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## TITLE: MIGRATION – A PHILOSOPHICAL DEBATE

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### Abstract

Migration has been now considered a global phenomenon which has been the topic of discourses in humanities and social sciences. More grave than ever before as it is the ‘pull-and-push theory’ leading to involuntary or forced migration. The debate in the paper is – should immigration laws be flexible or should they be more stringent? There are arguments in favour of immigration; while there are thinkers who are anti-immigration policy or believe in self-deterministic law framing states. The paper discusses both the view points and I have put my own view point based on humanitarian ground. But the paper is actually open for more suggestions and viewpoints.

### Introduction

According to *Oxford Dictionary* ‘Migration’ is defined as – (of a person) move to a new area or country in order to find work or better living condition: rural populations have migrated to urban area.’ But the term ‘migration’ is not as simple as the term defined here. In fact there are number of ethical issues that surround and emanate due to migration. For example, how are we to define the position of refugees, their ethical status; how the prosperous countries accommodate the skilled artisans/workers who have migrated from under-developed countries; is it permissible to employ workers from refugee-community; and whether there are any limitations on the selection criteria a country may use in deciding among applicants for immigration? There are intricate problems those arise in a country where people migrate and from where people migrate, giving them the status of ‘refugee’.

Migration has led to segregated diasporas in pockets of most of the developed countries. The mass movement of people across the world constitutes a major characteristic feature of the world politics and ethics as normative science today. The threat is felt, in fact, in all walks of life where people have migrated to. These countries are in constant threat to the stability of their country – be it cultural, political, economic or social. In any way it may be, the threat is constant. So the basic human values, that is ‘justice’ is under threat. According to *Phillip Cole*, in present times one finds a large gap between two major aspects related to immigrants; one is legal and the other is the social practices in the country where they have migrated; the following dilemma is – can migration be accepted as a natural procedure to be adopted by any democratic country and should it be incorporated politically in a democratic state? On the one hand democratic countries of the West where under-developed country people migrate have to be liberal and allow these people ‘to be’ in their country; but Cole argues – these prosperous countries justifiably exclude immigrants as ‘outsiders’ and forbid them to participate in many inevitable democratic procedures – as framing economic policies, elections, thereby voting in political arena or social policy framing. At one hand they are allowed to settle, on the other hand these immigrants are considered threat and prohibited in democratic policy framing. The contradiction remains unresolved. And the despondency prevails in both the parties.

In fact a study by *University of Copenhagen* revealed that ‘migration is a historical as well as a trans-historical concept; trans-historical in the sense that people and cultural forms have always migrated; historical in the sense that the character of migration has changed in the 20<sup>th</sup> and 21<sup>st</sup> centuries. No longer had a condition limited to individuals or specific groups, it has become a mass phenomenon, the age of migration.’<sup>1</sup> Therefore the whole issue has become very sensitive. The make-up of the problems of migration has taken such a turn that it has not remained the issue to be solved exclusively by politicians or economists, but social scientists and philosophers (taking up the ethical aspect of migration) are actively involved in the issue of migration.

There are number of arguments that are for migration. They are as follows:

1. Humanitarian sciences proclaim that it is very important that we open the borders of the country to let the immigrants come if we are capable of accommodating them. No doubt there are group of thinkers who think on "utilitarian hedonistic" point of view. It is in the benefit of our country that we should allow the immigrants to settle. The artisans/laborers are employed to enrich the economy of one's country; at the same time we are helping the poor immigrants by giving them jobs and enriching their lives also. For example, Indian immigrants moving to Middle East. Both the parties are benefitted – one who employs them and one who is employed. This is possible due to migration. Also over populated countries like India and China will be able to solve the problem of population explosion if migration is allowed in other developed countries.
2. Morally speaking, in humanities, we must accept the "egalitarian" approach. One has to have open borders, so that people who are economically challenged can be accommodated in prosperous and developed countries. This will reduce economic inequalities that are prevailing in the world. If there are strict migration laws restricting immigrants, then it is nothing but another form of 'feudal system'. This point is empathetically explained by *Joseph Carens*. He says, "Citizenship in Western liberal democracies is the modern equivalent to feudal privilege – an inherited status that greatly enhances one's life chances. Like feudal birthrights privileges, restrictive citizenship is hard to justify when one thinks about it closely."<sup>2</sup> Therefore, according to egalitarians, it is a necessary condition to keep the borders of the country open to resolve the economic inequalities that exist in contemporary times between the countries.
3. Democratic governance demands national boundaries to be open for immigrants. According to *Arash Abizadeh*, "...anyone who accepts a genuinely democratic theory of political legitimation domestically is thereby committed to rejecting the unilateral domestic right to control and close the states boundaries....."<sup>3</sup> Again, according to *Abizadeh*, a democratic country wants to reject the immigrants due to certain serious reasons then the government must legally, formally and officially conduct the meeting of the parliamentarians, pass a referendum that has moral and descriptive reasons to restrict immigrants. Otherwise, migration, in democratic environment should be permissible.
4. The libertarians believe that right to freedom of movement is prior to country's control over migration. In fact if there are restrictive policies on migration then both the parties – namely, the people who are in need and want to employ particular group of skilled laborers from other country and the laborers from other country – both the parties are at loss. Apart from this, there is also encroachment on the right to freedom of movement to both the parties. For example, if a group of Indians are in need of Nepalese security personals, restrictive migration laws can be very damaging. As *Joseph Carens* explains this, "Suppose a farmer from the United States wanted to hire workers from Mexico. The government would have no right to prohibit him from doing this. To prevent the Mexicans from coming would violate the rights of both the American farmer and the Mexican workers to engage in voluntary transactions."<sup>4</sup>

These were some of the arguments for migration. But some social and political philosophers have their say on the issue and they are for anti-migration policy. These arguments are as follows:

1. Cultural differences make it necessary to close the borders. Either the countrymen feel that their cultural tradition will be violated if outsiders are permitted to stay. To preserve one's distinctive culture, migration must be prohibited. For example, after independence in India, those Britishers who did not move to their homeland, but settled in India could pose a threat to some orthodox Indians as they (the Britishers) would encroach and vitiate not only Indian culture but also the values and norms that are typically Indian would be affected. Therefore to preserve one's native culture seems to provide a reasonable justification for restricting immigration.
2. Country's economy and political sphere would get affected if outsiders are permitted. When these immigrants are employed, the native of the country remains unemployed. Again, since the outsiders come from another country, they come with different ethical values regarding their work. These values may not match with the work ethics of the country of their migration. This may also adversely affect the economic growth of the country. At the same time how are economic policies to be framed; or to be more precise – politico-economic policies' framing

would be difficult. For example, Welfare-state policies or insurance policies. This would imply, either you have welfare-states or open borders; but simultaneously you cannot have both. Countries like Luxembourg or Switzerland being rich, if people from poor countries migrate for their own advantage, the state's politico-economic policies will be jeopardized. Again political thinkers believe that if liberal welfare-states are to function properly, immigration must be stopped somewhere.

3. After 9/11 and 26/11, for security reasons, to stop terrorism, migration laws have to be restrictive, and if permitted, must be very strict. For safety of 'our countrymen', borders must be closed.
4. For political self-determination, for citizens' freedom and 'my' freedom as to not willing to associate with outsiders, are some of the social and political-philosophical issues that determine to restrict outsiders. In a democratic country, the democrats often favor bounded groups which enjoy dominion over their own affairs. 'My' ruler has to be from 'my' group and not an 'outsider'. If immigrants are allowed, then one of them may start ruling 'me' after a certain time period. So migration must not be permitted according to some.
5. There is a strong belief that immigrant – for whatever reason they have migrated – never develop 'we' feeling to their country of migration. They tend to be more corrupt, involve in anti-social activities and may indulge in serious crimes as they never feel affiliation to the other country. For their own advantage – may be gaining political power or monetary benefits or any sort of power – they are more prone in committing anti-social activities. Therefore borders must be closed.

According to C. H. Wellman, who talks in defense of the right to exclude; i.e. he talks against immigration, saying that any country must feel free to go against potential immigrants for three basic reasons; one – a country has legitimate right for political self-determinism, i.e. to frame their own policies. Second – every country has legitimate right for freedom of association that which is incorporated in self-determinism; and this is automatically deduced to the third point – freedom of association entitles any citizen of a country 'not to associate with foreigners.'<sup>5</sup>

These are some of the arguments against migration. But as a student of philosophy, I stand on the third pedestal. I view 'migration' in two forms –

- i. Voluntary migration: Those who migrate to prosperous country either for material gains or further education or so on and so forth.
- ii. Involuntary migration: Those who are forced to migrate to other country, either because their country cannot fulfill their basic necessity, for example – Bangladeshis' migrating to India or to the West; or they are forced to migrate due to civil war in their homeland, example – Syrians migrating to Turkey or the West. So this may include the "push-pull theory"; one country that discards and other country that pulls, in both the cases there seems to be forced migration.

On humanitarian ground, the International Organizations got to intervene, for instance the UNO or SAARC or Common Wealth Countries. The cause, the 'why' of migration must be under investigation; it must be part of our social, political and economic discourses. It must not be fun for the Bangladeshis' to migrate to the other countries. They must be in profound pain to leave their country of birth and migrate to unknown region. One can think of checking voluntary migration; but directly to put a check on involuntary migration is not only inhuman but absolute 'moral wrong'. If we aspire to have solution to this problem, the international bodies must think impartially and all the countries' representatives should come together to provide some pragmatic solution. Now is the time where humanity screams and propagates 'morality', saying accommodation is possible if wisdom rules. Seen through the eyes of humanity or one part of Marxist ethics, solution we must 'try' to find.

Let us consider both the parties – the immigrants and the country where they have migrated to, the 'ethos' of the people, who are qualified and made to represent the countries in the International bodies should come to some solution that benefits both the parties. But the paper is very much open for suggestions and will humbly accept it.

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## **MORE A TIME FOR REFLECTION THAN CELEBRATION: A CENTENARY OF HIGHER EDUCATION IN SOUTH AFRICA: THE CASE OF UNISA (THE UNIVERSITY OF SOUTH AFRICA)..**

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The year 2018 will mark a broad centenary of nearly all the established universities in the country, though several have antecedent institutional histories. A number of 'centenary histories' are being written to mark this significant milestone. They coincide of course with a number of crises in higher education in the country, embodied by the "Fees Must Fall" student movement and the call for a 'decolonised' curriculum. The paper examines the strides made in transforming the sector especially from 1994 and the difficulties that still confront it. This is viewed through the lens of the University of South Africa (Unisa), which was at various times throughout its past, the core of the university higher education system in South Africa. The author is engaged in the writing of a centenary history of UNISA.



## Health Education in Times of Ebola Virus Epidemic in Sierra Leone

Strengthening the Healthcare Facility, Community Mobilization and Psychosocial-Pastoral Support in the Diocese of Makeni, Sierra Leone, West Africa, during the deadly Ebola Virus disease, 2014-2015.

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### 3. Abstract

This study describes the impact assessment report of contextually integrated Health Education response to the complex Ebola crisis in Sierra Leone, West Africa, by the Camillian Disaster Service International (CADIS). This paper illustrates the priorities of Health Education during Ebola crisis in Makeni district such as; The Reduction of Vulnerability, Building Resilience and Increasing the Coping Capacities of the members of the Ebola hit community. It also highlights the significance and meaning of the act of Compassion and Christian solidarity to the Ebola stricken, and the Health Education Services delivered for Safety, Protection and sustainability of survivors and bereaved kin of Ebola victims. Confronted with the fear, death, meaning of suffering of the Ebola victims, CADIS plunged into compassionate action in the Diocese of Makeni in 2014-15, the Year of Consecrated Life. Giving heed to the call of Pope Francis 'to wake up the world', in the Year of Consecrated Life, with its aims: to look to the past with gratitude, to live the present with passion and to embrace the future with hope, the organization deployed its members to strengthen Healthcare Facility, Community Mobilization and Building Psychosocial-Pastoral Support in the Diocese of Makeni, Sierra Leone, during the worst Ebola crisis for one year. The author himself was part of the service delivery team on the field and contributed to Project Initiation, Field Data Gathering and Design. Furthermore, the observations, recommendations and findings have tremendously contributed to the prevention, well being of those who survived Ebola and to combat its occurrence.

**Motivation:** Serving Can Be Challenging! A consecrated life is a life of labour, called for service. "Sick are your Lord and Master," says St. Camillus, the founder of Camillians and patron saint of the Sick. Inspired by his words to follow the footsteps of the merciful Lord, this journey was set out to live among and for the victims of Ebola. Cardinal Joao Braz de Aviz, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, speaking on the Year of Consecrated Life says, "In this year, we want to recognize and confess our weaknesses, but we also want to show the world with strength and joy the holiness and vitality that are present in consecrated life." Taking the land of Ebola as the possible field of expressing the vitality of our consecration, I stood on the ground and reflect Pope Paul VI's encyclical *Populorum Progressio* where he sensed the urgent problems of the world and addressed ways and means for the progress of the humankind's complete development and the common development.

**Background and the Problem statement:** The Ebola virus causes an acute, serious illness, which is often fatal if untreated. As of December 8, 2015, the Centre for Disease Control (CDC) Case Counts listed a total of suspected, listed and probable cases at 28,637, whereas the laboratory confirmed cases at 15,249 and total deaths at 11,315.

**Approach and Intervention:** The CADIS looked at its Ebola intervention from the optic of vulnerability. The Camillians were to be present and visible in the most vulnerable areas where the index of suffering is high.

**Project Description and Objectives:** The guiding vision of the interventions is the reduction of vulnerabilities and building up the resilience and coping capacities of local communities. The primary

healthcare units were prepared for future viral outbreaks, contributing to the reduction of health vulnerabilities of the populations in their catchment areas.

**4. Key Words:** Ebola, Virus, Health Education, Psychosocial support, Epidemic.

## 5. Introduction

Post Ebola crisis continued to haunt the society. The impact of Ebola would not stop with Ebola infection but will keep disturbing Sierra Leone for long. Ebola has left lot of Orphan children. Some are left with single parent, some lost both, some are looked after by the eldest sibling and some others left with grandparents. Ebola affected. The Ebola virus is one that develops and destroys the person so fast. A disease keeps families, friends and loved ones away from an infected person, because any unprotected physical contact will be fatal. There is no medicine that cures Ebola. Nevertheless, that does not imply it cannot be treated. When Ebola struck, a simple and common message that was presented to simple and common audience (Sierra Leoneans) was - that Ebola is incurable. This is a naked truth or rather a brute reality. It was assumed that by saying Ebola has no cure and is dreadful will make people take the greatest precautions. Indeed it did, but again it back fired with people questioning, then why should we come to the hospital if it has no cure! The conspiracy theory that Ebola is not curable, anyone suffering from it is eventually taken to the hospital, will be lethally injected huge momentum. However, once Ebola admitted patients were treated, cured and discharged from treatment centres with certificates to prove, people noticed that they have misunderstood the Ebola message or were misled. Therefore, attitudinal and behavioural change was the need of the hour to prevent the spread the virus and care of the infected by the Ebola virus. Someone even pointed out that *attitudinal deficiency as the melting pot of all the problems in Sierra Leone*.

The 2014 Ebola is, for the Centre for Disease Control and Prevention, the “the largest in history affecting multiple countries in West Africa.” As of December 8, 2015, the CDC Case Counts listed a total of suspected, listed and probable cases at 28,637, whereas the laboratory confirmed cases at 15,249 and total deaths at 11,315 (CDC, 10 December 2015).

The Ministry of Health and Sanitation of the Government of Sierra Leone, on the other hand, posted an October 15, 2015 situation report of the Ebola virus disease with the following data, hereunder (The Ministry of Health and Sanitation, Republic of Sierra Leone, 10 December 2015):

Table 1  
National Cumulative Summary of Ebola Cases  
23 October 2014 to October 13, 2015

Name of District	District Population	Cumulative Cases as of 23 May 2014-13 October 2015			Cumulative Deaths			CFR
		Suspected	Probable	Confirmed	Suspected	Probable	Confirmed	
Bo	732,639	359	44	314	8	43	114	36.3
Bombali	553,436	276	25	1,050	22	19	391	37.2
Bonthe	199,545	101	1	5	1	1	5	100.0
Kailahun	520,854	54	67	565	4	35	228	40.4
Kambia	382,693	200	9	259	6	9	160	61.8
Kenema	731,375	383	0	503	5	0	265	52.7
Koinadugu	375,728	63	64	109	0	32	57	52.3
Kono	364,004	446	20	254	2	19	186	73.2
Moyamba	311,493	284	21	209	9	20	78	37.3
Port Loko	624,935	659	2	1,485	74	1	586	39.5
Pujehun	375,843	87	2	31	3	2	16	51.6
Tonkolili	487,129	177	25	457	4	21	161	35.2
Western_Rural	295,253	529	2	1,166	12	2	528	45.3
Western_Urban	1,165,795	1,368	5	2,283	8	4	813	35.6
Missing		15	0	14	0	0	1	7.1
National	7,120,722	5,001	287	8,704	158	208	3,589	41.2
Total		13,992			3,955			

## 6. Intervention of Camillian Disaster Service international

The thought of the Camillian Disaster Service International intervening in the Ebola epidemic emerged during its first Leadership Conference in Bangkok, Thailand on September 2014 when infections were at their highest. Fr. Aristelo Miranda, MI conducted a situational assessment on October 2014 in the Diocese of Makeni, Sierra Leone. Anita Ennis, Lay Camillian Family officer, thereafter opened the project in the Diocese. Fr. Anthony George Kunnel and Brother Madhu left for Sierra Leone December 08, 2014. Subsequently, a total of six (6) Camillian Task Force teams, of international composition, were sent to the area of intervention. Camillians—religious and laymen and women from Italy, Spain, Ireland, India, Philippines and Kenya—participated in this international collaboration. Formally initiated in November 2014, the project ended on December 7, 2015 with a project closure assessment conducted by Fr. Aristelo Miranda, MI.

## **6.1 General Situation analysis**

### **6.1.1 Cultural shift and impacts on social functioning:**

Spread of Ebola virus rapidly into the community had a tremendous impact on the life and culture of the people there. It appeared that normal life is no more normal. It sounds like untouchability has become the code of the day. People are advised not to touch and keep a reasonable distance from one another. So when you meet any one there is no shaking of the hands. In the public transport you need to maintain distance. Educational institutions are all closed down, health care facilities function to the average, and industries and factories have minimal functioning. Unemployment has doubled the pain of sustaining the family for its daily needs. Trading is only from 9am to 6pm on week days on Saturday from 6am to 12 in the noon and on Sunday no trading at all. We had to take the silence of curfew from evening 6pm to morning 9am.

### **6.1.2 Effects on the Religious practices**

No single aspect was untouched by the Ebola virus. In the churches for example on a bench, only three are allowed to sit. As you enter the church instead of holy water you have chlorine water to wash your hands. After the service in the church, you are shot with infra-red for the temperatures. There is no giving of peace to each other, as against the custom to shake hands during peace. No baptisms, no anointing of the sick, no weddings were taking place, all of it were put on hold. To a greater surprise of the people there is no Christmas vigil as people have to be at home before 6pm. Ebola Virus showed its power by even redirecting and controlling the religious practise and services.

### **6.1.3 Fear of being quarantined**

The fear of quarantine is so deep there are some instances where the people have thrown out their own dear ones. Because if it is known that the person infected, is from your home rest of the family will be quarantined for 21 days. Which means none of them can get out of home for 21 days. Even though the supply of basic needs were carried out by the Government agencies and volunteers, that was not sufficient. Still worse was the situation, meanwhile, in that period if another member of the family develops symptoms that member is taken away and the quarantine period for that family begins again from that day again. Therefore, there are certain families that have spent few months in quarantine period.

### **6.1.4 The Cry of not being able to members of the family**

The process of ‘mourning’ very special to the people. It is where the real ceremony takes place. “Funerals are major cultural events that can last for days, depending on the status of the deceased person,” As the women “wail” and the men “dance,” the community takes time to “demonstrate care and respect for the dead.” If the deceased is a socially reputed person or a chief of the village, longer will be the days of mourning. When the ceremony is coming to a close, a common bowl is used for ritual hand-washing, and a final touch or kiss on the face of the corpse (which is known as a “a love touch”) is bestowed on the dead. People were prohibited from performing these cultural and religious rights.

### **6.1.5 Ebola outbreak and the connection of funerals**

The vicinity around Kenema was home to a well-known and widely-respected traditional healer. She was famous for healing powers that even people from other borders came to her for help. Probably she became infected with the Ebola virus and died. Mourners came by the hundreds, also from other nearby towns, to honour her memory by participating in the traditional funeral and burial ceremony.

Quick investigations by local health authorities suggested that participation in that funeral could be linked to as many as 365 Ebola deaths.

So now all the burials are done by the by a burial team. Because of this situation to they are not able say goodbye to their dear ones and sometimes they do not even know where they are buried. The cry is loud and deep you can hear it in the silence.

## **7. Project Description**

The Camillian Task Force looked at its Ebola intervention from the optic of vulnerability. The Camillians were to be present and visible in the most vulnerable areas where the index of suffering is high. And these were within severely affected communities in the four (4) Districts of Bombali, Port Loko, Tonkolili and Kambia. Infections, case fatalities and number of survivors—specifically orphans—within these areas were comparatively high. These are the bases for choosing in which areas the CADIS were to intervene.

### **7.1 Project Objectives**

The guiding vision of the interventions of the Camillian Disaster Service International in Sierra Leone is the reduction of vulnerabilities and building up the resilience and coping capacities of local communities, institutions and social arrangements. Within the twenty (20) communities identified as areas of intervention, the CADIS targeted a total of 400 families for psychosocial support.

### **7.2 Psychosocial Support**

The core component of the CADIS intervention is community-based psychosocial support for households severely affected by the Ebola epidemic. The objective of this component is to provide access by the most vulnerable and directly affected households in the hotspots communities to psychosocial support counselling and facilitation as they deal with the emotional impact of the EVD outbreak. Access means the targeted households are within reach of resource persons who will accompany them in their journey through loss, mourning and grief and in the possible stages of denial, anger, bargaining, depression and acceptance. These resource persons are members of and are based within the communities hit hard by the EVD outbreak. And these resource persons, now called community-based psychosocial support facilitators, are trained by the program to address access issues.

#### **7.2.1 The Disturbing stories:**

I was able to meet some survivors and this is one of their stories. As we sat with translator who speaks the local language, a teenager walked in. As the translator asks her to explain how she got Ebola and what her situation now is, the girl starts to talk neither looking at the me nor at the translator but at the window that is there in the room. She says “I am doing vocational training in a school. As the schools are closed down, I was at home. My father had a friend who was sick and he was visiting him, later on that friend of my father died. After few days my father started having symptoms but refused to go to the hospital, took some local treatment. On a fine evening he started to bleed. He summoned all the family members, Explained all the plans and settlements of the family next day he died...” she looks down and up holding her sorrow she continues.. “Ambulance came and took our papa and we all were quarantined. In few days we all started to develop fever we were taken to different centres. I had vomiting. I was in a centre for almost a month and after that I was told that I am ok and I can go back. so I was taken out in vehicle to some place where *they told me that my mother , brothers all died except the youngest one who is one year and three months old.* From there I was taken to my home. When I looked at my home I was “she looks down...holds the tears that are pushing out and continues..” I saw the home was locked and there was no one. I have not seen my younger brother he is in an orphanage I want to see him. Now my uncles are taking care of me.....” She is still looking at the window as she stops. Yes her life came to a standstill. She is looking at the window of hope, window of help, and window of light to open the doors so that she can come out and restart her life again. Friends the story does not end there when they were sick her elder sister who is married and lives in another village comes to visit them. She carries Ebola to her family infects all her family, her husband his brother, her father-in –law and mother-in –law and finally her only

child of one year and eight months all of them die leaving her alone “ why did god leave me he could have taken me too” she questions...

This is one story of the many here on our visit to families we could understand how it had shattered the lives of the people. There is a husband waiting for his wife, we met two children waiting for their mother, a lady waiting for husband...some others do not even know if their dear ones are alive or dead. The loss is very big and it would take a while to recover from the loss.

### **7.3 Capability Building for Community-Based Psychosocial Support**

Capacity building and training to reduce vulnerability and increase community resilience is therefore part of the intervention. Twenty five (25) individuals were selected based on a prepared set of criteria for inclusion to train them as community-based facilitators for families identified by the program as in great need of support. They undergo intensive formation and training in psychosocial support and counselling for vulnerable peoples. The formation and training program is composed of three modules broken down into boot camps. The first module, lasting two weeks, tackles the core skills in post-disaster counselling and helping relationships. The second module, lasting three days, takes up concrete cases encountered in actual helping relationships. Deepening and refining of skills acquired will take place in this second module. The last module wraps up the formation and training program.

### **7.4 Installation of Laboratory Equipment and Technical Capability Building.**

The other major pillar in the CADIS intervention is the capability building of the diagnostic and laboratory facilities and technical know-how of the Holy Spirit Hospital owned and operated by the Diocese of Makeni. The equipment is capable of Ebola screening. Laboratory scientists-professors from the University of Tor Vergata Rome trained the laboratory technicians from the Holy Spirit Hospital and students at the University of Makeni. Again, the approach is to build up capacity of local institutions in fighting the Ebola disease by sharing of more advanced laboratory technology and technical capacity.

### **7.5 Indicative Activities Fully Carried Out**

This project was able to carry out most of the indicative activities and sub-tasks as designed. Four hundred (400) families from among the directly infected and affected communities were the target beneficiaries. All of them came from twenty (20) communities within the hardest hit districts of Bombali, Port Loko, Tonkolili and Kambia. And all of these target families were provided with monthly psychosocial support for 11 months by way of conditional cash transfers (CCT), distribution of school supplies and a monthly group therapy sessions. Twenty families were assigned to one (1) community-based psychosocial support facilitator who is provided with training and skills building by a team from Kenya and Spain.

On the other hand, 21 community-based psychosocial support facilitators completed the training for psychosocial support facilitation. They become the human resources embedded in their own communities equipped with the necessary skills to make intervention in current and future disasters.

The Holy Spirit Hospital, on the other hand, is now equipped with a laboratory that is able to screen highly infectious diseases such as Ebola. A team of laboratory scientists from the University of Tor Vergata, led by Dr. Vittorio Colizzi, PhD, directly managed the installation and the capability building of local laboratory technicians. Courses were conducted inside the Holy Spirit Hospital, as well as in the University of Makeni.

In addition to the above three major indicative activities, the Camillian Disaster Service International was able to strengthen as well the service capacity of selected primary healthcare units in the District of Port Loko. By building up their capacity, these primary healthcare units are now prepared for future



viral outbreaks, hopefully able to contribute to the reduction of health vulnerabilities of the populations in their catchment areas.

### **7.6 Project Assessment**

Towards the end of November 2015, project assessment was carried out. The purpose of the project assessment was to find out if project goals were achieved. The specific objectives of the assessment are the following:

1. To assess if the Project Objectives, Expected Results and Activities were undertaken within timeline and on budget;
2. To assess if the primary target beneficiaries are fully satisfied of the services of CADIS and is able to deliver on the project's intended transformation and or benefits;
3. To gather lessons from the Project and assess the ability of the CADIS to change, to innovate and to adapt new and dynamic processes.

### **8. Methodology of Project Assessment**

The methodology employed in the project assessment is qualitative research. Key informants interviews and focus group discussions were conducted with local stakeholders. Following are the sources of information done through interviews and focus groups:

1. Forty (40) randomly selected family beneficiaries (men, woman, youth and aged);
2. Twenty-four (24) community-based psychosocial support facilitators;
3. Five (5) parish priests of the Diocese of Makeni;
4. Local Ordinary (Bishop) of the Diocese of Makeni);
5. Four (4) members of the Advisory Board for the Psychosocial Support component of the project;
6. Two (2) personnel of the University of Makeni;
7. Three (3) staff of the Holy Spirit Hospital;
8. Six (6) officers of the Primary Health Units (PHUs);
9. Three (3) staff members of ENGIM

In addition to these sources of information and data, the end of project assessment officer also pored over the narrative reports prepared by the field implementation team members.

The project assessments has a total of 88 respondents who range from being direct beneficiaries, trained community based psychosocial support facilitators, representatives from the clergy and the Local Ordinary, members of advisory board, representatives from the school, officers of the Catholic hospital as well as public primary healthcare systems and officers of a partner organization. The diversity of backgrounds of the respondents allow for some objective view of the benefits, as well as weaknesses of the project, in its design and implementation processes.

### **9. Findings and Recommendations**

1. A total of 100% of those interviewed 40 beneficiaries rated the project to its highest rate of 10 as to the achievement of the project objectives. They said that the project came in at the right time and the programs responded to their immediate needs. All of them had expressed gratefulness to the CADIS volunteers and lay staff for being there, present almost in all group therapy sessions. Unanimously, they uttered that this is the only organization that seriously gave their aid without protocols and secured that this help will reach into the hands of the beneficiaries directly. Moreover, apart from the cash, counseling and school supplies that they received; they appreciated much the physical accompaniment that our volunteers/staff rendered.

2. The CBPSF rated the project success to 8.25. Most of them were able to apply the skills that they have learned from the training on pastoral counseling. Looking at randomly from the regular evaluation sheets of the CBPSF, most of the family beneficiaries have shown great satisfaction to the

services rendered by these persons. Some of the CBPSF expressed their desire to continue visiting families upon termination of the project. Some of them expressed their desire for continuous formation. Some took it not mainly as a job but as a ministry.

3. The advisory board and a handful of parish priests (observers of the project) affirmed the success of the delivery of the programs. They were convinced of the approach or strategy, i.e., an integral response to the beneficiaries' material/financial and psycho-emotional needs. They further commented that if the material needs were not given attention, they will not patronize the psychosocial support since they are not familiar with it and they could easily cope their emotional issues by simply forgetting.

4. The field implementers based on their narrative reports have affirmed the above observations.

5. Regarding Holy Spirit Hospital, the Biolab machine level 3 has been completely installed and furnished. Almost 20 lab personnel from different institutions received the training given by the staff of University of Tor Vergata coordinated by Dr. Vittorio Colizzi. However, only two staffs from the Holy Spirit Hospital received an intensive training on the use of the lab machine.

6. The lab machine was mainly used for training purposes and only in few occasions it was used for diagnosis. One of the main reasons is that there were still temporary laboratories operating in the districts deployed by the government and international organizations. It was used for other examinations than Ebola. At present, the machine is being standby and not utilized due to problem of supply of electricity.

7. Regarding support to PHUs in the district of Port Loko, all supplies were delivered to the 6 PHUs. However, not all equipment (such as autoclave, sterilizer, electronic hospital bed) were put to use due to lack of training on how to use these equipment. Minor repairs were also undertaken in the 5 PHUs.

#### **10. Concluding Recommendations made by Camillian Disaster Service International**

1. Almost 100% of those interviewed expressed their concern for the orphans. The exact number of orphans is not identified, though the Ministry of Social Welfare made their survey. At present, the government is conducting a nationwide census. There are suggestions stated in Appendix 1.
2. The establishing of a listening center in the Diocese of Makeni after considering the following opportunities:
  - a. Loreto clinic has been offering already counseling services to persons with mental health issues. They have one personnel who is trained for this and still doing an ongoing training in Freetown.
  - b. The diocese has now 25 CBPSF who had an experience in delivering psychosocial support to survivors in the 18 parishes and 2 institutions ran by religious sisters to a total of 400 families. Almost half of them have expressed their desire to continue the formation.
  - c. UNIMAK will be offering certificate in counseling course (2 sessions per week) beginning January of 2016. A former nun (form Lunsar) who just came back from the US with a doctoral degree and practice in Clinical Psychology for almost 20 years in North Carolina is spearheading this project in view of opening a Psychology department of UNIMAK in the future.
  - d. Recently, the government of SL has released a new strategy paper on mental health advising health institutions to train mental health nurses (at present 20 nurses are undergoing a training in Freetown) and to incorporate psychosocial support subject in the Public Health curriculum of the universities (UNIMAK has already the public health department).
  - e. In view of the above opportunities, this Listening Center can be supported by the following institutions:



- i. Loreto Clinic will offer the CLINICAL aspect (services) as well as opportunities for students of UNIMAK for practicum or internship in the future.
  - ii. UNIMAK will offer the FORMATION aspect of counselors as well as research in this field.
  - iii. Diocese of Makeni will offer their CBPSF as direct link to communities to sensitize the people the importance of mental health as well as identifying cases that needs professional or clinical attention that can be referred to Loreto. It is recommended also to identify among the 25 some interested CBPSF for continuous learning and education.
3. The bio laboratory (level 3) services and capacities should be utilized and maximized in order to benefit the general public for cure and prevention of infectious diseases as well as for training purposes since most of the laboratories setup during the emergency are now decommissioned.
  4. Follow up trainings of PHUs staff and personnel of Port Loko need to be conducted in order to assure proper compliance and utilization of the programs and activities initiated.

### 11. References:

- A. Centres for Disease Control and Prevention, accessed December 10, 2015, <http://www.cdc.gov/vhf/ebola/outbreaks/2014-west-africa/>
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- C. Mirand, Aris and Sam MI. End of Project Assessment Report: Camillian Publications. Rome: 2015.

### 12. Abbreviation:

Camillian Disaster Service International (CADIS)  
 Centre for Disease Control (CDC)  
 Ministers of the Infirm (MI)

### 13. Brief biography of the author:

#### Fr. Anthoni Jeroge, MI

Service-focused professional social worker and a member of the Religious Order of the Ministers of Infirm- CAMILLIANS, with a strong commitment and work experience in association with Government and Non- government organization funded program in the realm of care, support and treatment to the HIV infected and terminally ill patients, rehabilitation and vocational training program for orphan and vulnerable children and mentoring skill in the capacity building program for college students and the health care employees.

Backed by the lived-in personal experience of caring for dying destitute with Mother Theresa of Calcutta, Community fellowships, solid credentials (Master in Holistic Psychological Counseling, Bachelor in philosophy and theology, Diploma in Human Rights), and equal strengths in program, personnel and case management.

Furthermore, award from State Government of Karnataka, India for child welfare activities-2015, and Certificate of Appreciation for the voluntary services rendered to the victims of Ebola Virus in Sierra Leone, West Africa are some of the highlights of the profile.

**Academic Qualifications**

Diploma in Human Rights  
Indira Gandhi National Open University , New Delhi

Master of Science in Holistic Psychological counselling  
School of Social Work, Roshni Nillaya, Mangalore, Karnataka, India

**Employment History**

Administrator & Project Coordinator  
Snehadaan, St. Camillus Care Home for People Living with AIDS, Bangalore, 2004 -2006  
Delegation Procurator  
Indian Delegation of The Order of the Ministers of the Infirm, 2004-2005  
Superior & Director  
Snehasadan, St. Camillus Care Home for PLHIV, Mangalore, St. Camillus Care Home, Mangalore, India, 2010 – 2016  
Visiting Faculty- Spiritual Ministry  
Ryshivana- Institute of Indian Christian Spirituality, Mangalore, India, 2013- 2016  
Guest faculty  
Centre for post graduate studies and Research, St. Agnes College, Mangalore, 2013 & 2014  
School of Social work, Roshni Nilaya, Mangalore, Karnataka, India, 2013 & 2014  
National Programme officer and Chief Editor  
Camillian Disaster Response, 2013-20

**Awards and Recognitions**

- Award for Child welfare activities from the Government of Karnataka, India, women and Child welfare Department, 2015.
- A member of Yenepoya University Ethics Committee, Mangalore, India from January 2012 to December 2013.
- A member of NGO Okkoota- a Consortium of Non-Governmental Organizations in Dakshina Kannada District Mangalore, Karnataka, India.
- A member of the Council of the Priests of the Diocesan Senate, Diocese of Mangalore, Karnataka, India.
- A member to District Child Protection Committee, Dakshina Kannada District, Mangalore, Karnataka state, India.

I hereby declare that the above-mentioned information is true to the best of my knowledge and I bear the responsibility for the correctness of the above-mentioned particulars.

Date: June 18, 2017  
Fr. Anthoni Jeroge, MI

## Marriage satisfaction dynamics of parents of children with autism: A mixed method study

Cem TÜMLÜ, Ramazan AKDOĞAN

The lives of parents of children with autism are unique and challenging just like those of children with autism (Woodgate, Ateah, & Secco, 2008). With the diagnosis, the child becomes the center of the world of their parents (Hoogsteen & Woodgate, 2013) and encompasses almost all of their daily lives (Hartley, et al., 2010). Often parents are left alone to cope with the difficulties that autism create in their lives due to the stereotypes, insufficient social system, and spousal problems (Woodgate, Ateah, & Secco, 2008). The situation leads to disputes between the spouses over time (Hartley et al. 2010), and the challenges that they experience include interruption of communication, allocation of less time to each other, not being able to receive sufficient support and intimacy from their spouses (Hoffman et al., 2009), which negatively affect their marriage satisfaction. Decreased marriage satisfaction can often lead to situations ending up with divorce (Gau et al. 2012). On the other hand, for some couples, having a child with autism can have a positive impact on their marriage (Lloyd and Hasting, 2008). As a matter of fact, spouses can become more understanding toward each other, show increased empathy and experience more intimate and sincere partner support (Stoneman and Gavidia-Payne, 2006).

This study was conducted to examine if there was a difference between the marriage satisfaction of parents with children with autism and those with normal children. Also aimed in this study was to reveal the predictors of marriage satisfaction of parents of children with autism through both qualitative and quantitative data. Using Marriage Satisfaction Scale (Tezer, 1996) and Spousal Support Scale (Yıldırım, 2004), quantitative data were collected from the parents of 147 children with autism and 142 children without autism, which were then analyzed through *t*-test and regression analyses on IBM SPSS-22 (2013) program. Qualitative data, which were analyzed using content analysis (Creswell & Clark, 2007) were collected from 9 fathers and 12 mothers through 3 sessions of focus group meetings.

Quantitative data suggest that emotional support [ $t(287)=2.06$ ,  $p<.05$ ], appreciation [ $t(287)=2.5$ ,  $p<.01$ ], and social support [ $t(287)=2.20$ ,  $p<.05$ ] that the parents of children with autism reported experiencing are lower than those of the parents of normal children. Also, while there are four marriage satisfaction predictors that are important for the mothers of children with autism, which are emotional support, appreciation, social support, and financial support, respectively, the most important one for the fathers' marriage satisfaction was appreciation. While the four predictors of marriage satisfaction of the mothers accounted for 65% of the variance ( $R=0.806$ ,  $R^2=0.65$ ,  $p<.01$ ); appreciation for the fathers accounted for 45% of the variance ( $R=0.670$ ,  $R^2=0.45$ ,  $p<.01$ ). Qualitative findings suggest that, "coming to terms with the child's disability" and "the level of sharing aside from that for the parent role" emerged as important themes in marital satisfaction for both fathers and mothers. Major themes of marriage satisfaction emerged as "sharing the responsibility of the child", "being left alone", and "the level of emotional sharing" for the mothers; and "being appreciated" and "communication problems" for the fathers.

## Women in Society, Education and Empowered in African Context.

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### Abstract

The purpose of this study is to identify and examine the changing roles of Nigerian women: in the family, educational attainment and society as experienced and expressed by a sample of young (21-35 years), educated, Nigerian women. Five of the participants were children caught in Biafran (Nigerian) war and their education was interrupted during the war. All struggle to gain education as girls and women growing up in Nigeria in families with sometimes limited resources. The study is based on the assumption that changes are taking place at all levels of Nigerian society, and that these changes are reflected in the way Nigerian women think and express views about themselves and their extended families. Nine Nigerian women resident in Egypt, were interviewed in depth using the 'topical life history' method to reveal their attitudes and perceptions concerning the woman's role in the family. In lengthy, free form, non-directive interviews, the participants recount their life histories from small children to the present day, and in this process comment and reveal their feelings about personal, family and social issues. Based on a literature review some eight hypotheses are identified and examined concerning these issues and the participants' views about them. The response data are grouped under the hypotheses and analyzed. Conclusions suggest changing role patterns of women as expressed by these women from lower- and middle-class families, concerning education male and female children, bearing progeny, polygamy, earning income to provide for the family, marriage, male domination and influences and pressures from the extended family.

*Keywords: Women Studies, Civil War, Education, Nigeria, Empowerment, Sociology, & Culture.*

## Inferiority feelings and loneliness mediate between perception of loneliness and subjective happiness

Elif Cimsir

Although loneliness has become one of the most investigated concepts of social sciences due to its extensive negative correlation with happiness, no study had brought inferiority feelings into the equation until a recent study by Akdoğan (2017). Akdoğan's (2017) study shed a new light on loneliness research, by reporting a sizeable correlation coefficient (.57) between loneliness and inferiority feelings. This study aimed to further extend on the aforementioned line of research by involving perception of loneliness along with inferiority feelings in the equation. Within this context, the relationships among the variables of inferiority feelings, subjective happiness, loneliness, and the perception of loneliness were examined in this study. Participants were 169 students from the different faculties of a university in Turkey, during the academic year of 2016–2017. A serial multiple mediation analysis investigating the direct and indirect effects of the perception of loneliness ( $X$ ) on subjective happiness ( $Y$ ) through inferiority feelings ( $M_1$ ) and loneliness ( $M_2$ ) as serial mediators (i.e.,  $X \rightarrow M_1 \rightarrow M_2 \rightarrow Y$ ) was conducted. Results show that while the direct effect of perception of loneliness on happiness is not statistically different from zero,  $c' = -.051$ ,  $t(165) = -.072$ ,  $p = .942$ , the indirect effect of perception of loneliness through the 2 mediators, inferiority feelings and loneliness, is significant with a confidence interval below zero (-1.029 to -.173). The results support that inferiority feelings and loneliness act as serial mediators between perception of loneliness and subjective happiness, meaning that relative to those who reported loneliness as not a problem for themselves, those who reported it as a problem showed significantly higher inferiority feelings ( $a_1 = 6.339$ ), which in turn was associated with greater loneliness ( $d_{21} = .019$ ) and this translated into lower happiness ( $b_2 = -4.177$ ). Individuals working in the helping professions should therefore consider the roles of inferiority feelings and the resulting loneliness when working with clients who struggle to achieve greater happiness in their lives.

# AESOP'S "MYTHS" AND HAGIOGRAPHIC TEXTS. PARALLEL READING Introductory note

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## **Abstract**

This paper focuses on Aesop's selected "Myths" of Ancient Greek Literature (first collection from around the 4<sup>th</sup> century B.C.), the precept which they offer, by examining them alongside selected Hagiographic and Ascetic texts of the Christian era. Common meanings, selected precepts and indicative examples, are highlighted through this parallel reading, which can be used in the educational process.

## **Key words**

Aesop, Fables, Myths, Saints, Venerables, Hagiography, Ancient Greek Literature, Byzantine Christian Literature

## **Introduction**

It is commonly accepted that fables, either by their length or by their contribution to morality are easy to be memorized by the people and play a key role in each society, from generation to generation, as they give valuable lessons to both young and old people. Additionally they are influenced and survived in many other texts, so it is not always easy for us to distinguish between one and the other. That is why this paper focuses on Aesop's selected "Myths" of Ancient Greek Literature and the precept which they offer, by examining them alongside selected Hagiographical and Ascetic texts of the Christian era.

The presentation is divided in two parts. The first part includes some clarifications about the term "Myth" as well as some information about the data of our research. The second one discusses the common paths, the differentiations between selected "Myths" of Aesop and selected Hagiographic and Ascetic texts.

## **The term "Myth"**

The term "myth" is usually attributed as "fable". This word is usually connected with short stories for children which emphasizes on their amusement. On the other hand, the term "myth", which is derived by the Greek words "*μύθος*", "*μυθός*". is multidimensional. It is not just a "fable". According to Homer, Platon, and to the philosopher Theonas, "*Myth is a false speech that depicts the truth*" (Suida, p. 781· Matsoukas, p. 201 sub. 51). This means that their purpose extends not only at the level of the amusement, but also plays a perceptive and didactic role. Consequently, the term "Myth" is wider than "fable" and that's why it was chosen for the title of this paper.

### **The Data of the Research. Some Clarifications**

The research was focused to two different paths: The first one to Aesop's "Myths" of the Ancient Greek Literature and thought and the second one to Hagiographic and Ascetic texts in the Byzantine Christian Literature. Let me say some words for both of these paths.

As far as the first path is concerned, I would like to underline the following: We know less about Aesop's life. According to Aristotle, Herodotus, Plutarch, etc, Aesop (620 – 564 BC) was born with a physical deformity and, at the beginning of his life, he was a slave who won his freedom due to his mental abilities and his inspired fables. He is considered as the father of Mythography of the sixth century B.C.

It is considered that Aesop didn't write his fables, as none of his writing have survived. They have probably passed verbally from generation to generation. Scholars affirm that the first collection of Aesop's "Myths" appeared around the mid-4<sup>th</sup> century B.C. according to Diogenes Laertius. Needless to say that some of Aesop's "Myths" were translated to many other languages and became very popular especially amongst minors, since then.

The collection of Aesop's "Myths" which we used for our research consists of 426 short fables, both in Ancient and Modern Greek language, is based on the Halm's edition: "*Fabulae Aesopicae Collectae*" as well as other critical editions. It is known that most of the fables' plot is about animals like foxes, cows, snakes, horses, birds, etc. and at the end of each story there is a precept to both adults and minors.

On the other hand, our research is based on Collections of Hagiographic, Ascetic and other texts and extends from the 3<sup>rd</sup> century A.C. to our contemporary era, such as the Menologion of Symeon the Translator, Lafsaiikon, Venerable Father's and Mother's Deeds, Great Gerontiko, etc.

At this point it is necessary to clarify that, many Christian Writers, Fathers of the Church and Saints studied Ancient Greek Literature and Philosophy and therefore knew Aesop's "Myths" and their importance for our life, thus they preserved them in their texts or gave them a new meaning in Christian life.

### **Types of Common Elements between Aesop's "Myths" and Hagiographic - Ascetic texts**

The research of the texts mentioned above, shows that there are three types of common elements between Aesop's "Myths" and Hagiographic - Ascetic texts.

- a. The first one are the proverbs and specific expressions transmitted from the former to the latter texts.
- b. The second element is related to Aesop's "Myths" which were used by the Holy Fathers in order to pass a specific precept to the people.
- c. The third is related to the different stories or texts between them, which have some common elements or converge to the same precept.

#### **a. Common expressions between Aesop's "Myths" and Hagiographic - Ascetic Texts**

i. Aesop's fable about "*The fox without tail*" (Mauropoulos, n. 46, p. 92. S. 17. C. 7, et p. 284. F. 6) describes the misfortune of a fox that lost his tail. As he felt insecure about his physical appearance, he made an effort to persuade all other foxes to cut their tails. This was a psychological reaction of the fox to cover his defect. The precept of the myth is that we should avoid those who give us advice not because they have our interest in mind, but for their own benefit.

In the Greek text of this myth, there is a proverb which was repeated by Chilon the Lacedaemon (600-520 B.C), as well as Symeon the Metaphrast (10<sup>th</sup> century A.C.), at the life of the Venerable Eythemius the Great (PG 114, 648). The common proverb is "*βίος ἀβίωτος*" which means "*unbearable life*" (Doundoulakis, p. 32).

ii. A second example falling in this category, is the fable: "*The fighting Cocks and the Eagle*" (Mauropoulos, n. 21, p. 60. C. 145. B. 5). According to this text two cocks fought each other in order



to find out which of the two will dominate the chickens. The one that won in the fight, was standing arrogant till an eagle grabbed and ate it. So the cock which was initially defeated, became the dominant of the chickens. At the end of the fable, according to the Greek text, is written: "*Κόριος υπερηφάνοις αντιτάσσεται, ταπεινοίς δε δίδωσι χάριν*" which means "*Lord mocks proud mockers but shows favor to the humble and oppressed*". That is unchanged at the book Proverbs of the Old Testament (prov. 3, 34), and some others in the New Testament (Jac.4, 6 & A; Petr. 5, 5), as well as to the Deeds of a contemporary Greek Venerable Eumenius Saridakis. Needless to say that many foreign translators of this fable, conclude the story with a different expression, i.e. "*Pride goes before destruction*", therefore there is a different meaning in the fable's precept.

## **b. "Myths" of Aesop which are used in Hagiographic - Ascetic Texts**

There are some Aesop's fables which are used by Saints and Fathers of the Church, so that a specific meaning is passed to the people's daily and spiritual life. I would like to mention the following indicative examples from this category:

i. Aesop's fable "*The Dancing Monkeys*" (Maupoulos, n. 360, p. 452. C.355. F. 405 ex Luc. Piscat. 36) is about some monkeys that had been trained to dance. The way they performed like humans was remarkable, till the moment a courtier threw a handful of nuts on the stage. The monkeys at the sight of the nuts, stopped the dance, took off their masks and costumes and started eating the nuts, showing their real nature amidst the laughter and the ridicule of the audience.

This myth of Aesop had been selected by Saint Gregory of Nyssa (Mpotis, pp. 33-34) in order to criticize hypocrisy. According to the Holy Father, the revelation of the monkeys' real nature, corresponds to the reaction of a hypocrite. They forget their surface behavior and their real character is revealed by the time their benefit is put forward to them.

ii. In the "*Counseling Anthology*" (p. 56) of the Venerable Porphyrius of Kafsokalyvion (1906-1991), a contemporary priest of the Greek Orthodox Church, who was canonized as a Saint by the Ecumenical Patriarch in 2013, the following Myth of Aesop is mentioned. Venerable Porphyrius used it in one of his speeches, titled: "*You do not win the other by having a violent behavior*", without mentioning the name of the ancient fable teller. According to the fable "*The Wind and the Sun*" (Maupoulos, n. 82, p. 135. S. 46. C. 306. B. 18), there was a dispute between the Wind and the Sun about the superiority of the two. They decided to have a competition. The soonest that one would make a traveler take off his cloak the fastest he would be declared the winner. The Wind began, and blew with all his might as a storm; but the stronger he blew the closer the traveler wrapped his cloak around him.

Then broke out the Sun. As the Sun shone brighter and brighter, it dispersed the vapor and the cold, the traveler felt the warmth, and cast his cloak on the ground. Thus the Sun was declared the winner, and it has ever since been established that persuasion is better than force. This last sentence was the precept of the fable according to Aesop. On the other hand, Venerable Porphyrius of Kafsokalyvion, consults that "*you win someone with goodness, not with violence.*"

iii. Aesop's myth about "*The black cat*" (Maupoulos, n. 87, p. 138. Ex Nicephori Greagorae, Historia Byzantini, VII, 1, p. 216), is survived at the one of Nicephoros Gregoras (14th century) book (Maupoulos, p. 24). According to the fable a shoemaker has a cat which ate the mice. One day the cat fell into a box of black paint. The mice thought that by changing the color of its skin, the cat might also change its habits regarding its nutrition. Unfortunately the cat continued to eat mice. And at the end of the myth it is written that the external appearance does not modify the character of a person.

## **a. Common elements between Aesop's "Myths" and Hagiographic - Ascetic Texts**

i. Plato records in "*Phaedon*" what Socrates, the famous Greek philosopher, says about pleasure (*hedone*) and sorrow (*odyne*) and at the same time mentions an Aesop's fable (Maupoulos, n. 156, pp. 216-218. C. 392. ex Platon Phaedon, p. 60B) by underpinning the following. "*There is a strange connection between pleasure (hedone) and sorrow (odyne). Neither hedone, nor odyne want to be at the same time to human, but when he tries to take only the one, he is obliged to take the other too, as*



*both hedone and odyne are united and they cannot be separated.*" (Philocalie, p. 157 § 53). And Platon uses the name of Aesop in order to create a hymn according to which hedone and odyne were in a dispute. As the God wanted to connect those two, he joined their tops to the same point, and that's why they follow each other.

St. Maximus the Confessor affirms in one of his books, as above, that after the fall of Adam and Eva, God puts odyne near hedone, in order to control sin (Philocalie, p. 215 § 33), by adding that it is a pity for the person who considers that he could choose only hedone and reject odyne. He has to remember that *"both hedone and odyne are united and they cannot be separated"* (Philocalie, p. 157 § 53).

ii. There are at least three myths of Aesop in which the Greek text results in the following moral: *"You first examine the end of an operation and then active"*. These fables are the following: *"The Fox and the Goat"* (in two versions) (Mauropoulos, n. 45, p. 90, S. 9. C. 4 et p. 281. F. 4 & n. 46, p. 92, S. 17. C. 7 et p. 284. F. 6) and *"The two Frogs"* (Mauropolos, n. 74, p. 125, C. 19. F. 38. S. 43). According to the fable, a thirsty goat fell into a well in order to drink water without thinking of the way it could come out. A fox that saw it, criticized its nonsense to act without thinking of the ending.

A parallel reading of the above, could be the following short story that St. Antony the Great narrates in order to show that we should *"first examine the end of an operation and then active"* in our spiritual life. According to the Holy Father's story, the blacksmith who knocks the iron, has thought in advance what he will do and does it appropriately. So does the man of God; first thinks of the virtue he wishes to acquire and then he acts (Gerontiko, p. 81).

iii. There are many Aesop's Myths (Mauropoulos, n. 92, 120, 127, 188, 205, 296, 297, p. 144, 182, 190, 260, 278, 280) which are related to the issue of rewarding the benefits to the benefactor, as well as the distinction that must accompany it. One of them, entitled: *"The Serpent and the Eagle"* (Mauropoulos, n. 120, p. 182. C. 305. F. 215), narrates the dispute between a serpent and an eagle. As the eagle had been in danger because of the snake, a farmer released it. The serpent spat its poison to the man's water and he was in danger when he tried to drink. The eagle returned the favor to the farmer, by pouring the water before the man drank it. The fable's precept is that *"An act of kindness is well repaid."*

One of the stories in contemporary Ascetic Literature (Anonym, pp. 270-271) is also about rewarding the benefactor. Father Philaretos, Abbot of the Monastery Konstamonitou, in Mont Athos, was famous for his love and sympathy to both people and animals. One day he saw two swallows fighting and one hurting the other. He took the one that was hurt and took care of it until his health was restored. Like the lion in the case of St. Gerasimus of Jordan, it showed its gratitude by tweeting. One day the monk went out to the countryside to work, and due to the fatigue, he fell asleep. Suddenly, the swallow started an intense tweet over his head and woke up the monk. He saw a big snake near him and his life was in danger. He understood that the swallow rewarded the benefactor monk, in its own way.

iv. Another indicative example between Aesop's fables and Literature related to Saints is the myth entitled: *"The Fox, the Cock and the Dog"* (Mauropoulos, n. 225, p. 298. C. 36 et p. 297. F. 88). A cock and a dog were friends and they decided to travel together. The first one climbed up a tree during the night, and the second one found a bed beneath in the hollow trunk. Early in the morning the Cock crowed very loudly several times. A Fox that heard the sound thought that the cock could be eaten as breakfast, so he came close to it and tried to make the bird descend from the tree. The cock answered that it is necessary to firstly wake up the doorkeeper. As the dog woke up, it sputtered the fox. The precept of the fable is that: *"Those who try to deceive may expect to be paid with the same coin"*.

The Greek text of the myth, emphasizes at the point that we should be behaved wickedly with those who are going to hurt us. This last perception brings to our mind the distinction of Saint Basil the Great about the good and the bad craftiness. The "good craftiness", according to the Holy Father, is the defensive or offensive operations made by someone in order to prevent another person who is trying to hurt him.

v. The issue of the acuteness is mentioned as a precept in the Greek version of the following Aesop's Myth. *"The Geese and the Cranes"* (Mauropoulos, n. 421, p. 516. C. 60 et p. 312. F. 191. S. 226. B. 142). According to the fable, the geese and the cranes were eating at the same field. A bird catcher came and they tried to escape. Unfortunately, only cranes managed to go away due to their

fastness and low weight while the geese were captured. According to the Greek text *"In the fall of a city, those who have no assets go easily, while the rich are captured"*.

In the Life of Saint Syglitiki (Tsamis, p. 362) the acuteness is recorded as an important path for the spiritual life. It is mentioned that the landless not having the material goods in their minds, they can focus on the spiritual life.

vi. It is said that whenever we attempt to harm others, at the same time we are damaging ourselves. This fact is revealed not only at Aesop's myths but also in Hagiographical texts. An indicative example of the fables could be: *"The Farmer and the Fox"* (Mauropoulos, n. 61, p. 108). According to the text, a farmer was hunting the fox that caused him damage. That's why he put a lamp in her tail and lit it. As it was harvest time, the fox went to the farmer's fields and burned them. The precept is that when we get angry, we firstly harm ourselves.

According Saint Syglitiki (Tsamis, p. 364), envy first hurts the person who has it, before destroying others, just as the viper born, that first killing her mother, before harms to others.

vii. The way that parents bring up their children, their behavior as well as their influence to them, occupies an important place in Aesop's myths. The fable entitled: *"The Monkeys and their Mother"* (Mauropoulos, n. 366, p. 458. F. 182. C. 267 et p. 396. S. 215) inform us that the monkey has two young ones at each birth. The Mother nurtures and looks after the one but hates and neglects the other. The one is smothered by the excessive affection of the Mother, while the other was nurtured and raised in spite of the neglect to which it was exposed.

Venerable Porphyrius of Kafsokalyvion (p. 319) faced the problem of the upbringing of two children, whose father was biased in favor of the one, showing his love and care only to him and ignoring the other. The Venerable advised that parents are requested not to offer their love only to one of their children, as this causes psychological problems in the innocent souls and it is easy a dispute between them to raise up.

To sum up, it is necessary to underline the following:

a. There are three types of common elements between Aesop's "Myths" and Hagiographic - Ascetic texts: The proverbs and specific expressions transmitted from the former to the latter texts, the "Myths" which were used by the Holy Fathers in order to pass a specific precept, and the common elements between these two kinds of Literature.

b. There is a fundamental difference between Aesop's fables and Hagiographic - Ascetic texts. The first move in the context of myth, in contrast to the second of which the context moves to a real base.

c. Both kinds of Literature, Aesop's "Myths" and Hagiographic - Ascetic texts, are suitable to be used in the classroom in order to find the common elements and the children to acquire valuable lessons for their life.

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# Exploring method of Performance Evaluation in Online Learning, Center of open secondary schools in Korea-

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## **Abstract**

This study proposes a performance evaluation method that can be used in online learning environment. That conducted a focus group interview for Korean open secondary schools teachers in order to construct an online performance evaluation. Open secondary schools is a public secondary school in Korea which conducts both on-line and face-to-face classes. Therefore, it is appropriate for open secondary schools teachers to focus group interview because they are studying and searching performance evaluation in online class. For the focus group interview, the open secondary schools teachers selected 5 teachers for each subject. Through the focus group interview, the performance evaluation method in the online learning environment was constructed.

As a result, the first measure is integrity evaluation through analysis of learning data. The second is the evaluation through the result of formation evaluation. Third, we proposed evaluation method of writing through online board. And we proposed a Peer assessment. The final approach is to use online collaborative learning outcomes. The above suggestions were presented as a way to evaluate most of the subjects online, except for the subjects in whom performance evaluation should be operated through practical exercises such as music, physical education, and art.

**Keywords :** Performance evaluation, Online learning, Korean open secondary schools

## **Trilingualism in Kazakhstan: how school teachers are prepared for the transition**

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Kazakhstan, a post-Soviet economy, is striving to be an internationally competitive nation. Education has always been one of the pillars in socio-economic development of the nation. The government has embarked on internationalizing the secondary and higher education sectors. While English in Kazakhstan bears the status of foreign language, the education authorities have initiated a process of implementing trilingual education (use of Kazakh, Russian and English as a medium of instruction at the secondary education system) across the country, which has been a highly significant education reform in the past decade. The State Program for Education and Science Development for 2016-2019 (SPESD), that has been recently approved and currently in force, alludes to the Roadmap for Developing Trilingual Education for 2015-2020 (Roadmap) with strategic actions determined to reach the goal. The SPESD declares that the gradual introduction of trilingual education starting with fifth grades was commenced in the 2017-2018 academic year. It is planned that by 2019, all the school teachers will be able to teach Biology, Chemistry, Computing and Physics in English. To ensure seamless transition to teaching the discussed content subjects in three languages in local schools, changes are expected to be made in teaching and staffing aspects: textbooks and teaching materials will be keyed to the new system, as well as teachers will be trained to teach in three languages. In this context it is of utmost importance to pay earnest heed to capacity building. The Ministry of Education and Science of Kazakhstan has commissioned different in-service teacher development providers with conducting an intensive Professional Development Program (PDP) to be held in all regions of Kazakhstan for over than 5 000 content teachers from local mainstream schools. The purpose of the PDP is to provide an English language improvement course so that they will be able to teach their subjects in English. Nazarbayev University Graduate School of Education has launched a research project with the purpose of studying the effectiveness of the PDP and school teachers' attitudes and beliefs about the national policy of trilingual education. The proposed presentation and paper prepared for the WEI International European Academic Conference on Education and Humanities will describe the Kazakhstani trilingual education policy overview, the PDP background and the research conducted among content teachers who participated in the PDP.

# Differences in the Attitude amongst Special Education Teachers towards the Inclusion of the Intellectually Disabled in the Kingdom of Bahrain

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## Study Abstract

This study aimed to identify the attitude of the special education teachers towards the inclusion of their students in government schools in Bahrain. In order to achieve this goal, the questionnaire "Attitude of special education teacher towards the inclusion of their students" AlSherawi 2016 was given to 24 teachers from AlAmal Institute of special education and 10 teachers from Governmental Inclusion schools. 16 teachers had an experience of less than 5 years with the intellectually disabled and 18 teachers had an experience of more than 5 years in the field. The results showed that the attitude of teachers was positive towards the inclusion of students with no effect on the years of expertise on their attitude. Furthermore, there weren't any differences between the sample from AlAmal Institute and the Governmental Inclusion Schools.

*Key words: Attitude, Special education, Inclusion, Intellectually disabled, Bahrain*

## Introduction

All countries and societies seek to support and develop their members. Effective productive education remains an essential objective of modern education in terms of philosophy, methodology and mechanisms. It also aims to develop long-term educational and social directives based on the principle of equal educational opportunities for all members of society.

As a result of this, all efforts, humanitarian and educational in the fields of public and private education have been combined to develop these attitudes and philosophies to include the education of people with special needs through the integration process with their ordinary peers.

This comprehensive educational philosophy was adopted by all United Nations organizations in 1990 and was followed up by the adoption by many international bodies and civil society organizations of the integration process through the international framework held in Salamanca, Spain in 1994. Education for All "Dakar" in 2000, stressing the content of this philosophy that education is a fundamental right for all, a major goal of education in the twenty-first century.

The basic principle of the philosophy of inclusive education is to provide all educational opportunities for all individuals and children without discrimination for any reason through integration and inclusive education. (Zayat, 2009).

The problem of intellectual disability is of great concern because it is linked to mental efficiency and limited capabilities of the individual. It also relates to the relationship of the person with the disability to others. The person lives within a social framework that affects and interacts with him. Attention to disabled persons is a duty of concern to the state and describes it as one of its priorities in its belief in the principle of equality of opportunity. The education, care and rehabilitation of persons with intellectual disabilities is a human and social necessity in order to help them acquire proper behavior and adapt to the society and to integrate good educational methods that help the intellectually disabled to acquire the social skills necessary for interaction and social communication with their families and peers of normal children (Yell & Drasgow, 1999).



Inclusion refers to the integration of individuals and persons with intellectual disabilities into classes attached to regular schools to receive special education programs in their classes. Integration is an educational model that responds to the educational needs of students with special needs, including those with intellectual disabilities in supplementary classes or in the classroom of public education schools. It does so by considering their particular needs and aptitudes, so that such integration enables them to receive what their ordinary peers do with social, educational and life opportunities and interactions (Prasiner, 2000). UNESCO views inclusion as “*a dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning.*” (UNESCO, 2005).

In inclusive schools, public education and private education work together in a cooperative, integrated and coordinated way to provide an effective and productive learning environment for all students. The concept of integration varies by nature and type and is divided into integration and partial integration. Integration is where a special needs student is in regular classes yet receiving special education and partial integration is to integrate individuals with special needs in classes attached to the regular school and this is the case in the model of the integration of children with intellectual disabilities in the Kingdom of Bahrain.

The Diagnostic and Statistical Manual of Mental Disorders (DSM5) defines mental disability as: a disorder that begins during the development period, including a deficit in mental and cognitive performance in terms of social and practical concepts and areas. The following three criteria must be met:

A. Deficiencies in mental functions, such as thinking, problem solving, planning, abstract thinking, and judgment, academic learning, and learning through experience, are underscored by clinical assessment and standard IQ tests.

B. Deficiencies in adaptive functions leading to failure to meet the developmental, social and cultural standards of personal independence and social responsibility. Without continued external support, the inability to adapt limits performance in one or more everyday activities such as communication, social participation, and independent life in multiple environments, such as home, school, work, and society.

C. The onset of mental retardation and conditioning during growth (American Psychiatric Association, 2013).

The problem of intellectual disability in children has received a great deal of attention in different countries. The integration of interesting educational methods that help mentally disabled students acquires the social skills needed to interact with their peers and their families. When disabled children participate with their peers in school activities and receive special classes in regular school, their sense of self-efficacy and self-confidence both increase.

The attitudes of teachers towards mentally disabled children are of great importance in the success or failure of the integration process and in changing the attitudes of society towards children with special needs from negative to positive attitudes. A key condition for the success of integration programs is the involvement of parents and their realization that integration does not leave negative effects on ordinary students (Khatib and Hadidi, 2007). Teachers with positive attitudes towards disabled children can encourage ordinary children to accept and help their peers with disabilities and respect individual differences. The teacher also supports students with disabilities in school programs and activities. Therefore, one of the basic requirements for integration is the preparation and training of technical and administrative staff on the educational dealings with children with disabilities (Shukair, 2002). Boxter (2001) considers that the lack of training of teachers in general education on how to deal with disabled students is one of the main reasons for the failure of the educational integration process.

The integration in the Kingdom of Bahrain for students with intellectual disabilities is a partial integration model and supervises students enrolled in the integration classes in public schools with a group of specialized teachers in special education. This study attempts to identify the attitudes of special education teachers on the integration of students with mental disabilities in public schools in the Kingdom of Bahrain.

### **Methodology**

#### **Sample:**

The sample of the study consisted of (34) teachers, of them (24) teachers from the Alamal Institute and (10) teachers of Integration Schools. One of the conditions for choosing the sample is that the teacher should teach the students directly and be the primary grade teacher and that her experience in school should not be less than three years and not more than ten years. The study was implemented in 2017 in the Kingdom of Bahrain.

#### **Study tools:**

A questionnaire was designed to measure the attitude of the teachers towards the integration program for students with intellectual disabilities. The questionnaire contains 30 words for three dimensions: social dimension, psychological dimension and academic dimension. The reliability of the questionnaire was calculated using the correlation coefficient between each dimension with the total score. All the correlations were functional at a level of 0.01. The stability of the questionnaire was calculated in the internal consistency method using the Cronbachs alpha. The values of the stability coefficients ranged between 0.66-0.75 the stability of the total score (0.866) is a good stability for study purposes.

#### **Statistical analysis:**

Data was processed using the Statistical Package for the Social Sciences (SPSS). To answer the first question, arithmetical averages and standard deviations were extracted. To answer the second and third questions, (*Mann-Whitney U test*) was used to calculate the differences between the mean values between groups.

#### **Results:**

**First: The results related to the first question, which states: "What is the nature of the attitudes of special education teachers towards the program of integration of children with mental disabilities?" and Table (1)**

**To answer this question, the researcher calculated the sum of the arithmetical averages and the standard deviations from the values of the questionnaire, and that is to identify the nature of the teachers' attitudes towards the integration of children with mental disabilities.**

Table (1)

Results of a trend-level analysis of dimensions of a teacher's attitude scale towards the integration of children with intellectual disabilities in public schools:

<b>Dimensions</b>	<b>Mean value</b>	<b>Deviation</b>	<b>Total value</b>	<b>Mean direction</b>
<b>Social development</b>	25.91	2,70	30	87%
<b>Psychological</b>	25.65	3.02	33	79%
<b>Academic</b>	21,27	2,18	27	77%
<b>Total</b>	72.82	5,61	90	81%



The above table shows that the trends of the teachers on the dimensions of the questionnaire are positive and high. Ranging from 77% to 87% and the total score is 81%. With regards to the dimensions of the questionnaire, where the social dimension was 87% higher, followed by the psychological dimension 79% and the academic dimension at 77%.

**Second: The results related to the second question which states: “Are there statistically significant differences in the mean scores of the special education teachers according to the years of experience (less than 5 years and more than 5 years) in the integration program?”**

To answer this question, the *Mann–Whitney U test* was used to measure the differences between the two groups 'average grade of years of experience, according to the teachers' attitudes to the program for the integration of children with intellectual disabilities in public schools.

Table (2)

Demonstrate the differences between the grade averages between the two groups for the variable years of experience. By years of experience divided into (less than 5 years and over 5 years)

Dimensions	Group	Total value	Mean value	U value	Significance
<b>Social development</b>	Less than 5	251.5	13.97	80.5	0.02
	More than 5	343.5	21.47		
<b>Psychological</b>	Less than 5	281.5	3.02	110.5	0.25
	More than 5	313.5	19.59		
<b>Academical</b>	Less than 5	270.0	15.0	99.0	0.12
	More than 5	325.0	20.31		
<b>Total</b>	Less than 5	256.0	14,22	85.0	0.04
	More than 5	339.0	21.19		

It is clear from Table (2) that there are no statistically significant differences due to the variable years of experience in the attitude of the teachers towards the program of integrating children with mental disabilities

**Thirdly, the results related to the third question: “Are there statistically significant differences in the mean scores of the educational teachers towards the program type (integration, non-integration)?”**

The total grade and grade averages were calculated using the statistical method *Mann–Whitney* to identify the differences between the two groups by type: integrative and non-integration variable.

Table (3) *Mann–Whitney U test* of the differences between the grade averages regarding the attitude towards the program type: integration / non-integration

Dimensions	Group involved	Total value	Mean value	U value	Significance	Note
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<b>Social development</b>	Non-integrated	366.5	15,27	66.5	0.04	Significant
	Integrated	228.5	22,85			
<b>Psychological</b>	Non-integrated	365.0	14.83	56.5	0.01	Significant
	Integrated	239.0	23.9			
<b>Academical</b>	Non-integrated	406.5	16.94	106.5	0.61	Non-significant
	Integrated	188.5	18.85			
<b>Total</b>	Non-integrated	358.0	14.92	58.0	0.01	
<b>Dimensions</b>	Integrated	237	23,70			

It is clear from Table (3) that there are statistically significant differences in favor of the integration teachers in the psychological and social dimension, while there are no statistically significant differences in the academic dimension and the total score.

#### Discussion of the results:

The results of the first question indicate that there are strong positive attitudes towards the program for the integration of children with intellectual disabilities in terms of the overall degree of the questionnaire. This indicates the acceptance of teachers to the program to integrate children with intellectual disabilities in the regular schools and accept them to teach and train them despite the difficulties they face in dealing with them. The training that teachers received before working with students is an important factor that contributed to their psychological comfort and satisfaction with the program. In addition to this, the preparation and provision of the classroom, tools and supplies necessary and appropriate for the program and all these factors contribute to the acceptance of teachers of the program and the formation of positive attitudes towards them, which is reflected on the quality of performance and teaching students, and this is what "Mcwhirter (2010)" pointed out in his study. The results of the first question were agreed with "Dyson (2014)", which found positive attitudes for teachers towards the integration of children with intellectual disabilities with their peers in regular schools within their own classroom.

It is clear from the results of the second question that there are no statistically significant differences between the attitudes of the teachers. The majority of them supported the integration of the disabled students with their ordinary peers because of its social, academic and psychological benefits; this is in line with the study of Al-Huraibi (2011), whose results showed that the attitudes of school teachers and principals towards the integration of disabled people are related to gender, experience and qualifications.

As for the third question, this result is logical, because the teachers of the integration schools students note the effect of the integration programs on the psychological and social aspects of the students during the joint school activities and events, while the teachers of the Amal Institute do not notice this to the students because the institute is specific to the intellectually disabled. There are no differences in the academic profile between the teachers of integration schools and the Institute of Alamal, because they both have specialized curricula in special education.

This result is consistent with the study of Mcwhirter (2010) who aimed at identifying the implications and benefits of integrating students with intellectual disabilities into academic, behavioral

and social attitudes and the consequences of inclusion in providing mental disabilities with self-confidence and others regarding those with disabilities.

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## Art as tolerance

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Tolerance is the practical virtue required by liberalism and pluralism. There is no agreed definition of tolerance until now. It is true that many discussions are still undergoing about its extend and limits, and its legitimacy, but no one can deny that tolerance is the practical virtue required by liberalism. To respect one's individuality and to suppose it valuable, the attitude of tolerance should be taken. Do not tolerating a position different from its own position, is not to respect the individuality. If tolerance is not practiced, it is difficult to guarantee the freedom, and pluralism will not be possible. Conflict is inevitable when many people with different thoughts, beliefs and lifestyles live together. Besides, in a society that respects the individuality, the risk of conflicts is even larger than in a society centered uniformly on one single principle. The attitude of tolerance is needed to reduce this risk and to mediate conflicts.

Tolerance is not only a virtue of liberalism, but it is also an important practical virtue in the aesthetic pluralism and art diversity. It is because if you do not practice tolerance, pluralism of aesthetics is not possible. It considers that art cannot be explained by one single criteria or theory and recognizes the plurality of art. It says that one style has no dominant position among others and does not deny or exclude other styles. An art style that is intolerant to other styles does not respect the individuality, and suppresses the freedom of expression of artists and in result, artistic pluralism will not be possible.

Pluralism of aesthetics aims diversity of art. However, although it values individuality, and despite the fact that pluralism believe that a variety of principles and standards are compatible, this does not mean allowing an unlimited variety. Even if we acknowledge the diversity of art we can still distinguish between art and non-art. If there is no distinction between art and non-art and no limits on the diversity of art, we will eventually fall into skepticism. But pluralism of aesthetics is not relativism, as pluralism is not relativism. Due to the fact that it aims diversity, pluralism is always facing to the danger of falling into relativism, but it is distinguished from relativism in the sense that it has certain principles and standards. This is also true for art. To say that anything can be art does not imply that everything will be accepted as art. We cannot say that the diversity of art, which is pursued by the pluralism of aesthetics, is unlimited.

Pluralism of aesthetics is different to the relativism of aesthetics in the point that it requires the attitude of tolerance. Not taking an exclusive attitude towards other styles implies the recognition of individuality. Furthermore, it is possible when tolerance is practiced. But not being exclusive does not mean to accept uncritically any other style or be indifference. Otherwise, this attitude is not actually tolerance but is something more akin to consent, acceptance or even neglect toward art itself.

# Anticipating the Individual and Social Perspective of Bilingualism.

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## Abstract

The effects of bilingualism on an individual have been studied extensively in the recent years, and numerous hypotheses have been suggested as to the nature of the phenomenon (Weinreich 1953, Hornby 1977, Paradis 1978a, Krashen 1981). The state of our knowledge about the human mind has, however, not yet reached a level from which this question can definitively be answered. Therefore linguists and psycholinguists are left in the realm of hypothesis about how two languages or more are stored and recalled by the human brain.

Previous studies have revealed the positive effect of bilingualism on the individual (Argyri, 2003, Luehrig, 2007, Cummins, 1994, Bain & Yu 1978, Champagne & Segalowitz 1978). Neurolinguistic research has provided substantial information about the localization of particular language functions in the brain, and linguistic studies of multilingual aphasia patients (e.g. the study of Galloway 1978) are producing evidence that language proficiency rather than sequence of acquisition is decisive in recovery after brain damage. This points out towards some kind of parallel, coordinately accessible, storage of language varieties rather than a temporal layering. Researches on bilingualism share the belief that bilingual children are able to differentiate between both languages at the syntactic and pragmatic level from early on (De Houwer, 1990). However, it has been argued that the separate development of bilingual children's grammar does not preclude the possibility of the two languages to be in contact and so having an influence on each other. It is implied that the two linguistics systems are separate but non-autonomous (Müller, 1998). It is the purpose of this paper to focus on certain aspects of the phenomenon bilingualism – from the point of view of the individual personally; accounting for slips of the tongue, and of the individual in social interaction – and explores their implications as to the nature of bilingualism.

Keywords: Bilingualism, bilingual slips of tongue, individual bilingualism, and social bilingualism

## Introduction

Defining bilingualism would be difficult because individuals with bilingual characteristics may be classified as bilinguals. Definitions of bilingualism range from a minimal proficiency, which allow the speaker to function and appear as a native-like speaker of two languages to having an effective equal control of two native languages. Thus, many in Malaysia are well versed in their mother tongue like Malay, Chinese or Tamil and equally competent in the English Language, which is the medium for business transaction as well as the social media. Earlier views on bilingualism range from “the native-like control of two languages” (Bloomfield 1933) or “The ideal bilingual switches from one language to the other according to appropriate changes in the speech situation (interlocutors, topics, etc.), but not in unchanged speech situation, and certainly not within a single sentence” (Weinreich 1953). Skutnabb-Kangas 1981 proposed four criteria for determining bilingualism; origin, competence, function and attitudes of the bilinguals.

Acquiring bilingualism is best describes by the Unitary Systems Hypothesis (USH) and Separate Systems Hypothesis (SSH) (Franson, 2011). USH argues that children learn one language first and learn the second language later at a different rate. The argument in favor of the USH is that studies made with children of dual language homes, at age two and three show evidence of code switching. Code switching suggests that the child knows both languages (switching) but uses one language more than the other. Other studies suggest that the reason for the rate of usage of L1 and L2 is entirely dependent on input, and that such input is found to be imbalanced in most families. This means one thing: that USH's claim of the acquisition of one language at a time depends on how much the parents expose the children to the languages- one lexicon, one grammar. The implication for learners is that the parents must be consistent in speaking both languages at the same rate at home, or they will find the child opting for the common language of the home and then code-switching with the second one. The Separate System Hypothesis (SSH) is the opposite of USH. In this hypothesis, the argument is that the child will build two separate lexicons, and two separate grammars for each language. USH and SSH look quite similar when the child will indeed use both languages in their particular forms differently. If consistent

input is given, the child will eventually develop two complete languages correctly. The key factor is input, consistency, and appropriate usage of both languages. Two hypotheses are stated and supported in this paper.

- 1) that bilingualism (and a particular manifestation of it, code-switching and code-mixing) is clearly related to other multiple-variety linguistic proficiency and behavior in the individual, and
- 2) that the natural state of affairs for a bilingual is bilingualism (both languages constantly available for output) and that it is the social situation (with a few number of influencing factors) that leads the individual to be monolingual at times.

### Individually triggered bilingualism

In Lattey 1978, it was suggested that **speech errors, slips of the tongue, fixed expression and bilingual code-switches are related to bilingualism**. This relatedness is part of the larger phenomenon that allows the selection of different varieties of language available to one individual. Everybody has more than one variety (style, register) of language at his disposal, even if he is a monolingual. The setting influences this, including the participants in the discourse and the topic being discussed.

Occasionally these varieties get mixed, and literature has often make fun at the Mrs. Malaprops<sup>1</sup> in any society – those individuals who produce inappropriate linguistics items in particular contexts. This inappropriateness may be due to semantic inequity or to stylistic mismatch. The use of the baby-talk term bunny in a scientific treatise on rabbits is as inappropriate (and unexpected) as uttering a

“*du bist die beste Tante alle Taten*” (You are the best Aunt for all crimes) instead of  
 “*du bist die beste Tante alle Zeiten*”<sup>2</sup> (You are the best Aunt for all times)

whereby the speech works faster than the mind and thereby ‘*Tante and Taten*’ get mixed up. On the other hand it could also be a pun to make fun of the Aunt, who is *the* ‘partner in crimes’ with the niece. The same is true of the bilingual slip or switch. A code-switch may produce a slip of the tongue motivated by the coming together of two languages:

- (1) Parents have to be more *konsequent* when disciplining their children.
- (2) Here the word *consequent* is spoken out as the German *konsequent* and the correlation between the German and English semantics led to the slip of the bilingual tongue in pronunciation: *konsequent*.

### Socially triggered bilingualism

Then again there is the woman who, although herself a speaker of standard German, puts the following sign on her door in a ‘mostly’ non-standard-German-speaking neighborhood: *Klingeln nicht tut (Bell not work!)*<sup>3a</sup> is behaving according to the usage of successful communication by using a variety of language available to her and expected in the context. Signs such as these are prevalingly appearing in Malaysia to accommodate the influx of foreign labor: ‘*Sini jangan parking kereta*’ or ‘*Tak boleh parking kereta sini*’<sup>3b</sup>. ‘Reduced Language’ with unconventional syntactic construction meant for universal reciprocal communication within its pragmatic context. It is similar to the phenomena of code switching from one language to another by the bilingual. A bilingual code switch is inappropriate in the context of monolinguals because that can lead to comprehension and communication failure. The slip of the tongue has the same effect – a non-appropriate element produced in the course of a larger discourse and its unexpected introduction would elicit puzzlement on the part of the listener; a raising of the eyebrow to a crooked smile, or even a burst of laughter from the other participants of the discourse.

Considering the viewpoint of the speaker, the ‘incorrect’ production of several potentials, and frequently alternatives or at least related expressions have reached output level. ‘Incorrect’ is an understated labelling since it is frequently the situation that makes the term inappropriate rather than the utterance itself. It is possible to distinguish between these two utterances, if a speaker metathesizes several of the sounds or larger elements of an utterance. If the speaker says revelant instead of relevant, I’m not under the alfluence of incohol instead of I’m not under the influence of alcohol or a ten-kilo cat of pack food instead of a ten-kilo pack of cat food – he has produced an internally motivated slip unrelated to the social situation.

<sup>1</sup> Mrs. Malaprops. A character in Richard Brinsley Sheridan’s comedy from 1775, The Rivals.

<sup>2</sup> “You are the best Aunt in all crimes” versus “You are the best Aunt of all time” uttered by a German woman whose sister is the Godmother of her daughter.



<sup>3a</sup> Seen on the door of a local German in a German village called Bodelshausen, where the author used to live. This section of the neighborhood is mainly refugees of Eastern European origin and late settlers (Russians of German origins). Original: *Klingeln nicht tut* instead of *Die Klingeln tut nicht* which would have been more standard.

<sup>3b</sup> The standard form would have been ‘Dilarang meletak kereta disini’ Parking is prohibited

A switch may also be **externally** motivated. It needn't be a direct physical stimulus although something similar to that is possible as well. When another speaker gives the code-switch cue:

- (2) A: What's the time now, actually?  
 B: *Lima dah.* (5.00 already)  
 A: *Pukul lima dah?* Got to get ready to go home.

The response ‘*Lima dah*’ (bahasa Malaysia for 5.00 already) triggered interlocutor A to switch to B.M in her reaction to the B.M response. This spontaneous anticipation actually answer to the challenge laid down by Labov, 1971:457 on code-switching when he stated that; “[N]o one has been able to show that such rapid alternation is governed by any systematic rules or constraints and we must therefore describe it as the irregular mixture of two distinct systems.” Jørgensen & Holmen (1997) criticize this prevailing double monolingualism norm, whereby bilinguals should keep their languages apart. Instead they advocate an integrated bilingualism norm, whereby “persons who command two languages will employ their full linguistic competence at any given time adjusted to the needs and the possibilities of the conversation, including the linguistic skills of the interlocutor.” (1997:13)

More common in the bilingual situation is the switch prompted by the **high utterance potential** of a term in one of the language in question. A Malaysian mother recorded an example of her German/Malaysian children in Germany, who even in the midst of otherwise German conversation always referred to *insects* as *ulat* (insect). This was a word that was initially taught by the mother and the term stayed with her children even when they were conversing in German among themselves or with their relatives of German origins, with other Kindergarten mates and teachers. This is one of the many Malay items that the children preferred to use in their conversation. Other items include *roti* for bread or *roti bun* for the German *Weckchen* or buns, or even *susu* (which is milk in Malay) for their bottled milk, but *Milch* (milk in German) is normally used when it is drunk in a cup with the chocolate mixture *Kaba*. These were the terms for items in the general context in which they used daily. Since the children had attended school in a wholly German –speaking context and knew the term *Brot* and *Pausenbrot* (and they used the latter if it was a question of eating a sandwich during break at school), the context of the German school gave the terms *Brot* and *Pausenbrot* a much higher utterance potential than their English or Malay correlates.

- (3) *Mama, can you make my Pausenbrot without the salad.*

Such examples are multitudinous when one begins to collect switches. Let's look at other examples:

(4) ‘...take the example of the *Kernkraft* ... of the *Kernkraft* ... uh ... *Debatt* ... debate. If you read one paper ...’ (*Kernkraftdebatte* = nuclear energy debate. Context: English language class given at a German University.). Debate and the German equivalent *Debatt*, whereby *Debatt* has a higher utterance potential propelled by the term *Kernkraft*, which compelled the German word *Kernkraftdebatte* to be uttered even though the lecture was intended to be held in English.

(5) *This is a fairly ... uh ... tricky issue. As I mentioned before, during the time of the Schleyer Entführung, in Fall of 1977, there was a great deal of conflict about whether or not the press should have had a blackout during the Schleyer affair or not.*

(*Entführung* = kidnapping). Again, here, the participants of the lecture are mainly German students familiar with the *Schleyer Entführung*, which demands a higher utterance than to say *The Schleyer Kidnapping Affair*.

- (6) *Could you type or formulate a Matrize for me?*

Dittomaster, matrix or even template would have been the English equivalent, but a German secretary would understand the lexis *Matrize* without asking further question. They are English-speaking individuals in a German office using a high-utterance potential word *Matrize* in the discourse (examples 4,5 & 6 are extracted from Lattey, 1975).

- (7) *Jun, tolong gunakan template kertas kerja yang sedia ada, ya.*  
 (*Jun, please use the existing proposal template, ya.*)

Again, like the *Matrize*, *template* has a high utterance potential compared to the Malay equivalent which is *templat* with a vocalic pronunciation.

(7a) *Jun, could you prepare the Surat Perlantikan untuk coordinators kita?*

*Surat perlantikan* has a high-utterance potential than its English equivalent *Appointment Letters* which is a common term used in the Dean's office. The Malay term triggered the use of the Malay preposition *untuk* (meaning *for*). Then there is a reversion to English *coordinators* but a reversion of the Malay third- person plural pronoun *kita*. This proves bilingual linguistic competence of the speaker who has bilingual linguistic structures. Morphologically, the Malay language would say *ko-ordinator kita*, (*kita* can also be a possessive pronoun) the noun preceding the possessive pronoun unlike English language where the possessive pronoun precedes the noun. It could be a syntactic code-switch if the word *coordinators* had been pronounced in Malay as *ko-ordinator*. Therefore the situation is a little more complex than just to label a high-utterance potential situation. If it had just been a high-utterance potential usage of the word *Surat Perlantikan*, then the sentence would have been constructed as:

(7b) *Jun, could you prepare the Surat Perlantikan for our coordinators?*

The bilingual examples correlating to those of *consequence* verses *consequent*, *debate* verses *Debatte* or even the phenomenon of the *Pausenbrot*, which are all switches uttered in a monolingual setting, but the speakers are bilinguals. Jørgensen & Holmen (1997) advocate an **integrated bilingualism norm** where persons who command two language will employ their full linguistic competence at any given time adjusted to the needs and the possibilities of the conversation, including the linguistic skills of the interlocutor." (1997:13)

Another example, here is an interview between Mizz Nina, a talk show host, and Maria Elena the guest in a Malaysian talk show program aired through the channel Oasis and the program is called 'Into Taqwa'<sup>4</sup>.

(8) Maria Elena: Even as an adult, we don't take care of our *ai ... aib*. We don't take care of our family's *aib*, our husbands' or you know ... our friends'.  
 Mizz Nina: Yeah, that is true  
 Maria Elena: Same goes to spreading *fitnah*. We know that gossips nowadays are spreading like wild.

The words *aib* and *fitnah* have high utterance potential because they are familiar words for the Islamic society. These terms carry specific religious meanings with them that a translation in either Malay or English might not have similar meaning. If there were translations to the words, it didn't occur to the speakers at the moment except for the word *gossip* during the discourse. Here, the discourse relates more to accommodate the audience. The audience would be familiar with those words, and a translation of those words might not hit the target meaning.

In a Whatsapp group, a participant wrote:

(9) Assalam semua, I baru balik dari *dentist*, cabut gigi geraham. Sakit giler! Siapa ada *painkiller* ni?  
 (Assalam all, I just return from the dentist, pulled out a molar. Insanely painful! Does anyone have a painkiller?)

This particular statement is a perfectly normal utterance in the environment of bilingual situation, the writer is bilingual and so are the participants of the group. The lexicon *dentist* has a high-utterance potential compared to the word *doktor gigi* (literally means tooth doctor in Malay). Although this particular statement is a perfectly normal utterance in the environment of the bilingual participants, within the context of the monolingual Malaysians it leads to a communication failure. It is, therefore, the social situation that defines the use of the English lexical items as inappropriate.

In addition to these similarities between slips of the tongue and code-switches, there is a parallel range between the two types of phenomenon: each exists in a continuum. If the continuum is taken into consideration, then it is necessary to realize that slips of the tongue and perhaps even code-switches are misleadingly named. The former implies involuntary error while the latter is voluntary intention, and neither of these implications do justice to the phenomena being described. That is, there is single language, multiple variety s witches, and there are bilingual slips of the tongue.



4. Mizz Nina whose real name is Shazrina binti Azman hosts a talk show called ‘Al’Taqwa’ on the Malaysian TV channel Oasis

Both phenomena can be viewed on a dual continuum – a continuum of intention and of awareness. It is possible that these are inseparable, but both notions are clearly involved. The extent of the continuum can be represented as this linear:

(unintentional) \_\_\_\_\_ (intentional)  
 (involuntary) \_\_\_\_\_ (voluntary)  
 (unaware) \_\_\_\_\_ (aware)

The right end of the scale shows three notions come together, while at the left end they are distinct. This is to say that it is possible for a speaker to produce an unintentional slip (switch), at least as soon as it is being produced. The idea of a continuum is more preferable although the individual states have been described because the awareness (and in close bond therewith, often the intention) is not definable at particular points. That is to say, the speaker may become aware of the switch at any point from its inception to quite some time after its completion. This awareness may be self-evolved or may be produced by some conversation participant with mutual acknowledgement. Rampton (1995) proposes expertise-affiliation-and-inheritance theory that “a simple and workable set of terms that try to recognize rather than obscure the dynamic social and institutional processes through which sociolinguistic identities is defined.” (1995:344)

Let’s look at these example again:

1. Example (4) shows a realized switch. The first – incompletely – uttered *Debatte* is replaced in midstream with the English *debate*. The switch was realized in the middle of its production.

2. Example (5) the *Schleyer Entführung* may have been realized after it was produced. The subsequent use of the expression *Schleyer affair*.

The two examples would postulate what Rampton refers to as the relationship between expertise and allegiance whereby affiliation and inheritance between the audience and speaker are connected to allegiance.

3. Example (3), as a schoolboy, my eldest son (as well as my other children) constantly refers to school break sandwich as *Pausenbrot*, although he will substitute the German word with sandwich if the setting does not deal with school.

- (3) a: Are you making some *Käse* sandwiches for the hiking trip?  
 b: What sandwiches?

The schoolboy repeats *Käse sandwiches* and the mother repeats her question until he realizes that it isn’t that his mother hasn’t heard or understood what he said, but that she’s asking him to correct his utterance from *Käse* to *cheese*. Sometimes he substitutes the English word just to humor the mother. The word *Käse* is purposely used by my son because his perception of ‘cheese’ is the American sliced cheeses individually plastic-wrapped and has an artificial flavor compared to the European cheeses. Gafaranga 2005:297 stated that “there is no doubt that, in the construction of meanings, language alternation interacts with other aspects of the wider non-linguistic social structures. However, the interaction between language choice and the wider non-linguistic social structures is much more complex than the ‘language-reflects-society’ framework implies”

Then there is the case of the following. Three colleagues are about to have breakfast together at the college cafeteria before attending a meeting at 9.00 am. One of them is trilingual; besides English and Bahasa Malaysia, she is fluent in German.

- (10) a: Pukul berapa meeting kita? (What time is our meeting?)  
 b: Pukul 9.00. (At 9.00)  
 a: Pukul berapa dah ni? (What’s the time now?)  
 c: Kurang suku ke 8.00 (supposedly to mean: Quarter to 8.00)  
 a: Häh??? Pukul berapa tu? (Huh? What time is that?)  
 b: Hahaha! Dr. N is direct translating again from one of her language repertoire.  
 c: What’s wrong now? What did I say wrong? ...

English would state it as “Quarter to 8.00 (eight)” similar to German “Viertel (quarter) vor (before) Acht (8.00)”, but that will not be the case in Bahasa Malaysia. In B.M it would be expressed as “7.45 (tujuh empat puluh lima) (seven forty-five)” or “15 (lima belas) minit sebelum pukul 8.00 (lapan) (Fifteen minutes before eight o’clock)”.

The English expression ‘quarter’ and the equivalent German counterpart ‘viertel’ trigger the translation and production of B.M ‘suku’- surely an unintentional slip (*but a direct translation*), and one that was realized by the speaker only after a detailed analysis of the utterance. Using the word *kurang* meaning *less* or *short of* proves a complex linguistic structure competence of the speaker: incorporating the lexical choice and linguistic structure of three languages into one surface structure.

Although we are tempted to characterize the last two examples as cases of intentional and unaware, they actually go beyond the continuum to a fusion of two or even three languages. There is no code-switch on the surface of the utterance in the last example – it is uttered entirely with B.M words – but the speaker has inserted a German and English expressions and structures, albeit in translation, into the B.M utterance. Thereby making the integration of the languages in the utterances complete. The case of *Käse* versus cheese is purely a cultural perception, nothing to do with a lexical choice or slips. It is intentional which resulted in hesitance to substitute the word *Käse* for ‘cheese’.

### Slips and code switching influence on utterance production and language storage

What do these examples of slips and code-switches reveal about the individuals’ utterance production and language storage? They point to the existence of a need to communicate a message by a participant who, at the pre-utterance point, has more than one language capacity in his/her mental competence. Whether the precise nature of this pre-utterance point is language specific or not, needs to be specified. The participant has a coordinately accessible number of ways in which the message may achieve utterance; deriving from the different varieties of language repertoire available to the participant – that is different registers, styles, dialects, languages, or even idiomatic expression.

In Lattey (1975), she argued for a **Form-Content approach** to linguistic analysis as the best means for explaining phenomena like the examples presented here. When language is seen as a code system with a pairing of signal and meaning, the phenomena of the bilingual is much easier to understand – and the bilingual or trilingual speaker can readily be related to the multiple – variety monolingual speaker. The monolingual has in his inventory signal-meaning combinations differing in form depending on style, register, dialect or the prosodic signals, which are available to his prerogatives. The bilingual/trilingual has these including additional signal-meaning pairs belonging to the second or even his third language. The bilingual’s tendency to assume identical meaning for cognates is, as Weinreich (1953:8) suggested, “a reduction of his linguistic burden”, but it can lead to utterances like (4) (regarding to the quarter / viertel / suku).

The choice among available ways of expressing the message to be communicated under given conditions is controlled by the social setting and by contributing factors such as utterance potential, ease of expression or availability of a succinct way of saying something in one language in the speaker immediate production, speed of recall, ease of production or even parallelism between two or three languages. The constraints of a formal communication framework rule out elements from a casual register, while the constraints of a monolingual communication situation rule out linguistic switching. In each case the situation provides the template that percolates production. This filtering is successful to the extent that the speaker is aware, at the moment of the utterance, of the constraints and that a particular linguistic item belongs in a different variety of language.

The unstated implication of the so-called social-circumstance filtering notion is that, prior to the application of the template, anything goes. This is more obvious in the case of mixing of languages than in the mixing of styles. It appears that the speaker tends to constrain himself when he has favored a certain style or register. Unacceptable or non-conforming intra-language items seem to occur less frequently than multiple language items in a bilingual setting.

Having the opportunity to observe bilingual settings, there is a conviction that exploitation of multiple languages at the speaker’s convenience is the pristine norm for a bilingual. The unmonitored production can lead in extreme instances to situations such as:

- (11) a: I believe I need a pause.  
 b: You mean ‘*You think, you need a break?*’  
 a: Yah, what did I say?  
 b: You said ‘*I believe I need a Pause!*’  
 a: And where’s the difference?  
 b: The usual expression would be: “*I think I need a break.*” You got your expression mixed-up.  
 a: Meine Güte, du hast mich doch verstanden! Wo ist das Problem?  
 (*My goodness, you’ve understood me! Where’s the problem?*)

*Ich glaube, ich brauche eine Pause* would have been the German equivalent of the English expression; *I think, I need a break*. The speaker fails to be aware of the fusion, or to the acceptance of lexical items from one language into the other. The similar orthographic transcription and meaning of the word ‘*pause*’ has resulted in a complete lexical borrowing, limited to the comprehension of bilinguals of German/English. Similar to the borrowed English expression into the German context like *Fahr sicher heim* instead of the German equivalent of *Fahr sicher nach Hause* (*drive safely to House!*) wished to departing guests. It would of course be *Drive home safely*. These complete integrations occur frequently but not widespread. In pursuing to search for meanings, lexical alternation/replacement with similar orthographic features with a semantic approximation interacts with other aspects of linguistic social structures, like the subconscious awareness that the audience is also bilingual. These examples prove contrary to the statement is made in Grossjean (2002:2) who stated that “Bilingualism is the use of two (or more) languages in one’s everyday life and not knowing two or more languages equally well and optimally”. If that had been the case, bilinguals would usually produce short and simple sentences which are carefully thought through; reflecting a non-competent bilingualism scenario.

- (12) Student: Professor Kohn, ich glaube, ich habe meine Hausarbeit von Ihnen noch nicht bekommen.  
 (Prof. Kohn, I think I haven’t received my assignment from you yet.)  
 Professor: Doch, ich hab sie Ihnen e-gemailt.  
 (Of course, I have e-mailed it to you)

Strangely enough, *e-mail* is an English expression globally used. The insertion of the German perfect tense to the word is an interesting integration. The German perfect tense *haben + verb (in participle form)* would require the prefix ‘*ge*’ for a regular verb. This resulted in an English word inserted into a German grammatical frame. Curiously, would e-mail have been ...*ge-emailt* or ...*e-gemailt*? The speaker has apparently taken the stem of the English word and added a German perfect tense signal. A bilingual structure that is not on the *surface-structure* but of a *deep-structure*. Relatively short spans of recorded conversations show many examples like these:

- (11) *Orang ramai dilarang untuk mematuhi arahan dalam e-mel yang mengguna pakai domain selain daripada domain rasmi -----.* Contoh *domain e-mel palsu adalah seperti berikut:* (adapted from an official website warning the mass about cyber crime attempt)  
 (The public is warned against responding to instructions in their e-mails that use a domain other than the official domain -----. Example of the fake domains are as follow:)
- (12) *It gives a different perception on budget allocation ...*  
 (an extraction from a German student assignment written in English)

In English, the demonstrative pronoun *There* and the *be-verb* that proceeds would have been the conventional structure; written as *There is* or *There are...* instead the student uses the German equivalent *Es gibt* with the English translation *it gives*. She is unaware of the fusion because grammatically it makes sense.

Such complete integration is a usual if not common practice for the bilingual conversationalist in the presence of other bilinguals. It allows for a leeway to the factors influencing code-switching: the utterance potential, ease of expression or availability of a succinct way of expressing something, speed of recall and slips of the tongue as earlier mentioned.

The switches *Pausenbrot*, *Käse* sandwiches or *painkiller* can be explained in terms of the factor utterance potential, while speed of recall may be the factor that best explains the appearance of *Schleyer Entführung*. All these examples reveal an integration of two languages which combine two morphologies. Lipski (1978:252) describe s this as a “loanword morphologically adapted to fit (the other language) paradigms”.

So far, the examples have reflected substitutions from one language into another primarily of individual items. Larger segments are also common. In fact, it is quite possible for conversations to be carried on in one language continuously by one participant while the other speaks a second language. The condition is, of course, that both participants in the conversation be sufficiently bilingual to understand both languages. In the case of these larger segments, it is often easier to recognize a trigger for a particular speaker’s switch somewhere in the conversation or social situation.

- (13)  
 A: “I heard that Dr. M is admitted to the hospital yesterday.”  
 B: “Yes, something about it being a slipped disk.”

- C: “Slipped disk? *Tak lah. Dia ada sakit jantung. Tapi sebab* she thinks that she is  
 (“...? Not really. She has a heart disease. But because ...  
 still young, *dia tak nak orang lain tahu. Dia segan*”  
 (...), she doesn’t want people to know about it. She’s embarrassed”)  
 A: “*Nak malu apa*. If you have a heart problem, then you have a heart problem.”  
 (“What is there to be embarrassed about...”)

Here is another example where the interlocutors speak separately in two languages.

(14)

- A: “Hey, Mom! Hast du Lust mir zu helfen Elyas Weihnachtsgeschenk zu basteln?”  
 (...! Do you feel like helping me out to work on Elyas’ Christmas present?)  
 Ich hab vor, dass es von uns allen ist..... und ihr stopft voll.  
 (“I plan to have the present coming from all of us...and you all can fill in”)  
 B: “Oh yaaa...I’ll love to. What can I get Elyas for Christmas?”  
 A: “Neee... Mama”... no need to get him anything yet.  
 Ich hab zwei leeren Holzweinkisten von der Arbeit mitgenommen.  
 (“I have two empty wooden wine boxes which I took from work”)  
 Daraus möchte ich einen Zug basteln, ihn anmalen usw.  
 (“Out of it I would like to craft a train coach, paint it up and so on”)  
 “Danach sollen die duplo steine und anderen Geschenke hinein setzen.”  
 (“After that the Duplo blocks and other presents should go into it.”)  
 B: “I see. So you have to get special paint for wood, right?” “Then the wooden boxes need to dry properly.” “Its winter now, wie willst du die Kisten rechtzeitig trocknen haben?”  
 (“... , how will you get the boxes to dry in time?”)  
 A: Geht schon...stelle ich einfach in der näher des Heizkörpers.  
 (“It works...I’ll just simply put in near the heater”)

The natural conversational medium of bilingualism between A and B in both situations is possible because the participants are bilinguals. These are actually two separate situations with different participants. In the construction for meanings, language alternation in the conversations for all participants in (13) and (14) has a lot to do with the ease of information exchange and the speed of recall; emphasizing the metaphorical link between the identity of the speakers and the theme of conversation.

Sometimes no motivation can be detected in such alternations. In which case, it could simply be the coordinately accessible availability of two or more languages in the participants’ language repertoire. It may be by chance that determines the language in which the conversation proceeds – as the situations among fluent bilinguals. The frequency of switches and alternations could be found in the settings, which seem to argue convincingly for bilingualism as the bilinguals’ natural state

## Conclusions

We shouldn’t try to explain the bilingual’s departure from a monolingual utterance to be the norm. It is rather more pragmatic to seek reasons that account for the situations in which a bilingual is constrained to behave monolingually. The natural bilingual state is parallel to the state in which the multiple-variety monolingual speaker finds himself, having a spectrum of different items and ways available for production simultaneously. There is a constraint on the conversation, produced for example by absolute formality of the situation, as in a public address, or by the presence of monolinguals, or by the fact that dealing with a particular topic is more natural in one language or another, does a bilingual fall into a monolingual track. For example the discussion on the subject of *Kindergeld* (*Children’s money*) or *Mutterschutz* (*Maternity leave*) will always be discussed in German between my German colleagues (not fluent English speakers) and me. This monolingual track may sometimes have the effect that the bilingual will search for a lexical item or phrase not immediately available in language A (though it has come to mind in language B) until he can produce it.

In the unconstrained situation of the bilingual setting, however, this search and delay is dismissed immediately by allowing the expression to be uttered in the language whose term has first come to mind. Both phenomena are most evident when something “goes wrong” in production or the framework of the system are intentionally exceeded, revealing the full capacity of the language user that is otherwise hidden under the maze of constraints, self-imposed or socially triggered.

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## Exploring Challenges for Faculty teaching online doctoral cohorts

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### Abstract

The average attrition rate among doctoral candidates is between 40-50%, and the rates for online students may be even higher. To interrupt this trend, many institutions have implemented a cohort



model of learning for their doctoral programs. Cohorts are groups of students who take all or most of their classes together. Since the 1980s, an increasing number of academic institutions have utilized this model. While the student's perceptions of cohort-based programs is well-represented in the literature, there is a dearth of research exploring the effectiveness of cohorts from the faculty's perspective, especially for online doctoral programs. Since faculty are responsible for instructing and facilitating student engagement, it is valuable to understand their perception of the cohort model of learning. Thus, the purpose of this exploratory study is to conduct empirical research investigating the faculty's perception of the cohort model of learning in an online doctoral degree program. Results reveal that while faculty acknowledge that challenges exist, they perceive that the cohort model is beneficial for student learning and success.

Keywords: doctoral, cohorts, attrition, retention, faculty, online

## 1 INTRODUCTION

In 2003, a special commission of one of the leading accrediting organizations for business schools—the Association to Advance Collegiate Schools of Business (AACSB)—warned that by 2013, this country would experience a shortage of doctoral-qualified business faculty, which would lead to an “inevitable erosion in the quality of business education and research” (AACSB International, 2013, p. 6). To address this crisis, the commission offered several recommendations, one of which included utilizing information technology to “foster innovation in Ph.D. delivery” (p. 9). The commission suggested that using technology to deliver course content would “expand the breadth and quality of program offerings...” (p. 9), with the potential of lowering the cost of the degree, reducing attrition, and shortening time to degree.

Many institutions met this challenge by developing online doctoral programs. Online learning and distance education are becoming so prevalent, the majority of universities today now offer online courses in some format. A 2011 study conducted by the Pew Research Center surveyed more than 1,000 presidents of colleges and universities, and more than 2,000 adult students across the country. Seventy-seven percent of these presidents reported that their institutions offer online courses, and 46% of the adults who earned degrees in the past 10 years reported that they have taken an online course (Parker, Lenhart & Moore, 2011). In 2012, recognizing the significance of online programs to higher education, U.S. News and World Report released its first rankings for online education programs (Sheehy, 2012). The 2015 rankings include information and data from more than 1200 undergraduate and master's degree programs offered at regionally accredited institutions (US News, 2015). As the number of online doctoral programs is increasing, they will inevitably be considered in these rankings.

Nevertheless, while the opportunities for earning doctoral degrees are expanding, the average national attrition rate among doctoral candidates is between 40-50% (Ampaw & Jaeger, 2012; Bair & Haworth, 1999; Church, 2009; Cohen, 2011; Di Pierro, 2007), and the withdrawal rates among online students may be even higher (Rovai, 2002). The reasons these students attrite are varied; however, the literature suggests that innovation in the program design, along with timely support and intervention by the university's staff and faculty, do enhance doctoral student engagement and retention. Thus, in an effort to meet the unique needs of online doctoral students, many institutions have implemented a cohort model for their online doctoral programs. Cohorts are developed when groups of students progress through a program of study at the same pace, taking all or most of their classes together, often in lock step. This model is thought to encourage academic success, group learning, and student engagement, especially for online study. The model is most effective when faculty are engaged with the students and can help to facilitate the bond or relationship among them.

However, cohort groups can also present unique challenges for faculty. As the cohort class becomes more cohesive and familiar with one another, the professor may be perceived as an outsider. Furthermore, if the professor does not actively seek to engage with the students, or if he is not



comfortable interacting with students in a cohort; it may be difficult for him to forge relationships with the students, and teaching effectiveness may be compromised.

The cohort model has been used for professional training and learning since the 1940s (Maher, 2004). However, since the 1980s, an increasing number of academic institutions have utilized this model (Maher, 2005). While the student's perceptions of cohort-based programs is well-represented in the literature, there is a dearth of research exploring the effectiveness of cohorts from the faculty's perspective, especially for online doctoral programs. Since faculty are responsible for instructing and facilitating student engagement, it is valuable to understand their perception of the cohort model of learning. Thus, the purpose of this exploratory study is to conduct empirical research investigating the faculty's perception of the cohort model of learning in an online doctoral degree program.

The research questions which guided this empirical investigation are:

How do faculty perceive the effectiveness of the cohort model of learning?

Do faculty find this model useful for online doctoral students?

What challenges or concerns have faculty experienced teaching in this model?

How have faculty addressed these challenges?

First, we discuss the research characterizing the unique challenges of online doctoral students and factors related to their retention and attrition. We also evaluate the effectiveness of the cohort model for online learning. Then, along with the research methodology for this study, we discuss the context in which this research is conducted along with the findings and the implications of the results.

## 2 CHALLENGES RELATED TO DOCTORAL STUDENT ATTRITION

Doctoral degree work is—as stated by Hadjioannou, Shelton, Fu, & Dhanarattigannon (2007)—“distinctively different” (para. 3) from other academic pursuits. First, for doctoral work, there is a shift in focus from merely understanding academic truths to contributing to the body of knowledge in a particular discipline. Additionally, undergraduate students tend to focus on course completion, one course at a time; doctoral students must demonstrate the ability to analyze and synthesize information for a purpose greater than simply completing a course or taking a test. Hadjioannou, et al. (2007) adds that successfully completing doctoral programs requires “the development of a more academically mature type of thinking that...creates fresh connections and ideas” (para. 3). Students must develop and hone a unique skill set that includes “in-depth discipline-specific knowledge” (Karl & Peluchette, 2013, p. 89), superior writing proficiency, and effective teaching skills.

The basic structure of the doctoral program—which requires the student to complete all of the coursework and then begin the dissertation project—can be disconcerting. While completing the coursework, the student's schedule and activities are “driven by a variety of predictable requirements and expectations” (Witte & James, 1998, p. 53). But when the coursework is complete and the student begins the dissertation phase of the program, the student can no longer rely on the predictability, security, or stability of a set schedule of classes. During the dissertation phase, the student must become responsible for determining the work schedule and flow of activities for the dissertation project. While the dissertation chair provides guidance and assistance, the student learns early in the process that the chair is not likely to initiate contact, guidance, or assistance.

Given the challenges of doctoral work, most institutions are concerned about high attrition rates. Gardner (2009) refers to this problem as “one of the most discussed and contentious issues involved in doctoral education today” (p. 98). Depending on the discipline, attrition rates can range from 24% in the biomedical and behavior sciences, to 66% in the humanities and social sciences (Gardner, 2009). Rovai (2002) maintains that the attrition rates for online doctoral students are even higher. Costly and detrimental for all involved, these rates represent “...a personal loss for the individual, an economic loss for universities, and an intellectual loss for society” (Gomez, 2013, p. 13).

Studies investigating doctoral student attrition and retention show that a variety of factors can impact a student's decision to persist in her doctoral pursuits. Certainly, some of these factors are personal for each student. For example, students are more likely to persist when they have adequate monetary support through personal finances, grants, or scholarships, and when they can coordinate a consistent work-life balance (Bargar & Mayo-Chamberlain, 1983; Delmont, 2011; Hadjioannou, Shelton, Fu, & Dhanarattigannon, 2007; Jacks, 1983; Ramos, 1994). Gomez (2013) also found a correlation between the student's leadership behaviors and retention. Nevertheless, research also shows that doctoral student retention is influenced by factors related to the program or the university in which the student is enrolled. Students are more likely to complete the degree when they are involved in university programs and activities, when they are satisfied with the degree program, when they experience effective faculty advising, and when they have the opportunity to interact and engage with other students (Ampaw & Jaeger, 2012; Bair & Haworth, 1999; Kruppa & Meda, 2005). These factors can have an even greater impact when the students take all or most of their courses online.

Student engagement and support have been consistently correlated with retention and graduation rates; this engagement is critical for doctoral student success, especially in the online environment. Johnson and Johnson (1998) found that when students work together, they tend to achieve more than when they work in isolation. Holmes, Robinson, and Seay (2010) contend that students who work through a doctoral program as a group are less likely to experience isolation and are more likely to complete the program. In view of these conclusions, the cohort model of learning—which facilitates and encourages engagement among a group of students—is seen as an effective model to enhance student learning and retention, especially when students take classes online.

### 3 THE COHORT MODEL

Studies show that student-to-student interaction and engagement positively impact doctoral student retention (Ampaw & Jaeger, 2012; Bair & Haworth, 1999). When doctoral students have the opportunity to study, conduct research, or even socialize with one another; this interaction relieves some of the feelings of isolation, stress, and loneliness that can result from the demands of the coursework and, for distance education students, the challenges of studying online. As a result, the cohort model is increasingly used to support online doctoral programs. Utilized in higher education beginning in the 1980s (Maher, 2005), the cohort model is designed to facilitate group learning and engagement among students who begin a program of study together, progress through their studies while encouraging and assisting one another, and then graduate at the same time. Cohorts create a learning community “in which knowledge is shared and collaboration among learners is valued” (Maher, 2005, p. 195).

Students, faculty, and administrators appreciate the structured order of the model. For example, when this model is implemented, everyone knows when the classes will be offered, who will be enrolled, who will teach, and generally what to expect from the experience. Research shows that some of the most significant benefits of the cohort model are increased retention rates and better academic performance. Studies also show that cohorts: inspire mutual learning, enhance group processing and leadership skills, influence student values, and increase student interaction with the university community. Studies also suggest that the cohort model encourages persistence, motivation, commitment, critical thinking skills, and degree completion among campus-based students as well as distance education students (Barnett, Basom, Yerkes, & Norris, 2000; Schott, Chernish, Dooley, & Lindner, 2003; Scribner & Donaldson, 2001; Witte & James, 1998). According to Schott, Chernish, Dooley, & Lindner (2003), interaction among cohorts may “provide a mechanism for helping distance education students deal with isolation issues associated with being time and place bound” (para. 12).

There are some institutions, such as the University of Phoenix, Capella University and Walden University, in which a student takes all of his doctoral coursework online. Other institutions offer doctoral programs in which the students are organized in cohorts, and only some of the degree work is completed online. For example, the George Washington University, the University of Maryland, and the University of Florida have incorporated a blended model, in which cohorts complete some of their

doctoral coursework online and then participate in campus residences, where they meet with faculty and other students each year. These universities demonstrate that the cohort model can be effectively implemented in online programs. However, researchers advise that there are some challenges with this model as well.

For example, Scribner and Donaldson (2001) warn that “group dynamics can impede or facilitate learning within a group” (p. 607). According to Maher (2005), some students feel that the cohort forces the group to conform to defined roles that can become restrictive and predictable. Scholars also warn that cohorts can “overtly or subliminally force group conformity” (Ford & Vaughn, 2011, p. 1647). Additionally, as cohorts take all or even most of their courses together, the students will often bond in a unique way. As the students continually work together, they will get to know one another, “friendships develop, alliances are formed, sometimes there are cliques” (Weimer, 2015, para. 2). In many ways, these relationships are beneficial, “as they have the potential to fulfill students’ need for affiliation in an educational context...” (Maher, 2005, p. 196). In the same way, conflict among the group can frustrate or even derail their efforts. The group can become so dysfunctional, that the members begin to “[undermine] authority and [destroy] the very learning environment established to support them” (Adam-Uyder, 2015, para. 2).

It is important to note that the cohort model does not substitute for faculty instruction or involvement with the students. Even in the online environment, studies show that faculty engagement and interaction significantly influence the students’ learning experience. As Nerguizian, Mhiri, & Saad (2010) assert, faculty are the “subject matter experts” who “guide the group and ensure the development of its cohesion and the involvement of all members of the team” (p. 52). Thus, faculty must maintain a presence in the group in order to effectively facilitate course content, assist in managing group dynamics, and facilitate conflicts should they arise. Additionally, because online students cannot physically interact, as freely as they would in the traditional classroom, they often feel isolated and disconnected, and group work can become arduous and overwhelming (Rovai, 2002; Schott, Chernish, Dooley, & Lindner, 2003). In this context, faculty interaction is even more necessary, and professors must work diligently to ensure student learning is not compromised either due to group dynamics or due to the challenges of studying online.

In some cases, highly cohesive cohort groups can present challenges for faculty as well. As the students become more connected and more familiar with one another, professors can be perceived as outsiders or intruders to the group. The students have shared experiences, along with mutual jokes or inside stories to which the professor may not be privy (Weimer, 2015). These students may demand more from their instructors than students in a traditional program, and they may be more likely to challenge the professor’s instruction, especially if this instruction is different or inconsistent with other professors who have taught the cohort (Barnett, Basom, Yerkes, & Norris, 2000, p. 260).

Although researchers have documented some of the challenges associated with cohort groups, this model is being utilized more frequently in an online context. Thus, it is necessary to seek a richer understanding of the impact and the usefulness of this model, particularly from the perspective of the faculty. Consequently, this research examines the faculty perspective of the cohort model for an online doctoral program.

#### 4 METHODOLOGY

The purpose of this exploratory study is to conduct empirical research investigating the faculty’s perception of the cohort model of learning in an online doctoral degree program. We surveyed the graduate business faculty of a private, Catholic, liberal arts-based university serving people of all faiths. Faculty were asked to share their thoughts about the effectiveness of the cohort model for the university’s online doctoral program as well as their perception of its advantages and disadvantages. This research evaluates the effectiveness of the cohort model from the perspective of the faculty. In this section of the paper, we discuss the methodology of the study, to include some information about the institution in which the research was conducted.

The university in which this research was conducted offers 41 graduate and undergraduate programs on its main campus, in more than 40 continuing education centers and offices in 7 states, and also online. With a total enrollment of more than 15,000, this university enrolls students in cohorts in its online Doctor of Business Administration (DBA) program. The DBA is an advanced degree program which is designed to prepare graduates with research, critical analysis, and application skills to make an intellectual contribution to their field of business study. The program builds on values that emphasize social responsibility, innovation, and accountability to foster a new form of leadership focused on creating vibrant and sustainable organizations. The program is designed to develop graduates for teaching, academic leadership, or consulting.

This university's DBA program is best identified as a non-traditional doctoral program. Full-time, on campus attendance is not required. In a blended model of learning, the students complete the majority of their coursework online, and meet for a one-week campus residency each academic year. The students take 15 unique courses, along with the directed research courses, in which they complete the dissertation.

Since the DBA program was implemented in 2013, five cohorts including a total of 102 students have been enrolled in the program. At the time of this study, 86 students (representing 85%) are still enrolled. Most of the students are adults in their 40s who are employed fulltime; they represent industries such as education, healthcare, government, technology, retail, consulting, and the armed forces. The university has a goal to retain and graduate 75% of the students within five years of enrollment. Based on extant research showing correlations between student cohorts and student success, especially for adult students and online students, the cohort model was identified as the most appropriate model for the program.

## 5 DATA COLLECTION AND ANALYSIS

There is a scarcity of literature which empirically investigates the effectiveness of the cohort model from the faculty's perspective, particularly for online degree programs. Thus, we conducted an exploratory study and applied a qualitative approach. Qualitative methods allow researchers to investigate the how and why of human behavior and decision making, and not just what, when, or who.

In order to represent an objective perspective and to learn as much as we could about how faculty engage with cohorts, all faculty who teach in the university's graduate business programs, full-time as well as adjunct, were invited to participate in the study. A 24-question, open-ended survey was developed and disseminated to 138 faculty members in the university. The open-ended questions allowed respondents to provide as much detail as they considered necessary in order to discuss relevant concepts and ideas related to the cohort model. A Qualtrics survey was used to collect and compile the survey data. Faculty were sent an initial email explaining the purpose of the research with a link to the survey; a reminder was emailed one week later.

Seidel's (1998) model of qualitative data analysis was used as the framework for the research analysis. Seidel's model is based on a process of noticing, collecting, and thinking. Contrary to how it may appear, the process is not designed to be linear. Rather, Seidel presents the process as (1) iterative and progressive because it keeps repeating, (2) recursive because one part of the process may lead the researcher back to another part, and (3) holographic because "each step in the process contains the entire process" (p. 2). Additionally, consistent with recommendations regarding the need for intercoder (or interrater) reliability (Insch, Moore & Murphy, 1997; Miles & Huberman, 1994; Strauss & Corbin, 1998), we engaged a team of researchers to analyze the data.

The data were collected through open-ended questions to allow faculty to elaborate and provide detailed responses to reflect their thoughts and experiences working with cohorts. This method resulted in extensive narrative provided by the respondents that required our evaluation based on noticing, collecting, and thinking about the information provided. Using Seidel's (1998) model allowed us to apply a systematic, objective approach to the analysis.

We followed Saldana's (2009) manual for coding qualitative data in order to summarize and contextualize the data collected. As Saldana explains, "a code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 3). We read through the results of the survey twice in order to develop a list of descriptive codes to represent and summarize responses for each question. Based on these two reviews, we developed broad themes across the responses. After another review and discussion, we compared results and the broad themes were reduced to brief, non-overlapping categories for each question.

Our approach to the analysis was based on an overarching concern for reflecting the actual experiences and perspective of the respondents. Also, rather than make use of a predetermined or published list, the categories emerged from the participants' narratives, and are based on descriptive rather than interpretive codes (Miles & Huberman, 1994)

## 6 RESULTS

Of the 138 professors who received the survey, a total of 41 faculty responded to the request. This is a response rate of 30%. The findings revealed that 83% percent of the faculty who participated in the survey had taught students using the cohort model, either at the university in which this study was conducted or at other universities.

When asked to define the concept of a student cohort, respondents used terms noted in the literature (see Figure 1). These definitions included terms such as a group of students pursuing a program (56%); a group working towards a common goal (17%); or a group working and studying together (12%). Ninety percent of the respondents thought the cohort model is effective for student learning (see Figure 2).

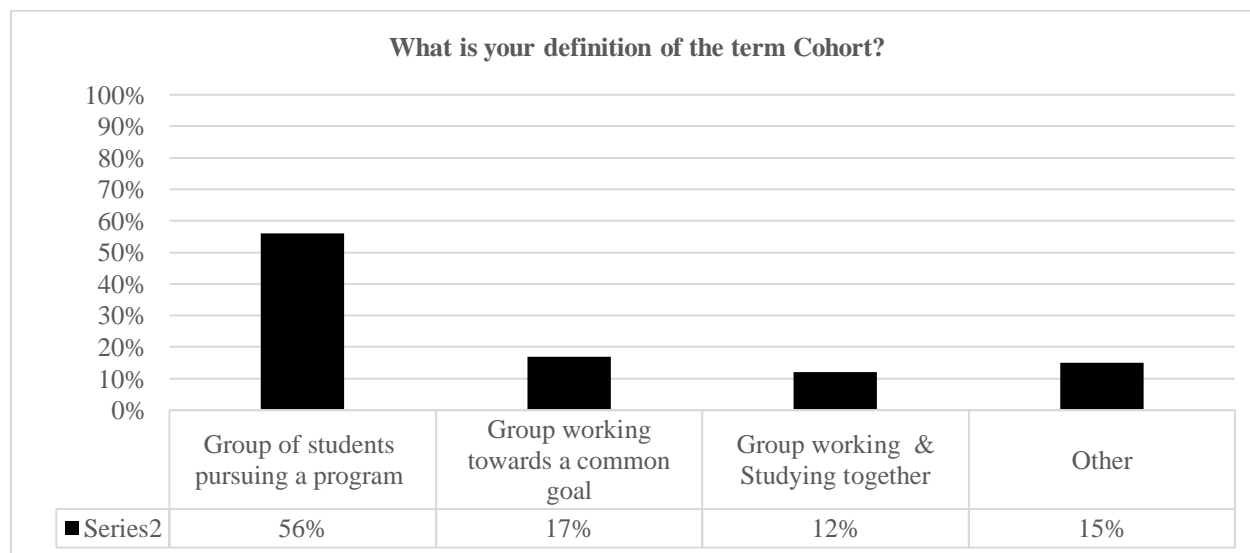


Figure 1. What is your definition of the term cohort?

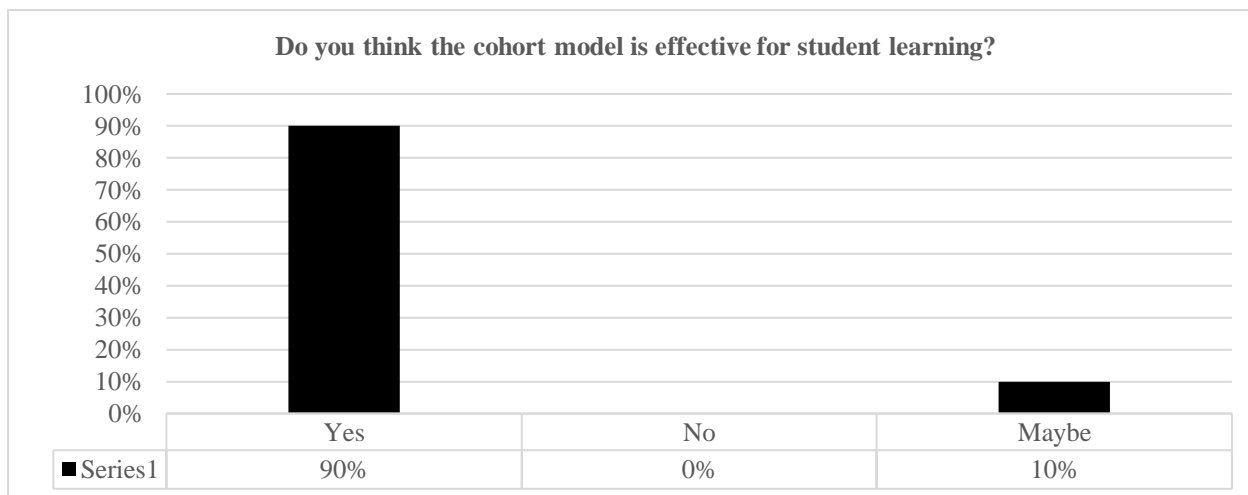


Figure 2. Do you think the cohort model is effective for student learning?

When faculty were asked why they thought the cohort model is effective for student learning (see Figure 3), they responded with the following reasons: cohesive bond between students (29%); support system among students (12%); and lifetime relationships (7%).

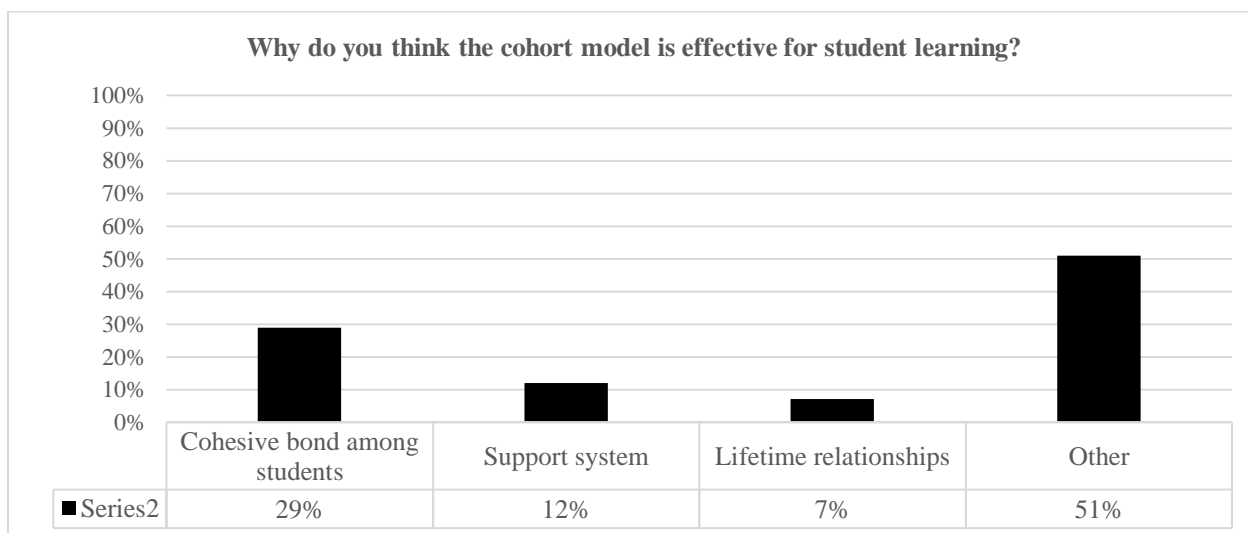


Figure 3. Why do you think the cohort model is effective for student learning?

Faculty perceived several benefits of the cohort model of learning for students (see Figure 4), and many responses were consistent with why the cohort model is effective for student learning. Responses included comments such as relationships/bonding (41%); companionship (24%); academic enhancement (12%); and scheduling (7%).



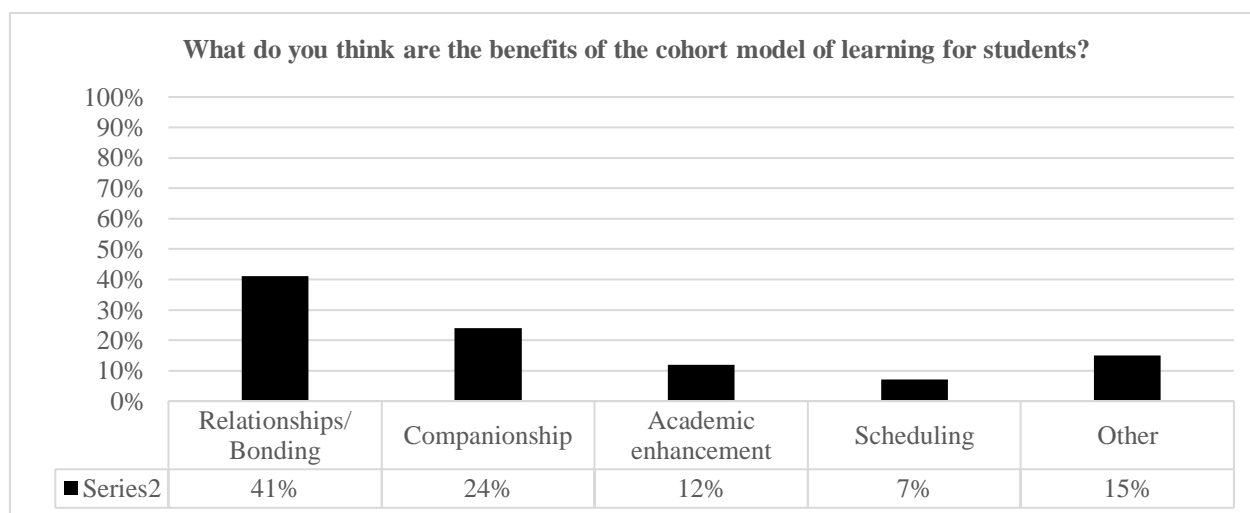


Figure 4. What do you think are the benefits of the cohort model of learning for students?

When faculty were asked about the benefits of the cohort model of learning for faculty (see Figure 5), responses included better prepared students (12%); effective team building (12%); better student/professor relations (10%); easier scheduling (7%); and proper scaffolding of learning (5%).

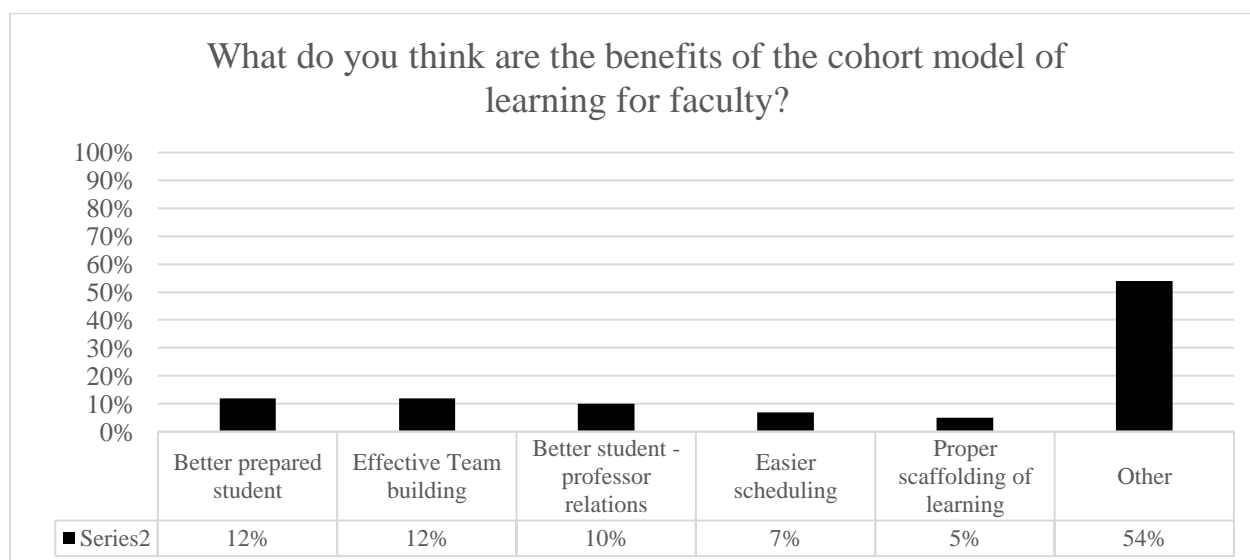


Figure 5. What do you think are the benefits of the cohort model of learning for faculty?

Overall, the respondents indicated a positive perception of the cohort model; however, when faculty were asked about some difficulties with the cohort learning model for students (see Figure 6), they mentioned students may have difficulty adjusting to group norms (28%); concerns about group-think (18%); and lack of communication and focus (10%). Additionally, because students in a cohort are required to take all of their classes together, in lock-step, a student who withdraws from a course due to an emergency or other unexpected occurrence may have difficulty catching up to complete the degree (10%).

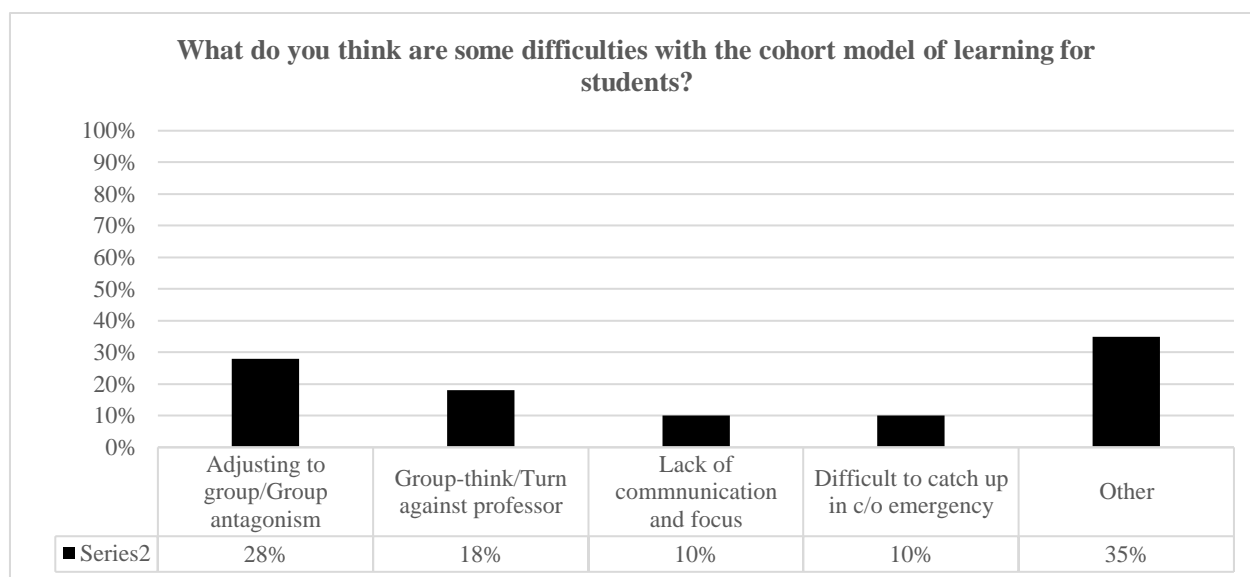


Figure 6. What do you think are some of the difficulties with the cohort model of learning for students?

Faculty also identified difficulties with the cohort model of learning for faculty (see Figure 7). They identified student versus teacher conflict (15%); faculty is an outsider in the cohort and they may not be aware of group dynamics (13%); battling group-think (5%); group cheating (5%); and pre-existing conflicts (5%).

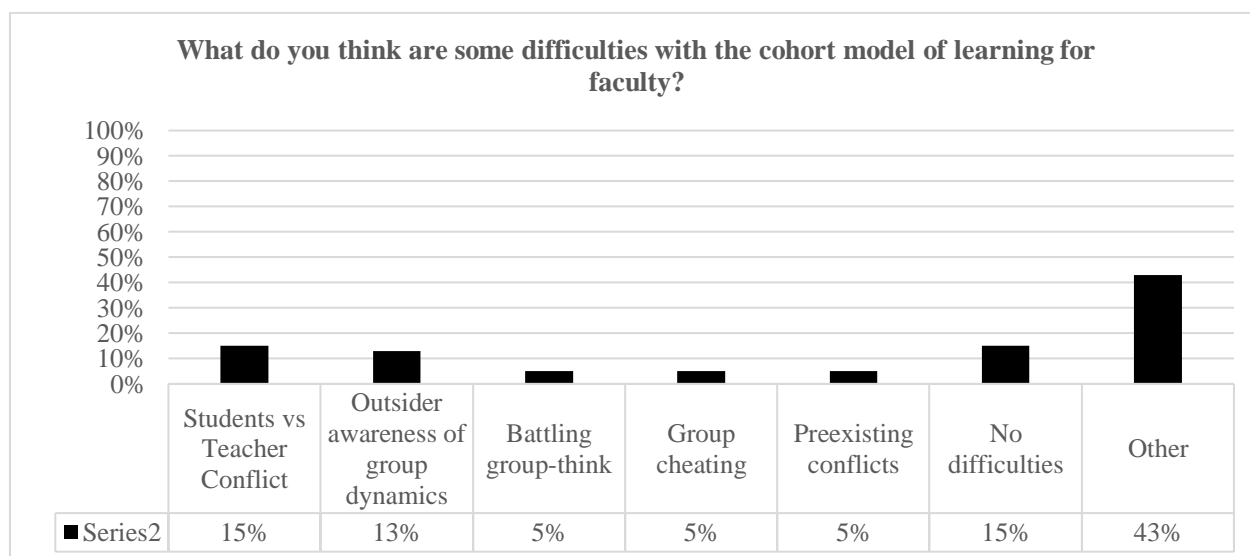


Figure 7. What do you think are some difficulties with the cohort model of learning for the faculty?

## 7 CONCLUSION

It appears that faculty have a sophisticated understanding of the cohort model and the dynamics of teaching students in a cohort. Interestingly, these faculty used specific terms and concepts reflected in the literature to discuss their understanding of the cohort model of learning. They think the cohort model is effective for students, and they generally have a positive perspective about working with student cohorts. Faculty perceive that student cohorts enhance student engagement and interaction. They have a positive view of group dynamics which result when cohorts work together, and they also believe that cohorts inspire enhanced student retention and learning. However, faculty also expressed

some concern about group think or other conflicts within the group or with faculty, which may derail student success.

Based on these results, we make the following recommendations to assist other universities in developing or enhancing the effectiveness of the cohort model for online doctoral students. First, faculty should be provided with some training and information regarding working with cohort groups to assist them with strategies that facilitate a greater degree of synergy and student engagement. Faculty should also be prepared to identify group think, group conflicts, or other potential problems which may be more profound in a cohort and have a negative effect on student success.

Secondly, a faculty forum to discuss strategies and share best practices for engaging students in cohorts at the university. Additionally, the forum can provide guidance regarding recognizing and managing group conflicts in the cohorts. Utilizing a method to share information, faculty will be able to better recognize and manage issues, and it will enhance their feelings of self-efficacy about their ability to respond to problems that might arise.

For this study, more research should be conducted in order to better understand the concerns that the faculty mentioned. For example, it would be good to investigate why faculty perceive that conflicts might be more prevalent in cohort groups than with student groups in a traditional classroom.

Overall, the results reveal that the faculty perceived the cohort model is beneficial for enhancing student learning and developing lasting relationships among students and faculty. Certainly, this research should be conducted with a larger group of faculty representing more universities. However, these findings show that for universities interested in addressing the shortage of doctoral-qualified faculty as noted by the AACSB, the cohort model of learning for online programs may be useful for achieving the goal of increased student retention and overall student success.

## Biography

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## Integrated business, social and cultural development: the case of education partnerships in Te Tai Tokerau

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Samuel Mann

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Glenys Ker

Phil Osborne

Lesley Smith

### Abstract

This paper describes the application of a transformation mindset to guide the development of a Mann *et al.*'s (2017) Transformation Mindset to structure a sustainable development initiative in Te Tai Tokerau, Northland New Zealand via the work of Te Matarau Education Trust. Te Matarau combines business and economic development with education development in a historically under-developed region in New Zealand. Some implications of a kaupapa Māori approach to development are discussed. The transformation mindset is briefly reviewed before a discussion of it is woven into reflections of the application of the transformation mindset to Te Matarau's approach to development.

### Background

In this paper we describe the use of Mann *et al.*'s (2017) Transformation Mindset to structure a sustainable development initiative in Te Tai Tokerau, Northland New Zealand. Central to sustainable development is the understanding that business, social, environmental and cultural development are inseparable.

In this paper we take the stance that regional economic development is not just for business per se, but rather an enabler for wider community development. While the UN Sustainable Development Goals are listed separately, "by design they are an integrated set of global priorities and objectives that are fundamentally interdependent" (ICSU 2017).

The first author has a role with the Te Matarau Education Trust (Te Matarau) that combines business and economic development with education development in a historically under-developed region in New Zealand. He does so from a kaupapa Māori stand-point.

Graham Smith (1992) describes kaupapa Māori as "the philosophy and practice of being and acting Māori". As Bishop (1998) describes, this "assumes the taken for granted social, political, historical, intellectual and cultural legitimacy of Māori people, in that it is a position where Māori language, culture, knowledge and values are accepted in their own right".

In education terms, Penetito (2012) argues that, "what is good for Māori is good for the institution as a whole". He argues against "inclusion of Māori knowledge and custom into the education system...as separate elements, piecemeal (a part of some often unexplained whole), an end-in-itself (not connected to anything else), and out of context (lacking coherence)". He argues for a radical, systems transformation approach:

"What makes these ego-ideals "radical" is their projection into the future as a model for transforming the historical and current situations into something that benefits everybody. Such a transformation is only possible if Māori and Pākehā and all other New Zealanders see themselves reflected in the important matters, structures and processes the society has to offer".



The onus here is not just on providing a system to support Māori businesses, but to provide an authentic platform from which people can reflect on and contribute to changing systems, starting with their own framework of practice and the cultural context in which this sits.

Tarena's (2016) "Indigenising the Corporation" succinctly captures this as a transformation perspective:

"The challenges facing Indigenous peoples are complicated and evolving. To survive, they need to learn and adapt fast enough to keep pace with change, rather than become victims of it. A key solution is the concept of growing teams of problem solvers, and creating a culture of innovation and learning, to help the organisation ride the waves of change. This way, no matter what change is encountered, the Indigenous community can always adapt and thrive."

This sentiment is most recently captured in 'Māui Rau: Adapting in a Changing World', Te Kanawa *et al.* (2017). It claims, after a series of 13 roundtable discussions held with Māori businesspeople and leaders across the country, that – due to cultural alignment and key shifts happening at a global level – it is an opportune time for Māori organisations and businesses. Te Kanawa *et al.* (2017) explain that, "The message that strongly emerged was that our future success will depend on having the confidence and courage to simply be Māori". In the forward to Māui Rau, Atirua Ohia describes the challenge:

"It is my belief that many Māori business practices centre on whanaungatanga (relationships) and tau utu utu (reciprocity) to facilitate the aspiration to koha tuku rua atu (redistribution) of resources to support whānau, hapū, iwi, owners, community, shareholders and stakeholders".

This will, he argues, will require taking "ownership of the radical potential of our ideas to another level, but more importantly, to enact it!". This will "will require a shift in mindset" and a "shift from institution to movement" and from "hierarchy to networks".

Māui Rau refers to the many faces of Māui of Māori mythology as he adapted to changes in his environment:

"For us, Māui Rau encapsulates Maui's ability to transform in order to thrive under a range of conditions while always holding on to his core, his values, his truths and those lessons that shaped the icon he became and continues to be. He was a shapeshifter."

Te Kanawa *et al.* (2017)

Māui was not, however, a passive victim of change, focussing on the past and recovering from challenges - he was an active participant and leader. Accordingly Maui Rau is describes "remembering the past and focussing on what's ahead", "being disruptive and leaders of change" and "building on opportunities".

All these challenges come together in the mahi (work) of our first author, Philip Alexander Crawford. His role combines business and sustainable development in a framework of kaupapa Māori with education as the primary lever. That work is explicitly holistic and transformative. At its most fundamental level this is a question of a way of working, what is a mindset that can help drive and structure this vision? At a strategic level, what are the criteria that could be used to decide between competing courses of action? And at operational level, how can we ensure that projects maintain that vision and not get derailed by a focus on meeting only financial targets?

In the following section we describe a Transformation Mindset (Mann *et al.* 2017) as a tool for this work. The remainder of the paper is an auto-ethnographic reflection on the application of the transformation mindset to help consider and progress Te Matarau's work.

## Transformation mindset

Mann *et al.* (2017) developed a Transformation Mindset as a means to guide Community Development practitioners in adopting being a sustainable practitioner as part of their professional framework of practice (Mann, 2011 p13). Adopting a goal of sustainability provides a challenge for any discipline. While there are specific goals identified, such as the Sustainable Development Goals (SDGs), it can be difficult to relate these to daily practice. It is best considered as more of a mindset than a set of individual targets.

Mann *et al.* (2017) defined the “transformation mindset as a way of thinking that leads to transformational acts resulting in socio-ecological restoration”. This transformational focus came from Leach *et al.* (2012) who argued that “what is now needed is nothing short of major transformation – not only in our policies and technologies, but in our modes of innovation themselves – to enable us to navigate turbulence and meet SDGs”.

The challenges faced by Te Matarau in Te Tai Tokerau can be seen to align with a “wicked problem” (Morris and Martin, 2009). This means it involves complexity, uncertainty, multiple stakeholders and perspectives, competing values, lack of end points and ambiguous terminology. It means dealing with a mess that is different from the problems for which our current tools and disciplines were designed. As individuals and disciplines we are ill-equipped to cope with the messy complexity we now face. Adomssent *et al.* (2007) saw sustainable development from a holistic perspective; it can be understood simultaneously as a concept, a goal and as a process or strategy. The concept speaks to the reconciliation of social justice, ecological integrity, and the wellbeing of all living systems on the planet. The goal is to create an ecologically and socially just world within the means of nature without compromising future generations.

We posit that a sustainability-based transformation mindset may be beneficial to Te Matarau on the following premise: Sustainability is the process or strategy of transformation toward a sustainable future, and the transformation mindset as providing a structuring for that. It is not known how well this will integrate with a kaupapa Māori perspective.

Mann *et al.* describe the sustainability-based transformation mindset (Figure 1) as follows:

The mindset can be considered with a device recognisable to those familiar with software engineering’s Agile Manifesto – a list of values and attributes arranged so that each is defined in part by an opposing value (Beck *et al.* 2001). The agile manifesto structure finishes with “that is, while we value the items on the right, we value those on the left more” (np). These things on the right then are not inherently wrong – we could find people attempting sustainability doing those things, but we argue that the things on the left are better. Hence, for example in The Transformation Mindset, Item 7, “values change over behaviour modification” can be read as ‘we value things that modify behaviours, but value change (and hence behaviour) is stronger’. Most of these items also carry more than one message. Item 7, for example again, also speaks to the problem of change by appealing to inappropriate values such as promoting “green” actions because it is cheaper rather than because it is the right thing to do (otherwise, what happens when green turns out to be more expensive?).

Figure 1: Transformation Mindset

If we wish to transform ourselves and society, we need to embrace

1. **Socio-ecological restoration** over economic justification
2. **Transformative system change** over small steps to keep business as usual
3. **Holistic perspectives** over narrow focus
4. **Equity and diversity** over homogeneity
5. **Respectful, collaborative responsibility** over selfish othering
6. **Action in the face of fear** over paralysis or wilful ignorance
7. **Values change** over behaviour modification
8. **Empowering engagement** over imposed solutions
9. **Living positive futures** over bleak predictions
10. **Humility and desire to learn** over fixed knowledge sets.

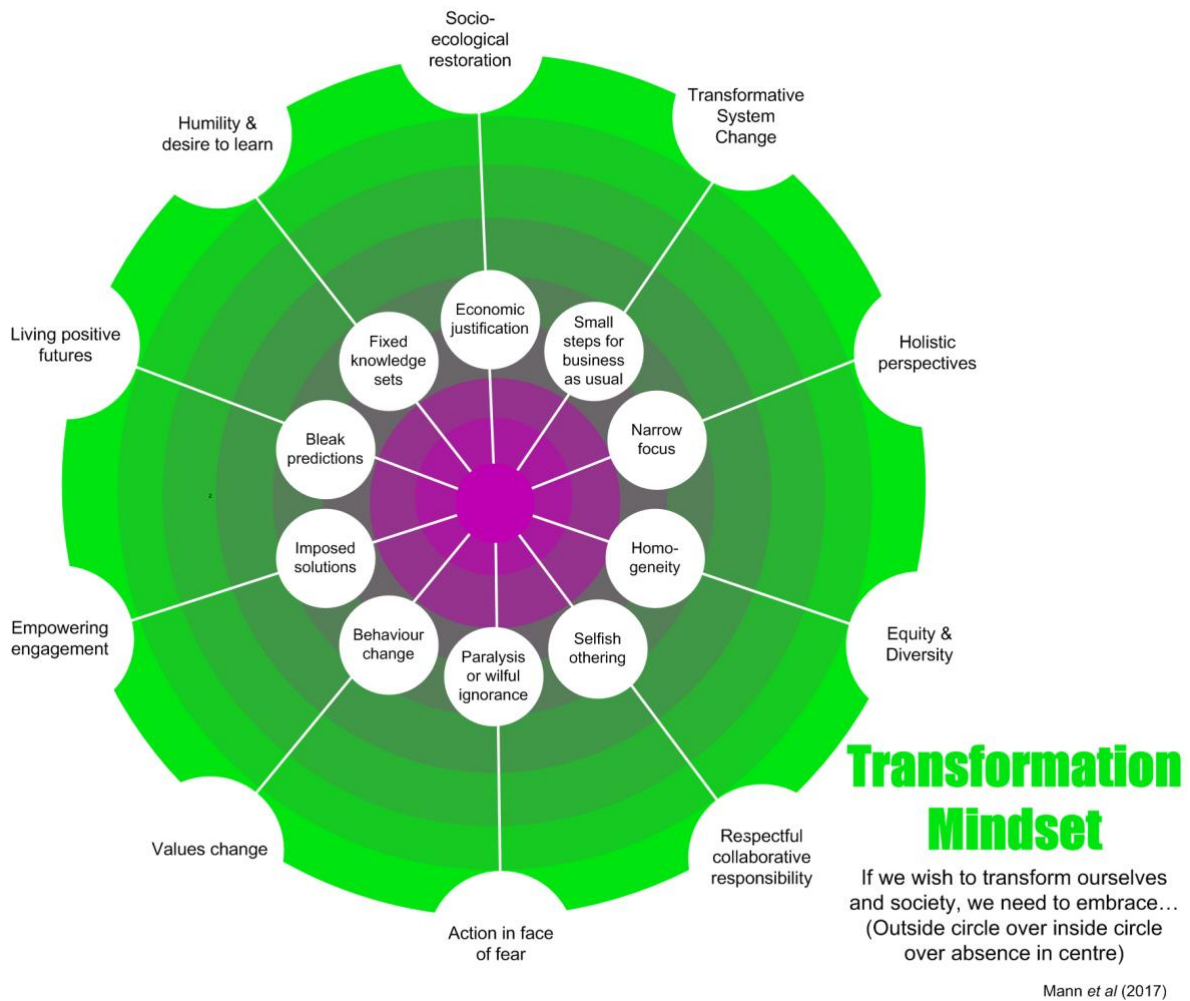


Figure 2: Graphical version of the Transformation Mindset

The elements of the Transformation Mindset are further explored in relation to Te Matarau in the Results and Discussion section below.

The Transformation Mindset can be used to consider different development initiatives. Figure 2 gives a graphical version of the Transformation Mindset in which the elements of the mindset can be positioned on the 10 axes. Note that in keeping with a mindset rather than a detailed set of metrics, the positioning on each axis is subjective. For each, the inner ring describes actions that usually align with a weak sustainability, and the outer ring a transformational approach. The centre of the image, inside the inner ring represents actions that could be considered unsustainable, or where that element is not addressed at all by the development. As the arrangement of the axes around the circle is arbitrary (clockwise from the top) no inference can be drawn from particular shapes on the diagram. Further, it would be inappropriate to attempt to calculate a total “score”.

As an example, Figure 3 shows the mindset applied to a product development intended to digitise a previously paper-based process - that of building consents processing within a local authority. This project had been described as meeting sustainability objectives. (The following examples are discussed further in Mann *et al.* (in press). The project does not score highly on any of the Transformation Mindset elements. While it is doing something, it is narrowly focussed, not participatory and focusses on monetary benefits for action. While it may save some paper, this is substituted with IT equipment. The project made no attempt to address diversity (eg through language, disability accessibility) and by standardising process, inadvertently made it harder for non-standard community processes.

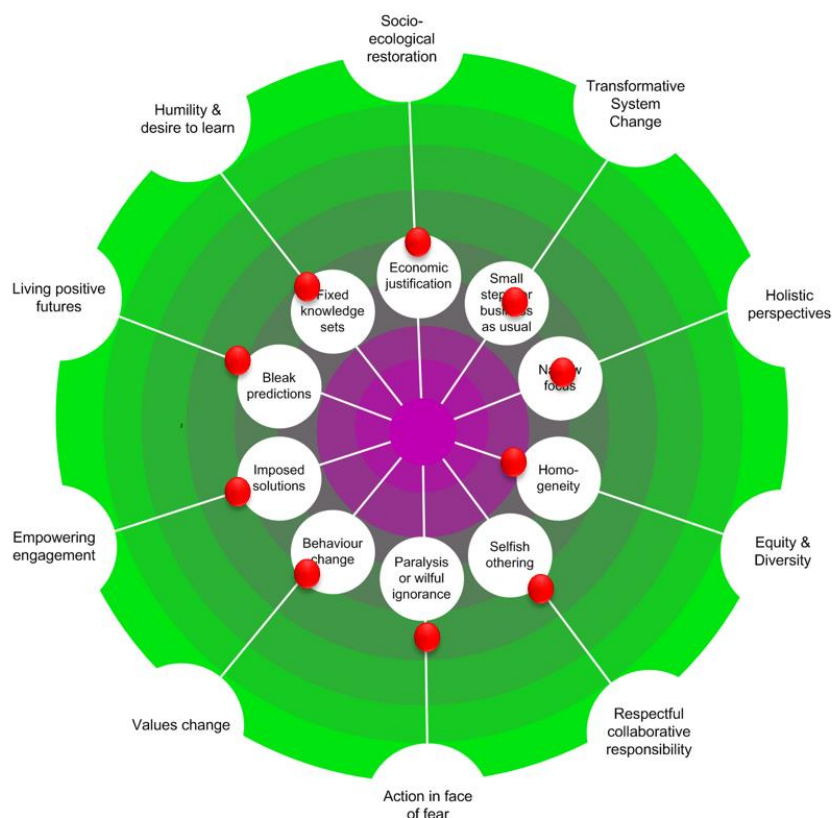


Figure 3: Digitisation of process (Mann *et al.*, in press).

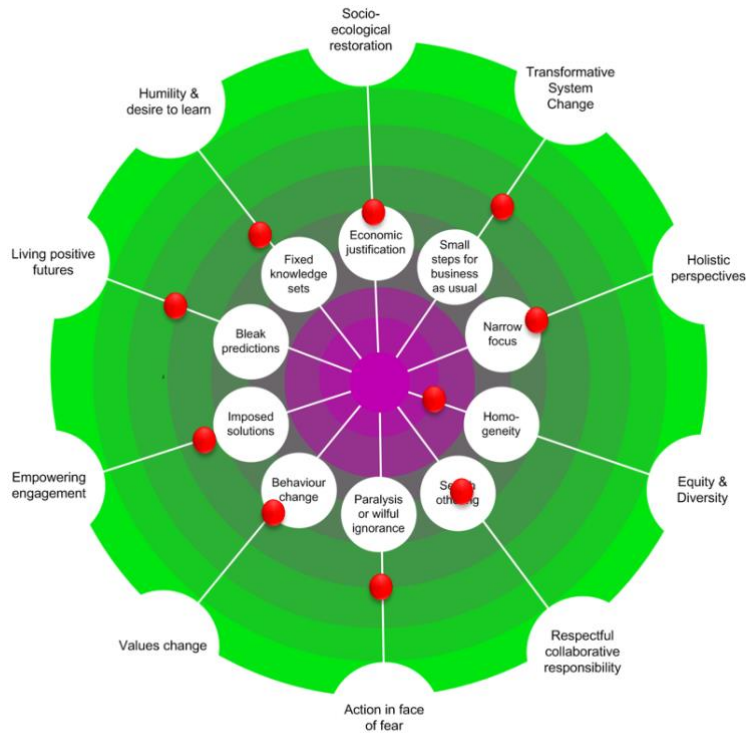


Figure 4: Remote Home (Mann *et al.*, in press).

In another example, Figure 4 shows the Transformation Mindset applied to a business development to help homeowners manage smart home equipment, primarily solar panels (Mann *et al.*, in press). Again, as an actual development, the project scores better for “Action”, on “Positive futures” for enabling homeowners to live more sustainably, and on “Transformative system change”, but not so well in other areas. In diversity it performs poorly for being a one-size fits all, forcing homeowners to fit the system, rather than enabling everyday practice. The system is primarily marketed as saving money as a means to change behaviour (“Value change”).



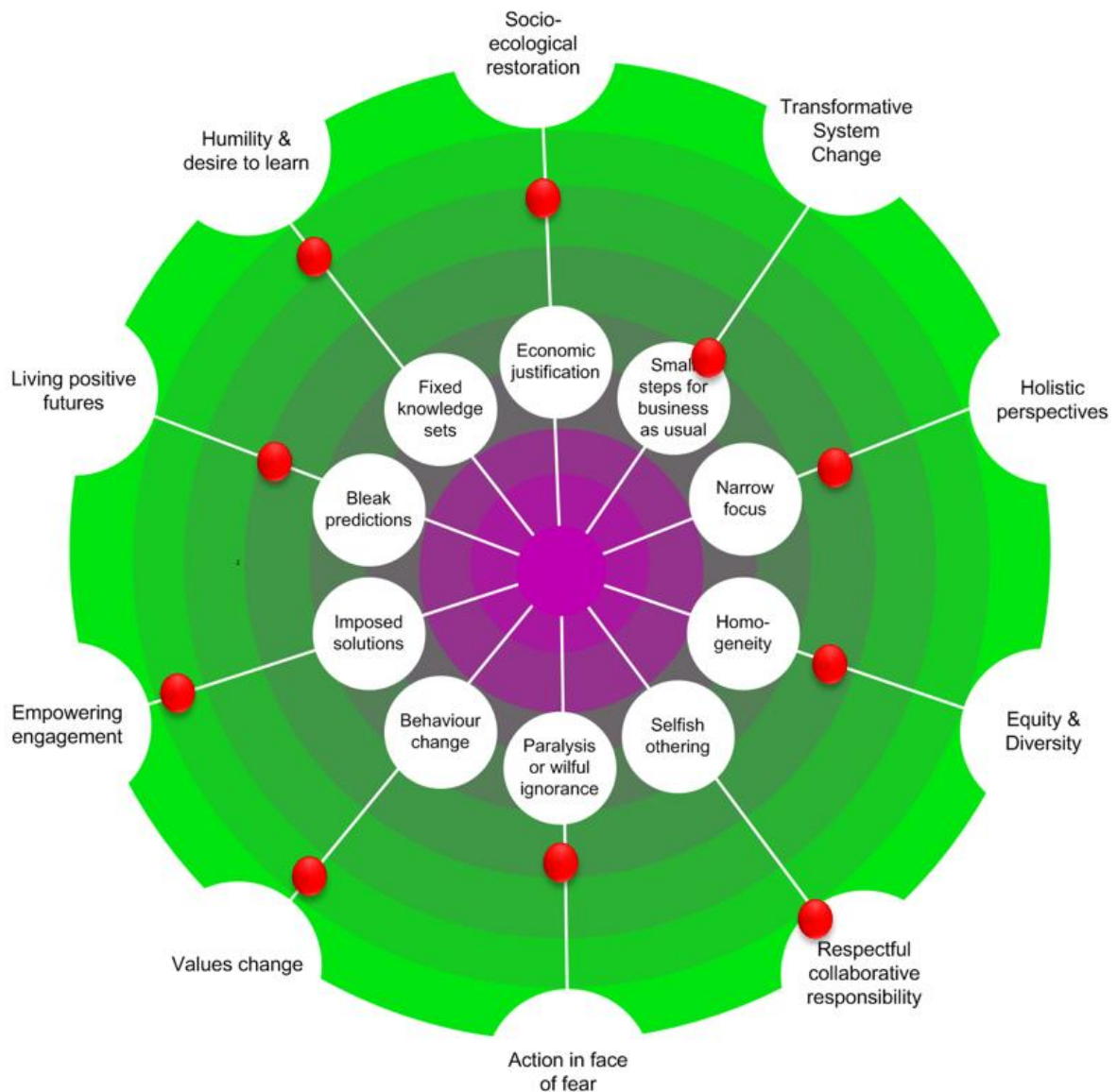


Figure 5: Citizen Science (Mann *et al.* in press).

Figure 5 (Mann *et al.*, in press) summarises the Transformation Mindset applied to the development of a citizen science app designed to improve the ocean foreshore participation and community engagement. This development scores highly on the “Values”, “Empowering engagement” and “Respectful collaborative responsibility”. In that the citizen science is wider than just data collection and extends to the curiosity and hypothesis formulation aspects, it also scores well on “Humility and desire to learn”. It does not, however provide a clear pathway to “Transformative System Change”.



## Results and Discussion: Transformation Mindset as basis for development in Te Tai Tokerau

The first author Phillip Alexander Crawford, has used the Transformation Mindset inform a process of regional development through professional practice education.

In this section we weave Alexander Crawford's personal reflections on this process through an exploration of the Transformation Mindset. These reflections are italics and indented, as we do here, with an initial reflection on the motivation for Alexander Crawford's work:

*For me to obtain my first qualification, a law degree. I practised law for 12 years and have forever after used the skills of advocacy, persuasion and critical thinking for what I have believed to be needed to address inequality.*

*Beyond financial resourcing, the largest difference I could make for people was to help provide a solution to this barrier through education. Knowledge is power and a lack of it means poverty: to know who they are and have their whakapapa and tikanga respected as a given. For many this is achieved through Matauranga Māori as a theory and as praxis. How can you be ready for study or for work if you are not life-ready?*

*With my Bachelor of Applied Management I took this hikoi further, where I was able to critically reflect on my business, management and leadership experience and what this meant in my context. It has demonstrated to me that I know that another ingredient for Māori succeeding as Māori is to be financially safe. To do that, again education is a key. And the fight now rests in changing how the power (and funding) that rests within education supports tikanga Māori and kaupapa Māori.*

*My aim is to improve the effectiveness of partnerships between Māori and non-Māori particularly in the field of tertiary education.*

*My kaupapa (philosophy) is of helping Māori as an indigenous group to better engage in the tertiary sector. I argue this will only be achieved through greater knowledge of the sector and active involvement at all levels including needs analysis, policy development, creation of strategy, sitting at the governance table to support the implementation of structural changes, management, front line service delivery and all as long term tauira (learners).*

### 1. Socio-ecological restoration: the approach treats restoration of land and people as inseparable.

This journey is not without its contradictions and conflicting paradigms. For example, there is huge pressure, and in many cases need, for economic development, but what are the consequences for our people, the whenua and wairua?

This item makes clear that the point of sustainability is socio-ecological restoration. Economic development or reasoning is not dismissed but should be seen as a means to achieve benefits in social, cultural and environmental aspects – a vehicle for sustainability, not a goal in itself (this aligns with Daly's Strong Sustainability, 1996).

The combined socio-ecological wording is a deliberate modification of Olsson *et al.*'s (2004) "social-ecological" to bring it in line with constructs such as "socio-economic". It represents an acknowledgment that humankind and the environment are inseparably intertwined. Sustainability is not just about single factors such as efficiency gains, and the problem is not just about carbon or energy. How can we help reverse biodiversity loss and massive global inequities? Or even local problems such as why logs are transported on the road instead of the adjacent train track? Nor is it just about "the environment" – the systems in question are as much social as they are biophysical.

*Forestry may produce profits but has huge impacts on our environment. Equally, the education strategies that Māori are creating for themselves are at times creating conflicts with themselves over the benefits and costs.*

The restoration element is both an acknowledgment of the current path of degradation and a commitment to repair, not just stabilise or maintain in a degraded state.

**2. Transformative system change:** rather than just working with individual problems, the approach is to transform mainstream education and through that, create system change.

*For many institutions the transformation requires major shifts in thinking with corresponding resource reallocation. To help achieve this, instead of creating a separate approach to tertiary education, I advocate partnerships between Māori and mainstream-ones in which power and knowledge is shared to the advantage of all.*

It is widely argued that making small improvements, while maintaining the status quo, is unlikely to result in required changes for a sustainable future (Placet *et al.*, 2005).

Transformation is used here to move the focus beyond the comfortable perception that global environmental challenges can be met through marginal lifestyle changes. Small changes are necessary but insufficient – we live at a time when we need urgent and ambitious changes (Thøgersen, 2009). Instead of solely working on small things and hoping that they add up to a change (themselves or with ‘spill over’), we need to focus on things that multiply to create positive system change.

Schendler (2009) argues that we all need to be change agents. This is more than making changes for oneself. Schendler maintains that our challenges will not be solved merely by motivated individuals addressing their own footprint. While necessary, these actions are also insufficient, even if “every single one maxes out their opportunities” (p. 39). Even more important than one’s own footprint, “what matters more is ensuring that everyone on the planet is also doing what you do” (p 40). As Robinson (2009) argues, we “need skills in effectively and persuasively presenting the proposed changes, sometimes in difficult circumstances if the change goes against the ingrained culture of the organisation” (p.130).

*The United Nations (UN) Sustainable Development Goals (SDGs) and Post-2015 Development agenda have an aspirational target of not leaving any one behind. They are goals which have potential to create a framework for prospective partners to consider, unpack and reflect upon together to see whether there is a fit of kaupapa. However there has been some criticism of the goals failing to recognise indigenous peoples as distinct groups and later failing to engage with Indigenous communities in any meaningful way. The SDGs in themselves are admirable but it is always in the application of the rule, principle or putting theory into practice that will allow for any of it to have a transformative effect. I see that there is an opportunity to examine the application of these SDGs to indigenous development/education*

While looking for system changes, we need to be careful not to put too much reliance on “miracle cures”. Waiting for technology to deliver efficiency gains through behaviour change, or even not having to change behaviour, is what Krumdieck (2015) refers to as a green myth. It’s the miracle just around the corner so we can carry on business as usual. Kentaro Toyama (2015) has a similar concept in his “geek heresy”, that we think that throwing technology at problems is going to solve them, but his summary is technology exemplifies underlying human forces. If we are continuing to consume, and that’s the primary human force, then throwing technology at it is not going to solve that problem.

### 3. Holistic perspectives: kaupapa Māori is inherently a holistic perspective.

*How does it look when a lens filtered by a framework of sustainability is applied to Māori-initiated educational strategy so as to align different paradigms? How does sustainability relate to Matauranga Māori?*

This item refers to bigger-picture thinking. This bigger picture applies to time, space, disciplinary boundaries, species boundaries, approaches to inquiry and so on.

Sustainability requires a systems approach. People need to have awareness that their actions will have impacts. These impacts may be intended and unintended, across scales: temporal, spatial, social, and have positive and negative effects. People need to understand forms of relationships (hierarchies, partnerships, feedback) and that humans form part of a complex web. Systemic thinking emphasises patterns, trends and feedback loops. Stagl (2007) describes social-ecological systems as co-evolving systems. She contends that this co-evolution can be seen in co-evolution of the environment and governance; in co-evolution of technology and governance; and in co-evolution of human behaviour and culture.

Svanström *et al.* (2008) argue for systemic thinking as a means to cope with complexity and finding balance between different dimensions. Davies (2009) argues that a learning society must be able to think systematically: focusing on “understanding the interactions between human and ecological systems, and restructuring human systems to be more sustainable” (p. 220). In writing about disciplines, Koutsouris (2009) calls for “abolishment of artificial divisions” that separately consider environment, economy and society. Van Dam-Mieras (2006 p. 15) refers to a “fragmented reality” – a sustainable mindset must cross disciplinary boundaries. Bammer (2005) calls for a new specialisation: Integration and Implementation Sciences, perhaps reflecting the push for increased cross-disciplinarity, not just in a new discipline, but in all disciplines. The three pillars Bammer describes are systems thinking and complexity science, participatory methods, and knowledge management.

Sustainability can be described as ethics extended in space and time. This wider ethics calls for solidarity with the entire Earth, ecological sustainability, lifestyles of sufficiency, and a more participatory politics. The underlying force of sustainability as a concept is intergenerational equity but this is largely overlooked – our time spans of concern are almost always far too short.

### 4. Equity and diversity: the work is about rectifying injustices through recognition of what is special about the people and place.

*My journey (personal and that of my whanau) has been for many generations one of addressing inequality and trying to equalise power relationships in the societies and times we have each lived in. My whanau have helped lead treaty claims and battles for land retention. Seeing inequality and addressing it head on through collaboration (between Māori themselves, and Māori and mainstream) and a huge amount of fortitude. This wish to help bring power to others was also the main motivator.*

Sustainability can be described as ethics extended in space and time. The Transformation Mindset values diversity. This applies to societies, biologies and voices.

Diverse systems are resilient systems. The call for diversity can be seen to be in tension with the need to transform to sustainability at scale. But it does not mean a homogenous one-size-fits-all solution. Pita Tipene, a partner in Te Matarau describes this well (2016 np) : “I think that we’re all seeking to be a global community and to be truly global we need to both cultivate, strengthen and enhance the small villages that we have throughout the world. To retain that uniqueness and unity through diversity as a key.”

### 5. Respectful, collaborative responsibility: this is a community taking responsibility for its own people.

*The underlying kaupapa of the mahi is that the collaborative partnership and its workings must be that of the principles of He Whakaputanga and Te Titiri o Waitangi. My understanding of how that works in practice has developed considerably, and is at the point that I see that I can capture the challenges – the shared learnings from those – and through new learning find sustainable solutions that allow for long term and effective Māori/mainstream partnerships.*

Rather than shifting responsibility onto others, we need to accept responsibility and address the issues together.

Knowles *et al.* (2013) have described how the rational, economic man approach - appealing to people's wallets - is actually disabling the altruistic mindset. She says we need to be justifying actions by a collective 'we need to be doing this because it's what we need to be doing'. Similarly, (Aimers & Walker, 2016) argue that we need to move beyond this selfish individualistic approach to one of empathy and valuing social capital

Oxfam (in Parker *et al.*, 2004) described a "global citizen" (p. 68) who is, amongst other things "aware of the wider world and has a sense of his or her own role as a world citizen", "outraged by social injustice" (p. 68) and takes responsibility for his or her actions. Using "outraged", takes value-based and action-focused further than other such statements. This is, of course a value statement, their "citizens" are not passive but can be described as having a "sense of identity and self-esteem... a belief that people can make a difference" (p. 69). They back these attitudinal statements with skills in critical thinking; an ability to argue effectively; an ability to challenge injustice and inequalities; and cooperation and conflict resolution.

**6. Action in the face of fear:** despite centuries of inequity, mixed messages and uncertainty about future funding, this approach is plotting a course and already engaging learners.

*This project is not just to list issues, solutions or critical factors that are argued as being needed for collaboration between Māori and mainstream to succeed. That is certainly part of the work and will help produce a guide in that space. It is however more than that. I wish to apply a theoretical sustainable framework to see how that can help maintain initiatives such as the Te Matarau and Ngatiwai collaboration. This is specifically using The Natural Step framework. This is specifically relevant for Māori, as internally there are potentially conflicting strategies in the education space that are at odds with this philosophy. One of the voices in this area of strategic sustainable development is Goran Broman and we are gaining insight in finding methodologies in Broman's words; "...bring together those seemingly hard to match aspects – the short term with the long term, the small scale perspective with the big perspective, the self-interest profitability with ethics..." (Broman 2014) .*

In the face of wicked ambiguity we still need to take considered action rather than suffer paralysis or passively wait for miracle cures. We should also avoid action linked to wilful ignorance (or denial).

Most, if not all, problems of sustainability can be described as trying to address "wicked problems": intergenerational time scales, complex systems – that are not amenable to the short-term, positivist approach of most interventions. Instead we need to learn to live in a complex world of interdependent systems with high uncertainties and multiple legitimate interests. These complex and evolving systems require a new way of thinking about risk, uncertainty, ambiguity and ignorance (Stagl, 2007). These systems require that we can think simultaneously of drivers and impacts of our actions across scales and barriers of space, time, culture, species and disciplinary boundaries.

**7. Values change:** the learning is by Māori, for Māori – it is not merely about acquiring some technical skills but rather about developing identity and personal knowledge to go with those vocational skills.

*In pure legal terms partnerships are easy to form but their chance of surviving is often not dependent on how well the practitioner varies standard legal precedent documents. In this project I will take a more holistic interpretation of 'partnership'. The often referred to legal term or partnership is too narrow and ignores many of the ingredients that need to exist for a partnership to succeed. These include how much the partners have common goals/kaupapa/philosophy. It underpins the sustainability of the partnership. If they don't have those as the catalyst for a partnership then it is likely doomed. It is unsustainable as without it the pressures of doing business become at some point too much for the partners to stand united against with what is exposed as an ill-conceived partnership with little commonality of thought.*

In order to make meaningful long-term changes, there needs to be a shift in values, rather than just addressing harmful behaviours. Intervention that achieves behaviour change without corresponding values is likely to not be as effective due to dissonance felt by the individual.

Sterling (2009) describes the importance of critical reflexivity – or deep questioning of assumptions. This reflexivity, or self-reflection is crucial to the transformation mindset – we need people to care. “First you have to care,” argues Attkisson (2008 p. 16) as the first step towards sustainability. We need to embed sustainability itself as a core cultural value of the system.

Kermath (2007) describes sustainability as a pursuit of an ideal and describes how sustainability is guided by values that include: civility, conviviality, dignity, equity, fairness, freedom, frugality, justice, happiness, humility, patience, peace, privacy, resolution, sharing, solidarity, spirituality, tolerance, virtue, and wellness;...inspires, cultivates, and nurtures accountability, adaptability, affection, benevolence, civic duty, compassion, cooperation, creativity, empathy, habits of mind, literacy (across a range of disciplines and skill sets), love, objectivity, passion, philanthropy, resiliency, respect, responsibility, reciprocity, self-determination, service, stewardship, transparency, and trust; (this list goes on for several pages).

*For many of these partnerships between Māori and on Māori there is a burst of energy to form with not a lot of strong korero (discussion) on what is the shared vision, let alone any applied framework to interrogate the shared kaupapa. This is complicated enough with those partnerships that have during their existence fixed members. Where this becomes extremely difficult is where there are changes to the members or governance. This is very common in Māori organisations which I have been directly involved with or observed. The challenge of my mahi (work) here is, rather than as is often the approach of leaving the possible partners to have a hurried facilitated korero (discussion) around commonality of thought and beliefs; instead seeing what frameworks are available that can help with the korero and help form what is intended- a social ecological transformation. So what strategies are there to introduce a framework into the formative korero?*

A values basis can be the basis for successful business. Wishbone Design Studio (Latham & McIvor, 2016), for example, produces children's bikes. On Willard's sustainability maturity model (2004), Wishbone is operating at the highest level, a values basis where “sustainability-based thinking, perspectives, and behaviours are integrated into everyday operating procedures and the culture of the organization” (Willard p. 31). Wishbone is values-led, entirely based on a framework of sustainability and quality. Wishbone's primary product is a bike that lasts from ages one to five, and then can be passed on to the next young rider. The role of values infuses the business and the relationship with customers “because we declared our values early on – sustainability and quality – we were attracting customers of that same ilk, the pressure on us was not to drop standards, but to raise them” (Latham *et al.*, 2016).

**8. Empowering engagement:** this is not an imposition of a rigid business development model – instead it is entirely responsive to the community's needs.



The nature of unsustainability means that by definition the problems aren't amenable to the experimental/intervention paradigm that we generally work under. Morris and Martin (2009) suggest that the answer may lie in the difference between a difficulty and a mess. Difficulties are problems which usually have a well-defined and clear boundary, involving few participants, short timescales and clear priorities, with limited wider implications. Messes are typified by more human-oriented issues where values, beliefs, power structures and habit play a major part. There is no well-defined problem or solution, timescales may be long, and at best we can only seek to improve the situation as seen by the wide range of people involved.

*This project relies upon doing solid foundational work around agreeing to a common kaupapa. The parties may like each other, have what seems to be a common intention but there is no deep understanding of each other's beliefs, goals or approaches. I have also explored korero on how one needs an understanding of indigenous perspectives when forming groups and partnerships.*

By empowering individuals and groups, and ensuring that they are engaged, any actions that are taken are likely to be more successful than if 'outside experts' impose solutions. Working with, rather than about, is vital. Ensuring that solutions are case specific and appropriate, rather than a 'catch all'.

Darnton *et al.* (2005) highlighted an attribute of change agency: the audience for a change intervention should not be regarded as a passive target. Instead, our change agents should be learning how to facilitate partnership approaches and instead of understanding changing behaviour as a single event, it should be viewed as an ongoing process. Seeking and reflecting on feedback is important. Thus actions should be: collaborative; participatory; equitable; open; trusting and supporting of ownership. Building self-reliance should be a goal.

**9. Living positive futures:** while the statistics of educational underachievement might be useful in securing funding, the primary driver for this work is the strengthening of iwi.

*Where the challenge sits is in the actual overriding strategy, co-design, implementation and review of the collaborative practice. And for that to be both an expression of real Treaty partnership and of a size that allows a step change for the collaboration and therefore for the learners. Added to this is the increasing wish for Māori and mainstream to have their initiatives exist within a sustainability lens. I have supported in various ways an attempt to work in this type of collaborative space where a mainstream regional Polytechnic (NorthTec) has worked with Māori to deliver Māori Pasifika Trades Training in Tai Tokerau. We have over the three years (2014-16) worked with varying degrees of success with 250 learners spread over 12 different qualifications and 10 regional locations. The collaboration has moved from involving one ITP to also include two ITOs and from six to nine iwi and hapu organisations sitting under the umbrella governance of Te Matarau Education Trust.*

While doom and gloom predictions can help jumpstart action, there needs to be more of a positive outlook in order to motivate and capture change. We take an optimistic frame. It is easy to become negative about sustainability. To do so, however, is to miss the point. The focus of sustainability is on the solutions, not the problems. Sustainability is the solution to living beyond planetary boundaries and a finite number of resources.

Orr (1992) argued that "the study of environmental problems is an exercise in despair unless it is regarded as only a preface to the study, design, and implementation of solutions" (p. 94). Schendler (2009) makes an important distinction. He says it is vital that we do not see the challenge (in particular climate change) as the end of the world. Instead we can see "an opportunity on the scale of the Enlightenment or the Renaissance, a rare chance to radically change the face of society forever" (Schendler 2009 p. 46).



Senge (2006) similarly describes the problem, concluding that while we might make the planet uninhabitable, “humanity has the potential to affect a post-industrial renaissance of unimaginable beauty and value. It is the best and worst of futures that face us” (p. 7).

This is not to deny the problem. Rather, we would argue for demonstrating positive alternatives: transition towns, or co-housing initiatives, for example. Scott (2016) argues that the problem with the green movement is that “they assume, falsely, that change is achieved by brute logic. Change is not achieved by brute logic. It’s achieved by, in fact, listen, link, leverage and lead.” In other words, by leading positive change.

*The mahi has turned up many challenges, some of which have been solved and others still to be. Most recently the question has been asked at a governance level of how the strategy exists in a shared language so that collaboration can work together for effective and desirable change.*

**10. Humility and desire to learn:** this development is being undertaken as a professional practice masters with reflection and embedded contribution to community.

*My new learning will be in this area of resilience and how a particular set of sustainable goals can be brought to the korero. With these I hope to see not only examine their compatibility with Māori but also to see how this will help with a framework of engagement between Māori and mainstream. A key motivator in my professional practice is how I can contribute to the effectiveness for Māori and mainstream. So, how can this framework connect those partners with each other initially and can it be used to build the kaupapa together through learning and sharing between them. For me as a practitioner it will mean that I am more effective in helping create and drive these partnerships between Māori and non-Māori. For many parts of New Zealand these partnerships if successful will change the social and economic wellbeing of many in the community.*

The desire to learn has several implications or variations: humility over wilful ignorance; curiosity over fixed cognitive maps; challenging assumptions over accepting status quo. This then, is a learning mindset in line with Senge’s (2008) argument that everything we do is a learning opportunity and Orr’s (1992) description of the role of an ecologically literate population. Such people, he argued are “able to distinguish health from its opposite and to live accordingly” (p.108). A mission of education is to give something that “will equip a person to live well in a place (p. 151) But we should never be fooled into thinking we know it all.

*A key motivator in my professional practice is how I can contribute to the effectiveness for Māori and mainstream. So, how can this framework connect those partners with each other initially and can it be used to build the kaupapa together through learning and sharing between them. For me as a practitioner it will mean that I am more effective in helping create and drive these partnerships between Māori and non-Māori. For many parts of New Zealand these partnerships if successful will change the social and economic wellbeing of many in the community.*

The mindset, then, emphasises a curiosity and questioning – a desire for knowledge, but a firm belief that we can never know all the answers.

## Conclusion

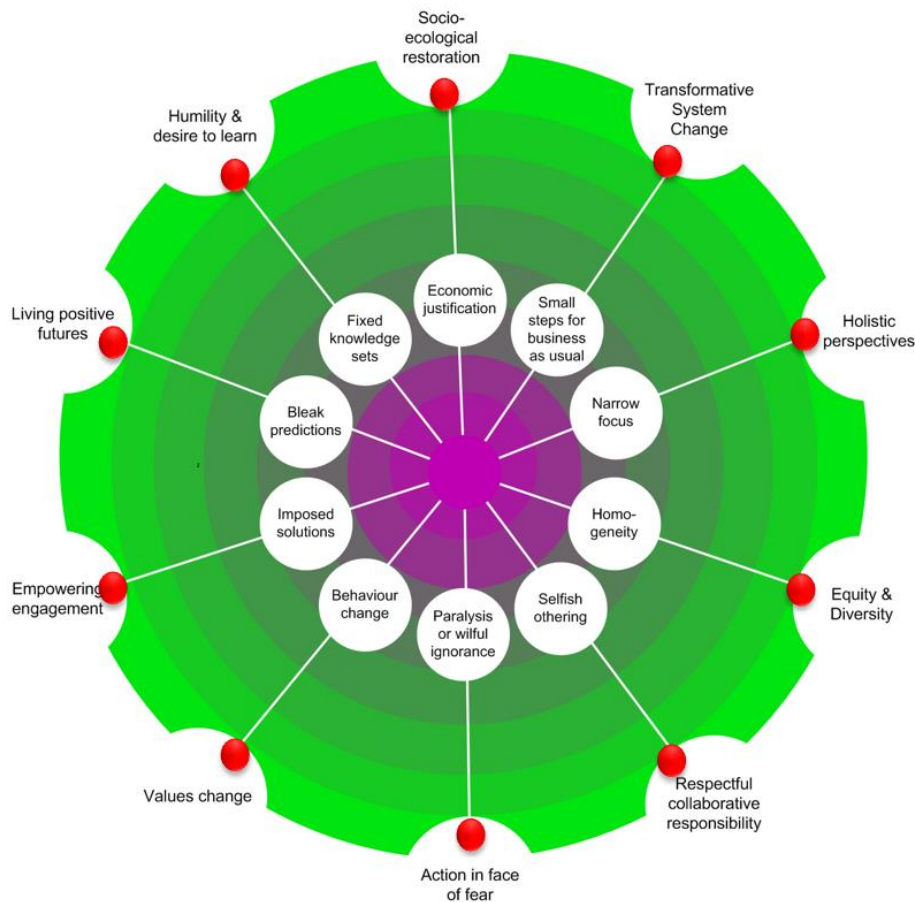


Figure 6: Te Matarau's development as informed by the Transformation Mindset

Atkisson (2008) has a twist on the “walking the talk” line; he refers to “*thinking your talk*” (p 119). Transformation to a sustainable system is hard, but as leaders and change agents, we must reach for the transformation goal.

Te Matarau Education Trust follows a holistic approach to development that combines business development, regional development, community development and environmental management and is kaupapa Māori. Our first author, Phillip Alexander-Crawford's role combines business and sustainable development in a framework of kaupapa Māori with education as the primary lever.

Mann *et al.* (2017) described a goal of the sustainable transformation mindset is to be used to guide community development initiatives. The question, then is whether the Transformation Mindset helped in the ongoing development and implementation of this approach.

Te Matarau's work certainly aligns with the transformation mindset (Figure 6). But it should be noted that this is not surprising, the mindset informed the development of the project, and indeed Te Matarau's work influenced the development of the mindset.

What it does highlight is first that the mindset can be usefully employed as a tool for considering business projects that are driving by indigenous perspectives such as kaupapa Māori. Second, we demonstrate that it is possible to develop initiatives that are designed to deliver the positive socio-ecological system change envisioned by the Transformation Mindset. It remains to be seen whether the project or the Transformation Mindset will deliver this change and this is the subject of ongoing research.

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## **“Dance to the dominants’ tune”: The impact of institutional habitus on mature students’ study i**

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England and China**

Massification in higher education has been developing globally, with more and more mature students entering university and benefiting from higher education. Because higher education has been anchored in its historical traditions of serving traditional young students (Sissel, Hansman, and Kasworm, 2001), institutional habitus tends to be marked by the dominant social groups—the traditional young students (Reay, et al., 2001; Thomas, 2002; Tett, 2004; Gilardi and Guglielmetti, 2011). The organisational structures, opportunity structure and organisational practices are all based on the need of the dominant group (McDonough, 1997), which may affect mature students’ study as a non-dominant group in higher education.

In order to explore mature students’ higher education experience in both England and China, 37 semi-structured interviews have been carried out including 17 in England from two universities and 20 in China from two universities. Institutional habitus and habitus have been used as theoretical perspective; the students-faculty-interaction theory is employed as an influential theory to investigate mature students’ higher education experience.

The major findings of the study suggest the appropriacy of the metaphor of “dance to the dominants’ tune and filter out those unable to keep time” (McDonough, 1997, 107) which reflects the incompatibility between institutional habitus and mature students’ habitus in both England and China. More specifically, mature students suffer exclusion and segregation from their institution, which is manifested in their poor academic integration and social integration in the faculty. This situation is caused by not only the institution’s pedagogical and social structure, but also mature students’ own self-exclusion, which is presented differently in England and China based on the different higher education systems in the two countries. In China, due to the dual higher education system, even though the mature students have their higher education physically in regular higher education domain—the university, they have limited involvement in university life academically and socially because they belong to the parallel adult higher education system. Furthermore, since the Chinese mature students feel inferior and under confident about themselves, they choose to avoid involvement into university life academically and socially. On the contrary, in England, mature students are more fully involved in university life academically and socially from every perspective, it is mature students themselves who choose not to participate in academic and social activities apart from their lectures because they feel these activities are focused on traditional students and not relevant for their work.

This research suggests that along with the development of higher education massification, mature students in both England and China are still in an unequal position, which reflects the persistence of incompatibility between institutional habitus and mature students’ habitus. The external exclusion from the institutional habitus is internalised by mature students themselves and this formed internal attitudes externalizes to reproduce the action that the mature students exclude themselves from integrating into the dominant group.

An institutional habitus that embraces diversity will be less discordant with the habituses of students coming from non-traditional’ backgrounds, and enables them to feel less like ‘a fish out of water’ (Thomas, 2002: 440). Furthermore, in order to create the inclusive institutional habitus, the institutional structure and practice should involve mature students academically and socially based on their characteristics and specific needs, which could improve the compatibility between the institutional habitus and mature students’ habitus.



# A Study on Theory of Body in Maurice Merleau – Ponty’s Phenomenology

## — Focusing on the analysis of a person with disability —

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**Keywords**— phenomenology, motor learning, sports coaching, sports education, physical education, intentional arc, acquisition habit, sports training, baseball.

### Introduction

In sports human movement is not just movement. It includes a situation and context. In our life, this is also the same. Though we use knives and forks in the situation that we take our meals, we do not usually use these when we do not take our meals. It is only in an experimental situation that we use them. Even if we becomes to be able to use them in such the situation, it does not mean that we acquired the habit of using them. The acquisition habit is to use both of them interactively. And the situation is different by each of objects, as whether we use knives or forks depends on whether we eat meat or fish. In acquisition habit, Merleau-Ponty says “The subject does not weld together individual movements and individual stimuli but acquires the power to respond with a certain type of solution to situations of a certain general form”(PP p.166). Like this, habit appears in conjunction with a situation.

This study aims to clarify motor learning in sports from the view point of Maurice Merleau-Ponty’s phenomenology. We particularly focus on the analysis of a person with disability in *Phenomenology of Perception* which is his main work. We hope this study gives an opportunity to improve the sports training.

#### I Habitual body and the phantom limb

We actualize human movement on the basis of our habitual bodies. Habitual body is a body that has body schema of ‘intercorité’ as a transformation. Body schema is not just a foundation of human movement but includes situations and affectivity. For example, body schema that we raise our hands to take a taxi includes the situation as taxi is empty and it is a taxi, not a car. However, in a classroom, the body schema is one to ask a teacher question. Moreover the body schema includes affectivity of angry in Italia..

The symptom of a phantom limb patient (this is the symptom which he feels that his already amputated body still exists) clearly shows that there are a layer of habitual body and an actual body in our body. Merleau – Ponty mentions the phantom limb patient that “It is true that in the case of the phantom limb the subject appears to be unaware of the mutilation and relies on his imaginary limb as he would on a real one, since he tries to walk with his phantom leg and is not discouraged even by a fall” (PP p.96). For example, the phantom limb patient still has his right leg in his habitual body but his right leg already lost in his objective body.

The symptom of the phantom limb patient also often happens in a normal subject. A person who usually wears his hat tries to take it without wearing it. A person who usually wears his glasses tries to take off it without wearing it. The hat and the glasses don't exist in their objective bodies, but they wear the hat and the glasses in their habitual bodies. When they actualized these bodies, they are surprised that they don't wear these. In normal subjects, such cases are likely to occur in situations that they usually wear, exercise outdoors and read a newspaper, since habitual body includes affectivity and a situation.

## II Two types physical movements and intentional threads

An apraxia patient could perform concrete movement, but could not perform abstract movement. He just could perform abstract movement by his active movements. For example, a normal subject can lighten a restaurant by setting fire to alcohol in a cup when there is a sudden blackout. But the apraxia patient won't be able to use alcohol in a cup as fuel. A normal subject can take his body place in the realm of the potential and actualize the potential. But the apraxia patient can perform movement only in real situations since he can't actualize the potential and is confined within the actual.

In the apraxia patient, "To the right hand pantomime of combing the hair is added, with the left, that of holding a mirror; when the right hand pretends to knock in a nail, the left pretends to hold the nail"(PP p.121). He performs movement like a series of a melody in real situations and he can't restrict concrete movement as if a normal subject can perform only movement that the right hand pretends to knock in a nail. The apraxia patient can't create a situation of movement by linking the potential and restrict concrete movement by removing a situation of movement.

His symptom is involved in intentional threads. Intentional threads are invisible threads that connect us with objects. In concrete movement his body is the end of intentional threads that connect him with the given objects. He could perform the movement as if the movement flows from a situation only in an actual situation. On the other hand, when this patient performs abstract movement, his intentional threads go limp.

The symptom of the apraxia patient also often happens in a normal subject. When someone tries to get used to drive a car, he catches on to how to bend a curve and the degree of acceleration and deceleration of the car, by using the handle, the brake and the accelerator. At this time, he doesn't catch on to those movements as a series of context which he drives the car. The handle, the brake and the accelerator is the potential in comparison to actual movement that he goes to a destination by car. Until he acquires habit of driving the car, the handle, the brake and the accelerator is the potential as with the apraxia patient. When he catches on to the interactive relation of turning the steering wheel and turning the car, the degree of stepping on the brake and deceleration of the car by performing abstract movement, he can acquire habit of driving the car.

Abstract movement is necessary for acquisition new habit. It is important for the acquisition habit that he catches on to those interactive relations and organizes using handle, brake and accelerator under the motor significance of driving the car. If we think that these are warps of intentional threads to use a handle and a brake, what we catch on to these interactive relations is to strain woofs of intentional threads.

Intentional threads are radially spread from our bodies to numerous objects like spider’s web. So it is intentional arc rather than intentional threads. It is necessary for the acquisition habit that we catch on to all directions of intentional arc and strain intentional arc under motor significance.

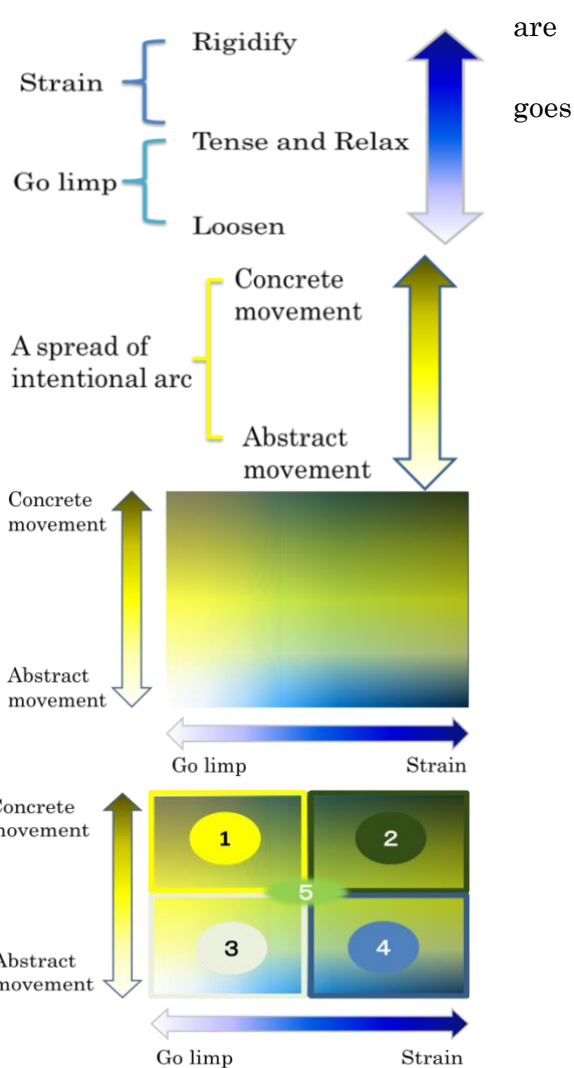
### III Physical movement and intentional arc

In habit, the body has understood and habit has been cultivated when it has absorbed a new meaning, and assimilated a new core of significance. What the body has understood is to experience the harmony between what we aim at and what is given, between the intention and the performance. For example, in the case of driving a car, we say that habit has been cultivated when someone has experienced the harmony between his aim which he backs up into his garage and his given objects such as his garage width and his car size. We can acquire knowledge of habit like this by only bodily effort. The reason is why our bodily experience of movement provides us a way of access to the world and the object. In the acquisition habit, we strain our intentional arc by our bodily experience of movement. We should experience the harmony between the intention and the performance.

In sense of intentional arc strain, there rigid intentional arc that is too much strained, loose intentional arc that too much limp and a condition that intentional arc tenses and relaxes. In a spread of intentional arc, there are 2 cases. One is a condition that intentional arc spreads as concrete movement. The other case is a condition that intentional arc spreads with a pair of a body and an object as abstract movement.

The right figure is one combined sense of intentional arc strain and a spread of intentional. This is not so much the figure as the spectrum since sense of intentional arc and a spread of intentional arc are continuous. To understand intentional arc better, we divided this spectrum into 5. We explain this spectrum with some example.

① intentional arc is a player who can’t decide to shoot or pass in front of a goal by linking objects (a position of opponents and teammates, movement of players, etc.), he misses a shot and loses a ball. And a player can’t create context by linking objects (a batter, a runner, a line-up, etc.), he can’t do a pitching which meets the situation. Rhythm of the pitching is disturbed. In ② intentional arc, a player sensitively reacts situations and



movements of opponents and teammates, he tends to shoot because of having seen a goal and to pass immediately because opponents came. And a player sensitively reacts movement of a runner and a batter, he tends to check on a runner too much. And he tends to miss movement of a runner by focusing on the batter too much. ③ intentional arc is beginners and persons with underachievement of motor skill. ④ intentional arc is a player who is good at dribbling and passing only in exercise of a drill format. And in pitching exercise, a player throws a great ball. ⑤ intentional arc is the condition which a player can perform movement that meets a situation (Skillful players).

#### Conclusion

As the results of this consideration, we have body schema of 'intercoréité' in our habitual bodies, the habitual body that actualize our movement is involved in intentional arc, which we can classify human movement. In sports coaching, it is important for us that we catch on to intentional arc of players, a game and training.

How to strain intentional arc in training (the method of taking aim at intentional arc of a game) is the toning of training until a game, In ① of intentional arc spectrum, a player grasps a situation, but he can't make movement that suites a situation since his ① intentional arc is loose. His loose intentional arc is be able to slid to ⑤ intentional arc by the practice that restricts his decisions .

② player grasps a situation, but sensitively reacts a goal, movements of his opponents and teammates and ball. He is at the mercy of a situation, as he tends to shoot because of having seen a goal and to pass immediately because opponents came. For example, in the case that his intentional arc toward a goal is strained too much, we can slide it to ⑤ intentional by the practice that makes him decide to pass. ③ intentional arc is the case of beginners and persons with underachievement of motor skill. It is necessary for them that they make ①②④ movements. But, ③ intentional arc is not negative, this includes recovery, stretching, recreation and soccer tennis. ④ intentional arc is exercise of a drill format. This slide little by little to ⑤ intentional arc by the practice approaching to game. It is important that we build up intentional arc of game by mixing these practices.

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## Diagnostic Assessment Within EFL Contexts

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### Abstract

*This paper deals with how to conduct diagnostic assessment in the EFL (English as a foreign language) classroom, in order to ultimately ensure quality education for all to learn and gain. Diagnostic assessment is a strategy which comprises the systematic gathering of information about students' attainment, so that students' strengths and weaknesses are identified and used as a foundation for classroom activities (Al Alami, 2008). Diagnostic assessment provides instructors with a tool to cater for the individual needs of students to facilitate noticeable, measurable progress. In order for this tool to function effectively, a number of points should be taken into consideration. This paper, therefore, seeks to pinpoint a number of points for EFL instructors to consider whilst employing a diagnostic assessment approach. Amongst the main points the paper discusses are: diagnostic assessment requirements, diagnostic assessment strategy, and diagnostic test specifications for EFL university students. In addition, the current paper reports on a research conducted at a private university in Dubai, highlighting the impact of employing a diagnostic assessment approach on students' language achievement.*

**Keywords:** *Diagnostic assessment, EFL, language assessment*

### 1. Introduction

In an increasingly complex and demanding world, students need to embrace the four Cs: collaboration, critical thinking, creativity, and communication (Al Alami, 2016). Effective practices in the 21<sup>st</sup> century education, therefore, require utilizing tools that aim to facilitate assessment of students' knowledge and skills. To facilitate assessment of students' language achievement whilst at the same time ensuring quality education, the author proposes employing a diagnostic assessment approach in the EFL classroom. Highlighting diagnostic assessment in terms of some essential aspects, part two presents a description of diagnostic assessment requirements. Part three proceeds to explain diagnostic assessment strategy and part four reflects on using diagnostic assessment in language teaching. To adequately cover some related points, part five points our roles of main parties involved in the teaching/learning process. Relating the discussion to research work, part six discusses a research study into the effectiveness of employing a diagnostic assessment approach, which was conducted by the author of this paper. Next, part seven presents proposed diagnostic test specifications for reading and writing skills. Lastly, the paper concludes with some recommendations for EFL instructors to consider.

#### 1.1. Diagnostic Assessment in the EFL Classroom: What, Why, When

Diagnostic assessment is a strategy which comprises the systematic gathering of information about students' attainment, so that students' strengths and weaknesses are identified and used as a

foundation for classroom activities (Al Alami, 2008). Diagnostic assessment provides instructors with a tool to cater for the individual needs of students to facilitate noticeable, measurable progress. It aims to ensure quality education through facilitating learning for all students, developing and implementing a whole assessment strategy, and having a desirable change in the outcomes of the teaching and learning processes.

Diagnostic assessment involves identifying the common difficulties of a class or a group within a class, recognizing the needs of low achieving students, recognizing the needs of high achieving students, and drawing on several sources of assessment information through taking a closer look at what students are learning as well as the ways in which they are learning. EFL instructors should use diagnostic assessment before, during, and after teaching. They should use diagnostic assessment regularly as part of their standard teaching program to evaluate the needs of individuals, groups, or the whole class. Instructors should also use diagnostic assessment when individuals, groups, or the whole class seem to be having difficulties, when a formal assessment has revealed a common difficulty, and when individuals or groups have mastered a concept or a skill and need additional work to challenge them.

Speaking in general terms, formal language assessment includes three major areas (Hutchinson and Waters, 1993). These are: tests which are administered to provide instructors with feedback (backward looking), examinations which are set to reveal students' fitness for some kind of application in the future (forward looking), and meta-tests which can be seen as more of research work which aims at finding out how people learn (inward looking). Relating the discussion to diagnostic assessment in particular, it can be both formal and informal. An example of a formal diagnostic assessment is an end-of-semester test, and an example of an informal diagnostic assessment is a language game. Whether formal or informal, diagnostic assessment should concentrate on the ability of the student to convey facts, ideas, feelings, and attitudes clearly and with ease in speech and in writing, as well as on his/her ability to understand what he/she hears and reads.

#### 111. Diagnostic Assessment Strategy

A diagnostic assessment strategy is a statement of intent, not a guide for practice. It is dynamic; it should influence practice and practice should influence it. It is more effective when all parties involved in the teaching/learning process participate in its development. A diagnostic assessment strategy should assist the teaching process, employ a range of assessment techniques, reinforce what students can do, and identify what students cannot do to enable teaching to be focused. Five key elements of diagnostic assessment strategy are: planning, teaching, recording, reporting, and evaluating. For clarification purposes, this part of the current paper presents the five elements alongside adequate explanations.

##### *Planning*

Planning for assessment should look at the information obtained from assessing students' previous work. It involves evaluating previous learning to judge whether the aims of the teaching process have been realized, identifying what can and should be assessed, deciding on what different kinds of attainment can be expected from students, choosing suitable assessment activities to obtain evidence



of attainment, and establishing clear criteria to apply to each assessment activity. When instructors have planned for assessment, they need to ensure that the statements of learning objectives for students are clear enough for achievement and progress to be identified, and that the number of students to be assessed during a period of time is manageable.

### *Teaching*

Teaching should be based on planning, and should provide evidence to allow recording, reporting, and evaluating to take place. Assessment as part of teaching should be used to improve students' opportunities for effective learning, produce appropriate evidence to make decisions about the next step in teaching, and help instructors modify their teaching styles. It is worth mentioning that information needs to be gathered about the context-both social and physical-of the students' performance, evidence is to be used in adapting activities so that learning can match the perceived needs of the students, and assessment findings are shared with the students.

### *Recording*

Recording involves documenting individual students' achievement of objectives. Recording provides teachers with all required information about each student's attainment and progress. Such information can be reported to all parties involved in the teaching/learning process. For recording to be effective, it should include a succinct account of teaching and learning aims, a brief indication of teaching methods which have been employed, an indication of how class/groups have progressed, and an analysis of students' common errors. Prior to recording, instructors should decide on what to record, why to record, when to record, and how to record. It should be borne in mind that records need to be used in short as well as long term planning to provide information for the development of differentiated learning activities for students.

### *Reporting*

Reporting involves sharing the gathered assessment information with students, parents, and other parties involved in the teaching/learning process such as administrators. Reporting is based on planning for assessment and recording of students' progress, and has many uses. For example, it can help students identify what they have learned, what they will still have to learn, and what their next steps in learning may be. Prior to reporting, instructors should decide on what students will need, what feedback to provide students with, and what feedback to provide parents and administrators with. It should be emphasized that specific points about ways of improving performance are fed back to students in a positive manner and that written reports are expressed in clear and specific language, giving details of progress made rather than general statements. Equally important, reporting to parents and administrators has to provide opportunities for their input.

### *Evaluating*

Evaluating is reflecting on planning, teaching, recording, and reporting, in order to judge their effectiveness. Evaluating provides information that will affect the teaching process for the next step. This is vital to ensure that sensible decisions are made about teaching effectiveness. If instructors are able to judge the effectiveness of their planning and teaching, then this indicates that the evaluating of evaluation of assessment is effective. Instructors can judge the effectiveness of their planning, teaching, recording and reporting by reconsidering what their students are learning effectively, the pace of learning of each student, the relevance of teaching for each student, and the appropriateness of resources. It is essential that instructors be able to consider the needs of students for future planning,

teaching, recording, and reporting. Based on a teacher's judgment, he/she may find that some teaching methods require modification, some skills need to be covered again in the next plan, some skills may need to be reinforced, or a particular concept has to be presented in a different way.

#### IV. Using Diagnostic Assessment in Language Teaching

Looked at from a diagnostic assessment approach to foreign language teaching, the teaching process is divided into three stages: pre-teaching, teaching, and post-teaching (Al Alami, 2008). This part of the paper sheds light on these stages, discussing as well two other related points: classroom ongoing assessment, and folder of evidence.

##### *Teaching stages*

At the pre-teaching stage, instructors should identify the objectives to be achieved, the students' previous knowledge, and any expected errors/difficulties. In addition, instructors should estimate the amount of time required to ensure that objectives are realized, and decide when they are going to use remedial/enrichment activities. As far as the teaching stage itself is concerned, instructors are recommended to review previous work, note the areas of difficulty to be addressed during the teaching of new instructional material, introduce the new instructional material, assess the students by using a variety of assessment activities, and identify any new/common mistakes students make. Lastly, at the post-teaching stage, instructors are advised to record the new difficulties if any have been identified, decide whether any action should be taken to handle these difficulties, and amend class activities if necessary.

##### *Classroom ongoing assessment*

Classroom ongoing assessment is concerned with assessing each and every student's performance in class, from the commencement of a semester to its conclusion. Classroom ongoing assessment is not a series of tests. Assessment activities occur all the time in the normal work of the class; they do not have to be special extras. The progress of each student should constantly be monitored. Noting how a student manipulates the language in any part of class activity can be made as simple as making a tick on paper as instructors go round the class; it does not have to take up extra time. Having ongoing notation of students' performance motivates the students to pay more attention, which therefore will have a formative effect on their learning. Classroom ongoing assessment helps the instructor to diagnose how effective he/she is, at giving all the students chances to participate. It reduces the risk of weaker or more reticent students being overlooked, and of brighter and more willing students being dominant. Students should be asked to self-evaluate their progress in English, using some appropriate charts prepared for this purpose. Students should also have a role in the classroom ongoing assessment process. For instance, they can be divided into sub committees of a *class assessment board*, to be responsible for discussing the assessment process.

##### *Folder of evidence*

One method which can be used for building up evidence of achievement is a folder of work. Some of the major questions to be addressed should be concerned with who it is for, how it will help the student, what goes into it, and how instructors can update it regularly. In managing folders of work, instructors should consider how and when items are entered in folders. The balance of content should reflect the breadth and balance of curriculum, attainment targets, and progress over time. Instructors have to annotate the work indicating the date, context, and reason for including the work. Some

criteria for assessing may include evidence showing progression over time, evidence of significant achievement, and evidence across levels. Comments and marking should be in the form of a dialogue with the student. They should be positive and indicate clear targets for future work whilst at the same time involving the student.

#### V. Roles of Main Parties Involved in the Teaching and Learning Processes

For diagnostic assessment to have significant consequences, the role each party involved in the teaching/learning process plays, is to be highlighted. Logically speaking, the parties involved in the teaching and learning processes are instructors, students, inspectors/supervisors, head teachers, principals, textbooks, and parents. This part of the paper presents the roles which instructors, students, textbooks and parents can play to ensure quality diagnostic assessment.

##### *The role of instructors*

Instructors should ensure that they implement a diagnostic assessment approach in the EFL classroom, consult with the concerned parties when needed, and monitor and assess the success of the instructional methods they are using. Additionally, instructors should develop assessment activities, and hold discussions with all students about the instructional methods they are utilizing. Furthermore, instructors need to inform students of their role in the classroom, maintain a record of each student's performance, and prepare an error analysis report regularly.

##### *The role of students*

Students should have a positive role in the process of their learning. They should be aware of their responsibilities towards their learning, recognize the teaching aims for the various language units, and the required level of performance. Moreover, students need to participate in enriching the class environment, cooperate in solving problems, and strive for maximum potential. Needless to say, students need to select suitable learning methods for promoting their attainment levels.

##### *The role of textbooks*

Instructors should recognize the value of the textbook as a vital learning tool. However, over-dependence on textbooks should be avoided. Instructors should view the textbook as a means of language teaching rather than the means itself. Such a means should be supported by a number of meaningful activities which are related to the course learning outcomes. Last but not least, instructors should prepare additional activities (remedial and enrichment), to supplement learning materials.

##### *The role of parents*

Parents should have an effective role in the teaching/learning process. This entails that parents be aware of their responsibilities towards their children. Parents should have adequate awareness of the success criteria of performances and the aims of assessment process. Most importantly, parents have to participate in enriching the learning environment as well as cooperate in solving problems.

#### VI. Research study

This part of the current paper reports briefly on a research study into the effectiveness of employing a diagnostic assessment approach in the EFL classroom, which was conducted by the author. Study background, aim, implementation, limitations and findings are delineated below.

#### *Study background*

To start with, the author of this paper conducted the study in her workplace, a private university in Dubai, throughout the first semester of the academic year 2016-2017. Intended as a pilot study, the research study lasted for almost fourteen weeks involving two sections of the course Communication Skills. Section 5 was considered the control group and Section 6 the experimental group.

As the title indicates, the course Communication Skills aims to augment students' communicative competence in the English language. In so doing, focus is made on linguistic, discourse, strategic and socio-linguistic competencies. The course is taught as a university requirement which students should register while doing their first university year. Below are the course description and learning outcomes of the course Communication Skills.

*Course description:* The purpose of this course is to present an overview of the foundations of human communication, with particular emphasis on the skills necessary to establish and maintain effective professional and personal relationships. The course covers the elements, principles and goals of human communication. It deals with developing the skills of interpersonal, cultural and small group communication.

*Course learning outcomes:* On successful completion of this course, the student will be able to:

1. Demonstrate adequate knowledge of language norms and conventions.
2. Communicate with native and non-native speakers of English, manipulating language as appropriate.
3. Read to find and handle information for a range of purposes as well as read and respond to a variety of texts.
4. Write for a range of purposes to convey meaning in language appropriate to purpose and audience.

#### *Study aim*

This study aimed to investigate the effect of employing a diagnostic assessment approach within EFL contexts, on students' achievement in English. To achieve the intended aim, the study involved two groups, experimental and control, addressing the following question:

Does employing a diagnostic assessment approach in the EFL classroom have a positive impact on students' achievement in English?

#### *Participants*

The study participants are seventy-one male and female students; thirty-two of whom are *section 6* students (experimental group), and thirty-nine are *section 5* students (control group). The students' ages range between eighteen and late thirties. They are all native Arabic speakers from different Arab

countries. As far as their university majors are concerned, they belong to the Colleges of Law, Education, and Mass Media at the Institution where the researcher works.

#### *Study implementation*

As known, experimental group members are exposed to treatment proposed by researcher; in this study, exposure to *diagnostic assessment approach* to foreign language teaching, while control group members are not exposed to any treatment; rather, they are exposed to the typical procedure/approach prevailing in a certain context. In this study, therefore, the control group students were taught following typical procedures. The study lasted for almost fourteen weeks during which the researcher was teaching the experimental group students between 15:00 and 18:00 every Wednesday, and the control group students between 15:00 and 18:00 every Tuesday. Commenting on data collection methods, the researcher relied on one measure, namely first, second and final tests along with project work to be submitted online by all the students.

#### *Study limitations*

The researcher does not claim of having examined any variables which might contribute to the study results, whether positively or negatively, such as those of gender, age, university major, language background and the like. Neither does the researcher claim of having explored students' attitudes towards diagnostic assessment. In addition, no pre-test was conducted prior to the commencement of the study to check whether there were any significant differences between the two groups in relation to language proficiency levels. Another limitation to add has to do with the first and second tests. As mentioned above, the data collection methods were first, second, and final tests alongside a project to be submitted online. Due to the fact that the experimental group (section 6) had their lecture every Wednesday, while the control group (section 5) had their lecture every Tuesday, the researcher could not administer the same questions for tests one and two (allotted 15 and 20 marks respectively). However, the researcher tried to ensure that the questions were of the same level of difficulty, not to mention that the project requirements were the same for the two groups and the final test was conducted on the same day, including the same questions for sections 5 and 6. The sample size could also be added here; thirty-two students per experimental group and thirty-nine per control group may not be big enough to draw conclusions on. Lastly, the researcher relied on examining students' grades through using percentages as a statistical measure. This limitation, however, can be justified by the researcher's intention to consider this study a pilot rather than a formal research, which requires and entails loads of well-designed tasks.

#### *Study findings*

As previously mentioned, this study sought to investigate the effect of employing a diagnostic assessment approach within EFL contexts on students' achievement in English. Towards the end of the first semester of the academic year 2016-2017, the researcher released the results of sections five and six (control and experimental groups). Tables 1 and 2 below portray the results in percentages.

#### *Table 1*

## All Grades (Section 6: Experimental Group)

Grade	Total	Percentage
Withdrawal Failure (WF)	1	3.13
F (From 0-49%)	6	18.75
D (From 50-54%)	2	6.25
D+ (From 55-59%)	2	6.25
C (From 60-64%)	4	12.50
C+ (From 65-74%)	6	18.75
B (From 75-79%)	4	12.50
B+ (From 80-84%)	3	9.38
A (From 85-100%)	4	12.50

Table 2

## All Grades (Section 5: Control Group)

Grade	Total	Percentage
Withdrawal Failure (WF)	3	7.69
F (From 0-49%)	6	15.38
D (From 50-54%)	7	17.95
D+ (From 55-59%)	3	7.69
C (From 60-64%)	8	20.51
C+ (From 65-74%)	5	12.82
B (From 75-79%)	1	2.56
B+ (From 80-84%)	2	5.13
A (From 85-100%)	4	10.26

As Tables 1 and 2 reveal, the percentage of Withdrawal Failure of the experimental group (3.13%) is less than that of the control group (7.69%). For the experimental group, however, the percentage of failure is higher than that of the control group by 3.37%. As far as grades D, D+, C, C+, B, B+ and A are concerned, it is obvious that the percentages belonging to the experimental group achievement are higher than those belonging to the control group by 11.70%, 1.44%, 8%, 6.7%, 9.96%, 4.25%, and



2.24% respectively. These percentages, therefore, prove that there was a difference in terms of the two groups' achievements, in favor of the experimental group.

The answer to the research question whether employing a diagnostic assessment approach has a positive impact on enhancing students' achievement in English is, therefore, positive. Based on Tables 1 and 2 above, it is evident that there is a difference in terms of language achievement between the experimental and control groups, in favor of the experimental group students.

#### V11. Diagnostic Test for University Students: Proposed Specifications for Reading and Writing Skills

The following specifications are proposed to be used for EFL diagnostic tests administered to EFL university students, studying English as a university requirement. The specifications, however, are excluded to the academic skills of reading and writing.

It is suggested that the reading component be comprised of three texts; each of which is approximately four hundred words. As far as the writing component is concerned, it is proposed that three essays be assigned: narrative; descriptive and expository. Each essay should be of approximately three hundred words. Table 3 below portrays test specifications.

*Table 3*

#### Proposed Diagnostic Test Specifications for Reading and Writing Skills

Component	Skill	Question Type	Weight	Time Allotment
1. Reading	1.1 Identifying the main idea. 1.2 Identifying major points. 1.3 Recognizing the writer's purpose. 1.4 Recognizing the writer's attitude. 1.5 Recognizing the organization of information. 1.6 Comprehending the relationships between ideas. 1.7 Recognizing the use and usage of different grammatical structures.	Multiple-choice	50%	50 minutes

	<p>1.8 Guessing meaning of lexical items.</p> <p>1.9 Making connections among pieces of information.</p> <p>1.10 Making inferences based on what is implied in the reading text.</p>			
2. Writing	<p>2.1 Following the conventions of spelling, punctuation, and layout.</p> <p>2.2 Manipulating structure, grammar and vocabulary accurately.</p> <p>2.3 Using appropriate linking expressions to connect pieces of information.</p> <p>2.4 Identifying one main idea and adequate supporting points.</p> <p>2.5 Discussing ideas in an organized manner.</p> <p>2.6 Developing the essay by using relevant examples/facts/reasons/details.</p>	Essay Writing	50%	50 minutes

As mentioned above, reading questions are multiple-choice while writing questions require that students produce language in stretches of discourse. This part discusses three points which examiners have to consider when evaluating students' writing. These are:

-Matters of choice: Examiners should consider the effectiveness of the total impression created by a student's voice and the extent to which his/her language performance demonstrates control of diction, syntax and grammar. The language manipulated should be skillfully structured and fluent: diction is appropriate and effective; syntax and grammar are both controlled and varied.

-*Thought and detail*: Examiners should consider how effectively a student's ideas relate to the assignment, what evidence has been used to support and develop the thesis, what thesis or unifying ideas are developed, and the quality of the unifying ideas.

-Matters of correctness: Examiners should consider the correctness of sentence construction (completeness, consistency, subordination, coordination); usage (accurate use of words according to convention and meaning); grammar (agreement of subject-verb/pronoun, antecedent pronoun reference, consistency of tense); and mechanics (punctuation, spelling, capitalization). Proportion of error to complexity and length of response should also be considered.

For clarification purposes, *Table 4* below demonstrates the proposed writing assessment criteria.

*Table Four*

## Proposed Writing Assessment Criteria

<b>Mark (50)</b>	<b>Topic development</b>	<b>Language use</b>
45-50	Effectively addresses the topic. Demonstrates coherence and unity. Well developed.	Well organized. Adequate use of structure, grammar and vocabulary effectively. Wide range of structure, grammar and vocabulary. Minor errors.
34-44	Generally addresses the topic. Generally demonstrates coherence and unity. Generally well developed.	Generally well-organized. Adequate use of structure, grammar and vocabulary. Adequate range of structure, grammar and vocabulary. A few errors.
26-33	Fairly addresses the topic, as appropriate. Fairly demonstrates coherence and unity. Fairly well-developed.	Fairly well-organized. Relatively limited control of structure, grammar and vocabulary. Relatively limited range of structure, grammar and vocabulary. Some inaccurate use of structure, grammar and vocabulary.
20-25	Does not address the topic adequately. Inadequate connection of ideas. Inadequate development in terms of response to the topic.	Lacks organization in places. Inadequate control of structure, grammar and vocabulary. Limited range of vocabulary, structure, and grammar. Frequent inaccuracy of structure, grammar and vocabulary.
10-19	Mostly irrelevant.	Serious disorganization. Severely inadequate control of structure, grammar

	Lacks unity and coherence. Serious underdevelopment.	and vocabulary. Severely limited range of vocabulary, grammar and structure. Mostly inaccurate structure, grammar and vocabulary.
1-9	Irrelevant topic. Incoherent. Severely serious underdevelopment.	Severely serious disorganization. No control of structure, grammar and vocabulary. Extremely limited range of vocabulary, grammar and structure. Inaccurate structure, grammar and vocabulary.
0	No attempt to write.	No attempt to write.

#### V111. Conclusion

With its expansion across the globe, English has occupied a significant academic position, hence becoming a universal requirement which EFL students have to meet apart from their areas of specialization. To help EFL students meet such a universal requirement, instructors need to present language which is solidly contextualized, as well as sensitize students to the ways in which the discourse presents its context (Gilmore, 2007). However, since each culture is unique, each classroom is also unique. This calls for adopting an eclectic approach in which diagnostic assessment approach has a significant role to play, to ultimately satisfy students' needs and realize educational aims.

Language learning success is assessed neither in terms of accurate grammar for its own sake, nor in terms of explicit knowledge of the rules, but by the ability to do things with the language fluently, appropriately, and accurately (Bachman and Palmer, 1996). The crucial point to be taken into account within EFL contexts is how to develop a smooth transition between skill-getting and skill-using. To create a *healthy* learning environment, diagnostic assessment approach has to be an integral methodology of EFL curricula.

On another note, the research study discussed in part six reveals the effectiveness of utilizing a diagnostic assessment approach in relation to students' achievements in English. However, there is a need for more and better well-designed studies if our aim is to enhance the effectiveness of foreign language instruction in a range of contexts.

Taken in sum, diagnostic assessment should be conducted to thoroughly analyze learners' needs and realize intended goals. To ensure quality outcomes, assessment should be contextualized, valid, reliable, and performance-based (Baker, 1992; Ali, 2007; Coombe et al, 2007; McNamara, 2007; Coombe and Davidson, 2017). The proper relationship between teaching and assessment is that of

partnership. Language assessment should be supportive of good teaching and, where necessary, should exert a corrective influence on bad teaching practices.

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## **Investigation of the Evolution of Indian Light Classical Vocal Music (Thumri Style) in the Eastern Region of India: A Holistic Cultural Analysis**

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Hindustani Classical Vocal Music unfolds the majestic beauty of the Raga through a logical and progressive development of notes except for Thumri. Thumri follows no well defined patterns of elaboration but, frequently blends multiple ragas and thus affecting the distinct identity of each of them. It can be said that Thumri unfolds the Bhava (emotion) within a Raga maintaining the grammar of Raga and Tala (rhythm) like Khyaal and exploits various complex style like murki, khatka, meend, zamzama, chhut taan etc. Thumri has mainly two styles (gayaki)- Purav ang and Pashchim ang again Purav ang has three different gayakies namely Lucknow, Banaras and Gaya. Though Thumri originated in Awadh but at present a number of Thumri singers are residing in Kolkata. Predominantly the thumri artists from eastern region of India mainly Kolkata take a lead role in representing thumri style of music in India and abroad. It is likely that Pandita Girija Devi and Bidushi Purnima Choudhury trained a huge number of students in Kolkata. The present study is a qualitative research trying to analyze and find out the common features of the Thumri singers of Kolkata with the help of tools like books, journals, CDs, internet searching, interviews etc. It has been seen that the main part of Thumri ie .Bolbanao is not satisfactory because of lack of command over the language of bandish ie. Hindi, Brajabhasha, Bhojpuri, Maithili or Audhi. Moreover, lack of command over the raga it is difficult to sing proper Bolbanao. It has been seen that many disciples imitate their guru or prominent Thumri singers, even their gesture of performance. On analyzing the gayaki of different Kolkata based Thumri singers it is found that the style they use mostly resemble the Purav ang gayaki and there is no perceptible evidence of uniqueness in styles which can be termed as Kolkata style.

Keynote- Thumri, Kolkata, Purav ang, Bolbanao, style, gayaki, uniqueness

Thumri is usually referred to as a light or semi-classical form of Hindustani Classical Music. The name "Thumri comes from 'Thumak' or "Thumakana" which means to make a dance like movement and the first thumri performers did kathak dance while they sung. Some musicologists believe that Thumri came from the ancient form 'Charchari Pravandh' or Hallisak Geeti. But the available document on Thumri mentions its origin in around 16-17 century. Thumri is said to be originated from the regional or folk songs of Northern India. .



According to Peter Manuel the origin of Thumri has been popularly recognized to the court of Wajid Ali Shah of Lucknow (Manuel,P.1989). Wajid Ali Shah governed Lucknow from 1847 to 1856. While little interested in administration he was a great patron of Arts. During his reign music, dance, poetry, drama and architecture flourished abundantly. Wajid Ali Shah personally contributed a lot to the Art of India. He was a great Urdu poet and writer of Urdu Drama. He is also an accomplished kathak dancer, dramatist and singer and composer of Thumri. Although some musicologists opine that before his reign Thumri developed as a light classical form and achieved remarkable popularity. Sadiq Ali Khan of Qawal-Bachche gharana is said to have invented and developed Thumri and every prominent Thumri singer took talim from him. He had a number of disciples including Wajid Ali Shah, Qadar Piya, Bindadin Maharaj, Bhaya Saheb Ganapat Rao, Inayat Hussain Khan (Sahaswan Gharana), Haider Jan, Najma and others. However, it can be said that in the reign of Wajid Ali Shah and with his patronage Thumri was popularized in the area between Ganga and Yamuna rivers. In 1856 Wajid Ali Shah had been shifted to Kolkata. After losing his kingdom, the Nawab first went to Kanpur and then progressed to Calcutta in a steamer accompanied by his close relatives and large entourage comprising musicians, nautch girls, cooks and animals from his menagerie and came ashore at Bichali Ghat near [Metiabruz](http://en.wikipedia.org/wiki/Metiabruz), Calcutta on May 6, 1856 ([http://en.wikipedia.org/wiki/Wajid\\_Ali\\_Shah](http://en.wikipedia.org/wiki/Wajid_Ali_Shah)). So it can be said that Thumri Parampara started in Kolkata from that time.

Malka Jaan moved to Calcutta in 1883, and established herself in the courts of Nawab Wajid Ali Shah, who had settled at Matiaburj later at Garden Reach near Kolkata. It is here that her daughter young Gauhar started her training. She learnt pure and light classical Hindustani vocal music. Gauhar Jan started performing in Kolkata in 1896 and was called the 'first dancing girl' in her records.

According to Neuman (1980:13) "In the early decades of this century, renowned tawa'ifs from Benaras and Calcutta traveled throughout North India, singing in courts for the princes who competed with one another for musical renown." In addition to Gauhar Jan, Indubala Devi and Kamala Jharia were the notable thumri singers of Kolkata. Their style of Thumri singing had an impact of during that time in Kolkata. Another notable Thumri singer Girija Shankar Rao Chakraborty was largely responsible for popularizing and refining the Thumri tradition of Mauzuddin and his own teacher Bhaya Sahib Ganapat Rao. Girija Shankar Rao Chakraborty trained an entire generation of Kolkata including Sunil Bose and Naina Devi. Zamiruddin Khan was also a prominent Thumri singer who lived in Kolkata.

Another gayaki in Thumri in Kolkata was the Thumri of Vidushi Sandhya Mukherji, who took talim from Ustad Bade Ghulam Ali Khan and introduced his style in Kolkata. Ustad Bade Ghulam Ali Khan invented a new style of Thumri mixing the gayaki of Patiyala gharana and Tappa ang which is known as Paschim Ang Thumri gayaki. Vidushi Sandhya Mukherji sang Thumri, Kajri in Bengali Cinema. In this way her contribution is also notable for popularizing Thumri in Kolkata.

After some time Sipra Basu started a new style of Thumri in Kolkata after being trained under Begum Akhtar and Naina Devi. She assimilated all the very diverse influences in her musical training to come up with something that was unique and her own.

The famous musical personality Pandita Girija Devi, who strengthened the identity of the Banaras gharana worldwide, is known as the 'Queen of Thumri'. She performed in a concert in Kolkata for the first time in 1952. Since then she has a deep connect with Kolkata. In 1978, she was called as a faculty at ITC Sangeet Research Academy in Kolkata. The then Director of the Sangeet Reseach Academy, Pandit Vijay Kichlu had invited her. After that Kolkata became another home for Girija Devi. Even today, she teaches music to a large number of students in Kolkata.



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Purnima Choudhury was trained music under Pandit A. Kanan and later rigorously trained by Pandit Mahadev Prasad Mishra and Pandita Girija Devi in Varanasi. She was a distinguished exponent of Thumri of Kolkata. She also trained numerous students in Kolkata with a separate identity.

Apart from these more or less all the Khyal singers of Kolkata perform Thumri after their Khyal recital namely Pandit Ajay Chakraborty, Pandit Ulhas Kasalkar, Ustad Rasid Khan, Vidushi Shubhra Guho, Vidushi Purnima Sen and others. It has been seen that all of them perform Thumri in their own style, basically in Purav Ang. Pandit Ajay Chakraborty, an exponent of Patiyala Style perform Thumri in Paschim Ang but not like Ustad Bade Ghulam Ali Khan. He gives a new colour in Paschim Ang Thumri gayaki mixing Purav ang gayaki.



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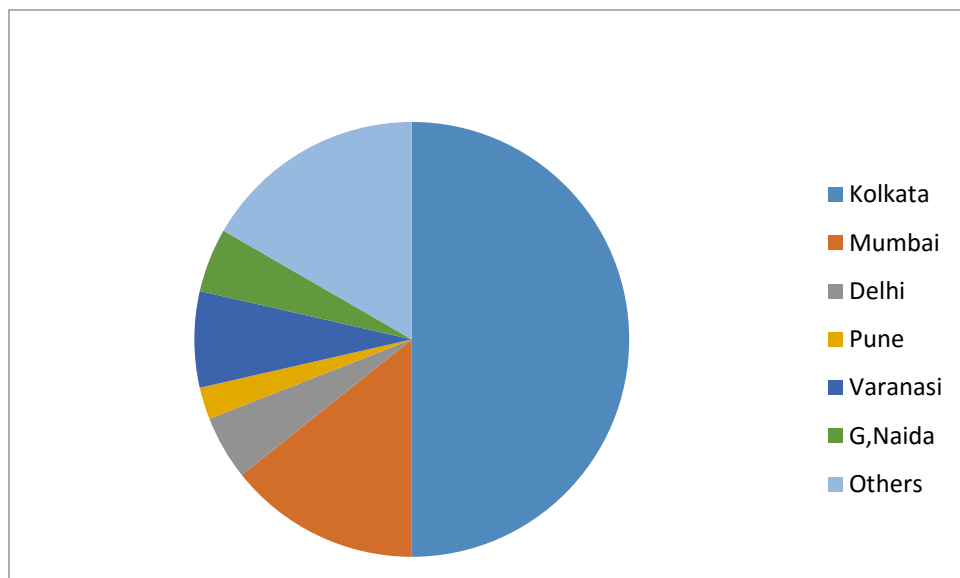
	Since 1750	1750-1880	1880-1920	1920-present
location	Braja Region- Agra, Delhi	Lucknow	Varanasi, Gaya	Urban area- Kolkata, Mumbai, Delhi
patronage	Feudal gentry	Jamindars, rich and urban people	Jamindars, rich and urban people	Urban audiences
performer	Baijis	Baijis, male khyal singers and kathaks	Baijis, male and female khyal singers	Thumri singers, male and female Khyal singers

Now-a-days it is observed that Thumri singers of Kolkata dominate all the festivals and utsavs of Thumri in India and abroad. Though Thumri is originated in Lucknow and Varanasi but at

present a number of Thumri singers are there in Kokata. Considering three consecutive years it has been observed that the performers are mainly from Kolkata. In 2011 VSK Baithak, Delhi organized Thumri festivals namely “Purav Ang Gayaki Utsav” at Delhi, Kolkata and Varanasi. And Sahitya Kala Parisad , Govt of Delhi oranized an other Thumri festival in the same year in Delhi. Collecting the data

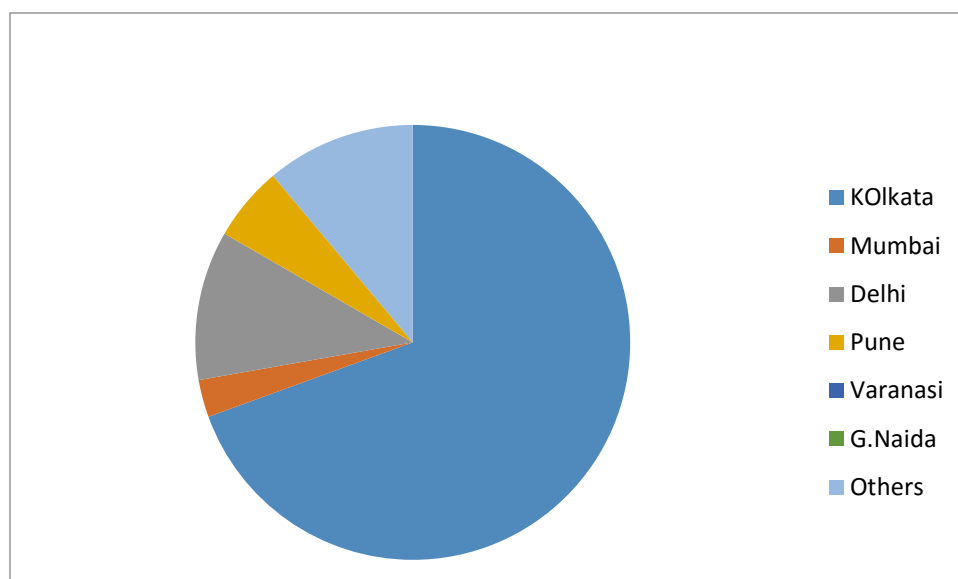
### In the Year 2011

		Kolkata	Mumbai	Delhi	Pune	Varanasi	G.Naida	Others
VSK Baithak Delhi	22.02.11	3	1					
	23.02.11	3						1
	24.02.11	3				1		
VSK Baithak Kolkata								
	06.03.11		1	1		1	1	
	07.03.11		1				1	2
	08.03.11	1	1	1	1			
Vsk Baithak Varanasi								
	31.03.11	2						2
	01.04.11	2	2					
	02.04.11	1				1		2
Sahitya Kala Parisad Delhi								
	26.08.11	2						
	27.02.11	2						
	28.02.11	2						
Total		21	06	02	01	03	02	07



**In the Year 2012**

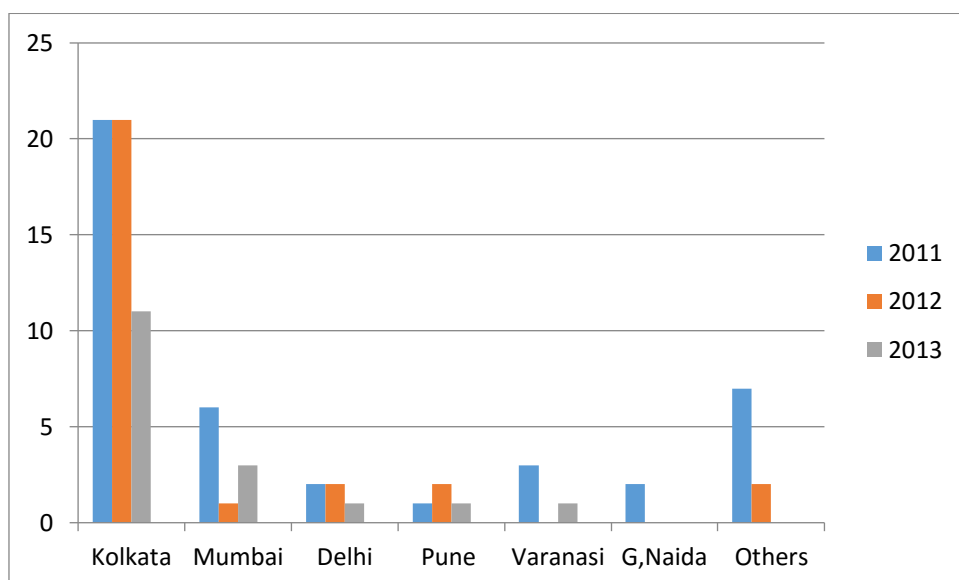
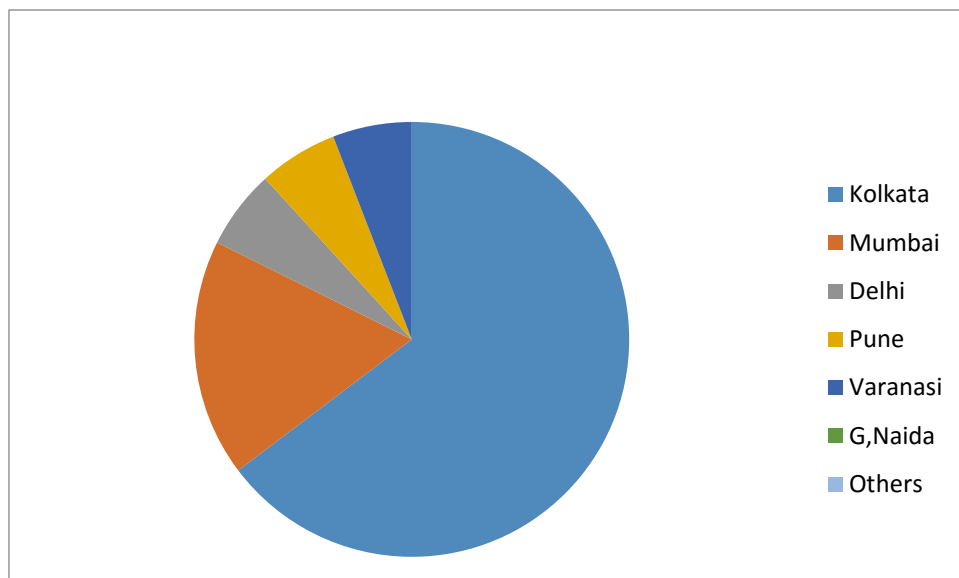
		Kolkata	Mumbai	Delhi	Pune	Varanasi	G.Naida	Others
VSK Baithak Delhi	29.09.12	4						
	30.09.12	2		1	1			
VSK Baithak Kolkata								
	29.10.12	3			1			
	30.10.12	4						
Vsk Baithak Varanasi	17.11.12	3	1					
	18.11.12	3						1
Sahitya Kala Parisad Delhi	13.08.12	1		1				
	14.08.12	1						1
Delhi NCR	27.08.12	2		1				
	28.08.12	2						2
	29.08.12			1				
<b>Total</b>		<b>25</b>	<b>01</b>	<b>04</b>	<b>02</b>			<b>04</b>



### In the Year 2013

		KOLkata	Mumbai	Delhi	Pune	Varanasi	G.Naida	Others	
Vsk Baithak Delhi	15.03.13	3			1				
	16.03.13	4							
Sahitya Kala Parisad Delhi	13.08.13	1	1			1			
	14.08.13	1	2						
	15.08.13	2		1					
Total		11	03	01	01	01			





These Thumri songs are generally in the regional dialects of Hindi such as Brajabhasha, Awadhi, Bhojpuri, Mirjapuri etc. But there are some compositions of thumri in other languages also such as Rajasthani, Marathi and Bengali. Thumri is mainly the song of Singer Rasa. It portrays various moods in love for instance union, separation and ups and downs in the journey of relationship. The main character in the lyrics of Thumri is mostly a woman in love and illustration differs in the stages of the temperament such as age, social status, circumstance, mood etc. The lyrics of Thumri ie. The Bol-ang is very important. The elaboration of the words with different shades is focused in the rendering which is called Bolbanao. In Thumri Bolbanao often shows the different sentiment with the help of suitable note which is not allow the prescribe Raga even different Ragas.



Untitled.avi Gourharjan



Untitled.avi Indubala Devi



Untitled.avi Purnima Choudhuri



Untitled.avi

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