the abovementioned plans, the Russian commander Orbeliani instructed Manyukin: “Clash the brothers against each other and warm your hands them” (Ibid). And further: “The Russians used gold, distributed ranks, and medals to representatives of the nobility, inclined them to their side, and then destroyed both of them with one blow... they ruined Georgia and destroyed Dagestan in such a way” (Ibid).

The Russians successfully held lessons on inciting the peoples and nationalities of the Caucasus against each other in order to reliably hold both of them in their hands. We must remember that Russian Tsarism initially led the Caucasian people to the south and created the conflict between them. After the conquering of Georgia, Russia attacked the Caucasus from both sides and with Georgians' help broke the people. After that, the Georgian people shared the same faith.

The fate of the Caucasian highlanders without any mental effort, is associated with total ethnic taming taking place in the 19th century. Exactly by this can be explained the endless, sometimes excessive reverence before the Russian emperor, called “the great lady killer” by Orbeliani and the imperial occupations in the Caucasus, as a whole, were called deeds “that will live as long as the Caucasus lives” (Gigashvili and Ninidze, 2017, p. 158). Quite the opposite is proved by other authors: in the words of Javakhishvili, “neither the Persians – fire worshipers and Muslims, nor the Arabs, nor the Mongols – pagans, nor the Turks had not done what the Russian government did”, and, of course, “no one felt gratitude to Russia, no one could perceive its customs” (Bukurauli, 2013, p. 11).

After the conquering, all the strata of Caucasian society were against the Russian rule and management. The reasons for the universal discontent were many. We take just one typical Russian episode, described by a contemporary of Orbeliani: “They took our wives away, tied their husbands' hands and raped them before their eyes... comparing with that, nothing can be said about drunkenness” (Ibid). These facts took place in Georgia, a country with the same faith as Russia. What could be the behavior of the Russians outside the faithful edges of the hyper-ethnic Caucasus?

So, the common discontent of the population created favorable grounds for the national-liberation movement against the regime, that took place in the 19th-20th centuries. If we take Georgia and Chechnya as the examples, and describe how many revolts, rebellions, and wars happened there, it will be clear that the war between Russia and the Caucasus, begun centuries ago, is still going on. We divide the national-liberation movement against the regime into two parts. The first is the armed battles and the second is the ideological and social movements against the Russian Tsarism and then Soviet Russia. We assign the revolts, rebellions and wars in Georgia in 1801, 1804, 1812-1813, 1819-1820, 1841, 1856-1857, 1905-1906, 1918-1924, 1992-1993, 2008, in Chechnya in 1994-1996, 1999-2000 to the first part. These were armed struggles between Russian military forces and the Caucasian people. We also assign events in Georgia such as: the conspiracy of 1832, the ideological and social movement of Tergdaleulis, and Anti-Soviet activities for national liberation during the Soviet Era, to the second part. If we take into consideration the present foreign policy of Russian Federation and its activities in the Caucasus (e.g., the so-called ‘borderisation’), we can conclude, that the war between Russia and the Caucasus, begun centuries ago, has not ended yet.

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CONCLUSIONS

The letters of Orbeliani, as the literal reports of a high military official in the context of battle operations, represent an archival diary of the Great Caucasian War. The position of the Georgian romanticist, Orbeliani, loving his country without limit, but devoting his whole life and health to the Russian invasive war in his native Caucasus, can be identified not with a simple personal bifurcation, but with his national tragedy, formed by historical reality.

Perceptions of War and Peace, provoked by reading the Russian letters of Gr. Orbeliani, help us to identify some features not only of both sides involved in this war but also of the Caucasian war continuing up today. We consider the events of the 19th-21st centuries in the Caucasus as a continuation of the eternal war. Based on the analysis of Russia's foreign policy and recent events, we conclude that the war between Russia and the Caucasus, begun centuries ago, has not yet ended.

The relations between Russia and the Caucasus is so complex for centuries that the war exists even without the battle operations. Therefore, the modern civilised Western world, which has a long-standing experience of humanitarian construction, for its own benefit, must take into consideration this fact and assist the countries surrounding Russian Federation to strengthen themselves. We believe that the 'Russian Issue' should be solved in this way and that Russia's transformation as a democratic state would become possible through the existence of a chain of strong democratic countries around it.

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ARE STUDENT REPRESENTATIVE COUNCIL ACADEMIC OBJECTIVES AND COMMITMENT TO GOVERNANCE FLAWED?VUYO MTHETHWA¹**ABSTRACT**

The central objective of the Student Representative Council (SRC) as articulated in their constitutions is to promote academic excellence amongst students. Constitutions compel students interested in pursuing roles in the SRC to be registered and have passed their studies in the year preceding their contestation. This paper reviews the academic interconnection between constitutional provisions and the SRC experiences. Document analysis and interviews are utilised as research instruments. Findings reveal that as key stakeholders, students understand the importance of academic success. However, students are limited in realising their own academic success owing to time constraints experienced as a result of their preoccupation with their governance responsibilities. The paper observes that the lack of firm constitutional guidelines for the SRC dislodged their academic commitments while participating in governance. Future research would need to investigate the best way to enable the SRC to be exemplary academic promoters.

Keywords: SRC constitutions, Governance, Academic commitment.

INTRODUCTION AND BACKGROUND

It has been twenty years since the enactment of the South African Higher Education Act No. 101 of 1998. One of the highlights of this legislation is the incorporation for the first time of the Student Representative Council (SRC) in governance structures of Higher Education Institutions (HEIs). Based on the Act, the SRC now has formal seats in Council (the highest decision-making body), Senate (the highest decision-making structure on academic issues) and the highest advisory body, the Institutional Forum (Koen, Cele and Libhaber, 2006).

The exclusion of students in university governance is rooted in the racially-determined separate establishment of universities in South Africa (Cele and Koen, 2003). This was particularly emphasised during the Apartheid period between 1948 and 1993. For example, the Extension of University Education Act No.45 of 1959 prohibited the admission of Africans to Historically White Universities (HWUs), creating separate African universities known as Historically Black Universities (HBUs). Student activism particularly at HBUs grew in response to such discriminatory practices (Cele, 2008; Soudien, 2010). The 1980s became a period of heightened pressure by student organisations to get SRCs recognised in institutional decision-making (Maseko, 1994).

The purpose of the Higher Education Act is to provide a single legal framework to address inequities amongst South African HEIs. Focusing on students, Sections 27 (4)(f), 28 (2)(f) and 31 (2)(f) of the legislation formalised the inclusion of the SRC in university governance structures, namely Council, Senate and Institutional Forums. Further Section 35 confirmed that the terms of the SRC be directed by the institutional statutes providing the framework for the formulation of SRC constitutions. Bonakele et al. (2003, 3) indicate that the SRC constitution “is the supreme law of the student body of a particular institution and no other student law may be in contradiction with its provisions.” This makes the constitution the pivotal framework within which the SRC members must execute their duties.

Scholars have focused on understanding various perspectives for the inclusion of the SRC in governance. These range from student activism (Koen, Cele and Libhaber, 2006), the university determined advantages such as curbing disruptions to the academic programme

¹ Dr Vuyo Mthethwa, Durban University of Technology, South Africa. Mthethwavl@gmail.com.

(Berger and Milem, 1999) and the benefit to the students themselves (Luescher-Mamashela, 2013; Nyundu, Naidoo and Chagonda, 2015). Zuo and Ratsoy (1999) advise that the primary reason for including students in governance, is to solve issues that may affect their university experience and ultimately academic progress.

More recently, the plethora of literature relates to the heightened student protests, termed “internet-age student movement” prevalent in HEIs in South Africa (Muja, Lusher and Schreiber, 2015). The twitter age of varied hashtags: #OpenStellies, #FeesMustFall, #UPrising, turned violent in many university campuses (Luescher, Loader and Mugame, 2017) as students mobilised for educational access, financial support amongst other issues. Luescher (2005: p.4) suggests that student leaders should be active agents in “multiple levels of higher education governance...concerned with the nature of the rules ... that govern students in particular.” SRC members are anticipated to voice out issues that negatively impact student academic progress.

While there are studies that examined the role of the SRC in representing students in grievances associated with their learning, there is a dearth in literature on the academic commitment of the SRC while in governance. The formal inclusion of students in higher education governance was a more subdued topic in literature, with Luescher (2005, 1) suggesting “at the level of student governments, some isolated studies have emerged”.

According to SRC constitutions, the promotion of academic excellence for students is the central reason advanced for the inclusion of the SRC in governance at South African universities. This is premised on the South African Constitution that “Everyone has the right to a basic education, including adult basic education and to further education, which the state through reasonable measures must make progressively available and accessible” (Act 108 of 1996 section 29). For this paper, I adopt Altbach’s (2004) interpretation of academic excellence to mean academic freedom, an intellectually stimulating environment, adequate facilities and funding to enable students to perform academically.

The intention of the SRC would therefore be to advocate for issues that impact on the academic progress of students (Nyundu, Naidoo and Chagonda, 2015). Khan (2011) posits that the inclusion of students in governance, ought to provide them direct first-hand information and improve their understanding of policies related to academic aspirations to ultimately succeed. Miles, Miller and Nadler (2008) argue that students’ involvement in governance must complement their academic experience beyond the classrooms and according to Cele (2008) address student concerns related to academic exclusions. As students, the SRC participation in governance should reciprocate to themselves.

An opposing view by Nhlapho (2011) is that the SRC participate in governance at the peril of their academic intentions as they missed lectures and tutorials, in order to perform adequately their roles in the SRC. Despite their participation, Sanseviro (2007) argues that students were unlikely to be effective in decision-making as they were not party to the discussions that led to the decisions. Furthermore, students’ inexperience and lack of knowledge means that their contribution in governance was negligible (Zuo and Ratsay, 1999).

OBJECTIVE OF STUDY

In this paper, I examine the academic experiences of the SRC who participate in governance within the context of the academic provisions specified in their constitutions.

THEORETICAL FRAMEWORK

This study was positioned in the context of Tinto’s (1987) theory of integration and Astin’s (1984) theory of involvement. These theories suggest that there is a relationship between students’ extracurricular activity and their academic pursuits. According to Tinto the decision by students to persist with their studies is influenced by the nature of the academic and social

integration as determined by the individual's (i) background, and (ii) their goals and commitments. These are pivotal to whether students' institutional relationship is positive or negative. Consequently, Tinto suggests that the balance between students' academic and social (governance) integration will determine the nature of their academic experiences.

Astin (1984) postulates that the nature of students' academic development and experience would be determined by time, psychological and physical investment made by each student and the overall parameters by which such involvement takes place. In this study, the theoretical framework is transposed to examine the relationship between governance participation and their studies. Invariably the SRC constitutions provide guideline on the process of the election of SRC members into office and define their various roles and responsibilities in governance.

These theories are aptly relevant in integrating extra-curricular activities with academic pursuits of students in governance. In support of these theories, Lundberg and Schreiner (2004) suggest that students who are involved in the overall university experience, including out of class activities within their institutions, benefit more in terms of their learning and development.

METHOD

This study was part of a larger investigation on the academic experiences of students in higher education governance at three HBUs. These institutions had been purposely selected (Cohen, Manion and Morrison, 2007) as historical seedbeds for student activism in response to discriminatory educational practices (Cele and Koen, 2003). My presentation and analysis of data is based on two types of sources. Firstly, documentary data (Bowen, 2014) in the form of the SRC constitutions of the selected HBUs are reviewed. Here I examine the stipulated academic provisions associated with the roles and activities of the SRC. This data is largely used to provide insight into the academic focus of the study. Secondly, I discuss views expressed by SRC members through face-to-face interviews. Kvale and Brinkmann (2009) assert that interviews provide rich and detailed data. This instrument was appropriate for this study to make meaning of how participants perceived and experienced their academic commitments vis-à-vis their roles in governance.

In order to anonymise the institutions and participants as part of the ethical commitments made at the commencement of data generation (Cohen, Manion and Morrison 2007) *nom de plumes* are used. The participant portfolios included in this paper are: President (P), Deputy-President (DP), Secretary-General (SG), Academic Officer (AO) and Treasurer (T). Pseudonyms and codes used for the institutions are Educare (1), Studytech (2) and Academa (3). In reporting on the participant responses, each portfolio is abbreviated and referenced by numeric codes allocated to each institution.

PRESENTATION AND INTERPRETATION OF DATA

While noting the various perspectives on the academic experiences of the SRC in governance (Nyundu, Naidoo and Chagonda, 2015; Nhlapho, 2011; Zuo and Ratsoy, 1999), in this paper I report on three themes most referred by participants in validating their inclusion and the challenges they faced, namely the academic objective, students as the major stakeholders and time prioritisation.

The academic objective

The preamble of the constitutions of all three institutions state that the primary mandate of the SRC is to facilitate access and promote the academic advancement of students at institutions of higher learning. Specifically, Educare stipulates that their objective is *to help promote and maintain an atmosphere of academic excellence*, Studytech advancing to *promote academic diligence and excellence among students* and Academa explicitly to *promote, by example and leadership, academic excellence and a culture of learning, democracy and community service*.

Despite the clear focus on academic excellence, Academa is the only institution that recognises the responsibility of the SRC to uphold their own academic standing while representing students in governance.

Central to the academic objective, all constitutions employ provisions on the eligibility of students to be considered for SRC positions. In this regard, all constitutions state the obligation by each candidate to be registered and to have passed their registered subjects in the year preceding their nomination for SRC positions. Thus, based on these prescripts, students must progress academically to qualify, indicative that first year students would not qualify. Students from the second year of study, in terms of these provisions can contest to be in the SRC. This suggested that their activities in governance would need to be balanced with their academic obligations for compulsory lecture attendance, the mechanism of which are not provided for in the constitutions. This increased the academic pressure for undergraduate students to balance their governance activities with their lecture commitments. For participants doing post-graduate studies such pressure is reduced with minimal compulsory lectureships.

Participants agreed that the academic stipulations to contest for the SRC are critical. Andile (AO3) reported in the interview the following, *there should be criteria otherwise the SRC do not set examples to other students and we cannot be advocating for academic excellence if we are not qualifying. Even students would not take us seriously if we are failing.* This comment seemed plausible in the context of the SRC advocating for student access to education. The comment demonstrates a commitment to exemplary leadership, although the stipulation to this effect is missing from Educare, where he is registered.

Notwithstanding the recognition for academic eligibility, Thenji (DP3), admits to extensive academic sacrifices that she has made since taking up office and participating in governance. She says, *it is very important because when you are in office, there is a lot of study time that you sacrifice. I bunk a lot of my classes because of the responsibilities in the SRC.* On further probing how she coped, Thenji added, *I make sure I don't go to sleep without covering my books. Sometimes it's difficult and I use my weekend to catch up with the work that I have missed.*

Concurring with the difficulty of coping academically, Portia (AO2), also an undergraduate, explained her preparedness to forego her studies to be involved in governance. She said, *I've decided to drop one course as I could not cope with meetings with management and my consultations with students.* Similarly, Andile comments, *I think when you join the SRC, it is maybe a good idea that you must pause on the academic part.* These views are contrary to Tinto's (1975) assertion that the involvement of students in extracurricular activity should support their academic experiences. Reviewing from Astin's (1984) theoretical framework, it appears as though participants' roles in governance take up the majority of their time, leaving very little opportunity to focus on their studies.

Still further, the constitutions reviewed do not have a termination clause for students in the event of their academic non-performance. All constitutions however, specify provisions to recall members of the SRC for failing to attend prescribed governance meetings for which they are assigned based on their portfolios. For example, Section 20.6 of the Studytech constitution states, *should a member of the SRC be absent or misses three consecutive meetings without good reasons or without an acceptable apology in writing shall cease to hold office in the SRC.* At Educare, Section 29.1.8 states that *any person may cease to be a member of the SRC when he/she fails to attend three consecutive events of the SRC including meetings or five of the official events of the SRC per SRC term without reasonable or valid reasons acceptable to the SRC for each instance of such failure to attend.* Similarly, Academa's Section 9.6.1.3 enforces the termination of membership in the event that *the member fails to attend three consecutive*

meetings without a valid apology. This implied that as elected members of the SRC their roles in governance now supersede their academic pursuits.

Students as major stakeholders

Ilyayambwa (2014) reports that constitutions are the ‘groundnorms’ or founding documents that confer authority to the SRC to represent students as the key stakeholder. In its preamble, Studytech addresses the centrality of students to the functions of the university stating that its constitution is *founded by the students and for the students, with a developmental consideration of the functional needs of the university student population.* The principles implied in this provision is that the regulation of rules and communication processes on behalf of students is determined by the constitution, as *the supreme law of the SRC, applicable to all students, student organisations and formations.*

In recognition of students as the major stakeholders, Themba (P1) comments, we participate in governance solely as students are the main stakeholders in higher learning and so it cannot be correct that as main stakeholders, students are not represented in governance.

When asked about the principles of academic access as a major driver to their participation, Mloni (SG2) expressed concern of the past discriminatory practices, saying, you see we come from a history of huge discrimination. For example, students are not given the chance to express themselves and state the challenges that they have with residence and even transport.

The perspectives shared by both Themba and Mloni point to the quest by students to eradicate the past discriminatory practices, as stated in the Studytech preamble to recognise the injustices of our past and opportunities for the future. This is similar to the observation by Cele and Koen (2003) about previous discriminatory practices in higher education institutions. In the minds of the participants, the omission of students in key decision-making is irregular as the main stakeholders, having further come from deprivation in the past. While all constitutions do not make direct reference to discrimination, the provisions specify the need to promote a culture of learning, reliant on the SRC to advocate on issues that impact on the education of students.

Thenji (DP3) explained the reason for participating saying, we participate in governance to ensure that students’ interests are protected at all times and advanced at all times. Luthando (T3) pointed to the same issue during his interview stating, if there is no legitimate structure for the students then the voice of the students will never be heard. This was further corroborated by Mloni’s view that institutions were open and functional because of students. He expected that institutions of higher learning would work closely with the SRC, to provide an environment that is more open to us so that we know we can fight the things together.

To the question on universities being accountable to students, Lesedi (P3) suggests, the institution is open for us and it is running because we are here. So, they should not try to manage students but they need to try and work with the students... They should be more open to us so that we know we can fight things together. The views expressed by the participants are fairly dogmatic about the importance of students as the main stakeholder and therefore stressing the value of their representation. Lesedi’s comment further implied that institutions of higher learning were solely dependent on the existence of students without recognising other stakeholders that shared this educational platform.

Despite recognising student importance, other divergent views were expressed about the experience. Bongani (T1) elaborates,

without students, this university would not exist, yet we are not given the platform to voice out our challenges. Even in the meetings where we are expected to be present, they hardly even ask for our views. Our presence is merely to rubber stamps their decisions. I think our

constitution does not spell out the need to be heard but simply tells us which meetings we must attend.

Bongani’s comments suggest a double-edged dilemma. On the one side, he acknowledges the necessity to participate in governance to represent the major stakeholders, whilst on the other hand, it appeared that the SRC may be silenced in meetings; their role seemingly to be observers with less opportunity to contribute to the decision-making process. This perspective aligns to the view posited by Sanseviro (2007) that students were likely to be constrained from meaningful participation because of not being privy to prior discussions that influenced the decisions made.

Time prioritisation

One of the ways to understand the commitment of the SRC to their own academic development is determined by their prioritisation of their commitments to governance and their academic activities.

All constitutions confirmed the obligation for the SRC members to attend formal meetings of governance every six weeks. For key portfolios like the President and Secretary-General, they were expected in at least three meetings for the same period, noting that they are members of Council, Senate and Institutional Forums. To this extent it appears that the SRC constitutions while purported to promote academic excellence, do not enforce the need for the SRC to excel academically while in office. These questions the value of Academa’s exemplary leadership which cannot be monitored, notably without any provision to enforce this commitment.

The perspectives provided by participants validate the tension between their governance responsibilities and academic aspirations. Lesedi admitted to this challenge, saying, *I sit in a lot of committees which include three meetings of each in the Exco of Council, Institutional Forum, Senate, Student Development, Finance committees. The disadvantage is that it takes a lot of time and is emotionally draining.* Themba echoed the same challenge, stating, *I sleep normally at past twelve in the morning, but I know I must wake up at around five. When you join the SRC it’s not about my own needs but to contribute to other students.*

These views point to emotional strain and fatigue experienced by the SRC in governance. While their experience appeared to align to the objectives set out in their constitutions to represent students, they expressed the negative impact their roles had on their rest time and opportunity to recoup after attending numerous meetings. As postgraduate students, both Themba and Lesedi were relieved from the pressure of compulsory attendance of lectures.

Mlondi, an undergraduate student who attended most of the governance meetings, expressed difficulty in managing his responsibilities in governance while in pursuit of his studies. During his interview he described his typical weekday. This is presented in [Table 1](#).

Table 1: A typical day in the SRC

Time of Day	Activity
06h00-08h00	Prepare for SRC related duties and consult students at residence
08h00-10h00	Internal governance meetings and consultations
10h00-12h00	
12h00-14h00	Classes, tutorials and other academic activities
14h00-16h00	Attend to student issues/problems
16h00-18h00	Other external stakeholder meetings/functions
	SRC office administrative tasks

18h00-20h00	Catch up on missed lecturers/tutorials
20h00-22h00	Work on assignments
22h00-24h00	Prepare for exams/tests
24h00-02h00	Bed time
02h00-04h00	
04h00-06h00	Prepare for classes and SRC related duties

While it appears that there is similar time allocation for governance and academic work, the schedule shows that bar the attendance of classes mid-morning, the student spent the day on governance activities. The allocation of time to his studies was visibly in the evening or at the crack of dawn, with four hours allocated for sleep. This implies a highly exhausting day by any standards, having been awake since 4am. The schedule on the face of it suggests a highly committed yet studious SRC member, who took seriously on all accounts his responsibilities and commitments. The ability to absorb the learning that would take place in between SRC responsibilities or in the case of the evening classes following the marathon SRC activities is doubtful. Yoliswa, with the same portfolio and in undergraduate studies at Academa expressed the difficulty in managing her time between being responsible for the busiest portfolio while still trying to keep up with her studies. She had this to say, *I've dropped in my marks. I was supposed to graduate this year but now I failed my economics major... When you get into the SRC, you cannot control your time with the obligation to attend meetings and be on call for student consultations. The Council meeting for example takes a whole day, which means I cannot attend my own lectures.*

These comments demonstrate the strain felt by students in balancing their governance roles with their academic commitments with the situation worse for those in undergraduate studies. Having missed their lectures meant they resorted to self-study which would not always yield a positive academic result. This strain was made worse according to Mloni by the lack of support by their institutions, as he explained, *you see the minute you tell them you are SRC, lecturers become very offish, refusing to give you any concessions to submit assignments late when you've missed the submission deadline.*

Discussions with participants revealed the strain students felt in pursuing their academic interests while obliged to participate in many meetings. This tension was particularly real for those participants occupying President and Secretary-General portfolios as they are members of all governance structures.

CONCLUSION

Findings from this study revealed that despite the incorporation of the SRC in governance to promote academic excellence amongst students, their own academic commitments have dwindled in the process of fulfilling their governance responsibilities. The intended quest to advocate on student issues has unintentionally dislodged participant academic progress. The indication is that there is a lack of balance between the academic activity and governance responsibilities. Thus, the overall intended learning and development posited by Tinto's (1975) social and academic integration was compromised. The study revealed greater alliance to Astin's (1984) theory of involvement with the evident psychological and physical impact, though largely showing a negative correlation between governance and academic commitments by the SRC.

Much of the experiences noted by the SRC point to extensive time commitment to their roles in governance. Participants reduced their rest time to ensure they covered both their academic and governance commitments. This implies potentially high levels of exhaustion as a result of compromised sleep patterns and would likely affect their concentration levels to meet their academic commitments. This would be a particular concern for those in

undergraduate levels of study who were still obliged to attend lectures. Consequently, their academic performance was likely to be negatively affected.

The study revealed that there is value for students to be incorporated in governance as the major stakeholder, while recognising the core objective of these institutions to provide education for students. The constitutions at face value appear to have made provision for instilling the academic commitment through establishing the objective for academic excellence, prioritising minimum academic requirements in order for the students to contest for SRC positions and recognising the value of their incorporation as the major stakeholder. Beyond this however, there are no provisions that support the sustenance of their studies, nor is support provided to assist them balance their governance responsibilities with their academic development. The study demonstrated that student participation is passive in that their admittance to governance structures is based on a statutory requirement, however in practice there is no evidence of their specific contribution nor tangible guidelines on how they are to achieve academic excellence, given that they represent the broader student populace.

RECOMMENDATIONS

This paper has been confined to reporting on student governance at South African HBUs. We suggest a larger study be conducted to examine other student leadership structures in other types of South African higher education institutions and broadly other countries to enhance the academic stipulations linked to their roles. One area that requires focus would be to determine mechanisms that can best ensure that the academic interest and commitment by the SRC may be sustained while in office. This would further promote an effective integration of social and academic experiences to achieve academic excellence through effective representation of students ensuring educational objectives.

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GENDER POLITICS AND TRAGICOMEDY. MIDDLETON'S *NO WIT, NO HELP LIKE A WOMAN'S*JUAN TOMÁS MATARRANZ ARAQUE¹**ABSTRACT**

This paper focuses on Thomas Middleton's play *No Wit, No Help like a Woman's*. Its intention is to review issues regarding gender roles subgenre of tragicomedy as one of the main elements of analysis in its relationship with politics.

Starting from G. B. Guarini's (2008) controversy regarding the tragicomedy and its consequences in English drama, the paper reviews what changes in London caused tragicomedy to be reformulated in order to both adapt the audiences and to answer to a specific ideological purpose.

Therefore, it rethinks how tragicomedy evolves from Italian inspiration to be adapted by Middleton for his own purposes. It refers to the ideological controversy between Bawcutt (1999) and Heinemann (1982) about the political opposition of Puritans to Stuarts' policies. Second, it refers to the description of Heinemann about the approaches Puritans had regarding drama itself, and to the changing role of men in the new social and economic perspectives in the London.

Keywords: Drama, Jacobean Theatre, Middleton, cultural materialism.

INTRODUCTION.

There has been quite abundant research in the last few decades regarding the growing role of women in Jacobean theatre, as well as the many political implications Renaissance English drama conveyed on politics and power. As a social phenomenon, London theatre meant a forum where many of the political and social issues of the time were presented; as a literary phenomenon, Jacobean and Caroline drama showed an increasing attention to real world situations, in contrast to the previous Elizabethan drama, more constrained with the fears to change and censorship.

While women still had a very limited role in economics and politics, the change from Elizabeth's reign to James opened the possibility of presenting onstage feminine characters with a stronger presence and personality. Furthermore, there is a dark period for female dramatic characters specially, especially the Jacobean revenge tragedy, where women were raped, mutilated, and murdered on stage, not only idealised as they used to.

Radically changing this perspective, recent readings of Middleton plays like *The Witch* observe that, instead of being objectified, it provides an analysis of the polyhedral roles of women. This vision varies from the domestic sphere to the public, the prostitute and the courtesan, the outcast and the aristocrat, or simply a woman who, when first met, is described as "*look there she is, one good for nothing but to make use of*" (Middleton, 1994, IV, ii) by the men, as described by Sebastian in *The Witch*. *Women Beware Women* overviews the figure of the liberated woman. All these plays, and others like *The Changeling* (2001) and *A Chaste Maid in Cheapside* (2002) contain feminine characters that are central to the plot. Furthermore, sexual conflict is essential in many of Middleton's plays. Sexually explicit scenes are more gradually staged: again, in *The Witch* there is the planning of an attempted rape; this play, and

¹ Juan Tomás Matarranz Araque, Assistant Professor at Universidad Europea de Madrid, Spain. PhD in English Literature with a research on D. H. Lawrence's drama. His research focuses on Cultural Studies and Queer theory applied to cinema, Jacobean theatre and Lawrence. He cooperates with Universidad de Salamanca in a Research Project on cognitive linguistics and contrastive literature. E-mail: juan.matarranz@universidadeuropea.es

Women Beware Women (2002) deal with the sexual impotence of the powerful male characters, both implicit in part of the main plot, and explicitly staged when the secondary plot is involved. In this sense, Heinemann remembers that

Middleton's witches are creatures of a lesser order than Shakespeare's – they afflict the body, not the mind; they do not evoke the fatal force of cosmic evil that terrifies us in the weird sisters. (1982)

The political significance of male sexual dominance is recurrent in some of Middleton's plays, as is the representation of the Overbury affair as the main plot in *The Changeling* and in *The Witch*. In others, it appears as a mere reference, using two different linguistic styles for the two plots and the subplot of the text. Preacher Thomas Adams introduced the famous term *Hic Mulier* in 1620 to condemn cross dressing, specifically of those women's acting like men against nature, the Bible and society. Pamphlets about this issue and similar ones were distributed during the reign of James I. It coincides with Fletcher's first known play, *The Faithful Shepherdess*, published around 1609, which boosted the genre of tragicomedy in the following years and helped to redefine it. We should remember that among the characteristics of tragicomedy is the use of a plot and a subplot, and an allegedly unacceptable low style.

This paper focuses on Thomas Middleton's play *No Wit, No Help like a woman's*. Its intention is to review and reconsider the items regarding gender roles and narratology in Jacobean Theatre. It specifically considers the subgenre of tragicomedy as one of the main elements of analysis in its relationship with politics and gender. In this sense, the paper intends to approach the relation between Jacobean Puritan's ideological gender connotations regarding the changing roles of men and women in early 17th century London. It will try to show that both the plot and the genre of *No Wit* are due to the climate seen in London during Middleton's life.

BACKGROUND. MIDDLETON AND PURITANISM AS AN IDEOLOGY

No Wit no Help like a Woman's was first staged in 1611 and first published in 1653. It is "energetically inventive in its plotting" (Callaghan, 2009). Its main plot, which hardly interferes with the subplot, even involves much of it happening off stage, or previous to the play. The play shows how Kate Low-Water elaborates a plan to restore her husband's fortune to him, which has been lost through the recent death of the usurer Goldenfleece. In order to do so, she disguises herself as a man, courts Goldenfleece's widow and finally marries her. On the wedding night she manages to trick the bride to restore the lost state.

Middleton often collected elements he saw in everyday life in London as a source for his plays. He did not need a direct source from Guarini's *Il Pastor Fido*, even when Guarini's play *Il Pastor Fido* had been published as late as in 1647 by Fanshawe into English. Its influence can be traced back as early as 1609, when John Fletcher's *the Faithfull Shepheardesse* was staged. This paper will try to show that both the plot and the genre of *No Wit* are due to the political climate seen in London during Middleton's life.

Considered as a code of gallantry and a guide to manners, which lasted for most of the 17th and 18th centuries, its first publication in Italy was followed by heavy criticism, in heavy terms like those of Glason de Nores, who called it

a monstrous and irregular composition' because it mixed the high tone of the tragedy with the low tone of comedy, thus violating the supposed rules of unity and verisimilitude" (quoted in Sindnell, 1994).

As is has just been seen above, criticisms were much stronger, as the play broke the main grounds of Renaissance literature of the days, and the literary conceptions of poetry as aiming to teach and to delight. This lack of unity both in speech and plot, Perella argues

combined with its Arcadian setting, with mysterious caves and sacrificial altars...led some of Guarini's detractors to label it a string of madrigals rather than a drama. (Quoted in Sindnell, 1994)

Its influence in England was immediate, as well as the criticism of the play, so much so that Fletcher's justification for writing his pastoral tragicomedy quoting directly Guarini's work *Compendio della poesia tragicomica* was included in a second edition of *Il Pastor Fido*, written in order to defend his play and new style, apart from Aristotelian literary standards. The grounds on literary terms Aristotle signifies reach Enlightenment and Modernism, when conventional drama was changed in terms of characters, forms and role of the theatrical profession. It also means that questioning Aristotelian authority challenged some of the principles which ruled literary production since the Middle Ages. European monarchs and its cultural apparatus employed a wide variety of classical images and conventions to distribute their own image. It is remarkable how Queen Elizabeth portrayed herself as Goddess Diana, or how King James intended his own reign to be traced back to Medieval times.

Obviously, it is necessary to mark here the fact that Guarini's translations and adaptations were used by many authors in England to move from the stagnation they felt in the last years of Elizabeth's reign. The progressive and relatively speedy change in tone of the mode around the turn of the century how critics at the time were concerned over the style -that is, on the loss of Aristotelian tradition-and the morals new genres may convey. As he himself remembers, Guarini asks: *What need do we have today to purge terror and compassion through tragic sights since we have the most sacred precepts of our religion which teaches through the Gospels?* (Guarini 1994, 148)

As has been mentioned in the introduction, political factions at court had been confronted since the time of Elizabeth's reign. They also became a stronger influence throughout the Jacobean era, something which ends in the arrival of Cromwell to power. Beyond the almost axiomatic principle, Heinemann also recalls the fact that Puritanism as a movement combined "both strength and its later disunity" (1982). More importantly, Heinemann also describes James I defining them as a "sect rather than a religion". Its main motives were a strong discontent and opposition to absolute royal power in London, opposition to Popery -a strong element in political drama, especially relevant in Middleton's *A Game at Chess* -, hostility to oaths, a high value placed on preaching. Greatly inspired by the Calvinist reformation, Puritanism involved a whole social, religious and ideological background to what it is now known as Puritanism. Moreover, it goes far beyond the limitation of the word puritan as a simple rejection of oaths and sex.

According to Heinemann, today's interest in Middleton is possible *partly because in terms of sympathy and ways of seeing, as well as patronage, he was closer than most dramatists to the growing trends of Parliamentary Puritan criticism and opposition inside and outside court. (1982 viii)*

Contrary to the idea of Middleton being aligned with Puritan factions, Bawcutt poses a controversy about Heinemann's study, especially regarding the limited texts studied in her research, and the oversimplification of a direct relation between a possible religious vision and the artistic craft. He states that "Heinemann took various pieces of evidence and expanded from them into sweeping assertions and generalizations that are much larger than the evidence can reasonably be made" (1999, 938) A great deal of the discussion lies in trying to know whether Middleton was a Puritan himself, and to what extent. The use of bawdy language and of innuendos has been taken as an example Probably included in the plays because of the type of audience who attended the plays, the fact is that frequently the companies were paid by important members of court. Middleton's case is relevant, as many of his works displayed a specific political intention.

There are several examples of this. Middleton often worked for the Admiral's men, whose main sponsor was Charles Howard. Howard's son was directly involved -again- in the Overbury affair, which caused a great scandal at court as relevant members of the court were involved in a case of murder. Similarly, the political scandal caused after Middleton's *A Game at Chess*, for instance, even caused protests by the Spanish ambassador, and the play had to be cancelled. This episode is of special political relevance as its nine performances became the longest run of any play during the Jacobean reign. Moreover, the political motivation of the play is clear, as the context of the writing and staging of the play coincided with the negotiations of the Spanish Match, that is, the negotiations between king James to marry the Prince of Wales to a Spanish *infanta*.

As an example of the type of language used by Middleton we find the private conversation between Weatherwise, Lady Goldenfleece's suitor, and her fool:

Enter Weatherwise, the gull, meeting (Pickadille and) two or three (servants) bringing out a table:

Weatherwise: So, set the table ready. The widow's i' the next room, looking upon my clock with the days and the monts and the change of the moon; I'll fetch her in presently.

(Exit)

Pickadille: She's not so mad to be fetch'd in with the moon, I warrant you. A man must go roundlier to work with a widow than to woo her with the hand of a dial, or stir up her blood with the striking part of a clock; I should ne'er stand to show her such things in chamber. (Middleton 2018, II, i)

This interchange represents both the position of widows as object of trade and marriage, but also consideration of Middleton's specific use of language ("stand" with its sexual implication). Expressions like "take part of a piece of mutton" (L, i) are found in many other of his plays with similar sexual content. Readers are probably facing here both processes of cultural appropriation, following Greenblatt terms. As he explained:

once we pass beyond the most conventional and familiar expressions, we come upon instances of language use that are charged with potential dangers, powerful social charms that cannot be simply appropriated. And under certain circumstances even ordinary language may be surprisingly contested (Greenblatt 1988).

Therefore, the use of bawdiness in public houses and theatres meant that the chances of success of the play were higher. This is shown by two facts. On the one hand, the intention of a direct appeal to everyday speech was granted as the use of sexual content and linguistic games were exceptionally well received by illiterate audiences. On the other hand, the eventual political effects had been frequently reached in the previous decades.

There also needs to be a reconsideration of Middleton's puritan ideology, which focuses on a wide conception of corrupt human relations, but able to scrutinise all aspects of the society of his years. His participation in the apparent obscene language does not prevent him from sharing a Calvinistic point of view on society; he uses it to satirise it. It has been pointed out that part of the author's puritan cosmovision appears in the description of the physical places of heaven and hell. He also shares with radical puritan preachers the disgust for specific behaviours like alcoholism or usury. Nevertheless, much of his mockery targets at puritan characters, like preachers and some of the puritan theatrical patrons. This does not prevent Middleton share a protestant ideological approach with other writers. The fact is that his political allegiances to his patrons do not prevent him have a personal perception of the society he was scrutinising as a whole, more than exclusively aiming at a specific political option.

TRAGICOMEDY AND GENDER

This scrutiny of the society adopts various forms in Middleton plays, being city comedy one of the best recognised the author's skills. Even if William Haughton's *Englishmen for my money* is allegedly the first city comedy staged, back in 1598, there were numerous city comedies written after him which claimed Dekker or Peele to be its initiator. As it was mentioned before, London faced new socio-economic situations which were often addressed in new terms. The interpretation provided by playwrights answer with new tastes, very distant with the immediately previous religious drama. More than ever before, theatre becomes a place where these changes were explored in real terms, and it allowed playhouses to be forums to discuss political opinions.

In this sense, social and literary changes seemed to develop simultaneously. Drama becomes far more realistic as it directly involves monetary issues, as well as it includes the new type of language described before. In Middleton's case, his theatre becomes exceptionally interested in the portrayal of women exposed to these new situations. Another aspect of Middleton's political intention focuses on gender issues, which are clearly involved with the employment of the subgenre of tragicomedy in *No Wit*. Middleton's often insists on incest, illegitimate pregnancy and extramarital affairs. The use of the term "roaring boys" (III, i) to refer to the idea that "illegitimate children were thought to be more robust than those begot in marriage" (Middleton 2018, Notes)

Middleton's keen eye regarding social satire appears alongside the wide use of tragicomedy. As mentioned above, there is a strong influence of Guarini's *Il Pastor Fido* in early 17th century. According to Hartmann (1953), the play has a strong insight into public issues, it deploys most of the action

off-stage, its focus shifted to the aftermath of these undertakings and the conversations between characters, thus allowing the dialogue to develop profoundly. (Hartman 1953, 424)

This device is also promoted by the existence of a great part of the plot happening either previously or outside the play, but with a great interference in the development of the action.

This is mostly true in the play's subplot. This romance plot focuses on the fortunes of two sets of lovers, whose unions are blocked by their parents. Making the plot even more twisted, the two girls, who are sisters, had been switched at birth – an idea which had been used already by Middleton in *The Changeling*. The girls get lost at sea and some pirates demand a ransom to free them. When Philip is sent to save them, he spends all the money, marries one of the girls and devises the idea that she is his sister in order to keep the money. Finally, all is sorted through the agency of Lady Goldenfleece, who reveals the secret of the switching of the infants.

Many of the topics of the tragicomedy are present in the play, in addition to the two plots. Several signs of the time had changed from the Elizabethan era, including increasing sensuality which shows the insistence on sexuality Hartmann mentions its '*sensuous themes*' as a constituent element of many of the plays of those years. This also relates to the type of language used by Middleton, which puts especial emphasis on male and female genitality. This type of language starts with the names of the characters -sir *Lambstone*, consider to be aphrodisiac- to the word "queans" referring to prostitutes. It also evolves from the mere sensuality to more bawdy expressions like "shake her bones" (II, ii), with a direct instigation to the sexual act. Even more, the numerous innuendos with the word "conceive", referred both to pregnancy and intellectual understanding. Following Jonathan Dollimore (2004), the emerging force of women was a cultural independent forced radically questioned the dominant status held at the time.

Both the lexicon analysed before and the type of description of women as objects to be disposed by men becomes one of the most distinctive elements Middleton employs to develop his portrayal of society. Middleton's specific concern on what nowadays would be called women issues. The mechanisms by which women become mere objects of commercial trade are changed, and female characters are substantially protagonists in the economic subplots in *No Wit*. Paralleling *The Witch*, where the contrast between passive women shockingly differs with the magical world, Mistresses Low-Water and Kate contribute to the economic successes and failures of the actions taken by men.

As far as the role of women in that new context is concerned, we should consider that their role in theatrical companies still had not changed. Much has been said about banning women from taking part in plays as actresses, and also about the lack of social prestige of this profession. Even mentioned was the ban on companies settling in the city of London, with them needing to sleep on the South Bank. Cross dressing -like Kate's in *No Wit*- somehow parallels Shakespeare's *Cymbeline*, with cross-dressing as a:

rather unimportant aspect of the play ... Further, the audience is made very much to speculate on male bodies, I would argue even more than on female bodies.
(Gorman 2006)

It is the social and cultural preoccupation with money and sex that is the main concern in Middleton's plays.

The special taste for a certain type of settings like caves and altars, as well as a strong interest on witchcraft and daemons from King James himself -which was probably boosted by the relaxation of censorship- and a mixture of the comic and the tragic were among the new tastes. As Bregazzi points out (1995):

there emerges a social, political and cultural pattern of transition in all fields of human activity, from an older order of absolute monarchy and sharply defined social classes, to a society in which the bourgeoisie progressively acquires greater affluence and influence on the course of national events. (Bregazzi, 132)

There is a clear correspondence between literature and the society's new tastes; the production of Middleton plays directly answer the specific political or economic intention. Literature is also a mirror of society's need and fashions.

CONCLUSIONS

As the bourgeois class developed in London, monetary problems developed as well. Middleton himself had legal disputes for many years due to the economic cravings of his mother's new husband. Not only did he know the topic well, he made a direct link between what he saw and his ideological criticism. Intertwined in Middleton's plot are sex and politics, religion and London's everyday life -like the use of almanacs and monetary issues, as well as the prevalence of feminine characters-following typical behaviour in Jacobean theatre- and a specific rhetoric of his time.

This rhetoric shared classical elements, as seen above, which maintained similar tones to contemporaneous public speeches and documents in *No Wit*. The influence of King James is easily seen in the numerous references to almanacs and astrological contained in the play. The king was well known for his interest in demons and witchcraft and was directly involved in the drafting of the book *Daemonology*. No doubt this had a clear impact on the taste of a playwright such as Middleton, whose patrons were often aristocrats, as we have seen before. The difference is that this subverts the idea of poetry and drama of teaching and delighting. Similarly, the inclusion of a specific type of language meant a shock not only the monarch's men, but also to puritanical conceptions of literature, and specifically to those elements which were at the roots of Middleton's criticism.

As socio-economic and cultural elements was also changing in England, the interrelation between them were also changing. We are probably seeing at this point both processes of cultural reinterpretation and readjustment, following Dollimore's (2004) ideas. The growth of social interactions measured in monetary terms is inherent to the new bourgeois society, and Middleton challenges these changing by adapting the relatively new subgenre of tragicomedy to elements such as the trade applied to women, or bawdy lexicon applied to political intention. Both things need some adjustments not seen before in the perception of the different agents in society, and playwrights and managers and financiers. The fact that there was a significant political agenda in Middleton's patrons is relevant in the fact that they incorporate several topical matters of Londoners. Middleton is clear at establishing a correspondence between literature and society's new tastes, but also of society's needs.

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THE CONCEPT OF LOVE AND ITS IMPLICATIONS IN ISLAMIC-BASED CLASSICAL TURKISH POETRY

DR. FETTAH KUZU¹

ABSTRACT

Sufism or metaphysic system of Islam has been represented by the concept named “tasavvuf”. In tasavvuf the main subject matter has been the process of “being” and this process has been examined within the doctrine of “vahdet-i vücud” which means “oneness of being”. This theory was systematically put forth by Ibn Arabi a famous Islam Philosopher who has admired a great deal of people in all Islamic communities.

The main point about this theory has been “love” of God as a moving power in his self-manifestation to be visible ontologically.

Arabi and his theory fascinated Muslim philosophers as well as poets of Islam civilization. At this point the theory of oneness of being became popular in not only Arabic and Persian literatures but in Turkish literature as well.

In this study, the concept of “love”, which indicates the main reason or moving power for being and existence process of everything according to Islamic mysticism, as the foremost theme in classical Turkish poetry is tried to be expounded by several sample couplets of various poets from different periods within the tradition of classical Turkish poetry.

Keywords: Love, Ibn Arabi, Turkish poetry, Oneness of being, Sufism.

INTRODUCTION

Beginning from the 13th century, classical Turkish poetry has focused primarily upon the concept of “love” which in fact has had a transcendental meaning covering love for all things around the universe in the name of Allah or in Ibn Arabi terminology the term of “Hak” which stands for the absolute reality rather than a God functioning as a creator.

In most cases love has been considered as a two-dimensional phenomenon of which one aspect points at human relations and the other indicates the relation between human and God.

Metaphysic dimension of Islam has been represented by the doctrine called “tasavvuf” a term used to define Islamic Sufism. In tasavvuf one of the most important subject has been the issue of “being” and this subject has been discussed mainly within the theory of “vahdet-i vücud” which can be described as uniqueness of being. The understanding of oneness or uniqueness of being was first at least as a theory suggested by Ibn Arabi a great Islam Philosopher being admired in all Islam areas. In short Arabi says

From this point of view, the fact that the world has come out of the state of non-existence into the state of existence is a grand-scale ontological 'movement', and this movement has been caused by the Divine Love. (Izutsu, 1984, 136).

This perspective about the existence or being of the universe is quite specific and original as compared to classical Islam theology.

His theory fascinated a great deal of Muslim people as well as poets belonging to Islam civilization. In this sense Arabi’s doctrine became popular in not only Arabic and Persian literatures but in Turkish literature as well.

Turkish poets wrote their poems with a limited poetic material presenting certain symbols and metaphors same for everyone. This aspect of classical Turkish poetry brought about a world of poems constructed on similar discourses by different poets. Similarity was especially

¹ Assist. Prof. Dr. Fettah KUZU. Department of Turkish Language and Literature, Gaziantep University, TURKEY. E-mail: fettahkuzu@hotmail.com.

seen in simile and metaphor system which had been occurred mainly by the components of tasavvuf. Thus, almost all poets regardless of their thematic intentions had used tasavvuf materials compulsorily. Of course, that was not the only reason for them to use these symbol or metaphor system. One and maybe the more important reason was the influence of the pioneer sufis such as Yesevi, Attar, Rumi, Yunus and their poems which were based primarily on a divine (celestial) love. This concept of love was not the ordinary emotional situation, but it was rather a holy means for the process of spiritual evolution towards integration with the beloved who is the genuine and unique one, “Allah”.

DISCUSSION

Love as the Basis for Creation

The main argument about the being or existence about the universe or in theological terms creation process has been the reason or aim of God. The common idea or claim about this matter in Islam sufism has been the desire or with a more proper word “love” of God to be visible ontologically. In other words, universe was created by God as a mirror so that he can see his own beauty. Thus, the universe isn't other than a reflection of God in the mirror of universe which consists of countless live and lifeless beings completely different from each other. The concept of love as the starting point or moving power for this reflection is explained by Toshihiko Izutsu in his book on Sufism and Taoism from the perspective of Arabi by the lines below:

There is a particular reason why the concept of Love plays such an important role in Ibn' Arabi's thought. Its importance is due to the existence of an explicit statement put in the mouth of God Himself in a famous Tradition which may be considered the starting-point, the basis, and the very gist of his philosophy: 'I was a hidden treasure, and I desired (ahbaptu, 'loved') to be known. Accordingly, I created the creatures and thereby made Myself known to them. Any they did come to know Me. (Izutsu, 1984, 136)

Baki who is one of the great Turkish poets of 16th century points to this theory in following couplet:

*Bâ'is cemâlün oldı cihânun zuhûrına
Hurşiddür bahâne vücûdına gündüzün (Bâkî, 2015, 261)
(Trans: The reason of occurring the universe is your face (beauty), just like the sun is the inducement in the existence of daytime.)*

In this couplet Baki emphasizes the existence process of universe by referring to the sacred hadith (tradition) (hadith qudsi)² emphasized above meaning “I was a hidden treasure, I wanted to be known and hence I created the universe”.³ In Islamic sufism the beautiful face or beauty of Allah is named as “Cemal”. In tasavvuf and basically in Arabi's theory of oneness of being (vahdet-i vücud), being has certain stages of which beginning is the stage of “Hak” before manifestation process called by Arabi as “bottomless pit” because of the obscurity of nature of Hak at that level. After Hak wants to see his own beauty, he created or began to appear as the universe gradually. Izutsu continues to explain the subject by the statements of Ibn Arabi:

As this Tradition tells us with utmost clarity, Love (Hubb) is the principle which moved the Absolute toward the creation of the world. It is, in this sense, the 'secret of creation' (sirr al-khalq) or 'cause of creation' ('illah al-khalq). If we are to express the thought in terms more characteristic of Ibn' Arabi, we might say that Love is something because of which the Absolute steps out of the state of abysmal

² Hadith which is believed to be the words of God.

³ Arabic: Küntü kenzen mahfiyyen fe ahbebtü en u'rafe fe halaktü'l-halka li ya'rifün.

Turkish: Ben gizli bir hazine idim, bilinmeyi sevdim ve bu yüzden kainatı yarattım.

Darkness and begins to manifest itself in the forms of all beings. (Izutsu, 1984, 136)

First, he condescended to the level of his names and attributes which constitutes the essence of all creatures. In other words, the universe as a whole and everything within it including living and non-living creatures are different reflection forms of God. The main task or mission of human being in such an existence system is to know and comprehend God theosophically. However, every Muslim has not capability to perform this mission, only ones selected divinely called “veli” (saint) has the ability to manage this holy mission and the only way to perform this mission is Love. The aim of these selected servants is to reach God the absolute beloved and to practice the unification with him. This love is not a comfortable or jolly love but rather it is a painful and difficult journey.

The discourse about the importance of love and transcendental aspect of it can be seen in the stanza belonging to great Turkish poet Fuzuli below:

*‘İlm kesbiyle pâye-i rif’at
Ârzû-yı muhal imiş ancak
İşk imiş her ne var âlemde
‘İlm bir kıl ü kâl imiş ancak* (Fuzûlî, 2012, 385)

(Trans: *Positional progress by achieving wisdom (knowledge) is only an impossible desire. Whatever there is in cosmos has been love and wisdom is only a rumour (gossip).*)

According to the verse above the purpose of being wise by trying to achieve wisdom is not other than a vain hope since the only reality within the cosmos is love. In other words, the presence of all things in the universe is dependent upon love and even earth and planets make their spins thanks to love. Fuzuli indicates transcendental structure of love which passes through the cosmos. In fact, this stanza emphasizes the power of love as the moving force in creation or existence of universe as indicated before.

In a poem written in ghazel form by Baki the very mystic relation between love and oneness of being is indicated as in the lines below:

*Kelâm-ı ‘aşk ey Bâkî ser-â-ser sırr-ı vahdetdür
Murâdı cümleñün birdür bütün dünyâyı söyletsen* (Bâkî, 2015, 263)
(Trans: *Oh Baki the word of love is entirely mystery of uniqueness, if you draw all of the world out, purpose of all is one (same).*)

Baki claims that the word of love is not other than the mystery of uniqueness (vahdet) and if all the world is asked to talk it will be seen that the aim of everything and everyone is same. The couplet is like a summary of love-based existence and being theory of Arabi in an artistic form of statement.

The relation of God as the absolute being and cosmos is explained in tasavvuf by mirror symbolism which simulates human being as the reflection of God in the mirror of universe (Izutsu, 1984, 220-223). The eye of beauty is closed to its own beautiful face, such that as long as there isn’t the mirror of love it cannot contemplate the perfection of its own beauty. Therefore, beautiful face of God needs a lover so that beloved one, God can see himself on the mirror of love (Gazâlî, 2008, 29).

Yunus Emre who is one of the most famous Turkish folk poets of 14th century indicates the nature of being and love in creation process throughout almost all of his poems. He expresses oneness of being in the couplet as follows:

*Vücûda gelmeyince kimse Hakk’ı bilmedi
Bu vücûddan gösterdi dost bize dîdârını* (Yûnus, 1991, 324)
(Trans: *Nobody knew God as long as he didn’t become apparent. He showed his face (beauty) by the form of creatures.*)

The couplet claims that God can only be understood by the natures that is the universe together with all things in it can be considered to be the proof of God entity. In fact, the first line implies two distinct things in meaning. One is the reality that nobody can know God unless he has an entity. If one does not have a being there will not be a consciousness situation. Second meaning is that if God does not reflect as universe, nobody can understand the availability of a creator. As explained above God shows his own being even if indirectly via universe executing it as a mirror. In other words, universe and all things constituting it are the reflections and therefore indicators or proofs of God (Kuzu, 2014, 180-185). Yunus in another couplet attract attention to love phenomenon during the creation process.

Kün deminde nazar iden bir nazarda dünyâ düzen

Kudretinden han döşeyüp 'ıřka bünyâd uran benem (Yûnus, 1991, 156)

(Trans: *I am the one who glanced at the time of "be", arranged world at a glance, furnished hostelrys by power and formed its base from love.*)

In Quran, the holy book of Islam, there is a verse explaining the creating of universe by Allah as "Whenever He wills a thing, He just commands it "Be" and it is." (Quran, 36:82 quoted in Islamic Studies (n.d.)). The statement means that when Allah wants to do anything he says just "be" and it becomes. In fact, this word "be!" is not other than the self-manifestation of God as Arabi says as follows:

The creative word of God, 'Be!' (kun) has a decisive meaning in the coming-into-being of all beings. As we have seen, however, the most basic concept of Ibn 'Arabi's ontology is self-manifestation, and the world of Being is after all nothing but the self-manifestation of the Absolute, and no event whatsoever occurs in the world except self-manifestation. In this sense, 'creation' which means the coming-into-being of the world is naturally identical with self-manifestation. (Izutsu, 1984, 197)

In the couplet of Yunus the term "kün deminde" refers to the time of "be". Yunus states that when God said "be" in fact he glanced to or as universe and arranged it at that glance. In other words, Yunus makes the same proposition as that of Arabi, that is he indicates the word "be" as a different form of self-manifestation by the means of term "nazar" meaning glance. The second line of the couplet indicates the basis of this created universe as love. Again, the sacred hadith which was indicated above about God's being a secret treasure has formed the semantic basis of couplet.

The Role of Prophet Muhammed in Divine Love

In Islam mysticism, the concept of love of God has been identified with prophet Muhammed on a large scale. The prophet Muhammed is believed and accepted as in a sense the archetype of universe as a whole and thus directly the subject of God's love.

Necati, another famous poet from a century before Baki, says similar things about the creation of cosmos with an additional aspect, the function of prophet Muhammed. Necati points out the role of prophet Muhammad in this process in the couplet below:

Senünle buldı safâ Ka'be yâ Nebiyallâh

Senünçün itdi bu halkı Mühyemin-i müte'âl (Necati, 1963, 17)

(Trans: *Oh prophet of God Ka'bah obtained pleasure (purity), The Supreme Guardian (God) made this creating for you.*)

The poet calls to prophet Muhammad claiming that Ka'bah which is accepted as the house of God has obtained pleasure or -according to the other meaning of the term "safâ"- purity, after him. God who is the supreme guardian created universe for Muhammad. Of course, Necati make his statement depending upon another sacred hadith (hadith qudsi) meaning "were it not

for you, O Muhammad, I would not have brought creatures into being”⁴. As can be seen from the couplet, in Islam prophet Muhammad is accepted as the reason for the existence of cosmos. The title of Muhammed in Islamic terminology is “habibullah” which means “beloved”. There is another hadith of Muhammed indicating precedence of his prophecy in terms of coming into being. This tradition is explained by Izutsu from Arabi’s viewpoint below:

All prophets, in Ibn 'Arabi's view, are embodiments of the idea of the Perfect Man. But the Islamic Prophet, Muhammad, occupies among them a very special place. What is particularly important about Muhammad is that he had been a cosmic being before he was raised as an individual prophet at a certain moment of human history in the capacity of God's Messenger to the Arabs. Ibn' Arabi bases this conception on a well-known Tradition in which Muhammad describes himself as a being of a cosmic nature by saying: 'I was a prophet even while Adam was between clay and water'.” (Izutsu, 1984, 236).

The tradition (hadith) stated above is related to the sacred hadith starting with “were it not for you...” in terms of the precedence in the creation of Muhammed who is actually accepted as the last prophet in Islam. In terms of coming to world both as a human and as a prophet he came much more later than Adam who is the first man and prophet. However, the divine light of Muhammed has been created as the first thing symbolising and including all being forms. This discourse is explained by Arabi from an ontological viewpoint as follows:

Ontologically, Muhammad as a cosmic being who existed from eternity corresponds to, or represents, the level of the permanent archetypes; that is, the level of Being 'which is neither existent nor non-existent', the intermediary stage (barzakh) between the absolute Absolute and the world which is the outer self-manifestation of the Absolute. This intermediary stage is divine in so far as it is identified with the Divine Consciousness, but it is, at the same time, essentially creaturely or human in that it has significance only as it is related to the created world. The intermediary stage in this latter aspect, i.e., considered in its human aspect, is the Reality of Muhammad. And it is also the Perfect Man on the cosmic level.” (Izutsu, 1984, 236).

Arabi emphasizes the role or function of Muhammed from a quite unusual perspective since Muhammed is known as the last prophet of God rather than representing a cosmic or ontologic level of being.

The Perfect Man in Love with God

The perfect human being which is called as “insan-ı kâmil” in tasavvuf terminology is the one who comprehends or tries to comprehend the essence of being and God in theosophic terms and aims to realise his perfection process. Arabi explain this issue as follows:

The 'humanity' (insanîyah) of Man on the cosmic level lies, as we have already seen, in his 'comprehensiveness' (jam'îyah). Man, as Microcosm, contains in himself all the attributes that are found in the universe. The Absolute, in this sense, manifests itself in Man in the most perfect way. And Man is the Perfect Man because he is the most perfect self-manifestation of the Absolute.” (Izutsu, 1984, 224).

Below there is a couplet belonging to Hayali a famous poet of 16th century, indicating perfect human being, the main reason for the existence of humanity depending on Adam and Eve:

Derd ü gama merd olmadur aşk içre âlemden garaz

⁴ Arabic: Levlake levlake lema halaktü'l-eflak.

Turkish: Sen olmasaydın, sen olmasaydın âlemleri yaratmazdım.

İnsân-ı kâmil gelmedür Havvâ vü Âdemden garaz (Hayâlî, 1945, 218)

(Trans: *The aim is to stand brave against misery and grief of love in universe. The existence reason of Adam and Eve is the coming of perfect human being (insan-ı kâmil).*)

The first line of the couplet emphasizes the necessity of endurance against misery and pain derived from love. The way of perfection is love and for one to unify with God, the absolute beloved, he has to stand up to all kinds of difficulties during his spiritual voyage. The second line of the couplet is about the existence condition of perfect human being that can only be achieved as a result of a difficult and painful love experience.

Ibn Arabi describes perfect human being or in his own words “perfect man” hereunder: *He who has attained to this spiritual height is an 'arif or 'one who knows (the transcendental truth)', and his cognition is rightly to be regarded as an authentic case of dhawq or 'immediate tasting'. Such a man is already 'complete' (tâmm). As we have remarked before, however, the cognition of Enoch was only 'half' of the cognition of the Absolute reality. A man of this kind is certainly tâmm, but not yet 'perfect' (kâmil). In order that he might be kâmil, he has to go a step further and raise himself to a point where he sees that all, whether the 'permanent archetypes' or the things of nature or again he himself who is actually perceiving them, are after all, nothing but so many phenomenal forms of the Divine Essence on different levels of being; that through all the ontological planes, there runs an incessant and infinite flow of the Divine Being. Only when a man is in such a position is he a 'Perfect Man' (insan kâmil).” (Izutsu, 1984, 18-19).*

A perfect human being has the ability to construct a bridge between God and universe since he is the best and complete reflection of God. In other words, he is a micro cosmos because he has in some degree pieces from everything in universe.

The crucial thing for the perfect man is to comprehend the mystery within the unity which is love.

Spiritual Transformation or Rebirth

Love has a fertile or reproductive character which allows one who falls in love a rebirth chance. In Greek mythology there is a bird called “phoenix” which symbolizes the rebirth of a being after burning to a cinder. In Arab and Persian mythologies this bird is called as “anka”. Anka is known as a mythologic bird which has a name but no body (Cebecioğlu, 2009, 59).

However, especially in poetry nightingale or in Arabic terms “bûlbûl” which at the same time symbolizes the “lover” can be seen instead of anka in terms of rebirth function. Below is a couplet of Şeyhülislam Yahya who is one of the most popular poets in 17th century Ottoman poetry:

Aşkun odına ey gül yanarsa cân-ı şeydâ

Her bir avuç külinden bir bûlbûl ola peydâ (Yahyâ, 2001, 27)

(Trans: *If one's soul burns by or for the fire of love a nightingale appears from each handful of his ash.*)

There is a conditional statement in the couplet affirming that making one's soul burn and destroy his entity by or for the fire of love makes a nightingale appear from each handful of his cinder. Lover comes into being when he dissolves himself within his beloved who is God as the absolute being (Kuzu, 2012, 1809-1810). In a sense he performs his rebirth process by his own ashes (Kılıç, 2009, 172). At this point related to the couplet, burning of transient bodies and hereafter existence of nightingales can be said to represent the rebirth process symbolically.

CONCLUSION

All explanations and poetic samples given for them clearly put forward the importance and function of love in Islam mysticism. Love in Islam has a special meaning since the source and

starting point of it is connected to God. Because God created universe depending upon his desire and love for being known, love has constructed the basis for the structure of universe. This quite mystic and interesting being theory has spread out every artistic field as well as literature in Islam civilization. Existing first in Arab literature and continuing with Persian literature, Ibn Arabi's understanding of being has influenced Turkish poets as well. As a result, classical Turkish poetry has used Arabi's doctrine from the beginning period to the end of 18th century which is said to be the end of classical period. After 18th century Arabi's teaching have showed its impact on not only followers of classical poetry but also reformist poets.

The reason of this influence of Arabi's theory upon Islamic based Turkish poetry can be said to be the need for an explanation about being and existing of universe and all of its attributes related to God and his creating process. As all artists and philosophers do, poets have also tried to find the meaning of being and existence. When they were looking for the answers about the divine wisdom they have guiders like Arabi, answering and describing even the most complicated issues about celestial knowledge. Thus, those poets have put forth their mystic believes and thoughts by poetry in a symbolic way of speech.

The important point of the using such a being doctrine basically tied to a divine love is that by art and literature one can see the essence of Islam and comprehend its love-based structure. The negative image of Islam today is completely arising from the negative exoterical or formal practices observed in Islam countries. Unfortunately, Islam is evoked together with violence although in its essence there is no permission for any kind of violence, on the contrary Islam is the religion of toleration, sympathy, empathy, charity and love. In order to understand and comment on Islam correctly its essence and message from its esoteric dimension can be observed through Islamic based art and literature rather than incorrect practices performed by ignoramus Muslims.

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THE IMPACT OF REGIONAL SHOPPING CENTRE ON CHANGING OF CONSUMERS' LIFESTYLE IN THE EAST OF BANGKOK METROPOLIS: A CASE STUDY OF THE MEGA BANGNA SHOPPING CENTRE

PAKORN MEKSANGSOUY*¹ AND SUTATIP CHAVANAVESSKUL

ABSTRACT

Regional shopping centre is an important area in terms of a market centre for consumers from both of urban and suburban area. Even though this retail format has emerged in Thailand at least two decades, the regional shopping centres have been attracted in the society since the opening of Mega Bangna in 2010. Thus, this research aims to explore changing of consumers' lifestyle towards the regional shopping centre development in the east of Bangkok. Mega Bangna Shopping Centre is selected as a study area in this research due to distinguish characteristics of the regional shopping centre in terms of location, size, and business operation. Questionnaire is a major tool in this research. This research applies simple random sampling with face to face interview method with 400 respondents, who have shopping experiences in the regional shopping centre. Results from this research can be discussed in 3 topics. First, consumers have accepted the regional shopping centre as a part of shopping destination. Service area of the centre may related to the distance decay concept. Second, consumers' attitudes towards the regional shopping centre are in the moderate level on 4 aspects; physical and location, variety of stores and products, activities, and services. Third, the regional shopping centre has an impact on social changes, particularly in a changing of shopping habit. An emergence of the regional shopping centre attracts consumers to shop in the centre, rather than shopping at the neighbor retail shopping sites.

Keywords: Regional Shopping Centre; Consumer Behaviour; Bangkok Metropolis.

INTRODUCTION

Retail business in Thailand has been developing for decades. The business has a very fierce competition in many aspects. As Kasikornthai Bank states, "... [consumer's] purchasing power has been increasing continuously. Target for Thai retailing is not only 65 million people in the country, but 600 million people in ASEAN countries. Thai retail needs to prepare for fierce competition from international retailers who are looking forward to run business in the same venue" [1]. The retail competition can be seen in many aspects. For example, increasing a number of shopping centres or department stores as well as an emergence of new retail store formats in the country such as community malls and regional shopping centres. These retail developing aspects led changing of retail landscape in the country.

Regional shopping centre is not a new format of retail store in country, some retail store has claimed itself as a regional shopping centre such as Future Park Rangsit (operated in 1995 with floorspace at 500,000 square metre) in the Northern part of Bangkok Metropolis [2]. In terms of the regional shopping centre, it found that this retail format has quite new store format in Thailand. The latest regional shopping centre in Thailand is the Mega Bangna Shopping Centre. The store locates on Bangna-Trad Kilometer 8 Road. The Mega Bangna itself claims as the first low rise super regional shopping centre in Southeast Asia. The store has inaugurated to construct on August 2010 and official open for the public on May 5, 2012 with 2 storeys, floorspace at 400,000 square metre and comprising of many shopping magnet stores such as IKEA, Big C, Homepro, Robinson Department Store, and the other entertainment areas (e.g. large floorspace of cinemas) [3][4]. Since the Mega Bangna has been settled in the East of

¹ Department of Geography, Faculty of Social Sciences, Srinakharinwirot University 114 Sukhumvit 23, Wattana, Bangkok 10110 Thailand Corresponding E-mail: pakornm@g.swu.ac.th

Bangkok Metropolis, which urban area has been expanded rapidly due to an emergence of the Bangkok Suvarnabhumi International Airport in 2006, the surrounding areas would change in many aspects such as changing of consumers' lifestyle towards shopping at retail stores. Thus, this research attempts to explore an impact of regional shopping centre development in Bangkok on the social dimensions.

RESEARCH OBJECTIVE

To explore changing of consumers' pattern towards the regional shopping centre development in the east of Bangkok.

LITERATURE REVIEWS

The International Council of Shopping Centers defines a type of shopping centre is that a group of retail and other commercial establishments, which is planned, developed, owned and managed as a single property. On-site parking is provided. The size of centre and orientation are generally determined by the market characteristics of the trade area served by the center. Type of regional shopping centre also has the same characteristic, which provides general merchandise and services in full depth and variety. Its main attractions are its anchors: traditional, mass merchant, or discount department stores or fashion specialty stores. [5] The regional shopping centre provides a full service with full-size department store. It is normally has size 45,000-90,000 square metre and it will normally serve as many as 150,000 or even 400,000 people under its centre. In Thailand, it has some regional shopping centre such as the Future Park Rangsit [6][7].

Regional shopping centre can be seen from many regionals in the world. This type of shopping centre has emerged from five reasons. (i) the decentralization of population or consumer demand, (ii) increasing of personal mobility, (iii) inappropriate city centre, (iv) availability and cheapness of large area at out-of-town area, and (v) institutional factors. [8] The regional shopping centre has taken advantage from the other shopping centres in terms of location and land size due to an unavailability of large area for shopping centre usage in city centre [9].

In the US, regional shopping centre has become a community's centre for dwellers in suburban area. It is normally used for cultural exhibition or local products, where consumers spending more time in the shopping centre. The regional shopping centre could drive local economy, local labour hire, and stimulating local entrepreneurs [7].

Therefore, an emergence of regional shopping centre will lead changes in many aspects such as spatial dimension or socio-economic aspect. This large-scale retail format will impact to many aspects to the society.

RESEARCH METHODOLOGY

The research method can be described into 3 topics as following:

Research Tools

This research applied a questionnaire as the main research tool. The main aim of the questionnaire design was to understand consumers' behaviors and attitudes towards regional shopping centre in the East of Bangkok Metropolis. The questionnaire consists of four sections.

The first part involves demographic data. This section was designed to understand demographic characteristics of consumers, who have experienced shopping in the regional shopping centre.

The second part relates to consumers' behaviour towards the regional shopping centre. This section concentrates on consumers' pattern towards shopping in regional shopping centre

such as shopping frequency, mode of transportation, travelling time, shopping time, shopping expenditure, activities in the regional shopping centre.

The third part deals with consumers’ attitudes towards a regional shopping centre. It consists of four major aspects: location and physical characters, important of anchor shops, activities’ management in the centre, and services in the centre.

The forth part focuses on changing of consumers’ attitude and shopping places since the regional shopping centre has emerged. This part aims to explore the impact of an emergence of the regional shopping centre in the east of Bangkok on changing of consumers’ pattern.

Each question in the first and the second parts of the questionnaire has been answered by respondents using tick box method, while the third part, adopting Likert’s scale, the interviewees have to indicate one out of five levels of attitude (from highest to lowest agreement) upon the questions. The last part has been written a short answer of previous shopping places and the main reason of shopping at those places.

Study Area

The Mega Bangna Shopping Center has been selected as a case study in this research. It is located in the edge of Eastern Bangkok (figure 1). The Mega Bangna can represent as a regional shopping centre in two aspects. First, the Mega Bangna is located in the east of Bangkok, one of the Bangkok’s fastest urban growth areas since the Bangkok International Airport (Suvarnabhumi Airport) has been being operated in 2006. Second, the Mega Bangna can be categorised as a regional shopping centre according to the definition such as an out-of-town location of the shopping centre, huge floorspace of the shopping centre, and providing a full service with full-size of shopping centre.

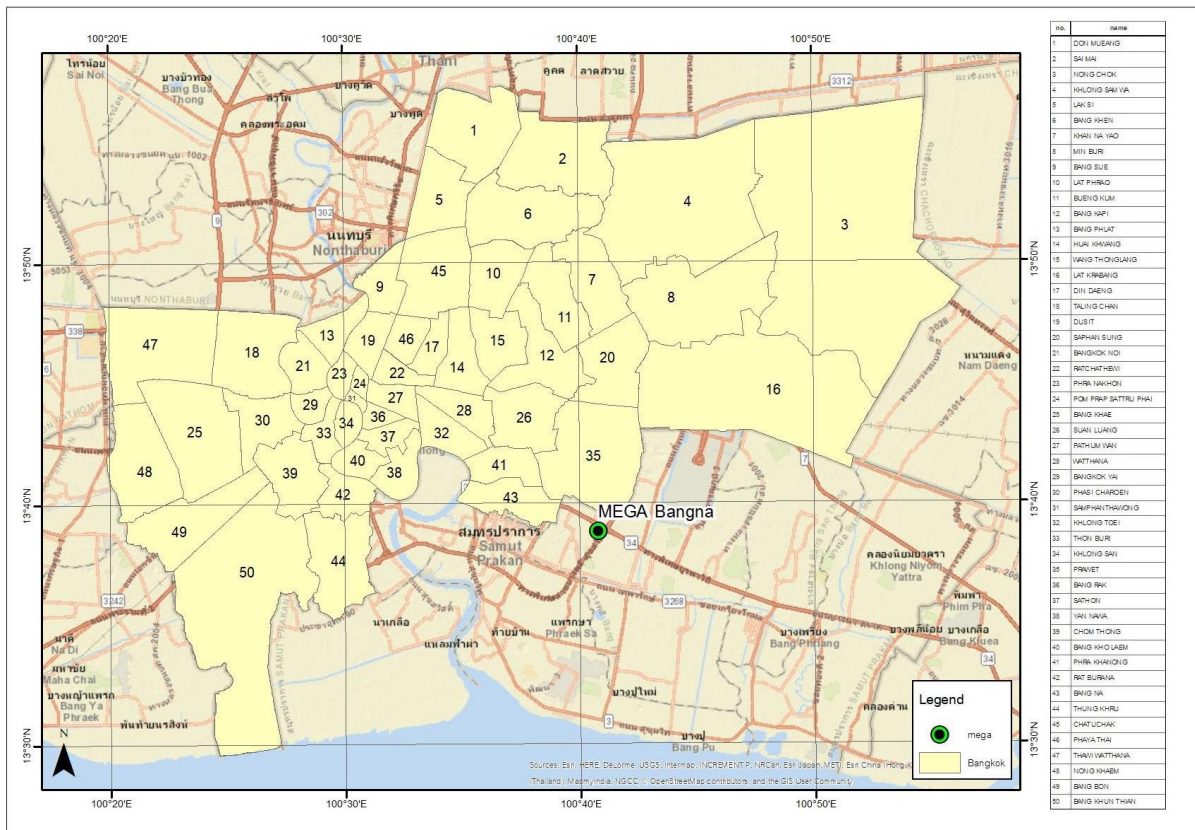


Figure 1: Study area

Research Procedure

The questionnaire was administered to 400 respondents, who had previous experience of shopping at the Mega Bangna Shopping Center. A size of population in this research has been calculated by using Krejcie & Morgan non-probability sampling. A face-to-face interview was applied to respondents on the survey date. Then, the questionnaire was decoded by using the SPSS programme. The statistical data from the programme were interpreted in fourth sections according to the questionnaire. The first section and second section were interpreted by using a prominent percentage of each variable. The third section, which relates to consumers’ attitudes, was categorised by level of attitude. The fourth section discusses about changing of consumers’ lifestyle after an opening of the Mega Bangna. Then, the discussion and conclusions were made.

RESULTS

Consumers’ Shopping Pattern in the Regional Shopping Centre

Table 1 shows a prominent demographic characteristics of respondents in the Mega Bangna Shopping Centre. It found that 59.00 percent were female. Half of respondents were age under 21 years old. About three-fourth (72.80 percent) of respondent were single and 59.30 percent hold Bachelor degree or higher level. A 58.0 percent were students. About 60 percent of respondents came from single family and 43.6 percent have 4-5 family members. About 30 percent of all respondents have household income at THB 30,001-50,000 and about 70 percent live in single home/townhouse.

Table 1: Prominent demographic characteristics of respondents in the Mega Bangna Shopping Center

		(N=400)
Demographic characteristics		Percentage
Gender	Female	59.0
Age	Under 21 years old	50.0
Material status	Single	72.8
Educational level	Bachelor degree or higher	59.3
Employment	Students	58.0
Type of family	Single family	60.5
Household size	4-5 people	43.6
Household monthly income	THB 30,001-50,000	29.5
Type of properties	Single home/Townhouse	69.8

Table 2 describes a prominent consumers’ shopping pattern towards the Mega Bangna Shopping Centre. It found that about one-third (35.5 percent) of respondents visit the regional shopping centre once a month or less and another one-third (31.9 percent) of respondents have a visiting frequency in centre once a week or less. About two-third (66.9 percent) of respondents go shopping in the centre on weekend. About one-third (32.5 percent) of respondents go shopping in the evening time from 16 o’clock till closing time at 22 o’clock. It could be said that this is a prime time of shopping at the regional shopping centre. In terms of shopping duration, it found that almost half of respondents (43.2 percent) have spent their time around 1-2 hours in the regional shopping centre. 44.5 percent of respondents go shopping with friends or colleagues and 28.1 percent of respondents go shopping with family members.



Table 2: Prominent consumers' shopping pattern towards the Mega Bangna Shopping Center

	(N=400)
	Percentage
Shopping frequency:	
- once a month or less	35.5
- once a week or less	31.9
Shopping time:	
- weekend	66.9
- weekday	33.1
Shopping time:	
- 4-10 pm	32.5
Shopping duration:	
- 61-120 minutes	43.2
- 31-60 minutes	29.2
With whom do they go shopping:	
- friends/colleagues	44.5
- family members (e.g. parents)	28.1
Transportation modes:	
- Private car	37.9
- Public transportation (e.g. public bus, taxi, Tuk Tuk)	31.5

In terms of shopping journey, the result shows that almost 40 percent of respondents travel to the regional shopping centre by using private car and 31.5 percent travel by public transportation such as public bus, taxi, Tuk Tuk (3-wheel hired vehicle). Taken trip duration into an account, the result from figure 2 shows that half of respondents have spent less than 30 minutes to the regional shopping centre and another 40 percent of them have spent between 31-60 minutes journey time to the centre. This result relates to 'the Distance Decay' concept.

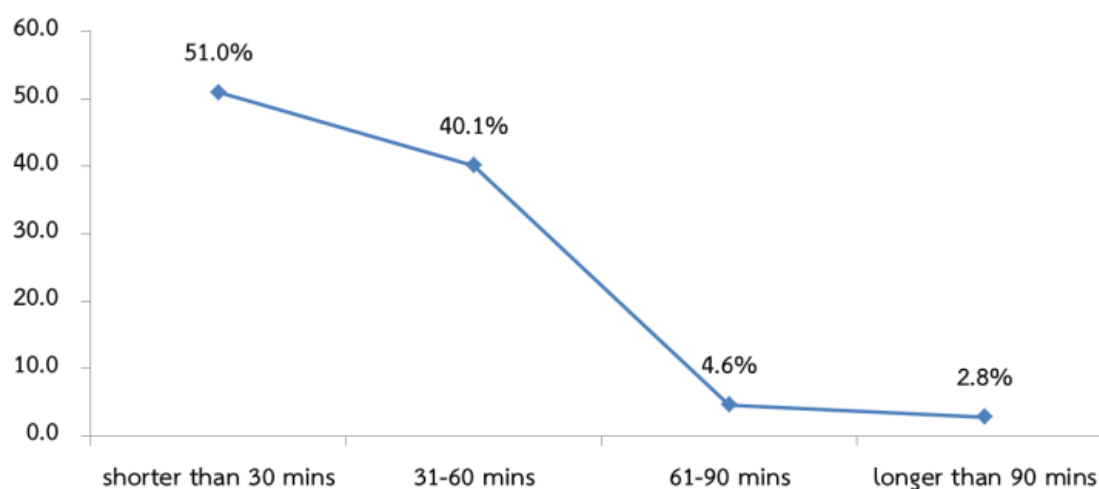
**Figure 2: Breakdown of respondents' trip duration to the Mega Bangna Shopping Centre**

Figure 3 presents average shopping spending in the Mega Bangna Shopping Centre. It found that almost half of respondents (46.6 percent) spent around THB 1,001-3,000 shopping, while 42.2 percent spent less than THB 1,000. These portions could imply that more respondents in the regional shopping centre have spent higher in the regional shopping centre than the other retail format such as in the local market [10].

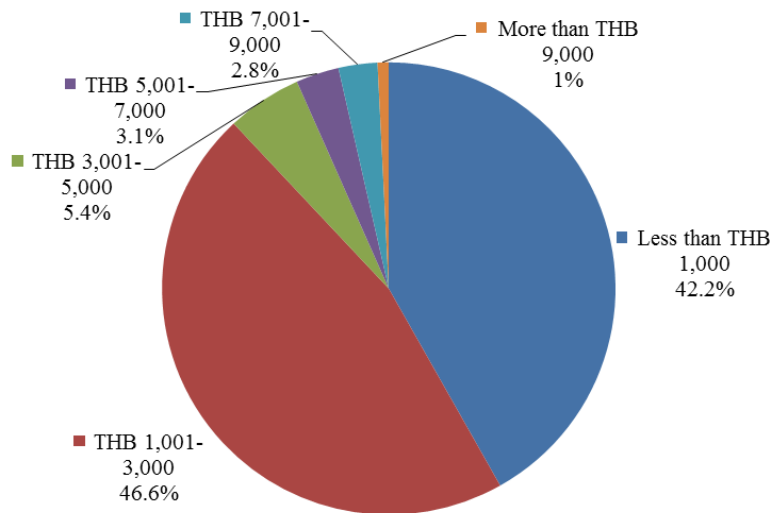


Figure 3: Breakdown of Average Shopping Spending in the Mega Bangna Shopping Centre

Figure 4 describes spending ratio of each product category at the Mega Bangna Shopping Centre. It found that about a quarter of respondents spent 11-20 percent on food shopping and about one-fifth spent 21-30 percent on food shopping. In terms of home supplies, about four-fifth of respondents spent less than 20 percent. In addition, almost half of respondents spent 11-20 percent on personal products. Last, about one-third of respondents spent 11-20 percent on entertainment goods. It can be said that this regional shopping centre has attracted customers to go shopping at the venue.

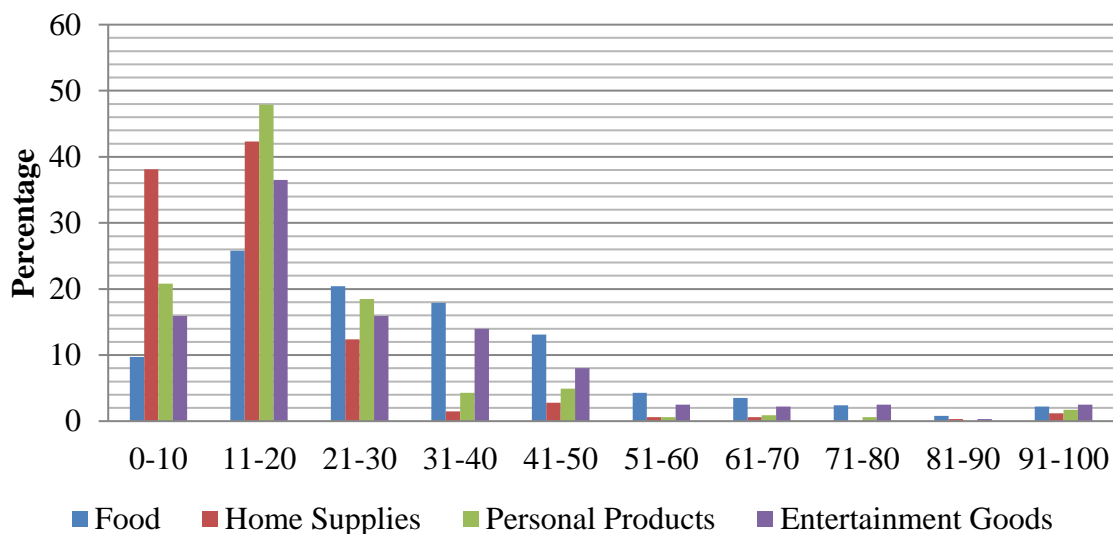


Figure 4: Breakdown of shopping ratio of each category in the Mega Bangna Shopping Centre

Consumers’ Attitude towards the Regional Shopping Centre

Table 3 shows consumers’ attitude towards 4 main factors at the centre. It can be discussed as following.

First, the most attractive store attracts respondents to go shopping in the regional shopping centre is the IKEA ($\bar{X} = 3.12$). Another success keys for the shopping centre is to have a magnetic store in the centre. It seems that this shopping centre has attracted to

respondents to go shopping in the venue because of the IKEA store, the first IKEA store in the Southeast Asia region.

Second, the most attractive factor for respondents to go to the regional shopping centre is stores' activities ($\bar{X} = 3.07$). This aspect shows that the activities in the centre is a success key to magnet respondents into the centre.

Third, stores' service factor is also an attractiveness for respondents to go shopping at the centre ($\bar{X} = 3.05$). Particularly in availability of facilities for people who needed as well as availability of public transportation within the centre.

Forth, location and physical characteristic factor is the least attractiveness for respondents to go shopping at the centre ($\bar{X} = 2.97$). This regional shopping centre locates in the edge of East of Bangkok metropolis. Thus, the location of the centre relies on either own car or mass transportation (or shuttle bus) in order to transport customers to the venue.

Table 3: Consumers' attitude towards four main factors of the Mega Bangna Regional Shopping Centre and its physical characteristics

Variables	\bar{X}	S.D.	Level of Attitude
Location and Physical Characteristic Factor	2.97	1.01	moderate
▪ Location of the regional shopping centre leads to consumers' attractiveness	3.02	1.24	moderate
▪ Size of the regional shopping centre leads to consumers' attractiveness	2.90	1.22	moderate
▪ Stores' directory of the regional shopping centre leads to consumers' attractiveness	2.99	1.15	moderate
▪ Physical appearance of the regional shopping centre leads to consumers' attractiveness	2.97	1.17	moderate
▪ Large parking space of the regional shopping centre leads to consumers' attractiveness	2.96	1.22	moderate
Stores' Magnet and Stores' Variety Factor	3.05	0.98	moderate
▪ Attractiveness of IKEA store	3.32	1.09	moderate
▪ Attractiveness of HomePro store	3.21	1.02	moderate
▪ Attractiveness of Big C Supercenter	3.12	1.09	moderate
▪ Attractiveness of Robinson Department Store	3.09	1.09	moderate
▪ Attractiveness of Mega Cineplex	2.84	1.21	moderate
▪ Attractiveness of stores' variety	2.89	1.28	moderate
Stores' Activities Factor	3.07	1.03	moderate
▪ Variety of activities within the Mega Bangna attract consumers to the centre	3.06	1.11	moderate
▪ Marketing promotion activity within the Mega Bangna attracts consumers to the centre	3.09	1.12	moderate
▪ Advertising of the Mega Banana via medias such as TV, radio, social media attracts consumers to the centre	3.09	1.17	moderate
Stores' Service Factor	3.05	1.09	moderate
▪ Shuttle bus service between the centre and mass transportation	3.04	1.29	moderate
▪ Safety and security scheme within the centre	3.02	1.20	moderate
▪ Suitable of business time operation	3.07	1.19	moderate
▪ Availability of public transportation within the centre	3.07	1.22	moderate
▪ Availability of facilities for people who needed (e.g. elderly and young age)	3.10	1.24	moderate

5.3 Changing of Consumers' Attitude after an Emergence of the Regional Shopping Centre.

This section focuses on how the regional shopping centre impact on the consumers' lifestyle. The changing of lifestyle from this research can be described by changing of shopping venue.

Table 7 presents retail places that respondents used to go often before an emergence of the regional shopping centre. It found that the retail places, which are surrounding to the Mega Bangna, have found a negative impact in terms of market carnibalisation. Respondents used to go to department stores (e.g. Central Department Store Bangna Branch, Paradise Park Shopping Centre, Seacon Square Shopping Centre) or hypermarkets (e.g. Big C Supercenter Srinakharindra Branch, Tesco Lotus Srinakharindra Branch) before emergence of the Mega Bangna. They used to go to those places because of 3 main reasons (i) not far from their home, (ii) convenient, and (iii) variety of products. However, the shopping places have been changing after an emergence of the regional shopping centre.

Table 7: Shifting of consumers' pattern after an emergence of the Mega Bangna Regional Shopping Centre

Variables	The top-3 site often go before an emergence of the Mega Bangna	3 main reasons
Having meals outside	<ul style="list-style-type: none"> ▪ Central Department Store Bangna (37.20%) ▪ Paradise Park Shopping Centre (10.40%) ▪ Tesco Lotus Supercenter Srinakharindra (9.30%) 	<ul style="list-style-type: none"> ▪ Not far from home (44.20%) ▪ Convenient (37.70%) ▪ Variety of restaurants (6.80%)
Food shopping	<ul style="list-style-type: none"> ▪ Central Department Store Bangna (37.00%) ▪ Tesco Lotus Supercenter Srinakharindra (20.10%) ▪ Big C Supercenter Srinakharindra (9.30%) 	<ul style="list-style-type: none"> ▪ Not far from home (32.60%) ▪ Convenient (26.40%) ▪ Taste of food (19.30%)
Household products	<ul style="list-style-type: none"> ▪ Central Department Store Bangna (24.10%) ▪ Paradise Park Shopping Centre (18.90%) ▪ Tesco Lotus Supercenter Srinakharindra (12.00%) ▪ Big C Supercenter Srinakharindra (12.00%) 	<ul style="list-style-type: none"> ▪ Not far from home (38.20%) ▪ Convenient (35.20%) ▪ Variety of products (15.60%)
Personal products	<ul style="list-style-type: none"> ▪ Central Department Store Bangna (34.50%) ▪ Big C Supercenter Srinakharindra (13.10%) ▪ Tesco Lotus Supercenter Srinakharindra (12.80%) 	<ul style="list-style-type: none"> ▪ Not far from home (42.00%) ▪ Convenient (32.70%) ▪ Variety of products (11.30%)
Entertainment goods or services	<ul style="list-style-type: none"> ▪ Central Department Store Bangna (39.60%) ▪ Tesco Lotus Supercenter Srinakharindra (10.20%) ▪ Seacon Square Shopping Centre (9.10%) 	<ul style="list-style-type: none"> ▪ Not far from home (41.40%) ▪ Convenient (37.20%) ▪ Variety of products and services (8.60%)

CONCLUSIONS

This research presents the impact of regional shopping centre in the East of Bangkok in three aspects as follows:

First, consumers have accepted the regional shopping centre as a part of shopping destination. For instance, consumers have taken retail agglomerations formats and shopping malls into an account [11][12]. Service area of the centre may related to the distance decay concept. Distance decay is the concept of the farther distance we are from goods or services, the less likely we are to make use of it. For instance, it's likely that we travel to a bigger city 100 kilometre away even if it offers bigger and better goods and services [13].

Second, consumers' attitudes towards the regional shopping centre are in the moderate level on 4 aspects; physical and location, variety of stores and products, activities, and services. It can be said that shopping centres that provide good facilities and services leads to more attract to consumers to go shopping and spending time. For example, consumers in Hong Kong have good satisfaction on shopping malls that provide good management and maintenance of communal facilities [14]. In addition, tenant variety and the internal environment of the mall – understood as an adequate tenant mix and a pleasant, attractive environment – are the main determinants of attracting customers [15].

Third, the regional shopping centre has an impact on social changes, particularly in a changing of shopping habit. An emergence of the regional shopping centre attracts consumers to shop in the centre, rather than shopping at the neighbor retail shopping sites. For example, mostly young consumers prefer to shop in large malls because of the availability of the latest, well-known brands and discounted prices [16]. In Singapore, a larger shopping center can facilitate a greater variety of shops and create a more pleasant environment for the shoppers, then they would stay longer [17]. An emergence of regional shopping centre is also impact on the other shopping centres in the area such as the Meadowhall Shopping Centre in Sheffield [18]. However, the regional shopping centre may also benefits to the area development in terms of the vanguard of urban renewal such as the Bullring shopping centre in Birmingham [19].

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THE TEXT COHERENCE OF FOUR BILINGUAL WRITING TASKS IN “TOPICAL STRUCTURE ANALYSIS”

DR. WING SAT CHAN¹

ABSTRACT

From the viewpoint of “topical structure analysis” (Lautamatti, 1990), this paper presents some data-based observations on the patterns of text coherence, at both sentential and textual levels, of four bilingual (in L1 English and L2 Chinese) writing tasks. The tasks are derived from two models of bilingual proficiency developed by Cummins (1984) and Bialystok and Ryan (1985) in two core factors: cognitive demand and contextual support. Findings show that more types of sentence are used for varieties of expression in cognitively demanding tasks than those in cognitively undemanding products. The occurrence of types of topical progression differs significantly between tasks in varying degrees of cognitive demand, but they are similar between context-reduced and context-embedded tasks. Topical depth is low in writing with focus on theme(s), but high for object description or narrating events. These patterns apply to both L1 and L2 performances.

Key words: Text coherence, topic, “Topical structure analysis”, Bilingual proficiency.

CONCEPTUAL BASIS

Text coherence and the notion of topic are the two basic concepts in this study.

Text coherence has been interpreted in two different ways, one psycholinguistic and the other textual. In the psycholinguistic approach, text coherence is explained as a comprehension process, which can be manifested, for example, in a continuity of senses derived from the knowledge activated by the expression of the text (de Beaugrande and Dressler, 1981). Brown and Yule (1983) relate coherence to the reader’s interpretation of linguistic messages. The assumption is that since writing is, in a broad sense, for communication, a text that fulfills this function is considered to have interactional coherence between the writer and the reader.

In the textual approach, van Dijk (1977; 1997, p. 93) defines coherence as “a semantic property of discourse, based on the interpretation of each individual sentence relative to the interpretation of other sentences”. McCagg (1980) regards coherence as the relatedness of a text’s propositions. Taking that a written text is, by nature, a self-contained linguistic unit built on the hierarchy of semantic relation between sentences (McCutchen and Perfetti, 1982), this study adopts the textual approach for investigation.

The notion of topic has been described at both sentential and textual levels (van Dijk, 1980; Tomlin et al., 1997). At the sentential level, the topic of a sentence is regarded as the central concern or referent of the expression. The major difference between the topic and the subject of a sentence is that the subject is defined in terms of grammatical rules, while the topic is identified in terms of “aboutness” of the sentence (Gundel, 1986; Lambrecht, 1994). For example (Li and Thompson, 1976, p. 456):

As for education, John prefers Bertrand Russell’s idea.

(Adverbial) (Subject) (Predicate)

(Topic) (Comment)

(Li and Thompson, 1976, p.456)

In this sentence, “John” functions as subject of the sentence, and “education” stands for what is being talked about. Together with the notion of “comment”, the two notions form a binary structure accounting for the semantic representation of the sentence.

At textual level, the notion of “topic” gives a way to interpret the inter-sentential organisation of a text by inferring the semantic relations of “aboutness” between consecutive

¹ Wing Sat Chan. Academic Consultant at Hong Kong College of Technology. E-mail: wingsatchan@gmail.com.

sentences. Consider the following text fragment from the novel *Sarum* (Rutherford, 1988, p. 206):

(1) Later in winter, while the snow was still on the ground, (2) a new figure of great significance arrived on the island. (3) He was tall, middle aged, with a thin, kindly face receding hair. (4) He had two peculiarities that Porteus observed: (5) he stooped when he spoke to people, (6) as though concentrating intently on what they said; (7) but when not involved in conversation (8) his eyes often seemed to grow distant (9) as though he were dreaming of some far off place. (10) He was Julius Classicianus, the new procurator and replacement for the disgraced Decianus Catus. (11) His responsibility included all the island's finances. (12) Under the Roman system of divided authority, he reported direct to the emperor.

Julius Classicianus is introduced as the central figure in this fragment. The centrality is developed by the topics in the majority of clauses (2,3,4,5,9,10,12). In this way, sentential topic and textual topic interact with each other.

The notion of topic is applicable to the analysis of Chinese sentences. Chao (1968) was the first scholar to apply the pair notions of “topic” and “comment” for understanding the meaning of subject and predicate in Chinese structure. In the 1970s, “topic” was worked on at both sentential and discourse levels. Li and Thompson (1976) propose a new typology of language in terms of subject and topic, in which Mandarin Chinese is classified as one of the topic-prominent languages.

METHODOLOGY

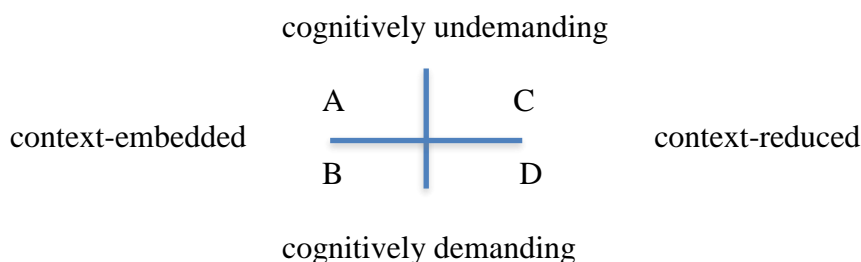
There are 3 aspects in methodology: the development of four writing tasks, the technique of “topical structure analysis”, and the subjects and data collection.

THE FOUR WRITING TASKS

Of the proposals on bilingual proficiency such as: Lambert’s social psychology model (1967; 1974), Schumann’s acculturation model (1978), Clément’s social context model (1980), Gardner’s socio-educational model (1988), Cummins’ cognitive model (1979; 1980; 1984; and 1991), Bialystok and Ryan’s metalinguistic model (Bialystok, 1981; 1991; 2001; Bialystok and Ryan, 1985), the frameworks by Cummins, and Bialystok and Ryan are the most relevant discussions to the proficiency of bilingual literacy, of which writing is one of the core components.

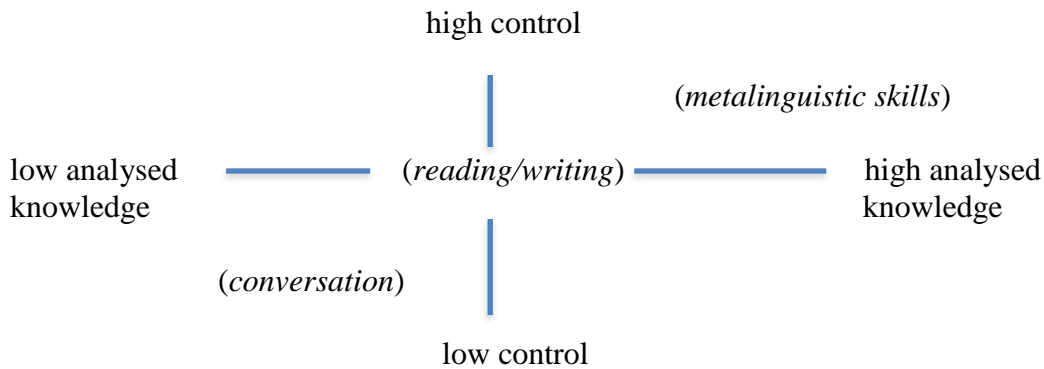
Cummins assumes the concept of bilingual proficiency at two levels: basic interpersonal communication skills (in short BICS) in which context and paralinguistic information are important cues to communication, and the cognitive academic language proficiency (in short CALP) which is concerned with the cognitive capacity in language activities. These two levels interrelate with each other in the course of proficiency development, in ways that are conceptualised by means of two continua as follows:

Figure 1: The two dimensions for development of bilingual proficiency (Cummins, 1984b, p.12)



Similarly, the model by Bialystok and Ryan involves two factors: “analysed factor” and “contextual control”. The former is a type of mental representation assigned to information for communication, and the latter is about the knowledge of specific situation or theme.

Figure 2: Two dimensions for the development of bilingual skills (Bialystok and Ryan, 1985a)



Both Cummins’ cognitive model, and Bialystok and Ryan’s metalinguistic model recommend that cognitive demand and contextual support are two central factors to the varying degrees of bilingual performance. A combination of them yields a design of a series of writing tasks for observation.

Table 1: The 4 writing tasks derived from the two models of bilingual proficiency

Domains	Cummins	Bialystok and Ryan	Writing tasks
D	cognitively demanding and context-reduced	high analysed and high control (control of contextual support)	Essay writing
B	cognitively demanding and context-embedded	high analysed and low control	Description of object(s) with pictorial/graphic support
C	cognitively undemanding and context-reduced	low analysed and high control	Writing for personal communication such as letter, note, memo etc.
A	Cognitively undemanding and context-embedded	low analysed and low control	Answering low level questions with pictorial/graphic support

TOPICAL STRUCTURE ANALYSIS

Topical structure analysis (TSA), developed by Lautamatti (1978; 1990), examines how topics repeat, shift, and return to earlier topics, in the “staging” of a text. TSA is built mainly on Daneš’ (1964) illustration of how topics and comments develop text coherence by focusing on the progression of semantic relations between sentence topics. The TSA technique includes: five types of sentence, three types of topical progression, and topical depth.

FIVE TYPES OF SENTENCE

Five sentence types may be identified as containing combinations of the categories topical subject (TS), grammatical subject (GS), and initial element (IE). All are illustrated in the following text (Lautamatti, 1978: p. 78):

Language and Community

(1) When a human infant is born into any community in any part of the world it has two things in common with any other infant, provided neither of them has been damaged in any way either before or during birth. (2) Firstly, and most obviously, new born children are completely helpless. (3) Apart from a powerful capacity to draw attention to their helplessness by using sound there is nothing the new born child can do to ensure his own survival. (4) Without care from some other human being or beings, be it mother, grandmother, sister, nurse, or human group, a child is very unlikely to survive. (5) The helplessness of human infants is in marked contrast with the capacity of many new born animals to get to their feet within minutes of birth and run with the herd within a few hours. (6) Although young animals are certainly at risk, sometimes for weeks or even months after birth, compared with the human infant they very quickly develop the capacity to fend for themselves. (7) It would seem that this long period of vulnerability is the price that the human species has to pay for the very long period which fits man for survival as species.

(8) It is during this very long period in which the human infant is totally dependent on others that it reveals the second feature which it shares with all other undamaged human infants, a capacity to learn language. (9) For this reason, biologists now suggest that language is 'species specific' to human race, that is to say, they consider the human infant to be genetically programmed in such a way that it can acquire language. (10) This suggestion implies that just as human beings are designed to see three-dimensionally and in colour, and just as they are designed to stand upright rather than to move on all fours, so they are designed to learn and use language as part of their normal development as well-formed human beings.

Type 1 (IE = GS = TS)

Initial element, grammatical subject and topical subject coincide, e.g. “*The helplessness of human infants* is in marked contrast...”. The noun phrase (NP) in italics is at the initial position of the sentence. It is the grammatical subject, as well as the aboutness of the sentence.

Type 2 (IE ≠ GS = TS)

Initial element is separate from grammatical subject and topical subject which coincide, e.g. “Without care from some other human being or beings, ... *a child* is very unlikely to survive”. “A child” is both grammatical subject and topical subject but separates from the initial element.

Type 3 (IE = GS ≠ TS)

The grammatical subject in the initial position is a dummy subject, and the topical subject is elsewhere in the sentence, e.g. “it is during this very long period in which *the human infant* is totally dependent on others that *it* reveals...”. The pronoun “it” in the initial position is a dummy grammatical subject. The topical subject “*the human infant*” is in the subordinate clause.

Type 4 (IE = TS ≠ GS)

Initial element and topical subject coincide, but the grammatical subject is separate, e.g. “When a *human infant* is born into any community in any part of the world, it has two things in common with any other infant...”. The topical subject “the human infant” occurs in the initial adverbial clause. The grammatical subject “it” follows.

Type 5 (IE ≠ GS ≠ TS)

Initial element, grammatical subject and topical subject are all separate, e.g. “Apart from a powerful capacity to draw attention to their helplessness... there is nothing the *new born child* can do...”. The grammatical subject is “there” which is not the initial element of the sentence. The topical subject “the new born child” is separate from both of them.

THREE TYPES OF TOPICAL PROGRESSION

The second set of classification is about three types of topical progression: “parallel progression” that involves semantically identical sentence topics, “sequential progression” of which part of the comment in previous sentence becomes the topic in next sentence, and “extended parallel progression” in which a parallel progression may be temporarily interrupted by a sequential progression, but is picked up again after an interval of one or more sentences. A graphic presentation of how sentence topic moves in a text is as follows (Lautamatti, 1978, p.79):

Table 2: The topical progression of a paragraph of “Language and Community”

Sentence No.	Topical Depth				Topic No.
	1	2	3	4	
1	a human infant				1
2	new born children				1
3	the new born child				1
4	a child	□□□□			1
5		this helplessness	□□□□		2
6			young animals/they	□□□□□□	3
7				this long period of vulnerability	4
8	the human infant	□□□			1
9		language			5
10	human beings/they				1

The first four sentence topics are semantically identical, forming a parallel progression. Sentences 4 to 8 have a topical chain, and constitute a sequential progression; so do sentences 8 and 9. Sentences 1,2,3,4,8,10 make up an extended parallel progression. The term “topical depth” represents the relation between the progression of sentence topics and the semantic hierarchy. It is counted by the number of different sentence topic in the longest sequential progression as indicated from sentence 4 to sentence 8.

SUBJECTS AND DATA COLLECTION

Christopher, Elaine, Ian and Linda, are 4 native speakers of English who are taking Chinese/Putonghua as second or foreign language for either major or minor subject at

university level. They can be classified as adolescent additive bilinguals as they started learning L2 Chinese between the ages of 11 and 17, and they are confident in their L1 English ability. While using Carroll and Hall’s (1985:60-2) holistic scale of “advanced, competent, modest, and marginal”, each subject’s overall L1 and L2 writing abilities have been judged as follows:

Table 3: levels of performance in English and Chinese

Levels of performance	L1 English	L2 Chinese
Advanced	Christopher	Christopher
Competent	Elaine, Linda	Elaine
Modest	Ian	Ian
Marginal		Linda

Each subject was first asked to complete the 4 writing tasks in L2 Chinese, and the instructions were given in L1 English in order to activate their bilingual resources in the process of writing. About 3 to 4 weeks later, each subject was instructed in L2 Chinese to write the same tasks in L1 English. The time separation is intended to reduce the effect of remembering what had been produced in L2 Chinese.

FINDINGS

By counting the frequency of occurrences, the uses of 5 sentence types, uses of 3 topical progressions, and patterns of topical depth are shown in the following tables. Attention will be paid to the correlations between these 3 aspects and the nature of the 4 tasks.

THE USES OF FIVE TYPES OF SENTENCE

The uses of 5 sentence types in L1 English tasks are:

Table 3: Distribution of five sentence types across 4 L1 English tasks

	E	D	N	A
T1	10	23	2	16
T2	15	9	4	0
T3	19	11	22	3
T4	4	1	1	1
T5	3	4	0	0

Keys: T1: Type 1 sentence A. Simple answer
 T2: Type 2 sentence E. Essay
 T3: Type 3 sentence D. Object description
 T4: Type 4 sentence N. Personal note
 T5: Type 5 sentence

In Table 4, both E and D contain all five types of sentence respectively. N gains four types, and A only three. Each sentence type represents one special way of arranging the initial element, grammatical subject, and topical subject of the sentence. When more types of sentence are being used in a genre, this may suggest that this particular genre of text requires more variety of expression and more strategies for conveying the intended meaning. This assumption seems to be in line significantly ($X^2 (1, N = 148) = 16.89, p < 0.05$)² with the distinction between the four tasks in terms of cognitive demand and contextual support. Essay writing (E) and object description (D) are cognitively demanding, and thus contain more types of sentence than do personal note (N) and simple answers (A), which are cognitively undemanding.

² This is obtained by using ‘Wilcoxon match-pairs sign-rank test’ which is a non-parametric calculation of ‘repeated-measures design’ to show relations among writing task(s) produced by the same writer in different times.



cognitively undemanding tasks (N and A). However, the difference between context-reduced tasks (E and N) and context-embedded tasks (A and D) is insignificant ($X^2(1, N = 143) = 2.021, p > 0.05$). The implication is that: there are more varieties of topical development employed in cognitively demanding tasks than those for cognitively undemanding tasks; the needs for varieties of topical progression in both context-reduced tasks and context-embedded tasks are similar.

The uses of 3 types of topical progression in L2 Chinese tasks are:

Table 7: The mean % of types of progression in L2 Chinese tasks

	A	E	D	N
PP	5	22.6	19.5	5.5
EPP	2.2	29	9.3	19.4
SP	92.7	48.3	71	75

Keys: PP: Parallel progression
 EPP: Extended parallel progression
 SP: Sequential progression
 A. Simple answer
 E. Essay
 D. Object description
 N. Personal note

Sequential progression (SP) is used most frequently, implying a common tendency among the writers to introduce new sub-topics to their texts. Apart from this, it is significant ($X^2(1, N = 148) = 3.892, p < 0.05$) that essay writing (E) and object description (D) which are cognitively demanding tasks, have more evenly distributed topical progressions than do personal notes (N) and simple answers (A), which are cognitively undemanding. The three topical progressions in this genre were distributed much more evenly in (E), which receives almost no contextual support, than does in (A), which is supported by pictures. However, the difference of topical progressions between context-reduced tasks and context-embedded tasks in L2 Chinese writing is insignificant ($X^2(1, N = 148) = 1.324, p > 0.05$).

THE TOPICAL DEPTH IN THE FOUR WRITING TASKS

The notion of “topical depth” relates to the number of sub-topics in the longest sequential progression or combination of sequential progressions of a text. It is one of the indicators of textual differences between genres. The pattern in L1 English texts is as follows:

Table 8: The mean figure of topical depth in L1 English tasks by 4 writers

	Christopher	Elaine	Ian	Linda	Mean
A	6	5	4	4	4.75
E	4	2	4	5	3.75
D	7	5	7	6	6.25
N	5	7	3	8	5.75

Keys: A. Simple answer
 E. Essay
 D. Object description
 N. Personal note

The lowest mean (3.75) for topical depth appears in essay writing (E), and the highest (6.25) is in object description (D). In most cases, an essay explores one topic at a time. In order to elaborate the topic, it usually focuses on a few sub-topics and organises them in terms of conceptual clarification, chronological sequencing of events, and the like. An object description is largely bound by the picture, which may consist of a number of parts or components to be described. This is the main reason for this genre to have a high mean number of sub-topics.

In L2 Chinese texts:



Table 9: The mean figure of topical depth in L2 Chinese tasks by 4 writers

	Christopher	Elaine	Ian	Linda	mean
A	4	8	7	5	6
E	5	4	3	4	4
D	12	6	3	5	6.5
N	4	7	4	4	4.75

Keys: A. Simple answer D. Object description
 E. Essay N. Personal note

Similarly, A and D are writing tasks supported with pictures, which in reverse, specify what should be included in the writing. As the writers go through the details of the pictures as required, they are bound to introduce more sequential progressions. As a result, the topical depth for both A and D appears to be relatively high respectively (6; 6.5). In contrast, both E and N require the writer to focus on a single topic for development. To elaborate the given topic, the writer might produce more parallel progressions than sequential progressions in writing, which result in a lower reading in topical depth for both tasks: 4 for E, 4.75 for N.

CONCLUSION

This study employs the technique of “topical structure analysis” to observe the text coherence of 4 bilingual tasks (L1 English and L2 Chinese) by 4 informants in the aspects: “types of sentence”, “topical progression” and “topical depth”. On each of these aspects, there are common features either shared by the informants or occurring across the 4 tasks.

Consider firstly “sentence types”. The frequencies of sentence types are not really associated with the nature of the writing task:

Table 10: sentence types

Task nature	Languages	
	L1 English	L2 Chinese
Cognitive demand	+	-
Contextual support	-	-

Keys: +: statistically significant -: statistically insignificant³

In the dimension of cognitive demand, the distribution of frequencies of sentence types in L1 products separate significantly the differences between essays (E) and object descriptions (D), cognitively demanding tasks. However, such distinction was insignificant in the L2 products. In the dimension of contextual support, the distributions in both L1 and L2 products are insignificant.

In topical progression, the findings are slightly different:

Table 11: topical progression

Task nature	Languages	
	L1 English	L2 Chinese
Cognitive demand	+	+
Contextual support	-	-

Keys: +: statistically significant -: statistically insignificant

The distribution of three progression types in both L1 and L2 products is able to reflect significant difference between cognitively demanding tasks (essays (E) and object descriptions

³ This is obtained by using Chi-square (X^2) test to address the question of whether or not the underlying principles of the four writing tasks can form a common ground for comparing the bilingual’s L1 and L2 writing.

(D)) and cognitively undemanding tasks (personal notes (N) and simple answers (A)). However, it is insignificant in the dimension of contextual support for both languages.

Consider thirdly “topical depth”. Topical depth correlates directly with the occurrence of sequential progression (SP). The more instances of SP occur, the greater the number for topical depth will be. Essays (E), which tend to focus on a few sub-topics for elaboration, do not use much sequential progression for development, and thus have the least topical depth. Object descriptions (D) have to introduce the parts of the assigned object by sequential progressions (SP), and thus have the most topical depth. Simple answers (A) are picture-based and the topical depth is greater than that in personal notes (N), which are mainly concerned with a single event of apology.

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USING SOCIAL MEDIA AS A COLLABORATIVE TOOL FOR ENHANCED LEARNING IN HIGHER EDUCATIONQAIS ALI¹ AND VIKAS RAO NAIDU²**ABSTRACT**

Digital media is rapidly spreading its feather in the field of education and so is social media. Most higher education institutions are encouraging the usage of smart devices as one of the teaching and learning aids. The same media sometimes acts as a barrier towards the smooth conduct of class sessions by faculty as they find some students losing their attention in the classes. If the same social media could be utilised effectively as a part of class activities, such barriers could be minimised or even avoided. This paper provides a study about various aspects of social media and its pros and cons for implementation in education. Further it will discuss how social media can be used as one of the most effective tools in a collaborative learning environment. The authors will also suggest a framework, which can be implemented for enhanced learning in higher education using social media.

Keywords: Digital media, Social media, Collaborative learning, Enhanced learning, Teaching and learning aid.

INTRODUCTION

As time passes, technology starts taking over more and more of the people's lives. With that being said, digital media has been rapidly extending its reach not only in the daily life of people but also in the educational field and so is social media. Over the past decade internet has been used widely on mobile devices and the electronic format of learning materials have been preferred more to the students than the printed versions. In addition to that, many if not most of the higher education institutions encourages the use of smart devices as one of the teaching and learning aids. But due to the amount of activities integrated into the social media such as instant messaging, blogging, live feeds etc, students tend to get distracted from the classroom session more easily over any notification from the smart mobile devices.

The same media can act as a barrier towards the class session conduction by the faculty due to some students wandering away from the session on their mobile devices. If the same media could be utilised as a part of class activities, the barrier which is caused by the social media could be minimised or completely avoided. At the same time, social media has had an impact specifically on collaborative learning environment due to the nature of social media which is socialising over an application through a device.

For this practice to be implemented, an alteration on the course plan has to made in such a way that it covers all the learning outcomes, and the faculty ensures that the learning has taken to place at the end, by with some effective feedback mechanism. At the same time, it is also important to keep the traditional method of teaching at its rightful place, because the usage of social media may not always be suitable for every module or topic of study. A study is made about the various aspects of social media and their merits and demerits for implementation in education. Furthermore, discussions are laid of how social media can be utilised as one of the

¹ Student of B.Sc. (Hon) in Multimedia Technology, studying in the final year at Middle East College, Sultanate of Oman. He is working on a research-based project in the field of Education Technology, in final year. E-mail: qaisoon_123@hotmail.com.

² Senior Lecturer in the Department of Computing, Middle East College, Oman. He holds a Master's degree in Computer Science and Engineering and currently pursuing Ph.D from India. He is a fellow of Higher Education Academy of UK. E-mail: vikas@mec.edu.om.

impactful tools in a collaborative learning environment. Additionally, a framework is suggested which can be implemented for enhancing learning in higher education using social media.

LITERATURE REVIEW:

Teaching and learning methods are continuously evolving, with new and effective methods introduced and practiced. As Ronfeldt (2016) addresses teaching as a process that is continuous. For it to succeed, the student learning should be accompanied with teacher learning as well. The collaborative method of teaching and learning has been proved to improve the outcome of students. However, when collaboration is applied to teachers, as mentioned by Goddard, Goddard and Tschannen-Moran (2007) and Goddard et al. (2010) it has shown improvements on the student's overall achievements, which suggests that collaborative teaching and learning can improve the student's outcomes when applied directly to the students and when applied to the teachers.

As for the students, collaborative teaching and learning methods can occur in groups, be it pairs of students or a larger group of students working together to learn, solve and understand a lesson. The outcome of the collaborative learning practice as mentioned by The Cornell University other than learning lessons and improving overall results of the students, collaborative learning also aids in improving the student's communication skills orally via the interactions in the group, provides them with different prospective to solve problems, improves their self-esteem and leadership skills, and prepares them for real-life situations.

The methods for collaborative teaching and learning as suggested by the Cornell University can vary from problem/question solving methods like Catch-up: where the lecturer stops in the middle of a lecture for the students to clarify any questions or doubts with their partners and compare notes between each other. Methods that involve debates such as the Fishbowl debate: Three students are assigned, one with a topic, another with an opposing topic and a person to take notes on the debate and judge which side is more convincing, then the groups disclose a summary of the results to the rest of the class. Also, the case-study method: The teacher prepares a set of equally challenging case-studies for the students, have the students analysing and solving the case-study while clearing any doubts that students have along until all case-studies are solved. Those among other similar types of methods. Furthermore, there are many strategies aside from the methods for the teachers to make the most out of collaborative teaching and learning, TeachThought (2018) suggests that before beginning a collaborative learning session, the teacher should address clear goals to the groups in order to make the session more effective and to save time. Moreover, keeping the groups small can also be helpful for the students to work efficiently, a group of 3-5 students is ideal for most of the methods of collaborative learning. Also, role selection for each group can help in saving time as the tasks are divided among the groupmates. And finally, the inclusion of technology in the process of collaborative learning by using tools which can make the students interested in the session as well as make it easier for the students to utilise the methods of collaborative learning.

Taking the methods of collaborative learning mentioned, they can be applied if not enhanced by social media. As Jankauskaitė (2016) enlightens that social media can be used to improve the teaching and learning experience by creating content, sharing content and engagements between the teachers and students or students among themselves, which implies that content like photos or videos can be created and shared among students. Moreover, discussions can be made within the groups using Facebook or Whatsapp. Other than that, Instagram and YouTube can be used to create and share videos and photos about the topic that is being discussed which can aid the students understand and solve problems faster as well as learn from the experiences shared within the content, also comments can be made by the viewers of the content which can lead to enhancement of the content created as well as provide more information on the topic if the content missed any information regarding the topic.

Any system or method that has benefits, must face obstacles. With that known, collaborative learning can have some obstacles that can affect the students if not overcome. Some of the obstacles that collaborative learning has over the students as mentioned by Le, Janssen and Wubbels (2017) consist of three main obstacles which are, The lack of collaborative skills: It usually occurs with the students that have either never worked in groups since their primary and secondary years in schools or they have worked in groups a few times only during that time, thus not knowing how to work in groups. And that affects their ability to accept opposing ideas given by other students from the same group as well as helping or getting help from group members which ultimately decreases the productivity of the group. The second obstacle is Free-riding: which is the unequal efforts that students provide in groups be it one student doing most of the group work alone or a student that does not participate in the group work to doing little work compared to the other group members. That can mislead the students and affect their collaborative experience negatively. And finally, the Competence status: this obstacle affects mostly the lower status students or juniors in class because if a high-status student or a senior is within the same group, their ideas would be taken without regards to the ideas of the lower status students which can also affect these student's collaborative experience and confidence as they are underestimated by others from the same group. An additional obstacle which can be taken into measure in terms of collaborative learning is Friendship: it is not one of the main obstacles because friendship among group members can have a positive impact on the outcome of the group. But, at times one of the group members could be setting the group back by working less than the others or not showing up in group meetings, and the group members would cover for that member in fear of ruining the friendship bond shared between them.

On the social media side of the obstacles, the first concern would be the lack of devices among either the students or the teachers. Devices such as smartphones, laptops, tablets and computers work as a medium to use social media along with an internet connection. As mentioned by Alabdulkareem (2015) the lack of devices and internet connection both within the institutes and at home can have a negative impact on the use of social media both for the students and the teachers. Another concern mentioned by Jankauskaitė (2016) is the privacy of the teachers and the students, because by adding each other as 'friends' on social media, almost all personal data can be exposed, which then mixes between the private sphere and the school sphere. Jankauskaitė (2016) also suggested to solve the concern related to privacy, both students and teachers can create 'Throw away accounts' which are accounts made specifically for the class which can be deleted or erased after the course is complete.

ADVANTAGES AND DISADVANTAGES:

Although social media could be utilised in a better way to enhance learning experience especially in higher education establishments, still there are multiple risk factors which might affect the implementation. Therefore, it is very important to perform a proper analysis and choose a topic that is most suitable for such teaching style. The implementation of social media as a part of classroom activities could not be applied to every topic. And hence there are some advantages as well as disadvantages of using social media in education.

Table 1: Advantages and disadvantages of Social media implementation in classroom

<p>Advantages</p>	<ul style="list-style-type: none"> • Wide variety of unique applications that offer different services • Ease of access • Content can be saved to be viewed at any time
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	<ul style="list-style-type: none"> • Feedback can be acquired either from students, teachers or viewers if the content is made public • Bring edutainment (education with entertainment) in collaborative learning environment • Confidence enhancer for the students • Can be easily monitored by teachers • Can increase the attention span of the students in classroom activities • Can also be used as a tool for peer grade with the help of comments and feedback • Very effective especially in case of classroom activities involving formative assessments
Disadvantages	<ul style="list-style-type: none"> • Lack of language filter • Cannot be accessed without internet connection • Disruption of privacy (if personal accounts are used) • Requires knowledge of use from both teachers and students • Due to difference in opinion, some students may not opt to use social media and do not have account at all • Open access to everyone, to provide objectionable comments and feedback, which may not be appropriate to maintain the classroom decorum • Enough brainstorming must be done in order to make sure everyone take interest and part in the activities. Loss of interest in even a single member in the group could lead to a chain reaction and ruin the main purpose of the collaborative activity.

METHODS ADOPTED IN THE STUDY:

The methods adopted in the study comprises of findings based on the various literature reviews as well as the results that were observed from related studies to discuss the merits and tackle the demerits of social media usage in the classroom. A framework is proposed that can be used to implement the use of social media as a collaborative tool for enhanced learning in higher education.

With the wide range of social media applications that have unique features and services, many types of topics can be used to create content or discussions that will serve the learning outcomes collaboratively between the students among themselves as well as with the teacher. Furthermore, social media sites and applications are easily accessed by almost all the electronic devices that can be connected to the internet such as laptops, smart devices, tablets and computers.

The method adopted here is solely intended for the activities in which collaborative work is required. Such as group assignments, group projects, or any other such type of tasks. It is very important for a teacher to make sure that the group formation is done wisely, before initiating the process, otherwise, due to lack of interest among any / some of the group members could lead to failure in the implementation of this practice. Some students may not have even the social media account due to various reasons. Some of the students may not feel comfortable to use the social media as they do not want to share their private account being in the learning environment.

In such case, its teacher's responsibility to conduct an orientation at the beginning of the semester or the session. Alternately, he/she can conduct brainstorming session at the beginning of each session involving social media, summarising various benefits of taking part in the activities. Still if some students are not comfortable to share their own social media account,

then for the class session, they should be encouraged to open a unique account just for this purpose.

The content created collaboratively by students or the discussions that were made and shared on the social media platforms are stored within the platform's database and can be accessed at any point of time within the platform as well as stored within the devices and shared between the students and the teacher, which can make the process of sharing information faster than the traditional way of printed papers and copying information off a board to a notebook. In addition to that, feedback can be acquired swiftly and directly from the social media platforms.

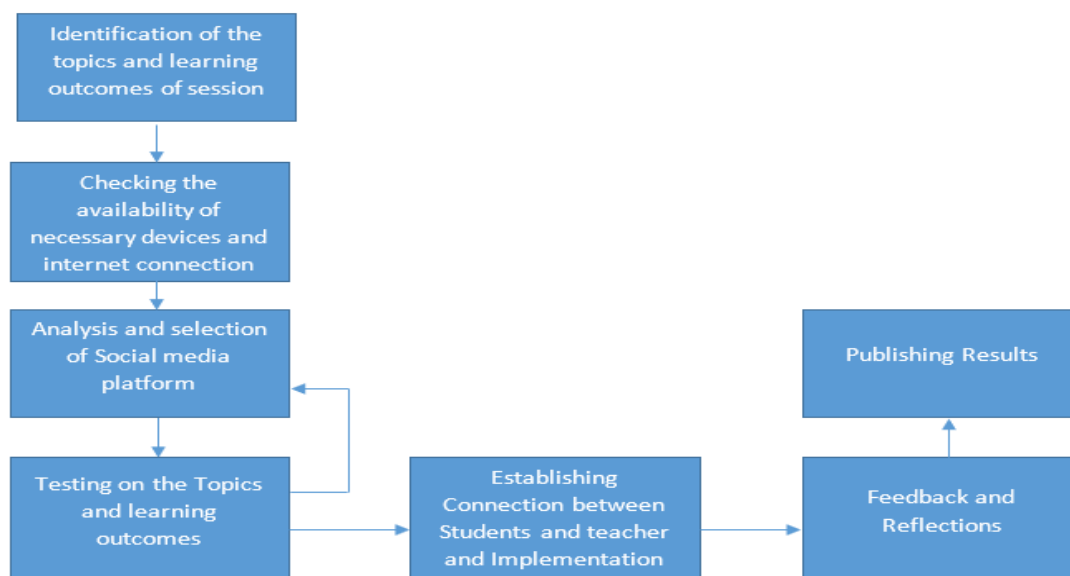
On the other hand, collaborative work can be monitored via social media in a manner that tackles the obstacles that are normally faced within the collaborative learning environments so that they are reduced. Firstly, by monitoring the work contributed by each student from their profiles on the platform used, free riding issue which is faced by students in the normal collaborative learning environment can be reduced. Hence, the equality in contribution without exhausting one student more than the others.

Based on the study of Jankauskaitė (2016) the usage of personal social media account can leave both the teachers and the students at an uncomfortable state due to the privacy concern which Jankauskaitė (2016) suggested to create a throw-away account that can be accessed throughout the course and discarded or deleted afterwards. That would not only cure the privacy concern rather than also keep the personal accounts of students and teachers off during the sessions which will also leave the students undistracted by what usually makes social media distractive, which are the notifications that come from the personal social media accounts of the students.

PROPOSED FRAMEWORK:

Based on the above findings and study, the implementation of social media is quite advantageous in some cases where teacher need to conduct a collaborative activity in the classroom to bring interest apart from better understanding among the students.

The suggested framework is to incorporate social media as a collaborative tool to enhance learning in higher education. This is just an abstract model, effectiveness of which is yet to be determined at the later stage of this research. The framework suggested to implement using social media as a collaborative tool for learning focuses on specifying the needs of a course and selecting the appropriate social media platform since there are many platforms with different purposes in them and using that social media platform to establish the collaborative learning environment with the students within it, getting feedback from the work that is done by the students, and finally publishing the results.

Figure 1: Proposed framework - social media as collaborative tool in higher education

As seen in Figure 1, the first stage of framework involves identification of the appropriate topics and listing of learning outcomes of the session. Because not every topic of study is suitable for such type of learning style. The implementation of social media is mainly suited for the topics in which group of students are involved to work together and collaborative learning environment needs to be formed.

At the second stage, it is important to check the availability of resources such as necessary devices and the internet connection. Every student, involving in the activity and even the teacher, must possess a smart device, that supports an active internet connection along with social media access. If any of the students, does not prefer to use their personal account, then it is recommended to provide an option to open a separate account, just for the purpose of participation in this collaborative activity.

The next stage is very important since the selection of social media is done here. The teacher must decide the social media, to be used as a part of classroom session by making sure, it is permitted by the institution's IT policies. In some of the educational campuses, certain social media is blocked by the firewall. Hence the end users, connected to internet using the institution network, may not get access to the specific social media site. Hence, the teacher must make sure that social media selected by him/her is allowed to use in the campus. However, many students could use their personal internet on their devices which allows access to every site unless blocked by the service provider in the respective country.

At the next level, teacher needs to test these activities on social media if it is appropriate for the particular topic and whether it covers the learning outcomes of the session or not. The next stage is the actual implementation stage in real time, in which teacher organises and conducts these activities among the students.

Feedback and classroom reflections are really important for the future enhancements in the system. The feedback could also be collected by means of the same platform. Introduction of peer grading and peer comments could enhance this mechanism, since it will allow students to provide them instant feedback and comments.

Finally, the results of this study needs to be published in order to share the practice and findings with everyone. Moreover, it will also allow other academic institutions to look into this practice and its effectiveness and adopt it in their campuses based on their feasibility.

CONCLUSION:

Technology tends to enhance the usage of everything, with education has a vast scope for enhancement using the technology that is being used on daily basis by almost all the people around the world. Moreover, social media be a waste of time and as a source for entertainment, but it can be utilised to make teaching and learning an easy and fun process for both the teacher and the students and achieve the learning outcomes that are set for courses.

Though there might be obstacles faced at the beginning in terms of getting used to a new way of teaching and learning by both the teacher and the students, using the services that social media provides can help in enhancing the learning outcomes rather than just providing them.

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SOCIAL TIES: AMONG SINGLE OLDER MENNAHOKO OKAMOTO¹ AND CHIEKO GREINER**ABSTRACT**

This paper presents the finding from Japan, where information was collected from seven respondents about their social ties. In this paper, we focus on social spaces for single older men who have experienced homelessness. We explore the social ties the men gained by engaging in these social spaces. The study was conducted in Tokyo and Osaka with face-to-face interviews. The respondents in this study were given a place where they could freely come to go by being invited by others to participate in social gatherings. They also received an opportunity to interact with others and engage in enjoyable working.

Keywords: Homeless, Aging, Social ties.

INTRODUCTION

With the march of globalisation, poverty is becoming a top global concern. The 2008 financial crisis sent economic shockwaves around the world, increasing income inequality and poverty rates in many countries. As for Japan, according to a 2015 government survey, in 2013 a record 2,164,857 people were on welfare support. The survey also reported that Japan has the second largest relative poverty rate among developed nations, and it expressed concerns about rising social inequality and poverty levels (Ministry of Health, Labour and Welfare, 2015). According to a 2016 government survey, of households with at least one member who is aged 65, 6,170,000, or 26.2%, are below the standard for “livelihood protection” (public assistance). The survey further noted that older people get most of their income (around 70%) from national pensions, followed by work (20.1%) (Cabinet Office, 2016). This data suggests that even after people start receiving national pensions, they will still not have enough to maintain an independent livelihood. An OECD survey reported that, compared to other countries, Japan has a high employment rate among its 65-and-over demographic (OECD, 2015). Cabinet Office data from 2016 confirms that many older Japanese men are in work—specifically, up to 49.0% of males in the age bracket 65–69 are employed. The Cabinet Office also noted that around 40% of those in work said they wanted to go on working as long as they could (Cabinet Office, 2016). While older people’s appetite for work is increasing, the unemployment rate and job-opening-to-application ratio among those 65 and over remains stable. It has also been argued that when Japanese men lose their job, they lose a sense of purpose and meaning in life, and they also lose opportunities to build social connections (Otani, 2006). After shedding traditional bonds, the Japanese people have maintained relatively stable interpersonal relationships by repositioning themselves into nuclear families (including gender-segregated roles) and work relationships (the Japanese-style management system). For today’s older Japanese men, work was the channel through which they engaged in and contributed to society throughout their lives (Hirano et al., 2017). In other words, it was through work that many older men maintained their social connections. According to a 2012 Cabinet survey, an increasing number of older people strongly desire to connect with society as a way to maintain their health as well as their sense of purpose and meaning in life, and some of these older people want to achieve self-actualisation in some form (Cabinet Office, 2012).

There are several measures of social connections, including frequency of interactions with others, frequency of engagement in social activities, and whether the person can access support from others (Berkman et al., 2000; Brissette, Cohen and Seeman, 2000). Old age is not the only factor that impedes social connections. Other factors associated with low interactions with

¹ Nahoko Okamoto, Sophia University, Department of Nursing, Tokyo. E-mail: n-okamoto@sophia.ac.jp.

others include being male, having low educational qualifications, being single, and having experienced unemployment (National Institute of Population and Social Security Research, 2007). A study revealed that compared to their female counterparts, older Japanese men are more likely to interact with society via their spouse and to rarely integrate with public organisations and social groups or associate with individual friends and acquaintances (Saito, Kondo and Murata, 2015). The study also revealed that older people living in urban environments are more likely than those in rural environments to engage in public organisations and to interact with friends. Given this situation, an effective way to facilitate social connections among older city-dwelling men might be to encourage them to engage in activities that are geared toward older men (Ejiri et al., 2018).

Many homeless people are unemployed men who have lost their social ties. For many homeless men, the job they once held was the basis of their membership in society, and so unemployment led to social isolation (Sekimizu and Fujiwara, 2013). The social security system and homeless support facilities are able to take homeless men off the streets and place them in accommodation. In many cases, however, homeless men, particularly those who are older or disabled, will return to the streets because they struggle to adjust to their life in group accommodation in an unfamiliar area or they lack the self-control to rebuild their lives (Ministry of Health, Labour and Welfare, 2007). In response to this problem, the government announced a policy of support for homeless people. This policy focuses on preventing repeat homelessness and encouraging self-led efforts to establish stable lives. However, due to regional differences, there has been no universal support model for delivering the policy's measures. Instead, the delivery of specific measures is left to the local authorities and non-profit organisations who shape the support model of the locality concerned. Measures to prevent repeat homelessness include organising social gatherings, visiting the recipients in their apartments, and providing follow-up services. These measures have helped some (albeit not many) older men who experienced homelessness. Specifically, they have helped them to engage in society by attending social gatherings and to maintain an ongoing life in the community (Sasashima Support Center, 2016; Kamagasaki Support Organization, 2015).

The risk factors of homelessness include the housing market, welfare policies, economic restructuring, the labour market, and any disabilities that the individual may have (Warnes and Crane, 2006; Shlay and Rossi, 1992). Employment and social integration are key to minimising these risk factors (Meschede and Chaganti, 2015; Fujiwara and Ri, 2014). Those who are unemployed or who lack job security struggle to make ends meet and suffer uncertainty about the future, but these are not the only problems they face. They also experience a sense of being unneeded in society and thus suffer a loss of self-worth (Uebayashi, 2017). If certain individuals cannot gain social connections in the form of employment due to factors such as age and disability, what other forms of social ties can they access so as to maintain an ongoing life in the community? Little is known about these other forms of social ties.

In this paper, we focus on social spaces for single older men who have experienced homelessness. We explore the social ties the men gained by engaging in these social spaces.

METHODS

Description of the older men in the study areas

I focus on two neighbourhoods. The first is the San'ya neighbourhood, which is situated in the north of Taito ward and the south of Arakawa ward, in Tokyo. The second is Airin-chiku in Osaka's Nishinari ward. The populations of these locales have declined since the 1970s, and those aged 65 and over now account for more than 40% of each neighbourhood's population (Johoku Labor and Welfare Center, 2015; Kamagasaki Support Organization, 2015). Most of the residents live in simple lodging establishments, and around 90% are on welfare. All of these residents are single men. Many of the residents have experienced homelessness. In many cases,

the residents receive no support from family or kin, have sparse social ties, and thus live socially isolated lives in the neighbourhood.

Instruments

A semi-structured questionnaire, with face-to-face interviews, was carried out with seven old men. Questionnaires addresses about past experience of homelessness, employment history, financial situation, health and disability, and contacts with family, friends and formal services. The respondents were also asked people or places make feeling accepted, and, what kind of social connection they have. In Tokyo and Osaka, recruitment was through members of the non-profit organisations. Data was collected between August 2017 and February 2018. The protocol was approved by the Institutional Review Boards at Sophia University.

RESULTS

Profiles of the Respondents

The seven respondents were single. Only one of them was separated, others were never married; and four respondents were aged 60 up years, two respondents were 70 up years and one respondent was 80 up years. The living arrangements and housing characteristics of the respondents have been in private rented or tied accommodation.

Social ties by participating in the social space

We extracted four categories describing how the participants gained social ties by participating in the social space: [a place to come and go as I please], [opportunity to engage in enjoyable social activities], [having someone to trust], and [ongoing communication].

We have presented quotes from the participants in italics. Text in parentheses represents added contextual information. Each statement ends with the relevant speaker's ID number preceded by a number sign (#). Square brackets indicate categories, and angle brackets represent subcategories.

A place to come and go as I please

[A place to come and go as I please] consists of two subcategories: <finding a favourite place where I can interact with others> and <a free space that doesn't compel me to do certain activities>.

The participants did not attend the activity programmes because someone told them to do so. Rather, they saw the social space as somewhere to drop into while they were out and about and chat with other members.

I come here (the social space) when they've got a programme I like. I used to participate in the café. I'd have to be on my feet for two hours preparing meals. The volume of meals was too much for me, so I quit. I also participated in the poetry club. I decided to participate in this activity because I liked the fact that you don't just compose your own poems—you combine your poem with everyone else's to make a group poem. I participated in the art sessions for around three years, but I didn't make much progress, so I quit. As for the movie club, I only went along when they showed a Musashi Miyamoto movie. If you go to these events, you can have fun chatting with other participants, and there's no pressure to attend either—so I attend when I feel like it. (#3)

The participants also described the space as having a relaxed and non-obligatory atmosphere—in other words, <a free space that doesn't compel me to do certain activities>.

I didn't show interest at first, but I heard that it involved tending a rooftop garden. As I enjoy gardening, I thought it might be worth checking out, so I started going. Even when I lived in a tent, I used to look after flowerpots and a

tomato patch outside the tent. The presence of plants makes you feel relaxed, doesn't it? No one tells you what to do—you can cultivate the plants you like. (#6)

The opportunity to engage in enjoyable social activities

[The opportunity to engage in enjoyable social activities] consists of two subcategories: <activities that I can participate in as I please> and <activities that I feel comfortable participating in>.

The participants could freely decide whether to participate in an activity. Consequently, those participating in the space gained social connections based on their own initiative.

When I started receiving benefits and moved into my apartment, I happened to notice an advertisement for here (the social space) behind the apartment, and it made me interested. I asked a welfare worker about it, and he/she introduced me, saying that I could enter as a volunteer. Here (at the social space), you are free to take part in whatever programme you like, so I come along on the days they conduct my favourite programmes. From among the day programmes, I participate in the poetry club. (#3)

The participants also described how they participated in certain activities on an ongoing basis because they enjoyed the activities and could participate in them in a comfortable atmosphere.

I enjoy the activities here (at the social space) because the members are relaxed and caring—they make you feel at home. The programmes are a group effort. We practice together and decide among ourselves how to organise plays or poetry readings. I've been a member for five years now. (#7)

Having someone to trust

[Having someone to trust] consists of two subcategories: <source of emotional support> and <someone to turn to in times of trouble>.

The participants described the activity programme venue and the staff there as a <source of emotional support>.

The staff here (at the social space) is always very considerate toward me. They approach me kindly and ask specific questions about my physical health. Because the staff cares about me, I feel I can depend on them. (#1)

Many of the participants had lost most or all of their family ties. However, they described having someone to turn to in times of trouble and having local social capital and emotional connections.

I have lost all contact with my parents and siblings, and I have no relationships with any of my neighbours in my apartment—we just say hello to each other if we pass. When I'm in a fix and I need someone to discuss my problems with, this (the social space) is where I can find such a person. The staff here (the social space) are the only people in my life whom I can rely on (#2).

Ongoing communication

[Ongoing communication] consists of <comforting non-verbal communication> and <communication that is sensitive to each other's personal issues>.

The participants mentioned that they benefit from <comforting non-verbal communication>, in which they can continue spending time with someone in a shared space even without talking.

When I come here (the social space), I don't need a bunch of people to talk to me. I feel calm just sitting here in people's presence, even if we don't exchange any words. (#1)

The participants mentioned that the people who participate in the activity programmes share similar social circumstances, and so they share the same kinds of social connections. As such, they engage in <communication that is sensitive to each other's personal issues>.

Each person who comes here has some kind of baggage, and I'm no exception. So by talking together and spending time with each other, we've formed strong bonds with each other. I love seeing everyone enjoying themselves. (#7)

DISCUSSION

The participants in this study were given a place where they could freely come and go by being invited by others to participate in social gatherings. They also received an opportunity to interact with others and engage in enjoyable activities. The social gathering also enabled the men to communicate and interact with others on an ongoing basis and to find people whom they could trust. When older men are given some opportunity—including an invitation—to start attending social gatherings and programmes, they will find new social connections and thus a way out of their isolation. Other research argued that because most city-dwelling older men had spent their middle-age years associating with work colleagues rather than with members of their local community, after they retire, they have little engagement in the local community (Ejiri, 2018). Accordingly, to help older men in particular to maintain social connections, we must find some way of encouraging them to participate in local spaces of social interaction. The participants in the study mentioned that they did not interact with their local community in their middle-age years, and after they entered old age, they started living in local communities while receiving social security benefits. These men started to engage in the local community after outside intervention—which came in the form of someone who directed them to a local space of social interaction. If we focus on the social ties these men had, we can relate the matter to the components of social capital. There are various ideas about social capital, but other researcher defined it as follows: 'networks with others and the positive cognisance/emotion toward these networks (Aiba et al., 2017).

Through their networks with others, they gained positive self-awareness. Social connections provide a reciprocal mechanism that can overcome individuals' inherent self-interest and rivalry (Putnam, 1993). The change the men underwent in their social connections can be related to a theory that those with greater role-identity salience have a greater sense of purpose and meaning in life and are less vulnerable to anxiety and despair (Thoits, 2011).

By engaging socially, the participants got to experience close companionship. Other researcher defined networks in terms of their structural connections and ties, and they defined cognisance/emotion as the way the person feels about their networks, whether they consider them necessary or satisfactory, including feelings of trust and security they derive from the networks (Aiba et al., 2017). Our study highlighted how traditional social affiliations such as family and community no longer have a monopoly on feelings of trust and security, as people can derive these feelings from new kinds of social networks and form new kinds of underlying identities. We should welcome the rise of a society that values these new social connections and underlying identities. One researcher suggests that by participating in non-obligatory and open spaces of interaction, people will forge new identities to underlie their social connections (Chambers, 2006).

Limitation

This survey sampled single older men who had experienced homelessness. It highlighted their vulnerabilities and the ways they gained new social connections, as well as new identities underlying those connections, by participating in social gatherings. To promote local communities that are inclusive of older men who have experienced unemployment, there needs to be more research into this matter. As well as examining a sample of a similar social status, future research should examine a sample of a different social status and examine the kinds of

policies that will help individuals affiliate with others. Another limitation of this study is that the data came from snowball sampling, and it was limited to those who actively involved themselves with the organisation and social spaces. As such, the results do not reflect the views of those who still have no social connections or those who are in poor health. Accordingly, a future study should use a broader sample and gather data on people regardless of whether they access a social space or activity programme.

Acknowledgements

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1-BO24-6453

MEDICINE AND HUMANITIES; TEACHING ART IN MEDICAL SCHOOLDR. ERIKA LANDAU¹

Aim: Elective courses in art are taught in several US Medical Schools. These courses foster sensitivity and open new horizons to the world's beauty. They enable the medical students to assess and understand the patients from a different point of view. The students' observational skills are increased and the courses offer a relaxing a time away from the Medical Schools' stress.

Method:The two months course at the Mount Sinai School of Medicine started four years ago and consists of short didactic presentations and discussions, drawing and sculpting sessions, and museum visits. No art background is required. Medical and other graduate students participated.

Results: Surveys were sent to the students after the course: 100% reported that the course helped them in increasing their observational skills, express their feelings, and in forming better relationship with the patients.

Future research: More research is needed in understanding the relationship between medicine, science and art and how it helps the students. More sessions will be added in increasing the hand eye coordination visual perception and memory.

2-BO14-6328

CULTURAL INTELLIGENCE AND DECISION-MAKING WITHIN THE FRONTIERS OF ETHICSMRS. NOMANTU RALEHOKO²

Built on the identification of the interest to be gained by the development of a common policy towards ethical behaviour, contextual relevance and attributes are principally realist in their analytical orientation. Pursuant to this above, and whilst concurring with Rich , it is important that the degree to which an organisation and individuals can survive as decisional hegemonic sorts in ethics and integrity, depend upon the responses of their moral powers, particularly in law-making environments such as legislatures.

Cultural intelligence in decision-making is not just a fad in policy circles on managerial theory but equally a necessity in law-making institutions. Successive ethical mishaps in the corporate world, policy missteps and implementation in the public service, are all the product of cultural obliviousness. Poor cultural awareness has far reaching consequences. There is an amount of organisations and individuals whose fortunes were lost due to lack of cultural intelligence. There is, therefore, a need for institutions to invest and create an infrastructure for cultural intelligence in order to consistently make sound decisions and ensure desirable outcomes.

This paper intends to address and examine the types of ethical decision making in public administration and service. It does so by focusing on cultural intelligence explained as 'a person's ability to successfully adapt to new cultural settings, that is, to adapt to unfamiliar settings (spaces) attributable to a cultural context'. It has three key parts, namely:

- a. thinking and solving problems in particular ways (cultural strategic thinking),

¹Dr. Erika Landau, Assistant Professor, Icahn school of Medicine at Mount Sinai, United States.

²Mrs. Nomantu Ralehoko, Hon. Deputy Speaker, Gauteng Provincial Legislature, South Africa.

- b. being energised and persistent in one's actions (motivational), and
- c. acting in certain ways (behavioral).

The paper further looks at the role of cultural gifts accorded to public representatives in law-making institutions, and how these should be managed in mitigating potential conflicts of interests.

Keywords: Cultural intelligence, moral power, ethical decision-making, integrity, and legislatures

5-BQ03-6291

AN EXAMINATION OF THE MEDIATING ROLE OF ORGANIZATIONAL CITIZENSHIP BEHAVIOUR ON THE EFFECT OF INTRINSIC MOTIVATION ON JOB PERFORMANCE OF TEACHERS

DR. ESRA TÖRE³

This study aims to investigate the impacts of intrinsic motivation on job performance of teachers with mediating effect of organizational citizenship behaviour. Teachers are one of the essential professional groups in the development domain of all countries. This necessity results in an increase in interest into work characteristics of teachers that encourages job performance. Intrinsic motivation is the motivation to perform an activity itself, in order to experience the pleasure and satisfaction inherent in the activity (Deci, Connell & Ryan, 1989). However, organizational citizenship behaviour promotes the effective functioning of the organization. As such, organizational citizenship is defined as “supra-role behaviour” which goes beyond formal job descriptions that is desired by an organization (Organ, 1988). With this in mind, related literature was reviewed within the context of the study; sub-dimensions of intrinsic motivation, job performance such as the impacts of intrinsic motivation on job performance with mediating effect of organizational citizenship behaviours were investigated in eight elementary and secondary schools in Istanbul. A total of 277 teachers participated in the study. Three different scales were used to collect data. Intrinsic motivation scale was developed by Lawler and Hall (1970) and included 4 dimensions and 22 items. Organizational citizenship scale was developed by Padsakoff and colleagues (1990) and included 5 dimensions and 21 items. Finally, job performance scale was developed by Kirkman and Rosen (1999) and had five items. All measures were adapted in Turkish and had high-level reliability and validity. Intrinsic motivation scale and organizational citizenship behaviour scale were identified by workers; performance scale was identified both workers and subordinates (school managers) for all workers. Baron and Kenny's three-step procedure was followed for assessing the mediating role of the organizational citizenship behaviour. Results of the study suggest that intrinsic motivation had a positive impact on job performance (that measured self-determination) and organizational citizenship behaviour partially mediated this impact. On the other hand, it was found that there was no relationship between job performance measured by workers and by managers; intrinsic motivation had no positive impact on job performance of the school managers.

Key Words: Job performance, intrinsic motivation, organizational citizenship behaviour, teacher.

³Dr. Esra Töre, Assistant Professor, Istanbul Sabahattin Zaim University, Turkey.

9-BQ06-6275

THE EFFECTS OF PEDAGOGICAL APPROACHES ON BEHAVIORAL AND COGNITIVE ENGAGEMENT OF UNIVERSITY STUDENTSMS. JUNE SRICHINDA⁴

The topic of student engagement has become increasingly important among teachers, university administration and parents. There has been a growing interest in education and psychology within the past thirty years in defining what engagement means and how it is interpreted. Based on the views of different scholars, engagement models have been noted as having many different dimensions. In this particular study, focusing on cognitive and behavioral engagement, teachers are able to understand how students are cognitively engaged (students' investment in learning) and how students behave in the classroom (behavioral engagement through participation and compliance). This study will explore the pedagogical approaches that were used in different university courses in the north of France and their impact on student engagement. Some of the approaches observed are the use of board games and mind-mapping, student presentations (interactive and non-interactive), students creating their own reading sources, and group task exercises. With the help of a questionnaire, the Classroom Engagement Inventory (CEI) and an observation protocol, the Behavioral Engagement Related to Instruction (BERI), this study explores the different innovative approaches teachers use in the classroom as an alternative to their traditional teaching practices. The results conclude that those teachers who use an interactive approach have indeed engaged students in learning. Future research should focus on more classroom level engagement rather than measure school-wide student engagement which is often found in the literature and has no direct correlation with what teachers are doing in the classroom.

11-BO18-6411

INVESTIGATING INTER-COMMUNAL ENCOUNTERS ENABLED BY TURKISH PRINT MEDIA IN ARMENIAN SCRIPT, 1850 TO 1875 THROUGH THE LENSES OF BHABHA'S THEORY OF 'HYBRIDITY' AND "THIRD SPACE"MRS. KUBRA UYGUR⁵

This research seeks to look into the Turkish print media in Armenian script published during the third quarter of the 19th century as a hitherto understudied, if not fully ignored source of some of the more elusive inter-communal registers in Ottoman Turkey. The literature review displays the significance of the period in terms of this hybrid language periodical press, however does not enable us to gain a deeper insight into the cultural encounters of Armeno-Turkish periodical press of the period.

Therefore, the research probes into the 'Armeno-Turkish' print media between 1850-1875 by displaying the related literature review through the lenses of postcolonial studies to explore the questions such as; "What are the dynamics of inter-communal encounters enabled by Turkish Print Media in Armenian script, 1850 to 1875? How these encounters operate? And "What can we garner from these inter-communal encounters enabled by Turkish Print Media in Armenian script

⁴Ms. June Srichinda, PhD Candidate, Université Catholique de Louvain-la-Neuve, France.

⁵Mrs. Kubra Uygur, PhD Researcher, University of Birmingham, United Kingdom.

in relation with the contemporary Armenian Turkish literature?” While asking these questions, Bhabha’s notion of ‘hybridity’ and ‘third space’ besides Anderson’s theory of ‘imagined communities’ and ‘print capitalism’ will be questioned in their various forms, with the objective of drawing insights for the respective communal identities and overall imaginations.

While exploring the ‘Armeno-Turkish’ media through a close reading, I use hermeneutics approach enriched with insights from postcolonial studies, for a more adequate appreciation of the time period, taking on board specific cultural dynamics of the time. Postcolonial studies, such as Bhabha’s work on ‘hybridity’, Anderson’s theory of ‘print capitalism’ provide me with notions for an attempt to make sense of the material. Yet, while doing that, I carry out a full content analysis of the media in question towards a qualitative inventory. The research puts special emphasis on the periodicals: *Manzume-i Efkâr* (1866-1917), *Avedeper* (1872-1911), *Seda-i Hakikat* (1870-1873), *Ruzname-i Mecmua-i Havadis* (1861-1864), and *Varaka-i Havadis* (1863-1870).

16-BQ12-6334

MENTAL TRAUMA IN BESSIE HEAD'S A QUESTION OF POWER

MS. SUEANN RAJBANSIE⁶

Psychological trauma occurs when an event arises that overwhelms an individual’s aptitude to successfully deal with the apprehension that causes one to dread death, obliteration and psychosis. Bessie Head has written extensively about mental instability and her characters demonstrate signs of having psychotic breakdowns and mental instability, especially when they are placed in situations where they are physically threatened or generally uneasy. The mental trauma that affects these characters, especially in *A Question of Power*, is a reflection of the trauma Head herself experienced when she attempted to settle in Botswana and was treated inhumanely because she was an outsider.

The motivation for examining this topic is directly linked to the proliferation of writing that deals with novels in which mental trauma is being examined, and the fact that traumatic events which occur worldwide have had serious and negative impact on those affected. For Head in particular, her struggle with mental instability has provided a real life experience for those who read her novels and are given a glimpse into the distress that mental suffering can bring.

In order to demonstrate the effect of this trauma, there will be an in depth examination of Head’s novel *A Question of Power* and the way in which the difficulties of being in stressful situations can severely affect a person’s psychological well-being. There will be an investigation of the psychotic breakdowns that Elizabeth undergoes and the way in which these negatively affect her relationships with others and even the perception that she has of herself.

As a result of this investigation into Head’s writing, the intention is to show the severity of the impact that mental trauma can have on an individual and the extent to which it can control a person’s life.

⁶Ms. Sueann Rajbansie, Post Graduate Student, The University of the West Indies, Trinidad and Tobago.

17-BO22-6440

WOMEN AND THE “LIFE PRINTED ON DOLLAR BILLS”: A FEMINIST READING OF CLIFFORD ODETS’ AWAKE AND SING! AND LILLIAN HELLMAN’S THE LITTLE FOXES

MS. MELISSA NOVENARIO⁷

For centuries, the idea of the American Dream has remained a vibrant definition of the greatest and deepest desires of the American people collectively. The endurance of this “great epic” (Allen), as it was once so famously described, is remarkable considering the depressions, recessions, economic contractions, and battles over civil rights, women’s rights, and gender equality that the United States has witnessed over the years. “For much of American history, African-Americans and women are marginalized from its promise. It would be left to Martin Luther King and the feminist leaders to enlarge the American Dream in order to encompass these marginal groups and to encourage their constituencies to have a stake in its success” (Hanson).

In the realism plays of Odets’ *Awake and Sing!* and Hellman’s *The Little Foxes*, the American Dream vividly lives on. The ideology of the Dream serves as the centrifugal force that propels the action of the characters and the overall development of the plot. As much as the entire ensemble of characters are predominantly and viciously influenced by the Dream, its ruthlessness is best portrayed in the female characters of each text—in particular, the mother figures of Bessie Berger and Regina Giddens—and the decisions and choices they make in order to realize the American Dream in their lives, no matter how selfish the means and how dire the consequences may be.

This paper will read and analyze the Odets and Hellman plays using the feminist perspective as influenced by the ideals of the American Dream. It will examine how the Dream motivates a culture of greed and dissonance even within the smallest and most integral unit of the society—the family—because of the materiality of its goals and how it then results to generational failure and the suffering of the children. It will also discuss the perverted role of motherhood embodied by Bessie and Regina and how, instead of preserving the dynamics of the family as traditional mothers would do, they served to be the force which tears it apart. Nevertheless, it will also show that despite the many flaws in their characters and their apparent materialism and greed, Bessie and Regina are representatives of the modern women who never hesitate to wield their power in order to achieve the world and that their fall is not only consequent of their relentless pursuit of the American Dream but also of a deep-seated ambivalence and contempt of their society towards strong and powerful women.

18-BQ13-6445

HOW REAL IS VIRTUAL REALITY? AN EXPLORATION OF BRIDGE SIMULATION PEDAGOGY OF A BRITISH MARITIME ACADEMY

CAPTAIN ZAKIRUL BHUIYAN⁸

Within maritime education, the participants learn to make complex professional judgements using scenarios designed to simulate often life threatening real world situations. The studies combine

⁷Ms. Melissa Novenario, English Teacher, De La Salle Santiago Zobel School, Philippines.

⁸Captain Zakirul Bhuiyan, Senior Lecturer, Solent University, United Kingdom.

cognitive and behavioural education and training, and thus their pedagogical characteristics are unique and complex. However, these educational aspects of maritime education and training in higher education are under-researched, and little discussed. This case-study research explored the pedagogic features of Bridge Simulation at a world leading Maritime Academy situated in the UK, a historical maritime nation. The overarching aim was to explore the quality of pedagogical approaches followed in the Bridge Simulation programme through the lens of student experience. To answer this query we investigated how maritime students evaluate the instructional strategies of the Bridge Simulation programme, what extent are they engaged in the sessions, and what are their views on achieving learning objectives. We collected data from: (i) a review of course documents, (ii) a reflective self-report survey (n = 82), and (iii) three focus group sessions. The key contribution of the research is a rich pedagogical discourse on simulation-based education and training in maritime discipline. Findings, including the best practice of teaching in Bridge Simulation course, seem to be transferrable to other academic disciplines which also use simulation as an educational tool.

19-BQ04-6235

ASSESSING THE SOCIO-ECONOMIC PROBLEMS AND ENVIRONMENTAL IMPLICATIONS OF GREEN REVOLUTION IN UTTAR PRADESH (INDIA)

DR. NAIMA UMAR⁹

Mid-1960's has been landmark in the history of Indian agriculture. It was 1966-67; a New Agricultural Strategy was put into practice to tide over chronic shortages of food grains in the country. This strategy adopted was the use High-Yielding Varieties (HYV) of seeds (wheat and rice), which was popularly known as the Green Revolution. This phase of agricultural development has saved us from hunger and starvation and made the peasants more confident than ever before, but it has also created a number of socio-economic and environmental implications such as: the reduction in area under forest, salinization, water logging, soil erosion, lowering of underground water table, soil, water and air pollution, decline in soil fertility, silting of rivers and emergence of several diseases and health hazards. The state of Uttar Pradesh in the north is bounded by the country of Nepal, the states of Uttrakhand on the northwest, Haryana on the west, Rajasthan on the southwest, Madhya Pradesh on the south and southwest, and Bihar on the east. It is situated between 23°05'N and 31°02'N latitudes and 77°03' and 84°03'E longitudes. It is the fifth largest state of the country in terms of area, and first in terms of population. Forming the part of Ganga plain the state is crossed by a number of rivers which originate from the snowy peaks of Himalayas. The fertile plain of the Ganga has led to a high concentration of population with high density and the dominance of agriculture as an economic activity.

Present paper highlights the negative impact of new agricultural technology on health of the people and environment and will attempt to find out factors which are responsible for these implications. Karl Pearson's Correlation coefficient technique has been applied by selecting 1 dependent variable (i.e. Productivity Index) and some independent variables which may impact crop productivity in the districts of the state. These variables have categorized as: X1 (Cropping Intensity), X2 (Net irrigated area), X3 (Canal Irrigated area), X4 (Tube-well Irrigated area), X5

⁹Dr. Naima Umar, Post Doctoral Fellow, Aligarh Muslim University, India.

(Irrigated area by other sources), X6 (Consumption of chemical fertilizers (NPK) Kg. /ha.), X7 (Number of wooden plough), X8 (Number of iron plough), X9 (Number of harrows and cultivators), X10 (Number of thresher machines), X11 (Number of sprayers), X12 (Number of sowing instruments), X13 (Number of tractors) and X14 (Consumption of insecticides and pesticides (in Kg. /000 ha.)). The entire data during 2006-2010 and 2010- 2015 have been taken and 5 years average value is taken into consideration, based on secondary sources obtained from various government, organizations, master plan report, economic abstracts, district census handbooks and village and town directories etc, and primary data collected from field projected during 2016-2017 put on a standard computer programmed SPSS and the results obtained have been properly tabulated.

Keywords: Agricultural technology, environmental Implications, health hazards, socio-economic problems.

20-BQ05-6039

SOCIAL AND OCCUPATIONAL INTEGRATION OF MIDDLE-AGED AND OLDER IMMIGRANTS

DR. PNINA DOLBERG¹⁰

The population of the world has been steadily aging. Yet immigration is still perceived as an experience that mainly regards young people. In the past few decades, immigration countries have been increasingly absorbing older individuals and this gives rise to questions concerning their integration. Studies have shown that middle-aged and older immigrants tend to be underemployed, and in some cases give up the pensions and social rights they are entitled to from their countries of origin.

The present research addresses the subjective perspective of middle-aged immigrants regarding their occupational integration. It is a qualitative study, based on 28 in-depth interviews with highly-skilled immigrants from the FSU, South-America, USA and France, who immigrated to Israel aged 43-60.

The major research questions were: What occupational integration process do middle-aged immigrants go through? How do they perceive the job market's reactions to them? Do different groups experience the occupational integration processes differently? How do the immigrants plan their retirement?

The research findings revealed that the immigrants regularly encountered ageism in the job market. Occupational integration has been repeatedly described as a "battle". Most of them have not managed to integrate into the workforce as they had expected, and usually ceased trying about 2-3 years after their immigration. All of them were underemployed, some have integrated into the workforce by accepting low-level jobs, others changed their line of occupation, and about a third took on low-status menial jobs. Ethnic and gender differences were found in the perception of occupational integration.

The immigrants who felt most successful were those who found ways to complement their income as salaried employees by performing independent second jobs, and those who were employed by transnational companies. Most participants had very small pension funds; gender differences came up in preparations for retirement.

¹⁰Dr. Pnina Dolberg, Teaching Associate, Ben-Gurion University of the Negev, Israel.

The main research conclusions were: Middle aged immigrants perceive occupational integration as the key to social integration; the first 2-3 years after immigration are critical for occupational integration; the subjective perception of successful occupational integration varies across the genders and ethnic groups; middle-aged immigrants risk falling into poverty after they retire.

21-BQ15-6274

INTRINSIC MOTIVATION, PROACTIVE PERSONALITY AND DISSATISFACTION WITH THE STATUS QUO AS DETERMINANTS OF EMPLOYEE ENGAGEMENT

DR. MICHEL ZAITOUNI¹¹

Both academics and practitioners increasingly emphasize employee engagement as a mean to generate higher levels of job performance and organizational success. This research therefore investigates several key antecedents of employee engagement and individual performance, using a survey conducted among 299 employees working in different organizations in Kuwait. The results of a structural equation modeling analysis reveal that employee motivation affects employee engagement positively, and proactive personality also has a significant impact. However, dissatisfaction with the status quo does not have any significant effect on employee engagement. In turn, employee engagement exerts a significant, positive effect on individual performance. The theoretical and practical implications of these findings provide detailed and novel insights.

24-BQ07-6358

PHILOSOPHY OF ADVAITA VEDANTA: SCIENCE, CONSCIOUSNESS AND BEYOND

MR. BRAHMAPARANANDA SARASWATI¹²

Advaita Vedanta is one of most elevated dimensions of knowledge which explores the real nature of any physical or non-physical entity in this universe with an integrated vision of truth. Here in the present paper, endeavours have been made to throw some light on the perspective of Advaita Vedanta. Ancient Vedic Wisdom has the power to synthesize all branches of knowledge into one undifferentiated whole; because it is so logical as to gain support from scientific and philosophical methods of exploration. In Modern What the metaphysicians call 'being', the physicists call 'matter'; but there is no real difference between the two; both are one. Though an atom is invisible, unthinkable, yet carrying real power and potency of the universe. That is what the Vedāntist says of Ātman. Quantum physics supports the advaita philosophy giving the most accurate description of the power of human consciousness to create immanent reality. Advaita not only take us through logical explanations but also make us experience, which allows one to "feel" his transpersonal power of pure consciousness. Advaita is truly rational and scientific, yet matter of experience, not theorization. This paper describes the philosophy, deals with phases of world around and within to experience oneness in our everyday life.

¹¹Dr. Michel Zaitouni, Assistant Professor, Gulf University for Science and Technology, Kuwait.

¹²Mr. Brahma-parananda Saraswati, Head of Operations, Arsha Vidya Tirtha, India.

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Kong
Hong Kong

**Prof. Tshepo Herbert
Mongalo**
Associate Professor
University of the
Witwatersrand
South Africa

Dr Zhixiong Liao
Lecturer
University of Waikato
New Zealand

Ms. Florence Simbiri-Jaoko
Lecturer
University of Nairobi
Kenya

Dr Avnita Lakhani
Assistant Professor
City University of Hong
Kong
Hong Kong

**Dr Monika WIECZOREK-
KOSMALA**
Assistant Professor
University of Economics in
Katowice
Poland

Dr Indianna Minto-Coy
Deputy Director of Mona
ICT,
School of Business &
Management
Jamaica

Dr Joanna Blach
Assistant Professor
University of Economics in
Katowice
Poland

Miss Kate Masih
Lecturer
London South Bank
University
United Kingdom

Dr Bashar Malkawi
Associate Professor
University of Sharjah
UAE

Ms. Mercy Khaute
Assistant Professor
University of Delhi
India

Dr Jamil Ammar
Research Fellow
Rutgers Law School
USA

Dr Zinatul Zainol
Associate Professor
Universiti Kebangsaan
Malaysia
Malaysia

Dr Nitin Upadhyay
Associate Professor
Goa Institute of Management
India

FLE Learning Ltd

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T: +1 778 819 0134 F: +1 604 757 0701

E: submit@flelearning.ca W: www.flelearning.ca