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An Interpretative Gulf’s Perspective: Will there be a New Globalize Paradigm shift towards Asia?

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Abstract

Salient issues need to be analysed to see if the international setting warrants such a drastic shift:

1. Taking into account the increasingly rising trend of economic partnership among the countries of the Gulf region with Asian states, it won’t surprise observers of the region to perceive that in overall terms the Gulf countries’ foreign policies are determined to affect a paradigm shift towards Asia as futuristic reality to reckon with.

2. China amongst the principal Asian powers represents for various Gulf countries and for diverse strategic but mostly economic reasons a key lead player in managing and participating in the dynamic geo-political changes that will affect security, political and economic orientation of a redesigned Middle Eastern –Gulf regional balance of power

3. The US a superpower is in a relatively decreasing role of engagement in settling prominent geo-political disputes in the Gulf region a matter that has given a general impression rightly or wrongly perceived that the Obama’s Administration is taking a mid-of –the road position within a containment strategy among the main GULF players. Will this situation continue or be amenable to be capitalized on by China or by other major players particularly in Asia?

1. GCC’s Paradigm Shift to the East: A problematic prospect

As the GCC states strengthen their geo-economic and political relations with large prominent Asian consumer states more particularly China and India the trend of following suit Obama’s strategy “A pivot to East Asia” will be keenly though cautiously followed for the next 5 years. Thus, the current decline in GCC states financial status due to the dramatic fall of oil prices has created a new geo-economic- strategic environment whereby interests are intersected, crossed and intensified at the regional and extra – regional settings. From this perspective, the geo-political map of oil supplies and demands have increasingly not just enlarged the geographical zone of interests but added new technologies for generating oil supplies from unlikely sources such as the unconventional oil extraction of shale oil in the United States, oil sands in Canada, and deep water oil in Brazil. In simultaneous terms the overall demand for oil consumption has fallen dramatically since the last year (2015) due “oil glut”. Such an uncertain critical oil market circumstances for both the oil producers and consumers have added further geo-economic complexity to an overall geo-political environment. An issue that raised much speculation over creating an enduring paradigm shift toward one advantageous region in this case (Asia). Understandably the state of GCC Sovereignty Funds (GCCSF) is currently passing through a relatively critical phase of Arab Gulf contemporary history. From a complementary perspective, the GCC’s relations with the West (US and EU) still remain a prime pivotal arena of interest reflecting the traditional geo-strategic and economic partnership map. Hence, it is true to state that “for the two centuries preceding 2013, the bulk of Gulf trade was with Western countries” (1). Since then two pinpointed developments need
to be highlighted and emphasized. The first concern the GCC economic partnership with Japan which has taken an uplift manner in trade so much so that Japan “became the second largest trading partner for the Gulf region from the late 1970s until 2011”.(2) The second is related to the GCC dramatic shift toward China since 2013, when the latter “became the largest trading partner of the Gulf region (taking all eight Gulf countries together). [Hence] Trade with the European Union (EU) was pushed into second position, with India taking the third position”.(3) What is still problematic in identifying a clear cut GCC paradigm shift toward the East can be attributed to various areas of concern beyond the economic field going even further to other geo-strategic dimensions covering political and security concerns. If the economic paradigm shift can be reasonably and relatively understood and can be analyzed in quantifiable terms taking into account salient strategic phases of transition, the overall strategic shift has so far exhibited other elements of qualitative uncertainty and unpredictability. Indeed, the predicament of asserting an overall strategic shift to the East has to address and adapt to the ever evolving changes in the nature of the geo-political and security paradigms. A matter that is not easy to determine largely due to subjective value judgments involving and covering “one’s beliefs, values, and personal morality. In this subjective terrain one can find many more anomalies, especially when political climates change”.(4) Also the dynamic changes in the geo-strategic climate has created similar connotation or vice versa. Thus, the landscape in the Middle East – Gulf region is subjected to salient turbulences relating to dynamic high profile events occurring not just in the Middle East- Gulf region but beyond. Examples for such geo-political dramatic changes in the Middle East- Gulf region can be found in combating ISIS and other terrorist groupings in Syria and Iraq with serious spillover effects into the extra - regional environment (the tragic events in Paris, San Bernardino and Brussels amongst various others around the world). Hence, we can’t clearly understand, interpret or speculate about the dramatic conflictual events without tackling the fluctuating uncertain trends affecting the shaping or launching of a new security paradigm shift. For example, the Russian surprising involvement in an escalating rhythm of conflictual relations among the main players in the Syrian game of power politics shed new light on Great Powers rivalry or intersection of interests. Their recent substantive largely “air forces exit” from Syria has also added a new salient dimension that needs to be deeply analyzed. In the meantime, another example of contested interests is closely concerned with the GCC escalating regional burning conflicts in the Syrian and the Yemeni crises have necessitated waging wars or counter – terrorist costly military campaigns against ISIS, the Houthis and other violent non-state terrorist actors. Along this line of argument, despite the steep decline experienced by GCC states in financial- economic terms due to falling oil prices, there is still every indication that spending on rejuvenating the military-security dimension will continue to be a priority item in the agendas of these states. From this perspective, though one can accept that economic shift toward the East and to China in particular will not change as an enduring geo-economic -strategic objective, in simultaneous terms the military-security dilemma will continue to necessitate re-building and revising sound security –strategic plans, in line with the measured capabilities of the GCC so as to cope with dramatic events at a volatile unpredictable international and regional environments. This is why it is imperative to address and interpret the merit and prospect of having paradigm shifts across various international regions but most importantly toward the East taking into account the evolving new Chinese Geo-strategic and economic perspectives and interests with the concerned parties in the game of power politics.
2. The implications of China’s Geo-strategic OBOR (One Belt One Road) and MSR (Maritime Silk Road) plans on Gulf’s security:

In recent years the Chinese Geo-strategic-economic perspective has taken a dramatic turn. Though the old silk road has declined substantively as part of history, “in 2013, Chinese President Xi Jinping had introduced the new "Silk Road Economic Belt and the 21st Maritime Silk Road" (Belt & Road) initiatives to connect stronger logistics networks with Asia, Africa and Europe by building more roads, railways and airports.”(5). This is why asserting new Chinese infra-structure conceptions One-Belt –One Road (OBOR) and the Maritime Silk Road (MSR) have increasingly complied with “Chinese Geo-strategic interests”. Such distinct strategic initiatives “seek to create, through massive investment in infrastructure, the land and sea communications channels through which China can interact with, and integrate itself into, the Eurasian region as a whole”.(6) This is why the GCC will continuously aspire to enhance its relations with China on the bases of mutual current and futuristic advantageous interests. Thus, an inspiring enriched sustained prospect of the GCC states will depend on the effectiveness of skilfully managing relations between West and East in a relatively balanced manner. Admittedly, achieving such a salient objective has proven to be far from a smooth sealing process concerning GCC states relations with other partners particularly the US. The following statement indicates that: “Problems in GCC–US relations also make GCC states look eastwards for new partners, providing a power vacuum and opportunity for China to edge in”. (7) From the Chinese perspective the enlargement of its geo-economic and strategic outlook increases China’s future demand to oil imports from the Gulf thus ipso facto raising the profile of GCC- China eco-economic strategic partnership in other inter-connected domains. From the trade dimension’s count “by 2020, the largest share of GCC exports will go to China, at around US$160bn ... China will also dominate the import market, providing about US$135bn of goods to the Gulf, nearly double the value in 2013.”(8) Thus, despite Chinese efforts to “diversify its energy supplies from the Middle East, it will remain dependent on the Gulf for years to come”. (9) Admittedly, though Chinese’ trade with the Gulf does not constitute much (3% of Chinese total trade) it is significant to assert that “some 35 percent of China’s Gulf trade is composed of imports of Gulf oil, which is critical to the further growth of the Chinese economy”. (10) Along this line of analysis, “with expanding trade, investment and contract work in the Gulf, China seeks to protect its assets and citizens there”. (11) What is also significant to highlight is that China has effectively utilized its geo-political global approach to protect and promote its vital economic interests. In the meantime, admittedly the Chinese sustainable GCC Geo-economic relations does not come without costs. John B. Alterman is correct in stating that “China’s reliance on Middle Eastern energy therefore not only makes China vulnerable to regional upheaval, but also exacerbates potential Chinese vulnerability to U.S. action”(12). Hence, it is most opportune to clarify the divergence in geo-economic visions between China and the US concerning energy security interests. Thus, {the United States called for “energy independence” and “ending addiction” to Middle Eastern oil; whilst Beijing advocated “energy interdependence,” “energy security,” and “strategic partnerships.”}(13). Hence, the Chinese energy security vision seems in relative terms more attractive to the Gulf than that of the US. Another double whopper attraction in Chinese – Gulf States’ relationship centres on sharing common sentiments over shielding incumbent political systems from external interventions as well as preventing the spill over effects of popular uprisings whether in the Arab world or China to special areas of interests and concerns. To develop the argument further, the Gulf States perceived the Chinese model of development as a sustainable mode of pragmatic action amid an international
politically unpredictable or even an unstable environment. Hence, three areas of strong prime interest to GCC States were ingrained in the Chinese foreign policy/diplomatic option versus other partners are worthy to assert: "China’s historic disinterest in domestic affairs, its freedom to sell weapons without Congressional meddling, and its ability to move swiftly give these countries what they want quicker" (14). Such an encouraging and inspiring approach has boosted and promoted Chinese rapidly expanding economic relations with the GCC States as the following statistics indicate:

"China’s increasing share of GCC exports matches its economic rise, with growth tripling since 2001 to reach 12% in 2013, and now providing 14% of GCC imports. GCC trade with China grew more rapidly during 2010-13 than with any other significant trade partner, at a rate of 30% for exports and 17% for imports" (15)

At a similar vein of importance China has greatly expanded not just its governmental economic relations with the GCC states but has also enlarged its scope of personal exchanges. Few examples can be cited: “a large population of Arab businessmen has established itself in Yiwu in China, where most goods exported to the Gulf are produced, and an estimated 200,000 Chinese reside in the UAE” (16). Thus, despite current "glut of oil" with the acknowledged implications of lower oil prices and declining revenues for all the Gulf States, it is expected that Chinese projected interest in consuming more oil from the Gulf will steadily increase in multiple terms in the intermediate and long-terms. Saudi Arabia in comparison to Iran and other Gulf States is considered as the largest oil producer accounting currently “for more than 20 percent of all Chinese oil imports”. (17) In the meantime, the current Iranians’ financial relief coming on the heel of the 5+1 Nuclear Agreement with Iran and the recent annulment of International economic and financial sanctions will presumably inject a new positive light on the “Iranian – Chinese relations”. From this perspective, it becomes essential to read (in –depth) the new Chinese geo-strategic and economic map of influence across not just the Middle East but also in the overall geo-strategic global terms. What of specific interest to project centres on posing salient questions: How important the Gulf is within the overall Chinese Geo-strategic and economic schemes, and where exactly it fits, and finally what are the projected constraints facing Chinese elaborate and complex Geo-strategic and economic moves? In answering, one can say in confidence that China has adopted a two-pronged strategy:

“First, it has embarked on a “New Silk Road” of infrastructure projects. China is turning historical trading routes of the ancient Silk Roads into a modern grid of overland pipelines, roads, and railways for its energy supplies—called the New Silk Road. This is to circumvent naval chokepoints and hedge against risks of naval blockades or embargoes. Second, it has increased military power projection to protect overseas interests”. (18)

Accordingly, the enlarged scope of China’s strategic objectives call for the modernization of its own armed forces at all fields as a matter of priority, as well as boosting its hard and soft power capabilities. Ideally, the Chinese aspire to promote their own interests across the Great Middle Eastern region. The latter is characterized “as a trade hub linking the three continents (Asia, Europe and Africa), a vital region for market access, and site of vast energy reserves to fuel China’s continued economic growth. (19) From the Chinese perspective, real-politic infra – structure communication network was devised to satisfy Chinese interests through utilizing two prominent strategic conceptions OBOR (One Belt One Road) and the MSR (Maritime Silk Road). Informatively the two principal routes of communication do not pass through or lead to the Gulf.
Whilst admittedly, though Iran has become partly part of the OBOR’s scheme, the GCC can be included as when it becomes advantageous to do so particularly if it could resolve its conflictual bilateral political relations with Iran, something that do not appear to be happening in the near term largely due to the continuous rift between the Saudis and the Iranians over a number of burning crises such as in Yemen and Syria. However, confidence building measures between Iran and the GCC can be a distinct possibility in the future creating as and when applied in good will manner a positive Gulf Geo-political environment. The question is: Will the American futuristic role be part and parcel of the new geo-strategic –economic positive changes? Most probably that can only happen on the line of satisfying consensual interests among the concerned regional parties. But what are the mitigating factors of downsizing US geo-political- economic involvement and interests in the Gulf? Or in contrary terms when it is still vital for the US to promote its geo-strategic interests in the Gulf The last part of my paper intends to answer these pertinent questions and concerns.

3. The American Strategic Drive toward the East: Gulf Implications

Obama’s Geo-strategic shift to the East has increasingly confronted various prominent challenges affecting the re-balancing of foreign policy from the Asia-Pacific to other areas of salient concern more particularly the Middle East- Gulf region due to the following dramatic events: “The Arab Spring, the Syrian civil war, the conflicts in Ukraine, the European debt and refugee crises, and the now-transnational threat posed by ISIS” (20) A clear example came with the stifling at least for a later period of the much awaited launching of the November 7th 2015 Trans-Pacific Partnership (TPP) Agreement, due to Paris tragic attacks even though the intended project would have an impact on 40% of global economy. (21) The 22nd March 2016 tragic events in Brussels will make sure that the implementation of the TPP project will be delayed even further. The US aspired geo-strategic role in Asia-Pacific region will also be adversely affected by what transpires of a complex and sometimes difficult to fathom or tackle events in the Middle East and the Gulf region. Obama’s recent interview with Jeffrey Goldberg in “The Atlantic” whilst outlining the US effective but cautious moderate approach to World Affairs, has uttered some critical words about US prominent allies in the Middle East and elsewhere. The American President “believes that Saudi Arabia, one of America’s most important allies in the Middle East, needs to learn how to “share” the region with its archenemy, Iran, and that both countries are guilty of fuelling proxy wars in Syria, Iraq and Yemen.” (22) Admittedly Obama’s critical message was not received well in Saudi Arabia. Furthermore his elaboration was equally controversial though factual: “a number of Americans allies in the Persian Gulf — as well as in Europe — were “free riders,” eager to drag the United States into grinding sectarian conflicts that sometimes had little to do with American interest”. (23) The implications means that the more the American intervenes in costly damaging conflicts in the Middle East the more adverse are the consequences for implementing US geo-strategic-economic Asia-Pacific projects. Though on the other hand it does indicate that focusing on the Middle East and the Gulf has to be for future sake be re-balanced by pivoting to the East as a sustainable rewarding objective. Hence his comments comes clearly in “the context of his broader struggle to extract the United States from the bloody morass of the Middle East so that the nation can focus on more promising, faster-growing parts of the world, like Asia and Latin America”. (24) Along this seemingly rational real-politic argument, Obama strategic outlook will continue to look forward toward resolving Asia-
Pacific areas of discontent and crises through addressing the main challenge of promoting US – China’s partnership relationship. A challenge built upon a simultaneous mode of action “opportunity versus or in parallel to threat”. However, it can be a rewarding mutually advantageous opportunity if China and the US were to play a win – win pragmatic power politics game. From this perspective, Obama was clear in stating that “If we get that right and China continues on a peaceful rise, then we have a partner that is growing in capability and sharing with us the burdens and responsibilities of maintaining an international order.”(25) But if the opposite turns to be true, that is if China failed to perform well in confronting the geo-strategic challenges in resolving the South China Sea regional disputes there will be (from US perspective) adverse regional and international consequences. A matter Obama sees as opening the window for a potential conflict with China thus eventually hampering viable inspiring opportunities of promoting and enlarging the US- Transatlantic – Asian partnership zone of inter-dependent interests. What makes the prospect highly risky is a matter closely related to China’s armed forces approaching the level of a hegemonic status creating in the eyes of Americans and their other partners in the region more particularly Japan and South Korea further obstacles on the way of working to pacify or resolve if possible the geo-strategic and economic obstacles with China. The latter was described in geo-political terms as “a nation of some 1.3 billion people... busy building and upgrading its military with technology stolen from the U.S. and other nations with advanced military technology.”(26) Furthermore, it is informative to take into account that China strengthened and boosted by its own dynamic movement towards achieving the first global economy status by 2030 intends to use every viable opportunity within its geo-strategic – economic OBOR and MSR plan to advance its global interests mainly in the Gulf, the MENA (Middle East North Africa) region and beyond, though admittedly not totally at the expense of the US or Western interests. A situation liable to occur as and when the US waver in projecting its extra-regional interests in the bid of re-balancing the game of global power politics a long a win-win strategic equation.

Final Words

What is important to follow up and assess at the current phase of conflict in the Middle East – Gulf region or the overall MENA region is that the US has to upgrade and enlarge the scope of its effective and efficient partnership agreements with China and other friendly allied powers in the Asia – Pacific region and even beyond so that the fight against ISIL will end in favor of the Global Alliance against terrorism. An ideal aspired objective but it can be achieved in real terms, as the optimistic saying asserts: “If there is a will there is a way”. Any tangible degree of relatively enduring success in the stern campaign against ISIL is a matter of priority not just for the regional concerned parties but beyond that to the International Community’s interests as well. Hence, the US paradigm shift to the East if it occurs in a planned strategic relatively balanced manner no observer of current events will ever be surprised or think or perceive that the US- Chinese interests will have ramifications of damaging implications for the Middle Eastern – Gulf States interests because the GCC states themselves are keen on developing such a paradigm shift to fulfill their own expanding futuristic global interests. Such a fruitful prospect will occur as and when the main concerned players in the game of power politics work on resolving or settling or even mitigating and containing the spillover effects of critical conflict prone geo-strategic situations (i.e. Syrian, Iraqi, Palestinian, Yemeni perennial crises).
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In Pursuit of True Democracy: An attempt to Re-establish our Constitutional Ideas

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ABSTRACT

Keeping in mind the rising instances of intolerance in the recent times that seem to mar the image of India as essentially a tolerant democratic nation, it would only be right for us to have a detailed discussion on these issues. This paper seeks to analyse the notions of democracy, tolerance and how India is known to have been a democratic nation that has constantly promoted tolerance among its citizens through its various Constitutional provisions.

When demands such as security, identity, recognition, the right of participation and dissent are not fulfilled, people become intolerant and it has been observed that certain groups of people have appeared to be more intolerant than the others. But why is it so? Those in positions of power are known to have played a catalytic role in promoting intolerance and they are often seen to have favoured the capitalist strata. Even the judicial system by means of delay in meting out justice helps to nurture intolerance.

Over the years, people seem to have become more intolerant of one another, thereby directly challenging the notions of equality, liberty, secularism, rule of law, accountability to the governed and so on and that has created negative consequences. It is therefore time to review our democratic credentials and re-establish our ideals. All the above mentioned issues have been dealt with in this paper.

KEYWORDS: Constitution, Democracy, Government, Tolerance.

INTRODUCTION

In 1947, India freed herself from the shackles of imperialism and wrested independence from the British raj. Due to two hundred years of misrule and economic drain, even after independence, India was reeling under poverty, under-development and was lagging far behind the western nations that had already begun to tread the path of industrialization and urbanization. At this point, a number of structural adjustments had to be made in the social, economic and political spheres in order to achieve holistic development. In this backdrop, much attention was given to the nature of government that could help in achieving the above mentioned goal. The Constitution of India came into force in 1950 and governance was to be in accordance with the principles of the Constitution. The Constitution had clearly laid the foundations of the path (Sovereign, Democratic, Republic) that India was to follow in her post-colonial days. Accordingly, India adopted a system of democratic self-government through which she could meet the diverse needs and aspirations of the large number of people who resided in India.

DEMOCRACY AND GOVERNANCE, THE IDEAL SITUATION

Democracy can be defined as a form of government in which power rests in the hands of the people who constitute the nation. To quote Abraham Lincoln, “Democracy is a government of the people, by the people, for the people”. In India, a representative form of democracy appeared to be the most suitable due to its large population. Under this system, leaders are elected by the people, from
amongst themselves through free and fair elections that take place from time to time. Amongst diverse political parties, the winning party forms the government and its leader becomes the Prime Minister. India has adopted the Westminster model or a system of Parliamentary democracy in which government business is transacted in the Parliament through discussions and the passage of important bills are driven by healthy debate between the ruling party and the opposition parties. An independent and impartial Judiciary acts as the guardian and the interpreter of the Constitution and it ensures that justice prevails at all times. The Indian Constitution promotes the principles of a) Justice, Social, Economic and Political; b) Liberty of thought, expression, belief, faith and worship; c) Equality of status and opportunity and d) Fraternity assuring the dignity of the individual and the unity and integrity of the nation. Moreover, India claims to be a secular state which can be interpreted in two possible ways- a) that the State protects all religions equally and does not uphold any religion as the state religion and b) that the State will not interfere with the affairs of any religion. Last but not the least, all citizens irrespective of who they are, are subject to the supreme law of the land, i.e. the Constitution.

In the next few paragraphs, we will try to analyse the role of the government in the successful functioning of a democracy. The United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) identified certain factors on the basis of which governance must be carried out. Some of these factors are- a) that it must be participatory b) consensus orientated c) accountable d) transparent e) responsive f) effective and efficient g) equitable and inclusive and h) must adhere to the rule of law. The government must be responsible to the people. Its policies and programmes must be for the betterment of the population at large. This is reflected in the concept of a welfare state that focuses not only on the section of the population that is better off, but also on that which has been pushed to the margins due to poverty, under-development, under-representation and so on. Governance must be people-oriented in that, it must promote the interests of the people at all times and in doing so, it must not compromise with the rights and freedom of any individual. If the government fails to do so, it always has the chance of being voted out in the next elections. The opposition parties keep a check on the whimsical governmental policies that are detrimental to the population at large. So, we can trace a close interaction between the government and the democracy in ushering development.

GOVERNANCE IN INDIA

Having discussed the basic principles of democracy and how governance should ideally be carried out, in the next few paragraphs we will focus our attention on the system of governance in India and the major policy changes that have taken place over the last few years with the larger aim of bringing about an improvement in the conditions of the people. A major part of the Indian population sustains on agriculture even today and therefore, it is one of the key areas that the government focuses on. In the recent years, the government has adopted certain policies and programmes aimed at improving the condition of the farmers and in achieving higher productivity. Through the regular supply of inputs to farmers, new improved irrigation technologies, protection in case of crop failure during droughts and other natural calamities, by providing for insurance schemes and through certain economic changes that favour the poor, the government has tried to bring about a reform in the agricultural sector. Another key area that the government has been trying to develop such that it is at par with the advanced nations is the industrial sector. Through economic liberalization, trade reforms, relaxed export-import facilities, reduction of tariffs and changes in the
land acquisition policies, the government has tried to attract greater investments, both domestic and international and thereby portray India as a more business friendly nation. A growth in the industrial sector will improve the country’s national income apart from creating more jobs for its citizens.

Likewise, education is another sector in which the government has heavily invested. By means of subsidized education, the government tries to increase the literacy rate across the different states. Well-informed, knowledgeable people are definitely at an advantageous position. They will be more job-ready and hence will contribute towards bringing down the level of unemployment that exists in the country. By adopting major reforms in the health sector aimed at bringing down infant and child mortality rates, doing away with the conditions of malnutrition, improving the quality of treatment available at the government run/aided hospitals and by making available to the poor treatment at lower costs, the government endeavours to create a nation of healthy people. Agriculture, industry, health and education are the four key sectors that the government focuses on and the governmental policies in these sectors reflect the motives of the government. While considering governance, it is important to analyse some of these policies as they will help us to understand the course of government actions, whether they are benefitting the citizens or not.

Over the last few decades, India has focussed much of its attention on achieving ‘inclusive growth’, the impact of which can be felt across different sectors. Through the scheme of comprehensive financial inclusion, the government sought to empower the weaker and the vulnerable sections of the society and to make available to them a wide range of financial services. By promoting digital revolution, the government has attempted to achieve positive development in all the above mentioned sectors. Digitization has facilitated the faster delivery of government services to the citizens. However, this paper will not go into the details of analysing governmental policies as our focus lies elsewhere.

THE MAJOR DRAWBACKS

Having discussed the ideal situation as laid down in the Constitution of India and in other scholarly work on democracy and also having shed light upon some of aspects of governance, it is important for us to trace the deviations from the ideal situation and the flaws that we come across in day to day governance. Despite all its efforts to promote the well-being of the citizens through good governance, one of the major fallacies that governance in India faces is that of corruption. Corruption is present in different layers of administration and it finds expression through the various scams and instances of politicians taking bribe. Over the last few decades, India has had to deal with a number of scams such as the Bofors Scam, Commonwealth Games Scam, 2G Scam and the Coalgate Scam to name a few. Instead of focusing primarily on the needs of the people, those in positions of power, misuse power and use it to further their personal interests.

Many a time, crass politics and competition between the ruling party and the other opposition parties take a toll on the functioning of the government. A close study of the activities of the various political parties will suggest that these parties are actively involved in playing down the other parties and proving their own superiority, instead of focusing on the betterment of the population. When amateur people come to form the government, there will naturally be a failure in ensuring good governance. Politics has become a game to win the chair and the focus has shifted from the welfare
of the citizens to something that is not beneficial to the larger public. Therefore, there is a high level of inefficiency playing out at the level of administration. Through vote bank politics, the different political parties make tall promises to the marginalized sections of the population as a means to secure their votes. Minority appeasement has become a trend in Indian politics. In the recent past, we have seen the formation of several political parties such as the Bahujan Samaj Party that focuses on mobilizing the marginalized section of the population. Once these parties come to power, many of the pre-election promises get buried in the pages of history.

With regard to many of the governmental policies, it can be seen that the government has been lagging behind in achieving the requisite development in many of the sectors. Though India has progressed remarkably over the last few years with comparatively higher growth rates, it has failed to achieve truly inclusive development. Indian agriculture continues to under-perform and instances of farmer suicides have increased manifold due to uneven development. Adequate jobs have not been created in the rural or urban sectors. The existing jobs are not remunerative enough. In such a situation, schemes such as the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) become important in bringing about improvement. Moreover, an assessment of the Millennium Development Goals (MDGs) suggests that India has been off-track in most of the sectors. Extending digital technologies to the rural sectors continue to be a major challenge due to lack of proper infrastructural facilities. All these can largely be seen as a failure of the government to respond to the needs of the people.

In a democracy, governance must be in consonance with the provisions of the Constitution. The Constitution proclaims India to be a secular state that will not endorse any particular religion as the state religion and that will promote harmony and mutual respect for all religions. However, time and again we have noticed that through certain activities the government is seen to be inclined towards promoting one particular religious ideology over the others. If a particular religious group is allowed to indulge in activities that directly go against the followers of other religions and the perpetrators move around freely, it is bound to have a negative impact on the society. It has the potential to create a lot of unrest which may escalate into violent situations. When demands such as security, identity, recognition, the right of participation and dissent are not fulfilled, people become intolerant of one another and a failure of the government to avert such situations further worsens the state of affairs. Going by Maslow’s theory, mere existence is not enough. It must be complimented by a satisfaction of one’s psychological needs, safety and security, social needs, self-esteem of an individual and self-actualization needs. So, here, growth is very important. However, if that growth is stunted, people become intolerant not only towards the group that is better off, but also towards those who are responsible for bringing about positive change in the conditions of the people.

**WHAT IS TOLERANCE?**

This brings us to the next important part of the paper where we have tried to analyse how a failure of governance has sparked off a high degree of intolerance among the people. As mentioned above, people are intolerant not only towards the government, but also towards their fellow citizens. According to Professor Sten Widmalm, tolerance is the ‘restraint shown in revoking the rights of
those expressing opinions that may be disagreed with by even a majority of the population’ (Widmalm, 2005).

According to Gibson, it is the willingness to put up with disagreeable ideas and groups. The UNESCO’s Declaration of Principles of Tolerance, defines tolerance as the respect, acceptance and appreciations of the rich diversity of our world’s cultures, our forms of expressions and ways of being human. Its essence lies in the right of people to behave according to their beliefs even when there are others who disagree with that belief.

J.S Mill opined that ‘The only purpose for which power can be rightly exercised over any member of a civilized community, against his will, is to prevent harm to other...Over himself, over his own body and mind, the individual is sovereign’ (Mill, 1869).

However, what we understand of tolerance today is very different. It has become a highly politicized terminology. The line dividing tolerance and intolerance is very thin. So, many a time we find that those preaching tolerance, often transgress the limits and cross over to the other side. In recent times it has been seen that people who call themselves tolerant claim to be open-minded and liberal in their outlook whereas, those who are intolerant are not open to accepting the cultural patterns, beliefs and preferences of the ‘others’. They try to impose their opinion and ways of life on those others. In our opinion, tolerance reeks of a relationship of domination and subjugation and places individuals in a system of hierarchies. Going by this argument, tolerance is a misnomer. We could instead use the phrase ‘harmonious social coexistence’ to give out the same idea.

**TOLERANCE IN THE CONTEXT OF INDIA**

India, the largest democracy in the world has constantly promoted the concept of dignified social coexistence through its various constitutional provisions such as liberty, equality, secularism, rule of law and so on. The term tolerance is not mentioned anywhere in the Constitution. The Constitution of India takes a more ideal position. Even if we go down the path of history, we will come across figures such as Gautam Buddha, Mahavira, Emperor Ashoka, Akbar and Mahatma Gandhi, to name a few, who have all preached social harmony and mutual respect.

India has been invaded by different foreign forces like the Turks, the Afghans, the Mughals, the Dutch, and the British and therefore, she has come in contact with diverse cultures that are a part of India today. India is a nation that is the birthplace of concepts such as ‘Vasudhaiva Kutumbakam’, i.e. the entire world constitutes a family. In such a scenario, we have to be willing to accept others, as they are, in order to maintain diversity.

**INSTANCES OF INTOLERANCE IN INDIA**

Over the years, people seem to have become more intolerant of one another and this has created negative consequences. Instances of intolerance have been present throughout history. So, one cannot really demarcate any phase as being tolerant or intolerant. The way we think, is to an extent a reflection of the society we belong to. Intolerance starts off at the personal level and gradually spreads into the larger society. Many a time, we become intolerant towards others and we do not even realise it.

We can find several instances of religious intolerance among the various communities in India, leading to violence. Communal riots triggered by various reasons have broken out in India from time
to time and they serve as classic examples of intolerance. The 2002 Gujarat riot best explains this proposition. This riot witnessed indiscriminate killing of people from different religious communities, particularly Islam and Hinduism and its impact could be felt for several years even after the riot officially ended. The role of the government in bring such situations under control becomes noteworthy. While the government could have intervened at the right time to prevent situations from turning bitter, it failed to avert violence. Following the assassination of Indira Gandhi by her Sikh bodyguard, as a mark of revenge, the members of the Congress Party indulged in indiscriminate killing of the Sikhs. To look at a more recent example, the killing of a man (a follower of Islam) from Dadri, a small village in India allegedly for having stored beef in his house can surely be seen as an attempt to control the lives of others. Through several other activities the government has tried to exert control over its citizens and as a mark of protest, several scholars have launched the ‘Award Wapasi campaign’ (returning of awards) and have returned the awards given to them by the State.

There are several other instances that have drawn much attention in recent times. In India, even today several women and those belonging to lower castes are not allowed to enter the shrine to offer their prayers. Years of effort led by several activists have succeeded in securing women the right to enter the Shani Shingapur Temple. However, this is just one temple and there are several other temples and mosques that are yet to throw open their gates to the women. Yet another saddening instance is the non-recognition and disrespect shown towards the members of the LGBTQ community. After much debate, homosexuality continues to be a criminal offence in India and all non-heterosexual individuals are treated with much contempt by the society. The instances that have been sighted in this paragraph reflect the attitude of not only the members of the society at large, but also the ignorant attitude of the government. Had homosexuality been decriminalized, the members of this community would have been able to more assertively fight for their rights as they would have the backing of the law. Such discriminations have often led to situations of hostility and violence and could be referred to as instances of intolerance. Moreover, the painfully slow judicial system has often sparked off intolerance among the people by means of delay in meting out justice.

**THE WAY OUT**

The repercussions of intolerance not only affect societal integration, national security and the resource base of a nation, it also poses a threat to the very existence of human life. So, how can we contribute towards promoting harmony in the society?

Firstly, it is important to bring about a change in the mind-set of the people with regard to the term tolerance/intolerance. Secondly, we should try to avoid mob violence and destruction of public property as a mark of dissent or in order to prove a point. Such activities adversely impact developmental projects and have a tendency to shift the focus of the government. Instead, peaceful methods like signing petitions and lawful demonstrations must be encouraged. We must adhere to the general norms of civil liberties. Thirdly, free exchange of ideas must be promoted and non-conformists should not be treated as being essentially bad individuals. At this juncture, education can go a long way towards promoting tolerance. It increases the level of information and helps to empower cognitive capacities. Fourthly, Human Rights that form an indomitable part of democracy, must be upheld by the judiciary and the human rights institutions at all times. Fifthly, media trial must also be stopped immediately. We believe in what we see and what we read about. So, instead of spreading half-truths and focussing on that which is sensational only to increase the Television
Rating Point (TRP) and hence the profit, the media has a moral responsibility towards promoting peaceful social coexistence.

Sixthly, political tolerance can be enhanced by stabilizing democratic institutions and strengthening federalism at the macro-level. Last but not the least, the government must ensure good governance based on the principles of the Constitution. The state must not try to promote its ideology. There cannot be a single monolithic culture. The government has the responsibility of promoting conditions within which healthy and rational debates can take place. The opposition should not stall the passage of important bills and should play a healthy role in making the democratic ideals stronger. It is not just a fight against intolerance, but also against the idea of tolerance as a whole.

CONCLUSION

The several issues of intolerance that have been sighted above could serve as instances. Dissent and differences of opinion are bound to crop up, particularly in a country like India that is cohabited by diverse communities. When multiple communities coexist, a kind of competition sets in. On the one hand, ethnic heterogeneity increases contact amongst people and brings them closer, while on the other hand, it also increases the threat perception. This is what makes people all the more intolerant. Here, the role of the government becomes very important. In situations that give/ (could give) rise to intolerance, the government must intervene at the right time and take the necessary measures. Moreover, it should try to promote harmonious social coexistence through all its activities, which includes governance. Despite the instances that have been sighted above, India as a whole cannot be called an intolerant nation. It is only a section of the population that engages in acts of intolerance and this in turn paves the way for more intolerance. Democracy has its aberrations that need to be corrected. However, abandoning the system is not a solution. History shows that no group, religion, ideology or culture has absolute monopoly over truth, beauty, good and demiurge. ‘Globalization can threaten national and local identities. The solution is not to retreat to conservatism and isolationist nationalism; it is to design multicultural policies to promote diversity and pluralism’ (HDR, 2006). It is our responsibility to work together to promote the various democratic ideals, particularly those that promote social cohesion. Our efforts should be directed towards ensuring that India is able to hold on to the glory, her rich culture and heritage and more importantly, she is able to promote the concept of unity in diversity. In this regard, the role of the government is crucial.

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Taoism and eastern aesthetics in the bicultural novel The Good Earth written by P.S. Buck

D Sanchez Gonzalez

Abstract

This paper aims to identify the influence of Taoism in the literary work of the American author P.S. Buck. Taoism has been acknowledged as a major source of inspiration for the arts in Eastern countries and Buck, as an author educated in the Chinese literary tradition, may have reflected this influence in her novels written in English. Thus, the objective is to identify the features of Taoist philosophy in the novel The Good Earth. The methodology of analysis has focused on the Taoist principles which have influenced Chinese arts and particularly literature. First, we have explained the main principles of Taoist philosophy and how these principles are applied to the arts; subsequently, we have identified those features in the novel The Good Earth and related them to the Eastern aesthetics. To establish this relationship, we have also supported our arguments with the author’s Nobel Lecture “The Chinese Novel”. The results obtained show a strong influence of the Taoist principles in her conception of style, which is materialized in the passages of her novel.

Keywords: Taoism, Eastern aesthetics, literature, novel, intercultural communication

1. Introduction

In this paper, we would like to examine the influence of Taoism in the best-seller of American author P.S. Buck, The Good Earth. We believe this intercultural novel presents Taoist features that may have been key to its success. During her childhood, Buck received a bicultural education which would eventually give shape to her worldview and is responsible for her writing style. As Evangelista states:

The unique double perspective by writers writing in a second language is thus an important asset in their view, just as being monolingual is a significant loss, not only for individuals, but for a society as a whole. Apart from offering a double perspective on life, a second language might even allow a writer to speak about what is too difficult or impossible to express in one’s old language. (2013:183)

The author is equipped with an enriched double perspective and can transfer ideas, traditions and writing styles from the East (China) into the West by means of the English language, acting as a literary cultural bridge. Buck was able to approach distant cultures with her thorough knowledge of the Chinese language, literature and culture, which was inaccessible at the time for monolingual citizens in the United States and elsewhere. Indeed, Gjurcinova (2013:4) agrees that those authors who, for various reasons, have lived in a foreign country where a foreign language is spoken, have a different worldview, transnational, cosmopolitan, multilingual, which is reflected in the blend of cultures in their work. The author’s old and new life experiences are blended in a hybrid of old and new languages, cultures and stories.

Now that we have explained the unique perspective of writers who have been brought up in different languages and cultures, we will explain the characteristics of Taoism and its influence in the arts. According to Lu Xun (1881-1936), popular modern Chinese writer, Taoism should be acknowledged as the main source of Eastern civilization (in Chang, 2011:29). There is indeed an important influence of Taoist elements in art and, particularly, in literature. Jacques Maritain (in Chang, 2011:14) commented in 1952 that the creativity of contemplative Chinese artists originated in an internal principle of dynamic harmony which was conceived by a sort of interpenetration between nature and human beings. According to him, this interpenetration allows the spiritualization of objects in such a way that the artist may liberate the reality hidden in them, while the artist liberates and purifies himself. This is known as the action of Tao, which is the fundamental
process of Chinese art. Ivanhoe and Van Norden (2001:158) stated that the Daodejing presented five main subjects: social problems and their solution, the nonaction, teaching without words, the way (or tao), and mysticism. We will now briefly explain these principles and relate them to the expression of the arts.

1.1 Social problems and their solution
The social and historic context in which the Daodejing was written is shown in its rejection to the corruption, violence and suffering featured during that period of time. Taoism invites the reader to go back to a primitive society, before civilization ever existed, and live like a hermit. This lifestyle became a sort of utopia where people led a simple, honest, satisfactory and preliterary life.

In this context, Taoism encourages man to approach nature. The communion of man with the universe as an ontological experience is also called primordial innocence. According to Chang (2011:39), the secret meanings of the nature of things are revealed in a spontaneous and immediate way in poetry. The reality of nature may awaken the primordial innocence of the author and make it conscious. This way, the author may experiment pure beauty, which is free and bright. To search for this primordial innocence, most Chinese authors engage in the art of meditation.

1.2 Nonaction
Just as people should move away from society, they should act without being aware of themselves or wishing to receive any public acknowledgement. In the arts, Taoism will suggest writers to liberate language from artifice, following the Taoist principle of unhewn wood. Artists will be encouraged to abandon their search for beauty or refining form. Instead, they should focus on searching for the primordial innocence of objects, revealing to others the secrets hidden inside. They will search for their source of inspiration in nature and they will produce works that will flow naturally (ziran).

1.3 Teaching without words
To achieve this nonaction, people need to liberate themselves from the limits of language. Language cannot be used to explain concepts which transcend it. The paradox is frequently used to try to explain the knowledge of the Daodejing.

1.4 Tao
The real guide to human action is not conscious and cannot be reflected in the social conventions represented by language. Tao or the way is a transcendent entity that sustains the world. Even if it is far from language, we may call it tao or the way.

1.5 Mysticism
Since Taoism is a supreme knowledge which cannot be explained in words, it is a mystical knowledge. According to Van Norden (2011:133), this mysticism is due to the fact that this knowledge cannot be adequately expressed in words and it is important for human life in general. The highest ethical activity is the manifestation of mystic knowledge and the cultivation of the qi. Our heart is not our guide: we must empty our heart in order to accumulate qi in our inside and let it guide us. This mysticism is expressed in the arts as spiritual rhythm or shenyu, considered by Chinese critics as the result of the fusion between the poets’ subjectivity and the objective reality of things. According to Chang (2011:197), it is an invisible interaction between both poles. The subjective feeling between these poles is the ching chiai, or the internal kingdom of the poet where the spiritual rhythm resides. His poetry emerges from this subconscious world to his conscious world.
2. Method

We will now identify these five features of Taoism identified by Ivanhoe and Van Norden (2001:158) and as described above in Buck’s novel The Good Earth. For this task we will take into account the author’s own comments expressed during her Nobel Speech “The Chinese Novel”. We will present some passages where these features are present and comment on them.

3. Results and Discussion

3.1 Social problems and their solution

Buck praises the life of the country people of China in several passages of her novel. She suggests that their life is closely related to nature and life cycles.

*The sun beat down on them, for it was early summer, and her face was soon dripping with her sweat. Wang Lung had his coat off and his back bare, but she worked with her thin garment covering her shoulders and it grew wet and clung to her like skin. Moving together in a perfect rhythm, without a word, hour after hour, he fell into a union with her which took the pain from his labor. He had no articulate thought of anything; there was only this perfect sympathy of movement, of turning this earth of theirs over and over to the sun, this earth which formed their home and fed their bodies and made their gods. The earth lay rich and dark, and fell apart lightly under the points of their hoes. Sometimes they turned up a bit of brick, a splinter of wood. It was nothing. Some time, in some age, bodies of men and women had been buried there, houses had stood there, had fallen, and gone back into the earth. So would also their house, some time, return into the earth, their bodies also. Each had his turn at the earth. They worked on, moving together—together—producing the fruit of this earth—speechless in their movement together. (p. 29-30).*

The readers can perfectly picture the couple working on the fields from this passage. Apart from being a very precise description of this arduous work, Buck also introduces a sort of spiritual rhythm in this sequence: the harmonious movement of the workers on the field. She uses several repetitions in this passage: she repeats the same words several times (“moving”, “together”, “hour”, “over”, “sun”, “earth”, “house” and “bodies”) and the same structures, providing a sense of poetic rhythm. This effect reminds us of the spiritual rhythm found in Taoism: *shenyu*. This synchronised movement is described almost as a kind of meditation ritual, where the mind is emptied and the fluent movement of the body works as a mantra. Both workers (man and woman, *yin* and *yang*) feed upon the energy they produce together in the movement. Yu (1981:24-25) also relates this passage to Buck’s religious beliefs, where “earth” receives a strong catholic connotation already suggested in the title of the novel by the use of the adjective “good”. She cites from the *Old Testament: Genesis* the following sentence, which summarises very well the value of this earth: “For dust thou art, and unto dust shalt thou return”.

But life as a farmer is far from being easy. Hard work does not always pay off and the dependence on the weather is paramount (e.g. p.43). However, even if the work on the fields was hard, Wang Lung finds it more rewarding than the work in the city. He would break his back in the city and would not have enough money to buy food, not even including the money his wife and children made begging on the streets (e.g. p. 103-104). Indeed, the city will be a source of evil, the exact opposite of life and labour in the countryside, which purified the human soul. Buck gives several examples of this: Wang Lung’s second son steals some meat (p. 111), people in the city would rather not work and gamble or buy women instead (p. 122), men were captured to fight battles (p. 129) and poor people used to sell their daughters when they were desperate (p. 133).

These are examples of how civilization may corrupt the human soul and both Buck and Taoism agree that living closer to nature cultivates a better person. Being closer to nature not only protects
people from the perversions of civilization, but actually also cures them from civilizations’ temptations. However, Buck does tell of people who would eat their own children during starvation times in the countryside, like for example Wang Lung’s uncle. When Wang Lung becomes richer and stops working in the fields, he sets foot in the tea house for the first time in his life and falls in love with one of the prostitutes who works there, Lotus. He ends up marrying her and she moves into his house. After months of being out of control, Wang Lung is cured again by the contact with his land and his work on the fields:

As he had been healed of his sickness of heart when he came from the southern city and comforted by the bitterness he had endured there, so now again Wang Lung was healed of his sickness of love by the good dark earth of his fields and he felt the moist soil on his feet and he smelled the earthy fragrance rising up out of the furrows he turned for the wheat. (p.212)

These are some of the examples we can find in the novel related with this retired and humble life preached by the Taoists.

3.2 Nonaction

Buck follows the principle of nonaction or unhewn wood, ignoring the literary techniques encouraged by the Chinese literati or the Western authors, but telling the story in an accessible and attractive way for as many recipients as possible, as in the Buddhist tradition too. The literary style of these novels should flow naturally, in a clear and simple way, with words of common use. The passages presented in the previous section are an example of this. The only relevant technique was the one used for the vivid description of the characters in the novel, which should in no way interrupt the flow of the storyline. Therefore, Buck (2013) insists on the following: “If a novelist became known for a particular style or technique, to that extent he ceased to be a good novelist and became a literary technician. (...) The Chinese novelists varied their writing to accompany like music their chosen themes.”

It is thus important that a novelist does not fall for a particular or personal writing style, but should rather elaborate his stories in a natural way, following the Taoist principle of ziran. As a truthful believer of the Chinese literary tradition, Buck (2013) will take a hard stance against the literary movement which was popular at the time in the West: Modernism. In her speech, she will attack the promoters of Modernism using the following metaphor: “When he begins to make shapes and styles and techniques and new schools, then he is like a ship stranded upon a reef whose propeller, whirl wildly as it will, cannot drive the ship onward. Not until the ship is in its element again can it regain its recourse.”

She argued that theorizing about the art for the sake of art is complete nonsense and used the Chinese experience as an example: whereas the literature created by and for the literati was practically dead, the literature created by and for the people had prospered over time. Her Western colleagues were, in her opinion, so focused on techniques, styles, forms and literary movements that they were forgetting the real objective of their work: human life. Their work should be focusing on the lives of other human beings and should be aimed at people like the ones featuring their pieces of work. In other words, these would be people who are worried about their own lives and couldn’t care less about literary techniques. Furthermore, she supported her statement explaining the Eastern theory of inspiration of the arts based on Taoist mysticism. Instead of seeking for aesthetic beauty as an end (as in Modernism), Eastern art is created as a result of a great vital energy (qi) which is inexplicably generated in a subject and which should be relieved in a creative process, i.e. music, painting, literature, etc. This source of energy is excessive to live and therefore needs to be used up in this process. Owen (1996:65) cited the following passage from a literature treaty, The Classic of Poetry (Shi-jing), written during the Zhou Dynasty, to help understand the concept of qi: “The affections are stirred within and take on form in words. If words alone are inadequate, we
speak it out in sighs. If sighing is inadequate, we sing it. If singing is inadequate, unconsciously our hands dance it and our feet tap it.”

The affections referred to in this passage would be the qi, or the huge accumulation of vital energy. The creative result will depend on the amount of energy accumulated within the author. This is the energy that Buck cites in her speech, where art is produced as a secondary process, as the result of an accumulation of vital energy. It is by no means a primary process.

Another reason why Buck opposed Modernism was due to the influence of the Chinese May Fourth Movement (1917-1937). This cultural revolution, together with the Movement for the Vernacular language, encouraged popular fiction to be written in the vernacular language. Dolezelová-Velingerová (2001:706) affirms that the underlying idea behind these revolutions was to reach the public through a resuscitated fiction that would renew the nation’s spirit, and this could only be written in the language which was familiar to them, the language of traditional Chinese novels: the vernacular language. Moreover, some literary critics at the time thought that this language also contained certain elements which had made the traditional novels so successful over such a long period of time, like for instance their colourfulness and vivacity. Buck believed in the spirit of this revolution and applied its ideas to her own literature written in the English language.

According to Liao (1997:122), the fundamental difference between Pearl Buck and her contemporary Chinese writers is that she saw life as it was with little ideological guidance and wrote about life without any obvious political purpose. They saw life through Marxism, Leninism, and Mao’s theory of class struggle and wrote about life with the purpose of driving away imperialism and overthrowing the ruling class. In this sense, we may state that Buck practises her nonaction in her writing by using a descriptive narrative which did not have a specific political objective. She was the first author in China to write about the farmers in such a faithful way, and other contemporary writers who started writing about this subject did it with a clear political aim. Encouraged by Buck’s success and particularly Mao Zedong’s directives at the Yenan Forum about Art and Literature, many writers approached this subject to encourage a specific ideology, which was not what Buck was trying to aim at when she wrote her novel. Moreover, her personal experience carrying out research with her first husband about agricultural practices in Anhui gave her a very good insight of life in the countryside which scholars living in the big cities didn’t share. For these reasons, her novels show a more faithful account of farmers’ lives at the beginning of the twentieth century.

However, according to Johnson (2013:650) and So (2010:87), Buck did use this bestselling novel to change public opinion and help repeal the Chinese Exclusion Act in 1943. Therefore, we can argue that Buck may have not had a specific intention when writing the novel, but later she did use the concept of natural democracy present in this novel to defend the rights of Chinese citizens in the United States, thus invalidating this principle of nonaction (So, 2010:87).

3.3 Teaching without words

In her novel, Buck introduces Westerners to a misunderstood Chinese culture. However, she doesn’t focus on explaining the principles that guide Chinese social interaction or customs and traditions, but rather introduces short and subtle explanations of situations that may be confusing for the Western reader. In other words, she applies the Taoist principle of the teaching without words by letting the reader discover these principles in the actions of the characters of the novel and making short remarks only when necessary for the correct interpretation of the social act. These remarks always appear embedded in the text of the novel and flow naturally as required by Taoist style principles. We would like to present an example in the novel of this aspect. While the family was living in the city, Wang Lung was working as a rickshaw puller and the rest of the family had to beg for food. However, Wang Lung’s father makes no effort in begging and uses his condition of old father to avoid being told off by his son:
But the old man had received nothing at all. All day long he had sat by the roadside obediently enough, but he did not beg. He slept and woke and stared at what passed him, and when he grew weary he slept again. And being of the older generation, he could not be reproved. When he saw that his hands were empty he said merely,

“I have ploughed and I have sown seed and I have reaped harvest and thus have I filled my rice bowl. And I have beyond this begotten a son and son's sons.”

And with this he trusted like a child that now he would be fed, seeing that he had a son and grandsons. (p. 104)

With this short sentence, Wang Lung’s father avoids all conflict with his son and he doesn’t even have to apologise for his behaviour. Buck explains briefly that, as an old man who has already fulfilled his task of guaranteeing the continuity of the family, he can afford not to do anything anymore and expect the family to take care of him. This social act related to facework is clarified by Buck with her remark at the end of the passage.

3.4 Tao

Like the Daodejing, this novel is also impregnated with didacticism, as has been pointed out by Liao (1997:1). Whether the author was influenced by Victorian realism, her personal religious beliefs or Taoism, we do not know. Buck is not putting forward the ideas of Tao but she is taking several moral or ethical stances on common situations occurring in China at the beginning of the 20th century which would make her a controversial figure both for the Presbyterian Church she belonged to and for the Chinese authorities who refused to show up at the Buck’s Nobel Prize Ceremony.

3.5 Mysticism

We have seen the mysticism present in the novel in the first passage presented, where the couple seem to be engaging in an act of meditation together while working on the fields. Moreover, the author’s own conception of art, as manifested when opposing Modernism, responds to this Taoist mysticism.

4. Conclusion

After analysing the results, we can conclude that the five features of Taoism presented in this paper are present in Buck’s novel to a greater or lesser extent. Her background knowledge of traditional Chinese literary criticism, with clear Taoist principles, influenced her entire creative process, as we can observe in her speech. This was reflected in different aspects of the novel: the choice of subject (ode to the earth), a writing style free from artifice, a subtle way of explaining intercultural differences between East and West, the didacticism implicit in the novel and mysticism in some of the passages. Her writing style flows naturally and is accessible to everyone. Influenced by the literary movements at the time in China, she leaves out magical passages or fantasy characters which were frequent in traditional Chinese novels (like Taoist priests, Buddhas or mythological creatures) and introduces more modern or unusual characters in Chinese fiction (farmers, missionaries and foreigners) in a realistic setting. Nevertheless, Buck does not fully comply with the principle of nonaction since she eventually used the novel’s success for her civil rights activism, but she does apply the principle of nonaction to her writing style from the conception of style to the end result.
5. References


6. End notes

1 The Chinese Exclusion Act was passed in 1889 to restrict the immigration of a specific ethnical group, the Chinese, in the United States for the first time in this country’s history. It was not repealed until 1943.

2 Liao (1997:58-60) quotes the following novels which contributed to create a negative and even menacing image of the Chinese in the US (the so-called Yellow Peril): *Almond-Eyed: The Great Agitator; a Story of the Day* (1878) by Atwell Whitney; *Last Days of the Republic* (1880) by Pierton W. Dooner; and *A Short and Truthful History of the Taking of Oregon and California by the Chinese in the*
Year A.D. 1899 (1882) by Robert Wolter. He also mentions the role played by magazines such as Overland Monthly (1868-75, 1883-1935) and Californian (1880-1882) in this issue.

3 For more information on the concept of face and its implications, see Goffman (2003), Mao (1993) and Bargiela-Chiappini (2003).

4 Buck presented her resignation to the Independent Board of the Orthodox Presbyterian Church after publishing her articles “Is there a case for foreign missions?” and “The Laymen’s Mission Report” (Rian, 2016).
On the Margins of the Nation: The In(visibility) of the “New Diaspora” in Contemporary Singapore Prose Fiction

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Abstract

Singapore, a little red dot on the world map, has made consistent attempts to stay relevant in the global arena. From internal policy-making to international politics, the nation has proved its stable sense of identity and well-defined relationship with global players. This struggle has been variously examined in the works of contemporary Singapore writers. In order to move forward, Singapore has welcomed foreign talent to be an active part of nation-building. Over the past three decades, the influx of professionals and skilled workers from South Asia and other parts of the world has been the norm. But this effort to stay relevant has come with its discontents, which was demonstrated in the challenges the ruling party faced in the general elections of 2011. Policies were put in place in order to meet citizens’ expectations, but this left many of the ‘newcomers’, by which I mean the immigrants who came to stay and desired to belong to the nation-space, displaced.

My paper will examine the ways in which contemporary Singapore fiction addresses issues of change and its impact on identity. To examine the (in)visible people in the nation-space is to explore how the literary pulse of the nation falls short of including the diaspora in its vision of the onward march of ‘progress for the nation.’

Keywords: Identity; newcomer; politics of belonging

Context

Singapore, the island City-State, sits on no more than a land area of 718.3 square kilometres and has a population (as of Jan 2016) of about 5.664 million people (5664332 people). It is surrounded by larger Southeast Asian nations that abound in resources and manpower. Unsurprisingly, Singapore has come to be known as the little red dot on the world map. Despite the controversy attached to the origin of this reference for the country, politicians and citizens of the state have adopted the phrase as a mark of her achievements. A land with limited space, shortage of manpower and lack of natural resources has made it to the forefront in the global arena owing to its resilience, clarity of vision and watchfulness.

Dynamics of identity-formation

A nation’s identity is formed not only by its people’s imagination of a common cultural history but also of a future constructed out of common hopes and goals. While such perceptions of national identity may hold good for several nations, Singapore’s multicultural identity and her lack of rootedness in a homogeneous and indigenous historical past challenge a clearly definable national identity. In more recent times, the problem of imagining the nation as an integrated and assimilated entity has been accentuated by the increasing presence of a diasporic population. Though migration of people to Singapore has not been uncommon since the early 19th C, it is over the past three decades that there has been a notable inflow of both professional and skilled workers from around the world.
For the purposes of this paper, I will focus on immigrants from South Asia, particularly India. These immigrants are different from the “original” Indian population of Singapore that has numbered amongst the nation’s people since colonial times in terms of lingual, cultural and historical roots. They are the “Old Diaspora”. The newcomers, on the other hand, unable to comfortably assimilate with this older Indian population (or the other races) of the country, feel compelled to stay within a familiar cloister of well-known practices and systems of homeland in order to sustain a stable notion of the self. So, web connections such as “Internations”, lifestyle websites such as “Little India Directory”, Magazines such as “India Se”, Facebook “closed groups”, blogs, and e-pages have sprouted over a decade or so, which woo these immigrants to find home in a foreign land. These people belong to the “New Diaspora”.

Complications arise when these diasporics try to assimilate into the local population in meaningful ways so as to usefully contribute to building economic and social structures of a growing nation, and its inimitable cultural consciousness. The nation’s narrative has been ambivalent about the inclusion of these immigrants because of a pervasive lack of awareness about their experiences in Singapore, their new home. As part of my initial research on people’s attitudes to the diasporic presence in the nation space, I met some contemporary Singapore writers. While some thought that immigrants in the nation are economically privileged, others could only think of Singaporeans in foreign lands as diasporic. It was difficult for them to conceptualize a sense of diasporic thinking for the immigrants.

For some others, newcomers to Singapore have always contributed to nation-building and canon setting; for instance, Fraser Brunner’s creation of the Merlion was heartily welcomed. These writers are of the view that the newcomers can leave a lasting mark on the nation and its writing. Singapore celebrated her golden Jubilee of Independence in 2015. As part of Golden Jubilee celebrations, Epigram books, a well-known publisher in Singapore, published a book by Tng Ying Hui on fifty personalities not of Singapore origin who shaped the nation titled Not born in Singapore. But on the other hand, we hear about how the newcomers have to be sensitized to what the nation has to offer them: For instance, those who aspire to become citizens are sent on tours to ‘discover’ how public utility systems work in the nation or how efforts have been made to preserve relics of the past in her museums. While it is essential to know these aspects of a nation, it has come at the cost of overlooking cultural and emotional resources the newcomer can bring to the land and its people. I would like to engage with this gap in knowledge about what it truly means to be a diasporic in Singapore and to what extent is the diasporic a visible part of national identity. The Indian example is only a case in point.

Population white paper of January 2013 acknowledged that “foreign talent” helps Singapore “to remain a key node in the network of global cities, a vibrant place where jobs and opportunities are created” (http://population.sg/whitepaper/resource-files/population-white-paper.pdf). At the same time, it foregrounds that too many immigrants will weaken national identity and sense of belonging”, and make locals feel “crowded out of their home (7). Obvious questions here are as follows:
1. When an immigrant comes to stay and becomes a citizen, does he/she belong to the nation space?
2. In what ways do the people of the nation respond to him/her?
3. Does the immigrant become integrated in meaningful ways into the nation space?

Speaking of a specific situation of loyalty to the nation, Catherine Lim, a political commentator and creative writer well-known for her keen observation, says: “As for foreign talent invited by the government to take up residence and eventual citizenship—is their loyalty to their adopted country of the questionable variety that cannot be sustained in a crisis? Can they ever integrate and bond with Singaporeans? (Lim 97)

This question highlights the central preoccupation of the nation’s Literature- What does it mean to be Singaporean? Ethos Books, a leading publishing house in Singapore, identifies this as a preoccupation with “nationality, race, language, and faith.”

Nation and its Literature

Singapore Literature almost always refers to its literary writings in the four official languages- Chines, Malay, Indian (Tamil) and English. This is in accordance with the CMIO model foundational to the nation’s sense of historical identity. From its origins in 1830s, Singapore writing has often concerned itself with national identity. This has continued into the contemporary moment, which I define as post 1990s. Talking of the new wave of writing in the post 1990s period, Poon et al. suggest that the “body of writing is diverse and eclectic” but they only redefine old themes in the context of globalization and cosmopolitan complexion of the contemporary State where subject positions are still limited. Hwee Hwee Tan’s Mammon Inc. (2001) is a good example of this theme. The novel captures the duplicitous identity of a people caught between the liberal call for individuality and conservative notions of familial and social obligation. Claire Tham’s Inlet captures the social and cultural changes affecting modern day Singapore (QLRS Vol. 12 No. 4 Oct 2013, http://www.qlrs.com/critique.asp?id=1051). Asked if she wrote the novel for an international or local audience, Tham says that she wrote the “book mainly for a Singapore audience. It’s my way of trying to explore and make sense of what is happening in Singapore” (http://www.asialiteraryreview.com/interview-claire-tham). The novel which is based on a true incident reflects a world where meaning is to be made by putting multiple perspectives together. However, even though acknowledging the importance of the protagonist’s lived experience as a newcomer to the island, the novel still represents newcomers as types.

On the one hand, writings of authors like Boey Kim Cheng, Lydia Kwa and Vyvyan Loh capture histories of citizens moving away from Singapore. Their writings have been said to “richly captivate the cultural imaginary and meaning of Singapore” (Poon et al. 377). On the other hand, the experiences of those who have moved to Singapore to make a home on the island remain typified. The cultural imaginary of the State is still restricted to the experiences that are more easily explicable to a people thinking from within a traditionally constituted bubble of Singaporean-ness. So, writers of Singapore origin who are dispersed in the world
and write about Singapore as home are visible as those saving Singapore literature from “the blanket of homogeneity” (Poon 377), but the tendency of contemporary fiction to homogenize or overlook diasporic immigrants remains to be addressed. Seven years from the time this anthology was published, the vision that “Singapore Literature will continue to evolve, informed by complexity of cultural struggles faced by writers who have to negotiate…global influences” (377) remains a fond hope.

This has been clearly proven by two anthologies that were published to celebrate the golden jubilee of Singapore’s independence. “Singathology” vols. 1 and 2 (life and art respectively) contain new writings by Cultural Medallion awardees and Young Artist awardees invited to “help commemorate the living Singapore in their own ways” so as to lay a nation “open for scrutiny” (Gwee 13). Published at the time of the nation’s golden jubilee of its Independence from foreign rule, the anthologies foreground the importance of coming to terms with the journey of a nation and its people “who have stopped dreaming the wide-eyed dreams of youth” and “embraced both the power and loneliness of middle-aged identity” (Gwee 12). Taking my examples from short stories in the four languages, it can be argued that for these writers, responses to new identities is variegated by their impressions and experiences, but the common ground is the state of flux created by an insufficient history, an ever changing present and an uncertain future. There narrations do not break the bubble of what is traditionally understood to be Singapore identity. You Jin’s ‘The Watershed of Life’ (translated by Jeremy Tiang) speaks of Singapore of the 1960s as a “place of greater wealth and potential” (1:133). However, speaking of modern day Singapore, the protagonist of Philip Jeyaretnam’s ‘Moonshine in Singapore’ laments that the city is no longer his:

There was scarcely a building he recognized, nor ever the shape of things. The land had grown to enfold part of the sea, encased in concrete. Great steel structures…impossibly tall buildings spread in every direction.

(Singathology 1:153)

Both stories capture the importance of economic progress for the nation but the identities of people participating in this march of progress is not under scrutiny. Both stories move to an idealized end finding solace in upward mobility and team work respectively. O Thiam Chin’s ‘Surfacing’ recommends family bonding to survive confused notions of sexual identity in adolescent life and combat personal loss. This is an intense story but is limited because it is rooted in local school cultures. Zizi Azah’s ‘How did the Cat Get So Fat’ and Felix Cheong’s ‘Model Family’ explore the failures and losses incurred by an unquestioned obedience to national pledge and the unpredictability of public policies of a nation in a state of flux but these explorations are restricted to the people of Singaporean origin. Puthumaithaasan’s ‘Same Justice’ (Trans. A Palaniappan) and Isa Kamiri’s ‘The Orchid’(Trans. Harry Aveling) negotiate the gap between personal and social morality. There is a significant multicultural presence in these works but the ‘foreigners’ are typified.

My main point is that even though these writers were asked to write something new for SG 50, their focus on collective histories of survival and hopes for the future belies the demographics of contemporary Singapore.
Works Cited


Womens’ mall patronage intentions: impacts of attitude, subjective norm and self-efficacy in an Internationali

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Abstract

The study focuses on an Internationalized Shopping Centre in Malaysia. It is internationalized because it was originally owned and operated by a Malaysian conglomerate (Sunway Group) but was subsequently taken over by a Singaporean based group. The interesting phenomenon about this transformed shopping centre is the business of mergers and acquisitions by localized Singaporean MNCs. Hence, the study examines attributes of a shopping centre and is guided by the Theory of Planned Behaviour (TPB) model as well as literature on shopping centre patronage, seeking to investigate how the three constructs (attitude, subjective norm and perceived behavioural control) would influence womens’ intention to patronising a shopping centre. Data to be collected from a shopping centre (Sunway Pyramid) located in the Klang Valley, using the mall intercept method, will only be conducted on two weekends when the shopping centre is usually crowded. It was concluded that despite the constraints (internal and resources) in which women face, they would still have intention to patronise shopping centres and ultimately indulge in impulse purchasing.

Keywords: Shopping centre, patronage intention, Theory of Planned Behaviour.

1.0 INTRODUCTION

Shopping is often seen recreational activity, and people usually shop for either personal motives or social motives (Taub, 1972). Personal motives are usually for self-satisfaction or gratification whilst social motives are to engage with other members in society to achieve a sense of belonging in society. According to Guiry, Magi & Lutz (2006) who studied on the measurement of recreational shopper identity attempted to define recreational shopping as a true leisure activity for some consumers. Bellenger & Korgaonka (1980) as cited by Guiry et. al (2006) defined recreational shoppers as “those who enjoy shopping as a leisure-time activity.” This is different from “economic shoppers” who experience no pleasure from the shopping process. As such, some retailers started to adopt some attributes in order to attract shoppers based on their different motivations to shop. In a study of retail activity in Malaysia by Euromonitor (2014), the typical Malaysian especially the younger generation constitute to the majority of shoppers at large scale retailing establishments. Hence, the product as well as the marketing strategy to attract the younger generation should be executed accordingly. The main mode of transportation for this generation is mainly by car so efficient car park facilities is a crucial consideration. Other criteria would include a wide range of shops and products, spacious interior space as well as competitive prices. Malaysia, with a high per-capita income and young population (nearly half of Malaysians are younger than 25), makes it a strong and stable market for shopping. It continues to be a magnet for international players because of its favourable trade promoting government regulations since retail is recognized as an important segment for economic growth. With the many festivities being celebrated and long trading hours in a multi cultural country like Malaysia, retailers or shopping centres bid to attract as many shoppers as possible to capture the impulse buying behaviour of potential shoppers. Retailers and shopping centres do this by creating a conducive shopping environment (hedonic and utilitarian factors) to entice shoppers especially on weekends and public holidays. Shopping primarily is known as a leisure activity amongst consumers. Sex orientation which happens also happens as there exists gender inequalities in decision making and roles between husband and wife. These inequalities are carried on into marriages and reflect the family buying process. In the western world, the roles of men and women are clearly defined. In Malaysia, however, has seen women once married, slip into roles as “housewife and mother” (Sizin, Zawawi, Wong, Busu & Hamzah, 2004). Henceforth, the decision-makers for a family in Malaysia lie in women. Malaysian women exercise considerable spending power even though they did not earn
much of the money spent. The education level of women does affect the role in decision making when it comes to important family purchases as well as the types of shopping centres to patronage. Kamaruddin & Mokhlis (2003) in their study of consumer socialization of adolescents in Malaysia found that both male and female demonstrated hedonistic decision-making. Male adolescents were more brand-conscious whereas female adolescents indicated that shopping was more of a recreational and pleasant activity that was fun. Between races, Chinese adolescents were more brand and fashioned conscious in making purchase decisions whereas Malays displayed more social and hedonistic decision-making. Indian adolescents were less impulsive and were more quality conscious. Adolescents who stay in the urban or sub-urban areas in Malaysia were more brand-conscious and novelty / fashion conscious as compared to those living in the rural areas. This means that retailers must ensure that items or products on sales must be displayed at the shelves and provide for appropriate music and light in order to match the right shoppers’ age group. Apart from that, the typical Malaysian shopper likes to shop in large stores and for this retail owners can install mirrors as interior design to make it look that the shop space is increased. From this study, it would seem that hedonistic attributes are most beneficial in attracting young shoppers. Word of mouth which is a pre-interaction credence based cue plays a significant role in determining shopper’s patronage (Kaul, Sahay & Koshy, 2010). In an attempt to segment the consumer / shoppers, retail stores should strive to offer a store image that matches the self-concept of the consumer (Sirgy, Grewal & Mangleburg, 2000). Sirgy et. al (2000) indicated that shoppers have diverse views on stores in terms of the store’s usual patrons. According to Paridon (2008 ; 2006), shoppers may sometimes base their interpersonal communication about shopping on their store emotional and task focus experiences. This would mean that they may discuss amongst themselves about the utilitarian as well as hedonic retail attributes of a shopping centre which help them form an opinion about the shopping centre. If a shopper experiences a positive hedonic experience, which acts through consumer social confidence will contribute to ones’ willingness to engage in word-of-mouth communication.

The purpose of this study is to define and understand the impact of the attitude towards retail attributes, subjective norm and perceived behavioural control on the women intention to patronage shopping centre. There are studies with regards to mall patronage in the western context but very little is known about the application of the TPB model on intention to patronage shopping centres as many previous studies usually focus on the S-O-R (Stimulus-Organism-Response) model to test on the affects of it on patronage intention.

2.0 LITERATURE REVIEW

In this study, the research variables and hypotheses development are premised on the assumption that consumers’ evaluations of retail attributes contribute to their perceptions and attitudes when it comes to patronising a shopping centre. Malaysia is a multi-cultural country, whereby people practise different religions and speak numerous languages and dialects. The diversified cultures and multi facet ethnicity have generated a spectrum of tastes, habits and preferences which have influenced the motivations of mall shopping behaviour differently and at different times including ethnic festivities and increasingly popular ‘sales’. Indeed, this Malaysian consumer idiosyncrasy has differed markedly from their counterparts in other western countries. Most of the study on shopping malls have been extensively researched, most of them being conducted in the US, Europe (Shim & Eastlick, 1998; Stoel, Wickliffe, & Lee, 2003) with little done in Malaysia. Hence, my proposed principal hypothesis is as follow.

*H1 : There is a significant relationship between Word of Mouth (peer influence) and media referents, Resource constraints and Attitudes towards Shopping centres in affecting intention to patronage shopping centres.*

*H2 : Attitudes towards shopping centres (Intention) tend to influence intention to patronage shopping centres*

According to Paulins & Geistfeld (2003) in their study of store attributes affecting store preferences, it was found that the outside store appearance affects preference towards the store preference. The appearance of the store which are the attributes of the store
plays a very important role in attracting shoppers. It was also found that the more educated a customer is, the more critical they are of store attributes. This seems to be the same conclusion as derived from Kim, Park & Pookulangara (2005). Consumers evaluate or perceive these and place certain emphasis on the store attributes with the overall perception (store image) in order to determine the acceptability of the store.

**Attitude can be defined as a manner**, disposition, feeling, position and others with regard to a person or an object. We may either have a positive or negative disposition or feeling towards a person or an object. Retail attributes, like product attributes are used to differentiate a product or service offering. This is the point of differentiation which helps customers choose one offering over another. From here, the product or service features are highlighted and heavily promoted to attract the customers. According to Schiffman and Kanuk (2010), a consumers’ attitude toward an object, in this case a retail store, is the level of importance placed by the consumer towards a store attributes as well as the consumers’ perception of the level to which a retail store possesses each attribute. Consumers evaluate these and place certain emphasis on the store attributes with the overall perception (store image) in order to determine the acceptability of the store. Prior researchers have suggested a link between retail attributes (hedonic and utilitarian), positive attitude and impulse buying behaviour (Morschett, Swoboda and Foscht, 2005; Chang et. al., 2011). Hence, using deductive logic, the first set of hypotheses of this study is stated as follows:

**H1a:** Retail attributes will positively impact attitude toward shopping malls.
**H1b:** Retail attributes will positively impact intention to patronage shopping centres

According to Ajzen et. al. (2009), normative beliefs refer to the perceived behavioural expectations such as referent individuals or groups (spouse, family, friends and in some instances, depending on the population and behaviour study the teacher, doctor, supervisor and co-workers). It is assumed that the normative beliefs together with a person’s motivation to comply with the different referents would determine subjective norm. To a certain extent, the availability of peers and family or even the media could spread either positive or negative word-of-mouth communication (Paridon, 2006; Obermiller, Spangenberg & MacLachlan (2005). Hence, using deductive approach, the following hypothesis is stated as follows:

**H2a:** Word of mouth from family and friends will positively impact attitude towards shopping centres.
**H2b:** Media referents will positively impact the attitude towards shopping centres.

The construct of perceived behavioural control was added in to address the situations in which people may lack control over the behaviour of interest. The theory of reasoned action did not consider this construct. Because there was a realisation that we sometimes are unable to perform a task at a given situation, Ajzen (2002) added this concept into the theory of planned behaviour in order to accommodate for any obstacles that may hinder decision making or behaviour. Perceived behavioural control is the subject degree over performance of the behaviour itself. When a consumer comes to know that others may disapprove their purchasing of a particular product, from a particular shopping centre, he or she may experience a mental barrier to patronizing that mall, which may result in a decreased of perceive behavioral control. Subjective norm may to a certain extent affect perceptions of consumers, and it may translate into the ease and difficulty of performing the behaviour in question. This is in line with the study presented by Lunardo & Mbengue (2009). The study of perceived time pressure was initially studied by Putreva & Ratchford (1997) and the dimensions of perceived time pressure (PTP) consisted of search effort for price and promotional information. Hence, using deductive approach, the following hypothesis is stated as follows:

**H3a:** Internal and Resource constraints will positively impact the attitude towards shopping centres.
**H3b:** Internal and Resource constraints will positively affect intention to patronage shopping centres

The conceptual framework in this study draws on the Theory of Planned Behaviour (TPB) model proposed by Ajzen (2002) which is used to predict behaviours and explain human behaviour in
specific contexts. The specific context for this study is to study the intention to patronage shopping centres by Malaysian women in specific focus, famous internationalized shopping mall in the Klang Valley in Selangor. Specifically, this theoretical framework (see Figure 1) is developed based on the adaptation of the Theory of Planned Behaviour (TPB) model by Ajzen (1985, 1987, 1989, 1991). Ajzen (1988) asserted that, for the Theory of Planned Behaviour (TPB), intentions to perform a given behaviour is influenced by three different major factors. The first major factor is that beliefs about the likely outcomes of the behavior including the evaluations of these outcomes (behavioural beliefs). The second major factor is that beliefs are about normative expectations of others and motivation to comply with these expectations (normative beliefs). This would reveal if there is perceived social pressure to execute or not perform the behavior (Subjective norm – SN). Lastly, beliefs are about the presence of factors that may facilitate / impede the performance of the behavior (control beliefs).

Behavioural beliefs can either produce a favourable or unfavourable attitude toward a behavior; normative beliefs would give rise to subjective norm and control beliefs give rise to perceived behavioural control. Perceived behavioural control means that the more resources and opportunities individuals think they possess, the greater their perceived behavioural control over the behaviour. Perceived behavioural control may have both direct and indirect effect on behaviour through intentions. The Theory of Planned Behaviour (TPB) has been widely researched in social psychology (e.g., Madden et al., 1992; Ajzen and Madden, 1986). It has also been applied in various settings (e.g., medicine - Beale and Manstead, 1991; leisure – Ajzen, Driver and Nichols, 1995). However, there are a few tests that have incorporated the full model of all of the belief structures (Ajzen, 1991) except for one recent study by Pookulangara and Knight (2013) that has used the Theory of Planned Behaviour (TPB) in full to assess the mall patronage intentions of Indian consumers’ whereby the antecedent of attitude is measured by shopping motivation (hedonic and utilitarian). In this study, retail attributes, the attitude towards shopping centre, word of mouth (peer influence), media referent which would be subjective norm and internal and resource constraints which would be perceived behavioural control will be studied to better understand the intention to patronage shopping centres amongst women. As such, the theoretical framework for this study is as follows:

![Figure 1: My Research model (Adapted from Theory of Planned Behaviour, Ajzen (1988))](image)

**3.0 METHOD**

The data will be collected using a mall-intercept survey in Sunway Pyramid only, on weekends when it is crowded. The sample size for this study is 100 samples. Although this method is heavily criticised as being demographically skewed and not representative, this technique of data collection may fit well as many older consumers may not be technologically savvy. It may be hard generate responses through online surveys as many may not have been able to access their emails or social network sites.
at that time. The type of sampling that was done was stratified sampling whereby the population is divided into subpopulations (strata) and random samples are taken of each stratum. In this case the samples were from university going students who were usual shoppers during the weekends. All the items were measured on a seven-point Likert scale ranging from strongly disagree (1) to strongly agree (7). The dimension of retail attributes (Items 1 to 10) has been adopted and modified from Lee et al. (2006) which include statements for retail attributes such as “A comfortable store environment” which was modified to “I am satisfied with the comfortable physical environment of this shopping centre” and so on and so forth. The modifications are necessary to reflect the measurement of attitude toward psychological benefits as well as institutional image. For items 11 to 17 on attitude toward company image, the scale was adopted from Ou et al. (2006). In the study by Ou et al. (2006), the dimensions of company image reported Cronbach’s α as 0.86 which meant that the scale was reliable. The statements adopted from the scales developed by Ou et al. (2006) are changed from “The Company...” to “The shopping centres...” reflect the measurement of attitude toward company image. The dimension for attitude is derived from Jorgensen & Stedman (2001) for sense of place (SOP) as a measurement for attitude. The standardized reliability coefficients from their were 0.76, 0.84, 0.74, 0.89 for Identity, Attachment, Dependence and SOP respectively. For the dimensions of word of mouth, the items have been adopted from Paridon (2008) which would include statements such as “My friends and I enjoy talking about the styles and fashions we see on shopping trips” so on and so forth. All the loading for this dimension in the Paridon (2006) study are significant beyond p = .05. For the dimensions of media referents, the items have been adopted by Obermiller & Spanenberg (2000). All the loading for this dimension in the Obermiller et al. (2000) study are significant beyond p = .05. For the dimensions of internal and resource constraints, the items are adopted by Paridon (2008) as well as Putrevu & Ratchford (1997) which both recorded the Cronbach α of more than 0.70. For the dimensions of patronage intention, the items are adopted by Dodds, Monroe & Grewal (1991) whereby the composite reliability recorded by the study by was more than 0.7.

4.0 RESULTS

The data were entered into the computer for statistical analysis with the SPSS version 22 computer program. To test for the possible for the possible presence of interccorrelations among independent variables. The data collected was conducted by mall intercept survey. This was done over the two weekends as it was concluded that the number of shoppers was usually high as most shoppers preferred shopping during the weekends. The targeted sample size was 100 but only 85 samples were completed surveys. The shoppers comprised of ages of 15 to 24. The respondents were all students and single. The highest level of respondents had a Diploma (97.6%) and only 2.4% having a high school certificate. The larger proportion of the sample was Chinese (85.9%). The other races consisted of Bumiputra (7.1%), Indian (4.7%) and others (2.4%). The household income per month was less than RM 5000 (64.7%) as they were students living away from their hometowns. The respondents indicated that they frequented Sunway Pyramid once a week (40%), once every 15 days (3.5%) and rarely 56.4%. The Cronbach α for this model is 0.70 which means that it is reliable. The results in Table 1 show that there is a positive and significant relationship between Attitude towards a shopping centre and word of mouth (peer influence) with r = 0.562, p= 0.000. This is partially true as there may be some respondents who felt that Attitude is derived or formed from the the effects of peer influence and the stronger or more significant this is would imply that respondents are more likely increase their intention to patronage a shopping centre which would ultimately affect their act of indulging in impulse purchases. There is a positive and significant relationship between attitude towards a shopping centre and media referents (r = 0.298, p = 0.006). There is a strong, positive and significant
relationship between the Attitude towards a shopping centre and internal and resource constraints \((r = 0.596, p = 0.000)\).

### Correlations

<table>
<thead>
<tr>
<th></th>
<th>Attitude</th>
<th>PeerInfluence</th>
<th>Media</th>
<th>ResourceSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>Pearson Correlation</td>
<td>1</td>
<td>.562**</td>
<td>.298**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.006</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>85</td>
<td>85</td>
<td>85</td>
<td>85</td>
</tr>
<tr>
<td>Peer Influence</td>
<td>Pearson Correlation</td>
<td>.562**</td>
<td>1</td>
<td>.400**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>85</td>
<td>85</td>
<td>85</td>
<td>85</td>
</tr>
<tr>
<td>Media</td>
<td>Pearson Correlation</td>
<td>.298**</td>
<td>.400**</td>
<td>1</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.006</td>
<td>.000</td>
<td>.363</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>85</td>
<td>85</td>
<td>85</td>
<td>85</td>
</tr>
<tr>
<td>Resource SE</td>
<td>Pearson Correlation</td>
<td>.596**</td>
<td>.401**</td>
<td>.100</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.363</td>
<td></td>
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<tr>
<td>N</td>
<td>85</td>
<td>85</td>
<td>85</td>
<td>85</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

Table 1: Correlations between Attitude of shopping centre, peer influence, media referents and internal and resource constraints

The correlation tables (Table 1) results indicate that the principle Hypothesis 1 whereby there is a relationship between Attitude towards a shopping centre, peer influence, media referents as well as internal and resource constraints affecting patronage intention is supported. Also, supported is the other principle Hypothesis 2 whereby Attitude towards a shopping centre does indeed influence patronage intention to a shopping centre. Based on the Chi-square table below (Table 2), since the p-value is 0, this would mean that the Hypothesis 1a is supported whereby the retail attributes in which a shopping centre possesses does impact the attitude towards a shopping centre.

### Chi-Square Tests

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>1243.429*</td>
<td>408</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>448.709</td>
<td>408</td>
<td>.080</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>.129</td>
<td>1</td>
<td>.719</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>85</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. 450 cells (100.0%) have expected count less than 5. The minimum expected count is .05.

Table 2 : Chi square tests on Attitudes * Attributes
The Chi-square table below (Table 3) indicates that the p-value is also 0, which indicates that peer influence (word of mouth) impacts the attitude towards a shopping centre. The Chi square table (Table 4) with the p-value at 0 also indicates that media referents also affects attitude towards a shopping centre. Therefore, Hypothesis 2a and 2b is supported.

<table>
<thead>
<tr>
<th>Chi-Square Tests</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>698.266a</td>
<td>204</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>324.903</td>
<td>204</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>26.573</td>
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<td>.000</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>85</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c. 234 cells (100.0%) have expected count less than 5. The minimum expected count is .05.

Table 3: Chi square tests on Attitudes * Peer influence

<table>
<thead>
<tr>
<th>Chi-Square Tests</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>814.847a</td>
<td>255</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>360.199</td>
<td>255</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>7.485</td>
<td>1</td>
<td>.006</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>85</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c. 288 cells (100.0%) have expected count less than 5. The minimum expected count is .05.

Table 4: Chi square test on Attitude * Media referent

Table 5 indicates that the p value for all 3 constructs is more than 0.005. Attitude = 0.025, Peer influence = 0.039 and Media referents = 0.043 respectively with internal and resource constraints = 0.000 being less than 0.005. The strongest significance that would actually affect intention to patronage shopping centre is the effect of media referents.

<table>
<thead>
<tr>
<th>Coefficientsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
</tr>
<tr>
<td>Attitude</td>
</tr>
<tr>
<td>PeerInfluence</td>
</tr>
<tr>
<td>Media</td>
</tr>
<tr>
<td>ResourceSE</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Intention

Table 5: Coefficients
5.0 DISCUSSION, CONCLUSIONS AND IMPLICATIONS

The results on media referents followed by peer influence is indeed important factors in the formation of the Attitude towards a shopping centre is in line with the findings by Paridon (2006; 2008) as well as Obermiller et. al (2005). Media referents which included advertisements as well as promotions available in shopping centres served to attract women to patronage shopping centres. The respondents constituted to 85.9% who were Chinese who were in need of social interaction owing to its apparent relatedness to ‘face’ and this could be found by employees extending assistance, peer influence as well as in store promotions that were available in shopping centres. This is also in line with the findings by Paridon (2006) and Obermiller et. al. (2005) where the availability of peers to generate word of mouth as well as media referents in a service organisation such as shopping centre does generate positive word-of-mouth communication which may generate future patronage intentions. Also, the utilitarian and hedonic retail attributes made available in a shopping centre does play a role in the respondents’ attitude towards a shopping centre. This study fills the gap proposed by Mattila and Wirtz (2008) who suggested that factors that are external to individuals (retail environment characteristics) has not been widely researched in the context of intention to patronage shopping centres which could ultimately affect the level of impulse buying especially in a non-western country setting such as Malaysia. Based on the results above, a positive attitude towards a shopping centre (in this case from utilitarian and hedonic retail attributes) could lead to intention to patronage shopping centres. This is in line with the findings by Morschett, Swoboda and Foscht (2005) as well as Chang et. al. (2011). Apart from that, the external influences such as peer influence and media have a role in providing a positive attitude towards a shopping centre. In conclusion, the Theory of Planned Behaviour by Ajzen (1998) can be used to significantly predict the patronage intentions amongst respondents in this study. Between the three constructs it can be concluded that the respondents’ attitude towards a shopping centre and employee assistance is the most significant variables to predict their in-store browsing intention. However, it should not be ruled out that the constraints (internal and resource) present do not play a role in affecting intentions. From the results above it is interesting to note that despite these constraints this has somewhat affected the respondents’ intention to patronage a shopping centre. This is in line with the findings as studied in Euromonitor (2014) which indicated that shopping and patronising shopping centres is still a leisure activity and despite facing constraints, women still patronise shopping centres.

One of the limitations is that the data collected was only from one shopping centre in one location in the Klang Valley. Also, the participants to this study may already have positive attitudes towards malls or shopping centres like Sunway Pyramid given its positive reputation over the years. The participant tended to be more biased towards the female population who were between the age group of 15 to 24. Future studies could replicate this study in other areas or other shopping districts in Malaysia in order to capture the diversity that is unique to this country. It would also be interesting to establish if males held similar responses to female. Another limitation exists as the sample size studied may be too small as the samples were only derived from one shopping centre, Sunway Pyramid and the respondents were selected via mall intercept survey over two weekends from 11am to 9pm. Finally, it would be interesting to conduct a longitudinal study to follow the maturation of the mall phenomenon in Malaysia.
REFERENCES


Poems on Bicol as Hispanic Heritage: Inputs in Teaching Philippine Literature as History

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Sorsogon State College, Sorsogon City, Philippines

Abstract –

“History involves the description, interpretation and narration based on artefacts, events/occurrences, traces and expressions of the past”, according to literary icon and historian, Florentino Hornedo who also asserts that “literature is dynamic”. Literature can be taught using the four reality frames such as literature as a theme, as script, as aesthetics and as history. This paper intends to use the English translation of Spanish poems as inputs in teaching literature as history. The main objective is to trace and identify the history behind the materials with an attempt to unravel their meaning and reference to Bicol soil. It hopes to provide materials using historiography in teaching literature. This paper applied the qualitative-descriptive approach with the theory of historical criticism and the concept of New Historicism. The emphasis is on the content and contextual analysis rather than form. In conclusion, this paper posits that the Spanish poems written by a Spaniard who stayed in the place for over two decades can be considered a legacy to the Philippines, particularly the Bicol Region. They may be used as reference of the future generation in terms of literary historical background. They are also enough sources of images of the place, in both physical and cultural aspects that can be used as instructional materials in teaching literature as history.

Keywords –Literature, Historical Criticism, Spanish poems, Bicol Region, Philippines

INTRODUCTION

It is assumed that literature is not ordinary language. Accordingly, literature is in its better form because of its richness in meaning acquired through a more numerous layering of sense and interpretability. Hornedo asserts that “the reading of literary text is a kind of entering a world of meaning and being”. Hence, understanding literary text requires more than merely an ascertainment of a meaning which is the ordinary task of listening to a message from a speaker under non-literary situations.

In teaching literature, the teacher must consider that the student is a special kind of reader. Showalter suggests that in teaching poetry, every instructor will need to call upon and combine a range of techniques and methods. Teaching about an individual poet or a single poem involves different problems. She emphasizes that much depends on historical issues, and how familiar the language and reference as well as context of the poem will be to the readers. It is deemed important therefore to treat the teaching material with appropriate method. This paper proposes the use of poems as historical evidential source of facts.

The Bicol region or Bicolandia is one of the 17 regions in the Philippines. It consists of six provinces, namely Albay, Camarines Norte, Camarines Sur, Catanduanes, Masbate and Sorsogon. It was described by Scott in the following lines:

The area was first reported as Ibalon from the old name of Sorsogon Bay. More particularly, the well-populated valley of the Bikol River in what is now Camarines Sur was reported as Camarines (Kamalignon), derived from Kamalig (now
Naga City). Camarines was no doubt given popular currency by the fact that the Bikol kamalig (boat shed) was commonly called camarin by the Spaniards (Scott, 1994 p.179).

The term “Bicol” could have been derived from "Bico," the name of a river which drains in San Miguel Bay. Possible origins also include the bikul or bikal bamboo tree which line rivulets, and the ancient native word bikod meaning "twisted" or "bent". The region, administratively known as Region V, is located on the southeastern end of Luzon; it is surrounded by the Visayan Sea in the south, the Pacific Ocean in the east, Lamon Bay in the north, and Sibugan Sea and Quezon province in the west.

On February 11, 1839, Father Bernardino Melendreras, a Franciscan priest and native of Gijon, Spain reached Manila. In 1844 he served the province of Camarines in Quiipayo and Bombon. It was in 1845 when he was transferred to Libmanan but assigned back to Bombon a year after. In 1847, he went back and served in Libmanan for more than two decades until he was assigned as a parish priest in Guinobatan, Albay in 1865. During his stay in Libmanan, a certain anthropologist named Feodor Jagor lived with him. After two years of serving in Guinobatan, he went back to Manila on October 6, 1867 and died the following day at the age of 52.

His book Antologia Poética which contains 54 poems are believed to have been composed during his stay in Bicol Region. It is a collection of fifty four poems which includes a paper titled el lbal. The antologia is described by Dr. Hornedo as a “typescript, on 32x22 cm. paper, 98 leaves of poetry (text on only one side), and seven of notes and a brief introduction by Fr. Pastrana -Riol.” Six of the poems are translated into English and are regarded as forms of late 19th century Filipino literary relations.

OBJECTIVES OF THE STUDY

This paper’s objective is to identify the history behind the materials with an attempt to unravel their meaning and reference to Bicol soil. As an outcome, it hopes to provide materials using historiography in teaching Philippine literature.

THEORETICAL BACKGROUND

One of the varying relationships of literary theory to the literary text is the use of literature as a teaching device. According to Hornedo, there are four reality frames in teaching literature. They are literature as a theme, literature as aesthetics, literature as script and literature as history. Accordingly, history is objective and it deals on specific dates of events. Moreover, it is important to consider that every piece of literature is authored, either known or unknown. The piece expresses the period of time and the locale of the materials to its readers. The words or language of the literary piece also signifies particular meaning based from the time frame when it was used. It is also important to note that an author is himself a creation and a part of history. Therefore, a history is a vehicle and a tool of the author in dealing constantly with life’s struggles and society’s expectations.

With the use of New Historicism, the literary text shall provide avenues to the idea of William Wordsworth that the writer is ‘a man speaking to man’. Furthermore, to quote Hornedo, “in the dialectical perspective, the writer is one committed to the revolutionary cause who is clearly aware of the radical purposes of creative writing”. Hence, this paper aims to identify Bicol’s history.
through the material and non-material culture deciphered from the analysis of the content and context of the translated Spanish poems.

MATERIALS AND METHODS

The materials in this study are the six poems of Father Melendreras, originally written in Spanish, and translated by Dr. Florentino Hornedo. They were published in his book, Culture and Community in the Philippine Fiesta and Other Celebrations. The sociological and cultural background are employed to present the historiography of the poems under study. Likewise, the concept of New Historicism is also considered in the treatment of the poems’ texts. The New Historicism theory reconstructs literary texts as historical objects by considering documents and methods previously excluded from traditional literary and aesthetic study.

RESULTS AND DISCUSSION

The six poems under study in this paper are presented and analyzed based from the time when they were written. The contextual analysis of the setting was used to identify the date. They are discussed in the following order: The Mountain Dweller (El Igorote); The Mountains of Bicol (Los Montes Del Bicol); To My Companions After Having Visited the Cave of Colapnitan on 11 August 1861 (A Mis Companeros, Despues De Haber Visitado La Cueva De Colapnitan El 11 Agosto De 1861); To a Friend (Un Amigo); To the Rivulet Aslon 9 Al Riachuelo Aslon; and To a Friend Who Asked Me for Verses (A Un Amigo Que me Pidio Versos).

The first poem of Fr. Melendreras highlights the characteristics and the type of life of a mountain dweller. His original text Igorote was explained in the notes of Dr. Hornedo which up to the 19th century, was used by Spanish missionaries referring to the “mountain dwellers”.

It was further explained that it could be the Dumagat and not the Remontados whom the poet was referring to when he composed the poem above. The Dumagat are commonly referred to as Negritos. Agtas do belong to the Negrito ethnolinguistic group. There are many Agta tribes, scattered over Regions I to V in the island of Luzon. Agtas are characteristically short, dark-skinned, kinky-haired, thick-lipped, and small-nosed. At present, some of them are still visible in the towns of Camarines, now divided into northern and southern part- Camarines Norte and Camarines Sur respectively. They lived and stayed with families whom they referred as kristiyano. They also adopt the last name of the family whom they serve.

The Remontados, are identified as a Negrito ethnolinguistic group, derived its name from the Spanish verb “remontar” meaning “to flee to the hills”, “to frighten away” or “to go back to the mountains”. These indigenous peoples are said to be the descendants of lowlanders who opted to live in the mountains to avoid subjugation by the Spaniards. Subsequently, they intermarried with the Negrito groups. Also referred to as Dumagat, they prefer to call themselves “taga- bundok” (from the mountains) or “magkakaingin”.

The poetic persona mentions the locale or his dwelling place, which is the Mt. Isarog. Based on its height, Mt. Isarog is the second highest mountain in Bicol during that period abounds with wild animals such as boars, deers, monkeys, serpents and other beasts and reptiles. As described in the poem, they are the poetic persona’s source of nourishment.
The mountain dweller is described as a very strong being in a wondrous place with an arrow as his weapon. The poem also showcases the scenic beauty from the ocean where the whales and dolphins can be seen. In the last two stanzas, the poet reveals that the poetic persona has a partner and how he lives simply without worrying about other things except his freedom. The last stanza emphasizes how the mountain dweller values his being free and enjoys his being powerful over the other creatures in Mt. Isarog.

The poem, The Mountains of Bicol is undoubtedly referring primarily to Mt. Mayon and Mt. Isarog. However, it could also be other mountains where the poet had explored and got himself familiar with during his stay in the ancient provinces of Camarines and Albay.

The entire poem reflects the beauty of nature during daytime and night. “By day, that grandiose hymn, incomparable; by night, the monotonous and harsh sound”. It recognizes the abundance of natural resources from the insects to wild animals and reptiles and amphibians. The beauty and awe of the place can be identified through sight and hearing. All of these natural beauty are attributed by the poet to the God Almighty whom he describes as the Author of the world.

The third poem can be estimated being written four years before Fr. Melendreras was assigned to Guinobatan, Albay in 1865. It can also be considered that one of the companions whom he has written the poem for is Fedor Jagor, an anthropologist who stayed with him in Libmanan.

This person included writings about relics found in the said place and the Colapnitan cave in particular in his book, Travels in the Philippines as mentioned by Eugenio that the cave is also referred to as the Hantik in the poem “Ibalong”, another poem authored by Fr. Melendreras.

The poet was obviously got inspired of what he saw in the cave. He described the images in stones in the cave he considered “sublime”. The poem is entirely referring to the cave called Colapnitan, which according to the poet is not an appropriate name if the physical beauty and magnificence of the place shall be considered. He deliberately mentioned his argument about the name of the cave which for him is not appropriate to the grandeur of the gothic yet reflects the beauty of the Creator.

Below is the further description of the cave taken from the tourism website of Libmanan.

Libmanan Caves National Park is a protected area of the Philippines located in Barangay Sigamot in the municipality of Libmanan, Camarines Sur in Bicol Region. It is centered on the massive 2,856 meter-long Colapnitan Cave, the tenth longest cave in the Philippines. The park itself covers a total area of 19.4 hectares across the hilly farmlands of Libmanan, known to host at least 18 more limestone caves of varying lengths, shapes and wonder. It was established in 1934 by virtue of Proclamation No. 654. The park is famous as the habitat of thousand of bats whose guano has been gathered from the cave for decades. It is also home to swift lets and some great long-armed spiders of the species Phrynus, known to be poisonous.
The “friend” being referred to in the fourth poem of Fr. Melendreras is none other than the majestic Mayon Volcano overlooking the Camarines Sur and Albay provinces. It is in those provinces where the poet stayed in Bicol Region for more than two decades, 23 years in particular. It is the prominent figure, he can watch night and day; thus, the image he considered as a constant companion and friend.

In a different perspective, the poem may also be dedicated to another being whom the poetic persona is telling about his other friend, “the Mayon”. It could also be another person he lived with since the lines in the poem, suggest their friendship that pass though time.

The poem, *To the Rivulet Aslon* could have been written sometime in the year 1867 just before Fr. Melendreras left from Guinobatan, Albay to seek treatment for his ailment. He died the day after he arrived in Manila on October 7, 1867. It could also be thought that the poem was written before he left from Libmanan, where he stayed for 21 years, before he was assigned as the parish priest in Guinobatan, Albay.

It can be deemed from the poem that the poetic persona is bidding good bye to the place where he used to stay. The term he used, “rivulet” may refer to the Bicol River. It drains the southwestern part of the island of Luzon and passes through Camarines Sur, Albay and Camarines Norte provinces in the Bicol Region. Such is anciently called “bico” which means “tico” (curve/bent) in the local language.

On the other hand, the word “Aslon” also refers to “Ibalon” which is the old name of Albay. Therefore, the title of the poem suggests referring to river/ stream of Aslon, the place where the poet used to be and he would like to bid farewell.

The sixth poem could be dedicated to the Bicolanos whom Fr. Melendreras already considered as his friends. The poetic persona in the four-stanza poem posits his feelings with curiosity towards the way of life of the referred “spoken- to friend”. The poem expresses the anxiety and the feeling of fear to the possible future wrath of the majestic volcano. Although it seems calm at times; but is always active and had left its mark through the remains of the buried Cagsawa church.

This poem could possibly written during the early period of Fr. Melendreras’ stay in Bicol. During such period, he may not yet familiar to the environment being a constant threat to the scenic attraction of the place which suggests tranquility and grandeur of nature’s masterpiece from the Creator.

The poem “Handiong” which is also written by Fr. Melendreras has similar ideas about mountains and animals. The said poem was first claimed as Bicol epic with the title “Ibalong” but had been renounced by Realubit as epic in her online column. Of the 13 statements she wrote in Bicolmail, she stated in the second that Ibalong is not an epic but a poem authored by Fr. Melendreras. This conforms to the essay of Dr. Florentino Hornedo titled, “Handiong: An Original poem by Fr. Bernardino Melendreras, OFM.” The said essay was also published as early as 1984 in Philippine Studies, vol. 32, no. 4 (1984) 526–528.

**CONCLUSION AND RECOMMENDATION**
The poet’s love of nature is very evident in his works. As a young Franciscan at the age of 24, he landed in Manila and four years later, at the age of 29, he was assigned in Bicol. Henceforth, there was no doubt that he has the youthful ideas which can be a mixture of anxiety, enthusiasm or even fear and awe of his new environment. According to Shapiro in The Poets’ Work, the association between poetry and religion is always tenuous; both are emotionally centered modes of behavior and as such they sometimes meet”. He further stated that, “poetry as a version of language, is also a version of nature and of human nature”. The poems under study clearly enunciate the nature which the author views around him. Likewise, they also depict the nature of people in the milieu and the poet’s both initial and final assessment of the place.

The time when Fr. Melendreras had written the poems under study may be identified based from their contents. Of the six, it could be the To a Friend Who Asked me for Verses which can be the first; To the Rivulet Aslon as the last. Both poems, although not revealing the exact date when they were written, suggest the time when the poet wrote them.

Therefore, the Spanish poems written by a Spaniard who stayed in the place for over two decades can be considered as a literary legacy to the Philippines, particularly to the Bicol Region. They may be used as reference of the future generation in terms of historical background. They are enough sources of images of the place, both physical and cultural aspects. Hence, the use of local materials in teaching literature as sources of local history is strongly recommended.
REFERENCES

Natural, Social and Visual Processes in Historic Urban Landscapes: The Case of Tiruchirapalli, India

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ABSTRACT

Since ages, Historic Urban Centres has always been associated with the development of human settlements in and around natural landscape areas. The natural, social and visual processes at work in such historic urban landscapes are seldom getting cherished. In this context, the historic centre of Tiruchirapalli is chosen for study. The city is located in the bank of river Cauvery, and one of the culturally significant cities of south India. This paper attempts to qualitatively assess natural, socio-cultural, economic and visual processes with their respective values in historic urban landscapes across spatio-temporal scale. The data collected are primarily through study of history, archival documents, demography, land use maps and other statistical data right from pre colonial era till present. Further, Participatory method is used to obtain qualitative values of the various processes within system. The result shows a remarkable change in its local system values whether natural, social, cultural, economic or visual often replaced and re-structured by European colonisation and later due to urban expansion. In a consumerist scenario of Globalisation today, this system still contributes a significant role in providing both tangible and intangible values to such urban centers. History has provided the much needed economic growth and socio-cultural opportunities to urban life. This paper therefore recommends a set of hierarchical values to the system with which Conservation planning can intervene Historic Urban Landscapes.

KEY WORDS: Historical Urban Landscapes, Landscape Processes, Participatory method, Key Indicators.

INTRODUCTION

Human settlements since ages, have always found their origin from nearby natural landscapes of the vicinity such as rivers, mountains etc. Later, these settlements are fortified by the rulers of the indigenous monarchy, and become one of the historic urban centers of the country. Such historic urban centers are always perceived as part of a larger system of natural landscapes. People do interact with such natural landscapes for their very survival and other livelihood opportunities. The interaction is more dynamic that results in a number of processes. These processes are always at work on a larger landscape with varied spatio-temporal scales. They are often ecologial, socio-economic and visual processes. Be it tangible or intangible, an understanding of these processes and assessing landscape values is therefore essential.

Key Indicators are primarily identified in the built environment of historic urban landscapes, to assess natural, social and visual processes across spatio-temporal scale. Further, landscape values are arrived through a number of participatory methods. These empirical values can be qualitative yet resourceful data to comprehensively recognize a historic urban landscape as a larger system. The data may be very helpful to city planning authorities and conservationists in offering a number of suggestions or decisions in land use planning of the historic urban landscapes. Future urbanisation can be planned better; Natural landscapes may be conserved as a larger system; Planning can look into the “systems thinking” in mind, to keep all the above mentioned processes in balance and work more towards a sustainable urban system within the fluid spatio-temporal limits of historic urban landscape.
METHODOLOGY

The following research questions are explored in order to understand the natural, social and visual processes in historic urban landscapes. 1) How do landscape processes work across spatio-temporal scales? 2) What tangible and intangible values do these landscape processes offer? 3) Can these landscape values suggest a method to conservation planning of historic urban landscapes? Table 1 narrates the methodology proposed for this study.

Table 1 Methodology for assessing natural, social and visual processes on historic urban landscape of Tiruchirapalli, India

GLOSSARY OF TERMS

HISTORIC URBAN LANDSCAPES - “An urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the nation of ‘Historic Centre’ or ‘ensemble’ to include the broader urban context and its geographical setting”. (Ref: UNESCO Recommendation on the Historic urban landscape adopted on November 2011)

LANDSCAPE - is an expression of the dynamic interaction between ecological, social and economic processes. The landscape is considered as a process rather than as a result. (Ref: Principles of Landscape Architecture by Steffen Nijhuis 20.12.2013)

PROCESS – A set of interrelated or interacting activities that use inputs to deliver an intended result. Inputs and outputs may be tangible (e.g. materials, components or equipment) or intangible (e.g. data, information or knowledge). (Ref: http://www.iso.org/iso/iso9001_2015_process_approach.pdf)

PROCESS MAPPING - Process mapping is a workflow diagram to bring forth a clearer understanding of a process or series of parallel processes. (Ref: https://www.fpm.iastate.edu/worldclass/process_mapping.asp)
PARTICIPATORY APPROACH – is the one which “emphasizes local knowledge and enables local people to make their own analysis of the problems they face and to identify their own solutions” (Ref: Moser, McIlwaine 2001)

PLANNING - is the process of thinking about and organizing the activities required to achieve a desired goal. (Ref: https://en.wikipedia.org/wiki/Planning)

LANDSCAPE PLANNING – “An activity concerned with reconciliation of competing land uses while protecting natural processes and significant cultural and natural resources”. (Ref: Er V Zube)

CITY - “A city is a product of its history, economic functions and cultural heritage. In Asia, cities have grown over several thousands of years in different cultural, physiographic and economic settings… imparted not only by history, religion, language, and physical characteristics, but also by colonial development and post-colonial imprints.” (The Asian City: Processes of Development, Characteristics and Planning- Editors: Dutt, A.K., Costa, F.J., Aggarwal, S., Noble, A.G. (Eds.)

STUDY AREA

Fig.1. Location maps of Tiruchirapalli showing the Key indicators of the Historic Urban Landscape. Sources: http://www.mapsofindia.com/freedownload/india-outline-political-map-in-a3.html, https://www.google.com/maps/@10.8241757,78.674461,15.75z

The historic centre of Tiruchirapalli is located in the southern bank of river Cauvery, and one of the culturally significant cities of south India. The river bisects into two namely as Cauvery and Kollidam on its upstream west of the city. These two rivers meet again at the east where there is a remarkable stone dam, built nearly 2000 years before by the king Karikalan of the Chola Empire. This first ever stone dam in the history, was skillfully sited to fertile the Cauvery delta region of the east which extends till the coast. The study area is the old town with 2 sq.km of size. It is currently located at the northern part of the Tiruchirapalli city corporation limits. An age old rock outcrop of about 273 feet high is the landmark for the city, located in the north, where there is a historic temple at the top. Below the rock, one can observe a temple tank and a few priesthood streets around. A fort was built around the Rock and further the town was fortified during the Nayak dynasty of nearly 450 years ago.
Besides the remnants of the fort wall and a few palatial buildings depicting the indigenous urbanisation, one can also observe a number of institutional buildings established by the British colonisation. The history has become a market today. Unlike any other Asian cities, one can observe an extensive commercial development happening around the religious precincts of Tiruchirapalli. Further with the ongoing trends on globalisation, one can also observe a number of big box stores, booming ahead of the present retail markets, and keep the historic and religious values intact.

PARTICIPATORY METHODS

A number of participatory methods were explored in order to collect data from the study area. Historical data were gathered from a few archival records of the established educational institutions. Much more information was obtained through a number of interviews with a few historians of the city. The purpose of collecting this historic information was to understand and narrate the “Chronological evolution” of the city across spatio-temporal scale. Table 2. narrates how the city has evolved over a period of nearly 2000 years.

<table>
<thead>
<tr>
<th>PRE-COLONIAL ERA</th>
<th>River Cauvery, Rock, Grand anicut and Woriyur - an ancient capital</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The rock, Sira the monk and Jain’s school</td>
</tr>
<tr>
<td></td>
<td>Settlement, temple, caves and the Nayak dynasty</td>
</tr>
<tr>
<td></td>
<td>Temple tanks, palace, and the administrative precincts</td>
</tr>
<tr>
<td></td>
<td>Expansion of the fort and the moat filled with water from Cauvery</td>
</tr>
<tr>
<td>COLONIAL ERA</td>
<td>British colonisation and fort demolition</td>
</tr>
<tr>
<td></td>
<td>Moats became boulevards connecting hinterlands</td>
</tr>
<tr>
<td></td>
<td>Establishment of educational and other colonial institutions</td>
</tr>
<tr>
<td></td>
<td>Establishment of the market</td>
</tr>
<tr>
<td>POST COLONIAL ERA</td>
<td>Bazaars and transport hubs during post independence of India</td>
</tr>
<tr>
<td></td>
<td>Commercial areas (wholesale and retail) succeeding the residential</td>
</tr>
<tr>
<td>PRESENT</td>
<td>Big Box stores succeeding the small scale retailers, traffic congestion.</td>
</tr>
</tbody>
</table>

Table 2. Chronological evolution of the settlement across time scale – Tiruchirapalli

Table 2. reading from top to bottom, narrates the very existence of Natural Landscapes such as rivers, riparian vegetation, rocky Outcrops etc. since ages, originate the evolution of the settlement. The first ever stone dam was built during this time. Later, Sira the saint established the Jain School on the Rock, one of the reasons for this settlement to be named as “Chira Palli” which means “Chira’s School” in Tamil, the local language. The Process goes on further with the arrival of a number of monarchical systems to this part of the country. They fortified the place and established their power. A palace complex was built. Surface water systems like canals, moats and temple tanks were constructed connecting the river as part of their daily life. Humanity was valued. Religious beliefs were patronized. Later when colonisation came, the monarchical system came to its downfall. Fort walls were demolished. Moats were filled with debris to become boulevards of the European planning connected the hinterlands. A number of colonial institutions such as educational, industrial and the like were established. Agrarian products from nearby towns of the region were brought into the market. The post independence period saw the evolution of Burma bazaars and a few transport hubs. By this time the city expanded and better connectivity was established. With this connectivity, residential areas became commercial ventures as both wholesale and retail. This entire process of history becoming market portrays a globalised scenario today where small retailers are exploited to give way for the big box
stores. The associated traffic issues from there on thus making the urban life today at Tiruchirapalli, a complex process than ever. However it is interesting to note that the river, rock, fort, temples and their associated religious values are still surviving in the downtown.

“Timeline Photography” is yet another method used to understand the visual quality change in the streets of Tiruchirapalli, across time scale. Old pictures were sourced from the archival records. An effort was attempted by the author, to capture the new photographs, from a nearly similar position, from where the old photographs were supposed to have been taken. Following pictures shows the changing visual scenario from the past till present.

![Fig.4a and 4b. View of the Rock fort from Temple tank at Tiruchirapalli - Old (left) and the New (right)](http://www.bl.uk/onlinegallery/onlineex/apac/photocoll/other/zoomify60649.html)

Source 4a: http://www.bl.uk/onlinegallery/onlineex/apac/photocoll/other/zoomify60649.html

Source 4b: Author

Fig.4a and 4b reveals a considerable change in the street façade from the then residential settlements to a number of multistoried commercial ventures of today, be it a bank or a garment shop and many more.

![Fig.5a and 5b. View of S.P.G. College from East of Temple Tank - Old (left) and the New (right)](http://media.gettyimages.com/photos/town-and-fort-of-trichinopoly-india-1847-view-of-tiruchirapalli-tamil-picture-id463981983)


Source 5b: Author

Fig.5a and 5b shows a remarkable change in the street character where one can find an old building which was originally functioned as S.P.G.College of the Christian missionary now reused as a commercial venture, by the state government for 99 years of lease. Also seen is the bazaar which came after the independence of the country and other small scale vendors densely occupying the street. There are some more pictures from Big Bazaar Street, was once used to be the promenade connecting north-south visual axis of the rock fort temple, portraits the change of street width and character from residential to commercial. There is yet another example shows the present condition of an age old fort
Fig.5a and 5b shows a remarkable change in the street character where one can find an old building which was originally functioned as S.P.G.College of the Christian missionary now reused as a commercial venture, by the state government for 99 years of lease. Also seen is the bazaar which came after the independence of the country and other small scale vendors densely occupying the street. There are some more pictures from Big Bazaar Street, was once used to be the promenade connecting north-south visual axis of the rock fort temple, portraits the change of street width and character from residential to commercial. There is yet another example shows the present condition of an age old fort wall and a palatial building of the nayak dynasty is partially hidden in the middle of the Big Bazaar.

**Fig.6a. (left) Need for going to the historic urban landscape of Tiruchirapalli. Source:** Author.  
**Fig.6b (right) Memorable places in the historic urban landscape of Tiruchirapalli. Source:** Author.

**Survey questionnaire** was yet another method adopted as part of the data collection. The purpose of this questionnaire preparation was to understand people and place values in the historic urban landscape of Tiruchirapalli. The result is a collective opinion of 100 respondents of varied age group, occupation and place attachment. Respondents were asked 10 objective types of questions. The focus was to obtain a general understanding of the respondent, in terms of familiarity, awareness of local problems and potential values of the place etc. Following are some of the observations made from the results of the survey.

1) 67% of the respondents go to this place for shopping and temple worshipping.  
2) Nearly 64% of the respondents value the most of natural landscapes, religious spaces and also the big box stores.  
3) According to the respondents, mixed traffic, inconvenient parking facility and unsafe pedestrians are the three major problems persist in the historic urban landscape of Tiruchirapalli. The major changes that they expect in the historic urban centre of Tiruchirapalli is the traffic free and safer pedestrianised streets for socialising and more Bazaar activities to visually connect people with natural landscapes and religious spaces where the cultural serenity of the place is not driven off by the mushrooming big box stores.
ANALYSIS AND RESULTS

A considerable quantum of data was obtained with the help of a few participatory methods such as Expert Interviews, Photography, Survey questionnaire etc. Considering people’s preferences and perceptions, the Key Indicators of the built environment in the historic urban landscape were identified. They are as follows: 1) Natural landscapes 2) Religious precincts 3) Priesthood streets 4) Historic buildings 5) Colonial institutions 6) City market 7) Bazaar 8) Wholesale and Retail shops 9) Big box stores. With these Key Indicators (KI) mentioned above, a number of Landscape values (Lv) were assigned across four time scales namely as Pre-colonial, Colonial, Post colonial and Present. The Landscape values assigned were, Existence value (Ev), Integrity value (Iv), Social value (Sv), Cultural value (Cv), Business value (Bv), Memory value (Mv) and Tourism value (Tv). The analysis examines a number of interactions possible between the above mentioned values and the Key Indicators (KI) across four time scales. In the end, a total value was obtained for every Key Indicator, identified in the historic urban landscape of Tiruchirapalli.

<table>
<thead>
<tr>
<th>KEY INDICATORS (KI)</th>
<th>LANDSCAPE VALUES (Lv)</th>
<th>TIME LINE (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural landscapes</td>
<td>Existence Value (Ev)</td>
<td>Pre-Colonial (a)</td>
</tr>
<tr>
<td>Religious precincts</td>
<td>Integrity Value (Iv)</td>
<td>Colonial (b)</td>
</tr>
<tr>
<td>Priesthood streets</td>
<td>Social Value (Sv)</td>
<td>Post Colonial (c)</td>
</tr>
<tr>
<td>Historic buildings</td>
<td>Cultural Value (Cv)</td>
<td>Present (d)</td>
</tr>
<tr>
<td>Colonial institutions</td>
<td>Business Value (Bv)</td>
<td></td>
</tr>
<tr>
<td>City market</td>
<td>Memory Value (Mv)</td>
<td></td>
</tr>
<tr>
<td>Bazaar</td>
<td>Tourism Value (Tv)</td>
<td></td>
</tr>
<tr>
<td>Wholesale and Retail shops</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Big box stores</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table.3. Key Indicators and their landscape values across timeline in the historic urban landscape of Tiruchirapalli. Source: Author

Table.3 shows the list of Key Indicators identified in the historic urban landscape of Tiruchirapalli along with seven landscape values across four different time lines. A numeric value is assigned to each of the seven landscape values on the basis of its availability in every time line. If yes, the value is 1, if there is no value available, then it is rated as 0 and if the answer is not sure, then it is rated as 0.5. Similarly, another set of numerical values were assigned to all the time lines. Considering the longevity of values in mind, the pre-colonial time line (a) was rated high and assigned with a value of 4. Likewise, the other time lines were rated with values descending from 3 to 1 where b=3, c=2 and d=1. With all these values mentioned above, the total value of a Key Indicator can be obtained by the following equation.

\[ K_Iv = \frac{\sum Lv \times \sum TL}{7} \]

(where \( K_Iv = Total\ Value\ of\ a\ Key\ Indicator, \sum Lv = (Ev+Iv+Sv+Cv+Bv+Mv+Tv) \) and \( \sum TL = (a+b+c+d) \))

<table>
<thead>
<tr>
<th>KEY INDICATORS (KI)</th>
<th>VALUE (K_Iv)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural landscapes</td>
<td>7.71</td>
</tr>
<tr>
<td>Religious precincts</td>
<td>7.00</td>
</tr>
<tr>
<td>Priesthood streets</td>
<td>6.85</td>
</tr>
<tr>
<td>Historic buildings</td>
<td>6.07</td>
</tr>
<tr>
<td>--------------------</td>
<td>------</td>
</tr>
<tr>
<td>Colonial institutions</td>
<td>4.57</td>
</tr>
<tr>
<td>City market</td>
<td>4.50</td>
</tr>
<tr>
<td>Bazaar</td>
<td>2.36</td>
</tr>
<tr>
<td>Wholesale and Retail shops</td>
<td>1.86</td>
</tr>
<tr>
<td>Big box stores</td>
<td>0.64</td>
</tr>
</tbody>
</table>

Table 4. Key Indicators values obtained for the historic urban landscape of Tiruchirapalli. Source: Author

CONCLUSION

Therefore, the Key Indicator values arrived out of the above said mathematical equation has provided a much broader understanding of landscape processes which are always at work. These natural, social and visual processes in the historic urban landscape of Tiruchirapalli, have worked across different time lines. Key Indicators with higher values, contributed significantly to these processes. They are at work within a larger part of the system. Such Key Indicators should be conserved on priority. The results brought forth the "Natural landscapes" - a Key Indicator to be on top of the table, with a higher value. These natural landscapes should be conserved as a first choice ahead of the other Key Indicators in the historic urban landscape of Tiruchirapalli. Further, a better visual and physical connectivity, to the above mentioned Key Indicators are necessary.

The application of these values can go beyond conserving natural landscapes. Further, these values may be used to revive and strengthen the socio-cultural connectivity of People and the place. Religious precincts can regain a better visual assess from anywhere within the historic urban landscape of Tiruchirapalli. City planning authorities can encourage public-private partnerships in the creating public spaces which are often pedestrian friendly. A better traffic rerouting can be planned with the help of an extensive study. Mixed traffic need not be encouraged to the maximum possible. The authority can also limit the present commercial growth intact. The shopping and worshipping can be perceived as two different sensory experiences. The shopping experience can often encourage urban middle class if not urban poor.

A number of methods both qualitative and quantitative have been explored in a few research studies on historic urban landscapes. Yet landscape values will vary from context to context. Further researches are possible to explore an in depth understanding of the existing bye laws and land use policies of the city. The author believes that an attempt is made to understand the historic urban landscape of Tiruchirapalli through the lens of landscape planning. If better understood, there is no doubt that the landscape planning can reconcile land uses which are often in conflict with each other and can teach greater lessons to future urbanisation.

ACKNOWLEDGEMENTS

The Author truly acknowledges the commendable participation of the following personnel during the entire process of this research work. Historians - Mr. John Kumar, Mr. Roosevelt and Mr.P.Ramamurthy for their exciting conversations with the author on the history of Tiruchirapalli, Mr.Durairaj, Librarian, St.Joseph’s College, Tiruchirapalli for his timely help on the archival records, and a number of architects, engineers, students, business men, street vendors etc, who willfully cooperated in completing the survey questionnaire, and the kind support from family and friends.
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Education for Better Living: A Quest

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Abstract

“Education is the most powerful weapon; we can use to change the world.”

-Nelson Mandela.

Education is an essential human virtue, a necessity of society, basis of good life and sign of freedom. Education is important for integration of separate entities. Education plays a key role in providing individuals with the knowledge, skills and competences needed to participate effectively in society and in the economy. In addition, education may improve people’s lives in such areas as health, civic participation, political interest and happiness. Studies show that educated individuals live longer, participate more actively in politics and in the community where they live. In a fast changing knowledge world, education is about learning skills for life. The famous Greek philosopher Aristotle stated that educated men are as much superior to the uneducated, as the living are to the dead. Education dispels ignorance from mind, makes speech truthful, makes us great and glorious and keeps away from sin; delights us, refines our heart and spreads our fame. This paper highlights the present scenario of life as well as discusses the role of education according to the philosophy of Guru Nanak Dev Ji.

Keywords: Virtue, Education, Skills.

Introduction

Life is like a game of bridge. We did not invent the game or design the cards. We did not frame the rules and we cannot control the dealing. Cards are dealt to us whether they are good or bad. To that extent determinism rules but we can play the game well or play it boldly. A skillful player may have a poor hand and yet win the game. A bad player may have a good hand and yet make a mess of it. Our life is a mixture of necessity and freedom, chance and choice. By exercising our choice properly we can control steadily all elements and eliminate altogether the determinism of nature. (Dr. S. Radhakrishnan)

For a common man, life is still drudgery. He exists with the desire to live. There is no thrill, no excitement in his day to day living. What can he do? He has no means to know it. He is obliged to accept things as they come to him. Since his know-how is limited, he therefore refuses to fight out his way. Even if he is persuaded to face the situation boldly the fear persists deeper in him that he would fail. That dampens his spirit. As a result, the old cycle of miseries continues. In the process, he gradually abandons his normal struggle also.

Quest for better life
As soon as an individual sees the light of the day, so many forces take charge of his development. To mention only a few, there are parentage, family, religion, race, place of birth and many other conditions surround him. The winds of modernization are blowing around common man. He cannot remain all unaffected. In the morning, when a person sees the newspaper, it is filled with the news of suicides, rapes, accidents and anxieties. After getting ready, when he moves on the roads, they are filling with hurries and worries, accidents, quarrels and strikes. At work field, there is back biting, wastage of energy on loose talks, leg pulling of each other and unprofessional behavior. While in society, there is no hygiene. People are shabby and suffering with epidemics like dengue, AIDS, cancer etc. In such circumstances we are educating the coming generation of the society. Whether we are preparing them for degrees or for employment or for better living and making this world a beautiful place for the mankind?

We need a philosophy, a direction and a hope if the present state of indecision is not to lead us to chaos. The agitation of minds, all eager for new light, suggests that we may be on the boundaries of new life. We are in search of a religious message that is distinctive, universally valid, sufficient and authoritative, one that has an understanding of the fresh sense of truth and the awakened social passion which are the prominent characteristics of the religious situations today. Belief may be difficult but the need for believing is inescapable. We may present struggling and inspiring humanity with a rational faith, which does not wreck the free spirit of man by arbitrary dogmas or hesitating negations, a new vision of God in whose name we can launch a crusade against the strange cults which are now competing for mastery over the souls of men (Dr. Radhakrishnan).

Common man would set aside his traditional anchors of security namely caste, creed, religious fanaticism etc. if he is fully convinced that their influences really drive him to backwardness. He should examine their utility in view of his present conditions. We must set our minds on certain objectives and strive to realize them. Instead of muddling through, we should be clear about our means and ends as far as possible. There is explosion of knowledge all around. The conditions are transforming so fast that we cannot have a pause and sit down for the refinement of our ideas so that a good part of new knowledge is learnt and then digested.

"True learning induces in the mind, service to mankind".

Guru Nanak Dev ji

The aim of education should be to develop and integrate the human personality. Guru Nanak based the uplift of man on the cultivation of character. It is character which helps us to make the right choice or to take the right step in a moral crisis. Temptations come so suddenly that man has to make quick decisions. Unless one has virtue and guts both acquired by steady practice over a number of years, one may easily fall prey to evil.

The function of education should be to prepare man's intellectual, aesthetic and emotional background in such a way that the individual's development should be harmonious. They should follow Dharma, in its broad aspect. This includes reverence for teachers and elders, solicitude for the welfare of neighbors and fellow-citizens and a respect for all types of life: birds, animals, and plants with the emphasis on duty rather than rights.

Guru Nanak taught us of three Hs in place of three Rs; The knowledge of the Hand, knowledge of the Head and Knowledge of the Heart. The education of the Hand implies the dignity of labour, self-reliance and of service to humanity. The education of the Head implies an appreciation of the wonders of nature, an understanding of the mysteries of the universe and a search for "truth". The education of the Heart includes the awakening of the higher self and the seeking of true inspiration from within.
Guru Nanak laid emphasis on character-building, citizenship and service: "The essence of wisdom lies in the service of humanity." Guru Nanak trained his disciple Angad through a creative and purposeful discipline. Just as a student needs a teacher, so a disciple needs a Guru. Men find it difficult to resist evil and do good, if left on their own, but if they are assisted by a great personality who possesses dynamic power, than their progress will be steady and significant.

According to Guru Nanak Dev Ji, education means continuous development and integration of human personality. The education or knowledge is treated as the third eye through which an individual can see in and outside. Education aims at widening the wisdom horizon of a person for development of spiritual tendencies. It aims at making a person wise, academically and spiritually. Next to worship of God, Guru Nanak Dev loved the acquiring of knowledge.

**How education helps in Better Living**

Man is marching towards perfection. Education has brought man to the height of excellence. It will certainly lead him towards perfection, his goal. It gives him full-fledged intellectual and spiritual enlightenment. It is education that makes a man different from a beast. Without education the man is like a beast. Education is manifestation of divine perfection already existing in man (Swami Vivekananda). According to the Vedic philosophy, the real education emancipates us from the bondage of dust, ties and trammels, sorrows, sins and sufferings. Education helps in the preparation of better life by inculcating life skills among the students.

Human life is considered as noble with a special aim to perform righteous deeds in remembrance of God. We should always try to make this life as much better as we can. Rising above the self and implied restrictions of prejudices, service of mankind and living through honest means are the cardinal principles, which should direct the aims of human life.

**Education for Illumination:** From the Sat-yuga downwards, the conception of education of the Indians has been that it is a source of illumination giving us a correct lead in the various spheres of life. Knowledge is rightly called the "third eye" of man, which gives him insight into all affairs of life and teaches him to act correctly. Nothing gives us such an insight as education, says the Mahabharata. Ignorance is the real bondage of man.

**Knowledge is Strength:** Guru Nanak considers education essential for the enlightenment of body, mind and soul. It is avidya (ignorance) he says, which forges fetters to bind the mind. Writing about the masses of his own times he said that those people who are devoid of knowledge, fall an easy victim to deception of life, and are eaten up by the god of death.

Education illumines the mind and helps in loosening the hold of these fetters.

**Knowledge leads to wisdom and insight:** At another place, Guru Ji regards knowledge as epitome which, when applied, adds to the vigor and sight of eyes. Just as the darkness disappears when the lamp is lighted, similarly through the study of books of wisdom, ignorance of our mind is removed. It becomes clean and does not yet dirty again:

One can cleanse the mind(only) with the Jewel of wisdom and thereafter it is soiled not again.
Knowledge elevates body, mind and soul: For Guru Nanak knowledge helps in the harmonious development of body, mind and soul: When we acquire treasure of divine knowledge, we get insight into all the three realms of body, mind and soul.

Knowledge is Virtue: With the help of knowledge man is able to discriminate between good and bad, right and wrong. He shuns evil and follows the virtuous path. He is able to fight the evil impulses of his mind with the sword of knowledge: Man’s desires subside in his mind, when he fights against them, with the sword of wisdom.

Wisdom leads to spiritual consciousness: For Guru Ji, constant curiosity and alertness of the mind and the emancipation of the intellect from inertia and dead habits should constitute a real element in the intellectual make-up of an individual, as he is aware of the utility of knowledge for spiritual upliftment also. But by knowledge he means divine knowledge which helps to gain eternal bliss: The man of wisdom, gains eternal life of spiritualism, Because he develops divine consciousness in himself.

Education for life of action and labour: Guru Nanak stands for a life of action. He says that man can carve out his destiny through his own efforts. A man cannot get salvation of life without adoption of Karam-Yoga. The Karam-Yogi is the real enlightened person. A man devoid of such creative actions suffers all weaknesses of life.

Social and Civic Training: According to Guruji, Education should aim at the inculcation of civic and social virtues and promotion of social efficiency and happiness. For him essence of wisdom is the service of humanity. If one dwells on (the essence of) knowledge, one become benefactor of all.

Education for Harmonious Development: One single aim of education which embodies all the aims of education is: education as harmonious development of personality, ‘to draw out the best from body, mind and spirit’. Guru Nanak’s major emphasis is on education for self-realization and self manifestation. But he asks for the physical, intellectual, emotional social, moral and spiritual development of the child as well.

Conclusion:

Education is the capacity to feel pleasure and pain at the right moment. It means that when we are dealing with the challenges of daily life, we should apply education to solve the problems so that we can cope up with the emotions and stressful conditions. In addition to it, education should inculcate certain life skills among the students so that they can live their life smoothly. They must have certain life skills among them such as problem-solving skill, decision-making skill, inter-personal communication skill and empathy etc. Education should aim at harmonious development of the students so that they can easily remove the dust of the ignorance.
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Hill-land, Hill-people: Kaemi-Maeul an urban village and their ecological knowledge

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ABSTRACT

Korea, like most of the developed and developing world, is rapidly and intensively urbanizing. The south of the Korean peninsula is close to experiencing a collapse of the rural-agricultural landscape due to the emigration of rural youths to Seoul and Busan and the aging agricultural population. These trends beg the question of food security in South Korea; how does a country that is nearly totally urbanized sustain? The answer is partially found in urban agriculture. As urban agriculture’s popularity increases in both the academic and general population’s interest a significant amount of research has been conducted on its safety, viability, environmental impact and issues regarding socio-economic and political perspectives but little research on the actual knowledge of gardening and agricultural practices by the users themselves. Using a combined approach of ethnographic research and landscape system analysis the methods and inherent agricultural knowledge held by the residents of an urban “vinyl-village” in Seoul is recorded. Kaemi-Maeul, “Ant Village” is a mountainside vernacular urban village in Seoul of displaced persons from the Korean war. The village is known in Seoul for its quaint wall murals and picturesque esthetic, but the important story of Kaemi-Maeul goes unnoticed, the gardens. The village residents are aging and due to economic factors their future is uncertain. This paper records and analyzes their TEK of urban agriculture for use in future generations.

INTRODUCTION

Convenience is a barometer for a standard of living that nearly the whole world now aspires to attain. Convenience is a matter of principle in many parts of the world. Electricity, running water, indoor plumbing, smooth paved flat roads, air-conditioning, high-speed internet and express lanes are the marker of an advanced economy and society. These very things, that we assume are our inalienable rights as humans, access to Starbucks® and Tesco® are the baseline standards for our human necessities in this OECD® market world. However, these bare necessities are also a major impact on the environment. What makes our lives seemingly easier or more pleasant, also comes a cost, both financial and to the environment. Perhaps, maybe even more so than other parts of the world, Korea is a nation obsessed with comfort and convenience. The national rally cry may as well be “海淀 빨리” or “Faster! Faster!” In South Korea, at least Seoul, one waits about the same amount of time for an iced-latté as they would the results of a blood test (sarcasm of coarse). Any time spent watching television and the viewer is bombarded with a range of products that make every bit of home economics more pleasant for the olfactory response as the spine. What saves us time also saves us a trip to the acupuncturist. Korea loves life to be quick, convenient and service with a smile. The public transportation system is a testament to this fact. Perhaps no other city can boast as an effective, punctual and connected metro-system than Seoul. At the same time, when the rest of us are crammed into a subway car, there are an equal number of people driving on the roads, and parking on the sidewalks, all for convenience. Convenience is a near obsession for many in the world, as well as in Korea. The apartment blocks where one can drive into the parking lot, take an elevator to their house, make sure the air-conditioning is turned on, the rice-cooker set, the lights on and the TV set to one’s favourite show, all prior to arrival via an application on their “smart-phone.” The conveniences we desire, demand and get are exponentially multiplied by the connectedness of everything.

If any place on the planet expects more and gets in the form of mobile service, Korea is the winner hands down. Yet in a society that places such an emphasis on convenience, which is understandable considering the harsh history and circumstances it was forged through; it runs the risk of succumbing to its need for speed and ease of doing things. As more and more young people migrate to Seoul in search of even more convenience, much like the migrations of previous generations, the rural population, the population that labored the land to feed the masses, declines at a rapid rate. Korea runs the risk of no longer having anyone left to till the land and feed the nation. At the same time, both general society, and the government are aware
of this looming reality, are increasing interests and efforts in urban agriculture in Seoul (Seoul City Agriculture Centre, 2016). Historically, Seoul was once a place for many agricultural enterprises, yet as time passed, the arable land was more profitable for high-rise real estate (Baeok, Yu, & Lee, 2015). With the loss of this productive land, Seoul also lost a long tradition of urban agriculture and landscape understanding. Economics, society and geology all played a concerted role in the diminishment of this way of life. Where, geology, society and economics all played a role in the loss of one type of urban agriculture, they also played a role in the protection of another, the “밀 동네” or “Moon-Village.” These are urban villages, located on the once periphery now within city-limits proper, tucked into steep ravines and mountain-sides; the left over spaces where migrants and displaced persons from the Korean war fled to and set up unplanned shanty towns. These villages are also places where the residents developed a landscape understanding based on both their previous lives in rural-agricultural landscapes and the new reality of their mountainside villages in Seoul. This paper is based on a year long research project in one such maeul or village that uses a combination of ethnobotany, ethnography and landscape systems analysis to both create a methodology in landscape ethnography as well as document the landscape practices and understanding of one such village, “Kaemi-Maeul” or “Ant-Village.” Kaemi-Maeul is chosen specifically because of its urban maeul “generic-ness”. Kaemi-Maeul is not special in any way, however it holds a significant place in the larger societal milieu as a place where many tourists both local from abroad come to see the wall murals painted on the walls and houses of the village and also as place for frequent filming of movies and dramas. These urban maels are places of imagination, nostalgia and romantic fetish of a time long-gone, or a way of life different from the mega-apartment complex ubiquitous throughout much of Korea and Eastern Asia. At the same-time the villages run the risk of disappearing due to development, construction, gentrification and the demographic reality of Korean (Kwan 2014a). The research purposes are to document the landscape understanding based on gardening knowledge of one such urban maeul in Seoul as well as develop a methodology for an approach to landscape research, landscape ethnography.

The village (maeu) is located in the Seodaemun-Gu district, in the heart of Hongjae-Dong, perched on the western side of Inwangsan Mountain. The village has a population of around 150 households or 300-400 persons, though the number is not specific as some residents are seasonal and some have also left the village permanently, evidenced by the many 빈집, abandoned houses in the village. Kaemi-Maeul’s origins are a result of the Korean war, where displaced persons first settled and living in makeshift tents for several years before the current housing stock, of around 40 years in age was built. At this time it was called “Indian Village”, owing to the tents and shanties that the then residents lived in. The current name, Kaemi-Maeul or “Ant-Village” was not applied until around 1983, when the surrounding residents in Hongjae-Dong, in reference observing the daily routines of the villagers. (Choi, 2009). The name has always been given by people out-side the village, not the villagers themselves. The economic and environmental conditions of the maeul are both dire. Many residents in the village rely on social welfare or volunteer efforts to support them. The village is also located on the steep sides of a ravine with residential units tightly packed and public services such as plumbing and in many places vehicle accessible roads (See following map).
Method and Materials

An important part of the purpose of this research project is to develop a method for landscape ethnography. The term is relatively new, first used by Laura Ogden in her 2011 book, *Swamplife: People, Gators, and Mangroves Entangled in the Everglades*. However, the term makes light of the term landscape, as there is little analysis of the “multi-agent process” of the landscape based on landscape analysis principals. The landscape, any landscape, be it a village, a city or a swamp, is composed of vertical and horizontal factors and phenomena, the most important being the soil in the ground. This research project synthesizes bits and pieces from ethnography, ethnobotany and landscape systems analysis that integrates the relationship between human and non-human, biotic and a-biotic factors in a landscape based on soil, vegetation, culture and economics. Ethnobotany and landscape systems analysis share many overlaps in approach and this makes a fitting starting point to begin the analysis; the soil in Seoul. Both landscape systems analysis and ethnobotany require an understanding of the landscape as a site based on political, physical, geologic and cultural boundaries (Martin 1995). Kuitert uses the soil landscape unit as the basis for beginning a landscape systems analysis and from that understanding the landscape as a place of potential vegetation based on climax species in ecological succession (Kuitert 2013). Soil influences to a large degree what is capable of growing in a place and humans in turn influence the soil as an expression of their tenancy.
on the land. Using soil data provided by The Korean Ministry of Agriculture, Soil Survey from the National Institute of Agricultural Science. The village is viewed within this lens of the soil landscape unit and from this comes the further ethnobotanic and ethnographic research approach.


After the soil landscape units for the village were identified they were then analysed in relation to the current vegetation observed in the village both cultivated and not-cultivated. This being the species grown for material and cultural uses which grows of its own in the surrounding landscape. The ethnobotical research also employed structured surveys as well as semi-formal interviews held semi-weekly or weekly from August 2015 until May 2016, and still on-going. The questions and material being queried deals with origins of the soil in the informant’s garden, species selection, garden management regime, place and age first learned to garden and from whom, and the informant’s origins before Kaemi-Maeul.

The ethnographic aspect of the research method poses questions that relate to the informant’s views on gardening, larger society, current trends in Korean society and environmental issues related to global warming and climate change. It also asks questions related to ideology and sentiment to the maeul and reasons for staying, moving to the village, gardening or not gardening. The combination and synthesis of these three related methods or approaches combines to provide a deeper understanding of a people and their place and a place and its people based on how they work the land. Both the same number and same informants are used for the ethnobotanic and ethnographic research methods. A total of 15 informants are consulted. The study employs surveys, structured and semi-structured interviews and participant based research; where the author practiced gardening with the informants directly on several occasions. Environmental data, such as, climate data, i.e. air temperature, soil temperature, slope aspect, garden location (GPS coordinates), garden size (meters), plants grown, soil colour, texture, moisture, and garden material are recorded for each site visit.

Image 4: Research Method Flow Chart: A graphic showing relative length of time and period spent on one aspect of the larger method.
Results & Discussion

The residents of Kaemi-Maeul do not employ any form or documented or what is considered “traditional ecological knowledge” within the Korean context. Traditional maeul ecological principals for Korea are defined by the Mael-up or “village-in-the-forest” or “village-forest” concept of landscape management. The “Maeul-sup” is a historical landscape management practice rooted in principles of Korean feng-shui with local knowledge of mountain landscape process, silviculture and the climate of the Korean peninsula. Where the Maeul-Sup is used as either a method for protecting habitation and arable land through selective tree protection on a mountainside, Kaemi-Maeul does not operate within such a framework (Lee, 2003) (Hong et all, 2014). Furthermore, the informants, when posed any questions about “Maeul-Sup” did not relate any particular information about their gardening knowledge or landscape understanding with respect to their place of residence. The ecological knowledge or landscape understanding in Kaemi-Maeul is one of inventiveness and resourcefulness as a requirement of environmental and economic conditions.

The gardens can be classified into five typologies based on their function and materiality. These are the “madang” (residential yard garden), the “oksang” (roof garden), the “sahwie” (communal garden or garden space on public land), “Styrofoam hongari” (gardens in planters, boxes) and the “keunyang” (the what-ever, gardens that defy classification). The most predominant garden type in the village is the madang and is found on the western side of the ravine, where the slope is less sever and the houses less densely packed. These personal gardens have the most variety in cultivated species. The oksang is more predominant on the Eastern side of the ravine where the houses are more densely packed and the slope is much more severe. The majority of species cultivated in this type are either red peppers Capsicum annuum, green onion, Allium fistulosum L and other smaller vegetables. The sahwie (communal or gardens on public land) have the same variety and abundance as the madang, yet the management is either shared amongst a group for communal purposes or it is an illegal activity. The Styrofoam/hongari box gardens are mostly found along the main road leading up the hill through the village or directly adjacent to houses on the denser side of the village. The species make up of these gardens varies but is similar to the oksang. Though some contain larger plants such as Chinese apricot trees and date trees, the majority are reserved for herbs and such plants. The last garden type, the “keunyang” or “what-ever” in Korean are the fewest and yet the most interesting in the village. These are any non-traditional use of materials or an object for gardening purposes. Examples include a bathtub converted into a garden, a raised bed made out of left over roofing tiles or the appropriation of a telephone pole for growing pumpkins.

The gardening management and cultivation practices of the informants is as diverse as the gardens in the maeul. No one gardener is the same, with some being much more meticulous and organized in their gardening arrangement. These tended to be the younger (40s or 50s age group and newer residents in the village) as opposed to a near nonchalance approach to gardening as many of the elderly informants displayed. One such example was observed in early March, when one informant was harvesting an early spring spinach crop. When asked when she had planted her crop, she responded last year. This is significant
as spinach though a cold hardy plant that can be harvested in fall and spring, is not usually planted before the frost of winter. However, she did. Another example is one elderly informant who planted pumpkins in early March, when the average soil temperature was well below the optimum temperature to start planting. However, upon further inquiry he reported that a city gas line lay under his patch, artificially raising the ground temperature. A common theme in all the gardens is the artificial regulation of soil temperature and pH using plastic tarp coverings and the near careless tossing of compostable food wastes and garbage, be it vegetables, fruits, sea foods, sometimes even spent charcoal briquettes used for heating, directly into the garden.

An important part of the story rests in the soil-landscape units and geological understory of the village. Deep underneath Kaemi-Maeul is a granite intrusion in the mostly gneiss composition of Seoul (Kwan 2014b). The village lays on two important soil landscape unit types. The majority being of the soil series, GnE2 or Gwanag Series, with the surrounding SqD, Suam Series on the slope of Inwangsan Mountaint. Though some Suam Series is found as a small vein through the village. This is an important piece of information as Gwanag Soil is mostly suited for growing pine trees and other similar types of vegetation, yet the Suam is suitable for a range of agricultural cultivation. When asked about the origins of the soils, many informants were cagey at best, just saying that is originated someplace else, some other mountain. It was upon more insistent questioning that many gardens in the village appropriate soil from the nearby mountain side, which has the more fertile Suam Series soil. The difference between Suam and Gwanag series is visible to the naked eye, with the later being coarser, sandier and paler than Suam, a browner and more rich soil series type. Many of the gardens located on top of the band of Gwanag Series have a much different composition than their soil landscape unit’s make-up. Where a soil scientist conducting a survey in the 1970’s estimated the location of soil-landscape units based on geological information and soil-surveys, the requirement of living and making the ground yield more than Pinus rigidia, altered the landscape and thus the ecological system in the village and surrounding area. It also demonstrates an understanding of the landscape beyond the immediate residence, but to the greater reality of the ecological and geological composition of the place. Lastly, many informants responded that they learned to garden, not some place afar, rather in Kaemi-Maeul itself, from their neighbours and relatives. The garden then is more than an ecological resource, but a knowledge resource. A place where people share and communicate landscape understanding through the practice of toiling in the land. Even as the original residents, the people displaced by war and economic turmoil either move out or go into the ground permanently, many of the newer residents continue the gardening ethos of the village. Many, whethere they know it or not are unwilling participants in a larger communication between the landscape and the people, the people and the landscape. They also adapt, learn and develop a landscape understanding based on a larger and complex set of actions both current and historical that make up a landscape ethnography.

Conclusions

Kaemi-Maeul and many of the other urban villages in Seoul may not survive as they currently exist. Even with preservation and planning efforts, such as in place in Kaemi-Maeul that restrict building and development projects in these places, the landscape understanding of these places developed over years of resourceful living in response to environmental and economic hardships, unless carefully and thoroughly recorded could be lost. This research project combines methods from ethnography, ethnobotany, and landscape systems analysis to develop a fuller and more comprehensive methodology for a true landscape ethnography. Kaemi-Maeul is understood in both its cultural, historical and socio-political settings, as well as its landscape system reality, based on geology, soil and vegetation. The research is limited by the usual constraints of ethnographic research, being length of time, number of informants and issues of objectivity and social barriers between the researcher and subject.

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Women’s Representation in the Parliament in the new Indonesia’s Democratization

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Abstract

Women’s equal representation in decision making bodies has been one of global agendas and got strengthening since the UN Fourth World Conference on Women in 1995. In the meantime, the fall of an Authoritarian Regime in 1998 has lead Indonesia to the adoption of democratic governance. In 1999 Indonesia has administered the first free and fair elections, strengthening human rights, and promoting political participation opportunities for all walks of life; Indonesian women have been among them. Considering that women’s equal representation is both indication of the key condition for women’s empowerment and pre-requisite of democratic governance, they have been struggling to the implementation Affirmative Action by the so-called gender quotas (of minimum 30% threshold) in decision making bodies. With the reference to women’s representation in Parliament, the first national election resulted 9% (working period 1999-2004); the second election resulted in a slight increase at 11.09% (period 2004-2009); and significant improvement is at 18.2%, (period 2009-2014). However, the recent election shows a slight decrease at 17.3 % (period 2014-2019). This paper discusses political, socio-economic, cultural backgrounds of the women in Parliament in order to reveal and identify the strengths and weaknesses of women who are able to assume the Parliament seats. Furthermore, finding opportunities and threats surrounded women are to see the possibility of women can be more improved in the future.

Keywords: Women’s Representation in Decision Making Bodies, Women in Parliament, Affirmative Action

Introduction

Women’s representation which mostly refers to the institution of formal politics basically covers three areas: executive, legislative, and judicative. However, in the long run women’s representation has been identified in legislative area which In Indonesian context refer to House of People’s Representatives in national level - DPR, as well as provincial and municipal levels - DPRD. This paper discusses women’s representation in the DPR (Dewan Perwakilan Rakyat), or Parliament, with specific exploration on Indonesian women’s pathways of reaching the Parliament seats that would reveal their strength capacities, and at the same time should confirm findings for reasons of other women’s weaknesses for not-attaining the seats. This discussion lays on the lag of women’s representation in the Parliament despite the State has provided opportunity for women to have the right to vote and to be elected since the Independence in 1945.

The strengthening demand on gender equality in formal politics in Indonesia has been related to the emergence of democratization after the fall of New Order Regime (1966-1998) and the impact of worldwide movement and scholarship on women’s equal representation in decision making bodies. During the New Order Administration, Indonesia as a part of global community have participated in the four UN World Conferences on Women and advocated the UN Conventions resulted in those four World Conferences on Women. Specific to the fourth World Women’s Conference in Beijing in 1995 which adopted the Beijing Declaration and Platform for Action, the commitment to the advancement of women in all areas of public policy has been endorsed by countries of UN members. This Declaration and Platform for Action should be taken in strategic action in 12 critical areas of concern¹ (UN 1996). The seventh critical area of concern, i.e. women in power and decision-making, has provided a strong impetus to generally women activists to promote equal representation in policy and decision making which refers to its paragraph No. 181 stating that

¹(1) women and poverty, (2) education and training of women, (3) women and health, (4) violence against women, (5) women and armed conflict, (6) women and the economy, (7) women in power and decision-making, (8) institutional mechanism for the advancement of women, (9) human rights of women, (10) women and the media, (11) women and the environment, and (12) the girl child.
everyone has the right to take part in the government of one’s country as embedded in the 1948 Universal Declaration of Human Rights. Equal representation of women here is a reflection and enhancement of democratization in one’s country. In feminist scholarship, political equality that appears within a democratic country context signifies that all citizens should receive equal treatment from the state and that all people should be treated as equals and in ways appropriate to their different needs (Vickers 1997).

The impact of worldwide movement and scholarship on women’s equal representation in decision making bodies has come to influence Indonesian female technocrats and women’s movement. Gender equality and gender equity have been included as national development objectives, and re-emphasized the need to improve the status and role of women in relation to national life, a new formulation of the 1999 GHBN (Broad Outlines of the State Policy). Meanwhile, the voices of women movement claim to raise women’s issues that should be accommodated in state policies (Bianpoen 2000). Women movement publicly demands that there is no democracy without women’s equal political participation and representation in legislative offices (Mar’iyah 2002). Various encouragements to the advancement of women’s representation have inspired the proponents of gender equality to include Affirmative Action, on the implementation of gender quota, which was firstly introduced in Political Party Law No.12/2003. Furthermore, before the very recent election, i.e. in 2014, was held, gender quota has also been enacted in the Legislative Election Law No. 8/2012.

This paper is aimed to reveal the possible strategies of improving women’s representation in Indonesian Parliament by finding strength patterns surrounding Indonesian women politicians who have been elected in the Parliament. In this case the patterns can also reveal not only the strengths that should be a model, but the weaknesses that should be avoided in order to gain Parliament seats. Meanwhile, external factors that surround women politicians, such as country politics, social economy, and culture, those may significantly provide both strong and less supports to the success and failure of the women. By finding opportunities and threats surrounding women candidacy attaining the legislative office, the paper would also discuss the extent of encouragement given by male politicians, society, and state to the advancement of women in Parliament.

Method and Materials

This paper is written on the result of a qualitative study used in analyzing the qualities of entities, processes, and meanings which are set to interpret activities with no single methodological practice over another and no theory or paradigm that is distinctly its own (Denzin and Lincoln 2000:8). The focus of this study is data based on experiences, attitudes, ideas, and opinions recorded by various resources including people’s own written or spoken words, either from women Parliamentarians, or others of printed and electronic resources. The work of Kahfi (2006) has inspired this writing. It discusses the pathways of Indonesian women Parliamentarians (served period 1999-2004) used qualitative approach with a grounded theory approach within the context of a feminist-constructivist developed by Charmaz (2002). This resulted in various models of women pathways to Parliament, as well as women’s voices on women’s equality in decision making power and the emergence of awareness among women Parliament on women’s issues. Her findings can be a reflection of how women’s involvement with politics has been experienced in inconvenient and unfavorable environments to women.

This paper explores ideological-cultural, political, and socio-economic backgrounds to figure out the search of SWOT Analysis in revealing women’s strengths and weaknesses, as well as opportunities and threats externally received by women entering politics. It accumulates and selects various data that figure out the socially constructed nature of reality and show the situational constraints that build how social experience is created and given meaning to the focus of study revealing surrounding aspects of women MPs elected from the first (1999) election served in the period of 1999-2004, and the newest (2014) election resulted at the serving period of 2014-2019.

Results

The 2014 recent election resulted in women MPs with their number was 17.3%. This proves that there is a slight decreased compared to the result of the 2009 election with the number of women MPs (of the 2009-2004 period) was at 18.2%. This decreased gives message that advancement of women’s representation still need a long way of achieving minimum threshold 30%. However, compared to the earliest election in 1999
which resulted at 9% of women MPs (of the 1999-2004 period), the most recent number can prove a gradual improvement. The number women in Parliament appointed from the 1999 election is 44 females out of 439 males who represented 9 political parties, meanwhile women MPs appointed from the 2014 election are 97 females out of 560 males representing 10 political parties. There are several women who are re-elected twice even four times at different serving periods since the 1999 elections, however, there are others who are once elected at half serving period. This slow improvement seems to be the existence of male dominated politicians who evidently have other considerations other than true feminist ones, as Dahrelup (2008:322) says, “Politics is after all a world of mixed motives, bargaining and compromises.” Thus, those women who are indeed able to achieve the Parliament have passed those bargaining and compromises which in turn reflect their inner strengths and skillful capacities suited for their involvement in politics. Here are the findings:

**Women’s Strengths and Weaknesses**

The first finding of women’s strength is that the ability of women MPs to challenge patriarchal environment in the world of politics. Patriarchy can be referred to male dominant rule that continuously exist in all state institutions and favor the balance of male power in other important social institutions (Vickers 1997). The social contract rooted in classical political theory through which modern patriarchy constitutes political rights significantly excluding women from public political life. This public private division has restricted women places from civil and political rights while arguing that women’s nature is essentially justified to be unsuited for political and economic activities outside the home (Pateman 1998).

In Indonesian context, patriarchal values were heavily maintained during the New Order Administration (1966-1998) which promoted gender differences through officially sponsored images of femininity which portrayed Indonesian women as subordinate to men, within the family and in the state (Robinson 1999). The state promoted the notion of women’s social roles in development expressed through kodrat wanita (women’s nature), which refers to ‘women’s social role pre-ordained by her biological (especially reproductive) capacities (Robinson 2002). This national idealized version also called ibuisn (motherhood) has originated from Dutch values, developed in the late 19th and early 20th centuries, and from traditional priyayi Javanesen’s ones (Djadadingrat-Nieuwenhuis 1987). Although in the post-New Order period women status has returned to women’s diverse identity which then become explicit in Indonesian society, the gender ideology prevailed during the New Order is still obvious (Budianta 2002). Apart from this legacy, gender relations have been synthesizing ethnicity, religion, class, and kinship differences, and thus encompassing all economic and political, cultural and social aspects. Blackburn (2004) observes that after the fall of New Order there was no universalizing ideology looking likely to gain dominance, as for her there has been a number of competing paradigms, including human rights, Islam and international feminism. Therefore, although Muslims are majority in Indonesia’s population, Islam has been largely ignored as an aspect of gender relations in many major surveys, instead a dominance of Javanese culture was more apparent at the national level of the country (Errington 1990, Robinson 2001).

Thus, women MPs who successfully attain the Parliament are those who see politics as the public arena where they can contribute their endeavour for the country. They have strong confidence to their capacities of running the office, high skillful capacities to gain support of officials or party leaders who are mostly men, and high capacities of juggling responsibilities between family and politics. Their inner strengths that make them possible to attain the Parliament, as they have to compromise and bargain various responsibilities from their family (as they are mostly mothers/wives), their constituents, their political parties, and their state.

The second finding is that women MPs’s popular social political position in their own communities which is another women’s strength for being elected. Before being elected to Parliament candidacy, most women have positive tracks of involving with different mass based organizations affiliated to political parties. Their long involvement and outstanding achievement in the organizations would be easily recognized by political party leadership. Among Muslim based organizations, women’s wings are always available, and those who sit at leadership of such women’s wing organizations would also be selected for the Parliament Office.

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2white collar
3the Indonesia’s largest ethnic
Similar pathways would be experienced by women who actively involve with political parties or women’s division of political parties. As far as they are able to stand in the crowd, they could easily be appointed by party leaders. In other communities with peculiar characteristics, their communal figures, either men or women, as well as their related daughters, wives, mothers, sisters, and others would also be found to represent the communities for obviously candidacy. A new recent development shows that women artists who have been very popular among Indonesian people can also be promoted to Parliament candidacy. They who can include actresses, singers, and models are even able to be re-elected in further elections. The important thing the political parties can get from women’s popularity is to gain more constituents and boost number of votes significantly.

The third finding of women strength is that their educational background and profesionalism. This kind of women strength can also contribute to their standing in their community as well as improving their political capacity. It can be said that almost all women MPs are university graduates, most of them achieve undergraduate degrees, and some of them are magister, even others are doctorates. These university degrees have surpassed the least qualification for women to be a graduate of senior high school degree in order to be able to compete in elections as regulated in the 2003 legislative Election Law. Women professionalism are not only a catalyst of attaining the Parliament, but it also can maintain women’s position in the Parliament so they can be elected again in following serving periods. Such has been proved by those women who previously are lawyers, advocates, business-women, and other women high ranks of big companies and other types of professionals.

The final finding of women’s strength is that women’s economic background. Early in 2003 among women MPs who served Parliament in the 1999-2004 period, they have identified that a major barrier against women to get the Parliament is not their lack of quality or their lack of understanding on their social and political environment, but economic factors. Women MPs who involved with Women’s Caucus of Parliament (WCP) said that women candidates need to provide a large amount of money to finance their election campaigns. Among their efforts to support women candidates, the WCP helps to look for funding agencies, and make proposals to provide arisan - money circulated, whenever a woman candidate wins, the circular money goes to her, while other women can wait until they get a similar chance. Poverty has made women who have political capabilities are difficult to be recruited and competed with men on equal basis (Parawansa 2005: 88). This argument is strengthened by a recent finding circulated by International IDEA Newsletter saying that lack of funding is a main barrier for women entering politics (January-March, 2016). Apart from women artists’ popularity, sufficient funding is also evidence, as recently those are getting increased in its number to be elected to the Parliament.

On the other hand, women’s weaknesses of not passing the elections are clearly visible as compared to women’s strengths explained above. Public private division that women candidates mostly experience has endured their steps of entering politics. Masculine model of politics which has largely been perceived to male norms and values, and in many cases it includes male lifestyles (Shvedova 2005: 35) has alienated women to believe themselves to have such political capacity. Women’s long standing roles in domestic sphere, culturally perceived as mothers and wives first, significantly discourage women to get a successful career in political life. Among women candidates with lower social and economic backgrounds, politics has given them not only double, but multiple burdens as well. This unwanted complexity that women experience should be reduced by positive involvement of various parties: women themselves, political party leadership, civil society, as well as the state.

**Opportunities and Threats**

Opportunities can be provided by many parties to support women’s representation in the Parliament. First of all, various political education and trainings are usually provided for empowering women candidates to get greater knowledge, interest in politics, and political ambition, which at the end, potential women candidates attaining the Parliament can be more located and become attention of party officials. Building women’s capacity in politics, including ability of running campaigns and skills of getting access to more resources can be provided by a women’s movement or organizations focusing on women’s political empowerment (Matland 2005), as well as women’s division of political parties and of mass based organizations. Besides, recently related government institutions, such as the Ministry of Women’s Empowerment and Child Protection, Ministry of Home Affairs, also involve with improving women’s
capacity at national and local levels across the country during the electoral campaigns. In post-elections elected women MPs are also educated by the followed-up strengthening women’s capacity training. In this case, international institutions, such as UNDP can take participation, although funding for training can be allocated from APBN – Indonesian Budget (Berita Satu.Com, September 16, 2014).

Secondly, women’s political participation and representation has been formally guaranteed through series of state constitutions, laws, and regulations. The highest recognition is included in the 1945 Constitution, then in the Broad State Guidelines (1999-2004), which clearly states the guarantee of women’s representation is to support a development process built on justice. Furthermore, the government’s commitment to internationally equal rights and the duties of men and women is included in Regulation No. 7/1984, a ratification of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), and many others. Above all, the closest legislation to implement increasing women’s representation for minimum 30% is in the Election Law No.8/2012 within which consist of 6 articles.

In the post-New Order Administration, Political parties have been back to aliran politics in which each party with its affiliated organizations has been organized around cultural divisions of Indonesian society emerging as a comprehensive pattern of social integration. Aliran politics pervasively embraces primordial elements of Indonesian society consisting of various groups, such as ethnicity, regions, and religions, as well as various social and economic classes with different interests that exist (Liddle 1996). This aliran politics has resulted at the absence of a majority party. Among 15 political parties participated with the 2014 elections, there were 10 parties have representatives in the Parliament. Large parties which previously have long experience in politics or those which can be related to previous outstanding parties have more number of women representatives. As comparison, Golkar and PDIP respectively have 16 and 19 women representatives, meanwhile Nasdem and Hanura are represented by each 4 and 2 women in the Parliament. Among those 97 women MPs elected from the 2014 elections (Kompas.Com, May 14, 2014), the biggest number is achieved by the winning Party, i.e. PDIP. At the second place, Golkar party, the single party majority during the New Order Administration, seems to compete with the winning party in promoting women’s number in the Parliament. This means that the larger and more popular political parties contesting in the elections can decide winning seats for women in the Parliament.

Women opportunities to get more involved with the Parliament in vice versa would point to threats that women candidates can get in politics. First point refers to the politics Aliran that could also result in smaller political parties in which they would have only a limited number of seats for women. Among these smaller parties the elected candidates’ list have been lead to be the division among male candidates who tend to be ranked at the top of the list. Second point can be pointed to women’s friendly State support which a specific case of gender quotas included in the Election Law No. 8/2012 as written at articles 8, 15, 55, 56, 58, and 59. Although in those 6 articles requirement of minimum threshold 30% of women’s representation in the 2014 election has been mandated, it is clearly visible women’s number is only allocated at early stage of composing list of legislative candidates. It is understood that there is no guarantee of making those women candidates enlisted in the election list to be elected at the Parliament. This means that the Election Law has violated the principle of equal opportunities for men and women in the election, because women should have been incorporated in the fixed candidate list to be elected in the elections (Kartikasari 2012). At the time it is recorded that women’s nomination included in the list of legislative candidates reached at 37%, but resulted only 17.3% of women being elected in the Parliament (Berita Satu Online, September 16, 2014). This kind of unfavorable stand and distrust on women political engagement, especially in the level of political elites, has been perversely believed among party officials as well as people in general. Women candidates are often considered as an undesirable choice among voters, thus, this is more significant threat to women than others, except those women who have political power with their specific strengths.

Discussion
The findings explained above are consequently counted to develop certain strategies as follows:

**Strengths and Opportunities Strategy:** this strategy can be enhanced to various women elite communities. Their strengths as represented by women MPs in winning votes, in gaining support of party officials, and having distinctive socio-economic standing would be a pathway model of entering politics.
This kind of women MPs has been only a handful number, and they have existed since New Order Administration. When there was no enactment of gender quotas; in the serving period 1967-1992, women’s representation reached maximum number at 13%. Then, legislation of women’s quota in the post-New Order has boosted their number several percentages ahead. If other women elites coming from other professional, academic, industrial, business communities, women’s representation would also much increased. This means that political education and training should also provide gender awareness among these different women communities.

**Strengths and Threats Strategy:** this strategy should reduce threats to women. It should even help secure women with outstanding socio-economic political capacities to be nominated in a region where voters could contribute to appropriate ballots for gaining the seats. This means that engaging more popular political parties in certain regions can support women much to be elected. Gender quota implementation by party leadership should also be strengthened and promoted, in addition to other women friendly state regulations, such as Regulation No. 7/1984, a ratification of CEDAW and the Presidential Instruction No. 9/2000 on Gender Mainstreaming in National Development. In this case, socialization on gender awareness to various (female and male) wider communities would give advantages of creating women friendly environment, thus, leading to acceptance of women’s representation in decision making bodies. In this case, politics should be articulated as power relations that recognize no boundary separating politics from social life as a whole, and in the broader sense it should be social power relations. Therefore, women can influence public politics as they are affected by the social allocation of resources (Randall 1987:11, 14).

**Weaknesses and Opportunities Strategy:** to some extent this strategy can be interpreted from previous strategies. If women’s weaknesses are located on the existing male political domination with women’s exclusion from politics, therefore, women needs more political education and training with materials covering both political knowledge, skills, strategies, networks, and mental endurance to live in political life. Women’s lack of socio-economic stand can be overcome by their networking with women’s division of the party, women’s organization, and other both national and international agencies so that they can get sufficient funds to support their elective position. Importantly, more support of party leadership is more significant than others.

**Weaknesses and Threats Strategy:** In this last strategy, women’s weaknesses should be minimized as mentioned at the third strategy above in order that threats can be avoided. Women candidates who have weaknesses on their inner strength of facing politics, and lack of socio-economic background, for example, should be supported by not only political education and training, but sufficient funding as well. Above all, they should be nominated in any political parties and placed in a secure position to be elected in the Parliament. All parties should have been providing more women friendly environment which can accumulate women’s strength in entering politics, thus, enable them to be elected in the Parliament.

**Conclusion**

Women’s representation in the Indonesia’s House of Representatives has been facing a heated debate for more than a decade since the fall of the New Order Administration in 1998 up to the recent time. Its number is still far from achieving minimum threshold 30%. However, if observed from the time span, it is too early to mention that women’s representation have been left behind, as the reasons are complex. The four strategies of improving women’s representation have been reflecting that there are some women MPs who should have obviously had strong stand as they have been elected in the situation of male dominated environment. Meanwhile, some others should be encouraged by more political education and training, sufficient funding to run the campaigns, and more confirmed gender quotas provided in the fixed candidate list so that women could be elected in the Parliament.

The real situation shows right now, Indonesia’s democratization has still been progressing in the country. This means that improvement of women’s representation would come to the expectation as far as women with outstanding achievement been recruited more in politics, and women candidates are politically more educated and trained, their socio-economic aspects should be improved, and their politico-cultural background should be created in a more women’s friendly environment. Finally they would get ready to involve with politics.
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Meanings Bloom in Color and Reflect the Culture

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Abstract

Language and culture are the two interrelated phenomena. The speakers of a society are bound with their culture. When we meet a new friend; we are able to get an idea about him/her through the way which he/she conveys greeting. Color also plays a prominent role in different themes related to different cultures. Colors reflect the values, beliefs and feelings of certain societies. They convey different aspects of individualism. Psychologically we are urged to search for some colors due to the influence of culture. Various shades of colors communicate love, happiness, sorrowfulness, blooming feelings and withered feelings. Sometimes they announce the ceremonies celebrated as the symbol of euphemism. For example in the northern part of Sri Lanka, the color of banana bunch expresses the euphemistic ceremony. Normally banana trees with bunch of bananas are bound in front of the homes/halls where the ceremonies take place. Hence if the banana bunch is in yellow color it conveys the meaning that there is a ceremony celebrated related to euphemism. This paper interestingly analyzes the relationship in between colors and meaning based on Jaffna culture.

Keywords: Culture, Color, language

The word “culture” has different related senses, two of which are need to be considered in relation to the topic. From one point of view “culture” is more or less synonymous with “civilization” which is opposed to “barbarism”. It lies upon the classical conception of what constitutes excellence in art, literature, manners and social institutions. This was mainly fostered by the Renaissance humanities, and the classical conception was emphasized by thinkers of the eighteenth-century scholars. According to Herder, “nothing is more indeterminate than this word, and nothing is more deceptive than its application to all nations and periods “. The other point of view relies on anthropological sense. In this second sense, “culture” is employed without any implication of unilinear human progress from barbarism to civilization and without any prior value – Judgments being made as to the aesthetic or intellectual quality of a particular society’s art, literature institutions etc. In this particular sense the term “culture” has spread from anthropology to the other social sciences; every society is tied with its own culture; and different subgroups within a society may have their own distinctive subcultures. This is based on Herder’s thesis of the interdependence of language and thought. Further, he views that a nation’s language and culture were manifestations of its distinctive national spirit or mind. Based on this second sense culture may be described as socially acquired knowledge. And one’s native language is culturally transmitted from one generation to the next generation.

Speakers of different languages have the same word view with respect to some basic concepts. Many of the concepts are culture-bound, denotes that they depend for their understanding upon socially transmitted knowledge vary considerably from culture to culture. For example such concepts as those of “heaven”, “sin”, “chastity”, “kinship”, “colors” etc.

Concepts of different colors also vary from culture to culture. Very interesting factor is that people interact with colors in their day to day life for several purposes. Is it possible to imagine the world without colors? Never. In the mornings, people start their life with yellow sunshine and the sweet songs of birds which have beautiful colors. Flowers with wonderful colors refresh peoples mind. Food items which contain several colors remove peoples hungry. Different color clothes are worn by different people. Thus color is mingled with peoples’ daily needs of life. And also they denote some symbolic meaning. For example, in northern part of Sri Lanka, white is viewed in relations to taboo in certain contexts. A female who lost his husband normally wear white sarees. At the same time in southern part of Sri Lanka, white dress is connected to religious ceremonies or worship of God. Small black flags convey the symbolic aspects of funeral ceremony in the northern culture. In southern culture small white flags convey the same thing. Thus colors play a colorful role in people’s life and they reflect symbolic meaning of different cultures.
When people involve in saree selection they use different terms to mention several colors. For example: peacock blue color

\[
\text{the flower of brinjal color} \\
\text{black berry color} \\
\text{mango fruit color}
\]

Minute color differences are made with fantastic word choice.

For example:
- leave green
- parrot green
- tender leave green
- green gram green
- smaragdine
- dark green
- light green
- apple green
- cow dung green
- navy blue
- sea blue
- sky blue
- dark blue
- peacock blue
- sapphire blue

In Regional dialects, native speakers use colors with fun.

For example:
- [caṭṭi niRam] -the color of cooking vessel which is made up of clay.
- [eṇṇaičaṭṭi niRam] - the color of cooking vessel which is made up of iron.
- [sivappi]-a woman/ girl with fair complexion
- [vellṛčēi]- a woman/ girl with fair complexion
- [ketičaṭṭi] - a person with dark complexion

In general color terms are used with any object, plant and animal which related to particular color.

For example:
- [ko:ṭumai niRam] “wheat color”
- [ma:niram] “wheat color”
- [ponniRam] “gold color”
- [kattṛetipu niRam]”color of brinjal flower “
- [veyil niRam] “color of sun shine”
Different terms are used to mention different shades of the same color.

For example:

- ātār
- ketum “dark”
- ilam
- velīr “light”

There are some color terms used to denote the mixing of two different colors:

čēmpaḷuppū
pasum meñčēl

There is some color terms used to denote specific meaning in several social contexts.

For example:

- [meñčēl kaṭuṭa:si] “yellow paper” a legal document to deal the loan settlement
- [meñčēl kayiRu] “rope/ golden jewel with the marriage badge specially worn during marriage”
Marriage function is a color full ceremony which is celebrated with, yellow powder, kumkum, colorful flowers, Betel leaves, banana trees with yellow bunches of banana colorful dress and colorful decoration.

When choose the Bridal saree, earlier Red color was only considered. Nowadays some other colors are also being considered. Yellow and Red are the colors of auspicious aspect on the other hand. White is considered related to inauspicious aspect. During 60s and 70s Black was viewed as the color of tragedy. And wearing black color dresses was avoided by the people. The belief behind this was if a person wears black color dress he/she will face any sorrowful event. But nowadays attitudes toward colors have changed. Black color dresses are worn in the auspicious events like puberty ceremony, wedding ceremony etc.

Another event related to belief is choosing the flower which will be bound with a thread, within that white flowers and red flower will be air tightly covered with a leaf. These two covered leaves will be submitted in front of God/Goddess. After the pooja ceremony, priest will have these two covered leaves. One should choose the covered leaf. People believe that if the color of flower with in the covered leaf is white, the God/Goddess have given the permission to do the action which they intended to do.

In 60s and 70s certain colors were identified with the caste variation. Especially dark pink and light (tender leave) green were identified as the colors of certain communities belong to lower social hierarchy. At present it is difficult to involve in such identification based on the caste.

The other important point is market. Market and advertisements also make an impact on selling certain color things such as cars, clothes and paints. When people choose the colors for their dresses, they consider the modern trends. Normally color shades of the dresses worn by famous stars are mostly wanted and liked.

Conclusion:

Colors and different shades of colors are inter twined with our life. And also they are part of our culture. Based on the concept of linguistic relativity color terms vary from language to language. And mainly it is culture specific phenomena. This paper confront with linguistic relativity.
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Indian Ocean: The Lynchpin of new Maritime Silk Road

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Abstract

Extolling the longstanding and ever-escalating salience of oceans in geopolitics and geo-economics, the 21st century Maritime Silk Road stands tall as an essential on-going constituent of China’s strategic grandeur, ‘One Belt, One Road’ initiative. First proposed by Xi Jinping in 2013, the project encapsulates an eminent portion of the Indian Ocean. Following the post-Cold War era shift in maritime theatre from Atlantic to Indo-Pacific, the Indian Ocean has gained a renewed vigour in global geostrategic discourse. Of the most notable developments in the Ocean of late, is China’s so-called ‘String of Pearls’ strategy under this project. What then emerges as a consequent focal point of analysis is, the depth of economic rhetoric underlying the project, in the wake of, the complex politico-security dynamics of the region. Looking at all these aspects, the paper primarily seeks to explore the geopolitical underpinnings of China’s self-styled economic initiative. In line with the stated objective, the research description principally focuses on the following areas:

- Brief history and geographical extent of the new Maritime Silk Road.
- Political, economic and geo-strategic importance of the Indian Ocean in the project.
- Inroads made so far in the Indian Ocean.
- Prospects for China.
- Implications for India and other regional actors.

Key Words: Maritime Silk Road, Indian Ocean, Geo-politics

Introduction

Defying singularity, the term Silk Road, coined by German geographer Ferdinand von Richthofen in 1877(Centre for International Maritime Security, 2016), was first used to describe a plurality of Medieval Era trade routes criss-crossing the continents of Asia, Europe, and Africa at large. The network of overland corridors and waterways connected China in the Eastern extremity to Europe in the West, via Central Asia, Middle East and East Africa, most prominently. Geographic connection apart, the ancient Silk Road constituted a bridge to regional economic, cultural and political integration, while symbolising common development, peaceful cooperation, and stability and security in the region. Of the earliest products to have been traded then, silk from ancient China comprised a dominant trading commodity, and therefore the architecture was so termed as ‘Silk Road’ and chiefly associated with China, in a general sense. With this background, the paper aims to explore the nature and extent of economic and political dimensions of the new Maritime Silk Road and their implications for convening nations like China, and others, in a complex security environment.

The 21st Century Maritime Silk Road

Notably, as the historic Silk Road evolved and modified intermittently in space and time over the last 2000 years, its literature continued to increasingly enthrall multiple fields of study, from history, geography, and archaeology to politics and international relations, economics, and security and strategic studies most recently (Centre for International Maritime Security, 2016). Its magnanimity is most reflected today in a recent diplomatic move by Chinese President Xi Jinping, wherein in a series of consecutive announcements in 2013, he internationally proposed his pet project to re-breathe life into the ancient Chinese Silk Route. The popular ‘Silk Road brand’(Institute of Chinese Studies, 2016) returned to vogue as China’s ‘One Belt, One Road’ initiative was launched, first as the ‘Silk Road Economic Belt’ in Kazakhstan and then subsequently as the ‘Maritime Silk Road’ in Indonesia. The two projects, as the continental and maritime components each of the proposed trade, investment and connectivity corridor ostensibly, stand to revive the ancient Silk Road.
beyond terminologies, in all its historic glory - with the associated age-old Chinese ‘romance’ and ‘vision’, but not without a tinge of modernity. (Institute of Chinese Studies, 2016).

‘Archaeological evidence suggests maritime transportation dates back to thousands of years before inception of the Silk Road’. Later, off-shore trading routes became the most integral aspect of the Silk Road. ‘The ancient maritime Silk Road emerged as a new economic architecture that was beyond trade, embryonic to social interaction, political dependence, and a shift in power relations’. ‘Geographically, this historical maritime Silk Road was bifurcated into two main routes, one connecting China to East China Sea and Korean Peninsula and other from China to South China Sea, Southeast Asia, South Asia, Arabian Sea, Indian Ocean and the Persian Gulf’ (Centre for International Maritime Security, 2016). Thence, maritime irrefutably rose as an eminent domain of international contestations and cooperation, mirrored most in the Atlántico-Pacific theatre of the two World Wars, and more recently in the ‘post-Cold War era shift in the demographic, economic and military axis from Eurasia to East Asia, where the spaces between the principal nodes of population are overwhelmingly maritime’ (Kaplan, 2014).

Against the foregoing backdrop, the new Maritime Silk Road or officially the 21st Century Maritime Silk Route Economic Belt, is stated to hold immeasurable value for China and the other potential beneficiaries in the prospect of its successful realization. Geographically, it plans to connect China’s eastern coast with Europe via Asia and Africa through sea-lanes, and a corresponding development of shipping, ports and other maritime infrastructure along Sea Lines of Communication (SLOCs) (Institute of Chinese Studies, 2016). In other words, it looks to emphasize improved connectivity with Southeast Asia, South Asia, West Asia, even Africa and Europe, by building a network of port cities along the ancient Silk Route, linking the economic hinterland in China. (Chaturvedy, 2014). ‘It is designed to go from China’s coast to Europe through the South China Sea and the Indian Ocean in one route, and from China’s coast through the South China Sea to the South Pacific in the other’. (Press Trust of India, 2016). Inductively, in particular, it is aimed at connecting Western Pacific to Baltic Sea and the Indian Ocean in a sort of maritime highway in the broader Indo-Pacific region, a major function of economic compatibility with countries throughout the maritime zone.

In May 2014, Chinese news agency, Xinhua, revealed the detailed maps of the new Maritime Silk Road, driving home the enormous scale, geographic and otherwise, of the multilateral project. According to the maps, it will begin in Quanzhou (Fujian province), and also hit Guangzhou (Guangdong province), Beihai (Guangxi), and Haikou (Hainan) before heading south to the Malacca Strait. From Kuala Lumpur, the Maritime Silk Road heads to Kolkata, India, then crosses the rest of the Indian Ocean to Nairobi, Kenya. From Nairobi, the Maritime Silk Road goes north around the Horn of Africa and moves through the Red Sea into the Mediterranean, with a stop in Athens before meeting the land-based Silk Road in Venice’ (Centre for China Analysis and Strategy, 2014).In brief, the 21st Century Maritime Silk Road will cover more than 20 different countries and regions sharing a broad consensus on enhancing exchanges, friendship, promoting development, safety and stability within the region and beyond, but at the same time also sensitive to international strategy and complex geopolitics (China Institute of International Studies, 2014).

According to a leading Indian national daily, Chinese Premier Li Keqiang, on his high-profile visit to Southeast Asia in October 2013, declared setting up of a 3 billion Yuan ($495 million) maritime cooperation fund, part of which would support the plan of new Maritime Silk Road (Krishnan, F 2014). In the following year, finances pledged towards the project development cost seemed even more promising, beginning, setting up of a 10 billion Yuan ($1.6 billion) fund to specifically build ports and boost maritime connectivity with Southeast Asian and Indian Ocean littoral countries; the deal was signed in May 2014, in coastal Fujian province, one of three key regions tasked with pushing the Belt and Road plan. Officials in Fujian were reported to have declared China Development Bank (CDB) and the China-Africa Development Fund as the key supporters of this fund (Krishnan, M 2014). In November 2014, Chinese leader Xi Jinping, further announced plans to create a 40 billion USD development fund, which would help finance the maritime project (Page, 2014).

**Multi-dimensional Significance of the Indian Ocean**

‘Oceans contain a treasure trove of resources for sustainable development’ (China Institute of International Studies, 2014). ‘In an article by Koh (2015) “21st Century Maritime Silk Road,” it is suggested that one important aspect of the ancient maritime Silk Road was freedom and autonomy of navigation, which remains the prime reason for exploration of the seas and close contact of civilizations leading to cooperation and
trade’ (Centre for International Maritime Security, 2016). Therefore, ‘the ocean is the foundation and vehicle necessary to build a 21st Century Maritime Silk Road’ (Institute of Chinese Studies, 2016). ‘ Barely two weeks after the People’s Liberation Army Navy (PLAN) flexed its maritime muscles by carrying out its first-ever drills in the Lombok Straits of the Indian Ocean near Indonesia, China has continued to push its new economic initiative linking the Indian and Pacific Oceans, in an apparent attempt to counter regional anxieties about its fast-expanding naval presence’ (Krishnan, 2014).

‘The Maritime Silk Road will extend southward from China’s ports, through the South China Sea, the Straits of Malacca, Lombok and Sunda and then along the north Indian Ocean to the Persian Gulf, Red Sea and Gulf of Aden’ (China Institute of International Studies, 2014). In other words, the Road will extend from Asia to the Middle East, East Africa and Europe, through and relying mainly on the Indian Ocean. The Indian Ocean covers almost 14.7 percent of the Earth’s total surface (Konrad Adenauer Stiftung, 2015) and almost 20 percent of the world’s waters (Fatima and Jamshed, 2015). Owing to the centrality of its location, it is deeply inter-connected with most of the world and hence is one of the most vital SLOCs. More than half of the world’s oil reserves belong to many an Indian Ocean littoral states. It is also rich in many other natural resources. Jointly, these factors largely contribute to the new Maritime Silk Road’s wide-ranging coverage in the Indian Ocean.

Since its announcement first in 2013, China has invited many Indian Ocean states to be a part of its new maritime initiative; in effect, it is already making inroads in the Ocean in collaboration with these states. Countries ranging from India and Sri Lanka to Malaysia, Singapore, Gulf and East African nations have been sounded out about the initiative (Krishnan, 2014). Foremost to be wooed in 2013, was Indonesia, the launching place of the project. In 2014, Xi Jinping, on his tour to South Asian countries, visited crucial Indian Ocean island nations of Sri Lanka and Maldives with cooperation for new Maritime Silk Road as the centrepiece of his visit. Mahinda Rajapaksa’s Sri Lanka was believed to be already a part of the initiative in the light of it receiving $1.4 billion from China to build the “Colombo Port City,” part of a bid to mould the island country into a rival to thriving ports in Singapore and Dubai (Tiezzi, 2014). Even to this date, it is optimistic about exploiting the project for its national interests. Keeping in mind the route’s passage through Maldives’ northernmost Atoll, Male too, signalling growing ties with Beijing, is set to formally endorse it (Aneja, 2014).

Another major milestone towards securing the project ends, could be the recent Tanzanian approval for construction of a port at Bagamoyo, located 60 kilometres up the coast from Dar es Salaam. Jointly funded by China and Oman, the $10 billion project ‘presents an opportunity to test the potential of China’s 21st Century Maritime Silk Road as game changer for Africa’s development’ (Léautier, Schaefer, and Shen, 2015). Other strategic African centre points in the Indian Ocean that remain to be developed by Beijing as a part of the project, are Djibouti and Mozambique. In 2015, Xinhua reported Chinese president welcoming “Djibouti’s participation in developing Beijing-proposed 21st-century Maritime Silk Road in proper ways’. Consequently, under the garb of reward, China set up its first naval base in Djibouti’s northern Obock region, eventually engulfing the facility into its arms (Kleven, 2015). Additionally, China is also keen to set up free trade zones to link its coastal areas with countries in Southeast Asia and in the Indian Ocean (Krishnan, 2014).

Judging from the preceding facts and China’s recent brinkmanship and muscle-flexing in East and South China Sea, it appears that Beijing’s Ocean-Centric Orientation Strategy (South Asia Analysis Group, 2015), is leading it to increasingly put many, if not all, its eggs in the great basket of Indian Ocean under the all-new Maritime Silk Road project.

**Dragon Gains**

‘Like most great powers in the past and as one of the world’s greatest trading nations, China wants to be great maritime nation’ (Mohan, 2014). ‘Historically, shipbuilding and navigation in China were fairly advanced, and Chinese navigators had some ability to predict monsoons. Since the Tang Dynasty, the MSR had been a major channel of communication, through which ancient China made contacts with the outside world’ (Chaturvedy, 2014). ‘Xi’s predecessor, Hu Jintao put the idea of Beijing’s ‘maritime destiny’ at the centre of Chinese grand strategy in the 21st century and oversaw the dramatic expansion of the PLA Navy’ (Mohan, 2014). In light of the vivid consortium of facts, China’s proposal to revive the ancient Maritime Silk Route under its present leader, amply demonstrates a parallel determination of its new leadership -fairly optimistic in its effort to reshape the country’s global posture in bold and creative ways.
One of the key elements herein and the common rhetoric sounding the Chinese initiative, is building up of an economic system through external cooperation (Chaturvedy, 2014), a project rationale greatly endorsed by Chinese state leaders and media.

According to China, that it is ‘at a critical stage in its economic reform process’ requires it, as also mentioned in the resolution of the Third Plenum, to “enhance opening-up in coastal regions and boost the connectivity construction with neighbouring countries and regions to spur all-round opening-up”. For that, it must pay more attention to the ocean (China Institute of International Studies, 2014). Targetedly, ‘the unchartered waters of the Indian Ocean could be friendlier than the disputed waters in the Pacific’ (Krishnan, F 2014). Strengthening cooperation on marine economics and industry will help push forward modernization and promote the upgrading and optimization of industry, which will again in turn boost Chinese economy (China Institute of International Studies, 2014). Alternating, China could be advancing this project in order to gain favourable response from target nations, to its alternative trade ventures like the Regional Comprehensive Economic Partnership (RCEP) or the Free Trade Association of the Asia-Pacific (FTAAP) (Institute of Chinese Studies, 2016).

Another stream of thought unveils the geostrategic designs at the heart of Chinese manoeuvres, predominantly in reference of its headways into the Indian Ocean. Dr. Subhash Kapila (South Asia Analysis Group, 2015) calls it akin to an over-riding military strategy, to convert a vast maritime expanse into one’s own backyard, guised under the claims of a community woven of common political values and shared economic interests in a peaceful Asia-Pacific seascape. Security dilemma and defensive neo-realism loom large in China’s strategic calculus as it guards against and establishes control over its ‘internal and external peripheries, including maritime borders’ and SLOCs. Additionally, ‘the core of this thinking is rooted in the ruling Chinese elite’s belief to dominate the peripheral and regional discourse through economic, cultural and political influence’. In fact, ‘the new Chinese leadership conscious of this strategic thinking if not actually perpetuating it held first even conference on ‘periphery diplomacy’ in the last week of Oct 2013, just prior to Third Plenum’ (Centre for China Analysis and Strategy, 2014). The diplomatic tool comes across as Beijing’s retort for diffusing tensions about its so-called ‘checkbook policy’ (Nataraj, 2015) or the “string of pearls” strategy under which it is actively engaged in port projects of Indian Ocean littoral states like Hambantota, Gwadar and Chittagong, Maday Island and Port Victoria in Sri Lanka Pakistan, Bangladesh, Myanmar and Seychelles, respectively (Krishnan, 2014).

Though Zhou Bo, a Chinese strategic scholar at the Academy of Military Science, assures us that it is ‘access, rather than bases, that the Chinese Navy is really interested in the Indian Ocean’ (Krishnan, F2014), the covert politico-security rationale is not difficult to discern from the supposedly commercial-only Chinese overtures. Basically, by leveraging upon its soft power credentials overtly while pursuing the project all through, China, through means and ways of hard power diplomacy, is discretely trying to ‘reclaim its place as the “Middle Kingdom,”’ linked to the world by trade and cultural exchanges’ (Centre for China Analysis and Strategy, 2014). Many analyse that in doing so, its agenda is also to counter U.S ‘Pivot to Asia’ including deterrence of its maritime partnerships in Asia, like Trans-Pacific Partnership (TPP), mainly.

**Implications for India and Other Regions**

‘Formal proposal to induct India into the MSR was made during the 17th round of talks between special representatives in New Delhi’ (Centre for China Analysis and Strategy, 2014). From the Chinese perspective, it was a smart move to invite India to join the project (Mohan, 2014). This is because, “from a historical point of view India is the converging point of the Maritime Silk Road and the Silk Road on land. More than 2,000 years ago, India, through the passage of the southern Silk Road had very good exchanges with ancient China”, says Gao Zhenting, Counsellor, Department of International Economic Affairs of the Chinese Foreign Ministry (Krishnan, 2014). Initially, Indian response could largely be gauged as vacillating between ambiguities to reticence, mostly on account of the opacity of the project. However, as the detailed project plans are gradually revealed publically, ‘Delhi is likely to be torn between two competing ideas—that of working together with China in the maritime domain’ and the other, limiting Beijing’s growing strategic advance in the Indian Ocean (Mohan, 2014). This shows that Indian responses perceptibly shaped by both, its national interests in the economic domain as well as the broader geopolitical implications of the Chinese strategy.

‘According to official sources, conceptually, up gradation of maritime connectivity between Indo – Pacific and extending it further to East Africa and on to Mediterranean, is in tune with India’s own broader maritime
economic vision’ (Centre for China Analysis and Strategy, 2014). Nonetheless, ‘for India, it is instructive that the sales pitch of shared economic gains does not conceal’ the project’s’ real purposes: ensuring the security of SLOCs in the Indian and Pacific oceans’ (Institute of Defence Studies and Analysis, 2014) and garnering regional support in the Asia-Pacific against West-led economic partnerships and other cooperation initiatives, cleverly depicted as much more demanding than their Chinese counterparts. Likewise, implicit in PLAN’s futuristic goals of power projection ‘up to and beyond 1000 nautical miles from its territorial waters’ and consequent maritime force development and possibly, nuclear attack submarines and carrier based task forces deployment in IOR, by 2020 (Centre for China Analysis and Strategy, 2014), are not only ‘narrow aims of limiting India’s naval ambitions but also the larger game of China’s “Strategic Diminution” of India as its prime geopolitical objective’ (South Asia Analysis Group, 2015).

On the other hand, in its optimistic considerations of the project, there also feature certain strategic benefits, apart from the obvious economic gains, for India. ‘Indian investment in neighbouring littoral countries could help in reducing China’s sphere of influence and dominance in South Asia and the Indian Ocean, to some extent’ (Nataraj, 2015). But herein again, Boothalingam, R.(Institute of Chinese Studies), sounds a cautionary note on possibility of India playing ‘second fiddle to a resurgent Middle Kingdom, a China that may ‘rule the world’ (Jacques 2009) or eclipse the United States in its domination of the world economy’, and also suggests New Delhi to ‘reclaim with pride and confidence its former place as one of the Silk Road’s primary destinations, and indeed origins’ (2016). Though other major issues emanating from architecture of 21st century Maritime Silk Route and its linkages with ongoing or proposed Chinese land bridges, like “Silk Road Economic Belt,” the “Bangladesh-China-India-Myanmar Economic Corridor” and the “China-Pakistan Economic Corridor” that would straddle India from west to East, and similar Indian maritime projects in Indian Ocean like Mausam, Spice Route and Seabird, are not the subjects of detail in the present paper, their effects are no less competent for determining the question of nature and extent of Indian cooperation to ‘Chinese Dream’ (Léautier, Schaefer, and Shen, 2015).

The idea of reviving the historic Maritime Silk Route emerged foremost in the context of Southeast Asia, when in his maiden trip to the region after assuming office in March 2013, and as a first stop for the project outside China, President Xi Jinping, followed by Li Keqiang, in his speech at the 16th ASEAN-China summit in Brunei, while celebrating the 10th anniversary of the ASEAN-China strategic partnership, proposed the project (Chaturvedy, 2014). Since ancient times, Southeast Asia has been an important hub along the historical "Maritime Silk Road" (Jiao and Yunbi, 2013), Abhijit Singh, (Institute of Defence Studies and Analysis), in fact opines that it was an ‘ASEAN-centred project’ at first, mooted to ‘enhance connectivity and cultural links in China’s strategic backyard – the South China Sea’ and it was only later that Beijing expanded its scope ‘to include the Indian Ocean’ (2014). Even as Xi toured South Asia in 2014, the project was high on agenda at the China-ASEAN Expo, in Nanning, China, as reflected in its annual theme, “jointly building the 21st Century Maritime Silk Road.” At the expo, Vice Premier Zhang Gaoli said that China and ASEAN are considering making 2015 “the Year of China-ASEAN Maritime Cooperation,” in line with MSR objectives, “to make good use of the China-ASEAN Maritime Cooperation Fund set up by the Chinese government”, according to Xi (Jiao and Yunbi, 2013).

‘While increased maritime cooperation with China may not look appealing to countries like Vietnam and the Philippines, other members of ASEAN are already on board. Cambodian minister Kao Kim Hourn reportedly commented, “China and ASEAN see economic cooperation as a top priority, so it is necessary to build a maritime silk road in order to bolster economic cooperation, particularly in the fields of trade, investment and tourism,” in Phnom Penh after attending the China-ASEAN Expo’ (Tiezzi, 2014). In 2015, giving another fillip to the end, ‘China launched its first cruise liner to sail via its ambitious transcontinental initiative Maritime Silk Road on its maiden voyage’ during which it visited ‘three South-East Asian nations’ including Malaysia, Thailand and Vietnam (Press trust of India, 2015). If China’s ASEAN dreams fall through, it will lend enormous boost to alternative bilateral and multilateral cooperation initiatives involving the two. The project would act as a driver for prosperity not only of Southeast Asia, but also of the entire East Asian region.

But, at the end, all of it comes against the backdrop of China's tenuous geopolitical ties with its Southeast Asian neighbours that brings both opportunities for cooperation and challenges from territorial disputes (Jiao and Yunbi, 2013). Increased tensions in the South China Sea have made this idea a hard sell for Beijing (Tiezzi, 2014).
Outcome of Research
Based on the descriptive and exploratory nature of the paper, one of the outcomes embraced by the qualitative research emanates in the form of broad principles outlining the contemporary China-led maritime project: infrastructure connectivity is the priority and sea lane safety, the key to sustaining the development of the 21st Century Maritime Silk Road, while ports are the foundation of sea lane safety (China Institute of International Studies, 2014). In light of the waxing 'Dragonopolitics', the study also explicitly brings to fore, the dilemma facing countries like India and other nations, with regards to their participation in the 21st Century Maritime Silk Road. While states can’t afford to be an outlier to the tempting economic venture for long, accepting the offer might disadvantage them strategically in the regional power dynamics, in the long run. The participating nations must therefore endeavour to uphold the multilateral aspects of the project, in both, its advancement approaches and gains, for it to not become a unilaterally manipulated strategic leap towards securing a jarring neo-realistic paradigm.

Conclusion
Perspectives on the new Maritime Silk Road hold both, common grounds ‘in principles of economic exchanges through peace in a humanistic approach that strengthens regional integration through cooperation and cultural avenues’ (Centre for International Maritime Security, 2016), and differences, in its geopolitical undertones, from the ancient model. But to which of the either comparative orientations does the new project actually incline to a greater extent, is the futuristic question I leave for the readers to introspect. The best course to be followed by each state would greatly depend upon an objective analysis of the multi-vectorial initiative. A probability, as indicated by Sehgal, R. (Centre for China Analysis and Studies) could even be a case of countervailing alliance consolidation and/or formation by regional poles like India and ASEAN (2014), wary of Beijing’s intimidating unipolar encroachments, with support of and from extra-regional powers like the United States, cautious to curb the rising challenge in the East to its global superpower status.
References


The impact of culture on the sustainability of the elements of Iranian architecture during Islamic period: the case of mosque in Saljogi era

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Abstract

With the advent of Islam in Iran, the Islamic ideology pattern emerged in this country and had a significant impact on diverse aspects of people’s lives in cultural, social and economic terms which led to the formation of ingredients of architecture, particularly in Iranian mosques in which there were no much consistency with Iranian architectural elements. Gradually over time, these elements were deformed to adapt the Iranian culture and become what is currently known as Iranian architecture design. This change refers to social and cultural factors in the formation architectural elements together with climatic factors and environmental conditions which play a crucial role in the formation of man-made spaces. For this purpose in Iranian architecture were changed initially the geometry and organization of mosques in accord with demands of their own cultural needs and after using Iranian architectural design in spaces they paid efforte to consolidation their frameworks. Fainaly by the use of ornaments on the designs they made the best example of abstract art and concept on the land. This research is focusing on culture and architecture of this period of transition, its impact on the reuse of the three organs of dome home, porch and courtyard in the form of introduction it investigates the organs in the building before and after Islam, explaining the reasons for its stability.

Keywords: culture, elements, stability

Introduction

Undoubtedly Iranian architecture can be one of the most famous symbols of local world architecture. This land because of it’s strategic location, has seen many attacks and destruction but adjustment is the factor that Iranian not only could save this genuineness, culture and traditions but effects on non-Iranian government and make them harmonize with themselves.

Iranian architecture elements are examples of physical sustainability that keeps Iranian identity in architecture. The role of people’s cultural, social characteristics in saving and continuing Iranian traditions as an architecture resistance in symbolic Iranian sustainable space is admirable. Enter of Islam to Iran is one of this historic moment that challenges this sustainability. Although Iranian by accepting Islam with their own will, build Mosque as a place to pray, but little by little change the building with their own architectural tradition. (Motedaiaen, 1386:39)

The role of cultural and social factors in architecture

In addition to climate and environmental conditions that lead to make shelter for human, social and cultural facts have significant role in forming man-made spaces. Even though it cannot be ignored the role of nature, human’s physiological needs, economical sources and skills and accessible material in architectural production. While the role of cultural subcategory such as identity, beliefs, traditions, life style, social and individual, psychological needs of people’s in forming life spaces specially after need to shelter, is so bold. The responsibility of every building as a part of social architecture is actualizing a thought through its special vessel and in this way, this vessel is an expression of estimating of this culture. As a result each building is a witness of culture (Memarian, 1384:373).
Research methodology

In this research, the descriptive-survey method is used, with observation of laboratory election documents. In this research, consideration of the function of place of rotunda or Gonbad khane (the space that its roof has dome) architectural body (a sample of an enclosed space), Ivan (a sample of a mid-open space) and patio or courtyard (sample of an open space) in forming architectural space.

Society in research (Ashoor Palace building, Firooz Abad Fire-temple and Sarvestan Palace) as samples of pre-Islamic buildings and (Qazvin Cathedral Mosque, Ardestan Cathedral, Golpaygan and Zavareh Cathedral Mosque) as Ivani Mosques built in Islamic time, Seljus period.

Introductory of architecture body in research

Quadripartite vault

Varjavand Fire Temple, quadripartite vault, from the mythological time exists in Iranian plateau. The structure hasn’t changed specifically from the past till now. In terms of from, it is an indoors space like dome which stands on four columns. Even though there are interpretations for this space specially in Islamic architecture such as world of joy and symbol of lightness and general activity of soul (Ardalan, 1382:75), unity and diversity and sacred geometry in squared and circle forms.

The decrease materials like wood (in Takhte-Jamshid building because of spread authority of that time was obtained from the region like Lebanon) and paying attention to the factor to use materials which obtained from local place like brick, explains the build of dome. quadripartite vault that its purely forms is seen in fire temple was common in Iran from old times. The building such as Baze Hoor and Niasar quadripartite vault shows its simple and primitive from of this architectural space. Although because of decline of suitable wood and the size of brick in Parti Style instead of cubic spaces in Persian method, the dome space was built. Shabestani plan was common in Mosque architecture in Khorasani style and following of Payambar Mosque While in Seljuqs period and in Razi method for some reason that some e people like Suva get recognize Shabestani plan as a way to separate space to save king’s security (1938:84).

Ivan

The thought of building Ivan could be seen because of need of resident for intermediate which could be able to provide pause facility or stop as passing from open area to indoors and rice-versa and response to some sub-function activities specially with regard to climatic situation, it prevents quick temperature exchange and light from indoor to out-door (in cold seasons) and out-door to indoor (in hot seasons). Ivan can be considered as a space filter and common intersection between open and closed areas, which is considered as one of the characteristics of Parti method. Ivan is considered not only as a climatic valuable preparation but also as a conceptual and meaningful space transition in Islamic architecture. Ivan is an enclosed space which blocked from three ways and faced to yard or garden. Ivan with columns and flat ceiling in Parsi architecture and quadripartite vault in pre-Islamic in Parti method.

Mian Sara(courtyard) or garden

The yard as a form played a significant role to organize the architectural body in MESOPOTAMIA and AEGEAN civilization. It was the same role that porch had in Iran before Ashkanian age. After Ashkanian age, yards played an organizing form. Although they didn’t have regular form and geometry as we saw in Ashoor Palace. Later they gained more regular geometry like what we saw in Sarvestan Palace. However they are elements in margin and used for daylighting or in Firooz Abad fire temple it has same role in combination and continuity. In Islamic period the yard as a central space found importance to be an organizer with specific geometry. In this case sometimes proportions of geometric space is more important
than side bodies.. As Ardalan and Bakhtiar say, garden and yard in harmony with hot and waterless Iran plateau keep its importance as a formal vision of heaven and building the yard plan which in centripetal could be a basic instrument to be in touch with nature. It is necessary for Iranian life style(1382:68).

The introduction of the studied buildings

Assyrian palace

This construction was made on the first century A.D., subsequent periods the late 3rd century some parts were added. This construction has been very highly sophisticated in contemporary architecture and has had a huge impact on the next periods, especially on the Iranian mosques architecture (Zarei, 2001: 112)

Fig.1. The plan of Kakh Ashor and Firozabad(of left to right).Source: Pirniya, 1987.

Firozabad temple

Despite the opinion of many researchers, such as "Madame Dulafoa" who knows this construction as a palace, according to Professor "Pirnia" this construction is a temple belonging to the Parthian era (224 AD). The important thing in this temple is using a variety of architecture techniques that until its time, it was named the greatest Rubble foundation, and after the Bazeh Hoor, the second dome (on the square) is seen in this building. The basic form of this construction is Porch inherited from the Parthian, but now this porch is combined with one or two domed chambers which have made it as a hallway. Three domed spaces which according to the "Estakhrie" have been the position of three holy fires, along with Porch Vemya-Nasra are some different parts of the construction (ibid: 113), indicating that they have not been at the beginning of their career, but long before that time, these ways had been as a usual method

Sarvestan palace

Sarvestan Palec building belonging to Bahram V was built in the fifth century and Parthian style buildings. Although this palace was built inside a garden, at the same time Mianasra could be seen at the end it suggesting an introspection. Diversity in breaking symmetry and balance, the use of the Niarsi ways and evolved combinations and the presence of the three named organs reached maturity in this palace which have an established position, are of the reasons for the selection of this monument one of the pre- Islamic architecture samples.

Fig.2. The plan of Sarvestan palace(of left to right).Source: Pirniya, 1987

Jameh mosque of Qazvin

Among the precious monuments from the reign of the Seljuks, destined for Qazvin, Great Jameh Mosque of this city (Oghabi, 2000: 180). Jamehe Mosque of Qazvin has completed during the different periods. For example, parts of the Jamehe Mosque like in the manner of Razi and on the orders of Khomartash in the years 507 to 509 were. The porch in front of the dome was built at the time of the Safavian (Pirnia, 2015: 201).
Fig3. The plan Jamehe Qazvin and Jamehe Ardestan (of left to right).Source: Pirniya, 1987.

Jamehe mosque of Ardestān

Ardestān is a city at 118 kilometers northeast of Isfahan and in the route of Kashan-Nain (Ibn Rasteh, 2002, 1990:25). Ardestān following the political and religious developments of the capital, has been a major and active hub of Isfahan in the reign of Seljuk, and this led to fundamental changes in the spatial and physical system of this city Jamehe Mosque.

Golpayegan mosque

This building is from the valuable monuments of the Seljuk period, which in the Qajar period a lot of extensions were added to it. The core of this mosque is a home dome to the dimensions of 10 x 10 and other parts of the Seljuk mosque were later annexed. The temple dome has a hue of temple and it is dome is made by the Turken style (Pirnia, 2015: 200). By the way, the changes to the southeast corner of the home dome revealed the remains of a Seljuk minaret. In the period of Gajar, attempt to rebuild the mosque became in the form of Four Porches (Oghabi, 2000: 74).

Jamehe mosque of Zavareh

Jamehe Mosque of Zavareh built in the year 530 BC .This building is of those mosques that have been designed from the begining for four porches and includes a dome house with beautiful decorations and beautiful brickwork of Seljuk period.

Fig.4. The plan of Golpayegan mosque and Zavareh mosque(of left to right).Source: Pirniya, 1987.

The role of organs studied in the sample buildings

Penthouse

Four vaulted presence considered long before as one of the indoors in Iran indicates the space importance in term of performance and body; this is true both when it is as a single frame like the Bazeh Hoor and temple Niasar, and when combined with other elements like what are seen in Firozabad temple and Sarvestan palace, which constitute an important part of the construction. In the Ferozabad temple, which is a sacred construction, the three sacred fires positioning creates three penthouses with the same size next to each other, which are well seen both in plan and in form of the construction. In Sarvestan palace in the White House (Bar am) that is the most important part of the palace and that signifies the greatness and a platform for the king to show this greatness, a penthouse showing a high power of Niarshi in its construction and Iranian interest in using it , is sitting with dignity. In each case of the studied Seljuk mosques, including the Jamehe mosque of Qazvin with four- porches plan which it’s dome home is located on the south side of the mosque, the dome Home plan of Ardestān Jamehe mosque over the south nave Mosque. (Pirnia, 201).
Fig. 5. The impact of Gonbadkhanesh and its role in the emphasis upon space importance. Firozabad temple, Sarvestan palace, Qazvin, Golpayegan and Zavareh mosque (of up, left to down, right) Source: researcher

**Porch**

At the Assyrian palace, although the porches are not made at one time, at the same time there are a four-porches space, which of course those are still in their early stages, and are more similar to a roofed plate than to a pre-space, positioning into the courtyard. Despite the different dimensions of the porches, to put importance to one porch is remarkable.

But in the Temple Firozabad, the main porch is more similar to the definition of an entrance pre-space, and so it can be defined as a half-open space prepared to go into a more space. Four porches of the Jameh Mosque of Qazvin (larger north and south porch) with a spatial continuity, Ardestān Jameh mosque porches ( northern and southern porch with the wider opening and length) and so the porch in the Jameh Mosque of Golpayegan (south porch with no ceiling), bring about some kind of spatial perception and understanding of nature which in Islamic architecture is conceptually and meaningfully defined as a transition space. any viewer: in fact it is a transition space (Nazif, Scientific-Research Journal of Research Center of architecture and urbanism).

![Image of Assyrian palace, Firozabad temple, Sarvestan Palace, and Qazvin, Ardestān, Golpayegan, and Zavareh mosque and the position of its Eyvan. Source: researcher.](image)

**Miansara**

In Temple Firozabad positioning and the porches focus on the Miansara in line with the main axis of the building show the emphasis on its importance in the structure, which may have resulted from the usage of inner space of the temple which has given an atmosphere for residents of the Temple. In the Jameh Mosque of Qazvin, Eastern porch as the main entrance to the mosque and as a semi-open space, exposes an outlook of Myansra and the whole mosque. Accordingly, in the Jameh mosque of Ardestān with five entrances to go into Miansara, as well as in the Jameh mosque of Golpayegan, the mosque Miansara has around 1600 meters square which could enter into it with two entrances located in the eastern and western sides, the courtyard as a central space and organizer with a specific geometry finds important and highly valued.

![Image of Space organization of the Miansara between Ashor Palaces, Sarvestan, Firozabad and Qazvin, Ardestān, Golpayegan, Zavareh mosque. Source: researcher.](image)
Originality and identity in Iranian mosques

By consider the mosques since entering in Iran with Shabestan pattern until appearance and consolidation four porches mosque, Iranian efforts architects have not been hidden from Researchers view to convert this space into a place with Iranian identity. From fifth and sixth centuries (Turkish government/ Seljuk period as a turning point in Iranian architecture) Iranian left common tradition in the construction of mosques and represented their specific plan which nearly relate to its body parts with past of Iran's pre-Islamic. (Memarian: 1384, 38)

"Hilen Brand" believes that in the early period, Iranian mosque gain its features more through enrichment of the columned Shabestan with two elements that deeply rooted in pre-Islamic architecture, namely dome room and porch. Dome room comes from Sassanian dynasty architecture or common buildings of the Sassanian fire temple. Thereby, new combination created from old classic version forms in old four porches scheme which dominated Iranian architecture in the future centuries. Thus, four porch mosque became gradually feature east Mosques Muslim world. (1380:97)

Conclusion

Firstly, Iranian architecture changed geometry and spatial organization mosque according to their cultural demands after consolidation and to become Iranian body and structural spaces continued to decorate them and it gave the best examples of mystical and conceptual art also it could figure one of the best experiences of creating space. Since Seljuk Turks had not the power to create works of architecture, Iranian Shia architects sustain their position cultural to doing national plans. The Iranians progressed in creating spaces that based on pre-Islamic architecture due to back to the Parthian architectural culture that reinforce Iranian Islamic morality. Today, the appearance and persistence and evolution of these organs for example, closed spaces, semi-open and open lost the importance of place, although they are a manifestation of the features in the Seljuk mosque in Iranian architecture.
Reference List


The Filipino Chinese Woman: Creation of Transnational Feminist Counterpublic in Modern Philippine Chinese Women's Short Fiction

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Abstract

The Philippine Chinese community has adhered to Confucian teaching to preserve Chinese tradition. As a result, Confucian patriarchal and sexist traditions continue to persist in their literary writings. Although it is not a major part of Philippine culture, Filipino Chinese women are subjected to these issues because of their combined Filipino values and traditional Chinese upbringing. Their literary writings revolve around their way of life in the Philippine Chinese community and offer a unique perspective from Filipino women.

This paper will create a transnational feminist counterpublic, where issues of the Filipino Chinese Women portrayed in short stories by women writers, will be subjected to transnational feminist critique rather than postcolonial feminist reading. In similar studies in China, it was discovered that postcolonial critique of literary works on Asian women does not completely address all aspects of the Chinese woman because it tends to be blind to race and class. The same problem applies to Filipino Chinese women wherein postcolonial critique of Philippine women's literature does not suit their narratives. The researcher will analyze the image of Filipino Chinese women and explore the development of the female identity through social integration of race, class, and gender.

There is no doubt that Philippine Chinese Women's Short Fiction deserves a place in Philippine Women's Literature. This type of literary writing shows the everyday life of the Filipino Chinese in the community, and their dreams and aspirations for their children in this country (Ang See 1990). Their literature belongs to the marginalized groups and their literary works only find their value within their Chinese Filipino community.

What makes it challenging is that Filipino women writers have always struggled with gender and language discrimination. Literary works of Filipino women authors are almost non-existent through the Spanish period. It was not until the American period that women were allowed to study in universities alongside with the men which produced the early Filipino women writers. These women are wealthy, highly educated, and their writing talents were supplemented with creative writing workshops such as Paz Benitez Marquez, Paz Latorena, and Loreto Paras Sulit. (Zapanta-Manlapaz, 2003). They are heavily influenced by the American system of education and their language is English. Despite all this, only a handful of Filipino women writers was recognized as part of the literary canon because they wrote in English. It was the valorization of the English language which stimulated the growth of Philippine literature, but at the same time stymied the progress of vernacular literature. Philippine literature in Tagalog and other dialects were almost non-existent until the Japanese occupation.

The Japanese wanted to instill a sense of nationalism by insisting that literary writings should only be written in Tagalog and other dialects. One such writer was Tarrosa-Subido. She has produced Tagalog short stories and even a serialized novelette for Liwayway. Tarrosa-Subido also contributed to the development of Tagalog as language by co-writing a monograph on Tagalog phonetics and orthography with Virginia Gamboa-Mendoza (Zapanta-Manlapaz 2003). After the war, English remained the preferred language in the academe. Critics focused only on female and male authors in English. They did not consider Tagalog and other dialects as part of the canon. But there were a few exceptions, such as studies on the works of Lazaro Francisco, Amado V. Hernandez, and Macario Pineda that enriched the teaching of Philippine Literature. These recognized works were mostly from male authors and studies on female Tagalog writers were few (Reyes 2001). Some women continued to write in both English and Tagalog even if there is a bias against indigenous Philippine languages. Philippine Literature focused on the literary achievements of...
Spanish and English, so long as it follows the strict standards or formula of the literary trend called, "New Criticism."

This trend went into decline in the 1970's when Mao Tse Tung when he raised the question, "for whom is literature?" during his speech at the Yenan Forum. His answer was that literature and art belongs to the workers first; second, the peasants; third, the soldiers and lastly, the urban and petit bourgeoisie. The lifeblood of their writing is the people, thus, writers should mingle with the masses, workers, and soldiers. They must understand this way of life in order to develop literary works that will lead to society's progress. As a result, Filipino writers became more aware of the need to strengthen minority literature. This led to the expansion of Philippine literature in other dialects such as Cebuano, Hiligaynon, and Ilocano (Nogales Lumbera & Lumbera 1997). As a result, women's literature also flourished.

Filipino Chinese women writers also suffered the same fate. There is limited exposure for these writers because the competition is too high for the space provided in Chinese newspapers. Philippine Chinese Literature flourished in 1888 when the first newspaper was established and followed by 29 other newspapers. Ang see noted that Chinese newspapers provided either half or full page supplement for literary groups on certain days of the month. Initially, poems, short stories, and essays published in these newspapers were written in Hookien. However, the progress of Philippine Chinese Literature came to a halt when Martial law was declared in 1972. Only two newspapers, United Daily News and Orient News, were allowed to operate and none of them contained a literary section. It was not until 1982 that World News added a literary page and literary groups resumed their activities. (Ang See 1990)

It is important to note that Philippine Chinese Literature was traditionally written in Hookien or Mandarin. These Chinese dialects are mainly used in the Philippine Chinese community which limited their readership. Although majority of Philippine literary writings are English and Spanish which is just as foreign as Hookien to Filipinos. The only difference is that they are the language of the colonizers. As Ang See noted in her essay:

"... the language used should be considered a kin to dialects of the Filipino language in the same way we consider Ilokano, Hiligaynon, etc. as our local dialects. The writing of this group of Chinese Filipino who identify themselves as Filipinos of Chinese descent should definitely be considered part of Philippine Literature, regardless of the language used. " (Ang See, 1990, pp. 20).

However, contemporary Filipino Chinese women writers have changed since then. Most of them are now writing in English, Filipino, and other local dialects.

The progress of women's literature in the Philippines was fostered by feminists such as Quindola-Santiago, Camagay, and Sobritchea. They drew attention to Filipina writers and their works by producing writings focused on analyzing the Filipina identity as a means of examining their women subjects. Their female characters experience the cathartic effect of knowing their place as a woman and finding their voice by establishing their identity. As gender discourse continued to develop, the Filipino Chinese woman as a gender subject is at a standstill. This is because the identity of the Filipino Chinese woman as an ethnic minority whose Sino-Filipino lineage is a complete departure from the Hispanic-American influences of the Filipina. It has also raised the following questions: how do Filipino Chinese women experience and negotiate the transitions of norms between mainstream and subcultural settings? What meaning or values do they assign to the different forms of femininities that they encounter? Do Filipino Chinese women feel that the development of their femininity is a barrier to their sense of self? So far, postcolonial feminist readings of women's writings in the Philippines have failed to answer these questions that would lead to an understanding of the Filipino Chinese woman's identity.

The objective of this essay is to address these questions through the transnational feminist lens rather than postcolonial feminism. The appreciation of Filipino Chinese women's requires a feminist critique that suits their narratives. This paper will attempt to create a transnational feminist counterpublic to explore the identity of the Filipino Chinese woman through the intersections of race, class, and gender.

Postcolonial Feminism vs. Transnational Feminism

Transnational feminism theorizes feminism as a form of inclusiveness which recognizes differences between women on race-ethnicity, class, and gender. It refocuses its lens by seeing women not as a subgroup, but as an individual with their own sense of womanhood. In essence, Snyder has reconfigured the
phrase, "One is not born a woman, but rather, becomes a woman" and appends it with "there is no one way to become a woman" in order to suit the younger generation of third wave feminists. (Snyder, 2008, p. 187). In terms of Filipino Chinese writers and their narratives, transnational feminism welcomes the possibility of multiple identities existing in one person. Their dual identity (Chinese/Filipino) is one of the numerous complex intersections which remain hidden under the postcolonial feminist critique. These are the women trapped between the boundaries which a postcolonial feminist discourse failed to address. There is a tendency for postcolonial feminist critics to subdivide women into two stereotypes: white women and women of color. They used the image of the white feminist as a referent to affirm and validate the marginalization of women of color.

Mohanty (1998) criticized that postcolonial feminists draw a binary opposition between the two groups. The woman of color is depicted as "sexually constrained, ignorant, poor, uneducated, tradition-bound, domestic, family-oriented, and victimized" (Mohanty, 1998, p. 65) in contrast with the white middle class western woman described as "liberated, educated, modern, and having control of her own body". (Mohanty, 1998, p. 65) The problem lies in seeing women as two major groups (one or the other) with a shared universal notion of patriarchal oppression. The term "woman of color" is the catch-all, one size fits all, description of any woman who is not caucasian. Postcolonial feminists do not see beyond race and overlooks the divisions of social class, regional and ethnic identities within the two groups. They laid more emphasis on this kind of binary opposition that is incompatible with Filipino Chinese women. These women are mostly, well-educated, entrepreneurial, and mostly wealthy, which is the exact opposite of the values ascribed to women of color. Therefore, a postcolonial feminist discourse does not apply to the Filipino Chinese. Their "othering" is not the directly caused by the division between western women and women of color.

As a former Spanish and American colony, feminist critics in the Philippines mainly wrote their critiques from the postcolonial perspective. Their discourse on women's writings centers on the effects of western colonialization. This is because Philippine literary canon popularizes literary writings in English instead of the vernacular. Unfortunately, Philippine Chinese literature was first written in Chinese (1800's) then English and Filipino in the late 1970's (Ong 2000). Their outlook is different from Filipino women because they are schooled in Confucianism. Their gender ideology is a hybrid which postcolonial feminism will find difficult to fathom with the Filipino/American/Spanish context. Filipino Chinese women who did not fit the major feminist categories are rendered invisible as Snyder cited Hardy (2006) and Tanenbaum (2006):

"Other essays show how their authors don't properly fit into societal or feminist categories - they are misunderstood, mistreated, hurt, or angered by the dominant discourse which exposes the human costs of hedgemonic narratives and this works to undermine their legitimacy." (Snyder, 2008, p. 185).

Owing to the duality of their cultural background, Filipino Chinese women are unconventional in many respects. Transnational feminism aims to create that hybrid space where the Filipino Chinese can be brought to the foreground. This space is what Thayer (2010) called transnational feminist counterpublic. She described it as "...one where discourses and practices, the cultural and the material intersect and clash with or accommodate one another." (Thayer, 2010, p. 52). The existence of a transnational feminist counterpublic provides a vehicle for conscious raising which is essential for the appreciation of women's literature. Using the transnational feminist counterpublic, feminist reading of these texts does not detract from their aesthetic merits rather it opens up these texts to new meanings by detecting feminist consciousness and repression. Thayer further noted that the transnational feminist counterpublic is fraught with contradictions and clashing ideas. It is a hotbed that fuels resignification of meanings through constant renegotiation of values while formulating collective identities. It could lead to marginalization and devaluation of women, but placing them into the counterpublic allows women to share their views and facilitate the creation of their own female identities.

Transnational feminism transcends the postcolonial critique by reading and hearing about the life experiences of diverse women so that young women can gain insight into their lives and the societal structures that they live in. It is only fitting that the Filipino Chinese women narratives merit examination from this new perspective. Devising a suitable conceptual framework for Filipina Chinese characters is to study cultural hybridity and how it shapes the Filipina Chinese woman's outlook.
Filipinoness and Chineseness

There are two modes of consciousness which defines the Chinese-Filipino community: Filipinoness and Chineseness. According to Hau (2000), Filipinoness is the collective national consciousness of the Filipinos and Chineseness "is imagined as a phantasmic social entity standing in for all that is "alien" and alienating within the Filipino body politic, the discursive construction of the Chineseness as an "alien nation" allows the displacement of contradictions generated by social differences and antagonisms away from the realm of nationalist thought and practice ....." (Hau, 2000, p. 139).

Both Filipinoness and Chineseness are signifiers located at the opposite ends of a sliding scale. As their consciousness shifts from one end to another, the younger generation find themselves committed to integrating into the mainstream community and also identify themselves politically as Filipino. Hence, Filipinoness is borne out of a Chinese mind and Chineseness into the Filipino mind. Its manifestation can be seen when we examine language, particularly in studies of popular culture, media, immigrant populations, subaltern studies, and history. As a hybrid, the formation of gender ideology means negotiating meanings and values associated with Chineseness and Filipinoness.

This is a pervasive theme in Philippine Chinese women's short fiction. A Filipino Chinese woman's alienation is the result of maintaining both Filipinoness and Chineseness inside of her. Xin-mei's shifting consciousness causes her to become ambivalent as she relates to her environment. It is evident in Xin-Mei's (2006) Prologue to Afraid to be Chinese:"

"Growing up Chinese in the Philippines, I learned that my ancestral heritage was full of issues having to do with family, honor, shame, and "Otherness." It meant being the "other." It meant confusion and contradictions. It meant being hua-chaw (Chinese born outside of China) and hua-na gong (non-Chinese speaking Chinese)." (Xin Mei, 2006, p.1)

It is apparent that a different kind of cultural hybridity exists within the Filipina Chinese which manifests itself in their writings. To understand the complexity of a Filipina Chinese is to explore several theories of hybridity leading to the creation of transnational feminist counterpublic. There is a danger that stratifying the Filipino Chinese women will lead to further marginalization but the goal is to understand diversity in its form and how it creates a variety of experiences. Hybridity, itself, is not about clashing monoliths of culture (Philippine vs. Chinese) but to see its effects as it intermingles in an individual.

Duality of Structures

Analyzing the hybridity of the Filipino Chinese woman, we must first understand the basic principles of Sewell's Theory of Duality of Structures. Sewell theorized the possibility of two cultures existing within an individual. Duality occurs when humans reinterpret structures in an innovative way. (Sewell 1998, p. 12-13). Let us assume that Spanish and American cultures are two structures. The Philippines as a colony of both countries have fused both structures within the Filipino woman. She is capable of interpreting all these structures and implement them simultaneously. To understand this mixture of two structures, Cruz (2012) theorized that Filipina femininity is mainly comprised of two archetypal figures: Maria Clara and TransPacific co-ed.

Maria Clara is the embodiment of the Filipino woman ideal even her looks as a Spanish mestiza which her fair skin that made her an extraordinarily beautiful woman in the eyes of many people. Notwithstanding her virtues of naivety, Catholic religiosity, and servility. Cruz (2012) further described Maria Clara as "the epitome of a dying tradition, symbolic of the shackles of Spanish Catholic rule." (Cruz, 2012, p. 69 ). On the other hand, the transpacific coed is the opposite of Maria Clara as Cruz (2012) cited Borromeo (2012), the coed is happy-go-lucky and active. She behaves like an American teenager. The coed's influences are American goods, magazines, Hollywood movies which inspires her desires and American music that makes her dance. Unlike Maria Clara, who is confined in the house only daring to go out when accompanied by the help or a relative, the transpacific coed is free to roam in the modern cityscapes as she maintains her social life. Cruz concluded that the modern Filipina is a cross between these two archetypes as she cited Guerrero Nakpil on the Modern Filipina identity. The Filipina is a result of multiple colonizations which emphasized that hybridity is the key aspect of her character.

This theory is also open to the idea of multiple structures. Knowledgeable humans are capable of developing varying structures through a heterogeneous mix of resources. Following Sewell's theory, merging
Philippine culture with all its structures can be merged with another structure is possible. This new structure which we will introduce as the "Tsinay" is the archetype of the Filipino Chinese woman, which Lim Tan described in her autobiographical essay as a total departure from the first two main archetypes. The Tsinay (a Filipino Chinese woman in Tagalog) is an oddity because she is depicted as extremely intelligent, industrious, filial, and practices a syncretic religion (Catholicism and Buddhism). Despite her being fair skinned, her slit eyes (singkit) do nothing to contribute to her beauty.

Xin-Mei's (2006) "Singkit" draws a vivid picture in this short story where the protagonist's Di Ko (Father's 2nd sister) was described as a beautiful woman were it not for her slit eyes. It echoes the insecurity of the Filipina Chinese woman because many of them associate slit eyes as a form of ugliness. Di Ko undergoes surgery to correct her eyes. A-Ko (Eldest sister of her father) cannot help but express her joy.

"A- ya, children do not know what they at this age. We should teach them. We have to tell them what is good for them. Look at Di-Ko; she doesn't look Chinese anymore. Now, she can get a good husband and have a big house where she will bear many children." (Xin Mei, 2006, p. 46).

It leads us here to conclude that Tsinays are beyond the earlier Filipina archetypes. By introducing this new archetype, it is suffice to say that the Filipino woman identity is diverse and it is not only confined to Cruz's Spanish and American archetypes.

The Third Space: Transnational Feminist Counterpublic

Identifying these cultural codes using Code hybridity allows us to categorize and discover the neglected points of intersection. Code Hybridity has three steps: expanding the terrain of signification, reinterpreting codes, and mixing schemas. Expanding the terrain of signification means eliminating the notions of binary opposition between two groups: Filipino and Filipino Chinese women. Instead of seeing this relationship as Filipinas as the dominant group and Filipino Chinese as the subordinate group or rationality vs. irrationality, the Filipino Chinese women are integrated as part of the diverse groups of Filipino women. Reinterpreting codes mean redefining their relationship as relational. Thus, it reinterprets the concept of a Filipina as belonging to a diverse group of women in the Philippines who are drawn from different social class, religious, and ethnic/regional backgrounds. In mixing schemas between Chinese and Filipinos will increase the layers of meaning to the Filipina woman (as a dominant group) and "increases its discursive depth and flexibility." (Lo and Fan, 2010, p. 172).

Using intracategorrical approach, it is easy to identify the difference outside identities and the spaces between identities by subjecting the texts to multiple categories of race-ethnicity, class, religion, and gender. We can locate the intersection of these categories to be able to grasp the complexity of their identities. Therefore, the female protagonists and their experiences as Filipino Chinese women can be subjected to these numerous intersections. A woman's individuality is juxtaposed with multiple categories that are operation and contributes to identity development. These underlying categories (race-ethnicity, class, religion, and gender) exposes the points of intersection which serve as the transnational feminist counterpart or the third space.

Zimmerman (2004) cites Homi Bhabha on the existence of a "third space of enunciation" between two cultures, Bhabha noted that all cultural encounters as translation. This third space provides a site where cultural translations takes place. In this case, Filipino Chinese women undergo several complexities that is unique to their upbringing. The Filipino Chinese woman, herself, is the third space. Her interpretation of the meaning and symbols of culture as the third space, "ensure that the cultural signs have no primordial unity and fixity. The same signs can be appropriated, translated, rehistoricized, and read anew." (Zimmerman 2004) As Bhabba (1990) stated during an interview, the third space show affinities with subject-object relationship. The process of identification occurs when the subject relates to an object of otherness. Through the intervention of this object, the subject discovers her sense of self.

As an example, we will analyze Xin Mei’s "Ah Wen." In this case, the protagonist encounters several complexities because of her Chinese Filipino upbringing. She, herself, is the third space. Her interpretation of the meaning and symbols of culture ensures that the cultural signs have no primordial fixity or unity. As a third space, she cultivates a subject-object relation. She remains ambivalent towards the face of the other which is her slave, Ah Wen. Through Ah Wen, she finds her own sense of emancipation as a woman. The nature of their relationship is a point of intersection between the notions of female homosexuality and female
heterosexuality. It questions her ideas of womanhood knowing that her affections for Ah Wen is different. A relationship that is best described in the words Wittig cited by Zimmerman (Zimmerman 2004, p. 167):

“Lesbian is the only concept I know of which is beyond the categories of sex (woman and man), either economically, or politically, or ideologically. For what makes a woman is a specific social relation to a man, a relation that we have previously called servitude, a relation which implies personal and physical obligation as well as economic obligation... A relationship which lesbians escape by refusing to come or to stay heterosexual.”

The effect is contrary to the protagonist. She battles with her inner self whenever her hidden emotions and desires for Ah Wen resurfaces. From outside looking in, Ah Wen is her slave. She was a gift from her father when she was 7 years old. That is why she felt a strong sense of obligation and responsibility towards Ah Wen which goes beyond her desires. Therefore, she is her responsibility and the prospect of marriage would mean that she must leave Ah Wen behind. Unfortunately, Ah Wen does not have any prospects or future beyond her servility. Her concept of personal, physical, and economic obligation to Ah Wen meant that she must remain as she is. Her feminist awakening as a woman is unavoidable. She wanted to free herself, but she is afraid to pay the price. If she decides to live away from her family, she will give up her social standing as a daughter of a wealthy factory owner. There exists a conflict between her status as an upper class Filipino Chinese woman and the longing to be independent but poor. Nevertheless, she attempts to assert herself by running away, but she is plagued by uncertainties about life beyond her family. It soon drove her to confession with Father Moran. She sought his advice on two things: her feelings for Ah Wen and her loyalty to her family. The confession uncovers her doubts about her own spirituality. As a Chinese Filipino woman, she practices a form of syncretic religion which combines both Christianity and Buddhism. Although both religions share the same view on filial respect and obedience, she cannot reconcile with the Chinese tradition of an arranged to a Catholic marriage based on mutual love. In a strict sense, her role of a dutiful daughter in both religions was never challenged until now.

The idea of womanhood here is shaped by two cultures, that is, being Chinese which is steeped in Buddhist and Confucian values and being Filipina which is predominantly Christian in values. Both cultures espoused womanhood in a heterosexual sense. In this context, Father Moran offers no promise of a resolution, but more of a re-affirmation of the long-held patriarchal beliefs.

“I cannot agree or disagree with what your parents plan for you,” he said, finally. “But I'm sure that they love you and are thinking of your future. Go home and talk to them about how you feel about everything. The Lord will look after you.” (Xin-Mei 2006, p. 96)

In the end, she resolves her problem by returning home as a changed woman, but her entire knowledge system is significantly changed and altered. Her choice is to remain a dutiful daughter to her parents even though she sees her situation as a prison and her sense of spirituality visibly shaken.

“I walked past the rows of candles, and for the first time, I refused to drop fifty centavos to light one. I looked in the face of the Black Nazarene and saw his fake tears... I passed the back way to avoid being seen. When I was standing in front the accordion steel gate of my home-my dungeon-I took out my keys, unlocked it, and let myself in.” (Xin-Mei 2006, p. 97).

Conclusion

The short stories of Filipina Chinese women have the potential to reconfigure and re-imagine the existing notion of the Filipino woman. It is only fitting that their narratives should be appreciated in the transnational feminist lens that celebrates differences and accommodate the experiences of women that goes beyond the women of color vs. middle class white women. These short stories are but a snapshot Filipino Chinese women within the crossroads of society. It shows what lies ahead in the goal of devising an analytical framework that would lead to the appreciation of Philippine Chinese Women's Short Fiction.
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A comparative study of letters from *Tholkāppiyam* and *Paniniyam*

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Abstract

Tamil and Sanskrit languages are having impact and literary tradition. There for Tamil Called as Southern Language at the same time Sanskrit called as Northern Language. Both of these Languages have a status of Linguistic, that's called as Dravidian Language family and Aryan Language family. In this tradition grownup by Indo Aryan Northern Language tradition, way of linguistically view. Tholkappiyam is pioneer Grammatical Book as Tamil at the same time Paniniyam of Sanskrit. Both of these Grammatical Bookshave concept of letters. Both of these have separate impact thought and wisdom of these thought have theory of phonetics as same above. These letters are have phonetics important as spoken Language. This Research has comparative and discrentional Methodology.

Key words: Sutra, Akshara, lipi, Matra, Bhsha

Introduction

*Tholkapiyam* as a pioneer grammatical book of Tamil language in author is *Tholkappiyar*. This book have contain thee verities. Letter (*Elutu*), verb (*Sol*) and meaning (*Poral*), *Paniniyam* as a Pioneer grammatical book of Sanskrit language. In another is *Panini*. This book has eight chapterstherefor called *Astdayyi*. This research to compare the letters forms of both grammatical books.

Tholkppiya letters

The begin it of the Tamil letter spoke about phonetically view in Tamil language. These letters are described vowels and consonants. Is this case “Elutiyal1” sutramsays;

```
‘vO;jndgLg
mFKjy
dfutpWtha; gg/g/njd;g
rhu;e;Jtud; kugpd; %d;wyq;filNa>
```

There are, *mitjhq;*

```
Fw;wpaypfuq; Fw;wpaYfu
kha;jnkdw
Kg;ghw; Gs;spAnkOj;Njh ud;d
```

---

1. There are, *mitjhq;*

2. There are, *mitjhq;*
It describes short ‘e’ (*Kutriyalekaram*), short ‘U’, *Kutrigalukaram*), and ‘ayutham’, it is all together with thirty letters in usage.

**Vowels**

Vowels ‘a’ to ‘au’ altogether twelve letter, these are vowels (*Uyir*)3, Consonant ‘ka’ to ‘na’ altogether eighteen, altogether thirty (30).

**Classification of Vowel**

The twelve vowels are classify short and long. In this case short vowels are ā, ē, ū, āi, ō, au (7) seven. The measurement of sound as called the syllable – *Mātra*: Matra is,

\[
\text{fz;zpiknehbnadt;Ntkhj;jpiu} \\
\text{Ez;ZjpDzu;e;Njhu; fz;IthNw}^8
\]

In this case short vowels are one (01) syllable long vowels are two (02) syllables at the same time to longer than three and four syllable.

**Consonant**

Vowels twelve, consonant eighteen altogether thirty (30), now show vowels ‘twelve. After that consonant are eighteen, these origin, classification, syllable about says,

\[
\text{dfhutpWtha;g;} \\
\text{gjpndz; nzOj;Jnka;nad nkhopg}^{12}
\]

‘Ka to na.al together eighteen called an consonant:
These consonant classified by three, they are strong soft and middle,

**Syllable**

Syllable of consonant half syllable, consonant

\[
\text{nka;apdsNtasunad nkhopg.}^{16}
\]

**Origin of letters**

The air where from start to create letters clearly by Tholkappiyar,

\[
\text{ce;jpKjyhKe;JtspNjhd;wpj;} \\
\text{jiyapDkplw;wpDneQ;rpDepiy ,g;} \\
\text{gy;YkpjOehT %f;F} \\
\text{kz;zOKsg;glntz;Kiwepiyap} \\
\text{DWg;Gw; wikanewpg;glehb}
\]
It’s described by the commentator Nachinarkiniyar

Beginning from stomach air called ‘Udana’ to create sounds of letters. Now move to the Generic of vowels and consents.

**Birth of Vowel letters**

Vowels and a ā, ū, e, ē, ai, ō,au, ou, birth by the air join with teeth tiptotong, lips and join lips by orders

**Birth of consents**

\[
\begin{align*}
&f > q \quad Kjy; \text{eh} \ Kjy; \text{mz;zk},^24 \\
&r > Q \quad ,il \text{eh} ,il \text{mz;zk};^25 \\
&l > z \quad Edp \text{eh} Edp \text{mz;zk},^26 \\
&j > e \quad \text{mz;zj;jr}; \text{Nru;ezgy;ypdjbahfp} \text{,lj;jpy}; \text{ehtpdJEdpgue;Jnrd;Wjd}; \text{tbTkfTk}; \text{cWk;gb Nruy};^27 \\
&w > d \quad \text{ehDdpNkNdhf;fpr}; \text{nrд;Wmz;zj;jijj}; \text{ePz;Ljy};^28 \\
&u > o \quad \text{ehtpdJEdpNkNdhf;fpr}; \text{nrд;Wmz;zj;jijj}; \text{jPz;Ljy};^29 \\
&y > s \quad \text{eh} \text{NkNdhf;fpr}; \text{nrд;Wjd}; \text{tpspk;Gmz;gy;ypdbapy}; \text{cmwmt;tplj;Jmt;tz;zj;ijme;ehj}; \text{ePz;LyTk}; \text{mt;tz;zj;ijehjlt’s’Tk}; \text{Njhd;Wk};^30 \\
&g > k \quad \text{NkypjOk}; \text{fPopjOk}; \text{jk;kpw}; \text{Sly};^31 \\
&t \quad \text{gy;Yk}; \text{fPopjOk};^32 \\
&a \quad \text{mz;zj;ijmizj;Jtu};^33
\end{align*}
\]

These letters generic role described by Tholkappiyam in the sector of ‘EluthuAdikaram’ at the same time described about soft consonant six (q> Q> z> e> k> d) letter’s birth have connections with nasal air.

\[
\text{Majk; - / neQ;Rtsphay; gpe;ej};^35
\]

In addition to mention Tholkappiyam not tell about the genetic of Vedic sounds.

Tholkappiyam described about Tamil letters from rules.

**Panini’s Letters**

The essence of letters of Sanskrit grammar called as MaheswaraSutra, This Mahewara Sutra born from dameruka of Nadaraja’s right hand and played fourteen times. This sutra called Maheswara suta for the reason to born from load Siva.
Panini sikshadescribed about the air through from heart, neck and head, and got somechanges from mouth tough, cerebral, dental, Labials and nesals. This though same as Tholkapiyam also

**Classification of the letters.**

Sanskrit letter classified are two vowels and consonant, vowels and consonants called as ‘Svara and ‘Vyanjana’. In based ongrammatical sutra called vowels as ‘ach’, consonants as ‘hal’.

Vowel letter genetics form opened mouth and consonants fromcased or just openedmouth wound addition born of vowelswithout helps—svara born fromconsonants other helper – Swara’bornfrom consents others help – ‘vyanjana’
Vowel letters

Vowel letters in Sanskrit are fourteen (14) this vowels are classified into three. There are short two, short, and long.

(e) Simple vowels:
\[ \text{a}, \text{e}, \text{i}, \text{u}, \text{A}, \text{E}, \text{I}, \text{U} \]

(b) Diphthongs:
\[ \text{ai}, \text{au} \]

Nine vowels are important in Sanskrit. It is described by Maheswara sutra - Panini mention to that these nine (9) vowels join with nasal born eighteen forms, short vowels.

Genetic of letters and Classification

Classification of vowels

Vowels are classified by three verities; there are simple, Guna and Vrddhi vowels

Simple vowels: \[ \text{a}, \text{e}, \text{i}, \text{u}, \text{A}, \text{E}, \text{I}, \text{U} \]

Guna vowels: \[ \text{a}, \text{e}, \text{o}, \text{ar}, \text{al} \]

Vrddhi vowels: \[ \text{a}, \text{e}, \text{au}, \text{ar} \]
Syllables
Grammatical sound called as syllable. Simple vowel have one (01)syllable in addition ‘udattam’ have three or four syllables.

Consonants
Sanskrit Grammar called an ‘hal’—to consonant there are (33) thirtythree, this description given below.

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<tbody>
<tr>
<td>Gutturals</td>
<td>ल k ल k-h</td>
<td>ग g ग h</td>
<td>न n न</td>
<td>ध dh-h</td>
<td>ध 3</td>
<td>ह h</td>
<td>ए e ए a</td>
<td>उ ओ ओ a</td>
<td></td>
</tr>
<tr>
<td>Palatals</td>
<td>च c च c-h</td>
<td>ज j ज h</td>
<td>झ झ</td>
<td>ध dh-h</td>
<td>ध 3</td>
<td>ह h</td>
<td>ए e ए a</td>
<td>उ ओ ओ a</td>
<td></td>
</tr>
<tr>
<td>Cerebrals</td>
<td>ट t ट t-h</td>
<td>ठ ठ</td>
<td>ड d ड h</td>
<td>न n न</td>
<td>ल l</td>
<td>स s</td>
<td>च।</td>
<td>ँ।</td>
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<tr>
<td>Dentals</td>
<td>त t त t-h</td>
<td>थ थ</td>
<td>ध dh-h</td>
<td>न n न</td>
<td>ल l</td>
<td>स s</td>
<td>च।</td>
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<tr>
<td>Labials</td>
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</table>

Tholkappiyam and Paniniyam both are origin of Grammatical books as Tamil as well as Sanskrit at the same time letters—vowels and consonants—are noted by only sound form. This sound meshed as syllable. It called as ‘matra’. In Sanskrit vowels are 14, & consonant 33, in Tamil vowels are 12 and consent 18. These sounds have some effects noted by Panini. Genetic of letters noted by Grammarians are same but Sanskrit have minute changes in sandhi rules. This situation only noted joining the sounds.

Conclusion

Paniniyam and Tholkappiyam both are dated B.C. 4, and B.C. 2. Both are first source Grammatical books languages Sanskrit & Tamil. Both are introduced, the letters are only for the pronounce form, letter’s genetic, from and formation. Both grammatical systems are separate tradition, but have same basic theories. Some words are same as Aksara, matra, sutra, basha & lipi. Both grammatical systems are well organized and arranged.
Footnotes

1. Thol.Eluttu - 01
2. Thol.Eluttu - 02
3. Thol.Eluttu;J - 03 – 08
4. Thol.Eluttu - 09
5. Thol.Eluttu - 03> 04
6. Thol.Eluttu - 03
7. Thol.Eluttu - 04
8. Thol.Eluttu - 07
9. Thol.Eluttu - 03
10. Thol.Eluttu - 04
11. Thol.Eluttu - 05
12. Thol.Eluttu - 09
13. Thol.Eluttu - 19
14. Thol.Eluttu - 20
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17. Thol.Eluttu - 10
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33. Thol.Eluttu - 99
34. Thol.Eluttu - 100
35. Thol. Eluttu - 101
36. Thol. Eluttu - 102
37. Siddhantakaumudi, p.3,
38. tlnkhoptuyhW gf;> 30
39. tlnkhoptuyhW gf;> 32>33
40. tlnkhoptuyhW gf;> 32> 33
41. tlnkhoptuyhW gf;> 33> 34
42. tlnkhoptuyhW gf;> 34
43. Siddhantakaumudi, p.1
44. ghzpP #j;jpuk; 1.1.8
45. tlnkhoptuyhW gf;> 35
46. tlnkhop; tuyhW gf;> 38
47. tlnkhop; tuyhW gf;> 38
48. tlnkhoptuyhW gf;> 39
49. tlnkhoptuyhW gf;> 39
50. ghzpP #j;jpuk; 1.1.9
51. ml;ltiz1 yFrp; jhe;jnfsKjP g. 18
52. ml;ltiz2
53. yFrp; jhe;jnfsKjP g.19.

Reference Books

Sanskrit Books

Tamil Book
1. njhy;fh;gpak; (1952)>vOj;jjpfhuk;> er;rdhu;f;fdpdpahu; ciu>Nzirauf;
gjp;G<<o Nfrupgjp;gfk; Rd;dhfk;.

Others
Rg;gpukzparh;jpup>P.S, (1950) tlnkhoptuyhW> mz;zhkiyefu;> mz;zhkiy.
A Study of Parental Involvement in the Habit Formation during the Early Childhood Education

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Abstract:
Based on research and understanding of the complete well-being of the child, early child development is gradually being put on the agenda for children’s rights. Ensuring the healthy cognitive, social and emotional development of young children merits the highest urgency of every responsible government, organization, community, family and individual for the development of healthy children worldwide. Reaching children in a holistic manner and incorporating health, nutrition, water and sanitation, education and interventions that support their full development is crucial. If parents and teachers support and model specific decision-making, it is probable that children will engage in the behaviour and potentially develop such habits (Beutler and Dickson 2008; Furnham and Argyle 1998). As we have seen, the ability of very young children to understand concepts - including basic financial concepts - is dependent upon their cognitive development. Interventions and policies intended to shape or ‘lever’ children’s habit formation, need to take into account the different level of cognition among young children, since pitched too high, they may have little educational impact or, at worst, may confuse or mislead children.

Key Words: Early Childhood Education, Habit Formation, Parental Involvement

Introduction:
Society has slowly moved its focus from starting children in school at the age of six to beginning children in school as early as possible. This societal shift can be contributed to the variations in the workforce, child advocating, and legislation. During the developmental period of birth to approximately two years of age, children are learning skills correspondingly in the areas of social, emotional, cognitive, language, and physical development.

Early Childhood Education:
According to the reports of UNICEF, 7.6 million children under the age of 5 globally die each year. More than 25 times that number – nearly 200 million children – survive, but do not reach their full potential. As a result, their countries have a probable 20 per cent loss in adult output. What occurs during the early years is of crucial importance for every child’s development. It is an age of great prospect. Early years of childhood form the basis of intellect, character, social manners, and ability to learn and cultivate oneself as an adult. Over the past almost three decades, the area of early childhood education has been extremely popular and interest in this field is at an all-time high. Early childhood education does not denote to a single unit; rather, the word covers a diversity of platforms for young children between birth and age 8. The programs take place in children’s own home environment and in public schools, private preschools, and child-care homes and centres. Each of these settings may have quite different features that in turn affect what and how children acquire knowledge and learn things.

Habit Formation:
Habit is a simple practice of learning—a change of behaviour with experience. It is defined as ‘an involuntary response to a particular situation, learned normally as a result of repetition and learning’. When the behaviour developed to the degree that it is highly automatic, it is called as habit. Generally habit does not require our conscious attention. The term habit is firmly applicable only to motor responses. Habits play important role in our daily life. All of us acquire different habits. They are the part of our life.

The term ‘habit’ means an oft-repeated action, an established practice, or custom requiring little thought to mean unconscious mental tendencies or processes, revealed as behavioural affinities and temperaments as the child engages with the events and challenges of everyday life. Such ‘habits of mind’ theoretically also
require little or no effort on the part of the child to start or sustain them and would embrace inclinations to take responsible risks, persistence, manage impulsivity and think ‘out of the box’ when in problem-solving situations. In their book, The Habits of Mind (2008), two psychologists, Costa and Kallick, describe how such habits of mind may be cultured in children. They show how children can be taught, at home and at school, how to ‘habituate’ effective problem-solving tactics and skills into their mental repertoire so that they develop the tendency for skillful problem solving in a variety of life situations.

**Basic cognitive processes included in habit formation are:**

- **Imitation** - Young children are proficient at learning through imitation from a very early age through observations.
- **Induction** - Children noticing patterns in their experiences and creating their conceptual knowledge of the world.
- **Statistical or inductive learning** - Learning process, which is present from birth, the process by which patterns and uniformities in the stream of experience are identified. Once a child has actively constructed patterns from their previous experience through these inductive reasoning processes, they start to apply the patterns identified and learnt in the first context to make sense of a new experience or new information related to a discrete context. This capacity to transfer the learning or ‘generalise’ from one circumstance to another, explains how children adapt to new situations, and start to tackle new challenges and problems (e.g. Chen & Siegler, 2000).
- **Controlling cognitive processes** - The development of mental tendencies and processes and their associated behaviours during early childhood involves not only creating a bank of knowledge, but also becoming able to use that knowledge appropriately to solve problems, to reason and plan.
- **Metacognition** - Metacognition is the word used to describe this ability; the capacity to monitor, assess, control and change how one thinks and learns.

When a child is faced by a new task or problem, he attempts different strategies, or ways of proceeding, and ‘monitors’ how well they are doing in order to complete or solve it, this is regarded as a metacognitive experience.

Throughout development, as mental habits of mind and consequent behaviours formed, the collected metacognitive knowledge derived from previous metacognitive experiences leads to progressively efficient performance. It also ensures that cognitive effort on an activity is increasingly smoothly co-ordinated, automatic and efficient, as it becomes more familiar and practised. Some of this processing is conscious but metacognitive activity happens completely without conscious awareness. In these ways, specific tendencies or dispositions become habituate into the child’s mental frame of reference, observable in their behaviours in approaching further activities. What the child develops through the early years of learning is the base of his knowledge, his metacognition (i.e. their awareness of the ability to control his own cognitive activity) and his abilities to regulate himself.

**Basis of Habit Formation:**

Habit formation may be explained in two terms—**Physiological** and **Psychological**.

The **physiological** basis normally related to our nervous system. According to this, when an act is repeated more number of times, a clear nervous connection is formed, leading to a pathway. This makes smooth shifting of nerve energy, may be from sensory to motor.

According to Hull, when a stimulus is repeated and response is provoked, the connection becomes strengthened. Eventually it brings about an organization in the nervous system known as habit, otherwise called learning.

The **psychological** theories explain that habits are acquired dispositions. According to these theories, any learning process or experience gained by an individual is retained. When this learning experience is repeated it is firmly retained. This ability to retain helps us to get it strengthened and becomes a habit.

**Types of Habits:**
Habits are divided into three types depending upon the nature of activities.

1. **Motor habits:**
   These habits refer to muscular activities of an individual. These are the habits related to our physical actions such as, standing, sitting, running, walking, doing exercise, maintaining particular postures of body, etc.

2. **Intellectual habits:**
   These are the habits related to psychological process requiring our intellectual abilities such as good observation, accurate perception, logical thinking, using of reasoning ability before taking decisions and testing conclusions, etc.

3. **Habits of character:**
   We express some of our characters in the form of habits. For example, helping others who are in need, trusting people, being honest, talking in a friendly way, time management, hard working, keeping our dress clean and tidy, etc. These habits will have essence of feelings and emotions; hence these are also called as emotional habits.

**Parental Involvement**

Parental involvement can generally be defined as the ways in which parents support their children’s learning – in word and in actions. Parents can be involved in the school setting or at home; their aspirations and prospect for their children also matter. Examples of these conventional understandings of parent involvement include attending the parent-teacher meetings, volunteering in the classroom, supervising their children’s homework, reading to their children, or discussing school and general academic aspirations with their children. Over the years, researchers have developed more complex, multidimensional definitions for parent involvement. For example, Kohl et al. (2000) conceptualize parent involvement as having six dimensions: parent-teacher contact, parent involvement at school, quality of parent-teacher relationship, teacher’s insight about the parent, parent involvement at home and parent authorization in the school. Grodnick and Slowiaczek (1994) defined parent involvement as the commitment of resources by the parent to the child within a given domain. Robinson and Harris (2014) describe parental involvement as practices that involve parent communication with their children about education; behaviours in which parents connect with the elite aim of increasing academic outcomes; and parental engagement with schools and teachers. One of the most remarkable definitions comes from Epstein (1996), whose model consists of six components: parenting, communication with schools, volunteering in school activities, learning at home, active participation in school decision-making, and partnership with the community.

A vast amount of research has confirmed that parental involvement has positive benefits for children (Barnard, 2004; Brotman et al., 2011; Jeynes, 2012; Miedel, 2000; Van Voorhis, Maier, Epstein, Lloyd, & Leung, 2013). Early and constant parent involvement can help to improve the children’s academic achievement, increases readiness for school, and ultimately finishes any achievement gaps. As a result, parent involvement continues to be an essential part of early childhood programs and policies.

**Parenting practices and parenting styles**

Parenting practices are defined as particular behaviours that parents use to prepare their child to adapt to a particular social group. For example, when socialising their children to succeed in school, parents might practise particular habits with them, such as doing homework together, as well as providing their children with time to read and selecting the materials to work with, and attending school functions (Pino Pasternak and Whitebread, 2010). A range of factors, including socio-economic status (SES), affects constructs such as levels of parental involvement, parental monitoring and parental goals, values and aspirations in relation to their child’s education.
Parenting style is defined as the emotional climate in which a child is raised. Parenting styles have been characterised by dimensions of parental responsiveness and ‘demandingness’ (Baumrind, 1971), which interact to produce four broad categories of parenting:

- **Authoritative:** Negotiating rules and guidance, whilst having high expectations of the child.
- **Authoritarian:** Telling child what to do and rigidly enforcing the rules.
- **Indulgent:** Allowing child to do whatever they wish.
- **Negligent:** Disregarding the child.

**Role of parents in positive habit formation:**

Parents should be encouraged to use natural and common concerns to control children’s behaviour. Behavioural approaches which based on noticeable child behaviour and the environmental factors that start and sustain behaviour patterns. Behavioural programmes use specific techniques to strengthen required behaviour and regulate undesirable behaviour, usually involving arranged reward systems for ‘good’ behaviour. Randomised controlled trials confirmed the effectiveness of many of these parenting programmes in improving child outcomes and in treating conduct problems (Allen, 2011). Such programmes based on the evidence that many children develop behavioural problems because parents lack, or paradoxically use, key parenting skills, and that these skills can be improved (Hutchings, Gardner and Lane, 2004).

**Following are few things that parents should keep in mind for developing positive habits:**

1. **Be a Role Model**

Firstly, make improvements in your habits. Be a role model. Parents must pay attention to keeping things in place after their use. Children learn what their parents do in their day-to-day life very fast and easily. Pay attention to making use of all kinds of good habits in your life and you will see changes in your children almost without any effort. As a parent, you pass more than genes down to your children. Kids pick up your habits too—both good and bad. Show your kids you care about them by sharing the bits of health advice that they’ll carry with them long after you can carry them.

2. **Eating habits:**

Inculcating a routine of regular mealtimes in childhood can help make it more likely that your kids will continue this good habit when they’re older. Teach them that a low-fat breakfast not only kick-starts their brain and their energy, but helps with weight maintenance and keeps chronic diseases at bay. Harvard Medical School confirms that going without breakfast correlates with four times the likelihood of obesity. And the high fiber in many breakfast cereals can help reduce the risk of diabetes and heart disease.

3. **Engage them in Physical Activities**

Not every child loves sports—some may dread gym class—but when kids find physical activities they enjoy, staying healthy and active becomes easy. And they just might carry their love of it into adulthood. If your child hasn’t found their sports niche yet, encourage them to keep trying. Expose them to a range of physical activities like swimming, archery, and gymnastics. They’re bound to find something they enjoy.

4. **Don’t let them sit for a longer period of time:**

Get kids off the sofa and out the door. The Mayo Clinic reports that kids who watch more than an hour or two of television a day are at greater risk for a number of health problems, including:

- impaired performance at school
- behavioral difficulties, including emotional and social problems and attention disorders
- obesity or being overweight
irregular sleep, including trouble falling asleep and resisting bedtime
less time to play

5. Develop reading skills:

Developing strong reading skills is an essential component of your child’s success in school now, and at work later in life. According to the American Academy of Pediatrics (AAP), daily family reading routines help with children’s literacy development. The AAP calls reading skills “the foundation for children’s academic success,” and suggests that daily reading to children should begin by six months of age. Choose books your kids like so that they view reading as a treat rather than a chore.

6. Family meals:

With hectic family schedules, it’s hard to find time to sit down and enjoy a meal together, but it’s worth it to try. According to the University of Florida, research has shown sharing a family meal means that:
- family bonds get stronger
- kids are more well-adjusted
- everyone eats more nutritious meals
- kids are less likely to be obese or overweight
- kids are less likely to abuse drugs or alcohol

7. Encourage friendship:

Friendships are very important to the healthy development of school-age children, according to research conducted by the University of Florida. Playing with friends teaches kids valuable social skills such as communication, cooperation, and problem-solving. Having friends can also affect their performance in school.

Encourage your kids to develop a variety of friendships and to play with friends often. It will set them up with life skills they can draw on for years to come.

8. Develop healthy self-esteem:

It’s easy for kids to get discouraged when things don’t go their way. Help them learn resilience in setbacks by showing them the importance of staying positive. According to the Canadian Mental Health Association, children as well as adults can benefit from positive thinking and good relationships.

Help your kids develop healthy self-esteem and a positive mindset by teaching them they are lovable, capable, and unique—no matter what challenges they encounter.

9. Shaping young children’s financial behaviours

Initially, young children will participate in practices alongside their parents, teachers and significant others without really understanding their bases (Bodnar 2005; Roland-Levy 1990).

For example, when a child first receives ‘pocket money’, or first deposits money in a piggy bank, he or she is probably being encouraged and led by a significant adult (parent, grandparent) and it is the social and emotional motivations for interaction which instigate these behaviours.
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The Effect of Community-Based Leisure Education on Coping with Youth Stress in Violence Areas in the Southern Border Provinces of Thailand

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Abstract

The purpose of experimental research was to examine the effect of community-based leisure education program on coping with stress of youth, and to access the satisfaction of youth on community-based leisure education program. Subjects were 60 youths lived in violence areas in southern border provinces of Thailand, including Pattani, Yala, Narathiwat, and some parts of Songkhla. They were selected by multi-stage sampling, divided into experimental group (n=30) and control group (n=30). Research instruments were: 1) the community-based leisure education program was designed by researcher which the face validity was approved by five experts; and 2) a questionnaires were designed by researcher to assessment coping with stress and to evaluate youths’ satisfaction to the community-based leisure education program. The content validity of both questionnaires were approved by five experts. Both index of congruence were 0.80-1.0. The coefficient of reliability by using Cranach’s alpha method of both questionnaires was 0.91 and 0.82 respectively. Data were analyzed by using frequencies, mean, standard deviation and t-test.

Findings were found that: 1) there were significant differences in coping with stress between before and after experiment of the experimental group at .05 level; 2) after experiment the experimental group had better score in coping with than the control group at .05 level; and 3) the experiment group had most satisfaction level to the community-based leisure education program.

Keywords: Community-based leisure education, Coping with stress, Youth

Introduction

The Cabinet of Thailand on November 23, 2006 approved the southern border provinces as a special development zone statement. They are comprised of Yala, Pattani, Narathiwat and some part of Songkhla. As a result of unrest situation in those areas with divisive issues and secessionist demand in Thailand. (Wisalaporn, S., 2007). The unrest situation brings to all aspects with the entire human habitat in the unrest area. Especially in youth group because this group had been expected to grow and graduate in order to develop their own community. This issue was presented by Suksawat, J. and Tuicomepee, A. (2010), research found that youth who were in whom were affected to loss and reduction of happiness due to family bereavement. Thus, youth must have more responsibility; the lack of happiness of youth in this group are vulnerable. The psychological and emotional problems of youth in their area should be assisted in mental health condition. Stress considered as an important aspect of mental health problems of human being. However, there are strategies to cope with stress help to eliminate bad emotions and find solutions in order to prevent psychosis and neurosis (Apapirom, A., 2001). Coping with stress, Individuals with stress can find the cause of problems, is related to the stress. As a result, in reducing bad emotions. (Kanchanawong, S., 2008).
Leisure education program is a view of a pattern of teaching knowledge and skills through activities or the process of specific teaching in free time by recreation program which that emphasizes teaching and educating for human being to know the value of leisure time. As the purpose of leisure education is to enhance their quality of life through leisure (Chalermpuditpong, S., 2011) the importance of leisure education program for youth is a lifelong education that arrange youth to use leisure smartly so it contributes to their intellectual, aesthetic, social, physical development and rehabilitation human of mental health (Tangsujjapoj, S., 2006) Community-based selection, because the community, as a social unit with a foundation of satisfaction in being together and it is a kind of resources to provide a life experience (Patanapongsa, N., 2004) The community study before implementing is essential because it allows developers to understand the context of community. (Ekphachaisawat, T., 2011)

All of the above showed the importance of developing coping with stress of youth in violent areas in the southern border provinces of Thailand by community-based leisure education program in order to graduate person for being a further development of the country graduate and further develop our country in the near future.

Conceptual framework

Research purposes

a) To study the effect of community-based leisure education program on coping with stress of youth in violence areas in the southern border provinces of Thailand.
b) To study satisfaction towards community-based leisure education program on coping with stress of youth participation.

Hypothesis

a) After experimenting, the overall result of the experimental group has changed in terms of coping with stress. It is comparatively better than before conducted.
b) After experimenting, the overall result of the experimental group has changed in terms of coping with stress. It is comparatively better than the control group.
Research methodology

Population and sample of the study

The population is the included 597 youth who are students both male and female registered in 2014 academic year, Faculty of Education at Prince of Songkla University, Pattani campus and resident of violent areas in the southern border provinces of Thailand, consisting of Pattani, Yala, Narathiwat, and some parts of Songkhla.

The sample is the involved 60 youth, which who is divided into an experimental group and a control group (30 youth in each), experimental group will receive community-based leisure education program developed by the researcher. The control group did not receive the community-based leisure education program developed by the researchers, but has been held to University normal activities of multi-stage random sampling follows.

a) Purposive Sampling recruits youth volunteers that willing to join a community-based leisure education program for 90 people.

b) Simple random sampling by letting them took the assessment on coping with stress which undergraduate students who have an average score lower than 2.51 will be selected for 60 people (in ascending order).

c) Matched-Pair Sampling by the results of the test. Smallest to the largest of the group have to be matched to a control group and the experimental group, 30 in each group.

Research instruments

Research instruments were:

a) 8 hours per 1 day on one week in a week of community-based leisure education program was designed by researcher, which the face validity was approved by five experts.

b) A questionnaire was designed by the researcher to assess the coping with stress 15 items in total, the content validity questionnaires were approved by five experts and index of congruence was 0.80-1.0. The coefficient of reliability by using Cronbach's alpha method of both questionnaires was 0.91 respectively.

c) A questionnaire was designed by the researcher to evaluate undergraduate students’ satisfaction to the community-based leisure education program 25 items in total. The content validity of questionnaire was approved by five experts and index of congruence was 0.80-1.0. The coefficient of reliability by using Cronbach's alpha method of both questionnaires was 0.82 respectively.

Data Analysis

Frequencies, mean, standard deviation and t-test

Results

a) After experimenting, the experimental group has significantly changed in overall result of coping with stress which is better than before, proven by statistically at .05 level.

b) After experimenting, the experimental group has significantly changed in the overall result of coping with stress which is better than the control group, proven by statistically at .05 level.

c) The experiment group had most satisfaction level to the community-based leisure education program.
Conclusion and Discussion

a) Community-based leisure education program and coping with stress: considering mean, the youth changed in coping with stress in the experimental group was higher compared to before experimenting and also the control group. Correspond with (Chongruksa, D., 2006) the research found that strategy for coping with stress in youth is to find the cause of the problem and solve problems accordingly and join the activities on friends group. Therefore, leisure education is a tool for life development in problem solving skill and also benefits the undergraduate students so that they can find a solution by contemplating reasonable solutions through the use of community-based and further adjusted to their own interpersonal, social, and environmental and to enhance leisure literacy. (Tangsuijapoj, S., 1996; Hutchinson, S. & Robertson, B., 2012). In addition, the usage of community-based for leisure education program development reveals that in fact people in community has expressed their empowerment. They participate, interconnect and recognize the importance of the resources in their own communities. (Saengduangdee, S. et al., 2011) As a result, the youth who live in violent areas in the southern border provinces, Thailand was better changed in coping with stress after participating in the community-based leisure education program.

b) The satisfaction towards community-based leisure education program: The results of this research found that the experimental group contained the most satisfaction level on the community-based leisure education program. To create the success of community-based leisure education program, it must firstly start with participant’s satisfaction and then it will help to develop in both physical and mental health (Benjaphong, W., 2011; Polson, K., 2013). From the above discussion, the suggestion is that when developing the leisure education program, it is important to take participant’s satisfaction into account and develop based on the defined goals.
References

Two Way Street: Transnational Fashion Education as a Model for Equity and Sustainability

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“The highest education is that which does not merely give us information but makes our life in harmony with all existence”.

-Rabindranath Tagore, from his 1917 article “My School”

Abstract:

Fashion is one of the largest transnational industries, with 80 billion pieces of clothing produced in a single year. It affects and shapes cultural and economic conditions, both at the loci of design, and also of manufacture. At this time however, the flow of fashion information is uni-directional with design in the West, and production in the East. There are existing opportunities for knowledge exchange available in the manufacturing countries, but currently they function solely as a source of cheap labour. The environmental and social destruction that this myopic outlook causes are evident in horrific accidents like Rana Plaza in Bangladesh that took the lives of thousands of people. Indian Grassroots organizations using Ghandian principles like Khadi (homespun textile manufacture) are creating fashion product that is sustainable, empowering, and equitable. For example: Moral Fibres, and WomenWeave are two companies that use hybrid educational/entrepreneurial models to design and manufacture fashion, and do so in a way that sustains and strengthens the communities where the production is taking place. Bio Dye is a company that employs zero-impact dye processes based on traditional dye recipes that use indigenous plants. My research examines how these examples of social entrepreneurship can be studied both for alternative fashion-business principles, and how this can be incorporated into existing fashion pedagogy in the West.

This paper explores how transnational fashion production can be used as a force for social change, both for sustainability and ethical purposes; and how these ideas can be incorporated into existing design curriculum. Using the example of three businesses that use social entrepreneurship as a force for social justice—all of which operate on the principles of low-harm, ethical production—demonstrates how these models can also be profitable. Through their efforts, progressive philosophies like Gandhi’s homespun Khadi initiative, and ancient zero-harm dyeing arts are being revived and updated for modern production. As the fashion industry is one of the largest global polluters, and unethical production has proven disastrous for third world countries at the sites where garments are produced, these social entrepreneurial efforts are both necessary and valuable. All three provide examples of workable sustainability solutions that already exist within operating business models. Identifying the third world as a source of innovation rather than as a site of cheap production and lax labour laws is transformative for both parties: the countries of production who are feeling the negative effects first hand, and for the countries that are originating the design processes that are causing these negative effects.

Fashion is one of the largest global industries, with 80 billion pieces of clothing produced in a single year according to the True Cost documentary (2015). It affects and shapes cultural and economic conditions, both at the loci of design, and also of manufacture. At this time however, the flow of fashion information is uni-directional with design originating in the West, and production happening in the East. Ideas are developed in New York, London or Toronto and are fabricated in Tirupur or Dhaka, and then are
shipped globally as finished goods. Reversing this flow is necessary both from an ethical and a sustainability perspective, as the resources of the world are finite and the pollution and injustice wrought by the fashion industry is fundamentally unsustainable. Industrial reform is not likely to be initiated by the producers themselves as the principle driver in a free market is pure profit, the accountant’s ledger has no inherent conscience, it only recognizes credits and debits. And as Paolo Freire says in *Pedagogy of the Oppressed*: “The oppressor knows intervention is not in his own interest” and "no reality transforms itself" (Freire 1970: 52-53). The will for change must be both consumer-driven and effected from within the industry by vocal advocates. Fashion education can provide a solution, and the classroom can be ground zero for progressive change.

The didactic use of fashion is not a new concept. Pioneered by Mahatma Gandhi, fostering a nationalist consciousness was one of his goals when he introduced the idea of “Khadi”, or homespun textiles to a Colonial India that was under British rule at that time. Beginning in 1918 Gandhi encouraged poor villagers to make their own fabric for clothing and all household purposes, thereby fostering an awareness of self-reliance and self-governance through the home spinning and weaving of textiles: “Every village shall plant and harvest its own raw-materials for yarn, every woman and man shall engage in spinning and every village shall weave whatever is needed for its own use.” (Gandhi 1918). Gandhi advocated for the end of dependency on the British colonialist manufacturing cycle which at that time involved exporting raw materials to England and subsequently re-importing the woven goods, depriving the local population of both work and revenue. As Gandhi said in *Constructive Programme: its Meaning and Place*:

Instead of half a dozen cities of India and Great Britain living on the exploitation and the ruin of the 700,000 villages of India, the latter will be largely self-contained, and will voluntarily serve the cities of India and even the outside world in so far as it benefits both the parties (Gandhi [1941] 1945: 173).

Gandhi used the force of sartorial nationalism in a manner that was not just a rejection of British Imperialist dress, but also a subversion of the British textile manufacturing and the industrial machine that sought to enact ideological indoctrination and simultaneously create new markets for British manufacturers (Comaroff and Comaroff 1997: 219).

Gandhi clearly saw that "...Clothing carries such dense social information that plans for national dress reveal with surprising detail the nation’s internal structure and external boundaries..."(Maxwell 2014: 3). The destructive power and effects of corporate colonization was clearly articulated by Gandhi in “Appeal to the Women of India”:

There is an art that kills and an art that gives life. The fine fabric that we import from the west or the Far East has literally killed millions of our brothers and sisters, and delivered thousands of our dear sisters to a life of shame. True art must be evidence of happiness, contentment and purity of its authors. And if you will have such art revived in our midst, the use of khadi is obligatory on the best of you at the present moment (Gandhi 1921).

While Khadi was not adopted in the quotidian manner that Gandhi had intended, it did serve as a rallying point for the growing revolutionary spirit that would eventually lead to Indian emancipation in 1947 almost forty years after Gandhi initiated the Khadi campaign.

Indian Grassroots organizations today are still using the Ghandian principles like Khadi, and are creating fashion product that is sustainable, empowering, and equitable. For example: WomenWeave and
Moral Fibres are two textile companies that use hybrid educational/entrepreneurial models to design and manufacture fashion, and do so in a way that sustains and strengthens the communities where the production is taking place.

WomenWeave (WW) is located in Maheshwar, Madhya Pradesh, and their website states that their mission is: “to work towards overcoming the vulnerability of women who weave on handlooms” They do aim to do this by:

Creating a community of weavers and connecting them with potential customers; Providing craft skills training, and organizational and design assistance; Valuing and integrating traditional design and cultural heritage to realize more marketable products; Generating selling opportunities and market connections in India and abroad that would otherwise be inaccessible (2015).

This is being done through various initiatives; one of these is The KhatKhata Project, which is reviving ancient handloom weaving techniques:

Handloom history in India can be traced back to Indus Valley civilization. Several eras of Indian history are founded on the flourishing trade of some of the world’s finest textiles. But in more recent decades, large scale industrial weaving, power looms, insufficient financial infrastructure, difficulties attaining raw material, as well as exploitation at the hands of the middlemen, and corrupt practices in the handloom cooperatives have imperiled the livelihoods of the handloom weavers in various handloom clusters of India (2015).

Khatkhata is reintroducing these skills back into the villages where the art had died out, and is also introducing them into villages that did not have a history of handloom weaving.

The Gudi Mudi Khadi Project, seeks to increase the production of “khadi in villages surrounding Maheshwar by approaching first those villages that have no weaving tradition but grow cotton.” And through this Khadi Project, WW “links organic and non-organic cotton farmers of Central India with formerly unemployed local women of Maheshwar, Madhya Pradesh, to create unique, contemporary khadi textiles for fashion products and home furnishings”. WW feels that: “as valuable and necessary as charitable organizations are... social entrepreneurship may offer equal or better alternative routes to progressive social development.” And in aid of this is: “developing principles to further implement fair trade/fair value for labour, environmental restoration, socio-cultural vitality via long-term integration and collaboration with local and global apparel/fashion markets.” They also operate a handloom school because: “Handloom weaving is not only an important cultural treasure, it is also the second largest source of livelihood to the rural and semi-urban population” (2015), echoing the progressive philosophy of Gandhi from a hundred years prior.

MORALFIBRE (MF) is another fashion company that utilizes “Mahatma Gandhi’s ideas and programs for constructive development” (2015). The genesis of the company came out of

Growing worldwide concern for global warming and climate change: the need for reinventing ethical, eco-friendly fabrics” that were also ethically produced “made of wool, silk and jute” and a “zero carbon foot-print and the power of People’s Energy’ producing it it. They produce that are popular with consumers who prize the “hand-spun, hand-woven ethical fabrics for their rich texture, versatility and wearability (2015).

Through the founders efforts, a: “framework emerged for an institution devoted to the cause of income generation for the poor” in 2007. On their website MF lists that their mission is:
“To contribute towards environmentally and socio-economically sustainable world by bringing synergy in the programs and activities of poor producers of ethical fabrics, their organizations, designers, consumers and various members of the ethical fabric value chain.”

Regarding who they serve, MF states that they stand for “clothing with a conscience” that is “eco-friendly” and “socio-economically sustainable and provides work in a fair way to thousands of skilled and unskilled people”. MF works with interior designers, wholesalers and boutiques, and fashion designers. They state that their sustainability agenda is:

“The making of MORALFIBRE has two aspects to it. To develop environmentally friendly fabrics and clothing based on hand spun, hand woven and other low carbon consuming fabric making techniques and to make the processes socio-economically sustainable” (2015).

MF textiles are woven on handlooms that are operated by “semi-skilled and unskilled women” (most of their workforce is female), and they work with natural fibres and low impact dyes. They embrace a “cradle to cradle” approach where “ideally all processes, products and by-products at all stages of production of fabric and clothing should nourish and enhance the environment rather than damage it.” They are also are exploring methods of taking khadi to the “next level” with an expanding scope of production. There are also social sustainability considerations, as they have:

*Developed our fabric range by using human energy instead of electricity. Our production is inherently people intensive. We work with small organisations based in remote villages and those that have a transparent wage paying methods. Many of them are co-operatives. Apart from fair wages we make sure that the workers have a share in the profit. They also have a good system of provident fund schemes (pension / saving fund schemes) (2015).*

Describing their progress in Gujarat:

*We are working with some of the very few well-run ‘Khadi’ - hand spun, hand woven fabrics-producing organisations, at the same time applying several development models. We also wish to assist workers in improving their basic needs like clean water, shelter, sanitation, health and education. We hope to develop a prototype model for this manufacturing industry which can be replicated elsewhere. Our measure of success will be in supporting more and more people within this industry” (2015).*

Regarding Packaging: “All our products are packed in cloth bags that can be re-used.” Although they are largely a wholesale distributor at present, most of the product range is available for purchase on the company website.

A company that is applying the concepts of sustainability earlier in the production chain is BioDye (BD), a natural dye company in Maharatra. They operate within a closed-loop system that produces no harmful waste. The BioDye website describes the companies dye procedures:

*BioDye’s natural colours are the result of nine years of research and development. The fabrics are coloured only with natural dyes using non-toxic mordants to give the whole spectrum of colours that do not fade or bleed when machine washed. BioDye’s natural dyed fabric has*
other special properties such as UV-absorption, body odour suppression and mosquito-bite prevention. Dye-yielding plants have been identified that can be used to re-vegetate degraded forests and provide income to rural women collecting chromogenic leaves in a sustainable manner. The solid waste is used as manure and the treated waste-water meets parameters for irrigation (2015).

There is a social responsibility mandate to their operations as well, with a specific focus on enhancing of the status of women. Pursuant to this: “a programme has been initiated to teach the rural women skills in Shibori, embroidery, crochet and knitting using natural dyed materials to provide additional income”, BD is also dedicated to: forest preservation and creating rural employment opportunities (2015).

All of these projects constitute clear case studies of how zero-impact ethical fashion production can be created in a profitable way. Transnational design education has the ability to use this knowledge to subvert economic imperialism. A destructive process that creates a one-way channel where intellectual property is generated in First World Countries and the Third World is used in an unethical manner.

In addition to the sustainable principles being practiced by social entrepreneurship endeavors, there is another area where North American pedagogy can benefit from the study of South East Asian practices. As the cultures of South East Asia are much older than North America and their history of dialogic discursive philosophy is a worthy model to be studied. And looked at for potential applications within interactions with our production partners and also within our design classrooms. As Amartya Sen says in The Argumentative Indian:

Consider for example, the tradition of public reasoning. Even though the importance of dialogue and discussion has been emphasized in the traditions of many countries in the world, the fact that the Indian sub-continent has a particularly strong tradition in recognizing and pursuing a dialogic commitment is certainly worth noting, especially in the darkening world - with violence and terrorism - in which we live. It is indeed good to remember that some of the earliest open public deliberations in the world were hosted in India to discuss different points of views, with a particularly large meeting arranged by Ashoka in the third century BCE (Sen 2005: 20).

This cultural wisdom can be used to create a bi-directional information flow where both parties, and the earth, will benefit.

Another obstacle to effecting industrial change is that consumers do not want to know about these “inconvenient truths”. Happier in myopic ignorance, they patronize fast-fashion retail outlets and use shopping as a social pursuit. However as has been evidenced in the past, once the truth of a situation becomes clear, public will can be transmuted into public conscience and change will come. This happened during the early twentieth century when a horrific fire at the Triangle Shirtwaist Company claimed the lives of 141 garment workers most of whom were young immigrant women. With the only unlocked exit blocked by flames, the workers died either through being burnt alive, getting pushed out of the ninth storey windows by those still inside the burning factory floor, or by falling down an elevator shaft trying to escape the flames (Wignot 2011).

According to McEvoy: “the fire symbolized the helplessness of industrial workers in the face of dangers over which they had little control and to which the law had hitherto, for the most part, simply abandoned them” (McEvoy 1995,622). When the details of this horror became a part of the pubic conscience, massive labour reform swept through New York state legislature. Public reaction to the fire also
galvanized the growing societal dissatisfaction with intolerable working conditions, and catalyzed widespread unionization within the garment industry and many others (McEvoy 1995).

Just over the centenary of the Triangle Shirtwaist fire, another horrific garment factory disaster happened that was nearly tenfold in its destructive capacity. The Rana Plaza factory collapse on April 24, 2013 claimed the lives of over 1,100 Bangladeshis, the majority of whom were young women. This has once again raised public awareness and has helped educate people about the vital importance of ethical production not just locally, but globally (Yardley 2013; Burke 2013). However, I would argue that the geographical distance and the Public Relations machinations of the companies implicated in the disaster have substantially diminished the reaction. The Triangle fire was blocks from Union Square and no contemporaneous New Yorker could have remained ignorant of the appalling facts for long. Rana Plaza was half a planet away, and as the news agencies never dwell on any story too long, the event has slipped quickly off the collective radar of the media. The outrage for the young Bangladeshis who lost their lives has not been as vocal and has not galvanized the significant positive change of the Triangle fire, and so the victims of Rana Plaza still wait for justice. Another benefit of transnational design education is that it humanizes the producers, effectively making it more difficult for the devastating injustices to be ignored in the future.

As Paulo Freire explained in Pedagogy of the Oppressed, the process of capitalistic colonization is facilitated by de-humanization of the populations whom one is exploiting. By othering and denial of equality, the terrible consequences of cheap fast-fashion production can be mitigated and ignored: "For the oppressors ‘human beings’ refers only to themselves; other people are "things." (Freire 1970: 57). The need to change these views is imperative as: "the oppressor consciousness tends to transform everything surrounding it into an object of its domination. The earth, property, production, the creations of people, people themselves, time-everything is reduced to the status of objects at its disposal" (1970: 58). This can clearly be seen in the Western chauvinistic position of production in relation to the fashion industry. “An oppressive model of humanity, re-inscribes itself on behaviours and power structures.” (45) And that " true solidarity with the oppressed means fighting at their side to transform the objective reality which has made them 'beings for another’" (50). Re-inscribing the knowledge of their humanity is necessary.

To remedy this alienation is to facilitate the recognition of our unity and our equality and value as human beings: "solidarity requires that one enter into the situation of those whom one is solidary; it is a radical posture" (1970: 49) and "concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality" (43). And thereby begin to view the third world as a source of cultural wisdom, emotional intelligence, and innovation, and gain an intimate knowledge of: ‘the peoples ability to think, to want and to know’” (60). The reversal of this type of reductive and destructive thinking is a key step towards equitable production. Cultural education can facilitate this, and as “the oppressor is solidary with the oppressed only when he stops regarding the oppressed as an abstract category, and sees them as persons who have been unjustly dealt with...” (50) It is much harder to exploit a labour force who possesses a face, a lived history and an identity that is viewed as comparable to our own.

Strategies for combating this systemic problem of cultural insensitivity can be enacted within the curriculum of fashion. Disrupting the continuum that views these processes as inevitable and acceptable because: "functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it” (Freire 51). Praxis is a core foundation of a fashion design program. We can bring critical theory into the classroom to create a "critical intervention of the people in reality through praxis"
and then have students take that knowledge out into the industry wherever they may end up job-wise. And in terms of curriculum generation look to South East Asia society for knowledge because: "who are better prepared than the oppressed to understand the terrible significance of an oppressive society" (45). There is much to be learned from our contractors, they have so much more to offer than cheap labour.

In conclusion, educators and administrators need to explore the possibilities offered by transnational academic programming, whether they be project, program or institutionally based. With a potential goal of the creation of academic programming that is transcontinental, transcultural and provides multiple opportunities for knowledge creation, skill building and accreditation. Thereby creating a new pedagogical system that recognizes the huge intellectual and creative potential offered by non-western peoples. As stated earlier, the fashion industry will not be the driving force for the necessary changes that will re-humanize trans-global industrial fashion processes. Within corporatist colonialism: "money is the measure of all things, and profit the primary goal" (Freire 60). Regarding the threats we are facing vis-à-vis the environmental and ethical denigration wrought by the fashion industry, we need to direct students to look at their garment design choices. This will help them become ethical designers who can examine the toxins within their garments, as well as the environmental and social impact the production and distribution that garment will have. As designers and educators, the more frequently we return attention to the destructive power we are supporting through unsustainable production, the harder it will be for people to maintain theses practices. We must recognize both our accountability and our agency as catalysts for change, and through this recognition bring a global awareness to all aspects of modern production and consumption. The many examples of sustainable and ethical practices, as well as the culture of dialogic communication found in South East Asia, can be used as examples for practical solutions. This holistic pedagogical wisdom can provide a new philosophical framework with which to re-think and re-position ourselves as we consider the integration of issues of sustainability and ethics into existing design pedagogy.
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Digital Story Creation among College Classrooms

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ABSTRACT

When students are engaged in the process of creating a digital story, they synthesize a variety of literacy skills for the authentic product: researching, writing, organizing, presenting, interviewing, problem-solving, assessing, as well as employing interpersonal and technology skills (Baggett, 2007). With all these skills to be developed among students, digital story creation is found a highly valuable undertaking. This paper lays down the perceptions of college students about digital technology. Specifically, this research examines the rigors and benefits of digital story creation pertaining to 1) its influence towards academic performance, and 2) its role in promoting communicative competence. Hence, this paper investigated students’ experiences in creating and using digital story books as used among classrooms in the tertiary level. Surveys, interviews, reflective journals and analysis of created digital stories served as data gathering tools in completing the paper.

KEYWORDS: Digital story books, creation, communicative competence, academic performance

Introduction

Sadik (2008) considers digital story telling as a meaningful technology-integrated approach for engaged student learning. This poses a huge truism in that nowadays, it is not easy to capture the learners’ attention; more so that research shows that attention span of learners have narrowed down to fifteen minutes. Hence, something has to be done with the kind of learners of today, learners who are so adept and equipped with technological know-how. Teachers then need to keep up with this fast changing trend.

However, Jacobsenn (2001) believes that many teachers worldwide are not able to adopt technology for teaching and learning tasks, and the gap of technology presence in schools and its effective use is too wide. Many teachers believe that technology integration is a difficult, time consuming and resource-incentive endeavor and is therefore more trouble than it is worth (Heingold & Hadley 1990) as cited by Sadik (2008). These statements were proven true among some instructors of Capitol University. Most of the time, teachers use chalk-talk as a teaching strategy. Yet, majority of the teaching populace were into technology integration. Basic English and Literature classes made use of Digital Storytelling.

Digital story telling is an innovative, technology-based method by which 21st century students utilize technologically advanced resources to produce meaningful stories and presentations that in turn allow for an enriched co-construction of knowledge (La France, 2012). La France further cited Xu, Park and Basek (2011) who described three major elements of digital story telling: flexibility, universality, and interactivity with regard to community formation. These researchers further posited that flexibility is construed as a non-linear fashion for it allows the story teller a wide array of communicative options framed in a technologically based pedagogy. Universality on the other hand is seen as a result of the widespread dissemination of recording technology which has become vastly available today. Lastly, interactivity is distinguished as a convenient means of material and information exchange.
This paper then explored digital storytelling and creation among Education students of Capitol University. Teachers used the strategy to introduce topics relative to the course such as writing, multimodal composing and geographical setting. As observed, digital storytelling and creation aided tertiary level students to prepare them for leading roles in educational contexts. It somehow engaged these learners and stimulated the reflective learning in them.

Methodology

The subsequent headings describe the phases that this research underwent.

Population Identification

The study regarding digital storytelling as a learning tool was conducted first semester of school year 2005-2006. The populace consisted of 68 students participating in an English Literature class as part of the final requirement. Students were contacted after the course ended to request access to their reflections for this study. Fifty five chose to participate in the research. Among the participants, fifty were female and five were male. The respondents were between the ages of 16 and 20 with a mean of 18.

Data Collection

Archival data in the form of student reflections were collected as part of the course requirement. No right or wrong answer for purposes of the reflection was dinned to minimize non-participation of those who were not fond of writing. This was done to earn valuable feedback from the group. Hence, these were accessed by the researcher with assent from both teacher and student. A random interview was moreover conducted which served as basis for the analysis of the digital story creation. Demographic queries involving age, gender and field of specialization were asked during the survey-interview. Blizzard’s 2002 data collection model was dished up as a research pattern.

The rationale of this paper explored the pedagogical benefits of digital storytelling. Therefore, it took course on avenues like student engagement, educational outcomes, and teacher-learner perception.

Findings and Conclusions

This paper investigated the influence of digital story creation among college students. It focused on exploring the latency of digital story telling as an instructional strategy and how it influences student engagement and student outcomes such as describing academic performance.

As mentioned by Sadik (2008), the use of technology is only effective if the teachers have the expertise to customize the use of technology for story creation. This was observed as a positive outcome of the paper. The teacher respondents were indeed well versed with technology. They had created much from the background knowledge of their learners. All praises were gathered from the fifty five respondents regarding the strategy used (digital storytelling and in turn creation).

The English Literature Teachers additionally started by giving an orientation among their students followed by workshops during the first two weeks of classes to support and engage them in the final project. Workshop one objectified the concept of digital storytelling which recalls past experiences with digital sound, video and storytelling. The moviemaker software was introduced in the second workshop. Interestingly, the learners found this topic splendidly enthralling. Their reflective journals showed thumbs up signs. During the workshop, moviemaker-digital-story-creation tiled up the topic. In the activity sessions, topics were chosen by students for the digital story creation which was evaluated by the teacher concerned for suitability.
A huge impact of the strategy utilized in the entire semester was noted. Students performed extremely well in the class activities making use of the digital storytelling and creation technique. They beamed with pride presenting their laid out stories for the week, more so when they manipulated the computer laboratories for the digital creation part. Indeed they rated high in the course as manifested in their instructors’ records. Several skills were enhanced such as writing, design, library and research, technology and communication. In addition, digital storytelling helped students with tasks they formerly found very difficult including spelling, sentence formation and building, and forming the whole body of a text. Hence, this integration of technology in digital creation assisted students to overcome their writing problems.

Furthermore, teachers observed that students were learning without realizing. Provided that students are clearly informed about the task that is required of them, digital storytelling is useful as an all-round skill development tool; the use of digital storytelling can therefore reinforce various complementary skills. As a result, teachers had positive attitude towards the use of DST as a teaching tool in their classrooms. Both teachers and students had the opportunity to improve their technological skills which includes the electronic devices necessitated. They auxiliary stated that DST may not only be used among English classes but would prove useful even in History and the Social Science subjects; Mathematics and the Humanities.

Furthermore, teachers confirmed that the use of digital stories in education is beneficial for Universities receiving foreign entrants. The ability for expression through visual media rather than words facilitates communication for new students and builds their confidence. In addition, teachers fulfilled the role of facilitator, consultant and could scaffold the learning process more effectively when they used digital storytelling in class.

Lastly, the new knowledge generated by this research can inform future educational policy. A number of story development models had been created in the past to help educators achieve better learning outcomes with the intent to promote communicative competence yet none provide a holistic pedagogical framework for reeking Communicative competence during the various stages of learning. This research presented an e-learning DST technique that lumps up communicative competence development among learners. Learners here were found to have fully enjoyed the said DST as they developed their communication skills to the maximum.
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http://digitalstorytelling.coe.uh.edu
Landscape Elements of Highways in Tamil Nadu, India: A comparison between the old and the new (Case Study of a Stretch in NH 67- Manaparai to Coimbatore, Tamil Nadu, India)

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Abstract
The tea shops, the shading trees which were the elements of old roads and which catered to the pedestrian and vehicular travelers of the past two decades have seemed to disappear. At present, the fuel stations and ATMs are considered as the most important component of today’s highways. The needs of people, their modes of transport and cultural aspects of life are the reasons of transformations bringing new changes. The paper questions the need to rethink our lost elements and the necessity to integrate them in the present and the future. The old cities are long lost concepts which are forced to get changed and adapt to the new concepts of infrastructure development over the years. There are different conditions of economy, society, natural environment and technology development that have been bringing forth innumerable changes in the society. The new roads or the extended old roads are one among the most notable development of any developing country. Over the years, TamilNadu has been a victim of this physical & functional adaptations and transformations. This paper investigates the impact of the old and new elements in highways, categorizing them, analyzing with the present day conditions and infer on the elements to be retained in its original or modified form. The Amalgamations are also discussed to conclude with possible design solutions.

Keywords: Landscape Elements, trees, Highway, TamilNadu.

1. Introduction
The 20th century has become a whirling point in the history of developing countries. The connectors between places have developed to ingest more land and have started dictating the way, other developments should happen. In the Indian context, the highways struggle to establish themselves, as any new road is looked upon as an infrastructure for a new development adjacent to it. On the other hand, in the process of establishing the shortest routes, the highways flow through the developing small towns brutally cutting across the significant high streets which had been turned to roads in the past two decades. The research is a search for the dying landscape elements in Indian roads. The old cities are of rich value in heritage, tradition, culture, habits, and gave way for a healthy wellbeing. The new roads, as well as the widened old roads are the point to point connectors, which forget the life and the humane aspects of people living along them. There is an untold story, an untold love, an untold imagery, the scenario which the mind had captured for years and which was gradually adapting to the changes.

2. Research methods
2.1 Case study area
Figure 1: Maps of study area - Manaparai to Coimbatore SH 71 & NH 67

The identified study stretch is from Manaparai (10.6076° N, 78.4149° E) to Kulithalai (10.5600° N, 78.2500° E) through (State Highway) SH 71 and then towards Coimbatore (11.0183° N, 76.9725° E) through (National Highway) NH 67 for a distance of 200 Kilometers. The author is more familiar with this route as she lives along the state highway SH 71. The stretch connects a developing town Manaparai and a TIER II city Coimbatore, passing through many villages of social and cultural importance. The permitted speed of travel is 40 km/hr to 80 km/hr.

Figure 2: Altitude from mean sea level

2.2 Data collection
The author has observed and done a photo documentation of the landscape elements along the study stretch, 20 elements were figured out of which 12 were selected for the study. The elements of the past were extracted from history and interactions with people. Whereas the elements of the present were a direct representation of what is in existence at the time of writing this paper. Further interactions with people who commute by bus, car and 2 wheelers provided the necessary information for the tabulations.

2.3 Data compilation and analysis
The identified elements were tabulated and assessed with the identified indicators. The values were studied with

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Figure 1: Research Methods
3. IDENTIFYING AND CATEGORISING THE ELEMENTS ALONG THE HIGHWAYS

Figure 4: Imagery of the significant elements of the past decades and the present scenario

4. AUTHOR OBSERVATION

The researcher travelled along the stretch to observe the elements as a first-hand visual observation, before the survey to understand the elements. The indicators were extracted from previous research papers - Petersen, 2002, Ferretti, V. et al., 2013, Wolf, T. et al., 2010, Evan H. Girvetz 2008, Jeong-Hun Mok, et al. 2006, Jim, C.Y, 2003. The indicators are also identified based on the context of the place and the physical presence of the elements in the study stretch. The indicators thus identified are History, Heritage & Culture, Biodiversity, Road safety, Present usage/need, monetary benefits, Benefit of pedestrian and Benefit of vehicular traveler.

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</tr>
<tr>
<td>TOLL PLAZAS</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>SIGNAGES</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>○</td>
<td>●</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>BOUNDARY WALLS</td>
<td>○</td>
<td>●</td>
<td>○</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
</tr>
</tbody>
</table>

VALUES: ● = 10, ○ = 5, ◀ = 2.5, ○ = 0
Table 1: Pictographic Evaluation of elements

<table>
<thead>
<tr>
<th>S. No.</th>
<th>ELEMENTS</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>NATURAL RESOURCES</td>
<td>8.44</td>
</tr>
<tr>
<td>2</td>
<td>TREES</td>
<td>8.13</td>
</tr>
<tr>
<td>3</td>
<td>TEASHOP</td>
<td>7.50</td>
</tr>
<tr>
<td>4</td>
<td>FOOD JOINTS</td>
<td>7.19</td>
</tr>
<tr>
<td>5</td>
<td>SIGNAGES</td>
<td>6.88</td>
</tr>
</tbody>
</table>

Table 2: List of top 5 elements

5. QUESTIONNAIRE SURVEY:
The author wanted to cross check the observations with the responses of people. The survey questionnaire was made with three categories of questions, as to why people travel in the stretch, needs of the stretch and problems in the study stretch. The responses where got in 5 point scale and objective type answers. The results of the survey are as follows. For the question, how often do you travel between Trichy and Coimbatore via NH 67? 67 participants replied that they travel 2-3 times in a year. 21 of the survey participants replied that they travel 2-3 times in a month. The reason for travel was asked to the people. Personal reasons, vacation and work were the answers. The preferred mode of travel was car and train, whereas more people were travelling by train as their usual mode of travel, since the travel distance was 200 kilometres, 50 participants answered that they stop only once and 26 answered that they stop 2-3 times. As per the survey, majority of the people generally stop to use washrooms, to energise with tea/snacks and to eat their meals during the travel.
The participants were asked to rank the degree of necessity of elements along Trichy to Coimbatore highways via NH 67: On a scale of 5 (Very much needed) to 1.

![Figure 5: Graph generated from questionnaire - Needed elements](image)

Similar to the questionnaire helped to understand the problems and expected changes in the study stretch. The questionnaire made it evident that more than the elements of identity, nature and culture, people were more inclined to the functional aspects of these pause points.

6. EXTRACTING THE POSSIBLE AMALGAMATIONS THAT CAN BE PUT INTO PRACTICE
Amalgamations of these elements were worked out in permutations and combinations, keeping the top 5 elements as constant and varying the other elements. The 5 elements were identified as an outcome of the author observation and the questionnaire. Signage, trees, washroom/toilets, food joints and tea shops were the 5 elements, listed under priority one. For the sake of analysis, naming them as mandatory elements in a highway, the researcher takes an effort to introduce character to these pause points. The five mandatory
elements along with Natural resources such as water bodies, hillocks, rocks etc., will provide a Natural scenic character to the pause point, along with Recreational elements such as gathering spots, play areas etc., will provide a Recreational character to the pause point, along with functional elements such as ATM, fuel station, Toll Plazas etc., will provide a Functional character to the pause point along with cultural elements such as historic ruins, shrines, temples etc will provide a cultural character to the pause point along the highway. The researcher considers the cultural and natural influence to be of more importance to regain or institute a factor of identity to the place and stretch travelled by, thereby creating a strong identity connector along the Highway.

7. CASE ANALYSIS – UNDERSTANDING ELEMENTS WITH REALTIME EXAMPLES

Three pause points along the identified stretch are studied with respect to the elements and characters in the pausepoints. The first example had more of functional character, the second pausepoint had cultural character and the third example had more of cultural and natural character. These areas can be analysed to study the existing elements, and identify the needed elements to instill a character to the pause point.

---

**Diagram:**

- **Fuel Station** – Functional Character
- **Tea Shop** – Functional/Recreation
- **Food Joint** – Functional
- **Kids Play Area** – Recreation Character
- **Toilets/Washrooms** – Functional Character
- **Temple Tank** – Cultural/Functional Character
- **Rock with Temple** – Cultural Character
Figure 6: Case examples of pausepoints and their character analysis

8. POSSIBLE DESIGN INTERVENTIONS:
Planning guidelines such as mandatory requirement of spaces in design of stopover areas along the highways should be considered. The introduction of cultural, natural elements along with the functional spaces should be made mandatory to bring the identity of the place/ stretch travelled by. Only stopover areas along highways at mentioned intervals should be permitted to construct adjacent to highways. Any other development should be strictly prohibited adjacent to highways. Introduce water bodies such as storm water/ rain water harvesting ponds, artificial lakes etc. Since more trees were cut down for the laying of roads, planting of trees should be vigorously done. Outdoor gathering areas, restaurants, should be considered to integrate nature into the design of these stopover areas. Tea shop architecture can be inculcated to revive the culture of drinking tea with discussing among friends and colleagues. The shops can be redesigned to suit the needs of the present generation. Washrooms/ toilets can be designed in more maintenance free and well lit, ventilated spaces.
9. CONCLUDING WITH SCOPE FOR FURTHER RESEARCHES:

The U.S. experience illustrates that national transportation planning is best conceived as two systems – one inter-metropolitan and one intra-metropolitan – and that the institutions, goals, methods, and financing instruments for those two systems should differ. (Boarnet, 2014). Inspired by the above statement, the research attempted to understand and realize the needs of the travelers along highways. Further the research can continue on the applications, introductions of the elements and the processes involved in introducing or reviving the elements along the highways, also on the design of stopover areas along highways in the developing countries. It can further expand on the cultural needs of identity re-creation. Unlike paths formed through the practices of wayfaring, such lines are surveyed and built in advance of the traffic that comes to pass up and down them. (Ingold, T. 2007). The paper concludes that wayfaring should be given more importance as every pause point could be informative, recreational also reviving the identity of the place taking it to future generations, with cultural and natural remains.
REFERENCES


The Power of Name, the Frame of Identities in Nakhon Phanom.

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Abstract

This paper aims to study the conditions of naming and surnaming for Thai people of Vietnamese descent or Viet Kieu in Nakhon Phanom, the gateway to the North East of Thailand for the leader of Vietnam Restoration League and was also one of many provinces in Thailand that the Vietnamese Nationalist Group used as an overseas military base to fight against France. The results show that the conditions of naming are more emphasized on the melodiousness than the meaning even though they are incorrect in Thai grammar. This is related to the sociolinguistics theory saying, “every language always has changes” (Prasitthirat 2013). There are many concepts in naming: naming by keeping the original meaning, focusing on good meaning and fortune for the owner. The conditions of surnaming are more emphasized on the meaning than the melodiousness under Thai grammar. The meaning of all surnames is related to prosperity by creating one more word in the same meaning. In this regard, naming and surnaming not only reflect the value and belief but also reflect life expectation and world perception of Viet Kieu which are in accordance with the speech of Wilhelm von Humboldt (Losonsky 1999) saying that an individual’s vision is tightly bound to the meaning in their language.

Keywords: Thai, Vietnam, Naming, Viet Kieu

Introduction

One of the first things parents do when a child is born is to provide them with a name. It is an identity that we create to represent each person as a human being. Even though a name has nothing to do with happiness and success in life for a child, it can make a good first impression when meeting new people. A suitable name makes the person remembered because our name is the first information we give to others when we introduce ourselves. Therefore a name can create a certain charm for its beholder. Also a name can define a certain social status, family background, personality, dreams, goal in life or things we love and things we care for. That is why we are careful to choose the right name, the name that sounds good with good meanings, the name a person will use until the end of their life. The naming system in Thailand has developed with the development of the society. In the time that lives were simple we used simple one syllable Thai names. When the society got more opened and complicated, a name comprised of words from foreign languages. The main idea of naming principles in Thailand come from the belief in horoscopes and Thai people are very superstitious. The date and time of birth will be recorded for fortune telling and for choosing the name accordingly from the Tamra Taksa¹. Thai people believe that a good name will bring prosperity including naming a company or a shop too. The importance of naming showed in the biography of the lord Buddha when Kuleemarn (อุกธิมณ), a ruthless thief who killed people and cut of their fingers to make into a necklace. He believed that if he could kill a certain number of people then he would obtain a super power until the lord Buddha warned him about his sin. Then he changed his mind and entered into the monkhood. In the biography, Kuleemarn was a son of a famous fortune teller from Gosumpee but he was born auspiciously with Sirius as his birth star which is called the chief star in Thai. The father of Kuleemarn predicted that when he grew up he would become a ruthless thief so he named his son “Ahingsaka” meaning no harm and no taking advantage of others.

Vietnamese naming principles were founded in the year 200 A.D. It was the 2nd country after China that had family name system. A thousand years of Chinese occupation has influenced the naming principles in Vietnam. A Chinese name has 2 parts, first name and family name with the family name placed at the front and used as the common name. A Vietnamese family name is also placed at the front with a middle
name and first name after. The family name tells the blood relation, the first name describes the identity of the person and the middle name tells the gender, but a person can choose to have a middle name or choose not to have a middle name. Unlike in China, Korea or Japan, the Vietnamese use the first name as a common name. Even though nowadays western language has influenced the naming principles in Thailand and Vietnam, the culture and the tradition of the countries still are the keys of naming a person. Meaning still is a key element in creating a name and the pronunciation including the way the people in the society believe and respect is still very important part. The beauty of the language in a name is the foundation of the language in the country. (Binh Long n.d.)

This paper aims to study the conditions of naming and surnaming for Thai people of Vietnamese descent or Viet Kieu in Nakhon Phanom province. The information came from in-depth Interviews and group Interviews. The scope of study included the study of 8 Viet Kieu families in the municipality area of Nakhon Phanom province as well as the studied from various papers and research involving the naming principles in both Thailand and Vietnam. There are two reasons for the Vietnamese to immigrate to Thailand: political and religion reasons. The first wave of immigration happened during the reign of King of Thonburi in 1770 when there was Tay Son rebellion against Nguyen’s power in Annam. But the first group of the Vietnamese, called the old Vietnamese, had immigrated to Nakhon Phanom from King Rama V. The second group called the new Vietnamese had immigrated to Nakhon Phanom after World War II to escape from the French suppression in 1945. Currently, all of them have received Thai citizenship and call themselves Thai people of Vietnamese descent. The naming of Thai names for the Vietnamese immigrants happened when they officially received Thai citizenship from the government of Pol. Gen Chartchai Chunhawrn on May 29th, 1990 (Sripana 2005). Part of the assimilation with the host country was the process of changing their names into Thai names which started in 1992. This paper’s emphasis is on analyzing the language in terms of the meaning and the number of syllables the Viet Kieu use in a name. It shows the nature of the language created by the people to communicate themselves to others. There are different factors, personal and environmental factors in creating a name. Therefore, naming principles reflect the mixed belief between the Thai and Vietnamese of the Vietnamese people in Thailand. This paper is the study of Sociolinguistics which helps the better understanding of the people in the multicultural society.

**The principles of naming in Vietnam**

There are no certain rules with naming principles in Vietnam but the period of time is carefully considered depending on the belief of different areas. Vietnamese people will not name their child on the first day of birth. Instead they will call the child a simple but negative meaning name for 100 days because they believe that a bad spirit will take the attractive looking child away. Naming a child with a bad meaning is believed to protect their child from the spirit and for the child to be easy to raise and to be healthy. The simple names include: Cút (shit), Đại (to have a pee), Cu (penis). Names for boys usually mean their gender or non meaning simple words such as thằng Téo. In the past names for girls usually mean prostitute such as cái dì (bitch), though at present day the word considered to be too strong and no longer in use. Girl’s names are also the words with general meanings such as con bông (a type of fish), bể bông (cotton candy), bể kẹo (candy). Girls will also be called words without meanings too such as con nu cái Tớp (tenchocon.com 2014). This word is a very popular name in the rural areas of Vietnam.

After 100 days of the birth the parents will give a proper name to the child. At Hue city, there is a celebration called Lê Ta On, meaning to give thanks to the god by giving spirit drinks, betel nut, incense and candles to the ancestors. Relatives will be invited to help in naming a child to avoid having the same name with other relatives. In rural areas of Vietnam an influential and respectable figure of the community will be asked to name a child and that person will hold an important place in the family. In present day, according to the article 158/2005/ND-CP agreed by the government on the 27th December 2005, stated that every child needs to be registered to the authority within 60 days after the birth. Therefore the 100 days naming tradition is gradually disappearing. A Vietnamese name comprises of 3 parts, family name (ho), middle name (tên đêm) and first name (tên chính). Names for females usually have the word “thí” as a middle name such as Nguyễn Thị Thanh Mai and “vân” in male’s names such as Nguyễn Văn Phúc. Pronunciation, meaning and beauty of the letters, to make beautiful signature, will be considered in a name. There are 2 important points to be considered in naming: the beauty of the language and the number of the syllables and tones. There are
different types of names, 2 syllables with only family and first name such as Bùi Huy, 3 syllables with family, middle and first name such as Lê Văn Hài, 4 syllables with 2 family names, middle and first name such as Kiều Mỹ Duyên, and 5 syllables or more usually combine the family names of the father and the mother or a name of a royal family “Nguyễn” such as Nguyễn Bảo Ngọc Kim Chi, Công Tằng Nứ Thị Xuân. Also the syllable rules of Yin-Yang (âm dương), the odd number of syllables is Yang (dương) and the event number of syllables is Yin (âm). For males, a name with 3 syllables and females, a name with 4 syllables are considered suitable in term of the beauty of the pronunciation. Naming in Vietnamese follows the even-uneven tone rules. A name with 2 parts, family and first names, is easier to create by following the even tone rule such as ngang (high level) and huỳnh (low level) and following the uneven tone rule such as sắc (high rising), hối (low falling-rising), ngã (high falling-rising) and năng (low falling) (Mai Ngọc Chữ 2009). Names with 2 syllables will create a sound that has less contradiction to each other such as Trần quýnh, Hoàng Kiên (deep sound) Nguyễn Trãi, Phạm Thủ (rise sound). In case there is difficulty in pronunciation, another word can be added such as Phạm Tân Lộc, Trịnh Lê Thủy. Names with 3, 4 or more syllables can organize a smooth sound by avoiding using tones with similar sounds, especially the năng sound. If the middle name has an even tone the first name should have uneven tone. They should be opposite each other, for example Thực Anh, Nguyễn Thanh, Minh Khánh, Duy Nhật. The Vietnamese usually avoid using uneven tones for middle and first names because they are difficult to pronounce such as Nguyễn Diễm, Thực Bích, Bách Nhật. The naming principles in Vietnam follow the even-uneven tone rules, see table 1. The examples of the BBT name structure are Trần Văn Trà, Trần Cao Văn, Lê Cao Phan. Names with 4 syllables follow the same rule but avoid using many tones in one name because it will make pronunciation difficult and the sound of the vowels should be beautiful too, meaning do not use the same vowels in the first name as the family name.

<table>
<thead>
<tr>
<th>Even tone</th>
<th>BBB</th>
<th>BBT</th>
<th>BTB</th>
<th>BTT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uneven tone</td>
<td>TTT</td>
<td>TTB</td>
<td>TBT</td>
<td>TBB</td>
</tr>
</tbody>
</table>

Table 1. Even-uneven tone rules (Luật Bàng (B) - Trắc (T))

In terms of meaning, there are many trends in naming a new born child: morality, ability, education, occupation, prosperity, happiness, wishes, good memories, words from classic literatures, name of beautiful flowers, seasons, nature, fruits, animals such as dragon, rare birds and gemstones. Don’ts in naming principles in Vietnam include avoiding the names with political agendas, names associate with cruelty, torture and weapons such as Phạm Mạnh Liệt, Trần Hạo Khí, Trịnh Quý Tuyết. Also the same names with the parents, ancestors, kings or royal family such as Tạ Đại Chỉ, Trần Bất Tứ, Lâm Đại Tiến should be avoided as well as names with supernatural power or about gods such as Lê Chân Thất, Nguyễn Mỹ Mẫn too. Names with no meaning, just putting 2 words together such as Lê Khách Sinh Nhật, Hoàng Kỳ Niêm, Lâm Hoàng Hôn, names with too specific meanings such as Trạng Nguyên, Diễm Lê, Bạch Tuyết or the common use words such as the congratulations words, Phát Tài (prosperity) or Kim Ngân (gemstones), should not be used too because it shows the lack of education of the givers. Do not name a person after emotions or feelings such as Vui (welcome, gladly) because the name is not suitable in all situations such as when the person pass away. Do not name a person with bad, scandalous or shameful meanings. Do not name a person confusing genders such as do not name a girl Minh Thăng because it is for boys or do not name a boy Thị Tái or Xuân Thủy. Nowadays western culture has more influence in naming principles in Vietnam so they follow the above principles less and less but name their children as they pleased especially the Vietnamese who live abroad (Viet Kieu) often name their children to suit the surrounding community such as Johny Nguyễn, a Vietnamese-American actor. However, the majority of Vietnamese people still follow the naming principles but adapt it to make it modern and fashionable. There are 14 family names in Vietnam, in order of usage are as follow Nguyễn, Phạm, Lê, Trần, Hoàng/Huỳnh, Phan, Vũ/Võ, Tống, Đăng, Bùi, Đỗ, Hô, Ngô, Dương, Lý with Nguyễn uses the most and Lý use the least.
What do the Viet Kieu naming principles represent?

The two reasons for Vietnamese immigration to Thailand were political and religious. The first immigration wave occurred during the reign of King of Thonburi in 1770 when there was the Tay Son rebellion against Nguyen's power in Annam. However the first group of Vietnamese immigrants, the old Vietnamese, immigrated to Nakhon Phanom during the reign of King Rama V. The second group, the new Vietnamese, immigrated to Nakhon Phanom after World War II to escape from the French suppression in 1945. Nakhon Phanom is the gateway to the North East of Thailand for the leader of the Vietnam Restoration League and was also one of many provinces in Thailand that the Vietnamese Nationalist Group used as an overseas military base to fight against the French. The turning point of the social status of the Viet Kieu happened during the Vietnamese immigration policy in 1990 by the government of Pol. Gen. Chartchai Chunhawaarn that granted Thai citizenship to the children of Viet Kieu who were born in The Kingdom of Thailand. In 1992, Prime minister Anan Panyarachun had issues with new policies in granting Thai citizenship to the children of the immigrants and also renewed the qualifications of the legally immigrated for parent generations as well (Sripana 2005). The reforming of identities under the new naming principles has since begun. There are 2 methods in naming found in the municipality area of Nakhon Phanom. The first method was for the Viet Kieu families that did not understand the Thai language; they picked a name out of a list that a hired person provided for them. The second method was for the Viet Kieu families who know Thai language; they picked the name by themselves.

The name creation concepts of Thai and Vietnamese are similar in several ways. To start with believes in naming for baby which has some similarities and differences, Thai people do not compliment lovely baby by saying he/ she is “lovely”. Instead, they normally said this baby is “ugly” as they believe that saying a baby is lovely will lead he/she to a short life because the evil will take the lovely baby away. Therefore, visiting a baby is considered as a sensitive tradition both in Thailand and Vietnam, especially for those families in rural areas other than cities. Consequently, calling name or creating name in the opposite way is a result of this belief, for example fat person is named “Slim” (ดีเอ็นแอน) or a thin person may be named “Chubby” (สิบปุบ) (Thammajari 1986). Meanwhile, Vietnamese people do not name a baby on the date of delivery. They call the baby with bad name such as “thằng cu”, “bé bông”. Thus Thai and Vietnamese people’s names can be created according their personality at birth or something conversely. In term of language, male and female are named with gender identifying word such as “vân” for male and “thi” for female in Vietnamese while “Woot” (วูด), “Phong” (ฟอง) and “Sak” (สัก) for male, “Wadec” (วัดี), “Sri” (ศรี), and “Rat” (รัตติ) for female in Thai. In term of meaning, it is focused on good and fortunate meaning in both male and female names and for both Thai and Vietnamese. Masculine names significantly indicate bravery, strength, firmness, leadership and victory. Feminine names mostly represent beauty, gentleness, and joyfulness. The meaning related to virtue, prosperity, education, blessing, moral support, nature, and wealth is in both male and female’s names.

Main concept of Viet Kieu’s name creation in Nakhon Phanom is that it is totally not in relation to date, month and year of birth which is the main concept of Thai people. They adhere to their own preference and none of them is following Thai concept in Tamra Taksa (astrological textbook) even though it is the old
belief transferred from ancestors among Thai people, from generation to generation. Thai believes and values of name creation are deeply linked into supernatural power, astrological influence and Buddhism (Wirat 2001). Auspices, date, month and year of birth are hence something to define destiny. The creation of name then must relate to one’s fortune. For Vietnamese, they also believe in astrology which can be noticed that they do not create a name for baby immediately after birth and in some places they even have a spiritual ceremony before giving name to the baby. This implies that they believe in ghosts and spirits. However, Tamra Taksa is very detailed and complicated for Vietnamese to learn and understand as it requires language literacy. Even Thai people in the present time may not thoroughly understand this matter. They usually just know from their ancestors’ words of mouth. As a consequent, this belief is not attached to the concept of Viet Kieu, except from the name of which is created by Thai. In addition, adaptation to new ways of life, society, language and new social cultures is more important than focusing on believes and values of name creation of current inhabitants which is a set-up thing and it is followed in order to get acceptance, respect or to adhere to something that is either existing or impersonal, and with or without proof. Values are just something people value and use as a criterion to either follow or not following and also a social standard which is accepted by an individual and society as a mean of behavior management. However, Viet Kieu people are still able to express their identity in some ways, e.g. creating name without adhering to Tamra Taksa but their own preference.

When analyzing Linguistics regarding number of syllable in Viet Kieu’s names, it is found that their names consist of not more than three syllables. There are 2-3 syllables in male’s names while there are 1-3 syllables in female’s names. Male’s names are popular with two syllables and three syllables are popular in female’s names. Another value of Vietnamese name creation is that female’s names have more syllables than male’s. There are mostly four syllables for female’s while three syllables for male’s. This is to say, their tradition of creating name does exist although they live in Thailand. Male’s names have fewer words and fewer details than that in female’s. The words in each female single-syllable names are all Vietnamese. Retaining of word structure without focusing on meaning in other languages shows a stand point of the name owner that he/ she wants to keep his/ her identity. The number of syllable in family names has a maximum up to eight syllables but five-syllable surname is the most popular. This can be explained that it is difficult for them to avoid having names duplicated with Thai people where names have existed since 1913 in King Rama VI. Thus the only way to avoid this is to have more syllables. All Viet Kieu families adhere to the same idea which is to create more words emphasizing prosperity-related meaning such as “Rungrotthaweekul” (รุ้งโรจน์ทรัพย์) which includes “Rungrot” meaning “prosperous”, “Thawee” meaning “more” and “Kul” meaning “family” so when combined together it means “to make family prosperous”. This implies their life expectation which is the prosperity of new life in Thailand. The emphasis of surname’s original meaning obviously reflects their thoughts. In the creation of surname, it is also found that there is a combination between Thai and Vietnamese words such as “Phanpongpan” (ภานพงษ์พันธ์). “Phan” means “tray with pedestal”, originally derived from “Phan” in Vietnamese but no meaning in Thai, mixed with “pongpan” which means “family”. After the combination, it means “Phan family”. This is to say, Viet Kieu’s surname creation is focused on meaning rather than melodiousness and is under Thai grammar.

The meaning of given name is more focused on good and fortunate meaning for name owner. Male’s first names are related to assets, victory, nature, perseverance, bravery, bless of god, prosperity, fame, education and Thai national while female’s first names are related to beauty, cheerfulness, brightness, flowers, adornments, smartness, wonderful things, moral support, gems and birth order. Besides, there are important points of female name creation which is giving name without meaning, contrast meaning and bad meaning. The one without meaning is mostly found, for example “Monwirat” (มณีวิรัต). Mon means “heart” and “Wirat” means “except”. After combination it means “no heart”. If the spelling is changed to “Mol” (มล) that means “impurity”, the meaning after combination is “without impurity” which is better. This is a result of not knowing Thai language accurately. Also, there is a combination between Thai and Vietnamese words to create a new word such as “Yarat” (ยารัตน์). “Ya” means “medicine” while “Rat” means “gems” but there is no meaning after the combination. However, the name owner wants to keep the original Vietnamese name which is “Giả”; likewise, a single-word name “Nữ” (Ni) from the original name “Ni” or “Liên” (เลียน) from the original name “Liên” in Vietnamese which means “imitate” in Thai. Nonetheless, Thai people presently
do not name with a common single-word name like this. It is only used back then in Ayutthaya and Thonburi period when names were created according manners or behaviors (Na Bangchang 1984). It is also found that there are names where meaning contrasts, for example “Maneenut” (มานีนุช) which means “beloved younger sister” but the name owner is an elder sister. There is also a use of foreign words in Thai language format such as “น่ายานุช” (Natacha) from “Natacha” which Viet Kieu people create by themselves. Moreover, there is name creation related to family members which is the same as Thai people’s name both in terms of initial consonant and vowel homophone. There is no creation of taboo names found in both Thai and Vietnamese language. This can be concluded that Viet Kieu’s name creation is more focused on melodiousness than meaning and Thai grammar.

Concept of naming and surnaming not only reflect the value and belief but also reflect life expectation and world perception of Viet Kieu which are in accordance with the speech of Wilhelm von Humboldt (1988) saying that an individual’s vision is tightly bound to the meaning in their language. This is to say, we understand people’s world perception through the meaning of language as a result of their thoughts and believes. And language is not a voluntary human creation but a capacity that human beings have a virtue of their nature (Losonsky 1999). Language is an important culture of human being and it is a communicative tool used to express knowledge, ideas, emotions and feelings between people in both the same generation and different generation (Sriwatthanananawin 2001). We learn everything through language and language is in almost all human activities (Khanithanan 1976). Language is not only different in each ethnic group but also different in each society depending on social factors even communicating in the same language. Based on Sociolinguistics theory, every language is variable (Prasitthirat 2013). Understanding ideas and perception of Vietnamese migrants in Thailand creates a more complete education on social conditions at that time. Historical study is also made clearer and thus the name represents identity of Vietnamese people who are living in Thailand.

Notes
Tamra Taksa1, also known Taksa Pakorn, Taksa Payakorn, Maha Taksa or Taksa Maha Payakorn textbook. It is originally written in Bali Sanskrit but the writer’s name is unknown. However, Phuluang said it was from Mon and revised in Ranata Kosin period (Phuluang, 2003).

Viet Kieu2 is Sino-Vietnamese vocabulary refers to Vietnamese people living outside Vietnam in diaspora or Overseas Vietnamese.

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A Transforming Flag – A Comparative Historical Research of Western and Eastern Views on Women’s Education in China based on Literatures Produced from 1992 to 2010

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Abstract:
From 1992 to 2004, Western scholars of sinology and history, initially inspired by Susan Mann and Dorothy KO, have published several journals focusing on women’s education in China from the Late Qing to the Republican China. They investigated some primary facets of women’s education in that special historical period: the advent of women’s education, the conflict between Western values (mainly Christian values) and Confucian heritage, the lifestyle and the roles of Chinese women, the typical supporters and facilitators of women’s movements, the contents and school setting of girls’ schools, and the social effects brought by female students to family life and to the country as a whole. Meanwhile, Chinese scholars have written monographs related to Chinese women education from the Late Qing to the Republican China as well. The difference of how to understand one historical period of Chinese history between Western scholars and Chinese scholars lies mainly in how they interpreted core values of gender education, how they interpreted the causation and the consequence of education reforms in China, and to what extent they placed women’s education among Chinese holistic social history. This paper primarily seeks to compare two trends of historical research, particularly examining how they overlap and how they separate, in order to shed some light on the way we consider current women issue and gender education in Asian region.

Key words: women’s history, education reform, literacy and culture

Introduction:
The Chinese women’s culture, according to Dorothy KO, who cited historian Gerder Lerner’s elaboration, “would hardly be appropriate to define the culture of half of humanity as a subculture. Women live their social existence within the general culture… Women live a duality – as members of the general culture and as partakers of woman’s culture (Dorothy KO 1994).” In China, the holistic historical process integrates both Chinese men and women; and the specific action constituting details of Chinese history also involves both Chinese men and women. However, for a long time, the most influential action of creating and recording history was only dominated by Chinese men, for example, the literacy, or the ability to read and to write. Chinese show great respect to literati, especially their written words, but only during a few particular historical periods that the Chinese male literati generously shared this ability with Chinese women. As a result of sharing the ability, the written words produced by both Chinese male and female literati were highly valued by all Chinese people as fundamental source of humanity’s richness, regardless of its gender discipline. In other words, Yan 言 (writing/speaking) is a seminal tool for Chinese people to overcome gender restraint and thus enrich mutual intelligence.

Aside from its literal aesthetics, Yan 言 (writing/speaking) in China has another crucial function that is to impart certain moral belief. For centuries, it was the Chinese government who grasped the absolute authority of Yan 言 (writing/speaking). Generally speaking, when there was a breakthrough of 言 (writing/speaking) in Chinese history, namely the importation of other foreign languages, such as Sanskrit of Buddhism, the Chinese Confucian tradition was shaken, and so was Chinese gender relation which was overwhelmingly mastered by Confucian value. As Tany.E.Barlow pointed out, by the end of the feudal era, funv 婦女 became the most widely used phrase for women “in the Confucian theoretical language (Barlow, T,E 2004).” Funv 婦女 used in the Late Qing was “specifically defined fu 婦 in terms
of ritual service to the husband and his family (Barlow, T.E. 2004).” Confucian tradition still bound intimately with women’s calling and duties in the Late Qing. However, the biblical instruction offered by evangelism-driven schools loosened the bind. During this loosening process, language provision played a vital role in evangelism schools.

This article aims to compare between two groups of researchers, Western Sinology scholars and Chinese historical scholars, on how they understand and interpret Chinese women’s education, especially how women’s education was shifted at the turn of the twentieth-century on the women’s roles and the life trajectories documented by both scholars.

**Women’s roles in female education during the Ming-Qing Dynasty (1500-1911): Single duty to multiple responsibilities**

Regarding the Chinese female students, a widely-shared assumption is that Chinese women had long been excluded from official education system. Even if there used to be some outstanding female writers, poets, or painters throughout Chinese history, who have been remembered or honored as renowned as male literati were, it is still uncommon to find a large number of erudite women in this particular period. However, according to Clara Ho, Yao Nai cited a number of examples from the *Books of Odes* to show that women in at least the Zhou Dynasty (1046 BC – 256 BC) did write poetries, and they were accepted and even complimented by the ancient sage kings, like King Wu; and they were recognized and recorded repeatedly by Confucian scholars as well (Ho, C. W 1995). It is obvious that the female students or erudite women have had a long history of coexisting with males in the male-dominated literary convention in Chinese tradition since ancient days. However, this point of view is less noticed by Chinese historical scholars.

For Chinese historical scholar, Liu Naihe and Wang Suxiang, it is suggested that every dynasty highly valued women’s education (Liu Naihe 1995; Wang Suxiang 2006) as well as female students. According to Liu Naihe, in ancient China, women and their families paid a much higher price than their male counterparts did for learning literary skills (Liu Naihe 1995). Despite of noticing the existence of female students in every dynasty, few of them traced to as early as the Zhou Dynasty to identify that the history of women education in China is even longer than we used to consider.

Apart from women’s role in the literary realm, another frequently mentioned role of Chinese women is in the domestic part of society—the wifely role. Susan Mann addressed the “wifely role” in her “close examination of the education of daughters” of the Mid-Qing period. The overall effects of women’s education in the Mid-Qing Dynasty highly challenged and rewrote the traditional wifely role. According to Susan Mann, the change to the traditional wifely role in the Qing Dynasty was “to silence subversives and convert into participants in the dominant discourse (Mann, Su 1994).” Following Susan Mann’s research, Dorothy KO continually pointed out that women in the seventeenth- and the eighteenth-century “stretched the traditional boundaries of a woman’s calling as good wife and mother to encompass unprecedented territories as readers, writers, painters, teachers, and travelers.” That is to say, the pure traditional “wifely role” was significantly enlarged in the late Qing Dynasty due to the enrichment of women’s calling, including the changes of its nature and its practices. According to Dorothy KO, women living in inner chambers who used to be restricted by the male-dominant discourse from the Ming-Qing dynasty, actively engaged in female-dominant social communities by using erudite ability as one of the social tools to connect to one another and thus maintain relationships across regions. The renewed women’s role since the late Imperial China was regarded as the social foundation of the breakthrough for nationally female-education establishments starting from the late Qing.

The wifely role retained its traditional nature according to a Chinese scholar, Wei Yanhong, who summarized the wifely role in the late Imperial China as “the social requirement of establishing women
education in the Qing Dynasty has no fundamental difference between this historical period and the previous dynasties, because the intent of establishment of women education is to nurture chaste wife and virtuous mother. (Wei Yanhong 2007)"

In the comparison of perspectives on women’s roles from Western scholars and Chinese scholars, it seems that Western scholars pay closer attention to the subtle changes underneath the social mainstream and to the persons from different social levels experiencing the shifts of mainstreams, whereas the Chinese scholars concentrate on the general flows of the historical momentum and on a collective picture that reveals the changes of a group of persons recorded in official history books.

**Life trajectories of female students during the Republican of China (1912-1949): Interaction between tradition and modernization**

Literatures completed by Western scholars investigating female students in the late Qing and Republican China could roughly be divided into two categories: the first category focuses on female students’ self-perception, namely their practice of subjective identity⁴; the second category centers on the dynamic interaction between female students and the venues they lived in. From these two categories, female students’ life trajectories are studied and presented.

Weikun Cheng, from 2000, noticed the dichotomy of nationalist mothers and female citizens, of morality and talent, especially how female students acted in public sphere. Cheng recorded Manchu women’s endeavor to establish and manage girl’s school supported by Manchu gentry, including Empress Dowager Cixi. Cheng also pointed out that these Manchu women depended on their families and male leadership to run the school and concluded that girl’s school proved a quasi-public sphere for women to share and to exchange their life experience and information; and women in girl’s schools, whether they be teachers or students, faced tremendous challenges related to “self-image, thought, gender roles, and lifestyle (Cheng, W 2000)”.

Paul J. Bailey, in 2004, discussed the conflicts between female students’ modern lifestyle and educators’ conservative surveillance. Reformists and conservative educators’ expectation for women education was “to redefine conceptions of motherhood by emphasizing women’s specialized and unique role in the household as nurtures of infants (Bailey, P J 2004).” The redefined concepts of motherhood were greatly inspired by Japanese education reform after Meiji Japan, because it provided a middle point to balance pressure of Confucian value and foreign threats. The female students, according to initial expectation, represented the most modernized and civilized group of people at that time. The performance of female students, however, disappointed the educators. Paul J. Bailey summarized that the notions of female students were completely against the initial and ideal intent, which was to educate women as a skillful household managers with knowledge necessary to nurture their children.

Harriet T. Zurnorfer, in 2005, illustrated that female students were equipped with “female virtues, literature and language, and basic calculation (Zurnorfer, H 2005)” in state-run schools from early Republican period, after graduation, women had the confusion of how to fulfill their personal aspiration while committing to family responsibility, of fitting into a male-dominant job market. Most of the graduates of girl’s school returned to their schools to teach or to work as supporting staff. As the girl’s schools suffered from pronounced criticism during the Republican period, the graduates working in girl’s schools suffered from public pressure as well. In other words, as there came an increase of opportunities for educating new women, women’s career professionalism and society’s economic demands became incompatible.

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Chen Pingyuan, in 2008, focused on the love-hate relation between pictorials and female students during 1902-1908. On one hand, the pictorials promoted enlightenment to readers and aimed at “a specific audience of women and children (Pingyuan, C 2008),” chided policemen, and asked for policy protection when girl’s schools endured public criticism because of female students’ improper behaviors; on the other hand, pictorials published portraiture of female students that “entice male desire (Pingyuan, C 2008),” which endangered female students into “voyeuristic gaze” of male arousal. The behaviors of female students in those portraiture unfortunately were considered uncivilized and rude, which is opposite to idealized forms created by enlightenment supporters, such as Manchu gentry Duanfang and Dai Hongci, who had been sent abroad and thus promoted American-style education.

From literatures of Western Sinology mentioned above, we can conclude that: firstly, there were at least three educational values behind the girl’s schools, refined Confucian tradition involved Manchu and Han, American-style schools with or without evangelism purpose, and Japan-style schools. Second, the initial purpose of those schools varied, but domestic-oriented value was a key component accepted by the majority of people. Third, the implementation of education values in those schools was diverse, but there was no a close observation on what textbooks and curricula were adopted, and what concrete outcomes were produced during the cultivation process.

The most controversial divergence between the Western scholars and the Chinese scholars is how these two groups of scholars viewed the educational function played by church-run schools and the teaching of the Bible. Western scholars considered this kind of schools a natural part of Chinese education modernization, whereas the Chinese scholars devalued the instructive purpose of evangelism schools before further conducting subjective evaluation of the positive and negative consequences of such schools. This limited understanding of church-run schools led to the restrained interpretations of the initial purpose of schools established during the Republican China. The Chinese scholars classified less initial purposes of new-style educational organizations than the Western scholars. On the contrary, presumably because of the advantages of using mother languages as research medium, the Chinese scholars focused closely on the textbooks, the implementation, and the organizational structures of foreign schools compared to the Western scholars, who highlighted the personal stories of single female students rather than the running of the schools.

**Conclusion**

To conclude, Chinese female students on one hand were shaped by modernized cultivation within a traditional education system. On the other hand, traditional education was reshaped by female participants within modernized progress. Chinese women, education system, and modernization, none of the three factors is isolated or disconnected from any of the other. In the presentation of this historical event, Western scholars and Chinese scholars have to communicate more on how to place Chinese modernization of women’s education in the big picture of the Asian and worldwide modernization.
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Transformation of Indian Economy and its Challenges Ahead

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Abstract
India is one of the largest and longest surviving democracies of the world. India has been seen as an economic laggard for a long time, but now this thinking towards India is changing. After its independence from British rule in 1947, the Indian economy has gone through phases of transformation for its betterment. In the recent past, when most of the developed and emerging economies are facing declining growth, India has proved relatively buoyant. India has become the fastest growing country in the world but to sustain its current growth momentum and to achieve high growth trajectory in future, it needs to lay more emphasis on making growth more inclusive. However, the Indian growth story provides the evidence that economic growth has led to poverty reduction as with the acceleration of growth, after reforms, there is a significant reduction in poverty. But still the size of the poor population is quite high.

While the immediate challenge to sustain high growth will depend on addressing the structural bottlenecks facing the economy. These mainly include the sectors relating to agriculture, manufacturing, health, and education, where public policy interventions are needed to remove the constraints. The paper is an attempt to discuss the transformation of Indian economy since its independence and analyse the challenges in the sectors of agriculture, manufacturing, health, and education and suggest the way ahead.

I. Introduction
India is one of the largest and longest surviving democracies of the world. India has been seen as an economic laggard for a long time, but now this thinking towards India is changing. After its independence from British rule in 1947, the Indian economy has gone through phases of remarkable transformation. India started with the liberal economy but slowly it tilted towards a controlled economy in the 1960s and 1970s. The inward looking policies adopted by the Government discouraged competition from abroad leading to low productivity, low investment and hence low economic growth. This process continued till early 1980s when the process of reforms was initiated. Only limited progress could be made on removing various hurdles to economic growth and also led to accumulation of debt.

Panagariya (2008) finds that piecemeal reforms of the 1980s were initiated with expansionary fiscal policies which pushed back India to around the growth rate of 1951–64. The growth rate of Indian economy was 4.1 per cent during 1951–64 which reduced to 3.2 per cent during 1965–80 and further rose to 4.8 per cent per annum during 1981–87. The recovery in the 1980s had been partially fuelled by a progressively expansionary fiscal policy with a large chunk of the deficit financed by borrowing abroad leading to accumulation of foreign debt. India’s exports-to-GDP ratio at 6 to 7 per cent was not very large so that debt servicing became a serious problem by the end of the 1980s. By 1990, nearly 30 percent of the export earnings were going into servicing the foreign debt. That left very little foreign exchange for imports. The problem further aggravated with the first Iraq War which led to a steep rise in oil price, and to a balance-of-payments crisis.

The crisis forced India to open the economy for foreign investors and adoption of more systematic reforms of 1991. The Industrial Policy of 1991 transformed the policy regime dramatically by shifting to market-driven economic policies. The new policy almost abolished the License – Permit – Quota system and moved the country towards Liberalisation-Privatisation-Globalisation regime. The country gone for removal of investment licensing in the vast majority of sectors and permitted imports of all goods except consumer goods without a prior license; brought down industrial tariffs; and implemented financial sector reforms. Unfortunately, due to political uncertainty not much could be achieved from these reforms, however, growth picked up. Reforms further got a boost after 1999,
particularly first half of the last decade. Panagariya (2008) finds that since the implementation of these reforms India has made significant economic progress. India’s industrial environment has become more competitive and open, infrastructural gaps reduced, the current account has become fully convertible while the capital account is virtually free for non-residents. The average saving rate also showed a substantial increase from 23 per cent of GDP in the 1990s to about 37 per cent in 2010. The efficiency of capital utilisation also improved as the incremental capital output ratio (ICOR) declined to 3.7 during the high growth phase of 2004-08 from 5 in the 1990s.

After the successful implementation of reforms, economic growth rose to 9.3 per cent in 2007-08 when the world was caught in the financial meltdown. Being a globalized economy, India also suffered from financial meltdown but much less than the developed world. One of the reasons for this was India’s domestic demand and high saving rate. As a result of the financial meltdown, the growth rate declined from 9.3 per cent in 2007-08 to 6.7 per cent in 2008-09 but recovered to 8.6 per cent in 2009-10 and 9.3 per cent in 2010-11. Before India could cross the growth rate of 9.3 per cent, it was affected by the European and Global crisis of 2011 and growth rate further declined to 6.2 per cent in 2011-12 and 4.5 per cent in 2012-13. However, the growth has picked up now with achieving 7.6 percent growth rate in 2015-16. Further, the rise in economic growth has been accompanied by decline in population growth leading to rising per capita income (PCI) growth.

Fastest-growing economy
Recently, when most of the developed and emerging economies are facing declining growth, India has proved relatively buoyant. After the onset of the multiple crises in different parts of the world, India’s contribution has become much more valuable to the global economy. Currently, India is about a $2.2 trillion economy. India’s share in world GDP has increased from an average of 4.8 percent during 2001-09 to 6.1 per cent during 2008-13 and further to an average of 7 per cent during 2014 to 2015 in current PPP terms (GOI 2016) compared to 2 per cent for the emerging world outside China. India’s resilience and current levels of reasonably strong growth should, thus, be appreciated in the light of its increasing contribution to global growth. Cashin & Richardson (2016) finds that India is expected to remain the fastest-growing large economy in the world in 2016-17 at 7.5 per cent ((World Bank - 7.9%, IMF-7.5%) . Looking at its strong growth forecast, India is expected to be a formidable economy in Asia and the world.

Along with the macro-economic stability and high economic growth, there are certain concerns also. India could not succeed in fixing the micro-economic issues and reducing inequalities. The growth at the top has not trickled down as expected. To sustain its current growth momentum and to achieve high growth trajectory in future, it needs to lay more emphasis on making growth more inclusive. Continuous efforts are being made to achieve this. After the adoption of reforms and rise in economic growth, there is a significant reduction in poverty but, still the size of the poor population is quite high.

II. The Challenges India Faces
The Indian economic development can be visualised by keeping three simple factors in mind. First, India has a large number of poor people, and being a welfare state Government has to take the responsibility of fulfilling their basic needs of food, health, education, nutrition, clean water, sanitation etc. Secondly, to finance these activities the Government needs resources which can be generated only through higher economic growth. Thirdly, to achieve higher growth Government has to create better conditions for it by ensuring good governance.

Thus, high growth momentum, inclusiveness of growth, and good governance are the key issues in India. While the immediate challenge to sustaining high growth lies on addressing the structural bottlenecks facing the economy. These mainly include the sectors relating to agriculture, manufacturing, health, and education, where public policy interventions are needed to remove the constraints. The following paragraphs of the paper analyse the challenges in these sectors and suggest the way ahead.
1. Agriculture: poor performance despite high economic growth

The agricultural sector is one of the most important components of Indian economy. It has been the backbone of the Indian economy from ages and has gone through paradigm shift during the last half century; from the subsistence agriculture in the first half of the twentieth century to gradual commercial farming through the green revolution. This has improved the food security of the country and transformed it into a food grain surplus country.

Singh (2013) explains that despite great strengths and performance, the growth of the agriculture sector in India has been stagnated for more than one decade. Despite achieving 9 per cent economic growth, the average growth in agriculture over the last more than one decade has been around 2.5 per cent only. The uncertainties of growth in agriculture can be explained by the fact that 60 per cent of agriculture in India is rain-fed and rainfalls are quite scanty and below normal at regular intervals. The problem further gets aggravated due to lack of post-harvest infrastructure, poor utilization of land, low productivity and value addition, and intermediaries dominated markets.

One of the important reasons for low productivity in certain crops is that India has not allowed the cultivation of genetically modified (GM) crops. The farmer’s organizations are demanding it for a long time but opposed by various NGOs on pseudo-scientific grounds. Aiyar (2016) explains that growing GM mustard, developed by Indian scientists, may raise yields by 20-30 percent, and improve farm income by over Rs 10 billion. It will also reduce India's dependence on imported edible oil. GM mustard and GM brinjal could replicate the stunning success of GM cotton which has doubled the output and converted India into a major exporter of cotton from an importer.

Another important factor that keeps farmers trapped into poverty is that they are linked to the consumer mostly by a long chain of intermediaries. The presence of intermediaries coupled with poor connectivity with the market leads to market segmentation and high price dispersion of around 100 per cent. The intermediaries take advantage of their position to capture a large share of the consumer expenditure on agricultural products. Retail prices are often significantly higher than the level of prices at the farm gate. Thus, the farmers are left with low incomes and therefore, insufficient resources for investment. This leads to a perpetuation of poverty. To protect farmers from exploitation of intermediaries and traders, and to ensure better prices and timely payment for their produce, state Governments established a large number of regulated markets through Agricultural Produce Market Committee (APMC) Act. But over a period of time, these markets have not been of much help in providing direct and free marketing.

Thus, increasing agricultural production and productivity along with remunerative prices of agricultural produce to farmers are important for increasing rural incomes, and hence making growth more inclusive. India being one of the world’s largest agrarian economies, agriculture provides significant support for economic and social transformation of the country and remains mainstay of life for almost half of the population. It provides employment to around 49 per cent of the workforce but contributes only 14.4 per cent (including allied activities in 2011-12 at 2004-05 prices) to GDP (GOI 2012). One of the reasons for this is the paucity of alternative livelihood opportunities elsewhere. The sector acquires its importance by playing the central role in reducing poverty in rural India which accounts for 68.8 per cent of the population (Census 2011) and comprises about 80 per cent in India’s poor (NITI Aayog 2015). The livelihood of most of the rural poor is dependent directly or indirectly on the performance of agriculture.

Excess manpower coupled with low productivity has resulted in low income. To break this cycle, Government in its Budget 2016-17, has announced various schemes and allocated funds to improve agricultural productivity, soil conservation, testing of soil to improve the quality of land, improved farming practices, developing resilience to rainfall variations, crop insurance, creating National e-spot marketing, and digitalisation of land records. To reduce the dependence of agriculture on rainfall Government has introduced a dedicated long-term irrigation fund and sustainable management of ground water resources. Along with this Government has also initiated the schemes to shift the surplus labor from agriculture by creating job opportunities in industry and services sectors.
India also needs to put more emphasis on reducing post-harvest losses by investing more in physical infrastructure. There is huge potential of increasing the availability of agricultural produce by reducing wastage in the post-harvest value chain.

2. **Stagnant Manufacturing**
   
The manufacturing sector in India acquires its importance in terms of trade and employment generation. India being the young country, it adds almost 12 million people to its workforce every year in addition to the existing unemployed workforce. Even if we do not consider the backlog, India, at least, needs to create 12 million jobs every year for the new aspirants. To achieve this, the substantial growth of manufacturing is the key as service sector cannot create required jobs for large unemployed population, particularly when the majority of them are not skilled.

   This is something not happening in India as the share of manufacturing in the GDP has remained very low at around 15 per cent for almost three decades. This is quite contradictory to theory, being a labour abandoned country and labour being cheap; a country should be looking for the export of labour-intensive goods. India’s exports remained either capital intensive or skilled labor intensive.

   With the recently announced Make in India campaign - the government intends to increase the growth rate in the sector to 12-14 per cent in the medium term in order to push the share of manufacturing to about 25 per cent of the GDP by 2022. from the present level of 15 per cent. However, there is difference of opinion about its success. One set of economists (Raghuram Rajan et al) is of the view that it is difficult to increase the share of Indian manufactured export in the global trade due to global slowdown and declining growth rate of World trade. Hence, the focus of the mass manufacturing through the Make in India campaign should be on domestic demand. Contrary to this, the another set of economists (Panagariya et al) are of the opinion that with the availability of huge labour force with considerably lower wages, India can acquire some share of Chinese exports, particularly in labour-intensive sectors of apparel and footwear as labour cost in China, is rising.

   Further, the situation is expected to improve with the recent measures taken by the Government to accelerate the growth of this sector. These measures include; ease of doing business, Skill development, reform in labor laws, tax Reforms, increased public investment in infrastructure, and startup India.

3. **Poor Human Development**
   
   Social infrastructure like education and health is critical for improving the output productivity of the population. The existence of poverty along with the lack of access to quality health and educational facilities leads to economic disadvantage and lowers potential human capabilities and inequality of income. India’s human development indicators have been improving but at a very slow pace. The poverty has been continuously declining but still exists. The status of health and education has improved but quality remains a serious concern. One of the reasons for this has been the stagnant public expenditure and its inefficient implementation. Despite the rapid pace of economic growth that India has experienced in the last 20 years, public expenditure on education and health hovered around 3 per cent and 1 per cent of GDP respectively. However, the expenditure on social sectors per-se may not always guarantee appropriate outcomes and achievements.

   **(i) Poverty: Poverty Reduced but exists**
   
   The data on Indian economic growth and proportion of population living below poverty line clearly indicates that with the rise in growth, after reforms, the poverty has significantly declined and per capita incomes have risen at increasing rate. In 1983, the proportion of the population living below the poverty line was about 46 per cent; it declined to 37.2 per cent in 2004-05, 29.8 per cent in 2009-10 and 21.9 per cent in 2011-12 (GOI 2014). The increase in PCI in last thirteen years was one and a half times that of the entire initial fifty years. Thus, growth story of India provides the evidence that economic growth leads to poverty reduction.
Making implementation efficient: New initiative to combat poverty

In addition to raising incomes of the poor through increasing economic growth, India has also used substantial portions of the enhanced revenues from faster growth to directly help the poor. These revenues are used for funding of several anti-poverty programs aimed at providing food and nutrition, employment, housing, road connectivity, electricity, water, sanitation, literacy, and health. Unfortunately, these programs have not been very successful in eradicating poverty due to the poor implementation. To make these programs efficient so that they have maximum impact on poverty reduction, Government has recently taken the initiatives to transfer benefit to the poor directly using Jan Dhan Yojana [biggest financial inclusion initiative in the world- opened bank accounts for 120 million uncovered households in 2014-15 alone - GOI (2016)], Aadhar [Of the 1.25 billion Indians, 975 million individuals already have the Aadhar identity – over 75 per cent of the population and around 95 per cent of the adult population - GOI (2016)]and Mobile (JAM) trinity.

(ii) Healthcare

India recognizes the right to health as a fundamental right to the people which makes universal access to healthcare important. But, the situation is very different in practice as large number of people lack access to basic healthcare services leading to poor health conditions and high mortality. India has a vast infrastructure in place for primary, secondary and tertiary healthcare in the government, voluntary and private sectors but ensuring access, quality and affordability still remains a big challenge.

The health care system in India is very complex and there is a clear rural-urban and rich- poor divide. The health delivery system is heavily inclined in favor of urban and semi-urban areas where people have purchasing power. In urban areas, there is a wide variety of healthcare services including high-tech hospitals while in remote villages the people have to depend on unqualified rural medicine providers. Individuals have to spend a large share of money on health care in case of any disease. At the same time, huge public expenditure is being made on public health system but its functioning remains inefficient. Thus, there are socio-economic inequalities in access and utilization of health services and also in outcomes.

The government, through the National Rural Health Mission (NRHM), has been trying hard to provide primary healthcare facilities, especially to the poor and vulnerable sections of the society in rural areas. But, access to health delivery continues to remain very poor in these areas due to unavailability and unwillingness of doctors to work in rural areas where living conditions are not as comfortable as in cities. With the implementation of various health schemes and awareness creation, the key life indicators have shown considerable improvement in recent years but much below the level of its neighbour China whom India has recently overtaken in economic growth.

(iii) Higher Education:

Like health, higher education sector also suffers from high-level inequalities. Students, who have a higher education from quality institutions, make it into higher-paying professions while others educated in rural areas and non-English-medium schools have not had the same opportunities. However, in last two decades, there has been a progress in reducing inequalities. The research (TOI 2016) indicates that a greater proportion of youth from smaller towns, compared to 20 years ago, have been making it into higher-paying positions. Another heartening change has been the increased representation of women in higher-paying professions.

Despite high growth in terms of a number of institutions and enrolment, less than one-fourth of the potential students are enrolled in higher education. Along with poor access, wide disparities exist in enrolment percentages among the States and between urban and rural areas. The problem further compounded by the substandard quality of education leading to poor employability of youth. If India wants to take advantage of its young population it is essential to ensure quality education and skilling of youth according to the market demand. But, the overall state of Indian higher education is dismal and continues to produce graduates that are not employable despite emerging shortages of skilled manpower leading to a demand-supply imbalance.
4. Unemployment
The growing unemployment in the country may emerge as one of our biggest problems in India. One important reason for this situation is that economic growth has not been able to generate adequate employment opportunities in the formal sector; approximately 90 per cent of the workforce remains employed in the informal, unorganized sector. Job creation in the organised sector is important to make growth more inclusive because a good job is the best form of social and financial inclusion as it provides immediate benefits to large sections of society – especially the poor. Data on employment elasticity (declined from 0.53 in 1972-83 to 0.06 in 2004-2011) corroborates the fact that higher economic growth has not led to higher employment growth. The data explains that after economic reforms of 1991 the economic growth picked up but employment growth rate continuously declined.

One of the most critical reasons for unemployment has been the employability of the workforce. The majority of the workforce is in rural areas which is unskilled. Skill development across the sections of society is required to maximize the benefits of its demographic structure and making growth more inclusive. In India, the proportion of economically active population (15-59 years) has increased from 57.7 per cent to 63.3 per cent during 1991 to 2013 (GOI 2016). Thus, India has to address the challenges of not just providing employment but of increasing the employability of the labour force, which is correlated to knowledge and skills developed through quality education and training along with ensuring good quality of health.

III. Conclusion
Since its independence from British rule, India has seen various policy regimes from almost socialist to market driven. After adopting the liberal policy with the implementation of the reforms of 1991, India has not looked back and has become the fastest growing economy of the World after bypassing China last year. But to sustain its current growth momentum and to achieve high growth trajectory in future, it needs to make growth more inclusive and needs to address the challenges faced in key areas like agriculture, manufacturing, human development, employment and employability, and infrastructure.

India has a comparative advantage in labour-intensive manufacturing which needs to harness so that large underemployed workforce which is stuck in low-productivity agriculture can be transferred to high-productivity manufacturing. To achieve this, India is trying to shift the economy from consumption led growth to investment-led growth. To achieve this business-oriented reforms are being initiated to improve investor sentiments in the country. In addition to this, various reforms like Make in India, Swachha Bharat Abhiyan, Digital India and JAM are initiated to make growth more inclusive. At the same time, the emphasis is also being given to infrastructure development which has never really fallen into place.

One of the most serious challenges India has to deal with is the problem of unemployment. Over the last two decades, a huge workforce has migrated out of rural areas and majority of this is absorbed in construction. Unfortunately, manufacturing and services have not been able to create jobs. One of the reasons for this has been the archaic labour laws. The new Government has taken up this issue seriously and initiated the reforms at the Centre and State levels. Further, enhancing the quality of education, skill development and development of physical infrastructure will help India in creating jobs. To make growth more inclusive, the government is also focusing on rural areas to create employment opportunities at the place where the majority of jobless people reside.

With high saving rate and capital formation, and young population, India needs good governance, robust infrastructure and market-friendly policies. This will ensure to sustain higher growth in future and lift hundreds of millions of its people out of desperate poverty and create a huge and thriving middle class. But to achieve this India needs a strong political commitment and concerted action from the government, the private sector, and society at large.
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The Art of Writing Archaeological Reports: Formats and Features in Present-day China

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Abstract
Archaeological reports are first-hand records of excavations. They contain descriptions of the sites, excavation methods, details of the finds, and preliminaries analysis of dates and cultural features. The writing of archaeological reports is relatively descriptive in nature that its presentation appears straightforward. In practice, however, excavators may employ different ways to categorize or interpret the objects with reference to their materials, sizes, functions, and other features. The judgments are important intellectual inputs, and their strength is in direct proportion to the quality of the final output. Needless to say, high-quality reports are strongly desired, because once the archaeological objects were removed, the reports would serve as the only first-hand reference for future research. The writing of excavation reports is not a task as simple as it may have appeared so. This essay discusses the increasingly formulaic patterns observed in the excavation reports published in China. While the recent publications were benefitted from advanced photography and assistance from computer software, the contents are generally standardized that may have blurred the significance of some objects of lesser qualities. The discussions argue that current Chinese archaeology shows tendency in highlighting fine, intact objects at the expense of some other valuable information that may enrich researchers or museum exhibitions.

Keywords: archaeological reports, excavations, formats and feature, China

Introduction
In this conference on Asian Studies, I would like to raise an interesting topic that may engage specialists from not only Chinese Studies, but also those who are interested in the discipline of Archaeology. Before we turn to the discussion, let’s ask the first question: why do archaeological reports deserve a research of their own? I have four reasons to say so.

1. **First-hand records.** Excavations are destructive processes; the reports have thus become the primary sources of information for follow-up research or museum exhibition. The accuracy and clarity of reports are of course important. But the formats and features of the reports are also intellectual inputs, which may affect our understanding of the sites.

2. **Publication costs.** High-resolution, coloured photographs are highly desired. The scale of excavation determines the length of the reports. But it is costly to publish. Controlling the costs and hence the sale prices has to be taken into consideration.

3. **Library space.** University libraries must acquire at least a copy of the report of important sites. But there comes the question of library space; and the increasingly colourful and informative reports also add to the question of weight issues for library.

4. **Researchers’ participation.** Researchers of archaeological materials may not always be the excavators. But it is little discussed what information or format a researcher may need in the reports.
There are two purposes in this essay:

1. **To reveal the Chinese understanding of Archaeology.** Archaeological reports reflect the way that the discipline of Archaeology is understood. In China, excavators are trying to be as objective and impersonal as possible. But sometimes this creates difficulty in reading the reports, and to a large extent dwindles the interests of reading.

2. **To point out that archaeological contexts are described, but relatively little featured or discussed.** With examples taken from the Chinese reports, I will demonstrate that archaeological contexts are sometimes less featured.

Chinese archaeological reports come out in rather standardized formats and they may be summarized in the following table:

<table>
<thead>
<tr>
<th>Item</th>
<th>Conventions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Author(s)</strong></td>
<td>Responsible archaeological units. Written by excavators, who are usually archaeologists based in national or provincial units of archaeological works.</td>
</tr>
</tbody>
</table>
| **Publisher(s)** | Two main publishers based in Beijing are responsible for publication and distribution. They are:   
  The editors are usually trained as archaeologists.  
  *(Of course there are lesser publishing houses; but Wenwu and Kexue are most preferred.)* |
| **Language** | Chinese primarily; English abstracts are available. (Recently, *Wenwu* published abbreviated reports in English). |
| **Book form** | Hardcover; 16K (210 x 297 mm), standardized size for governmental documents. If thickness goes over approx. 500 mm, the photographs will be published in separate volumes. |
| **Contents** | 1. Geographical descriptions and historical backgrounds.  
  2. Stratigraphy and a brief account of identified cultural layers.  
  3. Tomb types and related finds, e.g. chariot pits. |
4. Objects arranged by material types:
   a. Pottery/ceramics
   b. Bronzes
   c. Jades/precious stone
   d. Lacquer
   e. Gold
   f. Bone, shell, and other materials
5. Dates and chronology

**Appendix**

1. Scientific analysis reports, e.g. dating.  
2. Short research essays by excavators.  
3. Tables that list the finds from specific pits/tombs, etc.

**Price**

Average RMB$400—600 (i.e. US$60—90)

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**Guides for archaeological reports**

- *Wenwu and Kexue*. Chinese publications of archaeological reports are highly standardized, most probably by the requirements and formats set by publishers.

- **Two short guidebooks** are dedicated to excavation methods and a short chapter on writing reports is included. But we can’t presume that these guidelines are strictly adhered. Usually the excavators learnt about writing reports through trainings in university field schools.

The conventional formats mentioned in the previous slide became widely used in the late 1970s and lasted until the present.

Let’s turn to see how the conventions are executed.

**Qianjiangda at Tengzhou, Shandong Province**

Plan of tomb M11, which medium-sized but contained the most number of finds among all 134 tombs revealed. On pages 75-6, the finds from tomb M11 are summarized in a short paragraph. It revealed 32 ritual bronze vessels, which included 8 ding (cauldrons). Ding was important in the Shang-Zhou periods; and the number deserves attention. The report, however, does not reflect this, because the artifacts are described separately in the following section.

On pages 213, 216 & 218, the bronze ding found together in tomb M11 are reported separately according to their shapes as defined by the excavators. So a researcher would have to go through the artifact pages and collect the finds from the same tomb—and in this case, only those circled above are from M11. Researchers may not find it easy to spot out which item was found in which tomb.

As we may observe in these drawings, the classification of artifacts is sometimes repetitive of what
was found in the same tomb—because similar types were usually buried together. In fact, the system is also rather arbitrary, because it relies heavily on the written accounts of shapes and ornaments. It is not easy to identify similar finds from different sites, because excavators may choose different terms or perspectives to describe the physical features of the finds. In other words, the typology suggested is not readily transferrable to other archaeological sites.

In sum, the presentation formats arrange similar finds together. It aims to be factual and objective, but it can’t be so. As excavators focus on typology, the social functions and meanings of the finds, as well as their correlation, are usually undermined.

Two points to note in this presentation format:

1. **Contexts and artifacts are presented separately:**

   *On the publication of excavated materials (pp. 8—9):*

   The latest guideline intends to shorten the period of time for publication; and for such, it encourages excavators to publish archaeological data without making research efforts other than simple typological suggestions.

2. **Artifacts are presented according to their material types and typological shapes:**

   Excavators are not required to study the functions and correlations of the artifacts in the reports; instead they focus on establishing a typology of finds. In doing so they rarely consult the original contexts from which the finds were buried. In the case above, we see that the tomb occupant of M11 collected different vessel types that must have been cast at different times. So this would provide valuable social information for us to understand how the owners related themselves to precious metal. In the report, however, this sort of social functions or meanings is rarely reflected.

**Now, let’s turn to two exceptional cases.**

Baoji is an important archaeological site in China. It is located in the upper reaches of the Wei River, which a major tributary of the Yellow River in Shaanxi province. It is a strategic location on the route that links the Yellow River valley with Hanzhong and Sichuan in southern China. A large number of inscribed Western Zhou bronze vessels and bells have been discovered in Baoji. During 1974–1981, the archaeologists from the Baoji Museum excavated three major clusters of elite burials. The chief archaeologists, Lu Liancheng and Hu Zhisheng, published the report in 1988 in two volumes.

I call their publication an exception, because the excavators didn’t arrange the finds according to types. Instead, they described the tombs, as well as their finds, individually. The drawings suggest direct correlation between the ranks of the tomb occupants and the size and types of their ritual bronze set. So the presentation provides a clear visual idea as what which tombs contained what.
The second example is a tomb excavated in the 1940s, when archaeologists receded to live in the southwest of China during the Second World War. The tomb belonged to a regional lord, named Wang Jian, dated to 918 AD.

The archaeological report was written by Feng Hanyi in the 1940s and published in 1964. On each of the 12 stone relief images around the sarcophagi, Feng Hanyi gave an individual description of backgrounds—that pipa was introduced from Asia Minor; the present one found in the tomb probably copied after a Tang version. (highlighted below). But this basic research approach is not encouraged in the present publications.

**Conclusion: Questions to think about**

By comparing the different report types and analysing their rather different impressions for the readers, we need to ask two questions:

1. **Chinese archaeology: typology or explanations?**

   Official guides enhance regularity in report writing across the country, but they also remove all interpretations an experienced excavator may discover about the contexts or finds. Should the preparation of archaeological reports be limited to the level of presenting typology and dates? Excavators could have contributed more substantially in light of their fieldwork experience.

   The present report formats are highly descriptive and mechanical. In my opinion, this is not an objective way of writing, because the presentation emphasizes typological classification at the expense of making interpretations. And this, in turn, encourages the discipline to follow the typological approach without making sufficient understanding about the social functions and meanings of the finds.

2. **Textual accounts of objects.**

   In addition, Chinese excavators employ a rather tedious textual system to describe individual finds. For such, the length of the report is substantially expanded. Researchers have to go flip back and forth to identify the finds and their contexts.

   Tables and charts are uncommon in the Chinese reports; but they are essential tools to present meticulous data clearly that should have been used.
Effect of group counseling on self-esteem of adolescent living in Bangkok’s slum, Thailand

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Abstract

The aim of experimental research was to study the effect of group counseling on self-esteem of adolescent living in Bangkok’s slum, Thailand. Subject were adolescent age 14 – 16 years old. They were 30 adolescent selected by purposive sampling method, divided into experimental group and control group (n=15 per group)

Research instrument were: – 1) group counseling program for enhanced self-esteem was developed by researcher which the face validity was approved by five expert; 2) the self-esteem assessment were designed by researcher and approved content validity by five experts was index of congruence were 0.80 – 1.0, the coefficient of reliability by using Cranach’s alpha method was 0.81 respectively. Data were analyzed by using frequencies, mean, standard deviation and t-test

Results were found that: – 1) the experimental group had changed overall in self-esteem after participated group counseling program by self-esteem score was higher than before experiment, were significant differences at 0.5 level; 2) after experiment the experimental group had higher self-esteem than before experimental, were significant differences at 0.5 level

Keyword: Group Counseling, Self-esteem, Adolescent, Bangkok’s slam

Introduction

Over the past several years, the way of life in slums in Thailand has widely been an interesting topic, especially in the matter of pollutions, social problems and crimes. Each government has set up measures to manage, support and upgrade life quality in slums for example, the management of careers and residences for people in the community, the improvement of living environment, public health care for the poor which is Social Security in particular. The main idea of these measures is to provide basic necessities of life in the community (The Office of Policy and Strategies, 2014). However, the important problems in slums are not only about the lack of the necessities of life but also psychological factor related to social and other problems e.g. crimes, drugs, and sustainable development of people quality. An important factor is self-esteem which is related to satisfaction in oneself and self-value that was basic living factor (Maslow, 1954), resulted in a proper manner needed in society, self-development to effectively solve unexpected problems, especially children and teenagers in the community who are growing and developing themselves to be quality adults in the future.

Generally, self-esteem is a state that a person fells he has self-worth which is related to the acceptance and recognition to the value of oneself, including confidence to do things(Rosenberg, 1965). Many concepts explain self-assessment in overall and it is a self-concept related, which is the recognition of each person’s proper efficiency (Manning, 2007) This includes the influences of society and people nearby (Pickhardt, 2010).

For the study of self-esteem in Thailand over the past several years, it was mostly the study of results from group or activities to which individual self-esteem were affected, particularly children, students or even adults or some group of the aged people. It was more focused on group process which had influence to self-esteem related to the individual self-acceptance and self-worth which I am interested in and have studied with the employment of useful group counseling process to assist, prevent and develop a person (F.M. Sa’ad 2014, Gladding, 2003) in order to develop self-esteem.
this research, I have studied from slum children and teenagers between 14 – 16 years of age in Bangkok.

**Methodology**

The sample

The sample comprised of 30 adolescent who living in Klong Teoy slum in 2014, aged 14-16 years old. Thirty slum adolescents were randomly assigned to an intervention group (n=15) and a control group (n=15). All adolescent were assessed with the self-esteem assessment at pre-test and post-test. The intervention group was provided with an 8-session group counseling program, once weekly for 8 weeks. The results were analyzed using t-test.

**Measurement**

Self-esteem was the main dependent variable, measure by self-esteem assessment which designed by researcher and approved content validity by five experts. The content validity was index of congruence were 0.08 to 1.0, the coefficient of reliability by using Cranach’s alpha method was 0.81 respectively. Before starting the intervention, the assessment were applied as pre-test to both groups. After the end of the eight session in three month the researcher will also give the post-test to both groups. Group counseling program was the independent variable, developed by researcher which the face validity was approved by five expert. The group work carried out as 8 session; the duration was 90-120 minutes, once a week. During the sessions, the participants were asked to discussion of the session goal, group rules, and a brief summary of member experience. The program was included 8 sessions. Session 1 aimed to meeting and forming the group, providing information of group goal and process. Pre-test was applied in this session. Session 2-3 aimed to increase self-esteem from transition period. Session 4-5 aimed to raise self-esteem from one’s appearance. Session 6-7 aimed to adapt in social and to maintain social stability. Last session focused to experimental learning to raise self-esteem in group. After the end of the eighth session the researcher will give the post-test in both of two group

**Results**

Both Groups were tested for close proximity and low score before the intervention on age, gender and education level by using t-test. There were no significant differences on any of three variables.

Before the group counseling program, the self-esteem pre-test scores of experimental and control group were examined by t-test. The results were shown in table 1.

<table>
<thead>
<tr>
<th>Factors</th>
<th>Groups</th>
<th>n</th>
<th>X</th>
<th>SD</th>
<th>T</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Acceptance</td>
<td>Control Group</td>
<td>15</td>
<td>2.80</td>
<td>.30</td>
<td>.00</td>
<td>1.0</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>2.80</td>
<td>.45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Satisfaction</td>
<td>Control Group</td>
<td>15</td>
<td>2.78</td>
<td>.23</td>
<td>.28</td>
<td>.76</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>2.76</td>
<td>.29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>Control Group</td>
<td>15</td>
<td>2.91</td>
<td>.29</td>
<td>1.74</td>
<td>.09</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>3.12</td>
<td>.39</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From table1, there were no differences in all factors between experimental and control group pre-test scores of self-esteem (p>0.05). Considering self-esteem, mean scores had mainly lower than 3.0; except the mean score from self-confident of experimental group had 3.12
After the group counseling program, the self-esteem post-test scores of experimental and control group were examined by t-test. The results were shown in table 2

Table 2: The comparison of self-esteem post-test scores between experimental and control group

<table>
<thead>
<tr>
<th>factors</th>
<th>Groups</th>
<th>n</th>
<th>X</th>
<th>SD</th>
<th>T</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Acceptance</td>
<td>Control Group</td>
<td>15</td>
<td>2.76</td>
<td>.19</td>
<td>8.85</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>3.89</td>
<td>.46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Satisfaction</td>
<td>Control Group</td>
<td>15</td>
<td>2.94</td>
<td>.22</td>
<td>6.04</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>3.61</td>
<td>.37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>Control Group</td>
<td>15</td>
<td>3.0</td>
<td>.25</td>
<td>6.91</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Experimental Group</td>
<td>15</td>
<td>3.77</td>
<td>.35</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p=0.001, t-test

From table 2, these analyses showed that difference between self-esteem post-test scores of the experimental and control group were statistically significant (p = 0.001), including self-acceptance, self-satisfaction and self-confidence. In other words, all mean scores of experimental group had higher than the control group.

In details, the experimental group had changed overall in self-esteem factors. The results were shown in table 3

Table 3: The comparison of self-esteem scores between pre- and post-test of experimental group

<table>
<thead>
<tr>
<th>factors</th>
<th>Test</th>
<th>n</th>
<th>X</th>
<th>SD</th>
<th>T</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Acceptance</td>
<td>Pre-test</td>
<td>15</td>
<td>2.80</td>
<td>.45</td>
<td>10.94</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>15</td>
<td>4.05</td>
<td>.46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Satisfaction</td>
<td>Pre-test</td>
<td>15</td>
<td>2.76</td>
<td>.29</td>
<td>7.57</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>15</td>
<td>3.87</td>
<td>.48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Confidence</td>
<td>Pre-test</td>
<td>15</td>
<td>3.12</td>
<td>.39</td>
<td>4.0</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>15</td>
<td>3.61</td>
<td>.36</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p=0.001, t-test

According to the results, statistically significant differences have emerged between pre-test and post-test scores in all factors (p = 0.001). In other words, post-test scores of self-acceptance, self-satisfaction and self-confidence had higher than pre-test.

Discussion

Self-esteem

Based on the study, I have some opinions about self-esteem in adolescents who are living in Bangkok’s slum. This group of teenagers has quite low self-esteem including self-acceptance, self-satisfaction and self-confidence as the influences of their ways of life in slums e.g. poverty, consuming factors and dilapidation in the community. For self-acceptance aspect, they feel that they are not accepted and respected by family members. There are arguments with family members and family breakage. This is in relation to the study of (Hoffmann, 2002) advising that the youth who has family problems will have lower self-esteem than the one who has warm family. In addition, the research by (Thayansin, 2001) found that a good relationship between parents has positive influence to their children’s self-esteem, including not having a chance to study or no stable job, and the felling that they are not accepted by the community and society having regarded as a problem of the society and having negative perception to themselves. For self-confidence aspect, they have low self-
confidence because of their education and occupation. This is to say they do not have a proper job. Besides, their parents also have low income from selling miscellaneous goods and labor jobs which are not enough for family needs. They are not able to get a secure career as those who live in cities or other communities. These feelings also result in low self-satisfaction, low self-worth, incompetence and unhappiness.

For the aspect of self-esteem in adolescent which is increasing after attending group counseling, I think it depends on 1) each individual, family or society has response to their thoughts or feelings which leads them to develop self-esteem, self-concept. This is in relation to the study of The Role of Youth’s Ratings of the Importance of Socially Supportive Behaviors in the Relationship Between Social Support and Self-Concept by (M. K. Damarey 2009) founded that the supportive behavior from peers and teacher was effected to children and adolescent about healthy self-concept. Include, congruenced with Satit Pachara 1992 cited in (Thayansin, 2001) in Thailand 2) the enhancement of self-acceptance in youth goes well when they have direct experience to express opinions and feelings in both positive and negative ways including doing things by themselves which creates self-acceptance and self-value. 3) Self-satisfaction encourages them to take actions positively which confirms their self-acceptance, self-value and satisfaction in life when feeling that they can act more properly.

Group counseling

The result of ‘Effect of group counseling on self-esteem of adolescent living in Bangkok’s slum, Thailand” is that the group counseling participants have more self-esteem than that before they attend a test group and also more than that in control group due to the group’s influences including 1) community youths who have similar problems participate in group counseling to change themselves. This makes them have hope, harmony and role model for self-change. 2) The group is a mock up community which encourages members to have real practice and learn from real experience among them, especially learning from the member who has similar issues. 3) The group process teaches members to help each other, exchange and give moral support which creates good feeling to themselves. 4) The group supports members of real practice as such a practical field for new behaviors and let them try for real. 5) It encourages the youths to learn real life and learn to properly adapt themselves to society (Walker, 1998, Zarbock, 2013).

Conclusions

This research showed that the experimental group, the children in the slums of Klong Toey, attending the Group Counseling Self-esteem is higher than before not to participate in the Self-Acceptance, Self-Confidence and Self-Satisfaction. In the opinion of the researcher was an important component of Self-esteem and involved the interaction. And the response of the outside world. Aside from thinking The sense of self Youth Which relate to the lifestyle in the long term. However, research were limitation on the selection of the sample, which was specified in the Klong Toey slum community to cooperate in this research. The researcher suggests that in the next study in other slum may include more study of the relationship between the elements of the Self-esteem in the relationship between well-being of adolescent.
Reference List


Macroeconomic consequences of dependency on international remittances: Case of Tajikistan and the Kyrgyz Republic

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Abstract

In this paper, we estimate the link between remittances and key macroeconomic variables of the host country (Russia) and the remittance-dependent economies of Tajikistan and the Kyrgyz Republic. We focus on the changes during the ongoing Russian financial crisis. In particular, we estimate the responses of remittances to a shock in the exchange rate and per capita income in Russia and those of the key macroeconomic fundamentals of Tajikistan and the Kyrgyz Republic to a shock in remittance inflows. Furthermore, we calculate the causality relationship between the rouble and the national currencies of Tajikistan (somoni) and the Kyrgyz Republic (som).

Key words: Russian financial crisis, remittance, Tajikistan, the Kyrgyz Republic, causality

Introduction

In 2015, remittance flows to developing countries were estimated to be USD 401 billion. About 25 developing countries had remittance inflows equivalent to more than 10% of their economy. Tajikistan and Kyrgyz Republic were the most remittance-dependent economies measured by remittance inflows as a share of the gross domestic product (GDP). Remittance inflows were equal to 42% of the GDP in Tajikistan and 30% of the GDP in the Kyrgyz Republic (World Bank, 2015).

The annual number of remittances to Tajikistan and Kyrgyz Republic were equal to 20.2–49.6 and 12.7–31.1% of the GDP, respectively, for the period of 2005–2015 (Figure 1). Tajikistan is the world’s top remittance-dependent economy since 2007. The Kyrgyz Republic ranks second since 2011. In 2014, remittance inflows were equal to 374.1% of exports in Tajikistan and 80.4% of exports in the Kyrgyz Republic. These considerable inflows of money could roughly affect all important economic variables.

The comparison of data on remittance flows from Russia to other countries of the Commonwealth of Independent States (CIS) indicates that Russia is the origin of a significant share of remittance flows to Tajikistan and the Kyrgyz Republic. In the last two years, the remittance flows to Tajikistan and the Kyrgyz Republic reported by the World Bank were almost equal to the remittance flows from Russia as reported by the Central Bank of Russia. The ongoing Russian financial crisis, particularly the devaluation of rouble and the slowdown of the Russian economy, has caused a sharp decline in the real values of remittances.

Figure 1: Remittances as a share of the GDP

In consideration of the high sensitivity of remittances to the exchange rate and per capita income in the host country and the firm link between remittances and the key macroeconomic fundamentals of remittance-dependent economies (especially the exchange rates), in this paper we estimates the relationship between remittances and some macroeconomic variables of the host country (Russia) and the remittance-dependent economies of Tajikistan and the Kyrgyz Republic. We focus on the changes in the relationship during the ongoing Russian financial crisis, which has caused the nominal value of annual flow of remittances from Russia to Tajikistan and the Kyrgyz Republic to decrease by 42.4% and 32.3%, respectively (Central Bank of Russia, 2016). In particular, we estimate the responses of remittances to a shock in the exchange rate and per capita income in Russia and the responses of the key macroeconomic fundamentals of Tajikistan and the Kyrgyz Republic to a shock in remittance inflows. Furthermore, we calculate the causality relationship between the rouble and the national currencies of Tajikistan (somoni) and the Kyrgyz Republic (som).

The microeconomic issues of migration and remittances in Tajikistan and the Kyrgyz Republic have been widely addressed because of the data collected by surveys of various national and international institutions. However, the shortage of time series and appropriate data is a great barrier to the emergence of worthy academic papers that deal with the issues of the relationship between remittances and macroeconomic fundamentals.

In recent years, a few academic papers have assessed the macroeconomic issues of remittance flow to Tajikistan and the Kyrgyz Republic. Atabaev et al. (2014) examined the effects of remittance inflows on the economic growth of the Kyrgyz Republic using the vector autoregression approach (VAR) and monthly data for 2005–2012. The research found a positive effect of remittance inflows on output and import.

Qurbanalieva (2013) investigated the core factors affecting the price level in Tajikistan in the period of 2005–2012 using autoregressive distributed lags and the Johansen–Juselius co-integration models. The study shows that the GDP gap, remittance inflows and real wages significantly affect the price level in the long run.

Defining the macroeconomic determinants of remittance flows from Russia to Tajikistan, Sultonov (2013) demonstrated that the changes in the income available for migrants and the possibility of migrant involvement in the labour market of the host country have a significant effect on remittance.

Exploiting a panel data set spanning 2007 to 2009, Danzer and Ivaschenko (2010) investigated the effect of the financial crisis on migration and remittance patterns of Tajikistan. The results show that the economic recession in Russia has affected Tajikistan through decreased remittances.

Abazov (2009) assessed migration trends in CIS from 1999 to 2009. The research shows that Moldova, Tajikistan and the Kyrgyz Republic developed a high dependence on international remittances from their labour migrants from 2007 to 2009.

According to Espinosa-Bowen et al. (2009), Russia appears to influence regional growth through remittance and financial channels, and Russian growth shocks are associated with sizable effects on other countries of the region, including Tajikistan and the Kyrgyz Republic.

The next two chapters present the methodology and data used in estimating the impulse response functions (IRFs), causality-in-mean and causality-in-variance. Chapter four explains the empirical results, and chapter five concludes.

Methodology

In the beginning, we use the VAR for multivariate time series, in which each variable is a linear function of its own past lags and those of other variables.

The econometric model takes the reduced form of

$$y_t = A_{i0} + A_{i1}(L)y_{t-1} + \varepsilon_t,$$

(1)

where $y_t$ is the vector of stationary variables, $A_{i0}$ is the vector of the parameters representing intercept terms, $A_{i1}(L)$ is the vector of the polynomials in the lag operator $L$ and the terms $\varepsilon_t$ are white noise disturbances. We incorporate two dummy variables into the model for the remarkable changes in remittance flows during the global financial crisis of 2008 and the ongoing Russian financial crisis. 

Referring to Espinosa-Bowen et al. (2009), the model presented in the following section is specified as a VAR(2) with two dummy variables.
financial crisis. From the VAR models, we compute the IRFs to visually represent the impulse response of a variable of interest to a positive shock in other variables of the model.

Afterwards, we apply the cross-correlation function (CCF) approach developed by Cheung and Ng (1996) to examine the causality-in-mean and variance in the logarithmic return series. We use an autoregressive model and an exponential GARCH (EGARCH) model (Nelson, 1991) to compute the conditional mean and the conditional variance. The mean equation is

\[ y_t = \omega + \sum_{i=1}^k \alpha_i y_{t-i} + \varepsilon_t, \]  

and the variance equation is

\[ \ln(\sigma^2_t) = \omega + \sum_{i=1}^p \gamma_i \frac{\varepsilon_{t-i}}{\sigma_{t-i}} + \alpha_i (|\varepsilon_{t-i}| / \sigma_{t-i} - (2/\pi)^{1/2}) + \sum_{i=1}^q \beta_i \ln(\sigma^2_{t-i}). \]  

The values of k, p and q in Equations 2 and 3 are chosen on the basis of AIC, BIC, log-likelihood ratio and Ljung–Box Q test. We use the standardised residuals and their squared values from Equations 2 and 3 in CCF to examine the causality-in-mean and the causality-in-variance. A generalised version of Cheung and Ng’s (1996) chi-square test statistic suggested by Hong (2001), with an asymptotic critical values of 1.645 at the 5% level and 2.326 at the 1% level, is used to test the hypothesis of no causality from lag 1 to a given lag of k in the cross-correlation coefficients.

Data

Two different subsets of data are used in the estimations. The first subset comprises seasonally adjusted quarterly data beginning from the second quarter of 2005 to the third quarter of 2015. Given the low volatility in exchange rates of Tajikistan and the Kyrgyz Republic, the logarithmic return series of the average weekly nominal exchange rates of the rouble, somoni and som for the period of July 1, 2014 to December 31, 2015 are included in the second subset.

The exchange rates are from the Central Bank of Russia and national banks of Tajikistan and Kyrgyz Republic. The remained part of the data is based on the raw data of the Interstate Statistical Committee of CIS, the Federal State Statistics Service of Russia, the Statistical Agency under the President of the Republic of Tajikistan and the National Statistical Committee of Kyrgyz Republic.

Table 1: Descriptive statistics of the quarterly series for the VAR models

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
<th>Std. Dev.</th>
<th>ADF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δ ln Remittance (TJ)</td>
<td>-0.0153</td>
<td>0.1224</td>
<td>-3.461***</td>
</tr>
<tr>
<td>Δ ln Remittance (KG)</td>
<td>-0.0078</td>
<td>0.1199</td>
<td>-3.834***</td>
</tr>
<tr>
<td>Δ ln GDP per capita (RUS)</td>
<td>-0.031</td>
<td>0.0585</td>
<td>-5.363***</td>
</tr>
<tr>
<td>Δ ln GDP per capita (TJ)</td>
<td>-0.0134</td>
<td>0.0993</td>
<td>-11.705***</td>
</tr>
<tr>
<td>Δ ln GDP per capita (KG)</td>
<td>-0.0315</td>
<td>0.067</td>
<td>-4.566***</td>
</tr>
<tr>
<td>Δ ln Exchange rate (RUS)</td>
<td>-0.039</td>
<td>0.0779</td>
<td>-6.077***</td>
</tr>
<tr>
<td>Δ ln Exchange rate (TJ)</td>
<td>-0.0325</td>
<td>0.0423</td>
<td>-3.100**</td>
</tr>
<tr>
<td>Δ ln Exchange rate (KG)</td>
<td>-0.0365</td>
<td>0.0551</td>
<td>-3.187**</td>
</tr>
<tr>
<td>Δ ln CPI (TJ)</td>
<td>0.0545</td>
<td>0.0262</td>
<td>-2.858*</td>
</tr>
<tr>
<td>Δ ln CPI (KG)</td>
<td>0.0519</td>
<td>0.0448</td>
<td>-2.854*</td>
</tr>
</tbody>
</table>

Notes: The time period is 2005q2–2015q3. Seasonally adjusted data. Remittance and GDP per capita are real data in units of US dollar. The exchange rates are real bilateral exchange rates given as numbers of national currency per 1 US dollar. For the ADF test, *** and * mean smaller than the critical value at the 1%, 5% and 10% significance levels.

Table 1 demonstrates the descriptive statistics of the quarterly series for the VAR models. The levels are seasonally adjusted real data based on the last quarter of 2004. Remittances and GDP per capita are in units of US dollar. The exchange rates are real bilateral exchange rates against US dollar. Increase in the exchange rate data means the exchange rate’s depreciation.

Table 2: Descriptive statistics of the logarithmic return series for the EGARCH models

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
<th>Std. Dev.</th>
<th>Skewness</th>
<th>Kurtosis</th>
<th>Jarque–Bera</th>
<th>ADF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rouble</td>
<td>0.0094</td>
<td>0.0356</td>
<td>-0.1457</td>
<td>6.5121</td>
<td>40.880***</td>
<td>-8.018***</td>
</tr>
<tr>
<td>Somoni</td>
<td>0.0044</td>
<td>0.0058</td>
<td>2.107</td>
<td>8.2012</td>
<td>13.810***</td>
<td>-3.909***</td>
</tr>
<tr>
<td>Som</td>
<td>0.0047</td>
<td>0.0114</td>
<td>0.3382</td>
<td>6.1256</td>
<td>33.360***</td>
<td>-5.677***</td>
</tr>
</tbody>
</table>
Notes: The time period is July 1, 2014 – December 31, 2015. Based on average weekly data. *** in the Jarque–Bera test indicates that the null hypothesis of “normal distribution” is rejected at the 1% significance level. For the ADF test, *** indicate smaller than the critical value at the 1% significance levels.

Table 2 shows the descriptive statistics of the logarithmic return series for the EGARCH models. The time period includes 79 observations. The mean values are close to zero and positive, that is, the depreciation of all three currencies against the US dollar. The rouble’s depreciation rate is higher than that of the somoni and som. The standard deviations show higher volatility for rouble and som than for somoni. Skewness values show that the distribution is skewed on the right for som and somoni, thus demonstrating longer tails in higher returns. The skewness values for the rouble show that the distribution is skewed to the left. Kurtosis values are significantly higher than normal distribution. The Jarque–Bera test indicates that the null hypothesis of “normal distribution” is rejected at the 1% significance level.

Table 3 presents the results of the estimations for the VAR models with seasonally adjusted quarterly time series for the case of Tajikistan. The variables incorporated into the model are those used as the macroeconomic determinants of remittances by the literature (see Chami et al. 2008). The variables are explained in the data section. D1 and D2 are dummy variables for the effects of the global financial crisis of 2008 and the ongoing Russian financial crisis, respectively.

Table 3: Estimate results of the VAR model for the quarterly series in the case of Tajikistan

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>Δ ln Remittance (TJ)</th>
<th>Δ ln GDP per capita (RUS)</th>
<th>Δ ln GDP per capita (TJ)</th>
<th>Δ ln Exchange rate (RUS)</th>
<th>Δ ln Exchange rate (TJ)</th>
<th>Δ ln CPI (TJ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δ ln Remittance (TJ)</td>
<td>0.134 (0.68)</td>
<td>0.176 (1.37)</td>
<td>0.006 (0.03)</td>
<td>-0.177 (1.20)</td>
<td>-0.085 (0.59)</td>
<td>0.032</td>
</tr>
<tr>
<td>Δ ln GDP per capita (RUS)</td>
<td>0.535 (2.14)*</td>
<td>-0.041 (0.25)</td>
<td>0.295 (1.26)</td>
<td>-0.040 (0.21)</td>
<td>-0.134 (1.97)*</td>
<td>-0.017</td>
</tr>
<tr>
<td>Δ ln GDP per capita (TJ)</td>
<td>-0.151 (1.18)</td>
<td>-0.081 (0.96)</td>
<td>-0.647 (5.42)**</td>
<td>0.040 (0.41)</td>
<td>-0.046 (1.33)</td>
<td>0.044</td>
</tr>
<tr>
<td>Δ ln Exchange rate (RUS)</td>
<td>-0.128 (0.51)</td>
<td>0.043 (0.26)</td>
<td>-0.073 (0.31)</td>
<td>-0.481 (2.53)*</td>
<td>0.186 (2.71)**</td>
<td>0.004</td>
</tr>
<tr>
<td>Δ ln Exchange rate (TJ)</td>
<td>1.156 (2.37)*</td>
<td>0.366 (1.14)</td>
<td>0.585 (1.29)</td>
<td>-1.382 (3.77)**</td>
<td>0.572 (4.33)**</td>
<td>-0.184</td>
</tr>
<tr>
<td>Δ ln CPI (TJ)</td>
<td>-0.608 (0.77)</td>
<td>-0.125 (0.24)</td>
<td>-0.695 (0.94)</td>
<td>-1.303 (2.18)*</td>
<td>0.178 (0.83)</td>
<td>0.345</td>
</tr>
<tr>
<td>D1</td>
<td>-0.112 (3.38)**</td>
<td>-0.014 (0.65)</td>
<td>-0.036 (1.18)</td>
<td>0.047 (1.89)</td>
<td>0.004 (0.48)</td>
<td>-0.014</td>
</tr>
<tr>
<td>D2</td>
<td>-0.150 (2.98)**</td>
<td>-0.049 (1.49)</td>
<td>-0.035 (0.75)</td>
<td>0.132 (3.50)**</td>
<td>-0.009 (0.67)</td>
<td>0.007</td>
</tr>
<tr>
<td>Constant</td>
<td>0.159 (3.25)**</td>
<td>0.004 (0.14)</td>
<td>0.072 (1.57)</td>
<td>-0.081 (2.20)**</td>
<td>-0.023 (1.76)</td>
<td>0.039</td>
</tr>
</tbody>
</table>

Notes: The time period is 2005q2–2015q3. The numbers in parentheses are t-statistics. *, ** and *** indicate significance at the 10%, 5% and 1% levels, respectively.

The estimated results of the VAR models for the quarterly series indicate a positive and statistically significant effect of an increase in Russian GDP per capita as well as a negative and statistically significant effect of the crises on remittance inflows.

As the results acquired from the estimation of the VAR models are not sufficiently informative, we apply IRF to measure the response of remittances to a shock in their key macroeconomic determinants and the response of the important macroeconomic fundamentals of remittance-dependent economies of Tajikistan and the Kyrgyz Republic to a shock in remittance inflows.

Figure 2: Impulse responses in the case of Tajikistan
Note: The solid line plots the impulse response of a variable of interest to a positive shock in other variables in the system. The dashed lines indicate five standard confidence bands around the estimate. Estimated regressions use one lag of each variable. The Cholesky decomposition ordering is Δ ln Exchange rate (RUS) Δ ln GDP per capita (RUS) Δ ln Remittance (TJ) Δ ln Exchange rate (TJ) Δ ln CPI (TJ) Δ ln GDP per capita (TJ) for the first five and Δ ln Exchange rate (RUS) Δ ln GDP per capita (RUS) Δ ln Exchange rate (TJ) Δ ln CPI (TJ) Δ ln GDP per capita (TJ) Δ ln Remittance (TJ) for the last one.

Figure 2 illustrates the impulse responses in the case of Tajikistan. Remittances negatively respond to a shock in the exchange rate of the rouble and the GDP per capita of Tajikistan but positively respond to a shock in the GDP per capita of Russia. The response of remittances to a shock in the exchange rate of the rouble is statistically significant. After one period it becomes positive and insignificant. The response of remittances to a shock in the GDP per capita of Russia is also statistically significant. After two periods, it becomes negative and statistically insignificant. The response of remittances to a shock in the GDP per capita of Tajikistan is statistically insignificant.

The response of the exchange rate of somoni to a shock in remittances is positive and statistically insignificant, but it becomes negative after one period and negative and statistically significant after two periods. The response becomes statistically insignificant after three periods. The responses of price and GDP per capita of Tajikistan to a shock in remittances are negative and statistically insignificant; the responses become positive after one period. All responses expire after six or seven periods.
Table 4: Estimate results of the VAR model for a quarterly series in the case of the Kyrgyz Republic

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>Δ ln Remittance (KG)</th>
<th>Δ ln GDP per capita (RUS)</th>
<th>Δ ln GDP per capita (KG)</th>
<th>Δ ln Exchange rate (RUS)</th>
<th>Δ ln Exchange rate (KG)</th>
<th>Δ ln CPI (KG)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δ ln Remittance (KG)</td>
<td>0.539</td>
<td>0.263</td>
<td>0.236</td>
<td>-0.220</td>
<td>-0.223</td>
<td>0.123</td>
</tr>
<tr>
<td></td>
<td>(1.57)</td>
<td>(1.33)</td>
<td>(1.01)</td>
<td>(0.79)</td>
<td>(1.41)</td>
<td>(0.90)</td>
</tr>
<tr>
<td>Δ ln GDP per capita (RUS)</td>
<td>0.037</td>
<td>-0.198</td>
<td>-0.053</td>
<td>0.023</td>
<td>-0.067</td>
<td>0.007</td>
</tr>
<tr>
<td></td>
<td>(0.13)</td>
<td>(1.22)</td>
<td>(0.28)</td>
<td>(0.10)</td>
<td>(0.52)</td>
<td>(0.06)</td>
</tr>
<tr>
<td>Δ ln GDP per capita (KG)</td>
<td>-0.104</td>
<td>0.350</td>
<td>0.095</td>
<td>0.002</td>
<td>-0.080</td>
<td>-0.006</td>
</tr>
<tr>
<td></td>
<td>(0.33)</td>
<td>(1.93)</td>
<td>(0.44)</td>
<td>(0.01)</td>
<td>(0.55)</td>
<td>(0.05)</td>
</tr>
<tr>
<td>Δ ln Exchange rate (RUS)</td>
<td>0.710</td>
<td>0.252</td>
<td>0.235</td>
<td>-0.369</td>
<td>-0.144</td>
<td>0.054</td>
</tr>
<tr>
<td></td>
<td>(1.90)</td>
<td>(1.17)</td>
<td>(0.92)</td>
<td>(1.21)</td>
<td>(0.84)</td>
<td>(0.36)</td>
</tr>
<tr>
<td>Δ ln Exchange rate (KG)</td>
<td>0.285</td>
<td>0.114</td>
<td>0.516</td>
<td>-0.392</td>
<td>-0.275</td>
<td>0.030</td>
</tr>
<tr>
<td></td>
<td>(0.44)</td>
<td>(0.31)</td>
<td>(1.17)</td>
<td>(0.75)</td>
<td>(0.92)</td>
<td>(0.12)</td>
</tr>
<tr>
<td>Δ ln CPI (KG)</td>
<td>-0.482</td>
<td>0.240</td>
<td>0.188</td>
<td>-0.326</td>
<td>-1.122</td>
<td>0.771</td>
</tr>
<tr>
<td></td>
<td>(0.57)</td>
<td>(0.49)</td>
<td>(0.32)</td>
<td>(0.47)</td>
<td>(2.86)**</td>
<td>(2.29)*</td>
</tr>
<tr>
<td>D1</td>
<td>-0.076</td>
<td>0.008</td>
<td>-0.028</td>
<td>0.044</td>
<td>0.021</td>
<td>-0.005</td>
</tr>
<tr>
<td></td>
<td>(2.11)*</td>
<td>(0.41)</td>
<td>(1.16)</td>
<td>(1.49)</td>
<td>(1.29)</td>
<td>(0.38)</td>
</tr>
<tr>
<td>D2</td>
<td>-0.125</td>
<td>-0.049</td>
<td>-0.042</td>
<td>0.087</td>
<td>0.020</td>
<td>0.001</td>
</tr>
<tr>
<td></td>
<td>(2.63)**</td>
<td>(1.78)</td>
<td>(1.29)</td>
<td>(2.25)**</td>
<td>(0.92)</td>
<td>(0.08)</td>
</tr>
<tr>
<td>Constant</td>
<td>0.120</td>
<td>-0.024</td>
<td>0.014</td>
<td>-0.090</td>
<td>-0.016</td>
<td>0.019</td>
</tr>
<tr>
<td></td>
<td>(3.04)**</td>
<td>(1.06)</td>
<td>(0.53)</td>
<td>(2.79)**</td>
<td>(0.87)</td>
<td>(1.21)</td>
</tr>
</tbody>
</table>

Notes: The time period is 2005q2–2015q3. The numbers in parentheses are t-statistics. *, ** and *** indicate significance at the 10%, 5% and 1% levels, respectively.

Table 4 presents the results of the estimations of the VAR models with a quarterly series in the case of the Kyrgyz Republic. A statistically significant relationship is observed between dummy variables and remittance inflows. Similar to the case of Tajikistan, the global and Russian financial crises have caused remittance flows into Kyrgyz Republic to decrease. To assess the relationship between the variables more precisely, we apply IRFs.

The effect of a shock to the exchange rate of the rouble on remittances to the Kyrgyz Republic is negative and statistically significant. After one period, the effect becomes positive and statistically insignificant. The effect of a shock to the GDP per capita of Russia and the Kyrgyz Republic on remittances to the Kyrgyz Republic is positive and statistically significant. After one period, the effect becomes statistically insignificant and negative.

Figure 3: Impulse responses in the case of the Kyrgyz Republic
Note: The solid line plots the impulse response of a variable of interest to a positive shock in other variables in the system. The dashed lines indicate five standard confidence bands around the estimate. Estimated regressions use one lag of each variable. The Cholesky decomposition ordering is Δ ln Exchange rate (RUS) Δ ln GDP per capita (RUS) Δ ln Remittance (KG) Δ ln Exchange rate (KG) Δ ln CPI (KG) Δ ln GDP per capita (KG) Δ ln Exchange rate (RUS) Δ ln GDP per capita (RUS)Δ ln Exchange rate (KG) Δ ln CPI (KG) Δ ln GDP per capita (KG) Δ ln Remittance (KG) for the first five and Δ ln Exchange rate (RUS) Δ ln GDP per capita (RUS)Δ ln Exchange rate (KG) Δ ln CPI (KG) Δ ln GDP per capita (KG) Δ ln Remittance (KG) for the last one.

The responses of the exchange rate of the som and the GDP per capita of the Kyrgyz Republic to a shock in remittances are positive and statistically significant. After one period, the effect on the exchange rate, and after two periods the effect on GDP per capita becomes statistically insignificant. The response of prices to a similar shock is negative and statistically significant. The response becomes statistically insignificant after two periods. All effects expire after six or seven periods.

Table 5: Results of the AR-EGARCH models in the crisis period

<table>
<thead>
<tr>
<th></th>
<th>Rouble</th>
<th>Somoni</th>
<th>Som</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
<td>G(1, 2, 1)</td>
<td>G(1, 1, 1)</td>
<td>G(1, 1, 1)</td>
</tr>
<tr>
<td>Mean</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\alpha_1$</td>
<td>0.2601*** (0.0924)</td>
<td>0.9702*** (0.0559)</td>
<td>0.6598 (0.0906)</td>
</tr>
<tr>
<td>$\gamma_1$</td>
<td>-0.0003 (0.0044)</td>
<td>-0.0001 (0.0003)</td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>0.0086** (0.0036)</td>
<td>0.0003 (0.0003)</td>
<td>0.0018** (0.0007)</td>
</tr>
<tr>
<td>Variance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\gamma_2$</td>
<td>-0.1783 (0.3040)</td>
<td>-0.1783 (0.3040)</td>
<td></td>
</tr>
<tr>
<td>$\alpha_1$</td>
<td>0.3742 (0.4110)</td>
<td>1.9707*** (0.3783)</td>
<td>0.8010* (0.4510)</td>
</tr>
<tr>
<td>$\alpha_2$</td>
<td>0.4370 (0.3988)</td>
<td>0.4370 (0.3988)</td>
<td></td>
</tr>
<tr>
<td>$\beta_1$</td>
<td>0.9016*** (0.1632)</td>
<td>0.7743*** (0.1434)</td>
<td>0.7538*** (0.1857)</td>
</tr>
<tr>
<td>$\gamma_1$</td>
<td>-0.1258 (0.2405)</td>
<td>-0.1258 (0.2405)</td>
<td></td>
</tr>
<tr>
<td>$\omega$</td>
<td>-0.5354 (1.1442)</td>
<td>-2.4273 (1.7827)</td>
<td>-2.2941 (1.6856)</td>
</tr>
<tr>
<td>GED parameter</td>
<td>-0.0245 (0.2396)</td>
<td>0.9881** (0.4604)</td>
<td>0.1054 (0.2250)</td>
</tr>
</tbody>
</table>
Table 5 presents the results obtained from the estimation of the AR-EGARCH models for the crisis period. In the mean equation, the exchange rates of the rouble and somoni are defined by their previous period returns. The dummy variables for structural breaks included in the mean and variance equations for the rouble and somoni improve the estimation results, but their effect on the return series of the dependent variables is statistically insignificant.

As identified by the variance equation, variations of somoni’s exchange rate returns are defined by their past information and volatility. The variations in the exchange rate returns of the rouble are influenced significantly by its previous period’s volatility. The Ljung–Box Q statistics for the null hypothesis states that no autocorrelation exists up to five orders for the standardised residuals and their squared values.

Table 6: Test statistics for causality-in-mean and variance

<table>
<thead>
<tr>
<th>Lags</th>
<th>Rouble</th>
<th>Somoni</th>
<th>Som</th>
<th>Causality-in-Variance</th>
<th>Causality-in-Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.0469</td>
<td>0.2625***</td>
<td>-0.0548</td>
<td>0.0869</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>0.2055</td>
<td>0.0958**</td>
<td>0.2759**</td>
<td>0.084</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-0.0519</td>
<td>0.1228**</td>
<td>-0.1059**</td>
<td>0.0045</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>-0.0306</td>
<td>0.1460**</td>
<td>0.0729</td>
<td>0.3517***</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>0.0426</td>
<td>-0.0047</td>
<td>-0.079</td>
<td>-0.0904***</td>
<td></td>
</tr>
</tbody>
</table>

Notes: The ** and *** indicate significance at the 5% and 1% levels, respectively, based on the standardised version of Cheung and Ng’s (1996) chi-square test statistic proposed by Hong (2001).

The standardised residuals and their squared values are used for the estimation of causality in mean and causality in variance based on the standardised version of Cheung and Ng’s (1996) chi-square test statistic proposed by Hong (2001). The derived results are presented in Table 6. Estimation statistics reveal causality in mean from the rouble to the som and causality in variance from the rouble to the somoni and som for the financial crisis period. This finding indicates that the exchange rate returns of the som are significantly influenced by the exchange rate returns of the rouble, and the variations of the exchange rate returns of the som and somoni are significantly influenced by the variations of the rouble’s exchange rate returns during the Russian financial crisis. Test statistics for
the causality-in-mean and variance from the somoni and som indicate no causality from the somoni to the rouble and som, and causality in mean and variance from the som to somoni.

**Conclusion**

In this paper, we examined the relationship between remittances and a number of macroeconomic fundamentals of the host country (Russia) and the remittance-dependent economies of Tajikistan and the Kyrgyz Republic. We focused on the changes in the relationships during the ongoing Russian financial crisis. The empirical findings demonstrated the high dependency of Tajikistan and Kyrgyz Republic on the Russian economy through remittance flows. Remittances serve as a channel to transfer the negative effects of the global and the Russian financial crises from the Russian macroeconomic fundamentals to the macroeconomic indicators of Tajikistan and the Kyrgyz Republic. In particular, the global and the Russian financial crises devaluing the rouble and decreasing the per capita income of the host country have decreased the flow of remittances. The macroeconomic fundamentals of Tajikistan and the Kyrgyz Republic, especially the exchange rates, are very sensitive to a shock in remittances. The devaluation of the rouble during the ongoing financial crisis has devaluated the som, and the variations in the exchange rates of the rouble significantly influenced the variations of the exchange rates of somoni and som.
References


Like It or Not? Hong Kong Primary School Students’ Attitudes towards Formative Assessment

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Abstract

Formative assessment (FA), known as assessment for learning, has attracted increasing attention. Compared with traditional assessment methods, FA has greater potential to improve students learning and to engage students. As the ultimate aim of FA is to improve student learning, whether students accept FA or not is an issue worth of studying. In Hong Kong where the exam-oriented culture is popular, students are faced with various assessments. It is particularly important to know whether students see FA as assessment for extra burden or for better learning. This paper investigated Hong Kong primary school students’ affective and instrumental attitudes towards FA. A total of 1078 local primary school pupils participated in the study. The results suggest that Hong Kong primary school students have generally positive attitudes towards FA. Female students like FA more than male students. Additionally, participants’ attitudes towards FA can significantly predict their attitudes towards summative assessment. This study contributes to the understanding of measuring students’ attitudes towards FA and provides insights for primary school teachers and educational policy makers regarding current state and implementation of FA in Hong Kong primary schools.

Keywords: formative assessment, students’ attitude, primary school

Introduction

Students are assessed for a variety of purposes in classroom. There are assessments to support student learning, to contribute to decision making in teaching, and to achieve accountability purposes, such as summarizing students’ achievement or selecting students to the next level of learning. Drawing on multiple functions, Rea-Dickins (2001) concluded that it is reasonable to consider that classroom assessments include both formative and summative assessment.

Summative assessment (SA) is an important part of school life. Summative assessment measures students’ achievement and assesses “the degree to which larger outcomes has been attained over the entire course or some substantial part of it” (Bloom, Hastings, and Madaus 1971, pp. 61). The results help students understand their achievement, and can be used for selection, grading, and accountability purposes (Newton 2007).

Different from SA, formative assessment (FA) offers information which can be used to aid student learning (Black and Wiliam 1998). FA can be used in a variety of ways, including informal assessment such as teacher-student interaction in classroom, more integrated assessments such as quizzes and diagnostic tests or formal tests that are used formatively (Davison and Leung 2009).

Although FA and SA are two distinctive assessments (Harlen and James 1997), Swaffield (2008) made a valid point that information from FA can be used in SA. He concluded that FA makes use of a mass of detailed evidence. The use of these evidence can be collected to understand the full range of students’ perceptions of achievement, as required for summative purposes (pp. 139-151). Standing with Swaffield’s (2008) argument, we reckon it is reasonable and necessary to look into whether students’ attitude towards FA can predict their attitude towards SA.

As students are key consumers of assessment, understanding students’ perceptions of assessment is important as how they behave in and after assessment may be greatly affected by their attitudes.
towards assessment (Ajzen 2005). Assessment literature demonstrates that students respond to assessment with both affective feelings and cognitive understandings.

Students develop affective responses since early years of schooling. An interview study exploring pupils’ views of schooling shows that students hold both negative and positive views towards assessment; but they feel increasingly less positive as they progress from primary one to primary six. Students reported that they enjoy assessment, because it offers them satisfaction, teacher approval or rewards. On the negative side, students feel anxious and worried. Various sources of anxiety have been found, for example, concerns about the potential disappointment from teachers, loss of reputations, exposure of inability, or having to do work again (Pollard and Triggs 2000).

Additionally, students develop their own understandings of assessment, including what assessments are, and how assessments are related to learning. Students keep interpreting teachers’ assessment behaviours. They interpret whether teachers assess a student as a signal of who is important; and they interpret the amount of attention devoted to a task indicates whether the work is important (Cowie 2005).

Although numerous studies were conducted to understand formative and summative assessment, there has been few and mixed findings in terms of students’ gender difference on this topic. Some earlier researches (Murphy 1991) found significant gender difference in general assessment. However, Conlon’s study (2006) demonstrated that there was no gender difference in formative assessment. With inconsistent results in previous studies, we are especially curious to know if female and male students in Hong Kong primary schools have divergent attitudes towards FA.

In our current study, we define FA as assessment in students’ daily learning activities. Forms of such FA include test/worksheet conducted by teachers in class in order to facilitate students’ learning, informal quiz performed by students themselves or their peers to check learning progress. At the same time, SA is perceived as assessment that is officially and systematically organized high-stake exams for evaluation purposes and educational decisions. With a quantitative approach through collecting questionnaires, this study mainly aimed to delve into Hong Kong primary school students’ perceptions of FA and its gender difference. Moreover, we also focused on whether students’ attitude towards FA would help to understand their attitude towards SA.

Method
Scale development
According to Ajzen’s (2002a) theory of planned behavior mentioned above, attitude is composed of two dimensions, affective attitude (enjoyable or unenjoyable) and instrumental attitude (useful or harmful). Based on this theoretical construct, a two-factor attitude scale is developed by a panel of 5 research team members in the field of education and psychology. Respective10 items in Chinese were initially formulated for affective attitude (e.g. FA is very interesting) and instrumental attitude (e.g. FA can facilitate my learning performance). Face and content validity were insured by over half of the team members agreeing on the clarity, suitability and accuracy of each item. This process resulted in a 17-item scale with 7 items for affective attitude and 10 for instrumental attitude.

To examine item quality and scale reliability, an empirical study was conducted with local primary school students. 980 pupils from 10 schools participated in this project by indicating their level of agreement with each item on a six-point Likert-type scale, ranging from Strongly Disagree (1) to Strongly Agree (6). To test FA’s prediction on SA, a survey similar to FA scale to assess students’ attitude towards SA was accordingly formulated. For example, besides making their level of agreement on FA scale, students also responded to statements like “SA is very interesting” and “SA can facilitate my learning performance”.
Sample

The survey was administered in 10 Hong Kong primary schools that had participated in a larger educational project. A stratified sampling method with school bands as the stratum was used to carefully select these participating schools. Among the 1078 participants that responded to the questionnaire, 561 were males and 517 were females. The sample consisted of students from primary school year 2 (N=626) and year 3 (N=452) levels.

Data analysis

For the scale development part, psychometric properties of the scale was examined by Rasch model (Rasch 1960). This analysis method has been widely used to examine the extent to which items belong to a certain unidimensional construct. The criteria applied to measure scale quality were infit and outfit means square (MNSQ) (Bond and Fox 2015). If the infit and outfit index of MNSQ ranges out of 0.5 to 1.5 for each item, it indicates the item quality is poor and such items should be deleted from the scale.

To investigate students’ attitude towards FA with our self-developed survey, t test by SPSS 21 was applied to measure students’ affective and instrumental attitudes and its gender difference. In psychological and educational research practice, linear regression is widely used for prediction purposes (Knofczynski and Mundfrom 2008). In order to figure out whether students’ attitude towards FA can predict their attitude to SA, the prediction power of FA to SA in terms of students’ affective and instrumental attitudes was measured by linear regression model.

Results

Rasch analysis

Winsteps 3.7 (Linacre 2011) was utilized to perform Rasch analysis. Item diagnosis was generated to show MNSQ index for each item. According to the Rasch model result, only one negative wording item (“FA increases my workload on learning”) in the instrumental attitude factor was out of range (MNSQ = 2.52 infit/3.0 outfit). Index of all other 16 items were within the standard range (0.5 to 1.5). Therefore, both the FA and SA scale were finalized with 7 items for affective attitude and 9 items for instrumental attitude. Table 1 demonstrates a clear scale development process.

Table 1

<table>
<thead>
<tr>
<th>Scale Development Stage</th>
<th>Affective Attitude</th>
<th>Instrumental Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>initially proposing</td>
<td>10 items</td>
<td>10 items</td>
</tr>
<tr>
<td>after content validity</td>
<td>7 items</td>
<td>10 items</td>
</tr>
<tr>
<td>after Rasch analysis</td>
<td>7 items</td>
<td>9 items</td>
</tr>
</tbody>
</table>

Students’ attitudes towards FA and its gender difference

To understand students’ attitude towards FA and gender difference, a t test was undertaken. For all items in the scale, a higher score indicates higher acceptance of FA. As table 1 shows, students have a generally positive attitude for FA, especially in instrumental domain. Female students have substantially more favoring attitude to FA than male students. It can be concluded that there is significant ($p<.01$) gender difference in FA preference.
Table 2

Descriptive Statistics of Attitude towards FA

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>male students’ affective attitude</td>
<td>561</td>
<td>3.31</td>
<td>1.06</td>
<td>.00</td>
</tr>
<tr>
<td>female students’ affective attitude</td>
<td>517</td>
<td>3.53</td>
<td>.96</td>
<td>.00</td>
</tr>
<tr>
<td>male students’ instrumental attitude</td>
<td>561</td>
<td>3.94</td>
<td>.99</td>
<td>.00</td>
</tr>
<tr>
<td>female students’ instrumental attitude</td>
<td>517</td>
<td>4.22</td>
<td>.89</td>
<td>.00</td>
</tr>
</tbody>
</table>

Predicting Power of FA to SA

Table 3 reports attitude towards SA has strong regression to attitude towards FA. This indicates that students’ FA attitudes can significantly predict their SA attitudes. Specifically, if a student likes FA, it is very possible that he or she will possess more positive attitude towards SA. In other words, teachers are likely able to predict students’ attitudes to final summative exams from their attitudes in daily assessment.

Table 3

Attitude Regression of FA and SA

<table>
<thead>
<tr>
<th>Dependent</th>
<th>Predictor</th>
<th>β</th>
<th>t</th>
<th>p</th>
<th>SE</th>
<th>adj. R²</th>
</tr>
</thead>
<tbody>
<tr>
<td>affective attitude of SA</td>
<td>affective attitude of FA</td>
<td>.81</td>
<td>44.95</td>
<td>.00</td>
<td>.69</td>
<td>.65</td>
</tr>
<tr>
<td>instrumental attitude of SA</td>
<td>instrumental attitude of FA</td>
<td>.82</td>
<td>46.11</td>
<td>.00</td>
<td>.61</td>
<td>.66</td>
</tr>
</tbody>
</table>

Discussion

As formative assessment plays a salient role in engaging students with ongoing classroom learning, how students perceive FA is therefore worth of investigation.

The first purpose of this study was to measure local students’ acceptance level of FA. Based on Ajzen’s (2002a) theory of planned behavior, we developed a two-factor scale to measure students’ affective and instrumental attitudes. It is encouraging to see that Hong Kong primary school pupils have generally positive attitude towards FA despite of the exam-oriented educational context in Hong Kong (Jackson 2013). This finding contributes to the understanding of formative assessment by analyzing students’ attitudes towards FA from affective and instrumental dimensions.

Gender difference was identified in students’ attitudes towards FA. Female students obviously have a more favoring acceptance of FA than male students. Although many previous studies generated mixed results in gender difference in terms of assessment attitude, reasons for such difference remained unclear. We propose that perhaps self-regulated learning theory (Zimmerman 1990) can help to explain why female students like FA more than their counterparts. According to relevant gender studies (Klassen et al. 2009; Virtanen and Nevgi 2010) in self-regulated learning, female students outstrip males in performing self-regulated learning. One of the features of individuals with self-regulated learning is that they constantly seek feedback and self-reflection to improve (Geddes 2009). It is possible that girls who have stronger self-regulated-learning ability possess more positive attitude
towards FA because FA provides ongoing feedback for their learning activities (Swaffield 2008) and in turn facilitates their self-regulated learning.

Another important finding of this study was the predicting power of FA attitude to SA attitude. Like Swaffield (2008) suggested, the information of students’ attitude towards FA is useful to understand their perceptions of SA. For example, when a teacher knows students like FA, she can be more confident that students will probably have an easier or better acceptance of SA. Such prediction has practical implications for teachers’ teaching in classrooms. If teachers are well aware of students’ attitude towards FA, they can anticipate students’ psychological preparation for SA and provide better individual-based learning assistance, especially for students who do not find FA enjoyable.

**Conclusion**

Our study investigated 1078 Hong Kong primary school students regarding their attitude towards FA. Using a two-factor attitude scale based on Ajzen’s theory, we found that local pupils have positive perceptions of FA. Gender difference is significant, such that female learners have more positive attitude in terms of FA. Additionally, students’ attitude towards FA can predict their attitude towards SA. This study contributes to understanding Hong Kong students’ perceptions of FA from affective and instrumental dimensions.
References


The foreign policy of Islamic Republic of Iran toward Central Asia and how it is influenced by confrontations with the United States of America

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Abstract

Central Asia holds a notable position in Islamic Republic of Iran foreign policy. After the fall of the Soviet Union and five independent political entities replacing one, numerous opportunities have been presented as well as threats, understanding of which would help elect an efficient policy compatible with the circumstances, so as to share in political, economic and cultural capacities of Central Asia and greater than several powers in play. The geo-political changes of that transition also instigated emergence of The United States of America as the most significant trans-regional player in the region. Therefore The U.S and challenges it presents is an inevitable part of the position of Central Asia in Iranian foreign policy. Taking into account measures The U.S has taken to weaken Iran's influence in Central Asia, this research aims to clarify how the relation between Iran and Central Asia has been affected. To do so, other objectives such as understanding the region; recognizing political, economic and military goals pursued by The U.S and other powers; as well as potential opportunities and threats Iran might encounter have been analyzed via analytic-descriptive method. Meanwhile, the limitations created by policies implemented by the U.S have been determined, suggesting that along with achieving other objectives, The U.S intends to tighten the political, economic and military siege and drive Iran into isolation.

Keywords: Central Asia, The U.S, Iranian foreign policy.

Introduction

Central Asia, which due to its being located north of the Amu Darya River is called beyond the river in the language of many neighbor countries, had been ignored throughout almost the entire 20th century and was simply a part of the former Soviet Union. (Alavian, 2009: 64). After the collapse of former Soviet Union (the USSR) in 1990, it gained international attention for its rich resources and also as a bridge between Asia and Europe, as well as its history namely the Silk Road having passed there. (Rezae 89: 2015). In fact, the bipolar system collapsing was a significant event with vast consequences such as the birth of fifteen new countries, five of which- Uzbekistan, Tajikistan, Turkmenistan, Kazakhstan and Kyrgyzstan - constitute Central Asia.

Having been part of Iran once and otherwise close neighbor, Central Asia holds a special place in Iran’s foreign policy, amplified by the emergence of five independent political entities in place of one and the subsequent threats as well as opportunities (Central Asia Studies seasonal journal, 25 1997) understanding of which would help to devise realistic, dynamic, insightful diplomacy compatible with the facts regarding the region, which in turn will let Iran benefit from a greater share of the region’s political, economic and cultural capacities than other regional and trans-regional powers in play, in favor of its national interests and also strengthening relations (Alavian 87-88: 2009). Despite the suitable foundations already in place for Iran to have a productive relationship with Central Asian countries, factors such as the US presence, conflict of interest between regional and trans-regional
powers, portraying Iran’s presence as interference by some western powers, and failure to devise long
term strategies by Iran has brought about some challenges and obstacles.

Geopolitical changes instigated by the fall of the USSR led to the US rising as the most important
trans-regional player Central Asia. American policy, which up to 1993 was to support Russian
influence so as to stand against Iranian- Islamic fundamentalism, turned into simultaneous control of
both Iran and Russia. After 9/11, Central Asia became the field for further American interference and
its direct presence as such to push establishing military bases and direct inference in domestic affairs
through embassies and NGOs to the top of American agenda.

Central Asia in history

Civilization in the area known as Central Asia today dates back to centuries before Christ. It goes as
far as Russian plains the north, western border of China in the east, The Caspian Sea in the west and
north west Afghanistan and north-east Iran in the south. Before Islam entered Iran, this area was a
province in the Achaemenid Empire for about 200 years. And after their demise in the 4th century
B.C, it was run as subject to a larger government or a semi- independent one run under feudalism. It
had been known by many names, depending on its affiliations, until mid 19th century when European
geographers and travelers started using the term “central Asia”, stemmed from region and landmarks.
Also, in the attempt to separate non-Russians from its history, Russians started using the name
Middle-Asia which was later- the Bolsheviks’ coming into power in 1924 - adopted by the
communist regime implying its type of relation to Moscow, Asia was divided into 3 parts, political
geography:

- “Near Asia” which referred to the closest part of Asia to Moscow which meant the occupied
territories of Caucasus and further north.
- “Middle Asia”, which referred to the area between far and near Asia.
- “Far Asia” which was the furthest from Moscow such as occupied Siberia and other East-

Iran’s foreign policy, realistic perspective

With an emphasis on the power in a realistic perspective theory, Iran’s foreign policy in central Asia
has been evaluated in this paper. The theory believes in a government based view of international
relations making the governments are the main players and centers of power placing international and
regional organizations in a secondary position and legal or economic affair are not a high priority in
relations between governments. The concept of power is the main motivation behind any international
approach making obtaining, maintaining or demonstrating power the main goal of foreign policy.
Conflict of interest makes it impossible to form a situation in which interests are addressed and
_demands are met, which is why all governments use every means at their disposal to their advantage.

This explains governments’ desire to control scarce recourses and their tendency to turn to military
option among their first resorts. In other words, economic empowerment is an excuse to expand a
country’s influence, which in turn facilitates further prosperity (Shirkhani 12-13: 2012)

Some realists believe in a self-supporting system, balance of power would appear even in the absence
of a wisely planned policy, of course it wouldn’t indicate stability (Ghavam 81:2010)

Morgenta believes power and national interests are the ultimate goal of politics. In his opinion,
international powers happy with the current condition favor the policy of maintaining the condition,
but the ones unhappy or against it follow imperialistic policies or impenetrable stands (Moshirzadeh
2006). Therefore, in order to establish a constructive relationship with Central Asia, Iran must devise
elaborate policies to elevate its position of power and at the same time withstand American interventions.

Position of Central Asia in U.S foreign policy

When the post-soviet countries became independent, the US was primarily focused on changes in Europe, the Middle-East, the Persian Gulf and east of Asia, places of greater vital and strategic interests. Its presence in Central Asia was limited to a series of theatrics including minor military co-operations, membership of 2nd grade security structures such as Organization for Security and Co-operation in Europe or North Atlantic Treaty Organization (NATO) and encouraging countries of the region to have security alignments of their own, as in GUAM Organization for Democracy and Economic Development; activities that in practice not only was of no benefit to the recipients, but in most cases was also threatening or at least creating an obstacle preventing them from achieving objectives that would serve their own interest, which was maintaining independence, reducing Russian influence and using their resources toward development (Sonboli, 106-107; 2002)

In the beginning, five approaches where used simultaneously to push American agenda forward:

1- Supporting existing systems against fundamentalism.
2- Supporting oppositions who favored the west.
3- Supporting political, economic, military and cultural activities of Turkey, as a mediator between the west and Central Asian governments.
4- Starting economic, military and security co-operations in vast scale.
5- Offering financial and military support to these countries separately. (Bahman, 24;2009)

This trend was further enhanced by velvet revolutions in some countries resulting in the appearance of governments friendly to the west, a condition that challenged interests of the region’s traditional players such as Iran and Russia (Amiri, 168-169; 2011). In fact, it is safe to say the US is the main trans-regional player in Central Asia who seeks its own economic and geo-strategic goals and intends to gain control over any and all process in the region. (Dadandish, 82;2007)

The primary interest of the US in Central Asia is security, which is a result of challenging terrorism and influence of regional powers. Also, there are significant economic interests, especially in the energy field (khajesarvi, 71; 2013). The long term plan is for the US to stay in Russia’s backyard and prevent military alliances in the region, and using measures like fighting terrorism, weapons of mass destruction (WMD) and fundamentalism implement its desired discipline that best serves its national interests and provides access to energy resources (Ghaderi, 2011)

Position of Central Asia in Iran’s foreign policy

In addition to the historical and cultural bound which gives Central Asia a special place in Iran’s foreign policy, emergence of new governments has created unprecedented opportunities worthy of attention, taking into account the trend of change in the region (Ataei 142;2011). Great potential in case of oil and gas, fine market for Iranian products and most importantly the fact that the area is surrounded by land which makes Iranian territory the most economic commerce route has paved the way toward expanding relations (Shirazi, 111; 2005). However, the superior position of Russia and the US and their obvious sensitivity to interactions and transformations in this area has resulted in Iran’s choosing a practical approach in order to address its interests (Ataei, same; 142).

Being the link between the world’s two greatest energy deposit as well as lack of access to open waters has inspired greater attention to its position as a power with necessary economic and
cultural connection to this region. Geopolitical position namely the control over Hormoz passage makes Iran the fastest, safest and cheapest transit route to transport Central Asia’s oil, gas and goods to open waters through pipelines, highways and routes such as Transport Corridor Europe Caucasus Asia (TRACECA), as well as the North-South Corridor. Despite the fact that subject of exporting energy is affected by unfriendly U.S.- Iran relationship, Central Asia cannot afford to ignore Iran’s transit capabilities.

Underground resources and deposits are the greatest source of income for Central Asian republics. Therefore, the fairly developed transport infrastructure in Iran can be considered a bridge to global economy for these isolated countries. The most effective factor in limited relations between Iran and Central Asia is foreign influence, especially interventions made by the US in order to isolate Iran. In order to counter the sanctions put in effect by the security council and to withstand the diplomatic pressure applied by western powers aiming to isolate Iran and to reduce its vulnerability and to increase its bargaining ability in international scene, Iran has to make an effort to develop economic relations within the region (Ghaderihajat, 75; 2012)

In short, Central Asia is important to Iran as source of raw material, market for Iranian products, especially consumer products, Beneficiary of transit capabilities presented by Iran. (Koolaei, 142;2000)

Formation of relations between Iran and the US on the basis of mutual threat

After about a century of presence, with their direct intervention in the 1953 insurrection to overthrow Prime Minister Mosadegh’s national government America’s reputation in Iran transformed from an honest mediator acting as a regulating factor between two main influential powers, the Great Britain and the USSR to independent interfering power. However, the 1979 revolution marks the beginning of serious confrontation between Iran and the US. Revolutionary directions in domestic policies such as transforming economic, political and cultural systems entirely in an attempt to cleanse westernization, and in foreign policies such as “exporting the revolution” or the “no east no west” agenda, resulted not only in loss of alliance with the west, but also in being branded its primary enemy. The revolution’s success raised serious concerns for other countries in the region, so the international community stood against Iran in support of the conventional order so as to stay on friendly term with those countries. As a result, the American government resorted to various measures to prevent Iran from playing a part in the regional or international scene (Barzegar, 148-149; 2006)

1- Iran vs. Iraq war: Several instances of covert arms reinforcements. Also, following the sanctions which started in 1980 and after occupation of U.S embassy, Iran was put under security, military and economic pressure. This testifies to the fact that any political or economic attempt made by Iran which could lead to acquisition of power will face all around reaction by the US. (Nozani, 2004; 186)

2- Collapse of the USSR: The demise of the USSR and the end of the cold war which resulted in the US becoming the absolute power in the Persian Gulf region implementing its desired discipline was another turning point in the threat assessment between Iran and the US. (Barzegar, same; 149)

Despite adopting policies to relieve tension and taking friendly approaches, the US yet again accused Iran of operations with would warrant limitations in international scale. All and all, the sum of all these were to considerably reduce Iran’s political and international legitimacy. (Motaghi, 2008; 225-226) through the entire 1990s, by introducing Iran as a threat to peace and security, the US was strengthening military, political and economic systems in support of its dependent regimes in form of dual containment policy trying to keep the condition as it was.
3- 9/11 and afterwards: the events of 11 Sep. 2001 was another contributing factor to progression of “bilateral threat” and “conflict of logics” between Iran and the US and the first ever direct face off in areas of influence (Afghanistan & Iraq). Such transitions and subsequently the US military presence in the region gave the threat to change Iranian government more practicability in US foreign policy and its strategies. (Barzegar; same, 149) Iran’s nuclear case being referred to the UN Security Council and the resulting resolutions provided a certain legal context for the US and its European compatriots to take the unilateral sanctions to a whole new level.

Stages of the US treatment toward Iran in Central Asia

Ever since the demise of the former USSR, the US has elected various approaches toward the relation between Iran and countries of Central Asia within different periods. However, those periods can most notably be divided into pre and post 9/11.

1- Pre 9/11: studying the US policy toward Iran unveils an effort to restrain Iran. Between 1991 and 11 Sep. 2001, 3 types of approach come to attention.

a. The period of sabotage 1991 to 1993: in the height of its anti-Iran activities, within these years the US tried to isolate Iran by neutralizing any and all attempts for friendly relations on Iran’s part. Some of the measures taken by the US were as follows:
   1. Sabotaging Iran’s attempts for a peaceful resolution in the Gharebagh crisis.
   2. Introducing Iran as advocate for Islamic fundamentalism so that the secretary of foreign affair, James Baker, would travel to Central Asia in 1992 to warn the local governments and forbid co-operations with Iran.
   3. Promoting the idea that Iran is taking advantage of the collapse of the former USSR and is endeavoring to achieve nuclear weapons in order to dominate the region and suggesting that governments of Central Asia had better elect a suitable ally so as to neutralize the threat and maintain balance. (Nasri Meshkini, 2000; 92-93)

b. The period of stable constrain, 1993-1996: in this period, discovery of new resources in the Caspian seabed shined a new spotlight at Iran, even though the recourses in question were exaggerated by some parties to certain political or other interests end, the US showed an ample enthusiasm to restrain newly elevated Iran by weakening ECO and expanding relations with Russia. This new approach included:
   1. In a more stabilized attitude, “Dual Containment” was introduced as official US policy.
   2. In addition, Iran and Libya Sanction Act passed the congress in 1996, according to which investments over 40,000,000$ in energy industry was banned.
   3. Russia was pressured to withdraw from assisting Iran with developing nuclear energy facilities. This also made Russia seize arms sales to Iran in 1995. (Dehghan, 2008:70)

c. Fluctuating policies during 1996-2001: this period was mostly about crippling Iran’s oil and gas industry with measures such as preventing the transit of Iranian oil and gas to Turkey as well as the Central Asian pipeline passing through Iran. Oil producing countries of the region also received their fair share of added pressure. (same)

Post 9/11: with the change in administration and the Republicans in power, backed by neo-conservatives, normalizing relations with Iran faced serious opposition and instead a new wave of hostility started. The neo-conservatives believed, and still do, in major pressure from outside along with open support of opposition groups whether inside or out of Iran or even military action to change
the regime, considering the ineffective nature of US policies in the past 25 years. (Zahrani, 2002; 114-128)

The effect of confrontations with the US on Iran’s relations with Central Asia

1- Political and security consequences: degrading and deteriorating policies toward Iran; portraying a meddling and threatening picture, namely regarding the nuclear issue; encouraging conflicts with countries on the shores of the Caspian sea and significant political and financial support for designs that undermine or ignore Iran has had a negative effect on the construction of relations between Iran and Central Asia. (Rezaei, 2015; 97) Western and mainly American propaganda against Iran has raised anti-Iranian tendencies in some parts of Central Asia to the extent that some consider Iran the driving force behind Islamic fundamentalists and some believe its intentions to be abolishing the national governance of these countries. (Bahman, 2010: 35)

Another example would be setting the secular government of Turkey as an example so the Muslim countries of the region are inspired by its political and economic success leaving them no desire to consort with Iran and its Islamic political system. The rivalry along with preventing other countries from adhering to Iranian system of government is also what Turkey has in common with the other US ally, Israel. (Baghiri, 2009; 132-133)

2- Economic consequences: the tension between Iran and the US has come at great expense in terms of lost opportunities in addition to failed efforts. Central Asia suffers a serious disadvantage by being isolated in land. Meanwhile, the functional transport infrastructure along with unique geographical traits makes Iran the most convenient and inexpensive transit route, marking an era of mutual prosperity where Iran could also enjoy access to raw material and market for consumer products. Yet, owing to the antagonistic affairs between Iran and the US, all that is to be achieved through tremendous effort and careful planning and execution of foreign policy in a fair amount of time.

3- Cultural consequences: as expected, the newborn countries of Central Asia are in the transition state and still endeavoring to build their nation. While it is not unusual to witness a bit of plagiarism or piracy in terms of culture and history, it’s not common for one certain entity to be the victim of a great deal of such and if not all, from new narrations of history in school curriculum to claiming the nationality of several prominent artistic or scientific figures has been observed on far too many occasions to be considered innocent attempts to get over a period of identity crisis. Added to the previously mentioned representations, it is safe to safe to assess the toll it takes on Iran in terms of culture as devastating.
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The Preah Vihear Dispute: the Role of ASEAN Mechanisms and Norms in Settlement Attempts

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Abstract

The Preah Vihear Dispute is a territorial dispute between Cambodia and Thailand. The two countries' armed forces clashed seriously with each other in February 2011. On the regional level Association of Southeast Asian Nations (ASEAN) attempted to act as peacemaker for the two countries; however, ASEAN was not really successful in mediating the dispute. This research therefore examines ASEAN attempts to settle this dispute by focusing on ASEAN’s dispute settlement mechanisms and norms. It also aims to find the causes of ASEAN's failure to settle the dispute. The linkage politics and the security community are the conceptual frameworks in this research. The methodology of this research is the descriptive qualitative by the documentary research. The major documents are the secondary documents such as academic books and research papers. Some primary documents are also used, such as the treaties and agreements of ASEAN. Research reveals two major causes of ASEAN’s failure: first was the noncooperation of ASEAN members, especially due to the domestic political crisis in Thailand. The second factor was the inefficiency of ASEAN mechanisms and norms, the largest obstacle being the principle of non-interference in members’ internal affairs. Final recommendations are that ASEAN should reform its norms so that in serious crises members face sanctions for breaking regional rules. Also, ASEAN members should not allow internal political issues to escalate into disputes with other members.

Key words: Preah Vihear Temple Dispute, ASEAN, Dispute Settlement

Introduction

The Association of Southeast Asian Nations or ASEAN is the regional organization in Southeast Asia for political, economic and socio-cultural cooperation which was established on 8 August 1967 by Indonesia, Malaysia, the Philippines, Singapore, and Thailand. Nowadays, there are ten Southeast Asian nations join as the ASEAN membership. One of the main purposes of ASEAN is in the peaceful management of disputes and problems between Southeast Asian countries so ASEAN has created several mechanisms and norms to achieve its goals. The original ASEAN dispute mechanism is the ASEAN Ministerial Meeting (AMM) or the meeting of ASEAN foreign ministers as the forum to consult among members for finding the solution and decision-making. In 1976 ASEAN created the Treaty of Amity and Cooperation in Southeast Asia (TAC) which was an early legal instrument to promote the peace and stability in the region and also guided the peaceful way to settle the disputes. TAC mentioned the High Council as the representatives in ministerial level from each contracting party to recommend appropriate means of settlement such as good offices, mediation, inquiry or conciliation. In 2007, 10 ASEAN nation members signed to approve ASEAN Charter as a constituent instrument of organizations. ASEAN Charter also specified the settlement of dispute that the Chairman of ASEAN or the Secretary-General may be requested to provide good offices, conciliation or mediation. Therefore, ASEAN attempted to build Southeast Asia to be the region of peace and harmony by creating many mechanisms to prevent and settle the conflict.

Throughout the fifty years of ASEAN, it has confronted several regional disputes such as Malaysia-Philippines dispute over North Borneo, Vietnamese occupation of Cambodia in 1979 however ASEAN successfully play the important role in the international political stage to mediate the dispute or to pressure Vietnam to withdraw its troops from Cambodia. The territory dispute over the Preah Vihear Temple between Cambodia and Thailand in 2011 was the challenge of ASEAN
integration. The dispute began in 2008 when Cambodia attempted to register the temple as a World Heritage Site that included the disputed area around the temple (4.6 km²) so Thailand resisted the Cambodian proposal. This led of course to great dissatisfaction in Cambodia. Immediately the tension was heightened when the two countries increased the numbers of their troops in the area. Finally, the two countries’ armed forces clashed seriously with each other in 2011, causing deaths, injuries, cessation of tourism and considerable damage for the two countries. In February 2011 ASEAN attempted to act as peacemaker for the two countries and to limit the conflict on the regional level. Indonesia, as the chair of ASEAN, called ASEAN Ministerial Meeting (AMM) in order to find a solution. Finally, the two countries agreed to stop fighting and Indonesian observers were sent to the dispute area. ASEAN seemed able to manage the conflict for their member countries. However, ASEAN was not really successful because the two nations’ armed forces started fighting again in April that year. At that time, Cambodia took its case to the International Court of Justice (ICJ) in order to find a better dispute-settlement mechanism. A conflict between members shows that ASEAN and its mechanisms still are unable to maintain peace and stability in the region. Thus it is the aim of this research to find out why ASEAN failed to settle this conflict between Cambodia and Thailand, and how ASEAN’s protocols can be improved.

Method and Materials

This research was used the descriptive qualitative methodology and documentary research. The major documents to be used in this research are secondary documents such as academic books, research papers, journal articles and news from respected websites. The secondary documents are the important materials in this research to explain the phenomenon in Southeast Asia and the Preah Vihear Dispute while this research also developed the idea or concept from the previous research papers to explain ASEAN role and mechanisms. Moreover, the secondary documents can be divided into two groups. The first group is the documents which relates to the Preah Vihear dispute or directly mentions this issue. The second group is the documents which emphasize to study the ASEAN role, norms and mechanisms to settle the dispute in the past. Furthermore, the primary documents such as the ASEAN Charter, the ASEAN Political-Security Community Blueprint and the Treaty of Amity and Cooperation in Southeast Asia (TAC) were also used in this research for reference in analyzing the data.

The analysis of this research was based on two theoretical frameworks. The first one is the linkage politics by James N.Rosenau. This theory can explain the conflict factors between Thailand and Cambodia over Preah Vihear Temple in which the domestic politics of both countries affected the relationship of the two countries. Thus linkage politics is the concept to explain and analyze the interdependence and linkage of national and international systems. The second theoretical framework is the security community. This thesis aims to study the role of ASEAN, and mechanisms available to it, which can be used to settle this conflict, and to build a complete political and security community (APSC). The security community is an important conceptual framework within which to analyze the attempt of ASEAN to settle the Preah Vihear conflict. Further, the failure of ASEAN to settle this dispute could be a challenge to this concept of security community.

Result and discussion

The result of this research shows two important factors of ASEAN failure to settle the Preah Vihear Dispute. The first factor is the weakness and inefficiency of ASEAN norms and mechanisms. Although ASEAN had norms and mechanisms to making peace in this region, it clearly proved that their mechanisms don’t have efficiency. The clashing of military forces between Thailand and Cambodia showed that both countries ignored and broke the Treaty of Amity and Cooperation in Southeast Asia (TAC) to settle of differences or disputes by peaceful means. The High Council which
was the mechanism to mediate the dispute in TAC, have not never used or been created to settle any disputes because each ASEAN member does not want other members to interfere with its internal affairs while establishing the High Council may expand the conflict from bilateral to regional conflict. Indonesia as the chair of ASEAN therefore preferred to use the meeting of ASEAN foreign ministers under the ASEAN informal norms of consultation and consensus more than create the formal protocol like the High Council. This is the good sample to show the inefficiency of TAC that could not prevent or stop the violent conflict in case of Cambodia and Thailand. Moreover, when Thailand didn’t agree with the proposal of observers, ASEAN could not do or force anything to Thailand because according to ASEAN Charter article 2 shows that one of the ASEAN principles is the non-interference in the internal affairs of ASEAN Member States so sending observers to Thailand was the interference of Thai internal affairs despite it is the important thing to making peace in the region.

Non-interference is the behavioral norm for ASEAN members, and this principle has been enshrined in codes of conduct since the 1967 Bangkok Declaration, allowing state elites to build and govern their nations without fear of neighboring states taking advantage of any internal weakness, such as ethnic separatist demands, or communist insurgency in the Cold War period. ASEAN members have some confidence that they will be able to resolve their internal security threats because their neighbors will not intervene. As a result, the region’s elites are able to devote their resources to their own security and stability. Although in the past the non-interference is the successful norm for aggregation of ASEAN member nations, nowadays this norm is challenged and is suspected that it is old-fashioned for ASEAN or not to remain this norm because the norm of non-interference is an obstacle for ASEAN to deal with many problems in this region such as human right and internal conflict. The Preah Vihear dispute is one of samples to show the inefficiency and powerlessness of ASEAN mechanisms and norms to deal with a conflict. This is the reason why Cambodia ignored ASEAN mechanisms and decided to call the global organization like the International Court of Justice (ICJ) to settle the conflict instead of the regional organization.

The failure of ASEAN in this case can answer Deutsch’s theory that ASEAN have not been successful to build security community because they cannot stop conflict among member nations. The inefficiency of organization and its norms and mechanisms to deal the problem is the important factor to obstruct ASEAN to achieve a security community. Deutsch defined a security community as “a group of people which has become integrated, where integration is defined as the attainment of a sense of community accompanied by formal or informal institutions and practices, with these sufficiently strong and widespread to assure peaceful change among members of a group with reasonable certainty over a long period of time”. However, it seemed that ASEAN integration is quite far to achieve a real security community. A major challenge to this theory from ASEAN is the internal conflicts in this region such as the Preah Vihear dispute, in which two ASEAN member nations decided to use force against each other rather than finding a peaceful solution. According Deutsch’s theory, we can ask the question whether ASEAN can in fact develop into a real security community or whether ASEAN can only be a political community without integration.

The second factor is the internal politics of member which is the obstacle for ASEAN working to settle the conflict. Thailand has confronted the political crisis since 2005. There are two important political groups in Thailand. The first one is the conservative group who consisted mainly of ultra-royalist middle-class and working-class Bangkok. The main movement group is People's Alliance for Democracy (PAD). The second one is the new political power group led by Thaksin Shinawatra who got the popularity from the grassroots. In 2005, his party won a landslide victory which was the first to win an absolute majority in the House in a relatively free election. However, PAD protested and attempted to overthrow him by making a riot and this was a cause of coup d’état in 2006 by military. Although Thaksin was overthrown the power, his party led by Samak Sundaravej,
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who was his proxy could win the general elections in 2007. PAD, working together with an opposition party, the Democrat Party, attempted to overthrow Samak’s government by using the Preah Vihear Temple issue. They criticized the government as a traitor to the nation, serving Cambodian interests. Finally, they were successful in bringing down the government of the People’s Power Party, and in forming a new coalition government led by the Democrat Party with Abhisit Vejjajiva as the new Prime Minister. Abhisit used the Preah Vihear issue to portray himself as the hero who protects Thai sovereignty. As for Thaksin, he wanted to discredit Abhisit as incompetent, and to come back to political power again. As his internal strategy, he called his supporters (the Red Shirts) to protest in Bangkok and to drive out Abhisit’s government. As his external strategy, he asked Hun Sen, Cambodian Prime Minister, to appoint him as Economic Advisor. These are some of the details showing how the Thai political crisis was the major cause of the tense relations between Thailand and Cambodia. Thai PAD and Democrat Party successfully used this bitter story of the loss of Preah Vihear Temple to incite the nationalist movement to overthrow Samak’s government and once again block Thaksin while the nationalist movement pressured the military to take action so this was cause of clashing armed forces. When ASEAN proposed the plan of observers, it was countered from Thai military because this was intervention of Thai sovereignty while nationalist trend in Thailand still had power to pressure the political and military actors to deny ASEAN proposal because each actor did not want to be libeled as national traitors. Therefore they did not want the external persons or organization to deal with this dispute.

Conclusion and recommendation

There are two factors of the ASEAN failure to settle the Preah Vihear Dispute. The first factor is the weakness and inefficiency of ASEAN norms and mechanisms. Although ASEAN have several dispute settlement mechanisms such as ASEAN Charter and Treaty of Amity and Cooperation in Southeast Asia (TAC), in reality, ASEAN cannot follow or practice them because ASEAN have the principle of non-interference in the internal affairs. In this case, sending the Indonesian observers to the dispute territory seemed to be the threat of Thai sovereignty so Thailand refused ASEAN peacemaking. On the other hand, ASEAN has not any mechanisms to force the member to follow the decision-making while each nation members still concern their national interest more than regional interest so this is the weakness of ASEAN to become the complete political-security community. The second factor is the internal politics of member which is the obstacle for ASEAN working to settle the conflict. In this case, the political movements used the dispute issue and nationalism to overthrow their political opposition without concerning a bad effect on regional integration. Although, ASEAN attempted to settle the dispute, its attempt was obstructed by the internal politics in Thailand.

For my recommendation, ASEAN should reform their norm and principle that it can force or punish its members. Although ASEAN have the mechanisms to settle the conflict, it lacks the law enforcement in this organization. The principle of the non-interference in the internal affairs should remain because this is a key for making reliance within members however this principle should be ignored in some serious case which would affect to an image of ASEAN and security of the region. The Preah Vihear may not be the last conflict case for ASEAN to manage the conflict so Preah Vihear dispute is the good lesson for ASEAN to deal with problem. Also, ASEAN members should not allow internal political issues to escalate into disputes with other members.

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Securing Food in South Asia: A Sustainability Model

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Abstract

World population is projected to exceed 9 billion by 2050. As per the estimates of Food and Agriculture Organization’s 2009 High-Level Expert Forum on How to Feed the World in 2050, this will require 70 percent more food than today. On the other hand, agriculture in South Asia, one of the most populous and the fastest growing regions of the world, has been low, with falling productivity and rising prices, at large. South Asia continues to shelter the largest number of undernourished people in the world and in terms of Prevalence of Undernourishment; the region is just above that of Sub-Saharan Africa. Average dietary supply in the region is inadequate to completely eliminate chronic undernourishment, even by 2050.

The progress registered in the resolution efforts so far, is inconsequential. Adding to the pressure, are the problems of shrinking resources and climate change. In such a scenario, it becomes imminent to explore the tools for and operationalization of, sustainable food security in South Asia. Consequently, the paper primarily seeks to describe the prospects of and challenges involved in, realizing the aforesaid goal. Evidently, in the backdrop of “Zero Hunger Challenge”, there seems immense scope for enhanced regional cooperation towards achieving the desired goals.

KeyWords: Food Security, Sustainable, South Asia

Introduction

The initial focus on food security as a global concern was on the volume and stability of food. However, gradually the question of food security came to encompass a number of dimensions that go beyond production, availability and demand for food (Uddin and Haque, 2014). In 2002, an Food and agriculture Organisation (FAO) Expert Consultation on food security gave a working definition of food security: food security exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food which meets their dietary needs and food preferences for an active and healthy life. Since then, several definitions have evolved under different organisations such as the World Bank, FAO and UNDP’s Human Development Report. In general, FAO’s August 2008 report, defined food security as economic access to food along with food production and food availability. In addition, food utilization and food vulnerability are also two key aspects of food security (International Council for Research on International Economic Relations, 2009).

Against the backdrop, this particular paper reviews the contours for realizing sustainable food security in South Asia, and argues for greater and urgent efforts at the regional level to coordinate policy responses, given the trans-boundary implications of food production systems, distribution and trade that have serious implications for food security.

Figure 1:
Prevalence of Food Insecurity

In the absence of food security, food insecurity in developing countries is a serious, multi-dimensional, and complex problem. Food insecurity, poor conditions of health and sanitation, and inappropriate care and feeding practices are in turn the major causes of poor nutritional status of the community (FAO, IFAD and WFP, 2015). The degree of permanence in certain aspects of food insecure people is to a large extent determined by triggering factors and societal characteristics. Uddin and Hague (2014), categorise these under following heads: Poverty and landlessness, suicides and hunger deaths, natural calamities, geographical inaccessibility, conflicts and instability, and regional distribution and disparities. The year 2015 marked the end of the monitoring period for two internationally agreed targets for hunger reduction. The first is the World Food Summit (WFS) goal (1996). The second is the Millennium Development Goal 1 (MDG 1) hunger target (2000). Progress towards achieving these targets and hence improved food security, continues to be uneven across regions. This has in turn brought about changes in the regional distribution of hunger, since the early 1990s (FAO, IFAD and WFP, 2015).

Southern Asia and sub-Saharan Africa now account for substantially larger shares of global undernourishment. The highest burden of hunger in absolute terms is to be found in Southern Asia. South Asian nations have transformed from food-deficit countries in the 1960s and '70s to food-surplus countries in the 1980s and '90s. And yet, food insecurity and under-nutrition remain huge problems (FAO, IFAD and WFP, 2015). Increased food production has not generated greater household and individual food security for significant sections of the population. Today, 23 percent of the people who are routinely hungry — 336 million people — live in the South Asia Region - SAR. Estimates for 2014–16 suggest that about 281 million people are undernourished in the region, marking only a slight reduction from the number in 1990–92 - 291 million (FAO, IFAD and WFP, 2015). Yet another worrying fact is the apparent mismatch between GDP growth rates and levels of
food insecurity. During 1990-92 to 2011-13, the compound rate of growth of GDP per capita grew by 3.6, 4.5, 2.4, 1.8, and 4.4 in Bangladesh, India, Nepal, Pakistan and Sri Lanka, respectively. These impressive growth rates appear to have made little impact on the reduction of food insecurity (UN Economic and Social Commission for Asia and the Pacific, 2014).

Figure 2 and Figure 3:

Source: FAO, IFAD and WFP, 2015; Source: UN Economic and Social Commission for Asia and the Pacific, 2014

Another significant indicator of food insecurity in South Asia is the nutrition levels among children of or under five years of age. In light of two of the three factors under this indicator - wasting, underweight and stunting, South Asian countries have high child malnutrition. South Asia as a group had the highest prevalence of underweight children in 2012, 30% of children moderately or severely underweight, but also experienced the largest, absolute decline since 1990 (United Nations, 2014). Stunting is above 40% in Bangladesh, India and Pakistan. Underweight among children is above 40% in India and Bangladesh; it is close to 30% in Nepal and Pakistan; and around 20% in the Maldives and Sri Lanka. In Bhutan, indicators suggest a mixed picture. The measures on underweight and wasting indicate a lower level of child malnutrition, but stunting is relatively high. Malnutrition is highly correlated with the level of household income. In South Asia, 60% of children in the poorest quintile are underweight, compared with 26% of those in the richest quintile (United Nations, 2011) (UN Economic and Social Commission for Asia and the Pacific, 2014).

Causes of Food Insecurity

Most of the countries in the South Asian region face the twin challenges of a rapid rise in population, declining farm productivity and a lack of employment opportunities that translates into livelihood insecurity. Consequently, both availability of and access to food are adversely affected (International Council for Research on International Economic Relations, 2009). On the other hand, loss of livelihood is typically the key shock factor that generates a process that culminates in greater hunger and malnourishment in South Asia, in turn. This explains the coexistence of higher production and lower prices of food with the continued, widespread and even increasing incidence of hunger. A cause of food insecurity is even the dominance of smallholders in the farming system in South Asia. They are characterized by small land parcels, rudimentary production technologies, weak or nonexistent access to agricultural extension services, unorganized labour institutions, and small capital / labour ratio. In countries where agricultural capital stock has grown, it has grown slowly, often at a slower rate than growth in rural population. Thus, they are unable to produce a surplus large enough to generate adequate income for the family, keeping them in perpetual poverty and food insecurity (UN Economic and Social Commission for Asia and the Pacific, 2014).
Of prominence in food insecurity in South Asia, is also the causal factor of protracted crises, natural or stemmed by humans (FAO, IFAD and WFP, 2015).

Climate change is expected to have severe socio-economic implications for South Asia. Temperature and precipitation variations, while affecting general trends in crop production and productivity, will negatively impact rice and wheat yields in the tropical parts of South Asia where these crops are already being grown close to their temperature tolerance threshold. While the direct consequences of climate change are associated with rise in temperatures, the indirect impact will be felt in terms of water availability, changing status of soil moisture, and pest and disease incidence (International Council for Research on International Economic Relations, 2009). 70% of food production in South Asia is linked to monsoon rains and secondly, is unsustainably water-intensive. Since 1950, per capita water availability is estimated to have declined by 70% in the SAR (Langton and Prasai 2012). At the same time, the demand for water is growing faster due to population growth, increased industrial and agricultural activities (UN Economic and Social Commission for Asia and the Pacific, 2014). The worst hit by these changes are likely to be farmers with small holdings in rain fed areas, a majority in this region, and whose financial and technical capacity to adapt to climate variability and change is low. Landholdings are already very small due to large family sizes in this region. In the region’s hilly parts, holdings are also fragmented, preventing farmers from reaping economies of scale (International Council for Research on International Economic Relations, 2009).

Achievements in Food Security

Though there has been noticeable progress in relative terms - the Prevalence of Undernourishment (PoU) has declined from 23.9 percent in 1990–92 to 15.7 percent in 2014–16, progress has been uneven within the region, leaving significant pockets of food insecurity in a number of countries (FAO, IFAD and WFP, 2015). During 1990-92 to 2011-13, PoU in Bangladesh has come down by 1.7% annually, whereas in Sri Lanka, India and Pakistan, it has come down only by 0.9%, 0.28%, 0.03%, respectively. Nepal did not record any decline during the period. Bangladesh recorded the largest reduction of PoU in comparison to their respective populations. The rate of decline of chronic undernourishment is too low to completely eliminate chronic undernourishment even by 2050. PoU in Bangladesh, India, Nepal and Pakistan is likely to converge to 10-12%, and Sri Lanka to 18%, under the business-as-usual scenario (UN Economic and Social Commission for Asia and the Pacific, 2014). On the whole, progress in alleviating poverty has been faster than in fighting hunger (FAO, IFAD and WFP, 2015).

Sustainable Food Security

More recently, as the definition of food security has broadened to encompass a multitude of dimensions, the challenge for SAR is not just in ensuring food security to an estimated 295 million people currently undernourished, but also to feed 2.2 billion people expected to inhabit the region by 2050. Doing so without damaging the environment further will determine the extent to which sustainable food security can be achieved. The 2014 Rome Declaration on Nutrition, Zero Hunger Challenge, proposed by UN Secretary-General Ban Ki-moon during the UN Conference on Sustainable Development (Rio+20) in June 2012 and Sustainable Development Goal 2 (End Hunger, achieve food security and improved nutrition, and promote sustainable agriculture), under SDGs 2015, are the two latest, significant global mechanisms in this direction. At the regional level, however, the one factor that will play a critical role in ensuring a food secure region is trade.

Specifically, the national policy frameworks for food and nutrition security currently in operation in South Asian countries can be classified into the following broad themes: a) improving agricultural productivity and production systems; b) enhancing agricultural R&D, dissemination and sharing; c) managing food security risks and vulnerabilities; and d) safety nets – country policies/programs. A step in the direction of greater regional integration and co-operation was the establishment of the South Asia Preferential Trade Area (SAPTA). Later, the South Asia Free Trade Agreement (SAFTA) was put into place in a bid to overcome the shortcomings and inadequacies in SAPTA. A second was
the establishment of the Food Bank. The Food Bank was to act as a regional food security reserve for SAARC countries during food shortages and emergencies, provide regional support to national food security efforts, foster inter-country partnerships and regional integration, and solve regional food shortages through collective action. It replaced the earlier Food Security Reserves established in 1988 to address the problem of food insecurity in the region by building up a food buffer stock that could reduce food security risks, particularly after natural disasters (UN Economic and Social Commission for Asia and the Pacific, 2014).

Challenges and the Way Forward

One of the major issues that many South Asian countries need to tackle is the tendency to move away from the cultivation of staples towards the cultivation of other high value crops. This could prove a particularly tricky issue to handle since it involves a trade-off between raising farm incomes and meeting rising domestic demand for staples. An integrated strategy that includes productivity enhancing measures and appropriate pricing policies to create an incentive structure that balances the two objectives of raising farm incomes and meeting the demand for food will need to be put in place. It will also be necessary to strengthen social security systems, introduce well-targeted distribution schemes to improve food access for the poor, increase the incomes of the poor by increasing their asset endowment and create greater non-farm employment opportunities (International Council for Research on International Economic Relations, 2009).

South Asian countries share many agro-ecological zones, natural resources, river-basin systems, common topographies, climatic conditions and weather. Sustainability of food production systems will demand effective management of the shared/macro ecological systems optimally, for enhanced capacities to absorb regional climatic variations (UN Economic and Social Commission for Asia and the Pacific, 2014). From a longer term perspective, South Asian countries need to move away from the present bias towards calorie based food security programmes to ones that address the issue of nutritional deficiency. Rural areas, in particular, should be the focus of such programmes because the incidence of malnutrition and diseases is much higher there when compared to urban areas (International Council for Research on International Economic Relations, 2009).

Agricultural systems are likely to face stresses arising from physiological conditions (soil, temperature and rainfall), changing market conditions (commodity and inputs price changes), social aspects (labour availability and aspirations), and capacity of self-organization (learning and social institutions and networks). Identifying factors that enhance resilience of an agricultural system and devising mechanisms to strengthen those factors will be required to ensure system sustainability. The post-2015 development agenda will need to initiate a dialogue with national authorities and regional organisations for identifying sustainable goals and objectives together with factors of system sustainability. It needs to include mechanisms to identify societal goals and objectives on food security that are identified based on local knowledge and available resources within the system. Managing climate change will require managing the landscape effectively, again at both, national and regional levels (UN Economic and Social Commission for Asia and the Pacific, 2014).

Therefore, investing in agriculture, correcting and preventing trade distortions and adopting measures to ensure proper function of food markets- are undoubtedly useful for revitalising agriculture in developing countries.

Outcome of Research

Overall progress notwithstanding, hunger remains an everyday challenge for almost 795 million people worldwide, including 780 million in the developing regions. Much work, therefore, remains to be done to eradicate hunger and achieve food security across all its dimensions. Hunger eradication should remain a key commitment of decision-makers at all levels (FAO, IFAD and WFP, 2015). Given the progress achieved over the last 25 years in the region, the paper notes that in spite of the impressive gains, the rate of decline of chronic undernourishment is too slow to completely eliminate
chronic undernourishment, even by 2050. It concludes with outlining the policy priorities and opportunities for achieving sustainable food security in South Asia in post-2015 period.

Conclusion

To conclude, regional initiatives such as the SAARC Food Bank or the build up of national buffer stocks are important for stabilising the prices of food grains during times of crisis. But in the long run, South Asian countries will have to aim for a steady, sustained rise in production through the development or acquisition of new technology to raise food production and utilisation. This would require the adoption of an integrated strategy that include measures to increase domestic production and expand social safety net programmes while simultaneously collaborating on various fronts, including the trade front. A focus on improving farm productivity to ensure greater global competitiveness and creating non-farm employment opportunities will help farmers overcome the challenged posed by declining productivity, increased pressure on land because of rising population and fluctuating prices of agricultural commodities. Given the severe political and economic constraints the region faces, this can be only be achieved by establishing institutional linkages and encouraging private investment (International Council for Research on International Economic Relations, 2009).

Annexure – 1:

Glossary of the Terms

Food insecurity is a situation that exists when people lack secure access to sufficient amounts of safe and nutritious food for normal growth and development and an active and healthy life. It may be caused by the unavailability of food, insufficient purchasing power, inappropriate distribution or inadequate use of food at the household level. Food insecurity may be chronic, seasonal or transitory (FAO, IFAD and WFP, 2015).

Household food security in many instances is more about income security than just the availability of food. It is the inability of the households to purchase food or have access to the physical storage of food, which leads to the household’s food insecurity (International Council for Research on International Economic Relations, 2009).

Food Availability – Sufficient availability of food with the nation through domestic production, net imports (commercial or food aid) and carry-over of stocks (International Council for Research on International Economic Relations, 2009).

Food Access – Individual’s capability to purchase food and to be able to procure food through safety nets or availability (International Council for Research on International Economic Relations, 2009).

Food Utilization - Consumption of food by the household in a proper form. It also takes into account food preparation storage and utilization, food safety, nutritional safety and dietary balance (International Council for Research on International Economic Relations, 2009).

Food Vulnerability – Vulnerability of the population to food insecurity due to physiological, economic, social or political reasons (International Council for Research on International Economic Relations, 2009).

Protracted Crisis - Countries and areas in protracted crisis are “environments in which a significant proportion of the population is acutely vulnerable to death, disease and disruption of livelihoods over a prolonged period of time. Governance in these environments is usually very weak, with the state having limited capacity to respond to, and mitigate, threats to the population, or to provide adequate levels of protection” (FAO, IFAD and WFP, 2015).
References


“Celebrating the 50th Anniversary of the Cursillo Movement in the Philippines: Re-examining the Past, Reflecting on the Present and Rethinking the Future”

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Abstract

Before the advent of some renewal movements in the Philippines like Parish Renewal Experience, Marriage Encounter and El Shaddai, the Cursillo Movement has already attracted marginal Filipino Catholics known as ‘masses’. However, researches pertinent to Cursillo in the Philippines are insufficient. Hence, a research article focused on this topic is imperative on the part of the Filipino theologians, religious educators and sociologists. On that note, the proponent will trace the origin and expansion of the Movement from Spain to the Philippines. The impact of the Movement to the evangelizing mission of the Church as a form of catechesis in general, its influences to the members in particular and its ecclesiology of Vertebration are included in this undertaking. The last part of the article deals with how the Movement has responded to the challenges of the Philippine context.

Keywords: Cursillo, Vertebration, Evangelization, Catechesis, Philippines

[A research project undertaken for the Center for Religious Studies and Ethics (CRSE), University of Santo Tomas, Manila, Philippines]

Framework: Re-examining the Past, Reflecting on the Present and Rethinking the Future (rooted on the tripod method of Cursillo = Study, Prayer and Action)

I. Re-examining the Past:

1. History of Cursillo (From Mallorca to Malolos)
   - CONTEXT OF SPAIN after the Civil War
   - Dictatorship of Franco
   - Significance of Popular Religion/Pilgrimage to Santiago de Compostela
   - Period of RESTORATION in Spain
2. Cursillos de Christianidad Method
   - As Vertebration (process)
     = formation of small intimate communities or networking of Christians
     = Cursillo as Vertebration = from conversion to evangelization
   - Arrival of Cursillo in the Philippines
   - = Diocese of Malolos

II. Reflecting on the Present: The Indigenization of Cursillo in the Philippines

1. Context - 1960’s to 90’s= PHILIPPINES Martial Law, Threat of Communism, war in Mindanao, poverty and restoration after the EDSA People Power
   - Significance of Popular Religion = Our Lady, Mary Queen of Peace in EDSA RESTORATION
2. Why did the Filipinos embrace Cursillo (Indigenization of Cursillo)
   2.1 Vertebration - small intimate communities - sakop of the Filipinos or sense
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of belonging, di-mag-iba, may-ugnayan at tinutunton na kamag-anak

2.2 Appeal to emotion and personal testimonies = kundiman-oriented

2.3 Lay Empowerment and Missionary (Ecclesiology) = bayani-oriented

2.4 Organized (sustainable) and Orthodox (recognized by the hierarchy) = kaayusan

2.5 Integrated Approach = study, prayer and action = sa isip, sa salita at sa gawa

2.6 Inculturation = kilos, damdamin, wika at kultura at pananampalataya ay namamayani sa Cursillo

2.7 Total dependence on God = Biyaya ng Diyos! Kaloob ng Diyos! May awa ang Diyos! Siya na ang bahala! Siya ang may gawa!

2.8 Communitarian (solidarity or samahan, bayanihan, pagkakabuklod-buklod)

3. Influences of Cursillo Movement to the Life and Faith of the Filipinos (based on a survey = respondents from the diocese of Malolos)

3.1. Naging aktibong lider/miyembro ng parokya.
   (They became active members and leaders in their own parish church.)

3.2. Tumibay at lumalim ang pananampalataya.
   (They were able to strengthen and deepen their faith.)

3.3. Natutunang maglingkod sa Diyos, pamilya at kapwa.
   (They have learned to serve God, family and others.)

3.4. Nakilala at napalapit sa Panginoon
   (They were able to know God more and establish a good relationship with Him.)

3.5. Naging matibay ang relasyon ng pamilya dahil nakasentro sa Panginoon.
   (They were able to establish a God-centered relationship with their families.)

   (They were able to learn Catholic teachings.)

3.7. Pakikitungo sa kapwa
   (They have learned how to relate with other people.)

   (They have learned how to become good parents to their children.)

3.9. Pagmamahal at pagpapahalaga sa pamilya.
   (They have learned how to love and value other people.)

3.10. Pagpapakumbaba
   (They have learned the importance of the virtue of humility.)

4. Challenges:

4.1 Backsliding

4.2 Some candidates do not deserve to be chosen ‘kidnapped’

4.3 lack of support from the family

4.4 Some priests are not cooperative

4.5 Resources

4.6 Meaningful reunion and Ulreya

4.7 Cursillo is considered as an ordinary organization of the Church

4.8 Discriminated by the elite groups within the Church

4.9 Lack of training and updating for the School Leaders

4.10 Lack of connection or linkage with the International Cursillo Communities

4.11 Threatened by other renewal groups like Parish Renewal Experience - PREX and El Shaddai)
III. Rethinking the Future:

1. Employ the Theology of Reception
2. Can adapt to the present context through Vertebration
3. Pope John Paul II “Evangelize the environments of the third Christian millennium: this is the challenge to Cursillos of Christianity” (Rome. III World Ultreya July 29, 2000)
4. Cursillo vis-a-vis New Evangelization
5. The process of vertebration and BEC
6. Capacity to respond to several Pastoral Priorities of the PCPII  
   > Integral Faith Formation  
   > Active Presence and Participation of the Poor in the Church  
   > The family as focal point of evangelization  
   > Building and Strengthening of Participatory Communities that make up the Parish as a Community of Communities  
   > Journeying with the Youth  
   > Animation and Formation for Mission

IV. Conclusion

Cursillo is a gift of Mother Spain not only to the Philippines but to the world. It is a renewal movement and at the same time a method of propagating the Gospel of Jesus Christ through friendship and fellowship among members known as Vertebration. The Filipinos have embraced Cursillo because it promotes traditional values like pagpapanibago (renewal), bahaginan (sharing), banyanhan (communal unity and cooperation) and sakop (sense of belonging). The tripod method of Cursillo comprised of study, prayer and action corresponds to the call of the 2nd Plenary Council of the Philippines to realize integral evangelization. Moreover, Cursillo members and leaders should be loyal to the original purpose and objectives of the Movement in order to avoid misinterpretations of the contents, exaggerations of the method and misleading people.

Lastly, the Cursillo Movement is still relevant to the present context because it is designed by the founders to be flexible to the changing environment. As Pope John Paul II says: “Evangelize the environments of the third Christian millennium. This is the challenge to Cursillos of Christianity!” (III World Ultreya, Rome, July 29, 2000).

Un encuentro con uno mismo, Cristo, y los demas! De Colores!
Life Skills of Adolescent Students in Relation to Parental Involvement and Working Status of Their Mothers

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Abstract

Today, more and more societal pressures, greater intricacy, rapid changes in the environment and continued dispossession put adolescents at the crossroads of their lives facing an undefined future in facing the responsibilities of adulthood and to penetrate the world of work. Education is the fundamental element for the development of adolescents and society. The more educated the people of a society are, the more enlightened and well-organized the society might be. The more the parents engage in the process of imparting life skills and education to their children, the more the children might shine in their academic career and become the fruitful and responsible members of the society. The present paper aims to explore the role of parental involvement and working status of the mothers in the attainment of life skills of their children. This paper sheds light on the importance of life skills of adolescent students. It provides the different activities to develop life skills in students. It has also emphasized on significant role of the life skill education. Further, the role of parents in developing the life skills in their children and also its benefits to different segments of society has been discussed. It has taken into consideration the effect of the working mothers in their children.

Keywords: Life Skills, Adolescents, Parental Involvement

INTRODUCTION

“Life skills are abilities that help us to adapt so that we can deal effectively with the challenges of everyday life.”

-WHO

Today, more and more societal pressures, greater intricacy, uncertainty, multiplicity, rapid changes in the environment and continued dispossession put adolescents at the crossroads of their lives facing an undefined future in facing the responsibilities of adulthood and to penetrate the world of work. During the 21st century, life, worldwide, is undergoing remarkable transition change. Rapidly changing social, moral, ethical and religious values have escorted in certain 'life styles' in the present society particularly among the youth. The strain faced by the adolescent in such a current situation is gigantic. This is revealed by raising suicide rates (49,259 in 2013 in India, Registrar general of India) and growing crime among young persons. There is vital need to present today's youth with a new set of customs and systems to deal with the demands of life. It is essential that the youth be helped to cultivate skills inherently to knob a wide diversity of choices, fluctuations and stressors. All these needs and concerns are to be addressed. Everyone who is related to these issues is responsible to address these problems. It includes the parents, teachers, peer group, community and the adolescent student himself.

Children are more likely to have life skills, higher academic achievement levels and improved behavior when mother, father and teacher are involved in their education. The role of parental involvement in children’s education has become a central issue in educational policy and research. Parents should provide attentive hands-on care to their children. More educated mother creates more and more educated population. Mother’s employment status is also related with child outcome, it is
through the family those effects take place. The focus of this paper is to emphasize on the role of parental involvement and working status of the mothers in developing life skills in adolescents.

**LIFE SKILLS**

Life Skills are the skills to change your life so that you are able to dream, determine, incubate, create and direct your own meaning from life - free from the attachments and co-dependencies of the past. Life skills are defined as psychosocial abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life. They are loosely grouped into three broad categories of skills: cognitive skills for analyzing and using information, personal skills for developing personal agency and managing oneself, and inter-personal skills for communicating and interacting effectively with others.

Chaudhary and Mehta (2012) stated that Life Skills refers to "abilities for adoptive and positive behavior that enables an individual to deal effectively with the demands and challenges of everyday life" as stated in WHO.

Powell (1995) defines life skills as the life coping skills consonant with the developmental tasks of the basic human development processes, namely those skills necessary to perform tasks for a given age and gender in the following areas of human development-psychological, physical, sexual, vocational, cognitive, moral, ego and emotional.

**PARENTAL INVOLVEMENT**

Parental involvement in a child’s education along with environmental and economic factors may affect child development in areas such as cognition, language, and social skills. Parental involvement may be different from culture to culture and society to society. More broadly, parental involvement in education has been defined as “parents' interactions with schools and with their children to promote academic success” (Hill et al., 2004). Such interactions extend directly and indirectly to children.

Steinberg et al. (1992) studied the impact of parenting on adolescent achievement on a heterogeneous sample of approximately 6400 American 14-18 year old students. He concluded that authoritative parenting lead to better school performance and stronger cognitive engagement among the adolescents. Parental encouragement is much more likely to promote adolescents school success when it occurred in the context of an authoritative home environment.

**WORKING STATUS OF THE MOTHER**

Working mothers, as a label, refers to women who are mothers and who work outside the residence for income in addition to the work they perform at home in raising their children. Those mothers who are highly educated and working are more sensitive to their children... Educated employed woman not only contributes to the development of economic success of the nation but also greatly serves her families in all aspects of life. An employed educated woman has a good social exposure and has rich experiences of modern trends. Educated working woman is in a better position to know how to keep balance between her job and family which she teaches to her children as well. The student of working mothers yields higher academic achievement and better life skills than the students of non-working mothers. Working mother provides quality time to her children. She has a good social exposure and
experience of modern trends. She is more sensitive to her children. Some studies have proved that role of working mother is ideal for children.

Lesler & Alice (1999) “Mother education is the mean of support to sustain the lifelong services of a mother in methods and manners, to polish her children deeds, activities, behavior, academics and performance in education. World education of mothers always helps getting better educational opportunities for girls and women develop skills that allow them to make decisions to take action and influence community change in key areas.”

KEY ISSUES AND CONCERNS OF ADOLESCENT STUDENTS

1. Developing an Identity
2. Managing Emotions
3. Building Relationships
4. Resisting Peer Pressure
5. Acquiring Information, Education and Services on Adolescence
6. Communicating and negotiating safer life situations

TEN LIFE SKILLS FOR ADOLESCENT STUDENTS

1. Motivation for personal goals: initiative, engagement, willingness to try new things, persistence, work, commitment, and a drive to pursue interests and personal development.

2. Executive functioning skills: planning ahead; organization; execution and completion of projects; informed decision making; judgment; concentration; and self-monitoring.

3. Independent living skills and self-reliance: self-management with regard to money, cooking, laundry; public transportation; and job experience.

4. Academic skills: basic skills to achieve age-appropriate educational goals; intellectual curiosity; study habits; and value on learning.

5. Physical fitness and healthful habits: value and self-care in relation to exercise, sleep, eating, health maintenance, and limitations on risk taking, substance use and media overuse.

6. Emotional awareness, reflection and regulation: recognition and appropriate expression of feelings; empathy for others; ability to control impulses; and coping with negative emotions.

7. Social skills: ability to size up interpersonal situations; cooperation with others; communication skills; conflict resolution skills; gaining perspective; and accurate self-appraisal in groups.

8. Relationship skills and values: ability to maintain relationships over time; friendship development; conversational ability; balancing needs of self and other in romantic relationships; and intimacy skills.

9. Moral behavior, integrity and character: standing up for what’s right; conscientiousness; and responsibility for oneself and the less fortunate.

10. Spirituality and a purposeful life: ability to accept and cope with adversities; emotional resilience; drive for a meaningful life; and a value on reflection and growth over time.
LIFE SKILL EDUCATION

Life skills education is a structured programme of needs- and outcomes-based participatory learning that aims to increase positive and adaptive behavior by assisting individuals to develop and practice psycho-social skills that minimize risk factors and maximize protective factors. Life skills education programmes are theory- and evidenced-based, learner-focused, delivered by competent facilitators, and appropriately evaluated to ensure continuous improvement of documented results.

ACTIVITIES OF PARENTS TO DEVELOP LIFE SKILLS IN THEIR CHILDREN

Parents must realize that they have the primary responsibility for their child’s education. Some of the activities that parents can perform are:

1. **Teach adolescents to never stop reading and learning**: The more you read and learn, the more you open your mind to a wide range of possibilities and know all sorts of things that make you smarter and wiser. Parents should encourage their children to be open-minded and receptive to learning from life situations (both positive and negative), other people who are good role models, as well as their parents.

2. **Teach adolescents to play well with others**: parents should encourage children to team up and work with others toward common goals. This way parents instill in them not only tolerance for divergent views, but also empathy and the will to take other people’s thoughts and feelings into account.

3. **Teach adolescents to resolve disagreements amicably**: adolescents should practice keeping a level head in the face of confrontations and disagreements. That way they focus on the problem and not the person, and it become easier to control dangerous emotions like anger and rage.

4. **Teach adolescents to let their voice be heard, but in the right way**: Encourage adolescents to stand up for themselves, speak what’s on their mind boldly and respectfully, and lead the way when the situation calls for it.

5. **Teach adolescents to apologize when they are wrong, and forgive when they are wronged**: adolescents should know everyone makes mistakes, but forgiveness can heal the worst of mistakes. Encourage adolescents to cultivate an attitude of forgiveness and move past hurts and wrongdoings.

6. **Teach adolescents to show unexpected kindness and help the less fortunate when they can**: It will help them develop compassion and will help them understand the difference between wants and needs in life.

7. **Teach adolescents to remain positive and focus more on the brighter side of life**: parents must encourage adolescents to remain positive, count their blessings and extract joy and happiness from “little” things in life.
8. Teach adolescents to protect the environment and care for animals: Parents should encourage adolescents to feed the birds, walk the dog and even water plants. That way they will become mindful and protective of the planet and all that is in it.

THE BENEFITS OF PARENTAL INVOLVEMENT AND WORKING MOTHERS IN DEVELOPING LIFE SKILLS IN ADOLESCENTS

Researchers have evidence for the positive effects of parent involvement on children, families, and school when schools and parents continuously support and encourage the children's learning and development (Eccles & Harold, 1993). These are:

(a) Educational benefits
- Strengthens teacher pupil relationship
- Leads to desirable behavior change
(b) Social Benefits
- Improves the socialization process among learners.
- Bring about meaningful interaction among learners, teachers and the school community
(c) Health Benefits
- Leads to prevention and control of diseases such as STIs, HIV and AIDS
- Helps people to be responsible for their own and other people’s health
(d) Cultural Benefits
- Enables people to adopt and maintain meaningful cultural practices
- Promotes harmonious interaction between adolescents of different cultures

Conclusion
Life skill education can serve as a remedy for the problems as it helps the adolescents to lead a better life. There for life skill education is a need of the society and every education system should impart life skill education as a part of its curriculum as it is capable of producing positive health behavior, positive interpersonal relationships and well being of individuals. Life Skills should be considered as a cost-effective way to prevent adolescent from misusing cigarettes, alcohol and substances. As well as preventing substance misuse, it also leads to important improvements in other core skills which are key for healthy development amongst young people like self-esteem, communication, etc. This will help children and young people have healthier and more enjoyable lives.
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Evaluate the Metal Inert Gas Welding using Activated Flux on SS316L by ANN

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Abstract
This work attempt to investigate the influence of different single component oxide flux in Activated Metal Inert gas (Mig) welding of AISI 316L. Two different fluxes (SiO₂, Cr₂O₃) were used to bead on plate welding. 6 mm thick plate of stainless steel weld with Mig welding. Carried out under some process parameter. The welding dimension such as depth of penetration, Bead width studied. Experimental result indicated the enhanced penetration in weld achieved with use of fluxes SiO₂, Cr₂O₃. On the basis of present result it is considered that the centripetal Marangoni convection & Constricted arc as a mechanism in increasing the penetration of activated Mig welding. The metallurgical characteristic Hardness of weldment was evaluated using Vickers-Hardness. The purpose of this work to investigate the effect of oxide fluxes on weld morphology & welding parameter. The optimization of output Parameter with using Artificial Neural Network (ANN) tool in MATLAB.

Keywords: Activated Mig welding, Penetration, ANN

1. INTRODUCTION

MIG is an arc welding process where in coalescence is obtained by heating the job with an electric arc produced between work piece and metal electrode feed continuously. MIG also called Gas metal Arc welding (GMAW). Gas metal arc welding is a gas shielded process that can be effectively used in all positions. The shielding gas can be both inert gas like argon and active gases like argon-oxygen mixture and argon-carbon-dioxide which are chemically reactive. It can be used on nearly all metals including carbon steel, stainless steel, alloy steel and Aluminum.

The study was concerned with the activating flux gas metal arc welding. The flux ingredient, which is inorganic compound are available in variety of range and compositions. Some of fluxes have been reported effective for particular materials. Activating fluxes contain oxides and halides. Oxide coating consists of iron, chromium, silicon, titanium, manganese, nickel, cobalt, molybdenum and calcium are reported to improve weld ability and increase the welding speed.

Activated flux is a mixture of inorganic material suspended in volatile medium (acetone, ethanol etc.). Inactivated flux MIG process, a thin layer of the fine flux is applied on the surface of the base metal with brush before welding. Flux mixed with acetone to make it in a paste form as shown in the Fig 1. During activated flux, welding a part or all the fluxes is molten and vaporized. There is different types of fluxes (oxides) used in welding like Fe₂O₃, SiO₂, MgCO₃, Al₂O₃ etc. As a result, the penetration of the weld bead is significantly increased.

Fig 1.- Active flux welding
II. EXPERIMENTAL WORK

(a) Base Material & fluxes:

The Material selected for the experiment is SS316L. A 6mm thick plate is used. Two different fluxes SiO$_2$, Cr$_2$O$_3$ were used to bead on plate welding. Both fluxes are in the powder form.

(b) Application of fluxes:

The flux available in powdered form is not possible to apply evenly on the weld surface. For the same, the powder is converted to paste form by mixing it with acetone as shown in Fig-2. Acetone has a tendency to vaporise quickly leaving the evenly distributed oxide flux on the surface. Base material plate of 6 mm thick was cut in 100*50(mm) for weld experiment. and flux paste was applied on 10 mm width at the centre of strip throughout the length as shown in Fig. with a paint brush. Flux thickness was taken approximately as 0.15 mm

(c) Welding setup:

The welding experiment were conducted in autogenous mode with Gas Metal Arc Welding(GMAW) power source having capacity of 350A-31.5V. The Chemical composition of material and welding parameters used are as shown in Table-1. The arc was moved along the centre line of the welds and all the welding parameters were controlled, however Current is not control parameter was measured. In order to compare the effect of oxide fluxes, samples were welded with same operating conditions by applying two oxide fluxes individually as well as normal MIG welding without flux.

<table>
<thead>
<tr>
<th>Table-1, Chemical composition</th>
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<tbody>
<tr>
<td><strong>Element</strong></td>
</tr>
<tr>
<td>Moly</td>
</tr>
<tr>
<td>Cr</td>
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<tr>
<td>Ni</td>
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<tr>
<td>Mn</td>
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<td>Si</td>
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<td>C</td>
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<table>
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<th>Table-2, Welding parameter</th>
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<tr>
<td><strong>Welding Speed</strong></td>
</tr>
<tr>
<td><strong>Arc voltage</strong></td>
</tr>
<tr>
<td><strong>Travel Speed</strong></td>
</tr>
<tr>
<td><strong>Shielding Gas</strong></td>
</tr>
<tr>
<td><strong>Gas flow rate</strong></td>
</tr>
</tbody>
</table>
(d) **Work piece specimen:**
We have selected the material for experiment runs SS 316L as a base metal having size 100*50*6 (mm).
(e) **Experiment result:**
The Welding experiment were conducted with L9 orthogonal experimental sheet. A Same Nine set of parameter used for the Without flux, With SiO$_2$ and with Cr$_2$O$_3$ flux. Total 27 experiment had done at work, that result are as below

Table: 3 (Without Flux)

<table>
<thead>
<tr>
<th>WS</th>
<th>WC</th>
<th>AV</th>
<th>PENETRATION</th>
<th>HARDNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>150</td>
<td>150</td>
<td>20</td>
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Table: 4 (With SiO$_2$)

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Table: 5 (With Cr$_2$O$_3$)

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Welding Speed = mm/min, Welding Current = ampere (A), Arc Voltage = voltage (V), Penetration = mm, Hardness = HV

Fig: 6 Experimental weld plates

Fig: 7 Bead on Weld plate

After completed the experimental work visual inspection revealed that the bead on weld plate with using Active flux is comparatively reduced. When experiment done without flux bead on weld plate is up to 4mm, and in some cases angular distortion is also occurred. Using Active flux Reduced the bead on plate and there is no Angular distortion on those plate.

Fig: 8 Penetration comparison in weld plate

(f) Testing Equipment:

Fig: 9 Stereo zoom Microsoft
Experimental weld plate are transferred to the Testing Lab for output result. There is a variety of equipment used for the testing. For penetration test STEREOZOOM MICROSCOPE (fig 9) with ASTM E 340 Method, for hardness VICKERS HARDNESS TESTER (fig 10) with ASTM E 384 Method have been used.

III. RESULT AND DISCUSSION

(a) Effect of Welding Parameter

A three various range of welding parameter were used: Table-2. Welding Current, Welding speed, Arc voltage.

<table>
<thead>
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<th>Flux Type</th>
<th>Image</th>
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</tr>
<tr>
<td>SiO$_2$ Flux</td>
<td><img src="image2" alt="SiO$_2$ Flux Image" /></td>
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<tr>
<td>Cr$_2$O$_3$ Flux</td>
<td><img src="image3" alt="Cr$_2$O$_3$ Flux Image" /></td>
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</tbody>
</table>

Fig 11 computer image of microscope
are as the input parameter of the experiment. Output result revealed that the increased value of the welding current increase the heat input at the weld joint. The higher value of the welding current with specific welding speed had increased the weld penetration. So, penetration increase with the increase in welding current. Higher value of the voltage makes negative effect on weld plate, which increase the weld bead, not highly effected on weld penetration. Welding speed highly effected on the weld joint. On some constant value of welding speed and variable value of current and voltage give good result on weld plate with less bead.

(b) Effect of Active Flux on Arc Profile

Result shows that the shapes of the welds are very different between the conventional MIG and A-MIG welding process. Deeper and narrower weld pool is gotten in A-MIG welding compared with the conventional MIG welding. From the former investigation it can be learned that the main reason of the difference is the existence of the oxygen in the flux in A-MIG welding that probably changes the arc distribution. Several literatures describe that a change in arc energy distribution reflects the weld shape change, and the result is interpreted in terms of a change in fluid flow patterns in the weld pool. The arc stiffness and concentration increased when activating fluxes (i.e. SiO₂ and Cr₂O₃) were present, which caused the arc column extended to the root opening and produced a deep-weld effect. In other words, due to the high degree of the energy density of the heat source (i.e. enhances the electromagnetic force), and tends to the molten metal flows inward to the centre and then down. Therefore this flow pattern efficiently transfers heat from the top of the weld pool to the root opening and resulting in a relatively narrow and deep weld. The arc constriction and the reversed Marangoni convection on the top surface of the weld pool are considered to be two main factors of increasing the penetration. Their effects on the weld shapes are simulated with the fluid flow model respectively. In this study, the arc constriction is treated as the decrease of the effective radius of the heat flux distribution.

Our experiment With SiO₂ and Cr₂O₃ Flux revealed that during experiment both flux had made the arc constriction, when welding gun travelled on the weld plate a vertical high temperature arc focus on the weld joint which melt the plate and made the high penetration.

(c) Effect of Activated Flux on Hardness

As the second output of the experiment, Hardness have no major changes in weld morphology. But in some case changing in input parameter effect on the hardness of the weld plate. Output result revealed that in the experiment without flux is give normal hardness and in such case hardness of the specimen had reduced. When experiment with Active flux no more fluctuation in the hardness output result but in compare to its give better to without flux. After all SiO₂ have give the better output with penetration and hardness in compare with other two.

(d) Optimization with Artificial Neural Network (ANN)

The fundamental processing element of a neural network is a neuron. Basically, a biological neuron receives inputs from other sources, combines them in some way, performs a generally nonlinear operation on the result, and then outputs the final result. All Artificial Neural Networks are based on the concept of neurons, connections and transfer functions, there is a similarity between the different structures or architectures or neural networks.

MATLAB is used for the ANN tool, it is the highly accurate optimization method. Data of input parameter and output result were load in the tool and when its run simulation chart revealed that the Error between the target value and actual output. In fig 12 simulation chart have fluctuation and it have not match with the actual output value. In fig13 experiment result of With active Flux SiO₂ which the graph have revealed higher consistency Between the target value and actual output value with sio₂ Hardness also give a higher consistency of simulation.
In Fig 14 last exp. With Cr₂O₃ which have given higher consistency with target value and output value. In Hardness, it matches with higher end to the graph line.
Neural Network training can be made more efficient if certain pre-processing steps are performed on the network inputs and targets. Before training, it is often useful to scale the inputs and targets so that they always fall within a specified range. The network output \( \mathbf{y} \) will correspond to the normalized targets \( \mathbf{t}_n \). The un-normalized network output is in the same units as...
The original targets t. If premnnmx is used to pre-process the training set data then whenever the trained network is used with new inputs they should be pre-processed with the minimum and maximums that were computed for the training set. This can be accomplished with routine tramnnmx.

The performance of a trained network can be measured to some extent by the errors on the training, validation and test sets, but it is often useful to investigate the network response in more detail. One option is to perform a regression analysis between the network response and the corresponding targets. The routine postreg is designed to perform this analysis. We pass the network output and the corresponding targets to postreg. If we had a perfect fit (outputs exactly equal to targets), the slope would be 1, and the y-intercept would be 0. The third variable returned by postreg is the correlation coefficient (R-value) between the outputs and targets. It is a measure of how well the variation in the output is explained by the targets. If this number is equal to 1, then there is perfect correlation between targets and outputs. In our example, the number is very close to 1, which indicates a good fit.

In above Figure illustrate the graphical output provided by postreg. The network outputs are plotted versus the target as open circles. The best linear fit is indicated by a dashed line. The perfect fit (output equal to targets) is indicated by the solid line. Here in my experiment Active Flux have given the best regression result in MATLAB.

When training gives to the data of Cr2O3 it gives best linear fit. The R value is 0.99967 which show highly trained data and intercepted with y=0 from the origin. SiO2 also gives a highly fitted data in compare to without flux training data.

That exactly conclusion on basis of following graph, there is a total experiment no. value versus output value its show the fluctuation of graph line so we can decide the exact parameter for the penetration. When the experiment was running penetration was increased with increased value of the current, but after that it goes down ratio because of welding speed and in some high voltage input which reduced the penetration value.

![Fig 18 Result graph of penetration-hardness](image-url)
There was same in other active flux Cr_2O_3, it was continuously give high penetration, but no more change in hardness value.

**CONCLUSION**

The following conclusions are from the present study:

(a) Both Flux SiO_2 and Cr_2O_3 gives higher penetration in compare to without flux weld plate. Current 200 A, voltage 20V and weld speed 170mm/min this parameter set which give high penetration in both flux.

(b) Mechanism responsible for increase in depth of penetration and reduction in weld bead width is arc constriction.

(c) With use of Active Flux it is give highly constrict arc.

(d) In case of Hardness value active flux SiO_2 gives better that other two.
REFERENCES


Faith-based social capital and employment: a study of graduates from traditional Islamic boarding schools (dayah) in rural Aceh, Indonesia.

Nanda Riska

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Abstract
This study explores the relations between faith-based social capital and employment of dayah graduates in Aceh. In-depth interviews were conducted with dayah graduates to examine the role of their faith-based social capital in giving access to and gaining employment. The study found that none of the dayah graduates were unemployed. They have benefited from their faith-based social capital to gain employment within the community. These findings suggest that dayah graduates can depend on their faith-based social capital to gain employment. Although dayah do not provide general curriculum, they produce graduates with characteristics (honesty, sincerity, trustworthiness) contributing to their faith-based social capital that helped them gain employment. It shows that dayah continue to have value especially in poor rural societies. While recognizing dayah’s contribution towards the development of graduates’ faith-based social capital, this paper urges dayah to improve their education while preserving the traditions, to allow their graduates wider employment options that can address economic well-being.

Keywords: social capital, Islamic education, Aceh.

Dayah: a traditional Islamic boarding school

Dayah is an Acehnese term for traditional Islamic boarding schools, widely known as pesantren among Indonesians. These schools are similar to the madrasah in the Muslim world (Boyle 2004; Smith & Woodward 2014). Dayah have been part of the region’s history of religious education for hundreds of years (Hadi 1992; Roche 2012). Dayah are highly regarded for their religious education. They exclude curriculum other than traditional Islamic teachings and show their reluctance toward changes in the schools’ curriculum system (Srimulyani 2007; Mahdi et al. 2013; Zulkhairi 2011). This is considered as an effort to prevent secular influences in their teachings so as to preserve the traditional Islamic values. Parents sending children to these schools intend to widen and deepen their knowledge of Islam and discourage unintended behaviour. By learning Islamic teachings, students are expected to master and share their knowledge with their community. Sending children to a dayah bestows some social recognition and represents the family’s decency and piety as a Muslim. Furthermore, it is believed that to study under the teungku’s (dayah leader) instruction bestows blessing, knowledge and understanding (Smith & Woodward 2014).

There is no restriction to what age students can study at a dayah. For many, parents would send their children to study in dayah after graduating from primary school. Others would enrol in dayah without graduating from primary school. There are also individuals who would study in dayah after completing high school or a university degree. It is not unusual to see a class environment consist of students of different ages. This learning setting implies that knowledge is attainable by anyone of any age, and more importantly allows the pursuit of knowledge based on one’s capacity to learn. This is one aspect that distinguishes dayah education from the mainstream education system i.e. public schools classify education according to students’ age rather than students’ capacity to learn.

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5 Nanda is currently a PhD candidate at the University of Canberra, Australia. This paper presents progressive findings of her current research.
There are approximately more than 500 dayah in Aceh (Badan Pembinaan pendidikan Dayah 2015). This number implies that many people are still relying on these schools despite their perceived limited or specialised curriculum. Dayah do present an attractive educational option for several reasons. The first reason is because most Acehnese people are Muslim and therefore obliged to learn Islam. To achieve this, dayah provide comprehensive Islamic knowledge. The second reason, dayah are generally located in Aceh rural areas and mostly accommodate students from families with low income. Students in dayah are not obliged to pay tuition fees which help families with financial difficulties. The third reason is as dayah are mainly located in Aceh rural areas, education in dayah is a convenient choice.

Dayah are regarded as distinctive because of their education context set exclusively around religious subjects, their particular teaching method, and school management solely run by the teungku (Dhofier 1999; Zulkhairi 2012; Roche 2012). The dayah curriculum is centred around the learning of kitab kuning (classical Islamic texts), employing oral tradition as the mode of teaching. These texts include classical Arabic grammar, fiqh (Islamic jurisprudence), theology, mysticism, Qur’anic studies and text memorization. Fiqh texts are mostly the core subject studied. Dayah’s focus on fiqh is that for students to properly understand and have guidance on how to perform rituals and social relations in accordance to the Islamic teachings. Other than attending classes, students’ daily activities consist of domestic chores, communal prayers, extra-curricular and volunteer activities within the community.

As traditional learning in dayah focuses exclusively on classical Islamic studies, questions arise about how dayah graduates use the education received to gain employment and what types of employment they find.

Dayah graduates and employment

The dayah education has been criticised for its limited curriculum on contemporary subjects and for not being able to meet modern needs (Boyle 2004; Riza & Ilyas 2013; Husin 2014). Students experience an imbalance of knowledge. The obvious effect will be noticeable once they graduate, especially when having to meet the selection criteria for employment. The current shift in employment shows that very few dayah graduates have been employed in professional positions other than religiously-related occupations. They are overshadowed by skilled graduates from modern education whom can offer contemporary working skills and knowledge to the workforce (Amiruddin 2013). However, many dayah leaders agree that dayah need to be reformed to keep up with the changes in the modern world, but the process of this improvement is slow (Husin 2014; Amiruddin 2013). Given the schools’ exclusive curriculum to Islamic studies, it is most likely that students’ knowledge and skills in relation to professions stays limited to those religiously related. This is in line with what Iannacone (1990) describes as the product of religious human capital. He explains that religious human capital has the knowledge, skill, experience and memories to increase productivity in religious activities but not necessarily in other types of activities.

Alternatively for those who graduated with a dayah qualification, their future in gaining employment most likely depends on their social networks and social support established during their dayah education. Indeed, a solid structure of social capital will most likely enhance employment opportunities (Smith 2010). Good networking can provide channels to valuable sources of information regarding employment prospects (Smith 2010; George & Chaze 2009). Choosing the right networking activities to build social capital is also important. According to Smith (2010), some social networks are advantaged with valuable job related information and can send their members straight to prospective employers. Meanwhile, some others are limited to such information and have little access to job mobility, creating a marginalised community (Smith 2010). Therefore, significant inquiry of this paper explores the role of dayah graduates’ social capital in pursuing employment – in particular, the impact of an exclusively religious education on social capital or faith-based social capital.

How dayah graduates actually acquire employment as individuals whose specialised knowledge is in religion is under-researched. Among the scant literature of dayah studies, Amiruddin (1994) briefly
observed, their success in gaining employment is a result of being active in the community. He continued to explain that it is a tradition of dayah education to be actively engaged assisting the community, and it is embedded in the students’ learning process aimed at religious purposes and less for money-oriented intentions. To the author’s knowledge, literature on dayah studies largely concentrates on topics regarding leadership and authorities of dayah leaders on Islamic law (Ichwan 2011; Amiruddin 1994; Yeoh 1994), dayah history and conflict (Aspinall 2007; Reid 2004; Hadi 1992; Roche 2012), and reforming dayah curriculum (Zulkhairi 2012). Recent dayah literature emphasizes the gender aspect of these schools (Srimulyani 2014; Husin 2014). This paper examines the under-researched area of employment trajectories of Acehnese dayah graduates.

Dayah and faith-based social capital

Studies on social capital (Coleman 1988; Portes 1998; Burt 1992) argue that social capital is an asset accrued from social networking and connections among people. Social capital refers to social ties, relations and networks as resources (Arrow 2000; Coleman 1988; Putnam 2000; Candland 2001). James Coleman (1988) developed a theoretical understanding of social capital, viewing social ties as an asset and a valuable commodity or resource for individuals to use. Lin (2002) considers it to be as an important resource for individuals, groups, and communities in achieving goals. For the individual, social capital provides access to social networks and connections to help achieving goals (Stone et al. 2003). At a community level, it helps members of the community to interact, take part and cooperate (Putnam 2000). Based on these definitions, social capital is an important human quality in addition to human capital (for example skills, knowledge, years of schooling, working experience); a quality that can aid in achieving personal or collective objectives.

Faith can be seen as an attribute to social capital by connecting people’s beliefs, obligations, habits and customs to other people (Candland 2001; Hays 2002). The responsibility to develop benevolence and social connectedness under the faith umbrella is at the heart of traditional Islamic schooling (Dhofier 1999). Religious institutions, such as dayah, offer a community of people with shared faith and interpersonal relations, and are able to provide assistance to others in need (Hays 2002). That is, fundamental to traditional Islamic teaching is the use of faith-related social networks, communities and relationships for the common good of society. Members of a religious community can build trust through their common understanding due to shared faith (Candland 2001). This social bond created through faith serves as the source of social capital (Candland 2001; Hays 2002). This infers that dayah have created and helped to preserve social capital through faith, and the social bonds created during such activities generate social networks. These networks are considered important factors to access job opportunities (Granovetter 1974) and have been linked to success in gaining employment (George & Chaze 2009).

However, understanding how graduates use these in their future lives for seeking employment is unknown. What is known is that many dayah graduates are faced with challenges in gaining employment, while others with a comprehensive education face fewer barriers in achieving social and economic success (Riza & Ilyas 2013). Therefore, this study will provide valuable information about the potential use of faith-based social capital established in dayah.

Research Method

This paper is based on the author’s ongoing doctoral research on ‘Social capital, education, and employment: the experience of graduates from traditional Islamic schools in Aceh’. Data was collected using in-depth interviews conducted among dayah graduates in rural West Aceh district. This mode of data collection was conducted to examine their employment experiences through their faith-based social capital. The interviewed participants represented graduates whom were equipped with basic formal education (primary school to junior high school) prior to their dayah education, and did not pursue any formal education after completing dayah. It is important to acknowledge that the
broader study also included interviews with participants representing dayah graduates who received formal tertiary education (secondary school, university degree). However, for the purpose of this paper, the discussion is focused on the former – graduates with no formal education after completing dayah.

Findings and Discussion

The findings suggested that dayah graduates’ social networks and ties played a major role in giving access to and gaining employment. None of the dayah graduates were unemployed. The contributors to dayah graduates’ social capital were the people in the community, their dayah leader and teachers, and their friends in dayah. These social networks were frequently referred by dayah graduates as agents in gaining employment. The network was built during their stay as a live-in student in dayah.

Generally, social capital is created through a recurring process which heavily involves trust and reciprocity among its features (Woolcock & Narayan 2000). As for the participants in this study, social connections and relationships were built based on religious and moral values i.e. honesty, sincerity, and trust, taught in dayah. Srimulyani (2007) noted that traditional Islamic schools are known for not only to educate religious studies, but also emphasize on building religious and moral values to be applied by students. These values were many times mentioned by participants during the interview. It was acknowledged that these values were shaped during their time in dayah. The findings showed that these teachings of moral values for building personal characteristics were in the learning process, to achieve the purpose of becoming a good Muslim. Honesty, sincerity, and trust are features that contribute to the strong social solidarity of brotherhood and sisterhood in dayah.

The values of faith-based social capital have become attached as an identity for dayah graduates. As a result, their dayah identity was positively acknowledged by the people in the community and the wider society. Most importantly, the recognition of dayah graduates’ identity has contributed to shaping their faith-based social capital with the people in the community. This has brought positive experience towards gaining employment for dayah graduates. As an example, a male participant, Nasir⁶, shared his story when he needed some financial support to be self-employed as a farmer. He asked a person he knew in the village to loan him some money. The person was a member of a communal religious gathering where Nasir had taught. He explained that the person did not hesitate to lend him the money even though they were not related by blood. Nasir believed that the person’s kindness had to do with Nasir being a dayah graduate, where people can place their trust. Similar stories were shared by other participants, however were different in the types of employment gained. Other types of employment gained through their community social network were becoming a religious teacher at public schools, teaching Qur’an for children and women in the village, mechanics, tailoring and trading.

During teaching activities, for example, the dayah leader is the person responsible to teach most of the subjects, which result in frequent interactions between the students and the teacher. The frequent contact allows a much more personal engagement between students – teacher relationship during the teaching process. The teaching environment is also supported by the fact that it is a boarding school where dayah leader/teachers are meant to directly guide and monitor students (Arif 2008). This day to day interaction contributed to their close relationship, which is among the early production of dayah graduates’ faith-based social capital – the enduring social ties with dayah leader/teachers. This description fits the concept of faith-based social capital as a dimension of everyday interaction which depends on shared culture and (religious) practices (Silverman 2001). As a result, dayah graduates have benefited from the social ties with dayah leader/teachers in accessing and gaining employment. The types of employment gained through this social network included becoming teachers at the dayah

⁶ The name is pseudonym to protect the participant/s confidentiality.
they went to, or being recommended to teach at other dayah. A number of them have become leaders of their own established dayah under the guidance and authorization of their own dayah leader.

Meanwhile, the types of employment accessed through their networks of dayah friends, apart from becoming a dayah teacher, were miscellaneous jobs such as teaching Qur’an recitation for children and youth in the village, construction work, mechanic work, trading, and other works within the community. It is common for dayah graduates to look out for each other as they did during their times in dayah. Information about employment opportunities are circulated amongst them, at the very least.

However, participants admitted that dayah’s specialised education have limited their employment options, and the majority of employment accessed were categorised as low income jobs. They acknowledged that it would be hard to pursue a professional position with a dayah qualification. The responses indicate that, while recognising dayah’s contribution towards the development of graduates’ faith-based social capital, dayah need to improve their education while preserving the traditions, to allow graduates wider employment options that can address economic well-being.

Conclusion

In reviewing the experiences of participants in this study, this paper has argued that, within the context of rural Aceh, faith-based social capital is key contributor to accessing employment resources for dayah graduates. Being well connected with their social contacts is a determining factor to the types of employment being accessed (O’Connor 2013; Lin 2008; Mouw 2003). Looking into the types of jobs dayah graduates accessed, they were jobs within the community and categorised as low earning jobs. The quality of dayah graduates’ social capital tells us that their social networks do not have access to higher paid job resources.

It is important to note that dayah’s education goal was not emphasized on producing skilled graduates for working purposes. Rather, its education goal was to produce graduates with an identity attached to Islamic characters as enshrined in the Qur’an, which in this case helped them gain employment. However, to better widen graduates’ employment opportunities, improving the dayah education system, while preserving its traditions, not only will it widen employment opportunities, but also allows them to extend their faith-based social capital for religious purposes.

1 Pesantren is the common Indonesian term for a traditional Islamic boarding school. Some places have its own term, such as dayah in Aceh. Since this paper is situated in Aceh, the terminology dayah is used to refer to traditional Islamic boarding schools, unless indicated otherwise.

2 The term madrasah is known as a traditional Islamic boarding school in Middle Eastern and south Asian nations. In Indonesia, madrasah is a public or privately-owned Islamic school obliged to follow the national curriculum with additional Islamic subjects.

3 Teungku is a pedigree for a dayah leader. A teungku is an Islamic scholar who is highly respected in the community for one’s knowledge and charismatic personality.
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The Spreading of the “Contagious Books Conception” during the Turn of the 19th and 20th Century

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Abstract:
The conception of “Contagious Books” emerged in the Western countries in the late 19th century, which promptly caused a dispute between the medical and library field; this conception was soon introduced to China in the early 20th century, but it instead stimulated the culture conflict between the Western and Eastern world. Since the spreading of this conception was related to the “Public Health Movement” and “Public Library Movement” at that time, followed by the fundamental success of the two movements after the middle of the 20th century, the tension of “Book Scare” caused by the conception was also mitigated. Though few are paying any attention to this conception nowadays, it is necessary to rethink the spreading of this conception. It can provide some reference in dealing with the modern “Epidemic Panic”.

Keywords: Contagious Books Conception; Book Scare; Public Health Movement; Epidemic Disease; Public Library Movement

In the first half of the 20th century, there were 7 major outbreaks of epidemics all over the world, and China was involved each time (Zhang, 2006, pp.18-22); there were around 22 outbreaks within China every year, and always a few epidemics raged at one time. The population declined by almost 80 million during the late 19th and the first half of 20th century, and epidemic accounted for half of this decrease in population in China(Zhang, 2008, p.98). As a result, the epidemic death rate of China was much higher than the world average by that time. (See Table1)

Table 1 A Comparison of Death Caused by Epidemic and Other Factors by Percentage Among Countries

<table>
<thead>
<tr>
<th>Year</th>
<th>China</th>
<th>Japan</th>
<th>Britain</th>
<th>America</th>
<th>France</th>
</tr>
</thead>
<tbody>
<tr>
<td>1926-1931</td>
<td>42.3</td>
<td>28</td>
<td>16</td>
<td>13.1</td>
<td>12.7</td>
</tr>
<tr>
<td>1932, 1934</td>
<td>72</td>
<td>10</td>
<td>11</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>1935, 1936</td>
<td>41.1</td>
<td>27.6</td>
<td>15.6</td>
<td>18.7</td>
<td>14.4</td>
</tr>
</tbody>
</table>

It was also during the late 19th and early 20th century that the conception of “Contagious Books” emerged. This conception triggered a severe “book scare”, a panic of scaring public or used books, and an intense discussion on “whether book could be a vector of contagious diseases” in the West. However, the introduction of this conception to China resulted in few dispute among Chinese experts and less “book scare”.

1. “Book Scare” in the West: Late 19th to Early 20th Century

The Western “Public Library Movement” stimulated the emergence of the “Contagious Book conception”. The question “whether books could be vectors of contagious diseases” was first proposed by W. F. Poole, an American librarian, in a library conference held in 1879. There were two major revolutions that associated with such a suspicion: (1) medical research in the 19th century made people understood that the reason for contagious diseases was the transmitting of pathogens; (2) “Public Library” made books become widely circulated for the first time, comparing to the Middle Age private library system.

In those days, no one could answer this question, whereas, the conception attracted the attention of the medical field, and a few doctors soon claimed that books could transmit contagious diseases, such as smallpox and scarlet fever. Some doctors then advocated restricting the reading services to contagious patients, and suggested books borrowed by those patients to be burned (Greenberg, 1988, pp.282-283).
There was a prolonged debate on “whether books could be disease vectors” after 1879 among Western experts. In the late 19th century Britain, two journals---Library and Science Siftings---respectively represented the viewpoints of the library and medical field on this issue. Science Siftings supported the “Contagious Books Theory”, whereas, Library refuted it by questioning why there were only a few such medical cases to verify the theory. As a result, the medical field conceded that the danger of contagious books was limited. For instance, in 1896, two French scientists proved that Streptococcus, Pneumococcus, and Diptheria Bacillus could be transmitted by books effectively, while books could not transmit the typhoid fever bacillus and Koch's tuberculosis bacillus (Greenberg, 1988, p.284). Throughout the first half of the 20th century, no consensus had been reached, and even in the 1940s, a French journal La Vie Medicale was still inviting experts to discuss this topic (Tanon, 1940, p.26).

Because of the promotion of medical experts and the severity of the epidemic, the “Contagious Book Conception” caused abrupt reactions of governments after 1879 in the West, which was termed - - “the Public Health Movement”. In 1888, the Britain government enacted laws to deal with public books when there was an outbreak of smallpox in Britain. Doctors were required to remind their patients to return their books and report the patients' names to libraries. Libraries kept a name list of contagious patients, stopped their services to such patients, and carefully dealt with the borrowed books (books were either sent to a specific place to be burned or to epidemic hospitals to be used only by those patients) (Greenberg, 1988, p.285, p.289).

The “book scare” continued in the 20th century. In 1914, New York Public Library was still receiving contagious patients' names from the health department; these patients were suspended from library services, and books borrowed by them were carefully treated or destroyed (Greenberg, 1988, p.289). In 1930, the French government continued to require schools to disinfect used textbooks and all library collections (Tanon, 1940, p.27).

But this conception was mitigated gradually after the 1940s in the West. “How to disinfect contagious books to avoid tuberculosis” was still one of the major subjects for an international hospital and library conference held in the Geneva in 1940s, however most experts emphasized the effectiveness of the disinfection on books (1940, p.31). Also, when the French journal La Vie Medicale invited a few doctors to discuss if books could be disease vectors in the 1940s, more experts doubted the “danger” of books (Tanon, 1940, p.26).

2. Reflection of China to “Contagious Book” Anecdotes: Library and Medical Experts

During the turn of the 19th to 20th century, the fact that used clothes could be the vectors of epidemics had been accepted by people, but few had considered that used books may of the same threat (1903, p.10).

The anecdotes of “Contagious Books” first appeared in China in the newspaper of 1903. The Chinese journal Education World and Mainland reported a similar story about “books spreading diseases”. It was said that when there was an outbreak of impetigo in Kentucky, the local doctors believed that old books were to blame because the epidemic was more severe in the towns that obtained more used books in their public schools. (1903, p.10).

The medical experts did not react to the “contagious books theory” after almost a decade later because of the conflicts in medicine theory of the West and East. Ding Fubao was one of the medical experts that first paid some attention to the theory and he published an article claiming that books can be the vectors of scarlet fever in 1915 (Ding, 1915, p.14). But Ding was only one of the minor Chinese revolutionaries who tried to combine Chinese and Western medicine, and more Chinese medical experts by then insisted the traditional Chinese medical theory. These experts’ explanation for contagious diseases was different to the Western experts. For instance, the western vaccination for smallpox was introduced to late Qing China, but it was not until the Republic period that people started to accept it gradually (Leung, 2011, p.11). Similarly, it was also not easy for most of them to accept the “Contagious Books Theory” (Fan, 1934, pp.17-18).

As a result, the Chinese medical research on “book disinfection” was far from enough. Whether books can be contagious mainly depends on how long that bacterium could survive on paper. In 1918, a Chinese doctor tested bacteria’s surviving duration on paper money. His test results were as follows: pathogenic bacteria of typhus-12 to 36 hours, diarrhea-2 to24 hours, cholera-7 to 36 hours, diptheria-3 to 19 hours (Chen, 1918, p.39). This indicated that bacteria could survive on paper material for a
long enough time to be contagious. Being frequently circulated and having similar paper material substance were two close similarities of paper money and public books. In 1933, an article reported a new western discovery showing that bacterium’s surviving duration on books as follows: cholera—48 hours, diphtheria—28 days, staphylococcus—31 days, typhus—40 to 95 days, tuberculosis—80 to 103 days (Xu, 1933, p.25). This result implied that the length of the bacterium’s surviving duration on paper material was almost ten times than the Chinese doctor’s test. Unfortunately, no one tried to explain this inconformity.

Accordingly, the “disinfection methods” of books in China mostly came from other countries, especially Japan. The Japanese article “Book Clean and Disinfection” in 1929, became a model reference when Chinese experts talked about “book disinfection”. For instance, a 1931 article, “Medicine Knowledge: How to Disinfect Books”, was almost a summary of this article (1931, pp.324-325). A librarian in 1933 mentioned that he would use this article as the reference for book disinfection in the future (Xu, 1933, p.25).

The “Public Library Movement” was spread to China at the same time as the “Contagious Book conception”; but public libraries were not widely built before 1920s. Thus, “Public books” did not cause immediate attention of library experts and it was not until 1918 that Gu Shi, as one of the earliest Chinese library experts, talked about “book disinfection” (Wang, 2003, p.42).

According to the limited existed library regulation booklets, it was clear that “book disinfection” started to affect library practice around 1920s. In the regulation booklets of the National Chengdu University Library (1926), Jiangxi Library (1929), Anhui Provincial Library (1934) and Beiping Normal University Library (1935), “book disinfection” (western methods) and “book-basking” (a traditional Chinese book disinfection method) were listed under one item.

Nevertheless, the western “book disinfection” methods were not widely applied in Chinese libraries even after 1920s. According to a 1931 article, the exact medical formula, temperature and time requirement were still unclear to many library experts (Xu, 1933, pp.24-25). Most Chinese libraries continued the Chinese traditional method ---- book-basking after 1920s.

Besides, in contrast to the application of the mandatory “book burning” policy in many western countries, Chinese libraries never have to destroy any “suspicious contaminated books”. Though an article in 1934 had once mentioned such a theory (Xiao, 1934, p.3), few Chinese libraries had applied the “book burning” policy by then. The common attitude to these “suspicious books” was to put them under sun, or change their covers (Xu, 1933, p.24).

3. Conclusion

McClary once pointed out that medical and library field had existed two different voices when the “Contagious Book Conception” was popular---medical experts believed that books could be a vector, whereas, library experts preferred to voice that books, especially after disinfection, could not be a threaten to human’s health (McClary, 1985, p.427). The Chinese news on “Contagious Books” during the first half of the 20th century was mostly translation of such these debates in the West. They embodied the “Book Scare” during the turn of the 19th and 20th century in the Western world (McClary, 1985, pp.430-433).

Compared to the dispute between medical and library fields on “Contagious Books” in the West, the theory met with more culture conflicts of the West and East after it was introduced to China. The cultural conflicts between the Western and Eastern world shadowed the possible disputes between library and medical experts in China. That was why the news on “contagious books” was only regarded as anecdotes and never caused any real severe academic dispute within China like what happened in the West.

Besides, the mitigation of the anecdotes of “Contagious Book” after 1920s was not only because of the decline of “book scare”, “epidemic scare”, but also the conciliation of the conflicts between the Western and Eastern Culture, for instance, the combination of book-basking and Western chemical disinfection methods.

Given that the stories of “contagious books” were almost forgotten both in the China and the West after 1940s, people never completely abandoned their doubts because of the once prevalent nature of the conception. Books were always being regarded as suspicious vectors of epidemics from time to time. For instance, after “book scare” disappeared a few decades later, the topic was discussed again in the 1980s, both in China and the Western world.
References


Xiao, Gang. 1934. “Library Hygiene 图书馆卫生”, Tianjin Popular Library Weekly, No.4,5,6, p.3.


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i Pesantren is the common Indonesian term for a traditional Islamic boarding school. Some places have its own term, such as dayah in Aceh. Since this paper is situated in Aceh, the terminology dayah is used to refer to traditional Islamic boarding schools, unless indicated otherwise.

ii The term madrasah is known as a traditional Islamic boarding school in Middle Eastern and south Asian nations. In Indonesia, madrasah is a public or privately-owned Islamic school obliged to follow the national curriculum with additional Islamic subjects.

iii Teungku is a pedigree for a dayah leader. A teungku is an Islamic scholar who is highly respected in the community for one’s knowledge and charismatic personality.
Endnotes

Data sources: data for 1926-1931 was based on “Average Lifespan Comparison among Countries 各国平均人寿之比较” (Lifespan, No.16, 1937, p.25-27); data for 1932, 1934 was based on “Comparison of Death Rate of Epidemics 各国传染病死亡的比较” (Fujian People, Vol.2, No.2, 1932, p.2); data for 1935, 1936 was based on “Comparison of the Death Rate of Epidemics 各国传染病死亡比较表” (Citizen Education Guide Monthly(Guilin), Vol.1, No.8, 1942, p.37).

The two articles are “Translation: On Old Books can Transmit Virus 译篇：论旧书能传染病毒” (Education World, No.51 (1903), pp.10-11) and “Used Books can be the Vector of Epidemics 杂录：旧书为传染病之媒介” (Mainland, No.7 (1903), p.71).