

# EDUCATION & the Challenges of the Multicultural World

Edited by  
Ewa Dąbrowa & Anna Odrowąż-Coates



MARIA GRZEGORZEWSKA UNIVERSITY PRESS

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UNESCO / Janusz Korczak Chair's Book Series

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# Introduction

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The contemporary world is full of various, surprising occurrences arising in of dynamic changes and collisions of phenomena, often contradictory in their nature. Human, embedded in a world of various axiological systems and discourses, becomes a participant in the game of reason and belief that impedes dialogue and may be a source of conflicts.

In this perspective, the key question is about the role of education in preparing people for living in a multicultural world, marked by both opportunities and challenges. The answer requires a wider view, which is possible by adopting an interdisciplinary perspective. The main theme of this edited volume was to offer safe space for an extensive debate about education in the context of opportunities and challenges in the multicultural world.

The volume presents voices from India, Ireland, Japan, Nigeria, Pakistan, Poland and Ukraine. It covers international, intercontinental issues as well as local, particular and hermetic approaches. The selection starts with an introductory piece by Bernadette Brereton, who advocates for sociology of education as a catalyst for benefiting from the ongoing changes. She reflects on multiculturalism in educational context, discusses advances in teaching profession and observes the challenges of COVID-19 pandemic for educators and learners.

Peter Onuoha discusses the notion of netizens sexual fluidity and otherness, showing that Queer netizens' narratives in the digital space form a community; a space of its own. A separate form of social **immaginarium** about migration. And in this space he presents gender fluidity as a type of consciousness of people in their own unique community. The author explores how radical subjectivities navigate a world of normative identities and make a case for their own existence. Keiji Fujiyoshi from Otemon Gakuin University in Osaka, Japan argues that access to higher education and advanced knowledge "does not seem to be much appreciated as an essential part of human rights". The analysis encompasses the history of higher education in Japan, from its creation and relation to national security, the role of imperialism and western powers, education in the post-war Japan, the impact of globalization and "marketization" of higher education and how it shaped the social structure of the country. Aneta Rogalska-Marasińska from the University of Lodz in Poland provides an insight of student-teacher education for the implementation of the Sustainable Development Goals, offering examples of good practices to make these goals operative. Education for sustainability emerges as a core challenge

for this generation. Stephen Ogheneruro Okpadah analyses how the independence of colonized spaces led to a shift from a Western centred perspective to discourses on counter hegemony and the role of the Other into the centre of discourse. The analysis includes Janusz Korczak's pedagogy of child protection, Edward Said's construction of the binary opposition of the global North and South, finally Homi Bhabha's studies of the marginalized and postcolonial spaces. He calls for "Environmental decolonization" to mitigate negative effects on natural resources caused by humans. Kinga Lendzion, from Cardinal Stefan Wyszyński University in Poland, presents the results of a research conducted in Madagascar's educational facilities including factors such as poverty, culture, tribal education and ancestral knowledge of Malagasy tradition. Chinyere L. Okam from the University of Calabar in Nigeria explores the interface between affective education, Child's respect and storytelling. The paper examines the role of storytelling as an affective education tool that inspires children to participate, think purposefully and express themselves in the educational context. She emphasizes political implications of storytelling and pedagogy; since the content of what children are told reflects the reality of their socio-political space and can contribute to the preservation of African cultural integrity. Pylynskyi Yaroslav from Borys Grinchenko Kyiv University in Ukraine, analyses a new approach to fostering multicultural diversity, equality, social justice and tolerance in the classroom, based on the premise that understanding the diversity of the modern world is one of the most challenging tasks for educators; this requires a constant rethinking of conceptual approaches and requires the involvement of teachers, pupils and parents in active communication and deliberation. Paweł Garbuzik writes about intercultural education in secondary schools in Poland.

Hendrick Lam from the NGO World Citizens explores the role of harmonization and conscience in a multicultural world focussing on different meaning and different understanding depending on local contextualization of knowledge. Kinza Alizai, from Pakistan, explores the factors responsible for the syntactic and semantic fall of Urdu language in Baluchistan. The study theorizes that the speech community has a strong desire to belong to the Western speech community, due to which they deliberately personify the targeted speech community. Subrata Ganguly presents a qualitative analysis on the dynamics of Scandivanian Indigenous Sami society and Sami Education, including topics like constructed roles, gender issues, inequality and education. It raises an argumentation that the promotion of culture-bound educational opportunities for Sami could disseminate their own traditions and promote their culture in society. The final chapter is dedicated to challenges for education in the field of incarceration as political tool of correction of social deviance. The author, Princewill Chukwuma Abakporo dives deep into Nigerian drama to form an argument about educational aspects of incarceration and the social paradoxes for inclusion that it creates.

# ‘Collaboration, Co-Operation And Confidence’: How a Feminist Sociology of Education Ethos Can Have Positive Impacts in Education And Society

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## Abstract

This paper emerged from a 2021 keynote address entitled ‘Education and Multiculturalism in an On-going Period of Turbulence: how a Sociology of Education approach can and should make a positive impact’, delivered to the international scientific conference ‘Education and the challenges of the multicultural world’ which took place online at The Maria Grzegorzewska University in Warsaw on the 21<sup>st</sup> and 22<sup>nd</sup> January, 2021. The author argues that there is a great capacity for the sociology of education to make positive impacts in the relationship between education and society, particularly in times of crisis and change. In particular, the author argues that there are many possibilities for a feminist sociological perspective to interrogate the inner workings of society, education and multi-culturalism and that inclusive and participative working methods can implement innovative outcomes in collaborative projects. The author considers some reasons why the sociology of education is a key field to consider (the why?) and also why it is especially important to consider it now (the why now?). Four recent case studies of participative and co-operative projects in the field of sociology of education are considered in order to understand the elements and patterns at work in education and society today and to highlight ways that open collaboration and sharing of practice can have positive impacts.

## 1. WHAT IS THE SOCIOLOGY OF EDUCATION AND WHY IS IT A KEY FIELD TO CONSIDER IN THE RELATIONSHIP OF SOCIETY?

There is a long history of the sociology of education as a key discipline in the relationship of education, multiculturalism and society. It has made many important contributions over the years to an understanding of how education functions, how it supports and shapes society and culture and the role which multiculturalism plays in that relationship. However, it would be incorrect to imagine that the sociology of education is understood by everyone in the same way.

Some sociologists of education would take, what is often described, as the 'Bourdieuian' approach, i.e. following the central theories and work of Pierre Bourdieu, in interrogating the dynamics of power in society and culture (Bourdieu, 1977, 1984). Others would follow the seminal lead of Gramsci and other functionalists and Marxists who have unpicked the concept of societal hegemony in a capitalist system to aid our understanding of the patterns of behaviour and power structures in society (Gramsci, 1971). Still others would use feminist sociological approaches to unpick the idea that education transmits a neutral value consensus and highlight the ways that education transmits patriarchal values. These feminist sociologists of education seek to examine gender inequalities in education systems and the politics of representation in society and consider how the power of such inequalities and representations can uphold patriarchal structures (Heaton & Lawson, 1996; Banyard, 2011).

The author believes that society is comprised of complex patterns and elements, so it is no stretch to argue that useful sociological approaches need to encompass and even embrace these complexities. In other words, there are many approaches in sociology of education which are complementary to each other and useful in a variety of disciplines. Embracing this plurality can aid in a fuller and more nuanced understanding of societal complexities. Feminist sociological approaches, in valuing plurality, diversity and inclusion can provide particularly useful understandings with regard to the relationship of society, education and multiculturalism.

### Education and Multiculturalism in Society

At first glance, education seems to have an obvious, if detailed, function – to conserve, produce, transmit and validate knowledge. And at first glance, multiculturalism would appear to promote diversity and social inclusion. At surface level, these assumptions are correct but when feminist sociologists of education 'unpick' the layers, they uncover a plurality of approaches.

One view of education takes primarily a functional perspective i.e. education is seen to have a primary value of transmitting shared values to socialise children and prepare them for their roles in society as adults or in higher education. In this approach, education is considered to exist mainly to prepare learners for certain careers, perhaps with certain required skillsets (Durkheim, 1972).

Another view of education takes a conflict perspective and considers how education, of its nature, reinforces inequalities in society: thereby, class and gender in the education system are considered in relation to gender stereotyping, teachers' expectations and students' motivation, engagement or success (Walker & Barton, 2013).

Another view takes a symbolic interactionist perspective and focuses on social interaction in classroom and school settings. Social 'typing' or labelling can occur both in physical, as well as, online educational settings and can have deep and wide-ranging consequences (Hargreaves, Hester and Mellor, 2011).

The author takes these varied functions into a consideration of ways that education can build multiculturalism and inclusivity in society. An increase in these values is especially important, in these times of continued crisis, as multiculturalism and inclusivity in education can effect positive societal effects, including greater equality, increased social justice, inclusion and diversity, as well as personal efficacy and learning for democracy. Such a multiplicity of effects shows that the relationship between sociology of education, education and multiculturalism is complex and multi-layered and makes further studies in this field of even great importance in the current times of crisis, which is examined in the next section.

## 2. WHY IS THE SOCIOLOGY OF EDUCATION A KEY FIELD TO CONSIDER NOW?

It is important to consider such effects of education in the context of the current times of crisis, both in terms of the on-going planetary pandemic but also looking back over the last decade or so at global crises that have affected education. In the last decade or so, the world has had a period of great social turbulence; whether the economic crisis (beginning in 2008), or the European migrant crisis through the last decade, or now, with the on-going COVID-19 global pandemic. Each succeeding crisis has brought its own difficulties and negative effects and in reviewing this period of crises, it is easy to focus on the negatives and consider that society is facing unprecedented challenges which are having a massive negative impact, on all levels and aspects of society and, in turn, education. And indeed, that is the case and should be recognised.

However, there are also ways that, in a period of such change and perhaps, especially in such a period of crises, there is even greater capacity to make positive impacts in addressing these challenges. In a union of theory and practice, some recent case studies where multidisciplinary collaboration and a shared approach has brought positive outcomes are considered in the next section.

### Case Study I: Academic Scholarship

The first case study centres on academic scholarship, a recognized essential pillar of education, which allows those working in education to disseminate best practice, to be innovative in their approach and to show a diversity of results. The key skills in academic scholarship are authoring, reviewing and editing – the well-known triumvirate of



publishing skills and activities. Frequently, these skills are viewed in a rigid hierarchy and as completely separate entities. However, this crucial space between academic and professional domains can, and indeed should, be less *bounded* by specialist or institutional norms. It can be also argued that collaborative projects of this kind have many positive impacts on the wider education sector and these include building networking skills, fostering confidence, raising knowledge and skills and building the flexible identities of *blended professionals* (Whitchurch, 2009).

This project in academic scholarship was undertaken in the context of the on-going process of massification of higher education globally – which is greatly increasing the numbers attending HE worldwide – as well as a stronger emphasis on all education becoming more inclusive and diverse. In addition, the global economic crises have had and continue to have an effect on higher education (HEA, 2011; European Commission, 2014).

The project was also undertaken in the context of the renewal of the ‘civic mission’ of HE, as well as the recognition of the need for changes in HE, to increase student-centredness and give greater power and recognition to the student voice. These included the rise in the provision of blended learning and fully online courses, as well as increased use of technology enhanced learning (TEL) (Lyons & Brereton, 2012; Brereton, 2016).

The project centred on the co-editing and publication of ‘Higher Education, Inclusivity and Organisational Change’, a Joint Special Issue of the *All Ireland Journal of Teaching and Learning in Higher Education* – published in February 2018 – which examined the changing relationship of education and society. As well as considering the wide-ranging landscape of higher education globally (as described), this joint special issue examined how change can be a means of empowerment in the complex relationship between inclusivity and organizational change in higher level education.

The focus of the Joint Special Issue was a consideration of how individual academic practices may evolve to develop a culture of inclusivity within higher education. It also considered the way shifts in higher education policy can foster a culture of inclusivity. The issue reviewed the *National Forum for the Enhancement of Teaching and Learning in Higher Education* (NFTL) Professional Development Framework (PDF) project (which aimed to support and structure the professional development of higher education professionals) and placed this important sectoral project in the context of developments and pressures in higher education, as well as considering the values of the framework and the key themes of the project. This important project helped establish a community of practice and had a transformative effect at a national level. Other topics considered included the social and economic backgrounds of Brazilian higher education students and the stratification that exists in higher education; the impact of higher education on student success and upward mobility; the ways that higher level education can teach independence of thought and inclusivity of approach, with positive life-changing outcomes; and the ways that HE institutions can foster inclusivity. Further topics included the challenges faced by blind and visually impaired students as they engage with higher education and the opportunities for educators to develop their own practice whilst simultaneously facilitating greater inclusivity within the higher education student body.

Crucial to the success of the project were previous relationships. The co-editors had successfully collaborated on a number of projects in the past so they had the benefit of

previous experience in working together, knowing each other's skills and preferences and this was a crucial foundation for the project. The project also made use of the expertise encompassed in existing relationships with the *All Ireland Society for Higher Education (AISHE)*, the *All Ireland Journal of Higher Education* and the *European Sociological Association (ESA)*, which was a great stepping stone for the success of the project. In addition, in engaging authors and reviewers, the co-editors used their national and international contacts to have input from as diverse a range of interest, level and experience as possible, which was again a great positive from the project (Brereton & Dunne, 2018a, 2018b).

### Case Study 2: Teachers' professional development

The second case study relates to teachers' professional development in education. In line with on-going changes in education, the development of teaching skills is core to on-going reforms in the education sector. Professional development among teachers and researchers is increasingly an integral part of their professional practice, with practitioners now expected to be skilled in teaching practice and research activities (ESF, 2012; Kennedy, 2014; OECD, 2012).

This second example describes a recent project in Irish higher education professional development, which was inter-disciplinary and inter-institutional in nature. A working group collaborated face to face and virtually to engage with the *National Forum for the Enhancement of Teaching and Learning in Higher Education (NFTL)* Framework for Professional Development (PD) (NFTL, 2016; Donnelly & Maguire, 2018). The author was seconded to the NFTL Professional Development Expert Group, leading a PD working group ('meitheal') to consider the real-world context of HE teaching and research practice<sup>1</sup>.

Over a period of 12 weeks, in an open, informed professional setting (f2f and online), HE professionals shared their practitioner experience to share and improve their practice, as well as enhance their digital capacity and use of technology. The 'meitheal' was self-selecting, focused on improvement, participative and collaborative, and was carried out in the context of a sharing of practice. A variety of qualitative methods were used, including practitioner reflection, self-reflection and mentoring (Brereton, 2021).

### Case Study 3: Social Support Networks

The third case study showing ways that the sociology of education can and does make a significant positive impact on education is a project which examined the social support networks of a class group of learners, with a particular comparison between mature learners and others. Social Network Analysis (SNA) can provide useful insights in the field of education (and especially, the sociology of education) in ways which allow for

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<sup>1</sup> Traditionally in Irish culture a 'meitheal' (mehəl) was a team or working group established to carry out a single function, e.g. a 'meitheal' might comprise a group of neighbours working together to complete seasonal work.

nuanced consideration of meaning construction in social relations. Therefore, in this project, SNA was combined with mixed methods approaches to examine social roles and network patterns in social network data gathered from one complete class group of learners in a higher education setting. The class group was categorised into groups according to the structure of their support networks in order to discover social isolation. The strength of social ties was examined to find out the support activity of this learner sub-group, with a particular comparison between mature learners and other learners, and female and male learners. The meaning of online social relationships and the social strength of these ties were also examined.

Inferences were drawn about the support networks available to and accessed by learners in an education setting. Interesting findings included that successful access to such supports is influenced by a learner's position in the social structure and also that accessing such supports is described by the learners themselves to have a significant impact on their HE experience.

Taking age and gender as defining characteristics, another finding included the discovery of social isolation, as well as social integration within the network, with certain individuals, or networks of individuals, key to functioning support networks, while others, in particular mature students, were found to experience social isolation (Brereton & Hurley, 2021).

## Case Study 4: Pandemic Projects

The last case study is an example of an online collaboration, as part of the response to COVID 19 restrictions. In early 2020, the COVID 19 (C-19) pandemic reached Europe and triggered a wave of country-wide lock-down restrictions which resulted in a pause on most social, economic and industrial activity and interaction. The EUvsVirus project was a rapid response, large-scale online phenomenon, organised by the European Commission, as a means to reflect on and react to this crisis. Central was the pan-European Hackathon, carried out in April, 2020, which connected a global spread of individuals, organisations, companies, communities and networks. The author's mentoring experience on this European project's 'Remote Working And Education Challenge', supporting teams participating in both the 'E-Learning methods and tools' and 'University-Specific challenges' categories, provided useful insights into the ways that collaboration and co-operation can bring such positive impacts, even in times of crisis (Brereton, 2020).

## Conclusions

**Case study 1** (academic scholarship) showed how using personal and professional relationships and networks helped to foster confidence and build skills, in both national and international contexts, as a means to promote excellence in scholarship, research and innovation.

**Case study 2** (professional development) showed the positive outcomes of a reflective and collaborative project which led to the building of mentorship skills in a community

of practice and the enhancement of technological enablement in teaching, learning and research.

**Case study 3** (social support networks) gave a deeper understanding of the role of social supports in education and provided insights into the learner experience for all, and especially for mature students.

**Case study 4** (pandemic projects) showed that, using multiple and suitable technologies, contributors could connect in a short time-frame, so that ideas could be shared and plans devised to contribute to the global efforts to counter the coronavirus pandemic.

## CONCLUSIONS

Overall, these case studies demonstrate that the plurality of perspectives within a feminist sociology of education ethos can be of enormous value in 'unpicking' the relationship between education, multiculturalism and society. Some of these positive impacts include redressing some of the negative and hierarchical imbalances in scholarship and research, creating a confidence in a community of practice and building technological skills in teaching and learning. They can also lead to an improvement in the learner experience, especially for mature students. In this on-going period of crisis and change, they can lead to a sharing of expertise and skills to redress the societal inequalities of pandemic restrictions. It can be argued that these kinds of collaborative sociology of education projects, undertaken in a spirit embracing diversity and inclusion, can also build networking and mentoring skills and pool resources to have a real and lasting impact on personal and professional confidence, skills and effectiveness and are needed in this time of crisis, perhaps more than ever before.

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# Netizens' Sexual Fluidity & Otherness as Imagining Migration in African Literature

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## Abstract

African Netizens are psychological migrants practically at the click of the button in an attempt to create safe space away from the organic othering of their identity. African citizens born in the age of digital technology are netizens of the world who exist in a form of singular community in relation to their organic societies. This paper uses Remediation and Psychoanalysis as theoretical frameworks to examine queer representations and otherness in the discourse of *Queer 14: We are Flowers* and *Kabaka*. This paper observes that sexual and gender fluidity is a representation of imagined migration of Africans in the digital space and otherness which resists othering in the organic space. Genre and sexual fluidity is the connecting link for netizens of African origin whose psyche has migrated to the virtual while their physical body remains in the organic space. This paper submits that the “new” space at the click of the button through netizens participation is restructuring all aspects of life in Africa. Like colonialism, net community is redefining African norms and questioning her belief system in terms of her heterogeneous perception of sexuality, sexual relations in relation to gender representation. This paper accounts for the appropriation of stereotypes of the “other sexuality” which the queer people are confronted with in the African society as a literary entrenching of queer reality in the consciousness of the literature of the netizens. Our findings shows that the queer writers in the digital space make use of the mechanism of battering of queer people as a means of creating netizens’ safe community in the digital space.

## INTRODUCTION

The Internet is a nation of sovereign states but the queer nation seems to be always present and emphasizing its sovereignty above the others through the metaphor of brutality and protest presence. Queer narratives and their imaging and imagining in African literature in the cyberspace is a form of digital governance occasioned by the emergence of African queer nationalism in the digital space. This form of political structure and resistance is built on the metaphor of sexual fluidity, otherness and how they are imagined across Africa into a globalized chapbooks which the definitions of participations are premised on the national culture of gender fluidity and discourse of brutality of the queer bodies as a political tool of questioning homophobic organic nations and emphasizing their existence in this digital safe spaces. This “queer nation” rejects Chima E. Onuekwe and Chinyere L. Okam’s concept of gender rigid sexual scripts which are endorsed by many (38) to formulating their otherness away from the gender othering in the society. Imagining is the blending of reality with imagination to invent literary art that entertain and informs the audience in the light of Horace’s model of art. Barbara Hardy observes that, “The experience every artist shares and every artist treats is creativity”. This is “truth” because creativity is a process of imagining either the real or imagined. And, imagining is not the same thing as the real. It can be likened to the concept of immersing an object in water as referred to by Plato in his Book Ten *The Republic*. Hardy went further to note that, “...narrative imagination is partial and unreliable...”. However, this informs art and this is in line with Jay Bolter and Richard Grusin’s observation that, “...all forms of mediation...transmits directly from one consciousness to another”. The collective unconscious continuously influences the artist as it is vividly illustrated by the wild desires of queer persons in Africa to freely practice their sexual fluidity like the heterosexual in African society.

## THE ORIGIN OF IMAGINING IN BODIES IN AFRICAN LITERATURE

The concept of imagining started with Homer as depicted in his works to which Plato made references in his criticism. In Plato’s Book Ten *The Republic* where he attempts to excommunicate the poet from his ideal republic, which is imagined. Plato was the first in classical criticism to engage the artist as an imitator whose imagined product is three times removed from the real. However, in his postulation, he subtly implied that the environment of the poet or writer influences the poet or writer in his processes of imitation. Plato says, “Then if he does not make a real object, he cannot make what is, but only some semblance of existence; and if any one were to say that the work of the maker of the bed, but or any other workman, has real existence, he could hardly be supposed to be speaking the truth”. The “semblance” referred to by Plato is the concept of imagining of existence which is three times removed from the world of the real. The writers from time immemorial have continued to imagine their society. In this regard, John Locke describes the human mind as a “tabula rasa” at birth and though these African digital migrants come into the digital space with their cultural baggage, in their need to get



accustomed to their new digital nation, there is a rewriting of the old to make room for the worldview of their new nation of which sexual fluidity is part of the otherness. This then becomes part of their imagined reality and society. Sune Jensen emphasizes prominence of the social media space as platform of identity creation and otherness thus; "... identities are in some sense always social. This means that ethnic minority identities are always situated within specific social contexts and conditioned by them".

Furthermore, the imagining of African bodies and sexualities started in African Oral Literature before cultural contact and colonialism. Africans have various ways in which they are imagined and are represented. These imagined sexualities and bodies seem to be one of the super structures on which the African written literature is built on. The African bodies are a changing metaphor as have been previously imagined in narratives written by Africans starting from the conceptualized life of Phillis Wheatley and her benefactors as captured in her poems and Letters. *The Interesting Narrative of the Life of Olaudah Equiano* published in 1789 in London demonstrates the uniqueness of the African bodies in the writer's imagination of his people and the definition of worth and value within his people's social system. Thus:

I was born, in the year 1745, in a charming fruitful vale, named Essaka. The distance of this province from the capital of Benin and seacoast must be very considerable; for I had never heard of white men or Europeans, nor of the sea: and our subjection to the king of Benin was little more than nominal; for every transaction of the government, as far as my slender observation extended, was conducted by chiefs or elders of the place. The manners and government of a people who have little commerce with other countries are generally simple; and the history of what passes in one family or village may serve as a specimen of a nation.

The foregoing is a definition of a nation imagined by Equiano about the existence of his people and resisting certain othering of his existence as experienced in America. Hyacinth Udah in clarifying "Otherness" notes that, "Otherness reminds us of those that are different from us. It is not a status that people achieved, but a state of difference that is imposed...". So Equiano rejects such "othering" that conditions him to slavery. He illustrates the distribution of power and the conceptualization of bodies as functional and human within his society as a process of rejecting colonialist othering of his body and went as far as informing us that they "...are almost a nation of dancers, musicians, and poets. Thus every great event, such as triumphant return from battle, or other cause of public rejoicing is celebrated in public dances, which are accompanied with songs and music suited to the occasion". This is an imagined community that existed in the psyche of the narrator before the incursion of slavery into Africa. Achebe seems to have the same imagination of the preliterate African society before the incursion of colonialism in his capturing of African bodies and the definition of Africans with the social system. *Things Fall Apart* opens with a famous portrayal of African body thus: "Okonkwo was well known throughout the nine villages and even beyond. His fame rested on solid personal achievements". From the foregoing, Achebe progressively imagined the African bodies differently from the colonialist imagining of the African bodies as seen in Joyce Cary's *Mister Johnson* and Joseph Conrad's *Heart of Dark*. As Achebe progressively



painted various African bodies as seen in the characters of Unoka, Obierika, Nwoye, Ekwefi, Ezinma, Chielo, Obiageli to the feminist rejection of Achebe imagining of their bodies and their roles in African society through such feminist lenses of Flora Nwapa's *Efuru*, Akachi Ezeigbo's *The Last of the Strong Ones*, *House of Symbols*, *Roses and Bullets*, Adichie's *Purple Hibiscus*, *Americanah* and *Half of a Yellow Sun* to Digital African creative imagining of their bodies as symbols of deprivation and victimization within the African homophobic nations. Netizens' blogs, social media spaces and anthologies such as *14: We Are Flowers*, *14: Inward Gaze*, *Kabaka* etc. is a processes of imagining queer bodies which have shifted from their organic spaces to an imagining space which emphasizes otherness and resistance to heterosexual othering of gender. Aristotle corroborates the foregoing when he submits that art seeks to imitate men in action... in order to imitate men, art must either present men as "better" than they are in life or "worse" than they are in life and this is what queer literature is imposing on its netizens' nations by reimagining realities. The Bible says that in order to plunder the house of a strong man, you must first bind the strong man. And queer persons are doing this on the digital space by binding heterosexual ideals on the space before introducing theirs which gives birth to their imagined realities. It is important to note that in binding heterosexual ideals and reimagining realities, these queer literatures do not obliterate the presence of heterosexual ideals but strive to carve out a space for homosexual ideals in the new imagined realities, what Jung considers as a form of compromise between the desires of the persona and the expectations of the society. John Elund observes that "... the body is central to experience. The body is both the site of pleasure and the centre of meaning" (54). And homosexuals are finding this meaning through fluid presentation of gender as seen in *Kabaka* and *14: We Are Flowers*. Queer chapbooks re-embody the human bodies through picture; colours and artifacts as they are represented in *14: We Are Flowers* as an ideological interaction of their bodies, as a depiction of their humanity. Elund is of the opinion that, "Embodiment as the principal condition of interaction with the world is key to defining the self and identity" (21). Sexual fluidity becomes a definition of self, otherness, nationality and identity for queer bodies in the digital space. The digital space is a space for formation of identity and centering the periphery as an art form in the imagining of human existence. Elund notes that, "Virtual" in the sense of the contemporary popular imagination: it is a place, in the metaphysical sense, of rich image, imagined and re-imagined through complex intertwining of historical, mythical and popular narrative".

## NETIZENS' SEXUAL FLUIDITY AS CREATING A "NATION" AND IMAGINING MIGRATION IN AFRICAN LITERATURE

With the emergence of digital technology and the domestication of this space by Africans through socialisation, gender fluidity is a means of creating netizens queer nation as the thematic focus of most literatures in the digital space. Like colonialism, queer literature through the politics of confronting and resisting of othering, is drawing African

citizens in the digital space into a unique form of discourse to the extent that they intimate them of their existence in the African society. They do this through the imagining metaphor of their battering in the African society and this becomes their cultural experience in forming African queer nation in the digital space. In this nation as Grusin et-al observes: "In the media-filled world, the wire itself is the ultimate mediating technology", and there are human interactions that make this possible. The netizens sexual communities exist in the Africa society and in the digital space and they are imagined differently but more visible in their netizens' queer nation as they produce with the collective unconscious. And this is in consonance with Grusin et al. postulation that, "...new digital media are participating in our culture's redefinition of self" (10) and this self is illustrated in cultural nationhood. Stephen O. Murray and Will Roscoe, in their book *Boys-Wives and Female Husbands: Studies in African Homosexualities*, have tried to imagine a queer historical existence of homosexual society by building homosexual temperament within the nation state histories as precursors to the existences of homosexualities in Africa. This is an imagined move to initiate Africans into the imagined queer communities and nationalities across the world. This is in line with Freud's "Economic Model" which is divided into "pleasure principle" which motivates the queer people to seek out their own pleasure against the established norms of the perceived reality that exists in their organic spaces. Charles E. Bressler interpreting Freud submits that, "...in the economic model, Freud introduces two new concepts that describe the human psyche: the pleasure principle" which crave only for pleasures "and it desires instantaneous satisfaction of instinctual drives, ignoring moral and sexual boundaries established by society". Queer narratives on blogs and social media sites are a form of mapping the homosexual spaces in the digital community as a reflection of the organic. It resists the reality principle and both are at war in their attempt to define boundaries. Benedict Anderson emphasizes the importance of mapping when he asserts that "...mapping's contribution to the nationalist imagination". The case made for the imagined communities is the same made for queer communities in the digital space as represented by their literature. Digital queer literature is a remapping of the sexual climate in Africa. It is literary building and penetration of the existence of queer bodies in the cyberspace which resist certain 'traditional' structures of morality in the organic environment through the metaphor of abuse and subjugation as seen in *14: We are Flowers*, *14: Inward Gaze*, *Kabaka*, *Burnt men* and *The Vanguard Book of Sexual and HIV/AIDS AWARENESS*. Queer societies imagine histories through the attempt to resurrect historical existence of queer beings, which might have existed in African pre-literate society as historical foundations in the continuous existence of queer people in Africa. Queer society in the digital space is an imagined society and migration, which is the cyberspace through dimensional presentation of sexual bodies and sexual problems. The foregoing is correlated with Anderson's postulation that "...nation: it is an imagined political community and imagined as both inherently limited and sovereign" (6). The queer narrative is a creation of sovereign nations of gender heterosexuals and homosexuals into fluid sexual nations in the imagined space. He continues, "It is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lies the image of their communion" (6). Writers in queer anthology do not actually know themselves but in their minds lies the image of their communion which is gender fluidity

and with this common world view they navigate their humanity and make a case for their own existence. Jude Elund observes the temperament of those who attempt to imagine a homosexual humanity thus, "...whilst there has been a shift towards the eroticization of the digitally represented self, there has been...conservative shift from radical subjectivities to conformist and normative identities even in groups that have previously been associated with transgender, intersex (LGBTI) community" (3). This demonstrates that queer search for a nation which is non normative over time at the formation of their national space, gender fluidity, transgender and intersex becomes a normative. What this illustrates is the normalization process of the quest for national space for queer culture within the queer netizens' nation. The emergence of this queer nation offers something unique, which Elund refers to as "The freedom of choice associated with embodiment and space with SL offers escapism as well as an active participation in a world that can be seen to exist on the boundary of corporal and virtual lives". As seen in *Kabaka, 14: We Are Flowers*, the artist constantly inks the body in such a way that identification of the body as a result of its sexual bent becomes challenging. Elund vividly captures the reason for this thus, "The body... is a political object that has inscribed onto it history, culture, society, sexuality, violence and power. It is our central point of understanding of both ourselves and the outside world and so carries with it both history, as well as the future" (16). This is a deeper illustration of the material being that made of sexual imagined communities in the digital spaces. These sexual nations use their bodies as cultural materials in imposing their existence as a form of shared humanity. And this is a political and ideological move of gender, which is backed by queer nationalist imagination. Elund corroborated the foregoing thus: "...space is produced through ideological investments and this reinforces discursive power structures" (16). In *Kabaka and 14: We Are Flowers*, the body is invested with this idea of queerness. The body is revealed to us in its full form. In this form, even the gods are queer gods who had romance with same as their fellow god without gender specification. The poet person in "Aloneness" in the chapbook *Kabaka* notes that "a drunken god who went to a village/ and professed his salty love to a young boy/ gave him sips of thunder/ and a mouthful of sea water/ The two moons aligned/when they locked tongues together/ ". This ideological investing is political in the sense that, "god" which seems to be a man has sexual relation with a boy and even nature which has no gender also had relation with itself demonstrating that in defining the gender fluid nationality, nature also partakes of this sense of fluidity as a national culture and it becomes the guiding principle of the sexual democracy of queer nations' society. This form of nation is occasioned by spatial space of the digital environment, which confronts tension the same way it is built on it. Elund observes that, "...gender and sexuality are as having spatial dimensions, which produce tensions within a world built on ... that works to offer alternative notions of equalities and engagement. Embodiment and the self-reflected through lived experience produce affective states that have consequences for behaviour and interaction". The lived experiences of the queer persons are imagined just like the imagined reality of the heterosexual persons in African society. The netizens utilize the power of technology to re-embodiment their questioned bodies and humanity. Elund corroborates the foregoing in respect to technology thus, "Technology and the digitalization of experience extends both the possibilities of embodiment as well as reifying the body in reference to its static corporal..." The human body, as a form of

literary narrative, becomes a collective imagination of Africans within the netizens' society irrespective of their nation states. John A. Armstrong in his book, *Nations Before Nationalism* observes that: "The primary characteristic of ethnic boundaries are attitudinal in their origins and in their most fundamental effects, ethnic boundary mechanism exists in the minds of their subjects rather than lives on a map or norms in a book". Fluidity exists as a national boundary for queer Africans irrespective of where they would be found; this boundary is emphasized by their sexuality and certain heterosexual rejection of such sexual orientation. Armstrong emphasizes that, "Most often symbolic boundary mechanisms are words". In homosexual nations, they are beyond words they are the core of their humanity.

## METAPHOR OF BRUTALITY AND REJECTION AS QUEER NETIZENS' CULTURE AND IMAGINING MIGRATION IN AFRICAN LITERATURE

National literature is built on national history and experience. The people's culture, language and history are the raw materials for the creation of a national literature. Colonialism and the pre-literate society were the thematic periodization and focus of African earliest literature. However, in the digital age, netizens are collectively portrayed in a single motif of rejection, brutalization and homophobia as a form of imagined reality in African digital literature. The coming together of African nations in the virtual space in a single anthology to create the battering of their bodies as a netizens of a "new nation" of gender fluid persons and they are abused in organic space. Gender fluidity in Digital chapbook is a process of imagining new sexuality in African literature in the sense that the thematic focus of the anthology becomes a netizens national culture. In *14: We Are Flowers* in the article "let the flower Bloom!" Ikhida R. Ikheloa defines the content of netizens imagining migration and the components of those who exist in this new state of netizens gender fluidity as "*An anthology of Queer Art: We Are Flowers* is a rich mix of Lesbian, Gay, Bisexual and Transgender narratives, artworks and sketches". The foregoing are some of the contents of the African netizens social structure of the imagining of homosexual nations hosted by some of the chapbooks on the digital communities. This unique experience seems to decipher from the experiences that are circulated in the organic spaces. Ikheloa continues, "As titles of the different entries reveal, these works are indeed flowers sprouting in a desert of hate and homophobia, but they are watered by the rains of hope and dogged determination". This is in tandem with Anthony D. Smith's postulation in his book, *The Cultural Foundations of Nations: Hierarchy, Covenant and Republic* that, "...nations are unique, only because their members tend to believe them to be so" (ix). The uniqueness of the netizens imagining migration into a new nation of hate and homophobia as a collective tag for the netizens of their community in African communities is motivated by their imagined perception of how they are perceived in the society. This formation of gender fluidity community through literature is built on the structure of homophobic hate and battering as a motif in creating safe space through the confronting metaphors of exploiting and brutalizing bodies of homosexuals in African society. The queer persons are telling us in the words of Chibuike Obi "We're Queer,

We're Here". It is an essay that talks about the experiences of the queer person from a single narrative of hurt and the writer says:

The first time I felt compelled to document the queer body in my writing was during my second year at the university. I had this toe-curling experience in the hostel one certain night that left me tugging at my pen and bleeding profusely into the banality of an empty paper from the midnight when the fracas broke at five a.m. I wanted to register my protest, to enter, as a witness, what I saw that night.

Queer narratives in the netizens' spaces seem to be a lived experience of hurt and exploitation as their literature is imagining it and, through this imagining they politically build narratives on which they consciously resist society subtly through the confrontation of the society with their sexualities and ideologies of their global society, "national culture" of gender fluidity. Queer anthology aside of building queer netizens communities and creating a sexual fluidity narrative as a silent norm in African society, is a process of registering their existence on the consciousness of Africa. The thematic linking of these anthologies of *Queer 14 We are Flowers, Kabaka* is the presentation of gender fluidity and the battering of the bodies as a result of these fluidities. *Kabaka* combines pictures, prose and poetry as gender fluidity which is a representation of gender fluidity of naked bodies to illustrate the formation of queerness as seen in the narrative of Kanyinsola Olorunisola's story of "We all Know Men Are Basically Gods". The writer's title is interesting and since men are gods, they create themselves and this is what homosexual literature does with its godship. The narrator notes that the bonding between Remilekun and his father at the death of his wife led to the formation of Remilekun's homosexual bent and does create him. Through the voice of a father we see the author's imagining of queerness thus:

I should have known when I saw you wear your grandmother's lipstick once when I visited her. I shouldn't have laughed it off as foolish curiosity.

I should have known when you told me you loved Cinderella. I assumed

it was just a crush and I did not pay attention when, at once at a boutique,

you pointed at a blue floral dress and said Daddy, look, just like Cinderella.

I love it.

Socialization of the Remilekun, which is realised in his choice, is a footnote to the formation of queer male personality. Queer persons still use the heterosexual gender roles to refer to themselves as "male" and "female" in same sexual relations as noted by Arwa Mahdawi. Although this imagining of gender role exists, it is fluid in nature. The gender is constantly resocialised by gender choices of the imagined queer persons in African digital literature. Queer literature is a form of witnessing of the existence of queer persons in Africa and how they are brutalized and these are political tools of recentring them from the periphery.

Queer netizens' narratives in the digital space is a process of forming a community which is a unique space of its own imagining of migration in the creation of its own space and literature. And in this space, gender fluidity is not just an art but it is a national consciousness of people in their own unique community. Although the netizens' experiences are influenced by the organic spaces but they are imagining through the interconnecting links of social media platforms. Binyavanga wainaina observes that, "There is youth in queerness in Africa," and this youthfulness motivates African queer netizens to experiment with all forms of sexualities imagined by their youth and the desire for their sexual pleasures. This "youthfulness" makes demand for the creation of netizens' sexual community of netizens nation of sexual fluidity persons in African digital space. Wainaina continues in his making a case for queerness in Africa thus: "Queer people were special. Still are. Since coming out I have met many, many queers. One thing that stands out is the horror of being alone. African queers, apart from in the West, have a horror of being alone". The netizens' nation of queer communities in the digital space is a process of one coming out and defining oneself within their queer nation as is illustrated by their anthologies in the digital space. Netizens' narratives in the digital space are a process of confronting the society through their imagined existence of what sexualities are and not the prescribed recommendation of the heterosexual society. In this imagined community of queer being, Ice notes in *Fizzled* that, "...humans, are books. Some people will come along, run their fingers on our covers, patient enough to skim only through parts they fancy, before dropping us. Others will come, read every page, and probably fold the parts they find interesting. Only a few people come, read us, cherish us, and keep us". In this memoir Ice makes a case for how queer netizens are perceived in African society using the metaphor of how a book is received which is a storehouse of ideas and that is how homosexuals are received in African society and they are received differently within their netizens' spaces. In this space, sociological issues in the organic environment are reimagined to carry gender fluid personalities of queer persons in the society. *Fizzle* takes us through the eyes of homosexual humans and how they're imagining their sexual relations which is a reversal of the normal asking out that were products of the heterosexual society to a newer fluid sexuality which illustrates their existence in various African societies. *Fizzle* takes us through the imagined life of queer persons and their jealousy in respect of sharing their partners with a straight person as seen in the case of Ryan and Funmi. *Fizzle* gradually intimates the reader of the existence of homosexual society and how a girl asks her fellow girl out including their conceptualization of love that is a reversal of heterosexual love strict on gender but the love content remains the same like the imagined heterosexual society. Art is a reflection of the society and art can also be a reflection of the imagination. And the process of imagining gives rise to resistance and a way of creating new "nation". *Fizzle* illustrates that in the organic society, queer persons observe certain laws of heterosexuality just to mask their sexual preferences.

Imagining of African literature has taken a newer dimension in the digital space. The body has assumed newer thematic representation as a means of creating a netizen-imagined community. The possibility of this is the ability of the netizens to migrate from their organic spaces into the digital platform by virtue of their arts in such a way that their art re-perceives the organic society in single terms of being brutal against queer persons and being homophobic in nature. "...it is imagined as a community because, regardless of the actual inequality and exploitation that may prevail in such, the nation



is always conceived as a deep horizontal comradeship". The cultural significance of the abused and the exploited queer bodies and persons becomes a ghostly material in imagining. The appropriation of molestation of queer persons becomes a cenotaph for the building of some netizens' sexual climate. Sexual nationalism is appropriated as a fabric in building of the homosexuals' imagined communities in their sexual migration. Queer persons and their sympathizers are building queer nations through the representation of the bodies as a metaphor of exploitation and oppression by the heterogeneous society. "...the basic structure of two forms of imagining which first flowered in Europe in the eighteenth century: the novel and the newspaper. For these forms provide the technical means for "representing" the kind of imagined community that is the nation". The digital novel, poetry, pictures, painting etc. are a representation of African imagined migration, which is necessitated by a **globalocal** perception of sexuality. Just as socialization of religious and cultural morality builds boundaries on the limit of sexual pleasure, queer bodies reimagine such doctrinal issues to make a space for their own existence of what Anderson sees as, "...national imagination" and this imagination of what I refers to as homosexual national imagination of victimhood in the queer literature in Africa. And is different from the material world. The queer characters in their digital landscape are presented within the social space amidst other social activities. The bodies and sexual pleasure become a means whereby the queer existence is imagined in the African society through the eyes of literature. Anderson is of the opinion that creative literature is used in the creation of nationalist imagination-through gradual exploration of sociological landscape of the masses and this is a political intent of queer narratives in the cyberspace. Just as the development of "print as commodity" liberalized the intellectual climate of Europe and perpetrated the intellectual concept of national consciousness, the advancement of communication technology and the development of open access in the internet fertilizes the netizens' consciousness in the appropriation of gender fluidity and the metaphor of molestation as a building block of African queer imagined communities in their migrated spaces. Anderson is of the view that capitalism aids the formation of nations as the Internet has aided the formation of new sexuality. The netizens imagined community provides a form of sexual consciousness in the cyberspace and since "nation" can be invented based on certain ideologies, queer community is imagined in their literatures first as a site for molestation and secondly bliss. Just as the use of national language is decisive, so it is the case for the queer use of language in its re-appropriation of national language and redomesticating such languages within the queer narratives as queer national language, so that word gains an extended meaning. The foregoing is in tandem with Anderson submission in *Mapping the Nation* that "...nations were product of history, built on continuous social and sexual intermingling of different groups".

## CONCLUSION

The portrayal of queer bettered bodies on the social media spaces as ideology of an art form is to uphold their otherness in positive light and resist othering by the heterosexual definition of gender and sexuality in African organic space. African queer netizens in the digital space are re-imagining their existences through the construction of

gender in the digital space. And in this attempt they emphasize their existence. Netizens' imagined migration in African Digital Literature is premised on gender fluidity and the attempt of queer personalities to build a homosexual nation through sexual confrontation of heterosexual humanity. This is a means of perpetuating their existence in African psychic through creative literature.

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# The Role of Higher Education in Society: Who should pay for it and whom does it serve?

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## ABSTRACT

The annual tuition fee of the national universities was 36,000 JPY (about 120 USD) in 1975 and 540,000 JPY (about 4,500 USD) in 2005 (it remains the same now). It was widely accepted that expenses for children education should be paid by their parents during this period. It was regarded as a “luxurious” kind of service for which only those who can afford to pay. It was a time when Japanese economy was emerging and graduating universities or colleges was seen as a “passport” for better life with better income. In this sense, higher education has only a utilitarian significance to Japanese people. I present a brief history of higher education in Japan in this perspective as an example to be compared with other countries.

## INTRODUCTION

Higher education matters. Most of those who are working in the area would agree. How about those who are outside? The Cambridge Dictionary defines higher education as “education at a college or university where subjects are studied at an advanced level” and the Collins COBUILD Advanced Dictionary of English also states that “Higher education is education at universities and colleges.” Both students studying and scholars working at a university or a college think that higher education is necessary because they make benefits there in every sense, from economic to intellectual. Some other dictionaries refer to professional schools as part of higher education, but it seems appropriate to regard university and college education as higher education.

Higher education is in danger. Most of those who are working in the area would agree. How about those who are outside? Both students studying and scholars working at a university or a college think that higher education is in danger. Some students study hard even though they are uncertain as to whether they will find a stable job to provide them with enough money to make future repayments for the scholarships which they are now receiving. For example, in November 2020 a group of lawyers and labor unions in Japan provided free consultation for young workers who were finding it difficult and even impossible to repay their student loans due to job losses and wage decreases (NHK, 2020).

Behind the scenes, in Japan we have seen the continuous increase of university and college tuition fees. Turning to Australia, their Parliament passed a law in October 2020 according to which “the cost of a social sciences degree will more than double, while nursing, mathematics and teaching degrees will become cheaper” (ABC, 2020). These trends, which are evident in several countries, stem partly from “marketization of higher education” (Lowrie & Hemsley-Brown, 2014). Access to higher education and advanced knowledge does not seem to be much appreciated as an essential part of human rights.

In this huge and critical area, this paper focuses on the history of higher education in Japan and some related issues for discussion. We are all experiencing the same trend of the globalization and marketization of higher education, but we may be differentially affected from one country to another. I find this to be a good opportunity to share 150 years of the history of higher education in Japan.

While studying world history Japanese high school students learn that the University of Bologna, established in the eleventh century, was the first university in the world and that there had been centuries of tradition of the quest for “truth” which should be disseminated among lay people through churches based on faith in the Christian world. Furthermore, Japanese high school students learn that truth has long been appreciated as a kind of guide for people to live a “good” life and university education has been relatively open to those who had willingness and ability irrespective of their social class.

On the contrary, truth, or scholarship in Japan was long regarded as a special asset exclusively for the establishment such as the nobility and high-class warriors, by which they learnt how to rule and shepherd their population. Thus, it can be posited that the idea was derived from a patriarchal tradition historically seen in East Asian societies. In this sense, scholarship was not recognized by the people even the privilege of the establishment. Such sayings as “scholarship is useless for farmers” or “studying is not

necessary for women” were popular among people in Japan until recent times and so it remains the same in certain circumstances even nowadays.

This paper explores how higher education was created and developed in modern Japan from this perspective. As can be subsequently observed, in the nineteenth century higher education had a strong and urgent relationship with the national security of Japan when the imperialism initiated by Western powers was encroaching on East Asia beyond India. Following the English philosopher Francis Bacon, we could say knowledge was practical power for Japanese people to protect their territory and themselves from the threat of the Western powers in that period.

After the introduction, this paper is divided into three sections: (1) how Japan needed Western knowledge at the beginning of modernization; (2) how the number of students in higher education grew in Japan after the World War II, and (3) how higher education is recognized as “indispensable” social infrastructure in Japan. It will, I hope, bring us to the common arena of today’s higher education regardless of what history of higher education we have in our own countries.

## THE DEVELOPMENT OF HIGHER EDUCATION IN MODERN JAPAN

Based on the Western model, the Japanese system of higher education was created in the second half of the nineteenth century, an era of imperialism. The Japanese university system had a close relationship with national interests, development, and security (Saito, 2011).

The first national university was established in 1877 and it has gone on to become the University of Tokyo in the present day. It was founded nine years after the Meiji Restoration, a kind of coup d’état under the threat of the Western powers. In this vulnerable situation, national universities were created to introduce modern knowledge from the West and to put it to practical use in order to build a new society on the basis of this new knowledge. In short, Japanese national universities were expected to play an important role in national security – and they did. As is understood, Japanese universities are different from European universities which were established to search for truth on the basis of religious faith.

For a long time, Japan was satisfied with the traditional East Asian order, at the **center** of which China was surrounded by many small national and ethnic groups, including Japan. This meant that, for a long time, China was at the **center** of the world for Japanese people. However, that order was beginning to perish as the Western powers extended their grasp to the Far East. Following the news of the Opium Wars, Japanese people felt that they could no longer rely on China to be the central and ruling country of the world. It is difficult to imagine how stranded and helpless Japanese people felt at that time. It must have been a traumatic event.

Behind the scenes, the UK was hatching an ambitious plot to build up a triangular trade route in order to cover the deficit which came from importing tea from China. They aimed to export and sell opium to China, then the Qing dynasty, from colonial India. At that time, India, Indo-China, and the islands of South East Asia, including the Philippines, had mostly been subjugated and colonized by the Western powers. Besides

the threat from the West, since the late eighteenth century Japan had been facing the territorial ambition of Russia from the north (Sato, 1981).

The first Opium War broke out in June 1840 and the news was brought to the Edo Shogunate through Nagasaki by the Dutch trade ships that were exclusively allowed to harbor in Japan. Half a year after that, news of an absolute defeat of China by the warships of the UK was also quickly brought to the ruling politician-warriors in Edo, present-day Tokyo. At the same time, light literature on the theme of opium suddenly became popular among the population in Edo City. In this literature, opium was sensationally depicted as a fascinating but dangerous elixir which had the potential power to undermine even the Chinese Empire (Tan, 2005).

The Meiji Restoration occurred during that fluid and unpredictable period and excluding aggression and protecting independence were given the first national priority at that time. Under these circumstances, the Meiji government decided to survive the unstable world on their own and chose to get out of the old East Asian order and join the imperialist world order being driven by the West. University was necessary for introducing, understanding, and implementing the new and advanced Western knowledge and systems in place of the ruling and social system which they regarded as “old-fashioned”.

At the time, young people thought that they should make an effort not only for their own benefit but also for their parents, home country, and the newly born national state of Japan. Therefore, becoming a cadre member of Japan was good both for their personal benefit and national development. Going to a university was an indispensable and promising way for the ambitious and talented young (and exclusively male) people to get a good job and to take an important role in development of Japan, for example, political development or economic growth. The Meiji Government tried to present their nation as civilized and democratic to Western eyes but the feudal and patriarchal atmosphere of previous Edo era still prevailed among its population. We can see here that survival as a nation state was Japan's first priority and that urgently established universities were required to take a significant role for this purpose at that time.

In this situation, national interest and personal happiness were keenly connected. Or rather, the personal pursuit of happiness was almost subsumed under the collective security that was needed as a nation (Takeuchi, 2005). In other words, you were thought to be happy if you devoted yourself to the national development and got a reward from it. In that sense, the question of what constituted happiness was not fundamentally considered in the era of a national crisis of survival.

It is true that there were numerous endeavors and activities to liberate individuals from collective restriction and bondage, even in this period before the defeat of World War II. However, we should skip them and turn to post-war Japan to see how higher education changed in some respects and how it remained the same after the war.

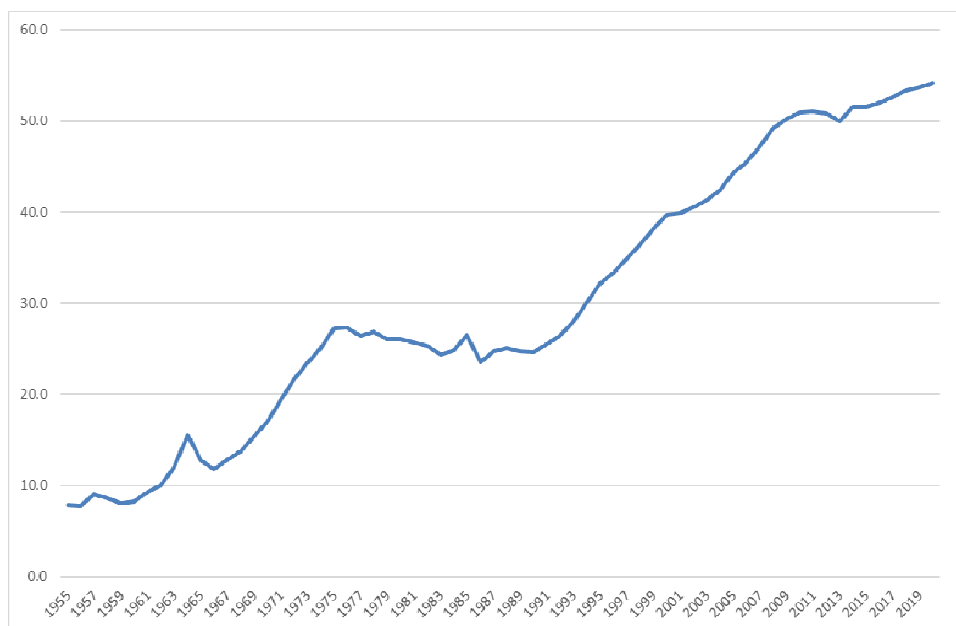
## HIGHER EDUCATION IN POST-WAR JAPAN

After the collapse of the Empire in 1945, Japanese universities (national and private) remained a gateway to a higher position and a better income in society. Economic growth had replaced territorial expansion as the target for Japanese people and enthusiasm grew

to raise Japan in the world ranking for the size of its gross national product (GNP) in part fuelled by an economic boom since 1950 that the Korean War had accelerated.

The Japanese education system had been changed after WWII: primary school was for children from seven to twelve years old; junior high school was from 13 to 15; high school was from 16 to 18; university and college was from 19 to 22; junior college was from 19 to 20. Primary school and junior high school were mandatory and attendance was enforced by law. Furthermore, the high school enrolment rate was around 50% in 1955, 10 years after the surrender of Japan in WWII but it rose constantly and reached 90% before 1975. Thus, average children graduated from at least high school and subsequently sought a job in post-war Japanese society.

How about higher education? The university enrollment rate was less than 10% in 1955 and it rose above 50% by around 2010 as indicated in Figure 1. Thus, higher education at university and college is not so popular as basic education at high school but a half of high school graduates go to university or college in Japan today.



**Figure 1.** Annual increase in university enrolment rate, total, 1955–2020.

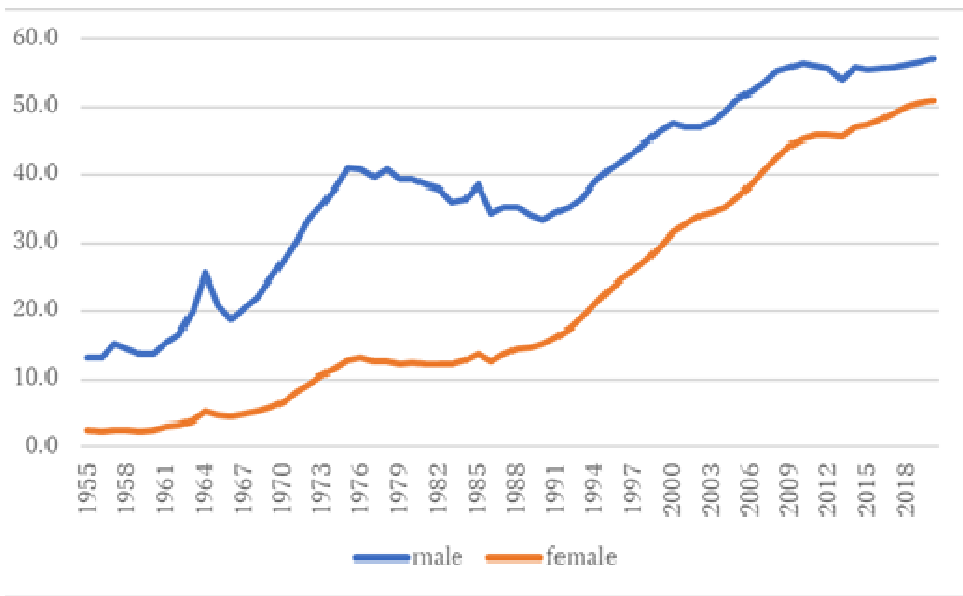
**Source:** own elaboration based on statistics by e-Stat of the Government of Japan:

<https://www.e-stat.go.jp/stat-search/files?page=1&toukei=00400001&tstat=000001011528>

It has been said that higher education was for young people who were expected to take an important role in a society in the future, in particular, men. Of course, when it comes to higher education, it is easy to point to public schools and their male students in the United Kingdom, who attend Oxbridge and then go on to assume influential roles not only in British, but also in global society. Setting aside the traditional class system

in the UK, this tendency can be seen in many other parts of the world and it is also the case in Japan.

In 1955, ten years after WWII, the university enrolment rate of women was less than 5%, which was nearly one third of the rate of men as is seen in Figure 2. The gap becomes smaller for over half a century and both were over 50% in 2018 whereas the male rate is about five points higher than the female's.



**Figure 2.** Annual increase in university enrolment rate, by sex, 1955–2018.

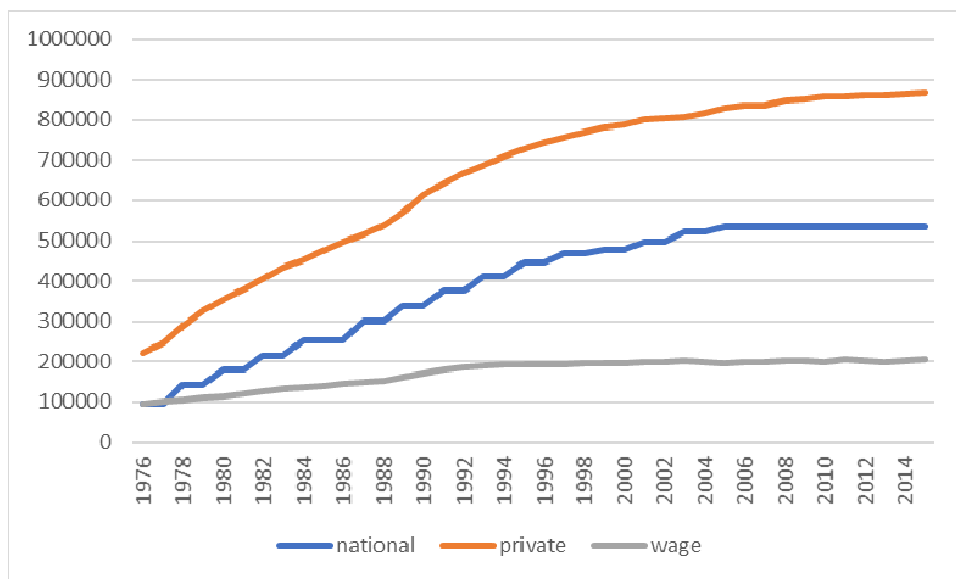
Source: own elaboration based on statistics by e-Stat of the Government of Japan:

<https://www.e-stat.go.jp/stat-search/files?page=1&toukei=00400001&tstat=000001011528>

When the number of university and college students is relatively low, the government does not need to severely evaluate the expenditure for higher education from the National Treasury, especially in a time of rapid and steady economic growth. The more students wishing to gain a higher education, however, the more anxious the government becomes about the expense of this. There were other factors that led the Japanese government to rethink the reasonable, or even cheap tuition fees for national universities. Japan enjoyed affluence (Galbraith, 1958) before the early 1970s but then came the Nixon shock in 1971 when the United States declared a unilateral cancellation of the direct international convertibility of the US dollar to gold. This was followed by the oil crisis of 1973 during which the Organization of Arab Petroleum Exporting Countries (OAPEC) quadrupled crude oil prices. Affected by both, Japan began to suffer from inflation and the government was forced to reexamine its budget measures. This was when university tuition fees started to rise to the extent that they became too expensive for those earning the average income.

As is shown in Figure 3, the tuition fee of a national university was 100,000 JPY, as much as the starting salary of university graduates at that time. Most Japanese employees

usually get extra seasonal salaries in summer and winter which were equal to about two to three months of salary. Furthermore, they got extra annual income when they sent their children to a university twenty years or more after joining company. Thus, the annual expense of a university tuition fee was less than one fourteenth of their income. The situation, however, has drastically changed in the following four decades. Tuition has become two and a half times the monthly income of a newly graduated employee. Higher education has become gradually less affordable to parents of an average income today.



**Figure 3.** Average tuition fee and starting salary of university graduates (1975–2015).

Source: own elaboration based on statistics by e-Stat of the Government of Japan:

<https://www.e-stat.go.jp/stat-search/files?page=1&toukei=00400001&tstat=000001011528>

For about half a century, national universities have been losing their role of encouraging “good” students from relatively poorer families to study, and then promoting them to good positions, public and private. In other words, national universities have been losing their function of promoting hierarchical mobility between generations which has the effect of revitalizing Japanese society. Universities have now become a kind of gateway for young people who want a good position and income at the expense of their parents.

This situation may lead to a lack of social mobility in the stratified society of Japan. What to do is still to be decided and even discussed. Following the overview of the Japanese case, it should be stated that there is no shared or stable understanding of what role universities occupy in Japanese society.



## HIGHER EDUCATION AS SOCIAL INFRASTRUCTURE?

The question of whom higher education serves contains complicated matters and it is difficult to address all of them in this short paper. Therefore, we limit our discussion to referring to some different views in Japan. As seen in Section 2, attending university to obtain a high ranking position and a good income was a popular motivation in post-war Japanese society. But at this point, studying at university has lost a part of the twofold purpose which was formerly accepted; on the one hand, studying to train yourself to work for national development, and on the other, studying to get a good job and good income. The idea of associating studying with contributing to society or the community (which is not always in the interest of the government) has eventually become extinct, especially in the period of economic growth in 1970s and 1980s.

What remained was an idea of associating studying with one's own benefit. Of course, students come to university to learn something beneficial to them and they know tuition expenses are very heavy for their parents. Hence, they make an effort to study hard and get good marks which helps them to find a good job with a good income in order to compensate their parents' support of their higher education. Here we can see a variant of the principle of benefit and burden. The certification of graduation after four years of hard work entitles students to good job opportunities. Hence, students – or rather their parents – should pay for their education (Takeuchi, 2005).

In this section, I will share how I encourage students to think about the role of higher education in society, setting aside what they themselves want to get out of a university education.

According to UNESCO's declaration, education “has a key role in eradicating poverty: it helps people obtain decent work, raises their incomes and generates productivity gains that fuel economic development” (UNESCO, 2015). Of course, it is important to read the statement in the context of the original declaration but it can also be interpreted as “if you want to get out of poverty, you should get an education at your own expense.” The question of what justifies free or cheap education matters here. If there is no answer, the investment in education, especially at the higher level, would not be able to get approval from people who are outside the system of higher education.

However, most university and college students usually do not realize how much governmental budget is invested in higher education. This is my starting point to ask my students – usually during the opening class with first-year students – about the role of university in society and whether it is an indispensable part of social infrastructure.

Social structure can be defined as “a subset of the infrastructure sector and typically includes assets that accommodate social services” (NZSIF, 2009) but it is not a familiar concept to students who have just graduated from high school. I introduce some examples to help them create a concrete picture of social infrastructure.

Example one: if you are severely injured in a traffic accident or have a sudden abdominal pain at home, and you or someone else calls an ambulance, the ambulance service will transport you to the hospital as soon as possible without demanding any fare either before or after. The emergency medical system in Japan is maintained on the assumption that those who need urgent medical measures are not obliged to pay for this service. This is because all people are at risk of a traffic accident or sudden physical problems and treatments for these should be guaranteed by public expense.

Example two: if you have surgery at the hospital, you do not have to pay beforehand and most of the expenses will be covered by the National Health Insurance. You do not have to pay a lot for medical services thanks to the insurance system run by the government. This is because all people have a risk of health problems and those treatments should be guaranteed by the public expense.

Example three: if you find that your (or someone else's) house is on fire and call a fire engine, they do not demand a fee for extinguishing the fire. This is because all people face the risk of fire, whether or not it is their own fault.

The idea behind these systems is that all people should be granted proper medical and security services for no payment (or a small one). Everybody is at risk of these unexpected troubles and it is reasonable and appropriate that as a society we share the related expenses. On the basis of this commonly shared idea, ambulance and fire engine services are funded by the governmental budget. But this is not the case all over the world. In some parts of the United States, if you call an ambulance you may have to pay in advance a fee that is a hundred times more than a taxi. A shared idea on what is "indispensable" social infrastructure is different from country to country. What we have seen here is the case in Japan and it is not necessarily the same in other countries no matter whether they are industrially developed and wealthy.

Having discussed these examples of social infrastructure which support our lives, it is time to think about higher education, and its role within society. Can it be regarded as one of those systems like a basic medical service or firefighting? In other words, should higher education be provided to all people who want to study beyond high school for a small cost and with the support of the public budget?

Most of you come to study here with financial support from your parents, usually your father. What would happen to you if his health failed or his employer became bankrupt, and he was forced to quit his job? You would also be compelled to cease studying at the university. Is this your own problem? Does society have any responsibility for you? Your answer will, to some extent, reflect your own idea about whether higher education is indispensable social infrastructure. And it will have an effect on the amount of tuition fees that your child's generation will pay in order to study at the university.

Illness and bankruptcy are not necessarily your fault and not even your father's fault. Do you think you are entitled to public support in order to continue studying at the university? If so, what kind of justification could you find to support your study at public expense? I welcome any comments to be shared in this classroom.

This is an outline of my speech to first-year students at my university on the role of higher education in a society. Answers are different from one student to another. It would be beneficial to share among us international students' perspectives on these matters.

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# Accelerating Sustainability. Student Teacher Education as a Fundamental Step Towards Global Change

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## ABSTRACT

The paper aims to present arguments on profound and diverse student-teacher education concentrated on sustainable development – its goals and issues, and various methodological approaches. Today it becomes globally accepted that the theoretical phase of declarations and recommendations about the idea of sustainable development must turn into the application stage. The significance of practical implementation is clear, but the process of realization is still in its beginnings. Examples of even best practices are not enough to fulfil the expectations of worldwide and multicultural education for sustainability.

To make it of a global range, accurately constructive and fruitful, a new way of student-teacher education is needed. Only commonly educated, pre-service teachers would successfully respond to the challenge to educate their students in the spirit of sustainability expectations. In front of increasing unsustainable activities and life routines, the process of student teacher's education for sustainability has to accelerate and become utterly prevailing.

Thus the paper will present the author's suggestions what should be changed, in student teacher's process of learning to become prepared to cope with SD challenges and creatively respond to SDGs' objectives. Such guiding principles allocate new roles, activities, and expectations to academics, and suggest new organizational solutions at the university level.

## INTRODUCTION

With the advent of the 21st century, the world started to undergo profound and radical changes, often identified with destruction. The changes refer to the loss or serious decline of the previously known social structures and interpersonal relations, cultural multiplicity, symbolic variations and bunches of possible realizations, refer to the denial of environmental diversity and the reinforcement of economical polarization and international oppression. The refusal to accept such processes has encouraged numerous organizations and world institutions to intensify actions against unsustainable disintegration.

People commonly expect to have a decent life, satisfying work, understandable relations with others, and just and reliable governments. They want to live in a healthy environment and have various opportunities for cultural expressions and artistic experiences.

Therefore it is no longer possible to hide devastating practices which cause irreversible changes and unalterable damages. The common advocacy for restoration and retrieval for what is not totally lost yet develops the actual desire for practical re-actions. People understand that humanity is dangerously approaching the edge of its possibilities. Thus alternative solutions are first and foremost expected, wanted, and looked for. The movement to exchange locally verified good practices is accelerating and incorporates ever-widening circles of interest.

Overall, the global peril has been distinguished and some efforts have been already carried out. Yet, those attempts are scattered and act like separate, multiple nuclei. There is a high time to undertake systemic solutions for sustainability starting with adequate responses to numerous and complex issues. Thus the main attention must concentrate on teacher education, especially student teacher education. New generations may rejuvenate pedagogical thinking and educational practice towards the idea of sustainability.

## MOVING FROM DECLARATION TO PRACTICAL PHASE – THEORETICAL BACKGROUND

Mankind is at the breakthrough point of its existence. Apart from some radical neoliberal and neo-Marxist intellectual traditions and concepts to abandon the idea of school presence in the social realm as an element of oppression (Illich, 1971) school has been perceived as a main means of education. Today, striving for educate contemporary and future generations in the spirit of mutual respect and harmony, and trying to treat all of the four main environments of human life (natural, cultural, social, and economic ones) in a balanced manner, a new search for adequate solutions must be undertaken. Thus there is a need for sustainable education where different realms of human activities take a complementary position. For the last decades, a huge endeavour to achieve some harmonious solutions has been undertaken. Representatives concerned about the future have tried to contrive some models/paradigms of educational sustainable approaches, to be implemented in formal, non-formal and informal education. Up to 2015, they managed to achieve general premises of education for sustainable development. A close future should verify those assumptions and introduce adequate changes.

Looking back and trying to pinpoint the milestones of the development of the sustainability concept it is worth to recall some thoughts and recommendations from international documents and reports published circa the beginning of the 21st century. Generally speaking, there are four thrusts of ESD that may serve as an opening concept: 1. Improving access and retention in quality (basic) education; 2. Reorienting existing educational programmes to address sustainability; 3. Increasing public understanding and awareness of sustainability; and 4. Providing training to all sectors of the workforce (UNESCO Education Sector, 2012; Rogalska-Marasińska, 2017). Thrust one and two refer to formal education. The most important to my paper is subject No. 2 then, as it refers to teacher's assignments. Using that key I will analyse other documents and quest for further characteristics.

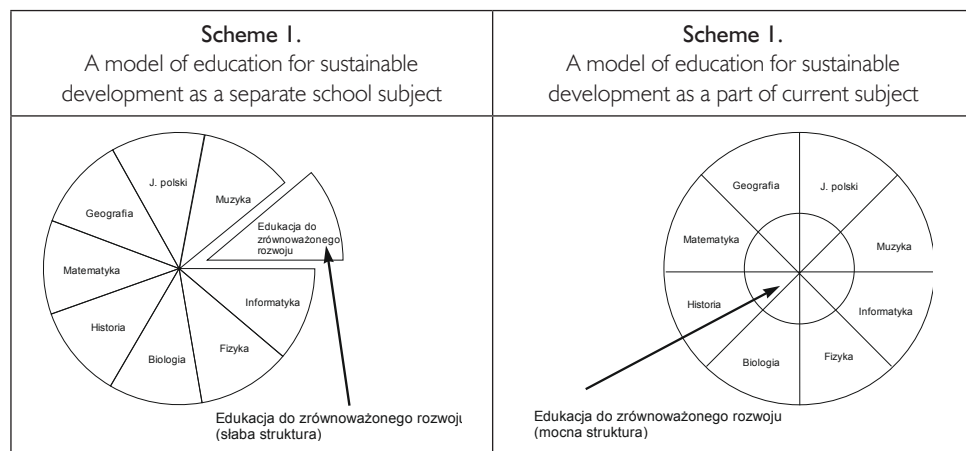
As a result of the UN World Conference called the Earth Summit in Rio de Janeiro (1992), Agenda 21 was announced (United Nations Sustainable Development, 1992). Chapter 36 of that document entitled Promoting Education, Public Awareness and Training presents 3 programme areas that explain expectations and the place of education in the whole concept of sustainable change. The first area "Reorienting education towards sustainable development" stresses the importance of activating the whole potential of human possibilities thanks to education (also shows the interconnections between formal, non-formal and informal education), presents the significance of incorporating sustainability problems as an essential part of learning. Education is indispensable in changing teachers and students attitudes, enhancing their environmental and ethical awareness, and influencing their human development. EfS (Education for Sustainability) should be integrated into all disciplines and should employ various methods of communication.

The second area "Increasing public awareness" focuses on the lack of awareness of interrelation between the nature of human activities and the environmental decline. Contemporary information is insufficient and inaccurate. Thus there is a common need to foster human sensitivity to environment and development problems, and to deepen the sense of individual responsibility for the future of the world.

The third area "Promoting training" deals with the issue of vocational training. It proves that training is one of the most important tools to develop individual resources and is one of the factors that facilitate the transition from unbalanced to a sustainable world. Thus school programs and curriculums should concentrate on filling gaps in knowledge and skills in the context of sustainability challenges and to help individuals to find jobs in sectors which expect the engagement in SD. School programmes should be reconstructed to answer updated expectations.

As a result of such statements – especially during the time of DESD (2005–2014) – a lot of teaching-learning materials, teacher manuals and guidebooks were developed and prepared for educators. The main intention was to ease them the work in front of new expectations and to underline the importance of including sustainable topics to previous subject content. There was also the tendency to solve inter-curriculum problems and to use combined methods and teaching-learning strategies that would respond to SD challenges. That worldwide, creative movement in education brought two concepts of including new issues to the educational practice. One model suggested to establish and introduce to school practice a completely new subject – ESD (weak structure). The

second advocated for including sustainability problems to already existing school subjects (strong structure) (Figure 1). That solution was judged as more reasonable and easier to incorporate into practice. It was interpreted in a category of strong structure.



**Figure 1.** Education for Sustainability as an individual discipline and as a multidisciplinary subject

Note: Both graphs present advantages and disadvantages depending on the place of EFS subject in school curriculums, and thus show their weak and strong position in educational practice. Source: Rogalska-Marasińska, 2017, 214–215, UNESCO Education Sector, 2006).

Moving into the second half of the Decade of ESD another UN conference was held. It took place in Bonn, Germany in 2009. As a result of the meeting, the Bonn Declaration was yielded (UNESCO, 2009). At the “Practice level” of the document we find clue recommendations, i.a. to reorient curriculum and teacher education programmes to integrate ESD into both pre-service and in-service programmes (main suggestions refer to strategies to support teachers, tutors, pedagogues to network, cooperate, and sound pedagogical practice, especially to work with large class sizes); to encourage researches and to mobilise the core function of universities to start quests and investigations aimed at estimating global and local sustainability challenges and endeavours on a big scale (the process should entail the establishment of institutional and organizational structures that would help to introduce new multi-disciplinary programmes and develop model projects and solutions in responding to sustainability necessities).

As the abovementioned examples prove there was a clear turn to enhance and adjust some school practices, methods, and learning procedures to new issues. The idea of comprehensive teacher’s training was also declared. From the other side, the awareness of reliable, professional research arose as a novel academic problem.

The end of the DESD brought further statements, comments, and recommendations. The Decade was estimated as a time of higher education stepping into the sustainability area. New specialist courses were launched and some reorientation movements in curriculums were noted. However, those changes were rather incidental and mostly referred to pilot projects than overall modifications. Besides they were mainly realized by individual researches and practitioners, so it was assumed to collect a smaller amount



of data. Therefore a systemic transformation of higher education towards sustainable development was expected to occur.

In the “Challenges” chapter authors of the document presented important standpoints, viz. despite the launching new movement towards sustainability issues considerable challenges and changes remained unrealized and the full potential of ESD stayed uncovered. Moreover, the insufficient implementation of SD topics and poor integration with school and university curriculums were noted. The lack of inter-ministerial cooperation and coordination emerged as another clue problem. And finally, the financial support of the whole transition presented an unsatisfactory level.

Though the majority of Member States reported the progress in the field of ESD they pointed at many barriers. Sustainability initiatives and school activities were interesting and inspiring propositions but predominantly they were treated as an odd variety in a monotonous school routine. Thus only the systemic change strengthened by financial support and policymakers’ decisions would bring profound and predominant change.

Moving forward in searching for symptoms of understanding the role of student-teacher education in the whole process of implementing sustainability into the mainstream of educational practice we have to stop at some proposals introduced to global discussion after the Aichi-Nagoya UNESCO World Conference on ESD, 2014. A Global Action Programme was announced as a continuation of DESD (UNESCO, 2014a). The set of new findings was presented as a “fresh opening”, i.a. “to reorient higher education to sustainable development” (Tilbury, 2014, 1). In the roadmap document, there were five priority action areas identified as core directions to ignite and advance ESD implementation. They were: “Advancing policy”: creating an enabling environment for ESD thanks to systemic changes; “Transforming learning and training environments”: making them incorporate sustainability principles to education and training; “Building capacities of educators and trainers”: with the intension to more effectively deliver ESD; “Empowering and mobilizing youth”: making young people more engaged in ESD; and “Accelerating sustainable solutions at a local level”: to scale up ESD programmes and make stakeholders more involved in ESD (Rogalska-Marasińska, 2017; UNESCO, 2014b).

The priority No. 3 presents the importance of acquiring desired SD competences (knowledge, skills, and attitudes) by educators and trainers. To make it happen they need to develop and present requisite and expected motivation and commitment. The actual transition from a contemporary state of personal/social interdependences to sustainable societies might only happen if those teachers, educators, and first of all student teachers gain true institutional support and make use of what they learned concerning SD principles. Hence universities “play a vital role in making professionals in these areas” (UNESCO, 2014b) and “in guiding their decision-making processes to support sustainable development” (UNESCO, 2014b).

To complete this part of my reflections it is indispensable to refer to Sustainable Development Goals. The presentation of the most important one from the educational perspective can be found in the document launched at the World Education Forum, Incheon, Korea 2015: Education 2030: Framework for Action (UNESCO, 2016). The matter of the discussion is the SDG No. 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all which is identified as a new



approach to education up to 2030. Such perspective is explained by the conviction that humanistic vision of education clearly refers to human rights and dignity, social justice, inclusion, protection, cultural, linguistic and ethnic diversity, shared responsibility and accountability. Education is a public good and is essential for peace, tolerance, human fulfilment and sustainable development (UNESCO, 2015). Regarding these traits as elements of significant background for further analysis, it becomes easier to understand argumentation creating Goal's 4 targets.

Most important for the paper is Target 4.7 and its "Indicative strategies". Amongst them I would underline the strategy 1: to "develop policies and programmes to promote ESD and GCED and bring them into the mainstream of formal, non-formal and informal education through system-wide interventions, teacher training, curricular reform and pedagogical support" (UNESCO, 2015), and strategy 3: to "develop and disseminate good practices on ESD and GCED within and between countries to better implement education programmes and enhance international cooperation and understanding" (UNESCO, 2015).

Such brief review shows a very general and laconic attitude towards the problem of student-teacher education. Documents only outline the issue leaving its realization to the future. Common and obligatory student-teacher ESD is still awaiting its implementation.

Examples of good practices in student teachers' training as  
a response to recommendations found in strategic sustainability  
documents

This section of the paper will concentrate on the presentation of possible approaches and realizations of the call to develop and disseminate good practices on ESD. I will refer to the two of my university workshops just to give a sample of how it is possible to answer to the theoretical basis of ESD and intertwined it with student-teacher interpretations and their practical accomplishments.

**Good practice 1: Creating Stories by Student Teachers as a Space for Multifaceted Adult Learning.** The components of the theoretical basis of that student-teacher' activity included the idea of SDG 4 – in short, "Quality Education" (UNESCO, 2016), referred to EU Key Competences for Lifelong Learning – Competence No. 5 "Personal, social, and learning to learn competence" (Council of EU. 2018), and used four categories (*The educator is someone who...*) of the Competences for Educators in ESD (United Nations Economic and Social Council, 2011). These components were the core parts of my original learning method called "Me and you towards sustainability". The method was inspired by books of Robbins, *What if? ...* (2008, 2018). Workshops activities were planned to show how the theoretical explorations of relevant content may be introduced to pre-service teacher training.

Students of 3rd stage studies of pedagogy at the University of Lodz, Poland were asked to develop their intercultural and SD competences by creating stories with multicultural aspect and sustainable perspective. The individually invented stories initiated the "crucial conversations" introduced by Robbins (2008, p. 2). Students' intellectual

search gave the effect in the form of inspiring stories, like 1. *A futuristic world*; 2. *Time passes while we stay stuck in our old ideas*; 3. *When did it happen: today or yesterday?* 4. *The Others*; 5. *The most important is that what is hidden under the surface*; 6. *Nearly... makes a huge difference*; 7. *An issue that is important for me, will not always be important for you*; 8. *Aye – a Pakistani girl*. All stories ended with the conclusion that learning by creation gives more chances to understand oneself and Others.

**Good practice 2: Old teaching-learning strategies in new scenery. Project method as leverage to the development of student teacher's sustainability competences.** In Poland, there are no formal and obligatory regulations about the amount and rate of sustainability topics to be referred to during academic courses. School education – just like higher education – do not recognize the importance of sustainable topics. In the current Polish National Curriculum, one can find only some slight references and connotations to sustainability challenges.

My intention while working with student teachers was to show them possibilities to link the Polish National Curriculum (MEN, 2017; MEN, 2018) content and contemporary promoted didactical approaches with education for sustainability. During recalled workshops student had to face with general school expectation to use project method as a multifaceted teaching-learning approach. Their task was to refer to ESD goals and four pillars of sustainable development. Besides the project had to be intercultural (showing relations between at least two cultures). The last condition referred to students' creativity forces. They were expected to include some kind of artistic ideas in the realization of the project.

The idea for such workshops arose thanks to the inspiration coming from Michelsen (2015) who acknowledged that 'despite the countless political initiatives and activities as well as practical projects described, education for sustainable development is not yet 'mainstream'' (Michelsen, 2015). A deep reflection and analysis of the reasons of that incomprehensible situation of keeping sustainable development issues apart from the main course of educational activities and priorities show that one of the causes lays in educators' doubled and "circular" fear. They keep the distance from sustainable issues because they wrongly interpret sustainable content assuming that it demands some extra "fresh", advanced or "sophisticated" methods. At the same time, teachers discard well-known approaches as they estimate them not enough comparable to the new content they are not sure about.

Such case impelled me to reach for effective and well known educational instruments. There is no doubt that the project method is one of them (Gołębniak, 2002; Kilpatrick 1918/1929; Knoll, 1997; Knoll, 2014). It enables learners to undertake a vast range of topic/content possibilities, still keeping them in understandable educational frames and expecting them to respect the project method's criteria. Thanks to such dual conditions student teachers and later – their own students would manage to cope with various challenges to build a sustainable planet and responsible global society. The outcome of the workshops was truly impressing. Most valuable projects were realized due to significant problematics hidden under their titles: 1) *Existing stereotypes in intercultural relations between Germans, Russians and Poles*, 2) *Polish tailors against famous international clothing companies*, 3) *Polish regional art on the course to promote Poland in the world*, 4) *Human*

*trafficking – a contemporary slave trade, 5) ‘Naturally beautiful’ – global need to care about our bodies, 6) Religions and their influence on local nutrition habits, 7) Social response to GMO products in Poland and the world, 8) Film art inspired by European and Asian music.*

## EXPECTED CHANGES IN STUDENT TEACHERS' EDUCATION/TRAINING FOR A DESIRED SUSTAINABLE TRANSFORMATION

There is no doubt that student-teacher education is fundamental for making ESD common and globally expected. Sustainability literacy must become an obligatory line of education. Most of the inhabitants of the world stay unaware of risks and perils stemming out of unsustainable practices and behaviours. It is the high time to mainstream ESD principles, issues, and thematic content to national and school curriculums (Schreiber & Siegel, 2016; Osman et al., 2017).

Student teachers and their educators should understand that implementation of SD influences each school subject as well as to cross-cutting issues (Ferreira et al., 2006). The latter refers to the process of shaping attitudes aimed at creating just and balanced societies. The most often recalled values that create a basis for the desired set of attitudes and the whole idea of SD are human rights, peace and human security (also environmental and cultural security), health, cultural diversity and intercultural understanding, gender equality, economic cooperation and respect (issues of consumption and production). Most of them constitute principles and targets of SDGs. Thus contemporary education and student-teacher training cannot leave aside the increasing awareness of environmental, cultural, social and economic issues what is continuously reminded in United Nations General Assembly resolutions (2015, 2017, 2019).

The general consent to transition in student-teacher education becomes more and more rooted and visible (UNESCO, 2018), but there are still serious hurdles that delay the change. One of the most common obstacles is political and financial barriers (Stevenson et al., 2014). Then there are perceived delays in updating curriculums, and finally, the “human resistance to change” comes to the fore. People show their unwillingness to adapt to altered circumstances and to change their habits, typical tendencies and routines (Summers, 2013; Bentham et al. 2015; Nousheen et al., 2020).

Overall, we may say that there are still several barriers to achieve reforms of the education systems. These include:

- Lack of or inadequate awareness of the importance of ESD;
- Lack of support from the ministry of education and the lack of cooperation between other ministries;
- Lack of presence of ESD in ongoing educational reforms as a consequence of the prevalence of traditional disciplinary curriculum (Ferreira, Ryan & Tibury, 2006; cited in Gough, 2009).

Nevertheless reliable and concerned academics – endeavouring to prepare student teachers to the changing world feel obliged to introduce sustainability topics. In some countries, like Australia, their mission is easier to fulfil as numerous institutions close to non-formal education try to educate the community about sustainability and

environmental responsibility and influence its expectations (O’Gorman & Davis, 2013). Also in many other countries mass-media work on developing pro-environmental consciousness and pro-ecological attitudes. However looking closer to the problem it turns out that there is still a huge gap between arousing general interest on SD challenges, and methodologically arranged and problematically planned education and training. In Poland, for instance, there are no formal and obligatory regulations about the amount and rate of sustainability topics to accomplish during academic courses. School education – just like higher education – do not recognize the importance of sustainable topics yet.

Contemporary universities and teacher colleges’ conditions enable to undertake approaches to sustainability learning only via mainstream programmes and courses. It means that academics and student teachers have to work out some special keys to delve in the “old” programmes and available courses to find out elements of expected sustainability. Mostly such “discoveries” base on participants’ abilities to interpret, give meaning and perceive an issue in a whole new light. Obviously, such practice is very creative and educative but it cannot be treated as an effective practice possible to use in common education.

Looking for reasonable solutions we may zoom in on findings from the study on the range of ESD in the mainstream teacher education which was identified in the first decade of the 21<sup>st</sup> century and still wait for the fulfilment. The presence of ESD depends on:

- capacity building within the teacher education community by:
  - developing competencies in education for sustainability;
  - establishing more effective interactions between decision-makers and other stakeholders;
  - establishing a community of inquiry for participants;
  - developing an appreciation of whole-school approaches to sustainability
- engaging with policy developers to:
  - enable a realignment of current policies;
  - make changes to accreditation processes within education departments, teacher registration authorities and curriculum bodies;
- thinking broadly about teacher education, so that all stakeholders are engaged in the change process; and
- improving networks across the teacher educator systems by identifying and supporting key agents of change within the sector and by developing new, and utilising existing, partnerships between schools, teacher education institutions and government agencies in the area of education for sustainability and whole-school approaches (Hopkins & McKeown, 2005; cited in Gough, 2009).

It seems that the most effective way to tackle the problem of student-teacher training practice refers to the issue of embedding sustainability content in teacher education. Questions arise toward methods, procedures, adequate strategies and teaching-learning models answering complex cross-cutting issues (Ferreira et al., 2019). Apart from structural and technical challenges new realms of much deeper problems become visible. Soon education will have to confront with such global challenges as climate crisis and insufferable heat, deficiencies in remote learning and costs of digital divide, and critically endangered natural biodiversity. There will arise next local and global emergencies which will come into light after the pandemic threat of Covid-19 end. Therefore a new

strategy to rebuild education to create responsible change-makers is mostly needed and expected. Teachers and student-teachers will have to stand on the frontline soon.

## CONCLUSION

Humanity is undergoing serious and unprecedented changes that evoke great threats and lead to raising basic questions about our common future. We live in “urgent” and “challenging” times so we need to undertake efforts to overcome unsustainable trends and disastrous effects of our pernicious practices. We face new demands which force us to deal with complex and contradictory situations. Mankind must make an effort to introduce and disseminate new concepts of functioning and recreating the main dimensions of human life.

The expected transition will only happen if we engage teachers, as earlier responsibly trained student-teachers, to implement sustainable educational solutions to school practice of every level. **Learning should foster global interconnectedness and the intrinsic need to transform individuals and societies in the name of a better future for all.**

Teachers seem to be the most effective force to influence thousands of students to change their life habits and accept new priorities and global goals. The transition towards sustainability needs to be total and common. Education for sustainability emerges as a core challenge of our generation. Therefore advocating for accelerating sustainability I share the opinion that student-teacher education must be thoroughly changed and updated as that is one of the fundamental steps towards global rejuvenation.

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# Towards a Decolonization of the Environmental Other

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## Abstract

The independence of colonized spaces led to a shift from a Western centred scholarship to discourses on counter hegemony. These scholarly engagements were aimed at decolonizing the colonial narrative(s) of the colonized made by the colonizer, and engineering a return of the *Other* character into the centre of discourse. Janusz Korczak's pedagogy of child protection, Edward Said's construction of the binary opposition of the global North and South, Homi Bhabha's studies of the marginalized and postcolonial spaces and Gayatri Spivak's homilies of the *Other* women brought to bear, a postcolonial scholarship that was holistic. The string that knits all of the above concepts, is the space of the *Other*. The emergence of environmental consciousness, pioneered by Cheryll Glotfelty and William Rueckert as a result of the global environmental crises broadened the horizon of the marginalized *Other*. Hence, terms such as ecofeminism, ecological revolution and environmental postcolonialism ventured into the lexicon of the humanities. Globally, Filmmakers have joined the clarion call for the dismantling of man's subjugation and *Othering* of the environment. Despite these calls, Rob Nixon decried the dearth of critical studies on the environment in the African humanities. To this end, I argue that the decolonization of nature with the medium of film, would recentre the subjugated environmental *Other*. I anchor my argument on Glotfelty's theory of eco-criticism which establishes that human hegemony over nature have led to unprecedented damage to the dominated (nature) and as such, the exploitation and marginalization of nature should be mitigated. I also investigate analytically, James Cameron's film, *Avatar*, in the context of environmental decolonization.



## INTRODUCTION

*Le deuxi`eme sexe* (The Second Sex), a book written by Simone de Beauvoir, the French existentialist in 1949 opened the vista for an interrogation of the *Other*. In her seminal work, she argues that “man had always been considered the default, and woman, the *Other*” (de Beauvoir, 1949, p. 64). de Beauvoir examines the concept of the *Other* in the context of the maligned, subjugated and marginalized. She refutes Friedrich Engles’ Sigmund Freud and Alfred Adler’s masculine discourses. While de Beauvoir is credited with the introduction of the term, scholarship on the master-slave binary, hegemony and subaltern theories were later advanced by Antonio Gramsci and later, Michel Foucault.

More than three decades later, Gayatri Spivak (1988) in her critical work, *Can the Subaltern Speak?* takes the subject of the *Other* further by situating it in Western hegemony over the colonized, the marginalization of colonized spaces and the subjectivity of Western history. She articulates that the *Other* consists of “the margins (one can just as well say the silent, silenced center) of the circuit marked out by this epistemic violence, men and women among the illiterate peasantry, the tribals, the lowest strata of the urban subproletariat” (Spivak, 1988, p. 25). Spivak also makes reference to Ranajit Guha’s geographical and conditional categorization of the *Other*. It is pertinent to understand that “the *Otherved* is different from area to area. The same class or element which was dominant in one area could be among the dominated in another” (Guha, 1997, p. 14). Spivak concludes her examination of the subaltern character with the *Otherving* of the Woman. *Otherness* is the result of “a discursive process by which a dominant in-group (Us, the Self) constructs one or many dominated out-groups (Them Other) by stigmatizing a difference, real or imagined, presented as a negation of identity and then thus a motive for potential discrimination” (Staszak, 2008, p. 5). An understanding of the dialectic of *them and us* is the crux of *Otherness*. Paradigmatically, the dialectic of the West and Others, heterosexual and homosexual, Analogue and Digital, humans and non-humans-animals, plants, natural resources, the lithosphere and biosphere, are binaries that represent power.

The beginning of the industrial revolution in the 18<sup>th</sup> century, the intrusion of Africa with colonization, the upsurge of nuclear energy, technological advancement, and the globalization, solidified the *Otherving* of the environment. Environmental colonialism has created a new corpus of the *Other*. Man’s total dominance and exploitation of the environment and clampdown on nature, which is an *Otherving* of non-human creatures has led to the formation of opposition cultures and groups. The past two decades have been characterized with radical and peaceful approach to the *Otherving* of nature. This stems from the threat of this dominance, not only to the environment, but to man himself. There is hardly a country that is not affected by climate change. “World water shortages, incessant flood, ill-health and hurricanes are directly or indirectly connected to climate change” (Yussoff, 2013, p. 779).

The numerous climate change summits organized by the United Nations, American and Canadian as well as French governments speaks volume of the threat of environmental crises to mankind. However, what they have done seem to be minimal to recentring the *Otherved* environment. Globally, 20<sup>th</sup> century filmmakers have explored themes of environmental degradation. However, with the improvement in film technology, in

the 21<sup>st</sup> century, Hollywood cineastes such as Ryan Coogler, James Cameron and other environmental filmmakers have been able to capture the decentred environment and its effect on humanity. They have used their films to bring the *Othered* nature into the centre of discourse. If the *Othered* must be liberated, then they must speak from the margin and write from below. Environmental cineastes do not only continue to use film, a popular art to project a marginalized nature, they also aim to transform the environment. I argue in this study that the decolonization of nature with the medium of film, would recentre the subjugated environmental *Other*. I also investigate analytically, James Cameron's film *Avatar*, in the context of environmental decolonization.

## DECOLONIZATION OF THE ENVIRONMENTAL OTHER

The concept of the *Other* is well articulated directly and indirectly in the works of 19<sup>th</sup> and 20<sup>th</sup> century sociologists and political thinkers such as Karl Marx, Frederick Engels, V. Kashin and N. Cherkasov, Paulo Friere, Augusto Boal and the French utopian socialist, Charles Fourier, among others. Exploitation and dehumanization of human and non-human creatures are salient features of the *Other*. The me and the *Other* are woven around hegemony-the formation and positioning of power. The *Other* is a member of a dominated out-group, whose identity is considered lacking and who may be subject to discrimination by the in-group" (Staszak, 2008). The out-group is the *Other* that faces marginalization and deprivation. In most cases, the deprived engages all its machineries in pushing into the centre. "The privileged, will not, unless compelled, surrender power" (Nkrumah, 1970, 80). V. Kashin and N. Cherkasov's (1987) *What is the Transition?* articulates libertarian aesthetics from oppression. The duo states that "since long ago, men have dreamed of a just social order-with no oppression of man by man and equal opportunity for all. In a society of this kind, the happiness of one person would not be the misfortune of another-for no one can be happy when others are humiliated and oppressed" (10).

The non-human oppressed has often fought back at human oppressors with her being subjected to marginalization and despoliation by human actors. While the *Othering* and despoliation of the environment is a century long phenomenon, nature has been slow to respond. The war on nature became more evident with the upsurge in industrialization-capitalism and colonialism. Shivani Duggal (2021) in *Colonialism, Capitalism, and Nature: A Study of Alex Haley's Roots and Ngugi Wa Thiong'o's Petals of Blood* highlights how well the environment-especially in Africa was before the encroachment of capitalism thus:

The African continent has primarily been an agricultural land where human beings and natural environment were closely knitted for ages. The environment has always played two roles of being a protector and a destroyer, depending on people's treatment and response towards it. The homeliness felt by the African community living amid nature was thwarted inhumanely with the intervention of capitalism (pp. 184–185).

The intervention of capitalism has also thwarted the spiritual essence of the colonized people and environment. In most African and Latin American cultures, the trees served

as home for the gods but the colonization of nature displaced the gods. What recent discourses on *Othering* and the environment have focused on is decolonization. Decolonization no doubt culminates into recentering of marginalized identities and spaces and any engagement in a discourse on the decolonization of the environmental *Other*, two questions come to mind. First, one would have to ask, was the environment colonized? Also, how was the environment placed in the position of the *Other*? For decolonization to come to bear, there ought to first, be a colonization exercise. The oppressive looting of natural minerals and pollution of the environment by multinational corporations is a colonization of the environment and its inhabitants therein.

The exploitation of nature and dehumanization of human beings are completely intertwined. In the context of Africa, colonizers violated the protective boundaries of nature and ill-treated Africans who were living peaceful life in that pastoral environment. Nature being a protective layer was forcefully destroyed. Due to the colonizer's invasion, they were deprived of the basic necessities of life, which otherwise were provided by nature. Instead of tending to their farmlands, African had to work as wage labourers for colonizers so as to protect themselves from their wary (Duggal, 2021, p. 185).

The above is the norm in the Niger Delta region of Nigeria well known for the exploration of crude oil, gas flaring, oil spillages and socio-economic exploitation by multinational oil corporations. Some of these multinational corporations are privately owned. This oppressive process is made possible with the privatization of the commons. "The commons is a concept that emerged within the frame of political economy that refers to cultural and natural resources that are/were accessible to all members of a society. These include natural materials such as air, water, forests, and more recently, a habitable earth for current and future generations" (Lotz-Sisitka, 2017, p. 4). Privatization and commodification "of the commons leave the poor most vulnerable" (McDonald and Ruiters, 2005, p. 4).

With "the earth's depletion of its richness and diversity" (John, 2017, p. 145), the *Othering* of nature, and its threat to the existence of humanity, scholars in the Social Sciences and the Humanities such as Erich Fromm, Cheryl Glofelty and Brett Clark have pushed for the decolonization of the environment. This has been on for this past two decades. Earlier, Erich Fromm (1973), in *The Anatomy of Destructiveness*, articulates broadly on the despoliation of the global environment. The global humanities have begun to absorb environmental consciousness. "The silence that Dale Jamieson has accused the humanities of in 2008 in his article, *The Philosophers Symposium in Climate Change*, to the ecological problem, one of the most serious problems humanity now faces is of late largely gone" (Rajan, 2017, pp. 9–10). The humanization of the environment has led to eco-friendly artists and critics, those I term environmental ally, tending to push nature from its *Othered* position into the centre of discourse. The scope of the environmental humanities has been expanded by African scholars in the humanities such as AbdulRasheed Adeoye (2013) in *Ecotheatre and Climate Change in Nigeria* and Henry Ajumeze (2018) in his PhD thesis, titled *The Biopolitics of Violence in the Drama of the Niger Delta*.

The thesis of Ajumeze's study, is that "dramatists writing about the Delta highlight the creeks and swamps of the region as spaces of enchantment to which the insurgents are embedded and connected to forge a fusion of systems of resistance" (Ajumeze, 2018, p. 23). Ajumeze clearly examines the politics of violence in the decolonization process of the environment of the Niger Delta. To solve the environmental problem, it has to be looked at from the perspective of history. "The literature on environmental history almost unanimously take positions against the programmatic exclusion of the voice of nature from the function of agency, thus it aims to bring nature to visibility from which it has been occluded by traditional anthropocentric privileging of history" (Ajumeze, 2018, p. 37). Ajumeze therefore approaches climate colonialism from the standpoint of textual representation (drama and prose).

Nature needs to be decolonized. Such decolonization "will require a triple focused programme of action that responds to three major intersecting limits: Ecological destruction of the planet based on a conceptualization of nature as an exploitable object, Poverty and inequality based on ongoing exploitation and accumulation of wealth, Narrow rationalities epitomized by colonial and imperialist thinking" (Dussel, 1998, p. 29). Environmental decolonization intersects with the environmental justice movement which "has become a rallying cry for communities and social movements across the world struggling to protect their environment and ways of life against the appropriation, trans-formation and dispossession of nature" (Alvarez and Coolsaet, 2018, p. 2). Decolonization is engineered by the quest for justice.

Poetry, prose narratives and plays have often been used to promote the decolonization of the culture of *Othring*. In the words of Shimul Bhattacharjee (2017), "Robert Frost's poems bear demonstration of his love for nature. In his poem, *Birches*, nature comes with miraculous figure and colour and the readers' imagination takes fly to another world. This poem shows the poet's love towards nature" (248). William Shakespeare's *Shall I Compare Thee to a Summers Day?* Compares the beauty of an imaginary woman to nature. Shakespeare's description of nature reveals how much he cherishes it. Margaret Attwood's novel, *Oryx and Crake* is worthy of mention in this framework. The thematic preoccupation of the novel includes "global warming, genetic engineering, declining resources, and scarce species" (John, 2017, p. 145). Frost, Shakespeare and Attwood's works use the ecospiritual approach.

Ecospirituality is based on the fundamental belief that nature, the Earth and the universe at large are sacred. It understands the place of human beings to be inextricably related to all other life forms within an interconnected and interrelated web which is celebrated in various cultures and religions across the world (Priya and Sudha, 2017, p. 123).

Economic empowerment of the inhabitants of a degraded environment does not suggest the decolonization of the environmental *Other*. To decolonize the *Othered* environment is to empower nature-to desist from all activities that lead to air pollution, oil spillages, gas flaring, depletion of the ozone layer and climate change. Nnimmo Bassey, of the *Friends of the Earth International*, suggests that a holistic empowerment of the environment would amount to putting an end to fossil energy, and engaging in

a search for more safer paradigms. It is pertinent to understand therefore, that recentring the environment is tantamount to human empowerment. But the recentring of the environment or the decolonization process must be effected by man. In the case of the Niger Delta region, this was effected by Isaac Boro in the 1960s, Ken Saro Wiwa in the 1990s and Asari Dokubo in the first decade of the 21<sup>st</sup> century. All of the above struggles are for equal control and distribution of the commons. Ajumeze (2018) clearly captures the fight for the region's environment thus "amid the ritual ceremony in honour of Egbesu, the Ijaw spirit of war, the camp serves as a military base to Niger Delta fighters who take up arms in defence of their resources—crude oil. The complex nature of the struggle is premised on the strategic significance of Nigeria's oil and geography" (p. 48).

## THEORETICAL FRAMEWORK

I anchor this study on Cheryl Glotfelty's perspective of ecocriticism, known as deep ecology. As a literary theory, ecocriticism "came to the fore in the 1980s and early 1990s. As awareness of the thousands of writings and publications on the subject of the environment and the problematic of divergent nomenclatures arose, the need for an auspice to provide a direction for these cumulative these increased" (MacDonald, 2011, p. 109). While the 1990s was characterized with the popularity of approaches and literary writings on the environment, it became imperative to knit all of these into a particular framework. All of these interests came to bear in different countries. "Glotfelty is considered to be the founder of the academic movement. It began in the USA in the 1980s and UK in the early 1990s respectively" (Ayinuola and Abiodun, 2016, p. 724). Cheryl Glotfelty (1996), William Slaymaker (2007) and Jonathan Levine (2012), have deliberated extensively on the subject of deep ecology and eco-socialism. They contend that "the most urgent requisite today, in their opinion, is reconciliation between man and nature" (Ecological Criticism, 2016, 36), and not just man and man (the Bourgeoisie and the Proletariat). Ecocriticism is the application of the environment to/in literature. Ecocriticism is a broad concept, which encompasses models such as Deep Ecology and the Caretaking Approach.

The position of Deep Ecology is that man is opposed to nature and "culture has often fed like a predator and parasite upon nature" (Ecological Criticism, 2016, p. 10). The *Othering* of nature by man has culminated into unexpected damage to the environment and as such, such exploitation and *Othering* must be erased. Deep Ecology therefore, is a radical environmentalist approach. Ecocriticism has dovetailed from its original home of literature into the spectrum of film studies-applying ecological concepts in films with the aim to achieve environmental transformation and climate justice. Climate justice is paramount in decolonizing the *Othered* environment. Films such as Ryan Coogler's *Black Panther* and James Cameron's *Avatar* are rooted in the ecocritical theory of Deep Ecology. I adopt Deep Ecology for the study since it aims at recentring the environment and achieving environmental justice.

## DECOLONIZATION OF THE ENVIRONMENTAL OTHER IN JAMES CAMERON'S AVATAR

The narrative is set 200 years into the future, when the worst predictions by today's environmentalists have been confirmed: the Earth has been completely colonized and its natural riches plundered to the extent that humans have to look for resources elsewhere, which results in the expansion of imperialism towards space, the new frontier (Falquina, 2014, p. 119).

Silvia Falquina's statement reveals that James Cameron's *Avatar* gives a clear insight into the depletion game of the environment by humans. Man's quest to subdue the environment has led to a deficiency of resources. His survival is predicated on alternative energy-from other planets. In the submission of Alicia Puleo (2017), "the modern capitalist development model, based on technology and economics, insatiably drives us towards competitiveness and the search for unrestrained riches" (p. 27). The depletion of the ozone layer, population explosion, climate change and exhaustion of natural resources on planet earth leads to the exploration of other planets for alternative source of energy and for the sustenance of man. Led by Colonel Miles Quaritch, the villain, the Marine and Corporation launches an armed assault on Pandora, a planet occupied by the Na'vi tribe. Owen Schaefer (2010) in his review of Cameron's *Avatar*, describes the natives of Na'vi as "a lithe, towering humanoid species with bluish skin and a fondness for Mother Nature" (p. 2). Jake Sully, originally an ex-marine goes to Pandora to spy on the inhabitants and how people on earth can easily take over the natural resources, especially the unobtainium which costs millions of dollars. This is similar to the fight for the vibranium in Ryan Coogler's ecological film, *Black Panther*. Sully's action does not contradict the colonial encounter of the late 18<sup>th</sup> and early 19<sup>th</sup> century. Britain, France, Portugal and Germany subdued with force, the kingdoms on the African continent, imported Western religion, culture and ethos, and carted away her natural resources, and art works. Even after independence, the West still subdue the continent's environment, without putting its adverse effect(s) such as incessant flood, world water shortages, oil spillages and gas flaring into consideration. "Colonization in contemporary time-space cannot only be relegated to the history of the colonies, but should include colonization of modern minds by market forces and global capital in all places in the world" (Duggal, 2021, p. 2).

Man's search for natural resources has often been disastrous. During the trans-atlantic slave trade, the search of man power in Africa by the Western powers still has its toll on the continent. The search for natural resources for the survival of man has had its toll on nature. The West's colonization of the environment, especially of Africa and the Middle East constitutes a large percentage of the global environmental and climate justice. The exploration of Copper in Zambia, oil in Nigeria and gold in South Africa, has led to the degradation of the continent's environmental space. Like in *Avatar*, where there is the scramble for unobtainium, "it is this same oil deposit that attracts the European oil cartels into the terrain of the African region. Oil corporations such as Oil Royal Dutch Shell, Exxon Mobil, Chevron, Elf, etc whose exploratory and extractive activities



are responsible for the pollution and violation of the hitherto fertile and serene landscape” (Tsaaior, 2005, p. 65).

The Na’vi creatures are ecocentric. They are aware that the environment supplies them with all they need and as such, must be held in high esteem. “The politics of the film are conservatively romantic. The Na’vi are noble savages, living in complete harmony in their ecological niche, offering ceremonial thanks to the animals they hunt” (Schaefer, 2010, p. 3). The deep ecological approach and anti-imperialist stance of the Na’vi is imperative for their existence. A depletion of their Pandora planet by man the same way man depleted the earth would place their (the Na’vi) existence in jeopardy. Thus, the Na’vi cannot “be pushed since they have their own opinion and can assert their dignity, refrain from vicious attacks and make a huge difference in their world with their own effort” (Okam & Idebe, 2020, p. 171).

Like the conventional Hollywood film, in which in course of his push to achieve his aim, the protagonist falls in love with a woman, Jake gets caught in love with Neytiri, the daughter of the Chief of the Omaticaya tribe of the Na’vi. However, this is not the only reason Jake becomes reluctant to return to his real human self. He “is easily included by his hosts. Such inclusion is the bond of unity that exists between individuals and their social environment” (Okam, 2019, p. 77). Hence, Jake fully embraces the body of the Na’vi-the Omaticaya tribe. He relishes the taste and breath of the natural environment, compared to the depleted human environment back on planet earth. This makes *Avatar* an ecospiritual discourse. In place of aeroplanes powered by petro-energy, which constitutes air pollution, the Na’vi uses an alternative energy that is less injurious to nature. Their friendly attitude towards nature, birds and animals that make the mountain banshee (a creature gotten from the mating of a dragon and a pterodactyl) concur with them to engage in the war against the human intruders. The six legged horse animal (Dirhorses) joins them in the struggle against Colonel Quaritch.

*Avatar* is a battle against and for nature. While Colonel Quaritch engages in a rape and despoliation of the environment, the Na’vi, who are the indigenous inhabitants protect it. “James Cameron has publicly stated that *Avatar* is an ecological film” (Pop, 2009, p. 27). The colonial, hegemonic and environmental perspectives of the film are obvious. “Perhaps most strikingly, Bolivia President Evo Morales has stated that the movie depicted the resistance against capitalism and the fight for the environment” (Falquina, 2014, p. 117). Colonel Quaritch is representative of capitalist man who is preoccupied with looting the environment to amass wealth at the expense of nature and the *Othered* inhabitants. Quaritch does not care about the negative effect of bringing down Home Tree. He does not care about the harm this would have on the Na’vi people. After exhausting all natural resources on earth, all he thinks about is the millions of dollars he would generate from the sales of the unobtainium. On the other hand, the Na’vi people are ecocentric. The Omaticaya tribe sees nature as a heritage that must not be tempered with. They are ready to fight man from earth with their last breath to prevent him from despoiling nature. This makes *Avatar* a revolutionary film. “Revolutionary violence is a fundamental law in revolutionary struggles. The privileged, will not, unless compelled, surrender power” (Nkrumah, 1970, p. 80).

*Avatar* incorporates the green tradition of Asiatic religions such as Hinduism, Confucianism, Daoism and Buddhism. “Cameron has taken from Daoism the notion that all

things are interconnected, in an ecological metaphysics constructed around the energy of Eywa” (Pop, 2009, p. 27). The agility of the Na’vi creatures, their communality, their capacity to climb trees easily shows their energy and their interconnectedness with the trees and other creatures. Colonel Quaritch, sees the Na’vi people as monkeys who live on trees and should be exterminated if they continue to stand on man’s way to exploiting their land. The unobtainium, a natural resource which Quaritch is in search of, is located beneath Home Tree, the centre of the Na’vi. Home tree is eventually destroyed. This could be likened to what holds sway in Zambia where the indigent people are being exploited of their copper by multinational companies. What the inhabitants get in return is poverty, ill-health and lack of water supply due to pollution caused by exploration of the natural resource. “The exclusion of nature and the environment from the tradition of human history often results from debates of what is natural’ and what is not, what is cultural’ in the landscape and what is not to the effect of questioning the extent of nature’s influence on the affairs of humankind” (Worster, 1993, p. 76).

The tree is a significant element in *Avatar*. In Omaticaya, Home tree serves as home for the natural resources of the Na’vi people. It is also the centre of the existence of the creatures. Hence, they protect it as much as they can. They are not moved Colonel Quaritch’s fire power and artillery. The loss of their citizens and the setback they encounter in course of protecting their world speaks volume of the nebulous nature of the fight for the decolonization of the *Othered* environment. Trees protect the environment from soil erosion and rays of the sun. Colonel Quaritch’s action is what is what holds sway in Colonized environments in Africa and Latin America where multinational corporations cut down trees in host communities to explore their natural resources. In Nigeria, *Friends of the Earth International* has engineered initiatives to engage in planting of trees to curb climate change. The use of the light blue coloured light by the filmmaker which matches the skin colour of the Na’vi creatures and the trees captures the filmmaker’s position on the need for the greening of the environment. The shots Cameron uses in most of these scenes are either close up, or extreme close up shots.

## CONCLUSION

The *Othered* environment has for long suffered the brunt of subjugation with man’s search for natural resources that would galvanize his comfort and create spaces for acquisition of wealth. But the colonization of the environment has caused more harm to man than we think. Poor environment induced ill-health and floods continue to be on the rise with the increasing destruction of the ozone layer. *Avatar* exemplifies the filmmaker’s aim to decolonize the environment and to withdraw the commons from the grip of private individuals. It is pertinent to note that the colonization of nature goes beyond Western engagement. In fact, it is most times, a conjoint effort of the West and select indigenes (the elites). I believe that the medium of film is apt in engineering change in the status of the exploitation of people and the nature, as well as creating spaces that would energize economies that are nature friendly.



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# Attitudes of Malagasy students towards school education on the example of own research

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## Abstract

In Madagascar a large percentage of children do not attend school, and those who begin their education often give it up before completing the elementary level. There are many reasons that cause this situation. In addition to the poverty, one of them is the unwillingness of parents to the school education of their children. Nevertheless, more and more often parents, including from rural areas, tend to perceive the advantages of school education. Tribal education and ancestral knowledge of Malagasy traditions passed on within a family is no longer sufficient for young people to live a decent life in a contemporary community. Also, the students treat learning at school as a way to a successful future.

This article presents the results of the field research conducted twice in the Malagasy schools in Miandrivazo, Madagascar (2016 and 2018). The researcher applied an eclectic model of studies, making use of both quantitative research (survey questionnaires) and qualitative research (focus interviews). The analysis of answers shows the students have a positive attitude towards education. Their answers **centered** around three main ideas: at school you can acquire necessary knowledge, thanks to education our lives will be better and we will be different from uneducated people.

## MADAGASCAR BACKGROUND

Like other sub-Saharan countries, Madagascar does not have a long history of schooling based on Western education models. The first schools on the island were established only in the 19th century by Protestant missionaries. The French, who colonized Madagascar between 1892-1960, did not contribute to the spread of education (Ralibera, 2006). Since the country's independence in 1960, changing governments have implemented changing educational policies, the aim of which has been to spread education among all levels of society. However, the effects have not been satisfactory so far (Ranaivoson, 2014). Although Article 24 of the 2007 Constitution guarantees free education for everybody, until now not all children legally required to attend school (ages six – fifteen) actually attend. According to the Madagascar Institute of Statistics, 93.3% of children attended school in 2004, in 2006 – 96.2%, but in 2010 only 73.4% and in 2012 – 69.4%. In cities the percentage of young students was higher (85.5%) than in villages (66%), while 18% of children aged six to fourteen have never attended school (INSTAT 2014).

One characteristic of the Malagasy education system is that it is of low quality. The system of primary education does not enable primary school children to acquire all the competencies needed to continue their education at subsequent levels; sometimes it is insufficient for students to complete even elementary school. PASEC<sup>1</sup> education quality tests in French and maths conducted in 2014 revealed that, respectively, only 17% and 20.7% of students demonstrated sufficient competence to continue education in middle school. The test scores concerning the students' native language – Malagasy – are also low; in 2012 the average score was only 43.5% (2017). Failures experienced by a significant number of children cause them to stop learning. According to the 2016 UNESCO estimates, 21% of students repeat a grade and only 35% of students who start their education in the first grade complete primary school. The overall completion ratio of the last grade of primary school was 67.58%, the middle school completion ratio was only 38.31%, and the net enrolment ratio was only 30.15%. A minor percentage of youth continue their education at the college/university level. In 2015, the gross enrolment ratio at the tertiary level was a mere 4.81% (UNESCO).

There are many reasons why Malagasy children do not attend school. Apart from ubiquitous poverty – in 2012, 77% of inhabitants lived on less than US\$1.25 a day (INSTAT 2016) – parents' resistance to school education is another reason. They quite often argue that a child's education is 'not in the family interest'. Education is not perceived as an investment in human capital because parents do not see the positive effects. They are discouraged by the low quality of teaching in state schools and low qualifications of teachers. School graduates find it difficult to find a job. Thus, the poor effects of teaching do not compensate parents' expenses incurred on their children's education, including

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<sup>1</sup> PASEC – Programme d'analyse des systèmes éducatifs implemented by COFEMEN – Conference of Ministers of Education of the French Speaking Countries. COFEMEN has been operating since 1960s. It is an umbrella organization aimed at collaboration for the benefit of educational policy. PASEC research is conducted in eleven French speaking countries: Côte d'Ivoire, Benin, Chad, Congo, Burkina Faso, Senegal, Gabon, Burundi, Cameroon and Madagascar.

direct expenses for school aid, fees for teachers (FRAM)<sup>2</sup>, as well as indirect costs related to the loss of income otherwise generated by children working in or outside the household. Moreover, people are disappointed by public institutions, including schools, due to public officials' abuse of illiterate inhabitants. Insecurity and frequent assaults in villages also discourage parents from sending children to school (Deleigne, 2009).

Nevertheless, more and more often parents, including from rural areas, tend to perceive the advantages of school education. Local officials' abuse of the illiterate may make some people averse to public institutions and yet may mobilize others to send their children to school. Moreover, a growing bureaucracy, the need to fill out official forms, including concerning animal breeding, forces farmers to learn to read and write or at least to make their children acquire those skills. In view of the regular cyclones and droughts which destroy yields and reduce animal herds, the Malagasy are beginning to treat school education as a kind of permanent legacy which is never going to be taken away from their children: "Cattle will fall, but knowledge will never be exhausted" (Deleigne, 2009, 180).

## THEORETICAL BACKGROUND

According to the research conducted in the EU Member States, educational achievements of school children are greatly influenced, apart from individual factors such as child's intelligence, by socio-economic status of its parents, which is described by means of indicators measuring household wealth, level of parents' education and prestige of their professions (Dolata et al., 2015; Behtoui, 2019). Higher socio-economic status of a family is related not only with bigger financial resources, but also, with reference to Bourdieu's theory of reproduction, with the family's higher cultural capital which is decisive as far as students' educational achievements are concerned. Research shows that a higher socio-economic status of parents, followed by higher cultural capital of the latter, rises their expectations as to their children's education, which directly translates into academic aspirations of the latter, which in turn translate into their school achievements (Goodman & Gregg, 2010).

When analysing the role of the educational system in the processes of cultural transmission and reproduction, Bourdieu highlights the need to pay attention to interactions at the micro-structural level (Breen & Jaeger, 2016). However, he emphasises the supreme importance of structural factors in shaping human actions. Social reality is perceived, felt and assessed in a similar way by individuals who grew up in the same social class, without any reflexivity on their part. Bourdieu assumes a possibility for dominated individuals and groups to question social structure reproduction mechanisms, which, however, requires them to possess self-awareness, i.e. – referring to Marxist ideology – to

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<sup>2</sup> FRAM teachers are unqualified non-professionals assigned to work in particular schools due to the scarcity of professional teachers. They are assigned and paid by School Children Parents' Organizations. FRAM teachers were first assigned to work in 1975 as a result of the Ministry of Education reform.

be self-conscious of occupying a dominated position, which may become a source of their emancipation (Archer 1981).

When attempting to grasp the non-structural mechanisms which shape educational achievements of school students, one should take into account to an interpretative paradigm, which shows school as a place where people interact and individuals reflexively adjust their actions to the formal requirements of institutions as well as to their own expectations. Teachers and students define their situation at school from the point of view of their respective groups, and from that point of view they also interpret the obligations imposed on them by the institution and develop attitudes towards learning and the teaching process. At the same time, neither teachers nor students come to school as “empty vessels”; every teacher and every student brings to school his/her own habitus and ways of perceiving reality (Mikiewicz, 2008; Salinas, 2017).

From a constructivist-interpretative perspective, students’ achievements are conditional to a great extent upon their attitude to education, which is shaped within a family environment and then confronted by the school environment and by a peer group (Behtoui, 2017). The culture of the family environment shapes a perception of what “might be perceived positively as pleasant and nice, attractive and desirable and what might be perceived in a negative way, as unpleasant or even dangerous” (Korporowicz, 1993, 165). The influence of the social environment is also significant “in terms of defining the importance of various forms of mental activity and formulating problems, as well as in defining the importance of skills which will enable finding solutions to those problems” (Korporowicz, 1993, 165). A person’s attitude towards learning is thus a psycho-cultural phenomenon, a consequence of a student defining the school situation during his/her education based on experience and knowledge acquired in the family environment, at school and in a peer group (Turowski, 1993).

According to Gölz and Wohlkinger’s studies, youth must be perceived as active participants of the educational decision-making process. Primary school students’ attitudes to education are already well-shaped and they are not merely a simple replica of their parents’ social position (2019). British panel household study results point to the importance of educational aspirations of youth originating from disadvantaged environments in their pursuit of a successful career (Croll, 2008). Educational aspirations which determine the level of education an individual desires to achieve in the future are shaped to a great extent by the family environment (Griffiths, 2009). Apart from a family’s socio-economic status, other important aspects include parental engagement and expectations towards their children (Moulton, Flouri, Joshi & Sullivan, 2017). A major role is also played by the type of local environment (urban vs. rural) and school environment, including the peer group. However, students’ educational aspirations are also influenced by the socio-economic changes they perceive, especially those concerning work. Bio-psychological conditions, such as individual needs, motivations, successes and failures, and preferred values, are also important (Kunikowski, Kamińska & Gawryluk, 2016; Behtoui, 2017).

## MY RESEARCH<sup>3</sup>

The goal of my two field research trips to Madagascar was to learn about the factors which determine the educational success of Malagasy students and understand their motives for starting and continuing education at subsequent levels. Due to the specific nature of the research, which was somewhat ethnographic, and culturally unique area of study, the author used elements of grounded theory for both the research process and for data categorization and analysis (Birks & Mills, 2011), not so much in its classical version by Glaser and Strauss, but in Charmaz's constructivist version which, according to Konecki, is a combination of ethnography and grounded theory (Charmaz, 2009). Grounded theory is based on the principle of limited pre-conceptualization in order to avoid forcing data to fit a researcher's theoretical ideas (Glaser, 1992). An important feature of grounded theory is that it is inductive (Salinas, 2017). Assuming the methodological perspective based on grounded theory enables a researcher to make use of various kinds of data and materials gathered by means of various research techniques, ranging from qualitative to quantitative methods, which helps achieve "various points of view which enable a better understanding and definition of categories and their properties" (Konecki, 2000, p. 5).

The author used various methods of data harvesting based on the "everything is data" principle (Glaser & Holton, 2004; Gorzko, 2015), which ensured ample research material. Data harvesting as well as analysis was conducted according to the principles adopted by grounded theory's constructivist methodology. The survey questionnaire included closed-ended questions as well as a few open-ended questions. Moreover, students in their last year of secondary school (seniors) were asked to write a short essay on the history of their education.<sup>4</sup> The students' freedom of expression resulted in interesting research material whose analysis led to the formulation of research hypotheses which directed the further course of study. While analysing quantitative data from the group survey, the author limited herself to searching for general relations only without attempting to measure the strength of the relationship between variables, in compliance with the principle of freedom and flexibility required during theory generation (Glaser & Strauss 2009). In order to formulate a final theory based on the collected data, the author conducted follow-up field research during which theoretical sampling focus interviews with seniors were conducted (Charmaz, 2009).

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<sup>3</sup> More on research, see K. Lendzion, *Dwa języki – dwa światy. Język francuski i malgaski w edukacji szkolnej na Madagaskarze*, Warszawa: Wydawnictwo Naukowe Uniwersytetu Kardynała Stefana Wyszyńskiego 2019.

<sup>4</sup> The research did not cover younger students because the author wanted to know the opinions of students whose educational history was long enough for them to have a broader view of issues concerning their attempts to acquire an education. Secondly, in view of the low quality of education, being a senior in secondary school was assumed to be an educational success. Among the seniors surveyed, there were sixty-five female and seventy-eight male students. In private schools, the distribution of sexes was almost equal, with slightly more females (thirty-four female students compared to thirty-two male students). On the other hand, in the state school male students were dominant (forty-six male students compared to thirty-one female students). The secondary school respondents' age ranged from sixteen to twenty-four.



Field research was conducted in Miandrivazo<sup>5</sup>, a town in southwestern Madagascar. During her first research trip, the author conducted the above-mentioned group survey by means of a questionnaire and seniors were asked to write an essay. Observations were also made concerning a total of 581<sup>6</sup> students attending schools located in the town of Miandrivazo. During subsequent field research, the author conducted focus interviews with students in their final year of a state secondary school and two private secondary schools. Seven interviews were conducted with a total of thirty-six students.

### FAMILY ENVIRONMENT AND EDUCATION OF CHILDREN

The Madagascar Constitution provides that children aged 6-15 have the right to free education, which is mandatory; however, this rule is not observed in practice, as it is chiefly parents who decide whether their children will attend school. In the reality of universal poverty, low quality teaching and lack of external coercion, sending kids to school is a manifestation of positive adult attitudes towards education. This is confirmed by the accounts of respondents provided in their essays. Regardless of the type of school (state/private), students often began their essays with the following sentence: "I started my education at the age of seven at a primary school in Morarano because my parents wanted me to have access to knowledge and wisdom" (female senior – state school). According to the respondents, their parents sent them to school to ensure a better future for their children: "My parents sent me to school because they thought it would prepare me for the future and ensure my success" (male senior – Seventh-day Adventist school). Some statements imply that sending a child to school was a consequence of the fact that children living in the immediate vicinity attended school: "I was 11 when I started school because my parents decided I was big enough and they wanted me to learn like other kids did" (male senior – state school). Farmers' families attach specific importance to education. In those families, education is perceived as the only means to improve living conditions and to help children get out of poverty. Farmers' decisions to send children to

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<sup>5</sup> Miandrivazo is a medium-sized county town (approx. 15,000 inhabitants) featuring variable ethnic and social structure of the inhabitants. Apart from farmers, who make up the vast majority of the town's population, a significant number of people hold non-agricultural jobs – lower level state administration officials, craftsmen, merchants, blue-collar workers, employees of private companies and state-owned enterprises. As an important hub of western Madagascar, Miandrivazo is a destination for migrants coming from other parts of the country. Thanks to a broad offer of primary and secondary schools, the town attracts families with school-aged children. There are five school complexes in the town – a state school (primary school combined with a middle school and secondary school) as well as four private schools:

- Saint Pierre Catholic school comprising a primary school, middle school and secondary school;
- Seventh-day Adventist school comprising – primary school, middle school and secondary school;
- Lutheran school – primary school and middle school;
- Circo Papal French private school– primary and middle school.

<sup>6</sup> The questionnaires were answered by a total of 581 students: 156 students in the last year of primary school, 282 students in the last year of middle school (of which 148 from state school and 134 from private schools) and 143 seniors (of which seventy-seven from state school and sixty-six from private schools). The respondents, aged 11 to 26, included slightly more male students (53%) than female students (47%).

school are prompted by their belief that education is a highly valuable asset: “My parents are farmers and they are illiterate, but they decided to send me to school in order to secure my life and a better future for me, so that I can avoid difficulties, poverty; according to my parents learning at school helps solve your existential problems and overcome constraints, for me to become an educated citizen; in view of continuing my education they moved me to Miandrivazo, where there is a secondary school” (male senior – Saint Pierre Catholic school).

Accounts contained in senior essays show that parents view education as a major factor determining their children’s success in life. Tribal education and ancestral knowledge of Malagasy traditions passed on within a family is no longer sufficient for young people to live a decent life in a contemporary community: “parents keep telling me that knowledge is very important, that one has to develop (...), they keep telling me that the education they gave me is insufficient, so one has to go to school to acquire more knowledge” (female senior – Saint Pierre Catholic school). Parents who send children to school believe that formal education at school has become a necessary element of socialization, as it will help secure a better future and will open the door to a better world in which poverty does not exist. It is worth underlining, however, that for farmers who rarely are elementary school graduates having their children earn a bachelor’s degree is quite a challenge in emotional as well as economic terms. The average age of the respondents is 19, so by law they are perfectly capable of working and as such are not covered by the mandatory education obligation. While aware of losing additional income which could be generated by their children, parents want them to continue their education through the secondary level: “In the last grade of middle school, after graduation I thought about working in a warehouse, but my mother did not consent. She said I must continue learning until university level in order to be able to find a better job” (male senior – state school).

It is also important to note that the low educational level of their parents does not decrease secondary school students’ respect for them. Having supportive parents is important for many seniors. The fact that their parents support their learning and offer emotional support as well helps them complete the subsequent stages of education and encourages them to make the effort.

### STUDENTS’ ATTITUDES TOWARDS EDUCATION

The analysis of answers to the open-ended question: “Why do you want to continue learning?” included in the questionnaire shows the respondents have a positive attitude towards education. Regardless of the current school grade, apart from those who cannot afford it financially, almost all of them (92.0%) want to continue learning. None of the respondents indicated another reason for giving up school than a lack of money. Financial problems as a constraint to further learning were cited chiefly by the seniors (27.3% of all the seniors). Education has mostly instrumental value for the respondents. In the questionnaire, 31.6% wrote that school gives them an opportunity to achieve their goals, to get their dream job, or to study for a degree: “I want to continue learning because I want to achieve my childhood dreams and I want to become a judge” (middle school female student – private school). In the long term, education guarantees a better future: “in order to improve what I want to achieve and I wish to have a better and brighter

future” (primary school female student – state school). According to the respondents (20%), a graduation diploma is proof of completing secondary school, i.e., it is proof of achieving qualifications needed for getting a dream job other than farming land: “because I want to get a diploma to get a job and because my life will be as I have dreamt about” (female senior – Saint Pierre Catholic school). Other respondents (11.1%) were motivated to continue their education due to a desire to acquire knowledge which, in their opinion, is the best legacy: “I think that learning at school is a good legacy to fulfil my dreams, and I want to be a teacher” (middle school female student – state school).

The analysis of the respondent’s answers from the questionnaire and accounts presented in the essays prompted the author to conduct in-depth studies of the student’s attitudes towards learning at school by means of focus interviews with seniors in the course of the subsequent field research. The students were asked a question whether it is worth attending school and why. Their answers **centered** around three main ideas: at school you can acquire necessary knowledge, thanks to education our lives will be better and we will be different from uneducated people. The first two ideas appeared already in the essays and in the questionnaire, but the last one revealed a new way students perceive the value of a school education. According to the respondents, people who attend school know more, they treat others with courtesy and they are well-mannered: “yes, learning is useful because I keep noticing a difference between me, who studies, and my friends, who don’t. I feel superior to others, e.g., in terms of being polite and showing good manners” (male senior – Seventh-day Adventist school).

In their questionnaire answers, the students repeated a Malagasy word for school knowledge – *lova*, which means something that’s the best, which you inherit after your parents die, as well as the French word *héritage* – legacy, inheritance. The author was intrigued by this word because legacy is what you inherit after your relatives die, and school knowledge is acquired by a child in the course of formal education. In order to clarify this issue, the author raised it in focus interviews. During those interviews, the seniors invoked a Malagasy proverb: “*Ny fianarana no lova tsara indrindra*,” which translates as: “Education is the best legacy.” According to the respondents, knowledge is the best endowment because it is a kind of asset which belongs to a given owner only and no one can steal it from that owner as can happen in the case of other assets: “yes, this is a legacy which belongs only to me, and no burglar can steal it from me” (female senior – state school). Knowledge can be used and boasted of at any moment: “this is the kind of legacy which belongs only to me and if someone asks me about something I learned at school, I can provide an answer without a problem” (female senior – state school). Knowledge acquired at school can never be lost. It can be shared with others and can be passed onto other generations: “this is a good legacy because you can share it with other generations. I come to school in order to receive the legacy and to have a better future for myself and my children” (female senior – Seventh-day Adventist school).

Knowledge acquired at school is often the only legacy which can be left by poor parents to their children: “Before I left my village, my mother told me that she has no land to give me. This is why she asks me to be a good student because knowledge is the only inheritance I can receive” (female senior – state school). According to the seniors, education is a better legacy than assets or property: “This is a good legacy because even very rich people who have a fortune to bequeath to their children send them to school

because their fortune may be spent, lost or stolen, and my education will stay with me throughout my lifetime” (male senior – state school).

Student’s attitudes towards continuing education, as well as towards knowledge, are quite consistent. Regardless of the type of school, currently attended grade or socio-economic status of their parents, students treat learning at school as a way to a successful future. When defining the situation in which they decide to get an education, they draw their behavioural patterns from their immediate surroundings – from their family and peers. The consistency of attitudes of their school peers strengthens their belief that the decision to continue learning is the right one. Positive attitudes to learning are also strengthened by the mutual emotional support seniors provide to one another. In essays as well as in focus interviews, it was underlined that in difficult situations the respondents could count on their peers: “I had problems, but not for long because my friends who are here with me are intelligent and they help me” (female senior – Seventh-day Adventist school). Students support and encourage one another in learning efforts. Coherent positive attitudes towards learning mobilize them to increase their efforts and not to give up in case of failures: “I wanted to quit school after I failed my final exams because I was ashamed of my failure, but my friends kept asking me ‘why have you failed the exam?’ This question made me ashamed. This is why I wanted to quit school, but then I had second thoughts and I thought that when I quit, I will not have any future; this is why I changed my mind” (male senior – state school).

## CONCLUSIONS

The analysis of answers shows the students have a positive attitude towards education. They believe that together with their secondary school graduation diplomas they will acquire knowledge necessary to fulfil their plans and they will find a good job which will secure themselves „a good – better future”. Learning at school is a key to fulfil their dreams, and a graduation certificate proves that they have got certain competences. Thanks to education they will be able to escape poverty, they will be promoted to a higher social class, they will enter a better world whose members stick out with their *savoir-vivre* from the illiterate ones. Knowledge acquired at school is also a value in itself, because it is the best legacy they can receive from their parents.

Children who start attending school come from families which demonstrate a positive attitude to learning. The family environment shapes their attitudes towards learning, which, according to the Malagasy proverb ‘Cattle will fall, but knowledge will never be exhausted’, is perceived as a valuable legacy. Parents of seniors perceive education as an important factor responsible for their children’s career success. Positive attitudes of children towards education, developed by the family environment, are strengthened in the school environment by peers’ attitudes. In subsequent years, students’ own high aspirations start playing an important role in their educational success. In their essays and during interviews, the seniors mentioned their parents’ support, but equally often they highlighted their own effort put into acquiring knowledge and overcoming difficulties encountered on the way. Students are highly motivated to learn because they pin their hopes on education.

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# On children: a study of storytelling, affective education and child's respect

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## ABSTRACT

This work explores the interface between affective education, Child's respect and storytelling. In this study, three narratives from the storytelling sessions by a Nigerian raconteur, Auntie Shine-shine are used to explore how children participated in the various sessions of storytelling. It examines the role of storytelling as an affective education tool that inspires children to participate, think purposefully and express themselves in the educational context. It argues that when a social group (children) are not allowed the right of expression, it can affect their social-emotional development which is necessary to make them more enthusiastic about the process they are undergoing. The study used observational and conversational techniques to elicit information for the study. Through a diffusion of the principle of participation and expression, it made case for how older children relate with younger children during storytelling sessions and questions if the social system of seniors set by adults as caregivers has been imbibed by older children. The study adopts Janusz Korczak principles of Child's Right to Respect as its theoretical framework due to its obvious components of humanism. The study looked at certain elements of storytelling especially dialogue (content), comparing and contrasting the themes with age and responsive engagement of children. The finding revealed that storytelling is a signpost of affective education. The study **revealed** out that the issue of child's right to respect was not reliably fair or rather misappropriated. Most importantly, the study discovered that over-protection from older children over their younger ones defies their expression making it antithetical to Korczak's pedagogical thought which has been placed in this study as the philosophy of humanism. It is the thesis of this study that the anomalies as revealed should be addressed to enable children face the challenges of education in the multicultural world.



## INTRODUCTION

Story telling technically connotes a performance/theatre. It is a theatrical art, because it happens in a space, the stage before the actor and spectators, communicating an action. It is rendered in a language through dialogue, and embodies spirituality and self-consciousness. The self-consciousness here seeks to adhere strictly to the value communicated, and impressions the story makes on the listener. It should be something the listener can reckon with. So, self-consciousness subsists not only in the teller but also in the self of the other-the listener making it relational. If story is a narrative, storytelling is the art of narrating. It is an age-long art form of human expression. A story has a distinct message it carries which can be conveyed through the storyteller that creates an impulse, a transformation in the listener. Augusto Boal (1979) expresses the concern of the decline in transformation which occurs when theatre was a communal effort – a Dithyrambic art before the separation of the spectators from the actors. This makes us understand that storytelling has to do with the interconnections of words and effect via an external physical effort that affects the being of the listener. Okam (2009, p. 38) notes that “Performance operates within the construct of time and space and the performer/audience relationship”. It is “an expression fostered by phenomenon, delivered through the creativity of an artist for the purpose of consumption. It involves the experiential role of the audience and the performer”.

Literature on the interface of storytelling, affective education and children's engagement has been sparse particularly in the African context. The present study aimed to fill this gap. The study adopted Conversational interviewing technique (Roulston, 2008, pp. 127–129) and observational Research method (McKechnie, 2008, pp. 573–575) due to the participatory nature of the study. It uses Janusz Korczak (2017) Pedagogical thought which projects Children's right to respect to drive the analysis. The paper concluded that storytelling increases enthusiasm for knowledge and improves listening skill. These are useful indices to inform participant's understanding of their social world and emotional **behavior**.

## OBJECTIVES OF THE STUDY

To identify how children's participation was engendered.

To investigate the contents of the story and its age appropriateness.

To **analyze** how children's right to respect was ensured.

To identify the factors that enhance or hinder story/telling as a sign of post of affective education.

To look at how the social system of seniority set by the gerontocracy system with adults as care givers has been misused by older children.

To give recommendation for the action that reduces the child's right to respect through older children's interference.

## ON EDUCATION/PEDAGOGY

In the area of storytelling and pedagogy, Obadiogwu (2009) is of the opinion that “folklores follow storytelling and performance techniques. It is entertaining and didactic, making it an ideal material for the education of the young mind.” In his evaluation of the implication of using folklore and electronic media of expression to achieve the objective of child upbringing in Nigeria, he concludes that in using folklore in educating the growing child, the information and education the child needs. to prepare for the future must be reviewed.” They must be opened to the reality of the situations; and the implications and effect of issues in their society. His interest is in the content of what children are told, which to him must reflect the reality of their socio-political space for them to grow upholding the checks and balances of the stories and their implications in order to help them make positive informed choices.

The fact that children represent the future and writers for this audience through the lens of childhood must ensure “significant ideas about character formation, African values and cultural continuity ... and writers for this audience have commitment to use their artistry in ways that foreground the preservation of African cultural integrity in a globalized world of fractured identity and misplaced values” (Sackeyfiok, 2016, p. 98).

In a more likely affective manner, Ukoh (2016) states that “children’s stories in Nigeria constitute a special category...they provide entertainment and explains the origin of certain practices, beliefs, taboos, myths and other phenomena in everyday life... Despite the strangeness of these features, they stick in the minds of the child audience and make a lasting impression”. How does these artistic creations ensure that children legitimize their authority-being? There is an affectionate and fascinating reality when children express themselves in the learning process to make the approach warm enough to create a positive effect.

From the foregoing, the claim of pedagogical and developmental influence of storytelling is conceptually established. The works share common variables of the affective, pedagogical as well as the entertainment-oriented nature of storytelling. The “effective implementation of these will not only result in positive impact on the behaviour of children in their formative years, but will also help in no small way to establish a usable reading culture in African societies.” (Emenyonu, 2016, p. 3)

With regards to storytelling, the crucial task here is to achieve these mutual potentials of affect as didactic effect from storytelling. The value of story/telling has been expressed enough, the issue now is how to facilitate this process without denying the children their right to respect through participation and expression. Respect creates and enhances affection as a way to have interest, articulate, mediate in any educational context. The individuals are able to constitute a sense of equitable community, creatively engaging themselves in freedom of expression without any hitch. Thus it could be claimed that storytelling in this sense produces nothing but affective education.

## AFFECTIVE EDUCATION

Eno Ukpong (2020, p. 25) described Affective Education as a humanistic Education.

It is a psychological curriculum designed to build, create and mould student's understanding of their emotional and social behaviours and enable them appreciate and accommodate the behaviours of other people ...focuses on developing students' belief system, emotion and altitudes. The underlying belief of Affective Education is that in order to learn any school subject maximally, students must develop the affective component of the learning domain.

Affective learning is emotional, thus situational changes and motivational actions are required. Here, some positive lessons could be learnt from the storytelling sessions which could bolster the maintenance of values and upholding self-development.

Affective learning helps the student even in the mental process of acquiring knowledge the basis of this is that it stimulates a child's thinking faculty, helps them to know, receive, and apply that which they learn. When a child is inculcated a positive action like respect, free association, strength, value, that child is better equipped to transfer such to others and can as well cope with others when the contrary is the situation. Let's take for example a child who knows the value of sharing her chocolates. That child would not refuse to give her chocolate to a friend who refuses her a candy. This is because what motivates the giving is not in the receiving but innate feeling. So it will be said that affective education in children is a prophylactic that helps construct the right decisions in contrary situations or adjust the case of unfavourable situation.

Based on the fact that the origin of affect lies in psychology, easily points out that it is a sense that reflects upon what it is fed. It implies a commitment to creating a conducive atmosphere for engaging in a reflexive, educative, developmental and transforming exercise and such as the example of storytelling.

## A LOOK ON THE CHILD'S RIGHT

With the constitution of the United Nations Conventions on the Rights of the Child, child's right has become a concept increasingly deployed in pedagogical and social arenas. The concept identifies with the care, involvement, sensory engagement of specific vulnerable individuals whether by age or social strata that they should be offered unequal stakeholder respect, and on a very levelled ground-equal ground" (UNCRC, 1989, p. 4). The UNCRC (1989) clearly defines a child in its article 1 as anybody under the age of 18 years. It emphasized on the nation-child, adult-child relationship, education, participation and even play among other variables. Gerison Lansdown has dealt greatly on participation capability especially in social cultural context, and child's right to respect. Lansdown has reinforced meaningfully the fundamental rights of the child in areas such as agency, especially in social context. "Agency is about the intentions people have in doing things to their capacity of doing those things in the first place (Giddens, 1984, p. 9). It is the capacity to make a difference. It comes with participation in social contexts, and

as a right of the child, should not be taken from them. Anything contrary to this is a disrespect of the person, in fact the humanity of the child Vandenbroeck, and Bouverne-Bie. (2006) promote child's agency and participation since the child is a social actor, thus advocating for rights based pedagogy for children in their childhood study. "We should know that children want to be heard, want to communicate and express themselves in ways they know and like. When this desire in children is controlled or interrupted, their agency is lost" (Okam & Idebe, 2020, p. 171).

Children's participation even in adult-led context Madeleine Leonard (2016) are different areas talked about. The Article 3 of the UNCRC places at the center of its concepts of child's "best interest the responsibility of the adult to the child." This connotes the power center from which control and influence of the adult safeguards and cares for the mental immaturity of the child to confront issues and attendant feelings that come with their age. This however can only secure the support of the adult to see to the welfare of the child but doesn't include undermining the child's exercise of self-determination. One may ask if the foregoing portray any ambivalence. To this question, sensitivity to any issue that disagrees with the child's right to respect should not be allowed to prevail in the situation in which the child is involved. This is because it inexorably pulls them towards issues that infringes on the child's rights.

Cioba (2018) raises a question on the ambivalence of what could be termed as Children's right to participation in her work in Romania, whether; "forbidding children's work should be perceived as a way to grant children the right to protection or as a way to infringe on children's right? To address this issue adequately in spite of the diverse attitude of scholars on them, this study adopts the liberation and emancipation perspectives—which "gives value to children's ability to choose what is in their best interest, claiming that the society should grant them the right to participation". Also, "acknowledging children's rights does not necessary mean emphasising on their vulnerability. Instead their vulnerability may be linked to communities' influence and principally to the ideas transmitted by family members (Cioba 2018, p. 81).

It is pertinent examine to if the ideals constituting children's rights are not foreign to African perspective of Child's right. The frame under which the "African Charter on the Rights and welfare of the children was created, stressing the values of African civilization and urging consideration of rights and welfare of a child, rather than imposing Eurocentric standards" (Odrowąż-Coates, 2018, pp. 20–21). To her, this creates a certain loophole, where through respect for diversity, different children's rights norms are expected to be enforced (p. 21). Within the frame of multiculturalism, what this study tries to address are such contexts that multiplies the psychological aggression of the child, which is antithetical to affective education.

Looking at the broad exegesis, the child's socialization process which determines his/her sustained character towards identification, expression, association, in fact that which constitute a way of life one takes to adulthood should be studied. This should definitely be rooted in the foundation of respect of their humanity. The concern here is to see how children who are rated among the vulnerable groups are not part of the population that perpetuates these ills. If so, how did they come about it? How can it be curbed? How much has been said about it? What is the way out if such exists? A vital issue to look at how the free styling older children, some of whom are placed with the competencies and

capabilities to look after the needs. of the younger ones conflicts the charge of child's respect.

Does it work different on the psychology of the child because the innocent oppressor is equally a child? Have we taken time to look at the language cues, the over protectionism and security instinct that this care-taker children exert on the younger ones? Can we know this when it happens? This evolves due to older children's intervention on the guidance from parents which they also transfer to the younger ones. This parent-child relationship and the elder child-younger child relationship manifest a kind of infringement in the expressive endeavour of the children which automatically denies them the opportunity to be themselves but rather chose 'better alternatives' as dictated by the elder. The contradiction is that the possibility of making that child a *mumu* (docile) is high since the older unknowingly does not take the compassionate angle of explaining to the younger the reason for such actions.

## THEORETICAL REFLECTION OF JANUSZ KORCZAK CHILD'S RIGHT TO RESPECT: A PHILOSOPHY OF HUMANISM

"[...] There are no children, just people, but with a different conceptual scale, different ranges of experience, different urges, different emotional reactions. Remember that we do not know more than them" (Odrowąż-Coates, 2018, p. 129). The above is what this study calls Korczak's philosophy of humanism. Odrowąż-Coates (2018) used the quote to establish Korczak's philosophical thought on pedagogy. Despite sharing a common frame of understanding on the account of his philosophy of pedagogy, especially child's pedagogy, there is a connectedness of the relevance of the quote to the philosophy of humanism. Ozumba (2010) in his discussion of humanism, listed some views on the concept: from humanitarianism-emphasis is on the need to promote human welfare. While secular humanism, emphasizes the removal of religion, but upholds reason, ethics and justice. He coined his own philosophy as "integrative humanism" (17). This has both secular, scientific, intellectual, religious among other focus.

The philosophy of integrative humanism is an attempt to lubricate the frontiers of knowledge by allowing all claims to knowledge to be given due consideration rather than being cast off on the premise that they are not empirical or verifiable like the positivists assert; or cannot survive a bracketing like the phenomenologists assert (Asuo, 2019, p. 149).

By this, everybody has something to bring to the table for consideration and hence should not be shut out. The child who is confronted with a story has the latent capacity to give interpretation to what is heard and seen. I do not want to go against what Odrowąż-Coates describes as Korczak's "agnostic attitude towards institutionalized religion and positive take on spirituality" (Odrowąż-Coates, 2018, p. 128). Interestingly, the significant concept of humanism could be seen in the views expressed by Corliss Lamont. To him, humanism simply means "human being-ism," that is, devotion to the interests of human beings, wherever they live and whatever their status. Humanism cannot tolerate discrimination against any people or nation (Lamont, 1997, p. 17). He projected his idea

about humanism as “having its ultimate faith in humankind, believes that human beings possess the power or potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision, freedom, and progress – economic, cultural, and ethical – of all humankind, irrespective of nation, race, or religion” (15).

If an assiduous attention is paid to the content of our sample quote, the most successful connection will probably be to state that Korczak's view about children is that they are not the beings viewed as not having any innate ideas. It provided the very essence of value and worth for this population of beings as people that should be understood. Can one then understand emptiness? No! Children have ability to learn tasks just like adults. On this note, we become co-partners in the adventure called life- a kind of idea that could be justified by the critical position of Paulo Freire, especially in his objection to the banking system of education. “The supreme ethical aim of humanism is, in fact, this-earthly well-being of all humankind, with reliance on the methods of reason and science, democracy and love” (Lamont, 2006, p. xvi). Odrowąż-Coates states that Korczak's “pedagogical thoughts are very much connected to a child, viewed as an active agent, as an equal and as a person who has rights” (p. 129). From the foregoing, we do not need any cosmic big picture to place his value of children as a relevant foundation to a philosophy of humanism. We rather do ourselves good to look at a method that will help us understand children as people since humanism deals with methods, science and every other thing one would inject into it to make a difference.

There are ranges of issues expressed in Korczak's (2017) idea of Child's right to respect as contained in the book *A child's Right to Respect*. Korczak talks about the many values of children; “Children have a future, but they also have a past, unforgettable events, memories and many hours of essential solitary reflections. Just as we remember and forget, cherish and disdain, logically reason, their errors are also out of ignorance. They also weigh carefully whether to trust or doubt. The task of education is to give them a reason to live, give them the right to be children” (Korczak, 2017, p. 46)

Children possess seriousness, sagacity, stability, unwavering commitment and expertise in their area, a wealth of fair judgments assessment, tactful restraints in their demands, sensitive intuition and an unfelling sense of right or wrong... Let us demand respect for bright eyes, bare cheeks, youthful efforts and confidence. Why should dim gazes, knitted brows, rough grey hair and stooped resignation deserve the greater honor? ... New generations grow, new waves arise, they come with vices and virtues, so provide them the condition to grow up better... Respect, if not reverence, for pure, bright, memorable holy child” (Korczak, 2017, pp. 46-47).

It is necessary to state that what is obtainable most times is about adult's attitude towards children. “They deliberate and decide on the child, too. But who asks the child for his opinion and consent? What can a child possibly have to say?” (pp. 35–36). In concrete terms, children constitute the human society, imposition arising from adults on the children is considered a very serious social problem which is contrary to normative value orientation needed for the child's social capital, because it strips the children off their

agency. Thus replaces openness, sincerity and genuine effect on the child which invariably makes him to withdraw. Lack of application of these strategies and use of contexts that significantly increase the participation of the child reduces her/ or his brain connectivity thus making character formation difficult to assimilate any impacted knowledge. This thus is objectionable to the wellbeing of the child that enhances the affective domain of the child's learning. Where this form of extreme structure is present, the child is de-humanized and this portends serious dangers and implications on the child's expressive spirit.

## A BRIEF ON AUNTY SHINE-SHINE

Aunty Shine-Shine the raconteur, by real name Oluwaseun Odukoya, studied Theatre Arts in Ahmadu Bello University, Zaria, Kaduna State-Nigeria. She is employed in the service of the National Council for Arts and Culture Performing Arts Department where she serves till date. According to Ms Odukoya, her audience is mostly children from the age range of 5–11 years and sometimes adults are involved. The feedback sessions always reveal amazing lessons which were not obvious in the stories but which resonate with a particular listener and according to her, she learns from her listeners! "And it is such a beautiful experience. "I do storytelling to keep this beautiful art and form of oral tradition alive, teach the African morals and consequences for every action, thereby encouraging creativity".

## QUALITATIVE DATA AND DISCUSSION OF SELECT STORIES

It is important to note that the author watched the storytelling session for a period of two months on weekly basis, and to explain the procedure of starting the storytelling sessions since it forms a huge part of the whole processes of the session. An African proverb states that *the way the owner of a house welcomes you will tell you if you are to sit or even think of eating*. The act of receiving children into a learning environment should not be taken for granted, because of its likelihood of influencing positive or otherwise outcomes. They should be offered the freedom to build trust in the learning process which will actually condition what value is impacted and gained in the end. Thus we start with the preliminaries which cuts across the sessions treated in this study, though with little variation in dialogue.

### Opening glee:

Aunty Shine Shine: Good day, hello stars, Aunty Shine Shine the raconteur is here once again. You know how we do this. I say shine shine, you say, shine like a star. You are a star. (*In this session she teaches them a song*) I have come with a story as usual and the title of my story is *Tortoise and the Party in the Sky*. Tortoise flew, yes, to a party in the sky. Do you want to find out how that went? I am sure you do. Come together and let's sing (*she teaches them the song and sang along with them*)



Flap your wings and fly,

There is a party in the sky (x2) (*Participants repeat*).

After this song which is peculiar to only story one. The raconteur then starts with a teaser that ushers in the story.

Aunty Shine Shine: Aloor Aloor (Once upon a time)

Participants: Aloor

### Story 1: Tortoise and the Party in the Sky

Once upon a long time ago in the animal kingdom, there was famine and the crops have been affected because there was no rain. The animals were hungry they were looking very tired and thin, but in the birds community, there was abundance. They were looking fresh and plump and beautiful. Every week, there was a party in the sky. Only the birds attended.

Flap your wings and fly there is a party in the sky (x3)

And all you have to do is flap flap flap

We are flapping to the party in the sky

And all we've got to do to go is flap flap flap (x2)

Every week, the birds went to the sky to feast and on their way back, they brought goodies with them. But there was one animal. He said "I must go over there by myself. He is the tortoise. He decided that he wanted to fly to the sky with the animal". So he thought about it. He said, "little beautiful feathered creature. I am here" tortoise talks through his nose region because he lost his nose in a fight. "I would like to go with you to the party in the sky"

"Okay tortoise, but you know you cannot fly" the chief of all the animals replied.

"Each one of you, would you be kind enough to lend me a feather each? I would glue feathers to my hands and fly". Said the tortoise as he sings.

Flap your wings and fly there is a party in the sky (x3)

And all you have to do is flap flap flap

We are flapping to the party in the sky

And all we've got to do to go is flap flap flap (x2).

The birds thought about it and agreed since it would be an adventure for the tortoise and more food to bring from the sky. So, three days to the party in the sky, they started practicing with the tortoise. They lent him a feather each and he was looking like a rainbow colour. They practiced for three days while singing. The tortoise could finally fly. The king of the birds said to the tortoise "one more thing, for you to attend the party, in the sky, you must bear a name that is different from the name that you are called on the earth". Tortoise agreed. The following day, tortoise said his name will be *Gbogboyin*, which means all of you, in the Yoruba language. The birds were surprised, but agreed.

They began the journey up the sky with songs and up they flew. They got to their destination in the sky and were welcomed in Yoruba, *Ekaboooo* by their host. The waiter came and showed them the delicacy that was arranged on the table. He said, "the food is for *Gbogboyin* (*all of you*)"

"*Eshe* (*thank you*)", they all responded gladly. When they were about to pick the drinks, tortoise said, "*Eduro* (*Wait*), did you not all hear what the waiter said?

The food was presented to *Gboogboyin (all of you)* and that is my name. Therefore, I have to eat this food. Your food will arrive later.”

The birds were offended. But they had to step aside. He ate everything, which shocked the birds. Another set of food was brought by the waiter and he said, “the food is for *Gbogboyin (all of you)*”. Tortoise ate this set of food still, and all the birds were sad. This also happened the third time. While tortoise was eating, the birds realized that it was time to go back to earth. Out of anger, they took their feathers from the tortoise who was not bothered. The tortoise became feather naked. He told the birds that when they get home, they should tell his wife to gather all the soft things like pillows and mattresses as well as cushions that he would jump back to the earth.

The birds came back to earth without singing and told Mrs. Tortoise that her husband, Mr. Tortoise has enjoyed himself so much that he wants to perform a stunt. So she should gather all the hard objects she can find so he can perform the stunt. Mrs. Tortoise was so delighted. She gathered stones, gravels, scissors, needle, pins, blade, rock, trees and chairs. When tortoise looked far away from the sky, he didn't see the actual objects. He took a deep breathe, counted one, two and three and jumped. He landed with a loud crash and broke his shell. Mrs. Tortoise had to go round to pick all the pieces of the shell and glued them back. That is the reason the shell of the tortoise is very rough. This is the end of the story.

Aunty shine shine: What can you say about the story? (*The Children answered randomly despite network hitch*) Children: Mr Tortoise is greedy, he is selfish, he is a bad animal, etc.

Aunty Shine-Shine: Tortoise was naughty. He believed he could fly. He achieved it but he was too cunning. He was ungrateful and greedy. These are not good attributes for us, shining stars. We should be nice and kind to people. We should not be greedy. Till I come your way again with another interesting story, I remain *Aunty Shine Shine*, the storyteller, saying, shine, shine, and shine like the star you are.

## Discussion of story 1

**The opening glee:** This is relevant to establish an atmosphere of inclusiveness and ice breaking in the storytelling session. This factor could create an unforgettable memory in the child because the absence or presence of a healthy environment creates either a healthy balance or fragmentary one. There is no doubt that the raconteur established a stance reflective of a relaxed atmosphere for the children. Ensuring them that they are stars and engaging them in a physical exercise like songs as the case of story one reflects creating an enabling environment for a good learning activity. The significance of this is the reinforcement of confidence in the child which could enhance affect and also sustain it.

**On participation and expression:** Looking at story 1. The song created a space of participation as well as serving as an ice breaker for the spectators making this a deliberative engagement and well-conditioned environment for affective learning. It engages them, it grounds them in a new space of self-evolvement and development. However, network

issues and the limited time frame marred this participation. An issue of extreme concern in this session is the raconteur's insensitivity towards the participants especially during questions and answers. For example Boy A did not allow Girl S to make her contribution in this session when given the chance because Boy A wants to put it right in a way that people could understand his sister. How does he know what Girl S wants to express? What spurred her to want to say? What is the foundation of that judgment that he can say what is in the mind of another better than the person with the urge could? This study has viewed from Janusz Korczak's (Korczak, 2017; Odrowąż-Coates, 2018) lens that such an act is dehumanizing. The child should have been allowed the expression of her feeling. It is in this that the agency of the child is ensured and this produces the needed social capital that comes as a result of participation and agency. The blame is more on the raconteur who should be conscious of the emotions of the spectator. She should be able to regulate and challenge actions that impede the affective domain of the younger one. As Korczak (Odrowąż-Coates, 2018) explains that these populations of people have different scales of understanding, thus it is the society that should help them through the developmental stages to stabilization. It is not a call to eliminate correction, it is a justification for a better approach toward learning that should make a child not resistant to her own ideas. Any contrary case in this field will produce "a child who is dispossessed of humanity. This dehumanization in turn caused isolation and depression. Isolation and depression set in when the child at such a tender age is unable to cope with the rigors of life created by the society" (Okam, 2019, p. 81).

However, **Parent A** disagreed with this point. To him "Affect is already lost since it happened in the virtual space. The communality we share in African when in the round is already denied by the zoom session. There is no closure. It as good as holding a class of distant learning or impregnating a wife from a distance." Secondly, he supports the interruption by the senior child. "It is not interruption but helping the sibling to develop more vocabulary". He claims that "a five year old does not have much vocabulary, thus the role of speaking for the five year old helps her to develop vocabulary". He called it learning in a "bush university".

**Parent B:** Disagrees with him by stating that a child of five years old already has her vocabulary. A child has to recall what she has heard, this way building thinking and imaginative scope of the child. However, he condemns length of the story as mentally overbearing without visual for a certain age group.

**Parent A** disagreed with **Parent B** on visual. To him, "visuals bridge the world of fantasy.

**Parent C** supported the idea that a child of five does not have much vocabulary to express self.

Their argument portends the unpreparedness of certain individuals to embrace the intricacies of education in a multi-cultural world. Much needs to be done about this, because the pandemic which looks like it has come to stay will really fracture the communality value factor raised as their argument reveals. Multicultural education which will really invade whatever value we hold dear is needed. As time changes, human societies changes making some norms and values unapologetically obsolete for the present.

**Content/dialogue:** Looking at the content of the story one cannot deny the fact that it conveys a value of oneness and love which the elements the birds are showed by the

charitable act of lending their feathers to the tortoise. At least children learnt from the responses and as contained in the story that giving is an act of love and that they should be helpful to those who need what they have. It also creates an ambivalence of life. The tortoise constitute the negative energy of life- people that make things hard for others due to greed and wickedness. So through the storytelling pedagogy, children have learnt the consequences of being greedy and this will register in their cognitive domain as well as psychomotor domain enabling them to make informed choices of good over bad. One can also say that the storytelling as exemplified in this session has the powerful transformative essence that can shape the being, behaviour and attitude of each participant. It is the personality that one exudes in interacting with others in the social space.

**Age appropriateness:** Another issue to raise about this session is the stack lack of categorization of the participants by age. Most times, adults and older children constitute a greater part of the spectators. If we follow the cognitive development stage of Jean Piaget or as Winifred Ward has established, one can say that the content as well as the length of the story does not fit into what could be age-appropriate for all levels of participants from age five. Age consideration should be a major factor parents and the raconteur should demand and consider before making the choice of the spectators. This is because there are certain things children of a certain age may not be able to comprehend well.

Stories should not just transmit cultural values but also bring out human values like the right to expression. A child cut off from this circle will surely have issues on how to regulate interpersonal relationship with a younger group or elder group. Not allowing a child to express herself or himself is tantamount to lack of respect which could lead to moral infamy and affective deprivation.

**Gerontocracy factor:** The social system of seniority set by the gerontocracy system with adults as care givers is incontrovertibly one of the reason older children will always step in to defend, has been misused by older children. The reality could be seen from an African proverb of the Igbo tribe *Okwu adigi ajo njo n'afọ* (There is no judgment of wrong for an unspoken word). The incident demonstrates lack of respect for the child.

### Story 2: The Dog and the Tortoise

Once upon a long time ago, there was famine in the land. At this time, humans and animals lived together. There was not enough food to eat. The animals grew lean and some of them even died. However, the dog remained fresh and plump. This surprised the tortoise. He really wanted to know how the dog remained fresh in the face of the famine. The tortoise spied on the dog. One day, the dog picked up his basket and headed into the bush. The tortoise followed from distance. The dog went through many farms and arrived at a farm that was good for harvest. He looked everywhere, realized that nobody was coming, and he started to harvest yams. The tortoise left his hiding and went back home.

The following day, he picked up a basket and set off to the same farm. The tortoise got there and as he harvested, the dog met him. The dog harvested a little and was about to go home, but noticed that tortoise still continued with digging. He advised tortoise to stop harvesting and take what he had already harvested

before they get caught. Then tortoise started to sing The Song of *Wait for Me*. The dog waited and they left for home at the same time. The following day, the same occurred and tortoise started to sing. This time around, the dog took what he had harvested and ran away as fast as he could but the tortoise continued to harvest. The owner of the farm caught the tortoise and arrested him. Tortoise turned a new leaf thereafter.

## Discussion of Story 2

**Opening glee:** The opening glee in this second narrative follows the same as the previous. However, the little difference seen is based on the nature of the story which does not contain song. This is the most disturbing session encountered in the story telling sessions under study. Due to the dearth of network, not many participants turned out. It took the form of call and response technique. The raconteur elaborately gestured and physicalized the narration which was obviously understood by the children.

**On Participation and Expression:** The question time was an ice breaker as the raconteur asked the children if they like the raining season and the farming occupation. The scenario was beautiful as a mix of pink and blue decorates the place and pays tribute to the different sexes. There was traditional music and songs usage in the story. The raconteur focused greatly on the children that were responding to her and equally asking her questions. She did make much effort to encourage others who were not asking questions to speak. A high level of respect and focus on participants was visible, possible because the younger children did not tend to express themselves in words despite nodding to questions and showing happiness.

**Sign post of Affect:** The session was handled with the principles of affect-giving time for children to ask questions, and also encouraging the younger ones to ask questions. The commitment to engender good result was obvious.

**Content and dialogue:** The issue with this session is about the value that the story communicated. For the age groups represented a story with a very clear-cut distinction between vice and virtue is mostly needed. The UNCRC (2016) stipulates the responsibility of the adult to the child. Its article 3, places the child's best interest as the responsibility of the adult because of their mental immaturity, they cannot confront certain issues and the attendant feelings that come with it. Korczak (2017) established this when he stated that the task of education is to give them the reason to live, give them the right to be children. He also admonished that the "new generation grow, new waves arise, they come with vice and virtues, so provide them with the condition to grow better" (47). And this to him is respect irrespective of the fledgling attitude of the child. The story was tested on a set of children in a different setting using many situations like "if mummy tells you not to eat in Bobby's house and you are hungry, and then someone brought food from Bobby's house knowingly to you would you eat? Answers such as, "yes I will eat, because I'm hungry", were given. Another child responded "Yes I will, but I will not give my little sister so that she doesn't tell my mum. I will rather beg another person food for her".

The issue is not just going to A's house to eat, but the eating component equally despite the didactic nature of the story. It was inexorably pulled towards confirming the child to take what the situation presents as best. The reason for the formulated test question is to get a sample that does not provide much escape route for the child. It is a web of the same thing, so a fairer evil will be chosen. This statement emerged from the fact that no other value than the repentance of the tortoise was expressed. In this case, the sense of morals have been obscured in preference to cleverness. The story should have expressed more values that can foster love, self-judgment and repentance. Worst of it is that the tortoise is a stereotype of evil, so this silhouettes any good that could be attributed to him.

In the light of this negligence and obscurity despite the affect, a child's psychomotor domain has been soiled. And this is disrespect to the humanity of the child.

**Age appropriateness:** It's appropriateness for the population of people. The story involved two species of beings, the human who is not present in the story and the animals—the tortoise and the dog. They harvested food in someone's farm, and they are aware that what they are doing is wrong and when caught will be punished severely. The older children actually understood that the theme of the story is not to steal and / or not but about cleverness. The inconveniencing thing here is that both stole and the clever or smart one whose action was applauded thus worth emulating because he was not caught is seen a positive example. Here lies the wrong dynamics or the conflicting attributes expressed in the story such that the child's sense of reasoning can reflect on and take stance about it. If the dog was caught in its smartness by other things, the "good is spared" and "the bad is punished" demand of justice must have made a deliberate effect on the emotions of the child. At this age the cultivation of value should be clear cut and if the child should have an experiential reflection, he or she could opt for being clever than being caught. Despite the fact that they know that both were wrong, it should be noted that it is not just the moral rectitude of the children that pushes them to avoid ills, but most time fear of punishment. Therefore, any story that does not have a clear-cut value should be considered as not appropriate for younger children or else they will end up learning what is not intended to be taught them.

### Story 3: The Feast

Once upon a time in a Cameroonian village, a king called for a party in his village. The women were to bring the food and the men were to bring the wine. The whole community was excited and all was agog in preparations. On the day of the feast, the women cooked various delicious dishes and send them off to the palace. Then everyone begins to put on their gorgeous finery in readiness for the actual party.

In one house we see a husband and wife. The wife is getting all ready and excited. But her husband seems sober and withdrawn. While she tries to get him moving; he tries to tell her what he is thinking about but she is too excited about the party and leaves telling him to come along soon. It happens that this man is wondering why the king would host a party and everyone is to bring food and drinks! The king is the richest man, why doesn't he just provide all that is needed for the party for all the villagers? Well, he makes up his mind to personally go to the feast without wine, but with water. Oh yes! Plain water! And this is precisely



what he did. At the palace all the “wines” are received and poured into one big container so the man thinks his water would be hidden in the available plenty wine brought by others.

The king emerges and calls for a toast. It is time to toast to the health, well-ness, prosperity and togetherness in the village and declare the party open proper. Everyone takes a drink after the prayers and... something is not quite right with the wine... they think. This wine tastes like water! A second person reveals that it is actually water! Yes! All the men had sat down in their homes and thought the same thing as the man in our story! Therefore, every man had brought water! So instead of having wines and other appealing juices as drinks at the party, all they had to drink was water. A saying is said to have emerged from this incident in that Village: “what you drink is what you bring!” Don’t cheat or think that you are cunning. Always take responsibility seriously.

### Discussion of Story 3

**Opening glee:** Followed the usual pattern.

**Participation and Expression:** This is a story from Cameroon. It is good. Everyone was thrilled. The raconteur was kept busy by the participants that she forgot many participants. There were contributions from children as questions were put to the smallest that was not ecstatic as others. The participants were not followed up almost immediately to know what the muse is about but from what Clifford Geertz (1973) described as thick description, the little children’s action, though not verbally expressed is a display of the influence of the older ones and adults. Because it is a zoom session, not all the reactions were seen at the same time.

### Signpost of Affect

From the two little children focused on, the issue of sensory engagement of the vulnerable individuals (their vulnerability is not just on the part of being children, but on the act of being overshadowed by the euphoria of the others). When a parent was questioned based on this, her response suggests her low expectation from the raconteur because to her she is not the paid teacher of her children. This is the mindset that creates an exploitation of the agency of the child as a social actor. A parent accepted that he does not focus on those things as they focus on the learning that occurs in school when in the whole of 2020 the children engaged more in the out of school learning. Parents should know that whatever that is instilled in their children shapes the life of the children. Therefore the factor of a conventional school or not does not deny the presence of transmission of an idea. This ideas will one day metamorphose into what the child has become. My choice of this case study that has not given me the much on the variable of affective education or issue of respect, but for those who are interested in childhood pedagogy to commit time and energy through research and fellowships to extend the knowledge of Janusz Korczak humanism and pedagogical thought to places it has not reached. Adults should be made to know that children may be involved for entertainment sake but they end up learning what will affect them positively or negatively.



## FINDINGS

Among other findings, this study revealed the obvious strength of storytelling in different spheres of life, especially that of children and young people. The study also revealed the role of passionate senior, love and over-protection by older children in the impediment of the child's right to expression in which I have singled out to call disrespect. Also, storytelling has its effect on the child. Oral narratives are not just entertaining, they are one of the major means by which societies educated, instructed, and socialized their younger members. Therefore, care should be taken in every storytelling activity because of the after effect the assimilated message could unveil. The issues of rights were misappropriated.

Aunty Shine Shine's storytelling programme is children focused. The stories are not only aimed at entertaining the children, they are also tailored towards instilling good morals in them. The use of songs in her stories sustains the interest of the children in the artistic engagement. The inclusion of song also facilitates an integration of the children in the process. This holds sway more with the fact that Aunty Shine Shine teaches the children some of the songs as they sing after her. In her storytelling sessions, children are allowed to express themselves. However, younger children most times have their thoughts expressed by older siblings who seem to protect them. The much ignored part which is one of the concerns of this study is when a child's expressive right is denied by older children or even the raconteur. When children express themselves freely, they automatically become part of the storytelling process. Aunty Shine Shine gives the room for creativity. She does not intentionally impede the child from airing his or her view on the story she has told. But most times, time factor and network hitches cause huge limitation. (This because what i have just stated replaces the longer sentences were data is mentioned as an excuse.) However, the study revealed that there are times when some of them, especially parents and other elderly viewers tend to suppressing the views of the child.

The storytelling sections under the study revealed that for the children to fully understand the raconteur, the latter must come down to their level. She must use the language and gestures the children can understand. Aunty Shine Shine sometimes does this by engaging her hands, voice and facial expressions in telling her stories. On the part of story, a raconteur should engage children in theme and plots age appropriate to them.

## CONCLUSION

Korczak's stance is not a denial of the need for maturation of the child, but a re-order of the way we comprehend children in the tabula rasa slate. There is a setting that is a foundation (stimuli) that makes a child cry immediately s/he leaves the womb, this immanent presence places him/her in "a different conceptual scale", and as a social actor acquires different ranges of .experience, exhibits different urges, different emotional reactions . The reflection on the humanism of Korczak is based on his huge belief in respect to humanity. Thus, this humanity is part of what we found out in the study. Also, a study and application of Janusz Korczak's pedagogical thought which the study placed

as a philosophy of humanism could resolve the issue of child's right to respect when applied. In conclusion, for the child to be humanized, room should be given to the child to express him/herself whenever the need arises.

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# Deliberation for Multicultural Education of Future Teachers of K12 schools

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## ABSTRACT

The article actualizes the problem of burning necessity and unequivocal expediency of introduction of a new modern approach to fostering multicultural diversity, equality, social justice and tolerance by means of deliberation of all these issues in the classroom and making by students a collective sound decision.

Understanding the diversity of the modern world is one of the most challenging tasks that appear before educators in different countries today. This requires a constant re-thinking the essence of conceptual approaches to the functioning of mankind in the context of globalization and migration processes. The fostering multiculturalism in schools and universities should be based on involvement of teachers, pupils and parents in the process of non-stop educational work with the permanent participation of all stakeholders in active communication and deliberation. How it works in practice is presented in the article proposed to your attention.

## INTRODUCTION

Multicultural education in the modern globalized world is quite essential for building an efficient and prosperous country and Ukraine is not an exception here. Since educational practice of deliberation had proven in many countries to be an effective tool for educating conscious citizens, we launched a pilot project with the aim to get practical experience of multicultural education by teaching MA students in English language (Mathews, 2003; Molnar-Main, 2017).

The main issue of the project was to clarify: How to foster multicultural education by teaching methods of deliberation MA students of pedagogical universities – future school teachers of English language. In the span of two semesters of the 2019–2020 academic years we taught students to multicultural deliberation during classes of professional English at the Kyiv City University.

The purpose of the project was to familiarize students with the application of the methodology of multicultural deliberation in their teaching practice during lessons of English and in extracurricular time, through teaching them educational vocational vocabulary. In this way, second-year MA students improved their knowledge of English while studying the course “The Professional English for Teachers” and obtained new skills for participating and conducting multicultural deliberative lessons and meetings. During this course, students studied special pedagogical literature devoted to the methodology of using deliberation at school, and discussed it during their English classes. In addition, the aim of the course was to develop the skills of deliberating multicultural educational topics in English with further implementation of these skills at their workplaces as teachers at the school.

Since the general purpose of the project was to acquaint students with the methodology of organizing and conducting deliberations with school children, their parents and K12 teachers, students had to study and discuss with their professor selected materials: books, articles and other methodology handbooks and deliberation guides (See the list of literature at the end of the article).

The training was conducted verbally and in the writing form as well. In the process of learning the multicultural deliberation, students wrote several essays in which they discovered their understanding of what they had read, learned and discussed.

The training was conducted in English and was arranged according to the following plan:

1. Familiarizing students with the idea of multicultural deliberation.
2. Acquaintance with the literature on the topic of teaching multicultural deliberation.
3. Acquaintance with the practical application of deliberation in public life by reading and discussing selected parts of the textbook (Mathews, 2014.)
4. Students' presentations of their knowledge of the educational vocabulary in English, and their own understanding of how to use multicultural deliberation in public life by writing essays on the subject.
5. Learning the practical application of deliberation in the US schools by reading and discussing deliberation methods in the classroom (Yankelovich, 1991; Molnar-Main, 2017).
6. Presentation of personal understanding of the methodology of using multicultural deliberation at school, as a practical exercise, by writing an essay on the subject.

7. Subject selection for conducting classroom deliberation and their discussion.
8. Preparation of a plan for deliberation on the topic: "How can we overcome bullying in our school?"
9. Preparation of the essay plan.
10. Students wrote essays and presented them to their colleagues in the classroom.
11. Joint discussion of students essays on strategies for overcoming bullying in our class and school.
12. Conclusions: What did we learn (or need to learn more?), while studying how to use multicultural deliberation in our pedagogical work?

Several students, who, along with studying at the University, teach English at school, took the opportunity to test out their skills and ideas through conducting deliberation in their class. They included some of their most interesting observations from these practical exercises in their essays.

In our opinion, this kind of educational activity should be helpful students in their future practical work in schools. As we learned from our students the conducting deliberation has helped some of them in practice to test and improve their knowledge of the use of deliberation in their teaching practice. It is worth to mention that the essays of students who described their deliberative exercises used during their classes were very precise and informative.

As it was mentioned above, students have created a model plan for their writings, in order to write their essay in consistent with the declared educational goal. After a thorough discussion, they named it as: "A plan for developing materials for deliberation lessons devoted to the problem how to overcome multicultural controversy in class and school". This plan contains of the following sections:

1. Introduction: Why is it important to introduce deliberation in Ukrainian schools and universities?
2. How to teach students to correctly identify and name the problem?
3. How to suggest the name of the problem and justify why today it has become important for your class.
4. How to correctly formulate and outline the boundaries of the problem.
5. How to name and outline the problematic issues and explain how you are going to discuss them with your students.
6. How to explain why you chose this topic for deliberation.
7. How doing a brief study of the history of the problem.
8. How to create a list of questions that you would like to address to the class during the deliberation of this problem.
9. How to present the preview of the state of the problem and make a factual analysis of the most important data.
10. How to create a pre-plan (scenario) for conduct deliberations in your class.
11. How to make a list of the key ideas and key arguments for deliberation in your class.
12. How to make a list of possible solution options that need to be discussed.
13. How deliberation could achieve the goal; how the way of solving the problem, could be found.
14. How to write short conclusions on the results of the deliberations.
15. How to write a brief summary of observations about the whole process of deliberation in your class.

In their essays, students wrote about first-hand experience teaching in the classroom. They also explain why deliberation as a teaching tool is so important to them. Summarizing their experience, we can state that, in their opinion, the application of deliberation is important and useful both at school and at university, because there are many problems that can be solved only by joint efforts of students and administration. They also mentioned that it is expedient to include deliberation in the process of studying one of the main subjects, because just through the deliberation of important problems the socialization of students be realized, and formation of their responsibility and engagement in the problem solution increase. Many came to conclusion that teachers and parents should not remain distant the problem of multiculturalism and each participant in the educational process should be involved in discussing the actual problems of the school or university. If students are involved in discussing problems and decision-making processes, they do not feel helpless and lonely, and if the problem arises, there is a high probability that they will seek help from their schoolmates and look for support from educators or parents. Deliberative education has also a significant educational potential, in particular, it enriches the content and form of the academic subject, and fosters interaction between students, teachers, parents and communities, supporting diversity and fostering multicultural perception of the world around.

In their essays, students express the opinion, that education at school and university should include more information about current politics, how it is shaped, and what role citizens should play in the policy development, both at national and local levels. Such knowledge would help students – future citizens, to successfully solve problems that they will inevitably face some day in their life. In their essays, students also paid attention to the role of the teacher in the class. They think that a teacher is one of the main drivers of the democratic education, especially if they raise students' awareness of the role of citizens in a democratic society, supporting diversity, social justice and multiculturalism.

In an essay devoted to the problem of bullying at school, students demonstrated how well they learned the methodology of conducting deliberation in their classes, what material did they grasp from the course, and what was left beyond their understanding. However, it is noteworthy that the majority of students demonstrated a deep understanding of the problem of bullying at school. In their essays they demonstrated the usefulness of the practical application of deliberation to mitigate bullying, and how students themselves should be looking ways for its overcoming through the classroom deliberation process, and how they can together find ways to vanquish this problem in the school environment.

It is also worth to mention, that during the discussion of the plan for writing an essay, it also became clear that for many students the main question was how by means of deliberation to prevent the hostile behaviour among students and also against teachers and other school officials?

In their opinion, the basis for preventing misdemeanours at school should become the fostering of the appropriate school culture and the creation of a healthy moral climate in the school: it must be friendly, positive, and open to diversity, based on genuinely inclusive views and thoughts, on deeper understanding of social justice and multiculturalism. On the principles of such skills and knowledge, you can nurture empathy and solidarity. The key to this, according to students, is, first and foremost, the creation of a tolerant



environment and human relationships between students, teachers, non-teaching staff, school leadership and parents. Consequently, the school by itself should encourage and help maintain an open dialogue between school staff and students, and thus ensure that they have sufficient opportunities to solve the problems in the most comfortable for the youth way – through open deliberation process. This will definitely contribute to solving problems that also could arise outside of the school. The more open the school is, and its entire staffs, to discuss the problems students are faced with, the more chances appear for their rational and successful overcoming (Ferlic & Zaporozhets, 2019).

After writing an essay countering bullying in a school and discussing their main ideas and findings during seminar sessions in the classroom, the students collectively formed a scenario of such deliberation of bullying in K12 School. There is the short description of this discussion.

## WHY BULLYING ARISES? HOW TO MINIMIZE HOSTILE BEHAVIOR IN OUR SCHOOL?

In their introduction to the scenario of the bullying deliberation in class students consider that, since adolescents are future citizens, deliberation in school should teach them to practice important citizenship skills while addressing issues that are important to their ongoing life. Teaching subjects with using deliberations, teachers elaborate possible scenarios for discussing public issues like social justice, tolerance, empathy, multiculturalism. Such discussions teach students about diverse attitudes, knowledge, or preferences. They teach students how to collaborate, to find a common language, to practice tolerance and to develop empathy. Thus students learn to combine their academic education with civic education and civic action in diverse and multicultural environment.

To the mind of the scenario creators, in order to be successful in their lives, their school students need to learn more about the world around them and to be ready to do more than just entertain themselves in social networks. They must learn how to interact together in practice and out of the Internet. For this purpose, they must develop interpersonal communication skills, communication with other people in group, foster self-discipline and develop their ability to adapt in a changing world. Such skills will enable students to accommodate themselves to new situations and to be resistant to various troubles. Furthermore, deliberation will help students to be more motivated in the classroom, and to improve their ability to communicate, to sympathize others, and to be ready together to solve problems with people of different backgrounds, experiences and age.

## THE MAIN PART OF THE SCENARIO

The problem of bullying has been drawing a lot of attention in recent years. But this problem has always existed, and today the discussion should go not so much about its full resolution (it is obviously impossible!), but evidently about its minimization and help, both to those who experience bullying and those who apply it to other people. It is not a secret that those who are mocking others have, usually, serious problems, first

of all with the level of their self-esteem. In addition, it's desirable to remember that the bullying can lead to suicide of the victim. At the same time, as the most of other social problems, bullying cannot be simply prohibited by governmental decree. Therefore, it is very important to answer the question: "What is the reason(s) for a bullying?" The matter is that only exhaustive answer on that question can ultimately help to minimize this problem in school.

Discussing their deliberation scenario, students noted that the UNICEF office in Ukraine recently published statistics of the bullying in Ukraine (UNICEF, 2018):

- 89% of the respondents recognize the importance of the problem of bullying in Ukraine.
- In 52% of cases, schoolchildren intimidate their classmates because of their appearance.
- 40% of young people hide that they are subjected to attacks by classmates.
- 69% of Ukrainian students personally were subjected by bullying.
- 37% of young people believe that bullying could be stopped if adults will pay more attention to this detrimental behaviour.

Discussing scenario, students came to the agreement on the following main reasons for the bullying provenance. In their common opinion, one of the main reasons for the bullying is the feeling of weakness and worthlessness of the own life experienced by offenders. Therefor bullying, verbal or physical, or both together is the simplest way of self-affirmation to them. People with low self-esteem are looking for those, who seem vulnerable, and attack them, using as a pretext one of their visible distinctions. For example, a victim may have old shoes, be rather stout, or look too smart; one could be a nondescript, or look, in the evil-doer's opinion, too effeminate (for boys) or masculine (for girls).

In reality, the reason for the attack for the offenders does not matter too much. Their behaviour is a classic example of humiliation of someone to exalt themselves. However, this malevolent strategy does not help them to raise their self-esteem for long, and offender needs. to repeat the attacks over and over again.

Very often the feeling of own inferiority arises due to problems at home. This could be a quarrel between parents who are waiting for a divorce, or problems with a member of a family who is suffering from drug or alcohol addiction. According to fresh statistic data adolescence who was born and grows up out of wedlock, demonstrates more bullying propensity, than their peers who are rearing full family.

In many cases the troubles inside of the family could be a trigger for bullying. A young person may suffer abuse from one's own parents, or from an older sibling. The mistreatment by the side of any of these people often induces adolescences to compensate their sufferings by humiliating others, instead of to seek for help from their schoolmates, teachers, local government officials, law enforcement agencies etc. It's also worth to pay attention to another kind of bullying that is becoming more and more widespread today. We mean the cyber bullying or intimidation through different Internet programs. Doing this way, offenders who find themselves envious of their victims and wants to humiliate them, can hide themselves behind the computer screen and remain anonymous. They choose the victim for their mockery among those who know more, or get better grades, look fancy, or have a lot of friends. Such malevolent people, can also use cyber bullying

to demonstrate their biased attitude towards the ethnicity or race of the victims, their religious beliefs or sexual identity.

While discussing this complicated problem, students noted that last researches propose that programs designed to counteract bullying should also engage teachers in these activities, because the only joint struggle of students and teachers will help to reduce the level of discrimination and intimidation in the school (Ferlic & Zaporozhets, 2019). They also have assumed that bullying cases also would be considerably decreased, if most of the students will personally denounce bullying publicly. Therefore, it was unanimously stated, that it is critically important to often conduct public activities aimed at raising awareness of this problem, and condemning such malevolent activities, and increasing mutual understanding, support and empathy among students.

During the discussion of the scenario of such public deliberation in the class, students created an indicative list of questions that should be asked to the class when discussing the bullying problem:

1. Do you think that bullying among students is really a problem?
2. Why do you think some adolescents are bullied?
3. How can authorities deal with bullying?
4. Do you feel safe at school?
5. How do we effectively punish the bullies?
6. Why do victims of intimidation often hide it, and do not want to complain to anyone?
7. How can teachers prevent bullying in school?
8. How to teach students respect each other?
9. Do you think that some students in our school mock others?
10. How can each of us help the victims of bullying?
11. How can I personally help to prevent cases of bullying?

According to the students' opinion, those who participated in writing and editing this list of questions, the issue of bullying can be clarified and explained by deliberating this topic in the classroom. It is desirable to arrange students sitting in a circle, so that they can look into each other's eyes. Then, in the beginning, the teacher (moderator) should name the topic of deliberation and tell the participants a couple of stories about bullying known to him and the consequences of this detrimental behaviour both for victims and for offenders. After that, the teacher should ask students to tell what they know about this problem. To start an effective discussion, the teacher should begin to ask the students questions that were prepared in advance. The conversation should be open and free, everyone should get the opportunity to express one's opinion. During deliberation students can move around the classroom, to take breaks, and to consult with each other on the issue in concern. At the same time, they should not go beyond the topic under discussion. The moderator should keep deliberation within the preliminary defined framework. After all, the deliberation should be summarized with identifying three-four most effective ways of problem solution.

In fact, already the very process of deliberation of the bullying problem could become an effective means against it spreading. Since during such deliberation, both perpetrators and victims can use the opportunity to express their opinions unconstrained, and to say publicly about the reasons of such behaviour, their motivations and fears, and in such a way to share their experiences with their peers, teachers, parents and the other

community members. These deliberations help community to educate empathy among its members and rear tolerance and mutual understanding.

After numerous discussions, students elaborated their own Scenario of deliberation in the class. Here are the main points of their deliberation, elaborated to plan for work in the school class:

1. Pupils sit in a circle.
2. The teacher announces the theme of deliberation.
3. He asks pupils whether this problem is known to them.
4. Pupils answer that question.
5. The teacher tells about known roots of the problem and facts how the problem influences people's lives and proposes possible ways of problem solution.
6. The teacher asks questions on the subject of deliberation.
7. Pupils answer questions; they listen to their schoolmates and take into account their opinions and new information.
8. The teacher moderates the deliberation.
9. Pupils offer different ways how to overcome the problem.
10. They deliberate different proposals and weighing all possible pros and cons for each.
11. Pupils summarize the deliberation and make conclusions.
12. Pupils make a decision.

In addition to the mentioned above, the participants of the discussion agree to core ideas and arguments for deliberation that should be stated during the deliberation in the classroom:

- Bullying is unacceptable.
- It should be eradicated.
- The increase in the number of bullying cases in our schools encourages teachers and school staff to work together to prevent bullying and provide more severe punishment for offenders.
- Not every young person is aware of the consequences of such mockery and how they should react.
- It is necessary to educate pupils for a clear understanding of the inadmissibility of bullying.
- Many students feel powerless to combat bullying. (This applies not only to victims, but also to third-party observers).
- Some of bullies do not really understand the feasible consequences of their actions.
- It is necessary to develop a culture of relationships at school and to train teachers, staff and pupils in the spirit of tolerance and empathy.
- Bullying is a widespread behaviour that is not limited to educational institutions, so not only schools should be responsible for solving this problem.
- Parents and community members should discuss bullying case right away after the occurrence.
- Very often pupils are subjected by bullying and violence at home.

In the course of the scenario preparation, students held an endeavour to determine what might hinder a fruitful deliberation of the problem. Especially they emphasized the next points which teachers should be aware when they organizing deliberation in the classroom:

1. For some pupils, the problem of bullying can be personal, and therefore extremely painful, hence they will be reluctant to share their thoughts and feelings about this problem.
  2. Some students may be ashamed to express their opinions because of their active or passive participation in bullying.
  3. Some people may think that the deliberation of this problem is unavailing, because deliberation on its own does not help to resolve the problem in any way.
  4. Not everyone believes in student's solidarity.
  5. Not everyone trusts teachers, parents and school administration.
- Finally, students elaborated four possible scenarios to solve the problem:
1. To pin responsibility for resolving of the bullying problem at school with teachers and administration.
  2. To appeal to law enforcement agencies.
  3. To conduct a discussion of the problem in the classes and in general in the school. To explain to students, their parents and teachers the damage from bullying and to provide educational and preventive work in school and community.
  4. To create a combination of these three options which should not to compete, but to complement one to another.

## CONCLUSIONS

During enduring discussion that took place during a semester, students elaborated the common opinion how, the deliberation of the problem of bullying in the classroom will help pupils to understand the social need to disclose and to overcome this problem. To their mind such deliberation should encourage students to open communication, and to teach them articulate and express their opinions in a most possibly clear way. In some sense it will help them to step into another person's shoes. Such deliberation will also help someone to overcome the fear of public performance of his/her needs. and troubles. Less communicative students will probably also use the opportunity to express their thoughts about problems they are concerned about. Finally, during deliberation in the classroom, students will be able to understand that while bullying is a really big problem for our society, it could be overcome by common efforts, as well as with other problems that could appear in their future life. In addition, pupils will be able to develop skills for jointly identifying a problem, clarifying it, and finding solutions (Pylynskyi, 2019).

During deliberation, pupils will learn to better understand each other. Solving a common problem, can help them to build a spirit of solidarity and grant them a sense of a united team. Deliberation will teach pupils to look for arguments for and against and weight them together; such activities should help them to develop critical thinking. Due to deliberations, pupils will learn how to create a project together and how implement it together. In addition, the deliberation will help pupils to enrich their language with new words and expressions.

In such way, the deliberation is an effective tool for graduate students in their further teaching work and should be taught and practiced in every pedagogical university to foster civic skills, equality and multiculturalism.

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# The content of intercultural education and their implementation in Polish Secondary Schools

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## ABSTRACT

The article is devoted to the reflection on the idea of intercultural education in the contemporary education system and the content of intercultural education resulting from the core curriculum for secondary schools. The article also indicates, on the basis of the research carried out, the subjects within which the content of intercultural education is carried out, as well as the methods, techniques, didactic materials and sources used to implement the content of this education.

As a result of dynamic socio-cultural and economic changes and political, taking place around the world as well as in United Europe, including the growing diversity of societies, including the Polish one, we observe various problems accompanying these phenomena and a number of hitherto unprecedented challenges. The answer to today's challenges related to diversity is the concept of intercultural education, which systematically strives to understand the extremely diverse reality that surrounds us and achieving common goals in it. The idea of intercultural education is not only the effect of noticing and giving importance to the phenomena of cultural diversity, but also an attempt to overcome distrust and the feeling of threat from "otherness" in order to shape attitudes of openness, respect, dialogue and tolerance towards each person without exception and cooperation in various areas.

As J. Delors emphasizes, "the vocation of education is to show the diversity of the human species and to make people aware of the similarity and interdependence of all human beings on our planet" (Delors, 1998, p. 94). As J. Nikitorowicz emphasizes, today, "education faces significant challenges and activities, including, inter alia, activities related to:

- a) shaping the ability to solve important contemporary problems related to living in a dynamically changing society and constructive coping with difficulties, bearing and overcoming failures;



- b) shaping the skills of interpersonal contact, creating group ties, understanding oneself and others, negotiating and dialogue, shaping the attitudes of intra-group solidarity and integration with others, attitudes creating communities based on understanding and tolerance;
- c) acquiring knowledge about one's own region, achieving the goals of local communities and regional ones, passing on cultural models and norms, shaping the ability to cultivate the cultural heritage of ancestors;
- d) preparation for life in cultural and ideological pluralism, realization of goals and obligations resulting from belonging to a specific community, shaping and consolidating identity while creating an attitude of openness to otherness;
- e) the acquisition by individuals and groups of social and cultural capital, including cultural and social knowledge and competences, professional skills and a willingness to interact with others;
- f) preparation for living in a modern, dynamic, open society, culturally pluralist, respecting the law of all individuals and groups, ethnic, national, religious and other" (Nikitorowicz, 2009, p. 195).

Today, the education of children and youth, aimed at shaping the attitude: respect, dialogue and openness to other people and different cultures, awareness of one's own national or ethnic heritage, devoid of stereotypes, prejudices and opposing discrimination, should be a priority of every school. In modern education, the idea of unity in diversity should be fulfilled by providing common education to all students, taking into account their individual needs.. It is intercultural education that is today "a response to the fact of the emergence of multicultural societies, the fact of constant migrations, the need to exchange information, changes and transformations in the value system of individuals and groups, the disintegration of patterns, identification dilemmas, assigning the rank of a group's cultural identity and identity ambivalence" (Różycka, 2003, p. 934). The task of intercultural education in a multicultural world is to prepare an individual for life and cooperation in a complex and dynamically changing reality. In the view of K. Błęszyńska, intercultural education is "pedagogy of the cultural borderland and one of the branches of educational and upbringing influences going beyond the limits of particular interests of individual countries and nations and aimed at creating cognitive structures and competences that reflect the problems and needs. of supranational communities" (Błęszyńska, 2011, pp. 45–47). In turn, as J. Nikitorowicz emphasizes, intercultural education is "the totality of mutual influences of the interactions of individuals and groups, institutions, organizations, associations, unions, conducive to such human development that he becomes a fully conscious and creative member of a family, local, regional and religious community, national, continental, cultural and global – planetary and was capable of active self-realization of one's own unique and lasting identity of separateness. The effect of education is to be a socio-cultural dynamization of various groups, mutual connection, rapprochement and integration, while maintaining one's own distinctiveness and one's own vision of development" (Nikitorowicz, 2009, p. 282).

On January 30, 2018, the then Minister of National Education signed an ordinance on the core curriculum for general education for general secondary schools, technical secondary schools and a sector secondary school (Rozporządzenie Ministra Edukacji

Narodowej z dnia 30 stycznia 2018 r.), which came into force in the 2019/2020 school year in the first grades of the 4-year general secondary school and the 5-year technical secondary school. Despite the fact that the education system in Poland does not provide separate or additional classes, which would be called intercultural education, including, inter alia, preparation for active participation in the life of a multicultural society, shaping intercultural competences, anti-discrimination education and counteracting negative phenomena such as racism, xenophobia or hate speech (Januszewska, Markowska-Manista, 2017, p. 122), its contents are included in the Core Curriculum such subjects as: Polish, modern foreign languages, history, geography, social studies, the language of a national or ethnic minority, Latin and ancient culture, art, music, history of art, history of music, and due to new challenges, its content may also be implemented within: educational hours and hours at the disposal of the director. Subjects in post-primary school, within which the content of intercultural education can be implemented, can be taught in the basic and/or in the extended scope:

1. Only in the basic scope – applies to the following subjects: music, art, basics of entrepreneurship, physical education, education for safety, ethics;
2. In the basic and extended scope: Polish, a modern foreign language, mathematics, the language of a national or ethnic minority and a regional language (Kashubian language), history, social studies, geography;
3. Only in the extended scope: history, music, art history, Latin and ancient culture (Załącznik nr 1 do Rozporządzenia Ministra Edukacji Narodowej z dnia 30 stycznia 2018 r.).

It should be emphasized, however, that “the requirements specified in the core curriculum are not a ready-made curriculum and in no case can they be treated as a set of lesson topics. (...) Such a provision gives the teacher a certain freedom in selecting the detailed content of the lesson. On the other hand, the detailed requirement listed under the content should be treated as an effect that the student should feel obliged to achieve, and the teacher should feel obliged to achieve it” (Załącznik nr 1 do Rozporządzenia Ministra Edukacji Narodowej z dnia 30 stycznia 2018 r.). Thus, to a large extent from teachers who can “distribute the accents into different thematic groups, taking into account the abilities and interests of their students” (Załącznik nr 1 do Rozporządzenia Ministra Edukacji Narodowej z dnia 30 stycznia 2018 r.), depends whether the issue of diversity and intercultural education, extremely important for the upbringing of children and youth, will find a place in Polish school and school class.

The following section presents selected content of the general education curriculum for a four-year general secondary school and a five-year technical secondary school (stage III of education), with excerpts from the teaching content for individual subjects, based on Annex 1 to the Regulation of the Minister of National Education of 30 January 2018 on the core curriculum on which to build intercultural education. The selection of the teaching content presented below is an example and outlines the possibilities of using the assumptions of the core curriculum for the implementation of intercultural education classes.

The first subject that gives the possibility of implementing selected content in the field of intercultural education is Polish in the basic scope, it indicates knowledge and skills, including:

- distinguishing between the concepts of manipulation, disinformation, post-truth, stereotype and others, and recognizing these phenomena in texts;
- distinguish discussion from dispute or quarrel;
- responding to manifestations of linguistic aggression by asking questions or asking for specifying or justifying the position, demonstrating the contradiction of a given statement;
- formulating questions, answers, ratings, justification information and comments in accordance with the standards.

On the other hand, in the extended scope, the core curriculum for the subject indicates Polish as part of literary and linguistic education in the area of cultural texts, that the student should have the ability to compare cultural texts taking into account various contexts.

The second subject that gives the opportunity to take up topics in the field of intercultural issues is a modern foreign language. The core curriculum of this subject indicates that the student should acquire:

- basic knowledge about the countries, societies and cultures of communities that speak a given modern foreign language and about the mother country, taking into account the local, European and global context;
- awareness of the relationship between one's own and foreign culture as well as intercultural sensitivity.

The most comprehensive content enabling the implementation of the assumptions and goals of intercultural education is included in the core curriculum for the subject of history, geography and knowledge about society. The basis of the third subject of history in the basic scope indicates knowledge and skills, including:

- territorial changes of the Polish state in the 10th – 12th centuries, compiling the most important events on the history of Poland and Europe in the 10th – 12th centuries;
- socio-economic changes in the Polish lands and assessing the socio-cultural effects of colonization under German law, listing the most important events from the period of regional disintegration and the history of Europe;
- social and economic changes in Europe in the late Middle Ages;
- compiling the most important events in the history of Poland and Europe in the 14th and 15th centuries;
- the impact of great geographic discoveries on the society, economy and culture of Europe and non-European areas;
- explaining religious, political, economic, social and cultural conditions and consequences of the Reformation, describing its main trends and forms, describing the political and religious map of Europe in the 16th century;
- territorial changes in the Polish-Lithuanian state and the characterization of its relations with neighbors in the 16th century, presenting the religious situation in the Polish-Lithuanian state in the 16th century;
- the establishment of the Polish-Lithuanian Commonwealth – describing the territorial structure and population of the Polish-Lithuanian Commonwealth, explaining the legal and cultural foundations of religious tolerance on the territory of the Polish-Lithuanian Commonwealth in the 16th century;
- changes in the borders of the Polish-Lithuanian Commonwealth in the 17th century;

- the political, social, economic and cultural situation of the Polish Kingdom, the captured lands, the Prussian and Austrian partitions;
- economic transformations in Europe and in the world, as well as listing the most important scientific discoveries and technical achievements and characterizing migration processes;
- civilizational and cultural consequences of war and assessing war losses and pointing to social and economic consequences of war;
- the effects of the war devastation, taking into account the “heritage” of the partitions, characterizing the structure of the society of the Second Polish Republic, taking into account its multinational, multicultural and multi-religious character;
- cultural diversity of the Second Polish Republic;
- describing the policy of Nazi Germany in occupied Europe;
- presenting the legal and systemic regulations of the occupation authorities concerning the territory of the Polish state and its inhabitants;
- examples of the greatest German and Soviet crimes;
- the causes and dimensions of the Polish-Ukrainian conflict, including the genocide of the Polish population in Volhynia and Eastern Lesser Poland;
- presenting the ideological basis of the extermination of Jews and other ethnic groups and social activities carried out by Nazi Germany;
- political, social, economic and cultural consequences of World War II;
- changes on the political map of Europe and the world;
- the origins of decolonization processes in Asia and Africa;
- origins and stages of European integration;
- the process of the collapse of the USSR and determining its consequences;
- socio-political changes in Central and Eastern Europe in 1989–1991;
- integration processes in Europe and presentation of the main stages of the development of the European Union;
- describing the demographic, economic and cultural losses after World War II;
- comparing the territory of the Polish state before and after World War II;
- the process of disintegration of the Warsaw Pact and Poland regaining sovereignty;
- key systemic changes in 1989 – 1997 in Poland and explaining their international determinants;
- characterizing and evaluating Polish foreign policy, including, in particular, Poland’s accession to NATO and the European Union.

On the other hand, the core curriculum for the subject of history in the extended scope indicates knowledge and skills, including:

- manifestations of multiculturalism in Poland in the 14th–15th centuries;
- assessing the cultural role of Poland in transferring the patterns of Western civilization to Ruthenian and Lithuanian areas;
- the most important political conflicts in Europe and the world in the 18th century;
- causes and nature of social and economic changes in Poland in the first half of the 19th century;
- national and religious relations in the territory of the Second Polish Republic and the economic and social policy of the authorities of the Second Polish Republic;
- noticing the presence of the Polish community abroad;

- characterizing the political, economic, social and cultural effects of World War II;
- cultural and civilization changes in the world during the Cold War;
- assessing the socio-economic consequences of changes in the borders of the Polish state;
- characterizing the socio-political, economic and cultural transformations of the 1990s;
- characterizing Poland's relations with neighboring countries.

On the other hand, the core curriculum of the next fourth subject – basic geography, indicates knowledge and skills, including:

- issues of the political division and differentiation of the level of socio-economic development in the world, incl. maps of political division, colonial system and its disintegration, integration and disintegration processes in the world, armed conflicts and basic indicators of development;
- changes in demographic and social structures as well as settlement processes, incl. main directions and causes of population migration; the consequences of great migratory movements for societies and the economy, distinguishing refugees from economic migration and describing the problems of refugees, the national structure of the population of the world and Poland and the ethnic diversity of selected regions of the world, the religious diversity of the world's and Polish populations, and the influence of religion on social life and the economy, and distinguishing the main circles cultural and the presentation of the values of their communities and the contribution to the cultural heritage of mankind;
- Polish society and economy, including population distribution and explaining the reasons for its diversity; the demographic structure of the Polish population on the basis of numerical data and the age and gender pyramid; the diversity of migration in Poland, the causes of internal and external migration and the main directions of Polish emigration and the migration situation in a given region, as well as the value of objects constituting Poland's cultural heritage on the example of a selected region.

On the other hand, the program of the subject geography in the extended scope indicates knowledge and skills, including:

- issues of cooperation and conflicts, including former colonial systems on the contemporary network of political, economic and cultural ties of states, the role of major international organizations in political and social life and economic aspects of various regions of the world, including the importance of the European Union in socio-economic transformations of integrated states, the causes of contemporary armed conflicts in selected regions of the world and their impact on changes in state borders, population migrations, social structures, economy and natural environment;
- socio-cultural diversity of Poland and individual regions;
- political problems of the contemporary world, including contemporary changes on the political map of the world, systemic changes in Europe, the functioning of the European Union, relations between Western civilization and the civilization of Islam;
- social problems of the modern world, including: demographic problems, the effects of migration, problems of refugee, religious persecution and intolerance, counteracting racial discrimination, xenophobia and other forms of intolerance in the world, and presents examples of the impact of exclusion of population groups on the social and economic life of states.

The core curriculum for the subject of basic knowledge of society indicates knowledge and skills, mainly concerning:

- “general principles” and a catalogue of human rights enshrined in the Constitution of the Republic of Poland;
- justifying the meaning of the Convention for the Protection of Human Rights and Fundamental Freedoms in the context of the European Court of Human Rights;
- presenting detailed rights of national and ethnic minorities and groups using the regional language in the Republic of Poland;
- obtaining information on the rights of the Polish minority in various countries;
- ethnic conflicts in the territory of the European Union Member States, locating them and explaining their causes and consequences;
- the rights of a citizen of the European Union.

On the other hand, the core curriculum for the subject of knowledge about society in the extended scope indicates that the student should have the following knowledge and skills in the field of:

- reasons for the use of stereotypes and the related dangers;
- mechanisms of intergroup conflicts, including their escalation;
- rules and methods of creative problem solving;
- cultural diversity – explaining the issue of deformation in the perception of other cultures on the basis of literature;
- specificity of migration processes to and within Europe;
- different concepts of the nation (political and ethno-cultural) and the characterization of nation-forming factors and factors contributing to the preservation of the national identity;
- elements of the cultural heritage of certain minority groups in the Republic of Poland, including national and ethnic minorities, groups using the regional language and immigrants;
- reasons for Poles living outside the Republic of Poland (emigration, change of borders and displacement) and explaining the diverse forms and content of the Polish identity of these people;
- the state of observance of the rights of national and ethnic minorities in the Republic of Poland and in the selected country;
- presenting and comparing various models of policy towards immigrants (unification, assimilation, integration, multiculturalism) in European countries;
- acculturation and assimilation of minority groups, including migrants;
- the idea of civil society and characterizing its development in the 20th-century Polish state;
- the idea and historical development of human rights, distinguishing between generations of human rights;
- the issue of realizing the chosen human freedom and the degree of its restriction related to the rights of other people or public order;
- catalog of rights and freedoms from the Convention for the Protection of Human Rights and Fundamental Freedoms and its protocols;
- the human rights protection system of the United Nations and demonstrating differences in the protection of rights under the provisions of the International Covenant



on Civil and Political Rights and the International Covenant on Social, Economic and Cultural Rights;

- the human rights protection system of the European Union and the Security Organization and Cooperation in Europe;
- international and ethnic conflicts in the non-EU part of Europe, in the Asian part of the post-Soviet area, in the Middle and Far East, in the area of Africa and the Middle East, locating them, explaining their causes and consequences;
- the cultural and historical foundations of European unity;
- stages of post-war European integration and integration within the European Union.

The core curriculum for subjects such as: education for security, ethics, history of art, history of music, art, Latin and ancient culture, the language of national or ethnic minorities, the regional language – the Kashubian language or philosophy, contain content enabling the implementation of the assumptions and goals of intercultural education.

The above-mentioned selected content from individual subjects gives an opportunity for a teacher who prepares his students to face the cultural challenges of the modern world by including them in the teaching process.

Based on the research carried out in 2020, which included 630 second-year students in secondary schools in the Świętokrzyskie Voivodeship, empirical material was collected, which was subjected to a detailed quantitative and qualitative analysis. For the purposes of this article, I present only a selected part of this material concerning the methods of implementing the content of intercultural education, including, *inter alia*, subjects, methods, teaching materials and sources used to implement content in the field of intercultural education. Most of the respondents, as much as 78.9%, were students of secondary schools located in the city of Kielce, 21.1% of the respondents were students who studied in secondary schools located in county cities. The majority of students included in the research were men – 57.3%, and women – 42.7%. The vast majority of the surveyed students declared Polish nationality (98.4%), other belonging – 0.8%, without indicating which one, despite being asked to specify it. In turn, also 0.8% of the respondents refused to answer this question.

An important issue in the undertaken research was to obtain an answer to the question within which subjects the contents of intercultural education were carried out. In the opinion of the surveyed students, the subjects in which the content of intercultural education was most often implemented were: history and geography. On the other hand, the third result in terms of the number of responses by the surveyed students was obtained by the subject – social studies. It may be surprising, however, that despite the extensive scope of intercultural issues, a relatively small number of students indicated knowledge about society as the subject within which the content of intercultural education was implemented. On the other hand, a foreign language, despite the small range of topics in the content of interculturalism, compared to the previously described subjects, was indicated by 124 students – as the subject on which the contents of intercultural education were implemented. Other subjects, such as the Polish language, history of art, ethics and education for safety, received a small number of responses to the respondents, which is probably due to the small amount of content in the field of intercultural education in the core curriculum of these subjects and a small number of hours of these subjects (with the exception of Polish language). Other subjects, such as: history of music,



art, Latin and ancient culture, the language of a national or ethnic minority, the regional language – Kashub or philosophy, were not indicated by the surveyed students.

**Table 1.** Subjects within which the contents of intercultural education were realized in secondary schools

	N	%
Polish language	46	7,3%
Foreign language	124	19,6%
History	320	51,6%
Geography	252	40,6%
Civics	164	26,5%
Education for safety	3	0,5%
Ethics	19	3,1%
History of art	42	6,8%
History of music	0	0,0%
Plasticity	0	0,0%
Latin language and ancient culture	0	0,0%
The language of national or ethnic minorities	0	0,0%
Regional language – Kashubian language	0	0,0%
Philosophy	0	0,0%

Source: own elaboration

Despite the same core curriculum, we can notice significant differences in the respondents' indications regarding the subjects within which the content of intercultural education was implemented. In schools located in county cities, it was the knowledge of society (66.9%) that was the subject within which such content was most often implemented. In turn, in the voivodship city it was history (52%). The research results indicate significant differences in the use of other subjects to implement this content, such as: foreign language (22.9% – voivodeship capital city, 7.5% – county cities) and history (52% – voivodeship capital city, 46% – county cities). Regardless of the location of the school, subjects such as the Polish language, education for safety, ethics and art history were rarely used for this purpose.

The results of the research also show that the subject of the content is discussed in the field of intercultural education in secondary schools. Selected content in the field of this education concerned mainly: other countries, societies and cultures, human rights (55.2%), ways of protecting them and examples of their violation (45.1%), contemporary religious, social and political problems (37, 1%), the cultural and historical foundations of European unity (24.4%), the cultural heritage of national and ethnic minorities in

Poland (21.0%), values such as: openness, trust, equality, tolerance, cooperation (20.8%), historical changes in the cultural diversity of Polish society (20.0%), contemporary migration processes (14.8%) and cultural competences (9.5%). Unfortunately, in the opinion of the respondents, one of the most important topics in the field of intercultural education – contemporary migration processes and cultural competences – was very rarely discussed. The location of the school was a factor with a minor impact on the implementation of selected content in the field of intercultural education. In schools in voivodship capital city and county cities, the most frequently implemented content was the knowledge about individual countries, societies and cultures (54.1% – voivodeship capital city, 59.4% – county cities). In the country cities and voivodeship capital city and concerned, inter alia, human rights, methods of their protection and examples of their breaking (45.1% each), cultural and historical foundations of European unity (respectively 23.1% and 29.3%), values such as: openness, trust, equality, tolerance of cooperation (19.6% and 25.6%), the cultural heritage of national minorities ethnic groups in Poland (20.9% and 21.1%), or contemporary migration processes (15.7% and 11.3%) and cultural competences (9.3% and 10.5%).

The conducted research also allowed to identify the most frequently used methods for the implementation of intercultural content in secondary schools. The distribution of the answers obtained is presented in table 2. The most frequently used methods to implement the content of intercultural education, in the opinion of the surveyed students, are: discussion, working with text, lecture, trips to places related to a different culture, brainstorming, direct meeting with a representative of another culture, exhibitions, expositions and theatrical art.

**Table 2.** Methods used in secondary schools to implement the content of intercultural education

	N	%
Lecture	221	35,1%
Working with the text	251	39,8%
Discussion	316	50,2%
Brainstorming	137	21,7%
Exhibitions, expositions	74	11,7%
Theatrical art	50	7,9%
Direct meeting with a representative of another culture	128	20,3%
Tours in places related to different culture	169	26,8%

Source: own elaboration

Based on the answers obtained, we can notice differences in the use of methods to implement the content of intercultural education depending on the location of the school. The three most frequently used methods for implementing the content of intercultural education in schools in a voivodeship capital city were: discussion (51.5%), work with

text (39.6%) and a lecture (34.4%). Unfortunately, direct meetings with representatives of other cultures, exhibitions, expositions and theatrical performances were relatively rarely used for this purpose. In turn, in schools located in county cities, the respondents also considered the most frequently used methods: discussion (45.1%), working with text (40.6%) and lecture (37.6%), and the least frequently used of brainstorming (15.8%), exhibitions, expositions (12.8%) and theatrical performances (6.8%). It is worth noting that both schools from county cities and the voivodeship capital city often, compared to other methods, used trips to places associated with a different culture (25.6% – schools from the voivodeship capital city, 31.6% – schools from county cities) as a method of implementing content in the field of intercultural education.

The results of scientific research also include the types of teaching materials and sources that have the right to implement the content of cultural education. In the opinion of the respondents, websites as well as literature, music, props and exhibits. Detailed distribution of the obtained responses in the form of responses in table 3.

**Table 3.** Teaching materials / sources used in secondary schools to implement content in the field of intercultural education

	<i>N</i>	%
Maps	215	34,1%
Presentations	330	52,4%
Literature	162	25,7%
Pictures	253	40,2%
Movies	255	40,5%
Music	81	12,9%
Props and exhibits	54	8,6%
Internet sources	203	32,2%

Source: own elaboration

On the basis of the opinions obtained from the respondents, we can conclude that there are no significant differences in the type of teaching materials and sources used to implement the content of intercultural education depending on the location of the school. Both in schools located in the voivodeship capital city and in county cities, the most frequently used materials and sources were: presentations (51.7% – schools in the voivodeship capital city, 54.9% – schools in country cities), films (respectively 40.2% and 41.4%) photos (38.0% and 48.1%), while the least frequent was music (12.3% and 15.0%), exhibits and props (8.2% and 9.8%).

The process of globalization, the disappearance of borders, the integration of European countries, the increasing number of multi-ethnic communities and the problems of multiculturalism of states or the unification process in the economy and the coexistence of different values within one state organism, make the reflection of these phenomena in

society closely related to the education system. Multiculturalism, which is a consequence of development and civilization changes, poses important tasks both in the field of upbringing and education. The answer to these challenges is undoubtedly intercultural education, the aim of which is to prepare the society for new challenges in the multicultural world, including deepening the identity of individuals, groups and communities by promoting the attitudes of tolerance, dialogue, respect, understanding and cooperation. The above-mentioned content indicates great possibilities of implementing issues in the field of intercultural education in Polish secondary schools. However, the results of the research show that despite the fact that teachers perceive and implement these contents, they unfortunately most often only use selected issues, "standard" methods of work and teaching materials, which may result in incomplete understanding of some processes taking place in today's multicultural world, and what about it is related to this – the lack of openness to full integration.

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## Regulations

- Rozporządzenie Ministra Edukacji Narodowej z dnia 30 stycznia 2018 r. w sprawie podstawy programowej kształcenia ogólnego dla liceum ogólnokształcącego, technikum oraz branżowej szkoły II stopnia (Dz.U. 2018 poz. 467).
- Załącznik nr 1 do Rozporządzenia Ministra Edukacji Narodowej z dnia 30 stycznia 2018 r. w sprawie podstawy programowej kształcenia ogólnego dla czteroletniego liceum ogólnokształcącego i pięcioletniego technikum.

# Multicultural Education: Challenges and Opportunities

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## ABSTRACT

Globalization and has created a multicultural world. The paper explores whether “multiculturalism” may be considered a “new culture,” and how multiculturalism is considered differently in the United States, China, and Europe. The paper suggests that an educational approach to multiculturalism should look for the essence of the various cultures and put them in conversation. Two important concepts in this respect are harmonization and conscience. Harmonization is the path to the solution of disputes, and conscience is the key to achieve a harmonized world.

Globalization has caused thousands and thousands of people to migrate to other countries. Such migration is ranged from skillful and professional people to non-skillful labors. Multinational Companies have ex-pat their managers to developing countries where they have built their new business or facilities. Along with their families, they have brought their cultures with them. Language is the first barrier and either they must learn the local language, or the local staff could speak theirs. They are changing the local culture slowly. Most of the countries in Asia are tea drinkers, but coffee has become more and more popular these days. Children’s education is one of the challenges. Most of the children attend international school with classmates from different countries. They could exchange the experience of different cultures. They enjoy various festivals such as Christmas, Easter, Chinese New Year, Moon Festival, Ramadan, Diwali, Songkran, etc. While enjoying the rich life of multicultural, they might lose some of their original cultures. They are learning from each other through friendship building. The experience and learning from different cultures have helped them to understand or to be understood. They become more considerate and acceptable to the differences. These are their long-term assets and will benefit their whole life. As for the non-skillful labors, they are migrated to where they have job opportunities. The people from inland China have travel to the coastal provinces to find jobs. This is also happened in India from remote villages to cities. Countries like Thailand, Indonesia, Philippines, also export their labor force. They have brought their culture with them. Their cooking recipe had changed the local

taste slowly. The food along the coastal provinces in China used to be non-spicy but Sichuan spicy food has become popular these days.

Internet world also provides an environment for cultural exchange. The most popular influences are music, movie, and social media. Social media have slowly reconnected relatives and friends who have separated and living at a distance. People have migrated to other countries for various reasons. These reconnections have provided the opportunity for sharing experiences in various cultures. People are no longer living apart from each other, they are more sensible to their relatives and friends who are living in a distance. A snowstorm, a typhoon, an earthquake will trigger distance concerns. The happiness of wedding, newborn baby, anniversary celebration could be widely spread out. Their hearts are connected. The internet also provides a platform for creativity which allows people to connect to strangers who share the same value or artistic taste. Young people have created internet language/symbols to break through the language barrier. The horse dance Gangnam Style from South Korea had created a wave that shock the whole world in 2012. Which have been viewed over 1 billion times on YouTube. TikTok has created a new platform for the younger generation with creativities and influence without borderline. The app has been downloaded over 2 billion times. These could not happen without the internet. Both of them have generated happiness for people around the world. All these activities have slowly blended into a new culture.

When different cultures meet, they tried to learn from each other, and the best value will remain and evolve further. China had more than four thousand years of history. In Chinese history, China had expanded its territories by conquering other people. But thanks to Emperor Qin, over 2 thousand years ago, who unified Chinese character, standardized currency, measurements for the width of the carriages and the road. The unified Chinese characters, which are still being used today, had made the empire administration, people's communication, and education more effective and easier. The standardization of currency and measurement have a great impact on trading within the empire. The transportation and goods delivery by standardized carriage and road were able to reach any place within the kingdom. This creates the consolidated Chinese culture overtime. Although China has conquered and been conquered by foreigners in history, the great culture with the high level of philosophy such as Confucianism and Taoism, religion such as Buddhism, also great artwork and poem that envied by all the invaders. They all became part of the Chinese overtime. Confucianism is promoting benevolence which means to love people. Taoism believes that all creatures must live naturally and appreciate nature. Buddhism is teaching people to avoid pains caused by desires. These three philosophies are the roots of Chinese culture. As time passed by, modernization has taken over and some old culture seems to fade away. When China opened its door in the 1990s, there is no supermarket or the like. Then McDonald, Kentucky Fried Chicken, Costco starts to enter the market and expand rapidly. So local brands are copying on their success and develop even faster from 1st line cities to every city. Therefore, breakfast is no longer steam buns, noodles, soya milk, people also have the choice of burgers, sandwiches, and coffee. Fashions are also more diversified. Jeans and polo shirts are very popular among the youth. Despite all the changes, the ancient culture prevails in the philosophical or religious form. Others such as dragon and lion dance, drumming, poem, and Chinese drawings are evolved to a higher level in art form.

But the most important of all, such element could touch deep inside of everyone's heart. It is beyond the material world and money.

Europe started to migrate to North America back in 1492. They are people who originated from England, Italy, France, Germany, Spain, Portugal, etc. The United States became independent in 1774. The Declaration of Independence, American was declared on July 4, 1776. The first Constitution of the world was approved on June 1, 1788, and went into effect on March 4, 1789. The country belongs to people who were born with Justice and no longer serve the royal families. Despite all the different cultures and languages brought by the pioneers from Europe, the national language being used is America English (Differences between american and british english, 2021). As compared to British English (ibidem) it is easier to be used for effective communication. It is fun to study the spelling differences such as labour vs labor, harbour vs harbor, centre vs center. I remember I watched a BBC war reporter and a CNN war reporter jointly to live broadcast during the gulf war. It is amazing to listen to their pronunciation about Multi, Missile, Purpose, etc. When you travel around the United States, it is not difficult to find the city layout, the house design and the road system are so different from Europe. They are celebrating Christmas and Easter, the same as Europeans. But Thanksgiving (Silverman, 2021) is an important event and unique in North America. Canada celebrates on the second Monday of October and the United States on the fourth Thursday of November. It is an important day to thankful for harvesting, family reunion, and treasure the relatives and friends. The United States people treasure the value of independence, equality, and rule of law. This demonstrated again when different culture meets and conversation and interaction start, people tended to learn from each other, and slowly transform to a new culture.

As for Europe, it maintains all its tradition including language and culture. European Union (EU) has provided the freedom to travel and working opportunities within the members. They have slowly changed the culture within each country. The European Migrant Crisis or Refugee Crisis has created a problem for the EU system. There are millions of refugees migrated into Europe from Syria, Afghanistan, Iraq, Kosovo, Albania, and nearby areas. The Migrants have caused short-term problems for EU Societies and Economies. It is very costly to provide training on language and professional skills. But it might benefit the EU in the medium to long term with the potential to improve the GDP from 0.2% to 1.4%. Education for the rush in immigrants is a challenge and it is not just for the children. It is also for all the parents. The education should go beyond the curriculum with local people and the immigrants are needed to be taught for handling the relationship in harmony and not discrimination. This will not be settled overnight. Should the mother language be being taught is a critical issue? We could learn from Canada which is an immigration country. They have provided schooling in the official languages, English and French. But Canada also provided education in the mother tongue to preserve the migrants' original culture.

When different culture meets and forms the multicultural environment, people start to have contact and interaction. These will help to smooth out the differences and live in a mutually respectful way. The essence of each culture will be treasured by each other either to be coexisted or transform into a new culture. The education system should go beyond the traditional subjects and move to an ethical level. As we discuss the regional



development in culture above, we have learned the conscience helps people to choose the right path. Conscience teaches people to judge spiritual fulfillment as more valuable than money, harmony is better than hatred. The essence deep inside everyone is LOVE. And only love could bring us peace.

I would like to share one of my observation on how conscience brings positive energy and benefit thousands and thousands of people around the world. I have noticed Tai Ji Men have performed Chinese culture in over 100 countries. Their performance is always full of positive energy and touches the heart of everybody anywhere they go. All their dances and singings have tremendous energy with true happiness from their hearts. While their joyful spirit and laughing spread around the people who are watching, people always responded with happiness in tears. LOVE is like perfume diffusing in the air that affects everyone. Tai Ji Men have visited all these countries that speak different languages, but they touch people's hearts without any language issues. All the Tai Ji Men people are angels from heaven. Their beautiful performance delivers the message of Yin and Yang. The phoenix dance and peacock dance are representing Yin, while the dragon dance and lion dance are representing Yang. Yin and Yang should balance each other and provide the happiest love spirit of the Universe.

But when I learned that Tai Ji Men have been illegally treated by the tax authority in Taiwan for over 24 years, I respect them even more. Dr. Hong is the role model for returning good for evil all these years. All Tai Ji Men dizi have stood firm to fight for justice in a peaceful way for years. You could see them everywhere protest by banners, speakers, flat panels, and soapboxes in Taiwan. They are not just fighting for their tax case. They would like to take this opportunity to educate the people about their tax human rights. The ultimate objective is to demand the government to take appropriate tax reform and actions to protect Taiwan people's human rights. Tai Ji Men was established in 1966 and successfully bringing harmony, well-being, health, and happiness to society for 55 years. The Tai Ji Men case was started by Prosecutor Kuan-Jen Hou searched 19 locations of Tai Ji Men on December 19, 1996. Hou tried to prosecute Tai Ji Men with an illegal charge of tax evasion. He double-charged Tai Ji Men dizi's red envelopes to Shifu was proceeds of fraud as well as taxable income as cram school fees. The criminal case of fraud had been ruled not guilty from District Court to High Court and final judgment at Supreme Court. In July 2007, Tai Ji Men framed the case to all innocent defendants who had been discharged. They all got the national compensation for illegal detention in 2008 and 2009. During those dark days, even Dr. Hong was under illegal containment, he did not show any sign of hatred. He continued to encourage all dizi to stay calm and should not act violently. In Chinese culture, Shifu is just like the father to dizi. It is reasonable to expect dizi would try to save their Shifu by all means. If Dr. Hong did not guide dizi to stay calm and be peaceful, violence and casualty could not be avoided. Even with the never-ending tax case that bothering Tai Ji Men after the criminal case had been acquitted. Tai Ji Men have acted positively to provide great performance on National Day and received countless great compliments from presidents, government officials, foreign guests, and citizens. Besides the local activities, Tai Ji Men have visited more than 100 countries and 300 cities to promote love and peace through cultural performances. Dr. Hong got the World Citizens Peace, Culture and Education Award from UN DPI/NGO in May 2016. As well as World Citizens Sustainable Development Award for his

contribution to the Love-for-the-World Peace and Goodwill Cultural Delegation from AWC UN NGO. Tai Ji Men have not taken any donations or government support for all the overseas activities. Dr. Hong is teaching dizi to use of their time and money wisely to make the world a better place for everyone. All these actions are demonstrated the great sentiment and spirit of human beings.

The illegal tax case started over 24 years ago and is still going on. Tax authority based on illegal evidence to assess the red envelop from dizi to Shifu is taxable income for the years 1991 to 1996. Tai Ji Men dizi has protested about it for years in peace. Slowly it gains the attention of people. This case is no longer a standalone case anymore. Tai Ji Men's legal case and tax case are important cases to be studied in Taiwan law schools. Professors, lawyers, retired Judges, and more than 95% of community leaders are supporting by written endorsement. The tax reform request has been activated through Fight for Fair Tax organization, NGO Taiwan. They protested almost every day under hot sunshine, rains, windy days but nothing could stop them. Besides the Tai Ji Men case, other tax victims are being charged for a huge amounts of unreasonable tax bills. Almost all the tax victims are forced to surrender and pay the extra tax. Dr. Hong has taught dizi about right is right, wrong is wrong. Tai Ji Men will not compromise until justice is confirmed by the government. Kenneth Jacobsen, a US human rights lawyer has studied the Tai Ji Men case for years. He had written about the case many times. He truly listed out all the illegal actions of the government officers for the criminal case and tax case based on his studies. He wrote the tax case is Justice Delayed is Justice Denied. Those government officers violating the law are like the cancer cells slowly destroying the legal system. He also wrote The Power to Tax is the Power to Destroy recently. There are world-class religious leaders who provided their strong support as well. The tax authority is sneakily discharged the tax bills for the years 1991 and 1993 to 1996, 5 out of 6 years at the end of 2019 (Tan, Ding, & Huang, 2015). In early 2020, the Execution Office illegally auctioned the seized lands of Tai Ji Men based on the tax charge for 1992. This is a well-planned conspiracy by the different departments. Even with all these unfair treatments, Tai Ji Men dizi still follows Shifu's words to fight for justice with a peaceful but firm attitude. Dr. Hong has taught dizi to be led by conscience to sacrifice themselves to help everyone. Despite the decades-long protests are unpleasant, but Tai Ji Men dizi is warm in their heart for doing the right thing. They are fighting for a better Taiwan with peace and love.

## CONCLUSION

Education is to provide the required knowledge for everyone. Education in the Multicultural environment should pay attention to the different behaviour. The teachers should be trained to deal with such behaviour and try their best to smooth out the differences. Open communication is the key for both sides to understand and to be understood. Conscience could help people to be opened and willing to accept the difference. With the right knowledge, Conscience could help people to make the right choice. Country leaders will not misuse their power for bullying people or start a war. Business leaders will not make money by causing damage to people or the environment. It also teaches people to enjoy true happiness by giving and not taking, forgiving and not hatred. We are living

in this wonderful spaceship, The Earth. Any damage to this spaceship will endanger the life of all creatures on it. At the end of the day, nobody could bring anything along with them, and nothing more but LOVE.

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# Linguistic drop of Urdu language and cultural break down as a consequence of English code-mixing in Pakistan; A sociolinguistic approach

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## ABSTRACT

The essentials of interaction are lexical borrowing, code-mixing and code-switching. The study aims to explore the factors responsible for the syntactic and semantic fall of Urdu language in the local areas of Pakistan (Baluchistan). Study adopts mixed paradigm of inquiry via random sampling and cross-sectional survey. To execute the command, Close-ended questionnaire and semi-structured interview are used to collect the data. To measure the attitudes, questionnaire is utilized as a study tool among 100 randomly selected participants from all BS (bachelor of studies) departments. Simultaneously, Semi-structured interview is used to avail the qualitative data from 12 BS students of “Baluchistan University of Information, Technology, Engineering and Management Sciences”, Quetta, Pakistan. To investigate the research questions, study applies theoretical triangulation. One of the theoretical framework is of R.C. Gardner (1985) entitled as, “Social Psychological Theory of Language”. Additionally, the “Social Conformity Theory”, presented by; Deutsch & Gerard (1955) have been taken to analyse the data. The study theorizes that the speech community has strong desire to belong to the Western speech community, due to which they deliberately personify the targeted speech community.

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<sup>1</sup> Kinza Alizai is an ethnolinguist and a language documentarian. She mainly works for the fundamental rights of education and health of indigenous children, particularly of girls in Balochistan.

## INTRODUCTION

The study aims to cram the possible factors that stimulate the variant local communities for English code-mixing in informal surrounding. Meanwhile, the paper unearths the consequences of cultural harmony of Western speech community in Quetta, Baluchistan. Less work has been conducted on the subject matter as Asghar et al. (2013) discusses the vitality of the phenomenon of code-mixing and the gap in Pakistan's literature. He says that there is no research which describes the psycho-social factors for unnecessary English code-mixing while speaking Urdu language. In the current study, the amalgamation of foreign codes into Urdu language is the problematic area. It is pioneer in the description of societal attitudes of speech community against the present status of Urdu language.

Under the realm of Linguistic globalization and language contact, it is probable to predict that a prestigious language (English) donates vocabulary to the less prestigious (Urdu) one (Lecercle, 2006). As Phillipson (2008) sustains his model of Linguistic imperialism that the dominance of language is the continuation of the colonial improvement and it continues to be. Linguistic Imperialism is the shift of power from one language to other world languages. Imperialism of language does not move in isolation, it moves along with the dominance of culture and class. Moreover, Kachru (1986) states that the highly positioned elite class in the region was inclined to learn English language to avail modern knowledge, science, discovery and technology. Hence, the evidence suggests an interesting correlation between language and ideology. Consequently, these factors need to be investigated in more detail.

The study theorizes that English code-mixing and lexical borrowing in Baluchistan either semi or wholly integrated, is a fine window to comprehend the psychosocial, contextual and ideological factors. It is verdict that the frequent encountered products of cultural contact are the borrowings and loanwords followed by intercultural communication. By implying a code, people communicate with each other. If the individuals are bilingual they have access to more linguistic codes. Such speakers are expected to shift back and forth for one reason or another (Wardhaugh, 2006).

The selection of linguistic codes decides one's belongingness to a particular speech community. Certainly, psychological and social factors are important and genetic ones too. Language is a communal possession, perhaps an abstract one (Meyerhoff, 2006). Individuals have access to it and constantly show that they do so by using it properly. The present study asserts that English code-mixing is not solely due to lexical-gaps rather there have to be other factors behind the course that needed to be investigated. The study concludes that the speakers of Quetta city are significantly obsessed by linguistic and cultural imperialism of English community. Urdu language is suffering through a downfall which has equally affected the cultural values in the region.

## PROBLEM STATEMENT AND STUDY OBJECTIVE

English as a global language is being code-mixed with different languages of the world. Similarly in Pakistan it is very common to mix English code with Urdu language. This trend may lead to a heavy influence of English on Urdu and the other regional



languages. Keeping the above mentioned tendency of code mixing in mind, the present study focuses on the effects caused by the said practice on Urdu language, also at the same time highlighting the reasons behind linguistic drop of Urdu language.

## SIGNIFICANCE AND DELIMITATION

The study is unique in its nature because it touches the areas which are less focused before. The research attempts to uncover the Sociolinguistic and social psychological factors behind those behaviours that provide an encouraging stimulus for English borrowing.

The assimilation of English could be investigated at a range of linguistic levels, such as, semantic, syntactic, and phonetics. Due to the time limit, the research is delimited to investigate the change in Urdu language induced due to English code-mixing. The sample size, it is delimited to 100 BS students for questionnaire and 12 for interview of “Baluchistan University of Information, Technology, Engineering and Management Sciences”, only.

## LITERATURE REVIEW

Globalization and Colonialism are the indispensable phenomenon enabling the spread of English language to the distinct spheres of the globe. As a result, English language had the opportunity to interact with regional and local languages around the globe (Ashcraft, 1989). It has earned worldwide recognition and has been cherished as the world's most significant device of communication (Crystal, 2003). English language has attained an acknowledged status of global lingua franca, especially after the annexation of Asian territory by the British. Due to the preponderance of American imperialism, it sustained itself and benefited hugely from its superior standing, even after the decolonization by the British. Nonetheless; English is being adopted and implemented in every part of the world in numerous colours and patterns.

There are many linguists (Pennycook, 1991) that consider English language capitalism as being hardly advantageous as it harms the essence of other vernaculars and brings discrimination in our communicative world. Any speech community follows the fashion and living style of those who are in power, where verbal communication and written text is the most prominent factor to get influenced in a speech community. Social order of communication is engraved and inserted deep within the social norms in a manner that perpetuates the supremacy of the elite class. In this scenario, linguistic imperialism of English language is the lucid, vibrant and inevitable phenomenon to occur (Fernández, 2005). Motivation acts as a tool for the penetration of one linguistic code into another. Haspelmath and Tadmor (2009) states that the dominating language always gets motivated to act as a “Donner”, language, because its lexicons are being transferred or copied by the inferior language syntax. Simultaneously, the “Recipient” language is the one that survives under the enormous pressure of the dominating language.

Pakistan is a multi-ethnic speech community. They use Urdu language as a lingua franca to communicate between distinctive domestic language speakers such as, Pushto,

Sindhi, Seraiki, Punjabi, Balochi, Barahui, Persian, Hindko and many more. Also, English is used as foreign and official language. As a result, Pakistani speech community has become habitual of mixing English with Urdu (Haq, 2012). Linguistic imperialism is the offspring of similar phenomenon that is implemented all over the world, or at least in South Asian countries. With this in mind, Pakistan tends to distribute linguistic imperialism evenly among speech communities and different fields (Rahman, 2009). Same goes for the English Code-mixing. Linguistic borrowing and code-mixing are the offspring of Language contact.

Theoretically, linguistic borrowing is the absorption of syntactic frame of one language into the other. It has been studied by researchers working in a wide range of areas, from two main perspectives, diachronic as well as a synchronic (Daller, 2007). The importance of language change due to code-mixing has however recently been recognized, until the publication of Thomason and Kaufman's (1988) book on contact-induced change. Linguistic borrowing is the consequence of Language contact between two civilizations. In most cases, in a situation of language contact between bilinguals, words are the first essentials to penetrate into a borrowing language. Hoffer (2002) says lexical shift is not haphazard rather it is a systematic activity of switching from one code to another. The language which is the resultant of linguistic change is not hybrid against a pure vernacular. He resists calling the foreign penetration at lexical level as "Borrowing", because the recipient vernacular never seeks permission from the donor language.

Borrowing takes place to fill the lexical gap, whereas code-mixing due to various reasons such as cultural harmony and imperialism, class, fashion, modernity, habit, practice, norm and so forth. Unnecessary substitution of English vocabulary in various domains is on the rise. The selection of linguistic codes of a language decides one's belongingness to a speech community, social class, rank, intellect, taste and prestige. Simultaneously, code-mixing is explained numerously in the sub-field of linguistics. Psycholinguists such as Sridhar and Sridhar (1980) define the term as "the transition from using linguistic units (words, phrases, clauses, etc.) of one language to use in another within a single sentence". These are the changes that begin from the internal structure of language and thrive externally (Arina, 2014). One can make a reliable statement that more the degree of language assimilation greater the tendency of linguistic borrowings and vice versa (Степикіна, 2013).

By this line, the current study intends to make an effort to fill the research gap, of unnecessary adoption of English language at lexical level and the sociolinguistic factors behind it. The study also seeks to investigate the likely external derives that may trigger the borrowing, even when the speaker possesses corresponding word in Urdu language. The research data expects to claim that English borrowing is not solely due to lexical-gaps of Urdu syntax, rather there are other external motivational factors that need investigation (Asghar et al., 2013).

## THEORETICAL FRAMEWORK

The proposed study is based on the theoretical triangulation. The study adopted the theory entitled as; "Social Psychological Theory of Language", presented by R.C. Gardner (1985). According to the theorist, language change occurs due to motivational factors

that are of two types, integrative and instrumental. Integrative motivation relates to the intrinsic drives and instrumental to the extrinsic. Social and psychological motives for language learning are different from other goals that strengthen the hypothesis that integrative motivation also plays a significant role in second language learning.

Meanwhile, “Social Conformity Theory”, presented by, Deutsch and Gerard (1955) is used to **analyze** the data. According to the theorists, social norms are the customary set of belief that traces the reference back to the speech community. The standards are the key to judge any social activity to be right or wrong. These norms are essential for the acceptability and conformity of an individual into the social circle and community. Peer pressure obligates the individual to follow the crowd even if s/he doesn’t want to. The fear of being left alone forces the individual to join the community by accepting the social norms. The study observes that the Pakistani speech community has similar peer pressure.

## RESEARCH METHODOLOGY

The study adopts mixed paradigm for data collection. It uses descriptive mode of inquiry. Population for the data collection is the students of “Baluchistan University of Information, Technology, Engineering and Management Sciences”, whereby the sample comprised 100 BS students from BUITEMS. The sample is chosen via random sampling because linguistic repertoire was not the concern of the study; rather it focused on the influence of English on Urdu language. The study adapted the questionnaire of Mushtaq and Zahra (2012) and Gardner’s (1985) Attitude/Motivation test Battery (AMTB). The questionnaire is based on five-point Likert scale, comprising 10 items displayed in a horizontal (see appendix A). The data is analysed through SPSS to avail frequency. On the other hand, qualitative data was conducted from 12 randomly selected BS students of same university. The data was availed via semi-structured interview. This data was used to get an in depth view of the speech community which gave an in depth insight to the issue.

### Research Questions

Following are the research questions.

- 1) What are the social attitudes towards English code-mixing while speaking Urdu language?
- 2) What are the social factors that have affected the cultural values in Quetta, Baluchistan?

### Quantitative Data Analysis

#### 1. English Code-mixing is a sign of inter-cultural harmony

Having the potential of intercultural harmony is one of the vital signs of diversity. Quetta, being the capital of Baluchistan is the hub of multilingual communities. It would have never been difficult for English language and culture to emerge into. The variable deals with the same stance of Western cultural harmony where majority of the participants (82%) have agreed.

**Table 1.** English Code-mixing is a sign of inter-cultural harmony.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	2.0	2.0	2.0
	Disagree	3	3.0	3.0	5.0
	Uncertain	7	7.0	7.0	12.0
	Agree	82	82.0	82.0	94.0
	Strongly agree	6	6.0	6.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

## 2. Because of English code-mixing, people is forgetting Urdu terms

Besides the study happened to imprint some idiosyncratic standpoint such as due to the influence of English language it is common to observe that Urdu language is lacking linguistic proficiency. Majority of the participants attested [see table 2] that Urdu language is going through a torment.

**Table 2.** Because of English Code-mixing, people are forgetting Urdu terms

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	7.0	7.0	7.0
	Disagree	7	7.0	7.0	14.0
	Uncertain	4	4.0	4.0	18.0
	Agree	64	64.0	64.0	82.0
	Strongly agree	18	18.0	18.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

## 3. Pakistani societies promote the value of Western culture by English code-mixing

It is being noticed that Pakistani speech community is one of the most dominating societies that promote the increase of English language. The data gives a clear picture of the social attitudes in Quetta.

**Table 3.** Pakistani society promotes the value of Western culture by English code-mixing.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	3.0	3.0	3.0
	Disagree	13	13.0	13.0	16.0
	Uncertain	3	3.0	3.0	19.0
	Agree	49	49.0	49.0	68.0
	Strongly agree	32	32.0	32.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

#### 4. English Code-mixing is leaving a negative impact on culture

As long cultural and ethical norms are concerned, English language is leaving a negative mark. Quantitative result shows a greater tendency of agreement (86%) and a lesser of disagreement (11%) that English language have a negative impact on the culture of Baluchistan [see table 4].

**Table 4.** English Code-mixing is leaving a negative impact on culture.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	9	9.0	9.0	9.0
	Disagree	2	2.0	2.0	11.0
	Uncertain	3	3.0	3.0	14.0
	Agree	68	68.0	68.0	82.0
	Strongly agree	18	18.0	18.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

#### 5. English Code-mixing is leaving a negative impact on Urdu language.

Since language and culture are embedded closely with one another, if one thing is corrupted, it is certain to predict that the other will also be influenced. The result has shown the similar tendency of agreement.

**Table 5.** English Code-mixing is leaving a negative impact on Urdu language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	7.0	7.0	7.0
	Disagree	9	9.0	9.0	16.0
	Uncertain	3	3.0	3.0	19.0
	Agree	61	61.0	61.0	80.0
	Strongly agree	20	20.0	20.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

### 6. Variable 6 “I code-mix English to associate myself with the social class”

As result [see table 6] shows that 76 percent of the participants agreed. While 17 percent did not agree and 7 percent strongly disagreed that they owe a desire to belong to a particular class. Perhaps, a significant number of participants attested the fact they code-mix to associate themselves to the main stream.

**Table 6.** I code-mix English to associate myself with the social class.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	6.9	7.0	7.0
	Disagree	17	16.7	17.0	24.0
	Agree	76	74.5	76.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

### 7. English Code-mixing makes me superior to others

Majority did not agree that they code-mix to feel superior over others [see table 7].

**Table 7.** English Code-mixing makes me superior to others.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	28	28.0	28.0	28.0
	Disagree	67	67.0	67.0	95.0
	Agree	3	3.0	3.0	98.0
	Strongly agree	2	2.0	2.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

**8. I practice English Code-mixing because it will be beneficial in getting a new job**  
A great scale of participants (78%) strongly agreed and the rest 6 percent disagreed.

**Table 8.** I practice English Code-mixing because it will be beneficial in getting a new job.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	6	6.0	6.0	6.0
	Agree	78	78.0	78.0	84.0
	Strongly agree	16	16.0	16.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

**9. It worries me that other students in my class are more fluent in the practice of English code-mixing than I.**

Majority of the participants showed [see table 9] eagerness for learning English and those who lack English proficiency are worried as it makes them to feel inferior.

**Table 9.** It worries me that other students in my class are more fluent in the practice of English Code-mixing than I

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	6.0	6.0	6.0
	Disagree	5	5.0	5.0	11.0
	Uncertain	6	6.0	6.0	17.0
	Agree	46	46.0	46.0	63.0
	Strongly agree	37	37.0	37.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

**10. Parents encourage me if I tend to code-mix English into Urdu language.**

Different interpretations are recorded as the data [see table 10] reveals that there is a win-win situation. There are families who will compel the children for English language learning. But there are also such families who will restrict the children.



**Table 10.** Parents encourage me if I tend to English code-mix into Urdu language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	11	11.0	11.0	11.0
	Disagree	34	34.0	34.0	45.0
	Uncertain	11	11.0	11.0	56.0
	Agree	39	39.0	39.0	95.0
	Strongly agree	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Source: own elaboration

## Qualitative Data Analysis (Thematic)

Thematic analysis is the most common form of analysis in qualitative research. It emphasizes pinpointing, examining, and recording patterns (or “themes”) within data. Themes are the patterns across data sets that are important to the description of a social phenomenon. Thematic analysis also comprises contextualized method between the two extremities of theoretical framework and the context behind. Consequently, the thematic analysis is applicable at multiple stances. It is beneficial for reflecting and unrevealing the superficial reality and assigning meaning to a social activity (Braun & Clarke, 2006).

There are ethical issues to be dealt with while qualitative data collection. Collecting the data from humans by interviewing involves the disclosure of personal information. Research ethics were practiced during the data collection by stating the research purpose. Their consent was taken for the recording and using the data for research purpose by signing up a form. Furthermore, signing the form gave them the authority to ask for the deletions later on or editing of any sort. They were permitted to withdraw the interview any stage. All of them are kept anonymous in the final write up.

## THEMES

### Lexical Gap(s)

Being a third world nation, Pakistan depends on the technology invented by West. One of the interview contributors shared his experience that, “The European countries such as America, Israel, Britain, Japan, China, France and Germany. The spread of the latest technology has a remarkable share in it. The adoption of tangible and intangible technology has come along massive foreign terms with. These terms were adopted with their original names and were never translated into Urdu. There is a limitless list of items e.g. Tele vision, Cell Phone, Laptop, Refrigerator, Catcher, Heater, Generator, Sim, Ash-tray and many more. There are certain food items that were never translated such as

Strawberry, Blue berry, Coffee, Pizza, Pastry, Sandwich etc. This phenomenon occurs due to lexical deficiency on the behalf of the receipt language (Urdu)” (Respondent No 1)

### Western Identity

Pakistan’s speech community is overwhelmed by west, as one of the research participants added that, “In Pakistan native like accent and Received Pronunciation matters, it really does. It is because the ancestors, British rulers made colonies and became our masters. We use English to become like maters, and to an extreme level we imitate their accent to minimize the fakeness. I have found many people who emphasize non-native English speakers to British accent. Due to this, our society makes fun of those who reflect native accent while speaking in English language. It is considered as a shortcoming on the behalf of the non-native speaker of English language. Quality of education is judged by accent too. I’ll not consider a person well educated if s/he is not able to sound accurate” (Respondent No 3).

### Mere Norm

In formal atmosphere English code-mixing has become a norm. It sounds more soft, polite and sophisticated if a person greets or seeks pardon by using English specialized words. People consider it appropriate and respect giving. There are certain stances which were narrated by the interviewee that, ‘I observe English specifications such as, “May I come/leave”, “Would you mind if!”, “Am I excused?”, “Sir”, “Ma’am”, “May I ask you something?”, “Pardon?”, “Shall we begin?” etc”. Our norms of Urdu literature are being replaced by English literature because our society prefers them the most. The one who uses these words considered more civilized and educated” (Respondent No 11).

### Urdu Sounds Mediocre

Each participant was given a list of pure Urdu terms and was asked to present the meaning. This activity was done to check their level of competency and the quality of comprehension. More or less, they found it alien to hear and difficult to grasp. As one of the participants gave straight forward reply that, “The classical words of Urdu language sound awkward and funny to be spoken around” (Respondent No 3).

### Complexity of Urdu Literature

The qualitative data recorded another social factor that enables the extensive growth of English code-mixing. The participant narrated her experiences that “They tend to penetrate English lexical into Urdu language because they find it difficult. They further added that Urdu terms or concepts are difficult to find. Whereas, English lexicons are trouble-free to find or to be comprehended as compared to Urdu language” (Respondent

No 12). This concludes that Urdu speakers are more convenient with English vocabulary because it is straightforward.

### Inferiority Complex

As a matter of fact English language naturally degrades uneducated people around. Another participant who did his matriculation from a government school narrated his feeling that, “Government students are naturally complex because they are not proficient in English language. In governmental schools English is taught from 6<sup>th</sup> standard and whereas in private institutes English is being taught at initial level, so I feel low as if I lack something. As a matter of fact teachers of private institutes are considered good just because their students speak well and vice versa” (Respondent No 12).

### Implicit Association with English Men

It is clear to everybody around that what is the context and background of English language. Non-native speakers of English are linked with the western community straight away as because the origin belongs to them. As the qualitative data analysis found and quoted the statement that, “Whenever a person uses English words fluently, we snub him by saying why are you trying to behave like a foreigner, but we never say you trying to become a Spanish or Chinese. This has to do much with the dominance of English class” (Respondent No 5).

### Symbol of Civilization

When people say they tend to learn and speak English unnecessarily, it is due to class and civilization. Majority of people is obsessed by the belief that west is the most intellectual and well behaved speech community. As a consequence, they adopt the language and life style of it.

### Parental Dilemma(s)

This is the core reason of English countenance among majority of the parents as the interviewee describes that, “My mother feels good when I use English words. She associates good learning and quality education with the proficiency of English language. When I was seven years old my father sent me to language **center** in Hazara town. There are more than 53 language **centers** in my town. Since then I happened to participate in debate competition and national day speeches. This made my parents proud that I was improving my oral fluency. This boosted my interest for English language learning” (Respondent No 11).

But there are certain tribal areas where parents do not allow children to use English words while speaking Urdu language. They forbid children that they must limit English

language to the educational institutes. As the interviewee narrates his own experience that, “my father is very keen and conscious for the language purity. He is of the opinion that the local languages must not be exploited out due to a foreign “farangi language”. Parents would complain if their children code-mix while speaking Urdu. They say that the native and local languages are losing essence and are suppressed due to English dominance. They assume that it is a marker of having good education and if the child is learning English language, he actually having good quality of education. They would not even prefer to merge Urdu language into native vernacular” (Respondent No 5).

### Concern of Rural Tribes towards Local Heritage

It is being observed that rural areas are more concerned than urban. They cannot tolerate lexical penetration of another language into Urdu language not even Urdu. As one of the participant describes his experience that he observed while travelling through different villages of Quetta as, “Village side people such as Noshki, Mastung, Dalbandeen, do not use English code-mixing as they are confined to the cultural roots” (Respondent No 12). There are Pakistani citizens who are pretty conservative and conscious regarding their original roots. They hold the opinion, said by one of the research participant that, “Tribal communities consider that the local languages are losing linguistic and ethnic essence due to unnecessary English interruptions” (Respondent No 12).

### Syntactic Exploitation and the Linguistic Drop of Urdu Language

Most participants showed a deep concern for the purity of Urdu language. The acquisition of English language is indispensable but it must be limited to professional scenarios. Participants argued that English and Urdu should be used separately so that to maintain the purity and essence of each. The interviewee showed his panic in these words that, “It is hypnotized that soon there will be a day when Urdu will be left with nothing but a few grammatical categories such as, proper nouns, adjective and helping verbs and everything will be finished” (Respondent No 12).

As a consequence, there is a vivid drop of Urdu language in Pakistan. One of the interviewee criticized native speakers that Pakistan’s citizens least concerned about the restoration of it. According to the participant, “Urdu language is quite rich in its vocabulary. If it is someone lacks linguistic communicative proficiency of Urdu. Apart from lexical gap we do have rich Urdu vocabulary. It is not because Urdu is weak rather; the weakness comes on the part of the speakers. Urdu is strong but its speakers are not” (Respondent No 3).

### Cultural Dissertation

Language is identity and English penetration at lexical level has distorted the identity by the mean of language. As a result, it has dismantled the cultural and traditional values too. It is certain that language never moves in isolation. Culture and traditional values

are the subtle components entangled with a language. Now in the current era of English globalization, the imperialism of English language is suppressing not language only but also the cultural heritage of Pakistan. Cultural distortion in Quetta is the consequence of such imperialism.

## Discussion

Study investigated that Pakistan's speech community has strong desire to associate with the Western speech community. Under the lens of theoretical framework (Gardner, 1985) study spots the intrinsic motivational derives. As a consequence, indigenous vernaculars are going through immense pressure and there is a remarkable linguistic drop. Immense interruption of English language diffusion has made the Urdu speakers less proficient. Furthermore, Pakistan is a multi-cultural state but English dominancy has suppressed the other ethnic groups.

Simultaneously, Using English language has become an identity of high status and class. A broader part of populations have proven the fact that society is impressed and influenced by those who use English vocabulary. The activity of Unnecessary English code-mixing is the reaction of the prevailing mind set. People use English codes intentionally because this make them sound prestigious. Consequently, the individual is oppressed to practice the expected behaviour to gain acceptance in the social group (Deutsch & Gerard, 1955).

## CONCLUSION

The study concludes that there are numerous psycho-social factors such as social class, prestige, intellect, civilization and linguistic imperialism that resulted in the redundant English words into Urdu language. It is a symbol of literacy, class, social status, power and modernization so they do adopt the line to make others to perceive them in the same fashion. All these attitudes and aptitudes take place in specified cultural contexts that provide base for language achievement and use.

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## [Appendix A]

**Student Name:** \_\_\_\_\_

**Study Program:** \_\_\_\_\_

**Native Language:** \_\_\_\_\_

Dear Participant, Kindly attempt the questions given bellow. Each question is developed to record and analyse the psychosocial attitudes towards the phenomenon of “English Code-Mixing” while speaking in L1.

1. English Code-mixing is a sign of inter-cultural harmony.
2. Because of English Code- mixing, people are forgetting Urdu items.
3. Pakistani society promotes the value of Western culture by English code-mixing.
4. English Code-mixing is leaving a negative impact on culture.
5. English Code-mixing leaves negative impact on language.
6. I code-mix English to associate myself with the social class.
7. English Code-mixing makes me superior to others.
8. I practice English code-mixing because it will be beneficial in getting a good job.
9. It worries me that other students in my class are more fluent in the practice of English code-mixing than me.
10. Parents encourage me if I tend to code-mix English while speaking Urdu Language.

## [Appendix B]

### **Research Interview (Semi-structured Questions).**

Below is the semi-structured research interview, developed to collect the qualitative data. It has two core components, first part aims to know the personal state of the interviewee and the second part aims to unearth the Psychosocial factors for unnecessary English code-mixing while speaking Urdu language);

#### **PART A**

- 1) Name of the Interviewee \_\_\_\_\_
- 2) Mother Tongue (L1) \_\_\_\_\_
- 3) Languages known to the Interview (if there are any) \_\_\_\_\_
- 4) Favourite Language of the interviewee \_\_\_\_\_
- 5) Educational Background \_\_\_\_\_

#### **PART B**

Informal, open-ended research interview is introduced to evaluate the psycho-social factors for English Code-mix in Quetta, Baluchistan.

- 1) Do you have English language background?
- 2) Do you have affiliation for English language?
- 3) Do you personally like (integrative motivation) English language? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).



- 4) Do you personally (integrative motivation) dislike English language? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
- 5) Do you personally like using English language inside/outside the class (instrumental motivation)? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
- 6) Do you personally dislike using English language inside/outside of class (instrumental motivation)? (Kindly justify your answer either it is an affirmation or a negation of the statement being asked).
- 7) Does teacher's behaviour change due to English language proficiency and vice versa?
- 8) Do you experience unnecessary English Code-mixing around?
- 9) Do you personally like/dislike English Code-mixing? (Kindly justify your answer either it is an affirmation or a negation).
- 10) What are the probable reasons of English Code-mixing among Baluchistan's Speech community?
- 11) Does English Code-mixing affect the ideological models of the speech communities in Quetta (Baluchistan)?
- 12) Have you been to a situation where society, due to English language behaved accordingly and what could be the probable factors?
- 13) Does the society use English language to associate with the elite class?
- 14) Is mother tongue and native culture given importance or not?
- 15) Do you feel more civilized/intellectual/sophisticated by doing English Code-mixing?
- 16) Do you feel superior due to English Code-mixing than those who are not proficient enough in (Vise versa)?



# An Analytical Discourse on the Society and Education of the Indigenous SAMI with Special Reference to the Challenges Confronted by the SAMI Women

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## ABSTRACT

This research presents a qualitative analysis on the dynamics of Indigenous Sami society and Sami Education. This discourse includes socially constructed roles of Sami women, unequal power, fabricated status and International commitment on women's Rights on one hand, while, the Sami's educational matters, relevant educational theories and proposed educational model on the other hand. In this line, the research raises an argumentation that the promotion of culture-bound educational opportunities for Sami could be the best developmental alternative to transform Sami from the status of oppressed community to enlightenment.

The core idea of research relates with the significant literatures like Kuokkanen (2007), Roche, Gerald et al. (2018), World Bank on Indigenous People (2020), etc. which reveals the demographical, social, political dynamics of Sami. The research also relates it educational discourse with the research of Keskitalo, et al. (2011), Puoskari (2009), Smith (2003), Warren (2011), Stewart (2007) etc., which discloses educational theories and models.

This research is feasible and ambitious since the researcher is able to draw up an innovative structure of culture-bound educational model taken from Grundtvig and Kaurapa Maori's Educational theory. This model could be implemented for the promotion of lifelong learning opportunities within Sami community. The research concludes that the culture-bound educational model can protect and promote Sami language and culture. It also concludes that Sami Legacy and promotion of Sami Education ought not to be separated from each other as their unique features can collectively generate a new knowledge blended with scientific endeavours and Sami's traditional make up.

## INTRODUCTION

Indigenous Sami community is gradually emerging as an Indigenous power as they are constantly making efforts to transform their status from being oppressed community to the empowered citizen. The feminist movement, Sami's participation in local politics, media and Sami parliament shows evidences that transformation within Sami society is taking place in its own pace. On the contrary, the occurrences of women atrocities and unequal distribution of power in Sami society are still considered as a debatable issue in the present decade. In this context, the International laws and treaties are articulated in order to protect and promote Gender equality, Sami Rights, Sami knowledge and culture.

But, despite having several laws and treaties, occurrence of feminist movement, formation and activation of Sami parliament, presence of Sami in Media, it still seems social and political concerns of Sami in general and women in specific, are not properly addressed and implemented at local level (Sustainable Development Goal 5, 2030; World Directory of Minorities and Indigenous People, 2020).

Plenty of issues like Sami Rights (including reindeer husbandry, land rights), political participation, their role in decision making process, livelihood development are still remained as unresolved matter. In this line of discourse, the research attempts to look into the Sami's demographical and cultural setting, their knowledge context and political dynamics, which all collectively develop a ground for an in-depth analysis on this subject.

The research argues that the promotion of culture – bound education for the Sami community would be the best alternative to transform the demeaning status of Sami from 'oppression' to 'empowerment'. In this line of understanding, the research presents Grundtvig's educational concept and Kuopapa Maori educational theory in order to find out an acceptable and pro-pupil educational model.

In view of the Grundtvigian theory – people's education and enlightenment (Warren, 2011, pp. 15–35), this undertaken research delves deep into their educational matters in order to introduce and hold a discussion on Grundtvigian educational theory and folk high school model. The purpose of searching out an educational theory and model is to promote Sami Education in Sami's way, which should be aligned with the core of Sami society and their inherited culture.

In this way, the research presents a structural input on community educational model which fits well to function in non-formal manner within the Sami society. This thought provoking structural inputs on educational model is developed on the basis of the concept of Grundtvig's folk high school model and Kaupapa Maori's educational theory. This proposed model on Sami's educational concern may open up a ground for creating a linkage with educational sociology and social anthropology.

It is worth referring UNESCO's document, 2000 in the context of Sami's education which reveals that most Sami's have received their education in such schools, which have rejected the Sami's traditional culture. As a result, the Sami pupil can only acquire a poor knowledge about their indigenous culture and indigenous legacy. Thus, it is necessary to create a special educational programme for the Sami community which could in turn enable Sami to learn, practice and disseminate their own knowledge and thereby, could promote their Rights in the society (Lund, 2000,15; Puoskari, 2009, pp. 218–240).

In this line, the research introduces the relevance and significance of Grundtvigian educational and social anthropology and folk high school model (Warren, 2011, 30), where freedom of education and social learning are taking place in a culturally suited, learner's friendly, participatory mode. The research simultaneously introduces Kaupapa Maori's Educational theory (Stewart, 2007, pp. 5–10) which is comprised of the concept of collectivism and manifestation of Indigenous rights in education. Here, the learning communities are encouraged to utilise their own inherited knowledge and culture in the real life situation. Significantly, both of these Grundtvigian (Warren, 2011; Davies, 1944), and Kaupapa Maori educational theory (Stewart, 2007, pp. 12–30) are applicable to the education of minority and indigenous people.

### Objective of the Research

The research is comprised of two crucial objectives, which are: i) to present the status of Sami community to develop a clear understanding on Sami's ethical insights, rights perspective and knowledge context, and ii) to introduce inclusive and culturally adaptable educational model for promoting Sami's education, knowledge and culture.

### Methodological Design

In order to reach out to the objective, the research utilizes the qualitative method. Secondary data has been gathered from the journals, books, and research documents on Sami society, culture and educational matters for conducting an in-depth analysis.

In this research four major issues are structured for analysis which include: i) Social dynamics and Sami women; ii) Contrast of fabricated propagations and evidential truths, iii) Sami Education, Educational Model & Legacy, and iv) Conclusion.

### Social dynamics & Sami Women

At the outset, a short introductory note can be presented with regard to Sami's Demography and geographical location, culture, knowledge, language and their social and political dynamics.

### Demography and Geographical location

The Sami people are known as Sami, Lapps or Laplanders, the only indigenous people of Scandinavian countries those are protected under the international conventions of indigenous people (Puoskari, 2009, pp. 218–219). The Sami community is basically concentrated along the northern region of Europe, Kola Peninsula of Russia and mostly northern reaches of Norway, Sweden and Finland. As per official estimation, the total population of Sami would be in the range of 60,000 to 90,000 (Document of World Bank on Indigenous People, 2020; OECD, 2019).

The Sami reindeer herders, small farmers, hunters and fishers traditionally use these lands. As per official estimation, 50,000-65,000 Sami people live in Norway, between 1.06% and 1.38% of the total Norwegian population of approximately 4.7 million. Approximately, 20,000 Sami lives in Sweden, which is almost 0.22% of Sweden's total population of around nine million. The North-Western part of the Swedish territory is the Sami people's traditional territory. Around 8,000 live in Finland, which is approximately 0.16% of the total Finnish population of around five million. Around 2,000 live in Russia, which only contributes a small proportion of the total population of Russia (Document of IWGIA, 2012, 20), (Puoskari, 2009, pp. 218–230).

### Culture and Knowledge

Sami possessed a unique culture grounded on collectivism, which has a power to get the Sami connected with the society, nature and natural elements. The Sami's culture lies on familial value, festivity, dress designs, melodious songs, and instruments of indigenous technologies. Reindeer herding is one of the significant culture of Sami society. Their culture is not ornamented with the idea and practice of capitalism. Absolute consumptions, extractions, politics, market economy are not aligned with their culture (Josefen, 2010, p. 25).

Modern scientists like Jon Age Riseth, Hans Tommervik, Ellina Helander-Renwall and others (Riseth, et al., 2010, pp. 1–16) tend to refer that Sami knowledge is traditional and ecological knowledge, but in reality, their unique knowledge is grounded on sustainable management process and sustainable social architecture, through which, the Sami people let the rest of the world to learn how to cope up, adapt and to become resilient to respond to the natural calamities without harming nature and natural resources. It can be understood from the life and livelihood of Sami in snow and ice conditions and winter grazing conditions. The research will harp upon the indigenous legacy and mutual exchange of knowledge and practices, which will benefit the communities concerned (Riseth et al., 2010, 1-16; Puoskari, 2009, pp. 218–230).

### Language

The Sami languages are distinct from the majority languages in Scandinavia. The research document on Sami reveals the existence of nine different Sami languages. But these nine languages are all highly endangered because of lack of usage during social interactions, inadequate recognitions of the language, limited popularity and restricted opportunities for the promotion of the language (Roche, Gerald et al., 2018).

These nine languages are known as Skolt, Inari, Kildin and Ter, North, South, Pite, Ume and Lule Sami. Out these nine languages, North Sami is the most widely used language and is spoken by almost all Sami people. Some of the Sami languages are further divided into various dialects. The languages are protected by legislation of three Scandinavian countries like Norway, Sweden, and Finland (Document on Sami Culture, 2012, pp. 1–3; (Puoskari, 2009, pp. 218–223).

The education policy of all these Scandinavian countries has allowed Sami population to pursue their studies in own language. But in reality, the young generation of Sami

community is now strategically shifting from the traditional confinement of their own language to another demanding language. This is happening because of the influence of modernization, trend of cultural change and continuous pressure of competitive world. In present days, the new generation of Sami does not even able to speak their own language (Document on Sami Culture, 2012, pp. 1–3).

The opportunity of passing out traditional culture by Sami mother to their children and next generation youths in own Sami language is getting squeezed gradually, which obviously creates a high degree cultural challenge for the tradition-bearer Sami mother, who are the main facilitator in promoting language within their own families, social groups and Sami society (Document on Indigenous Language, Britanica, pp. 4–9).

## SOCIAL AND POLITICAL DYNAMICS

The cases of elevated suicidality among the Sami have induced the researcher to delve deep into the analysis in order to expose the inside stories and answer the questions like:

- i) why this tendency of suicides among Sami has become chronic social disease,
- ii) to what extent could this destructive trend of suicides be mitigated by using various social, cultural economic and political measures?

It can be argued that the suicides among Sami are occurred by various social, cultural, economic and political reasons. It happens mainly because of the violations of indigenous Rights, planned deprivation in their colonial culture, discrimination in their rights, trend of losing reindeer grazing lands, gender violence engineered within Sami society and by non-Sami people (Silviken et.al, 2006, pp. 1–9).

Gender equality and provisions for social security for the non-Sami become strength of mainstreamed society in the said four Sami countries. But on the contrary, in these four countries, the Indigenous Sami women remain as oppressed class and they are losing the ground of their traditional culture, language, occupation because of modernization, overprotective policy and non-Sami legislation (Document of World Directory of Minorities and Indigenous People, 2010, pp. 5–10; Kuokkannen, 2007, pp. 8–9).

In this context, the argument is guaranteeing the rights of Sami women and giving them opportunities to attain their full potential would be crucial not only for achieving gender equality but also for meeting Sustainable Development Goals (SDG, 2030, p. 5). In this connection the concern of Sami Women is presented hereunder.

## SAMI WOMEN AND THEIR ROLE IN SAMI SOCIETY

The Sami are recognized as an oppressed minority group. The role of Sami women in society is important because they are potentially the best ambassador of Sami Culture as they are responsible for passing on unique indigenous culture to their children. The Sami mother is also in charge of ensuring her family's survival in traditional way, and her responsibilities indicate that Sami culture contains a matriarchal element. The Sami community has been encountering the cultural change within their society which is drastically taking place due to the call of modernization and the assimilation into the mainstreamed culture. Influence of modernization, forced assimilation into the



mainstreamed society has made their traditional lives and livelihoods in stake (Kuokkannen, 2010, pp. 6–7; Josefen, 2010).

Most Sami were forced to quit their occupation of reindeer herding for economic, social, environmental reasons, which include non-Sami legislation and impose of taxes on the indigenous business. The Sami women are also the victim of internalized racism which is being caused and engineered by dominant society (Kauokkannen, 2007, p.5). Many Samis are gradually losing contact with their origins and thus their culture and practice may have a chance to lost forever if not it is protected, preserved, promoted and passed on to the next generation (Kuokkannen, 2007, p. 5; Document of World Directory of Minorities and Indigenous People, 2010).

## SAMI WOMEN: REINDEER HUSBANDRY

Sami women's position in reindeer herding has declined because of the influence of market based economy like enactment of reindeer herding laws, imposing taxation system etc. The Sami were forced to pay taxes to Russia, Sweden, Finland, and Norway, and the taxes were paid mostly from their earning of reindeer's skin made clothes, furs, meat etc. This imposed taxation has caused a considerable decline in the Samis' reindeer occupation and consequently, in their financial status (Kuokkannen, 2007).

The life of reindeer herders encounters many challenges in exercising and maintaining their livelihood. Female reindeer herders encounter even more difficulties because women are often not allowed to become reindeer herders unless their husbands are involved in the same occupation. The future of reindeer herding is thus at risk and endangered, (Roche, Gerald et al. 2018).

Sami women are involved in both local politics and the media, which allows them to influence legislation and get their message out via the written words, speeches, debates and interviews in radios, television, newspapers and Sami Magazines. Sami women now have access to the resources and platforms like Sami Parliament, News Media and Print Media those were once out of their reach and capacity (IWGIA, 2012).

## SAMI FEMINIST MOVEMENT

Significantly, the feminist movement in Sapmi began in the 1970s when female reindeer herders wanted to have the equal rights in line with their male counterparts. They argued that modernization, overprotective national policies and non-Sami legislation have caused oppression and led to a decline in equality concern between men and women (Kuokkannen, 2007).

After the Nordic Council's Women's Conference in 1988, Sami women decided to form their own women's organization, Sarahkka. It concentrates on women's issues, focusing on the fact that Sami women are a unique group of people and they are primarily responsible for child care, family, society, traditional culture and nature (Kuokkannen, 2007, p. 4–6).

With regard to Sami women's education, still there is a lacking of female friendly value system in the curriculum construction. But the feminist movement has made the major percentage of Sami women active in the media and political arenas and this movement

also enabled them to gather strength in raising voice against gender atrocities and social and political exploitations. ([www.coe.int](http://www.coe.int))

## SAMI PARLIAMENT: POLITICAL DYNAMICS

The Sami have their representative organizations and Sami Parliaments, which are established by law. Their legislation, funding, the mode of operation, the process of implementation varies between countries. The purpose of the Parliaments is to strengthen the Sami's political position and to promote their interests by contributing to equitable treatment of the Sami people and assembling efforts to safeguard and develop their languages, culture and society.

The Sami Parliament in Norway was established in 1987. Norway has ratified ILO Convention 169 on the rights of indigenous and tribal people. It has 43 representatives elected on the basis of a Sami census every four years. In Sweden, the Sami Parliament was established in 1992. It has 31 representatives, who are elected in every four years. The Sami Parliament in Finland was established in 1996. It has 21 representatives and 4 deputy representatives, who are generally elected in every four years. The Russian Sami have established a Sami Parliament in 2010, but the parliament is yet to get legal recognition from the Russian Federation (Document on the Background of Sami Parliament, 2012), (Puoskari, 2009, 230).

## SUSTAINABLE DEVELOPMENT GOALS (SDG, 2030)

Under the UN Women Flagship Programme it's important to understand how Sustainable Development Goal, 5 clarifies the urgent need of gender equality and making the women empowered. Subsection 5.1 to 5.6 clearly clarifies the urgent needs. in the challenging situation. A presentation on Section 5, SDG, 2030 (Document of SDG, 2030) has been given hereunder.

The objective of SDG 5 is to achieve gender equality and empower all women and girls. Section 5.1 to section 5.6 reveals six important issues which is about end of all discrimination against women (5.1), elimination of violence (5.2) and harmful practice against women (5.3), recognition of Women's contribution in domestic front (5.4), Women's participation in leadership (5.5) and Women's universal access to reproductive health (5.6).

From the above brief presentation on SDG, 5, it is understood that International commitments are firmly articulated. But taking into consideration, the structural rigidities political unwillingness, conflict of interest, the question remains unanswered whether or not the empowerment of Sami women and their equal rights would be established in the Sami society by 2030.

## CONTRAST OF FABRICATED PROPAGATIONS (MYTHS) AND EVIDENTIAL TRUTHS (REALITIES) ABOUT SAMI WOMEN

The analytical discourse on the issues of Myths and Realities of Sami Women in social and political angle has been articulated in the Document of Sami history ([www.coe.int](http://www.coe.int)) (<https://nordnorge.com>) and research work of Kuokkannen (2007) which needs to be presented here in order to understand about the fabricated truth and actual scenario about status of Sami women.

**Myth:** Sami women are stronger member even they are in colonized society.

**Reality:** The Sami women belong to the oppressed class and vulnerable to sexism; male violence is evident even within their own communities. Colonization, which spurs on institutions of colonization and oppression, can be seen as the ultimate form of violence against indigenous women. Sami women are facing patriarchal oppression.

**Myth:** Sami women are peaceful people who never fought any battle within their social, cultural and political settings.

**Reality:** The war within the Sami society should not be ignored in this context. Sexual harassment, molestation, physical violence in the Sami society is common. Victimized Sami women remain as the people of oppressed class. Mutual distrust between Sami-Norwegian still exists. Disagreements over rights, land, economy, culture between them and Indigenous rights are still on the political agenda, both at local and global level.

**Myth:** Sami women have a prominent role in the local politics and Sami parliament.

**Reality:** In spite of having improved participation in Sami parliament, their decision making power is mostly laid on male Parliamentarian. There is an important tendency to elect young Sami women with limited experience to some of the highest ranking positions. Most of the new female Sami strategically remains as main representative of Sami Parliament while the more experienced and senior female Sami politicians are cast aside.

**Myth:** Reindeer herding is the main occupation and Sami women has strongest traditional holding.

**Reality:** The Reindeer herding, 1978 Act didn't give equal rights to Sami husband and wife but the traditional holding is mostly enjoyed by Sami men. The act has amended in the year of 1996 and the rights were extended to the spouse of the owner, but nothing was said about the rights upon marital divorce. Usually it is the women who are suffering from the threat of losing their economic and livelihood rights.

Going through the various research documents, a critical understanding have also been grown here that in spite of propagated Myths, the Sami community has launched their revolutionary movement to continuously protect them from the planned attack of imposed assimilation.

In **Reality**, it seems that the Sami had already assimilated widely by the time they gained political rights, particularly, on the issues like Reindeer herding, application of Indigenous knowledge, use of Sami language and their traditional way of education.

It is **propagated** that there exists an adequate interest in the preservation of Sami culture and it is more than merely an exhibited item in Sami museum.

In **Reality**, the influence of modernisation, non-Sami legislation and imposed assimilation has collectively left the Sami culture and language at risk. Gradually, Sami's traditionalism and culture are losing ground because of the demand of hyper-dynamic market economy.

Apart from these Myths and Realities, a significant aspect of Sami's educational matter is also prevailed here where the contrast of fabricated propagations and practical evidences at the opposite end can be seen clearly.

## SAMI EDUCATION, EDUCATIONAL MODEL & LEGACY

In Sami's Educational matter, an issue is made popular that Sami Language is being taught in school and each Sami has a right to continue his study in Sami language. This significant opportunity of learning through vernacular language can set a ground-breaking example to the rest of the Indigenous world.

This particular opportunity in educational matters cannot be undermined, but, in reality, it is evident that new Sami generation is showing greater interest in using market driven language than their own Sami language. Moreover, this intentional negligence towards preservation of own language creates an adverse effect onto the Sami's traditional society as the process of passing on knowledge in Sami language to the new generation gets seriously hampered in true sense. As a result, the new Sami generations are becoming bilingual with a limited capacity in expressing themselves in Sami language (Roche, Gerald et al. 2018, 70-90).

The Sami's Educational matters is also lacking of appropriate educational theories, system and structure (Puoskari, 2009, pp. 218–240). It needs to be backed by such an educational theory which relates to people's empowerment and enlightenment. Davies, N, 1994, 10-25) reveals that Grundtvig's educational and social pedagogy is adequately aligned with the minority, marginalized and indigenous community's society and culture. In line with this idea of Davies, N (1994), the proposition is that Grundtvigian Educational concept (Education for People's Enlightenment) could be a prominent alternative within their educational and social matters.

In this juncture, it is important to understand the debates on Sami's educational matters, society and the potential contrast between Sami Legacy and Sami's education. Two educational models, Grundtvigian Folk High School model and Kaopapa Maori education theory are introduced here in order to hold a significant discussion on the appropriateness and contemporaneity of educational model. This educational model should be potentially aligned with Sami society, culture, their life and livelihoods. The research attempts to find a reasonable solution at the standpoint of promoting educational facilities for the entire Sami community which may help to response to the problem of oppressions, women's unequal participation in social and political matters.

## SAMI EDUCATION: HISTORICAL PERSPECTIVE AND PRESENT STATUS

Historically, Schools did not exist in traditionally Sami culture, in part because of the impermanence of the nomadic lifestyle, and in part because there simply was no need. Let us start discussing the background of Sami Education in accordance with the research work of Smith (2003), Lund (2000), Stewart (2007) and Document of Sami History ([www.coe.int](http://www.coe.int)).

In the early 17<sup>th</sup> Century, the Sámi were seen as uncivilized heathens in need of an education. Some attempts were made at that point to place Sámi children in permanent schools. This often occurred against the will of the children and their parents.

In Sweden in 1632, a permanent Sami School in Lycksele was established. Children were taught to read and write Swedish, but more significantly, the goal of the missionaries was to train clergymen to work among the Sami.

Later, during the 18<sup>th</sup> and 19<sup>th</sup> centuries, permanent schools were established elsewhere in Sapmi. From 1773 on Sami language teaching was forbidden in Norway. In fact, a law was passed in Norway in 1898 promoting Norwegianisation and forbidding instruction in Sami. This law was not reversed until 1959.

Until the 20<sup>th</sup> century the major control of Sami education was transferred from the Church to the State Governments. The nomadic lifestyle of the Sami in the early 20<sup>th</sup> century warranted the opening of *Nomadskola*, or Nomadic schools in 1913.

In case of school education, a top down policy was in place in order to support the Lapps in all ways, mould them into moral, sober and just sufficiently educated people, but the strategy was not to let them empowered. This paternalistic separatist attitude and mindset prevailed until around 1930 and 1940.

In 1950's, the teaching materials were made available in Sami language but It was not until 1962. However, the teaching learning materials and educational instructions were made available to Sami children. But the entire child generation could not acquire the fluency in Sami language as there was a huge shortage of Sami teacher who can teach purely in Sami.

In 1960's, an infrastructural support was given for the education of Sami Children in school. Most Sami children lived in boarding houses during the week in order to be able to go to school. The Sami children were taught in the majority language taking into consideration the majority worldview. Thus, this process of teaching-learning in school was simply playing the role of a catalyst for assimilation and thus the Sami society was facing the risk of losing their traditionalism.

In the beginning of 1970's, the Sami children of the first boarding school generation began to rebel against the loss of their Sami identity. The Sami people started raising their voice in media through giving interviews, debates and taking part in discussions, publishing writings and composing Sami songs with traditional melody (Smith, 2003; Lund 2000; Stewart, 2007).

In the late 1970's, different types of bilingual education were put in place in Sami schools. Some of the schools used Sami as the principal language and thereafter they introduced the majority language as a foreign language. Other school used Sami language for only the first few years of their academic sessions, thereafter; they shifted to the majority language for teaching learning (Puoskari 2009).

In 1980s, in Sweden, Sami run School Board was established. It was that school board, which was working to influence the decision-making on the delivery of education to Sami pupil from the early grades to the completion of high school. In Sweden, the educational opportunities became available for Sami in their mother tongue. Sami children could go through their education up to 9th grade in one of six state-run schools that offered education in both Sami and in the majority language. For those who did not attend these schools, there was a special program called the home language program which offers Sami language classes. Beyond 9th grade, compulsory schools could be attended, at which the children began to specialize in certain subjects, which include Sami language and culture (Puoskari, 2009, pp. 222–234; Smith, 2003; Lund, 2000; Stewart, 2007).

In 1990's, a study was conducted among Swedish Sami about the proficiency of the Sami language among Sami children. The result of the study indicated that language instruction was on the whole unsuccessful and there was an ongoing trend of shifting from the use of Sami language to the use of Swedish language (Roche & Gerald, 2018, pp. 30–40). This particular result raises the question- whether the Sami movement came into force too late in response to the several occurrences of assimilation.

As a consequence of being a minority and indigenous people, the Sami have been subjected to the paternalistic control of outsiders. These outsiders are such a group of non-Sami people those who are coordinating their activities in line with different principles and interests, and are using non-Sami languages. Thus Sami's self-paced experiential learning was under challenged by the market oriented westernized educational strategies (Stewart, 2007, 17-19; Roche & Gerald, 2018, 40; OECD, 2019).

## SAMI SCHOOL & SAMI ADULT EDUCATION: PRESENT ENDEAVORS

The Sami secondary schools are a central factor within the jurisdiction of adult education. There are two Sami secondary schools in Norway, while, Finland, Sweden and Russia has one school for each of them. In these schools, some of the subjects and courses are taught considering Sami topics and language, but generally, they follow the national curriculum. Their medium of instruction is Sami language. In Norway, Sweden and Finland there are other secondary schools as well which offer teaching learning in Sami language. There is only one college applying Sami in its educational programme and that is Sami *allaskuvla* (the Sami College). This college is situated in *Guovdageaidnu* in Norway but students from the other countries like Finland, Sweden and Russia can apply there. Other colleges and universities offer some degrees in Sami language (Puoskari, 2009, pp. 12–19; Roche & Gerald et al. 2018, pp. 40–75; Keskitalo, 2011, p. 84).

But unfortunately, in adult education programme, Sami people, in all four Sami countries are facing sufferings from the consequences of not having modified policy in line with the demand of present education (Puoskari, 2009, pp. 5–16; Roche & Gerald et al. 2018, pp. 35–45). The problems in the educational matters are structured below:

- The majority of the Sami people cannot speak and write Sami properly and they find it more difficult to read Sami than the official language of their own country.

- Many Sami people have a poorer education than the majority population because of limited opportunities and plenty unsolved hindrances in teaching-learning process.
- Until recently, there are very little formal education in Sami related subjects.
- From the above mentioned discussions on Adult Education and school education in four Sami countries, it is to be understood that the adult education policy and its implementation needs, to be modified in line with the present demand and it must be aligned with culturally fit system and structure for the promotion of Sami education. Thus, it can be argued that the introduction of new educational theories and model and implementation of the same in line with the Sami language, culture and local needs, may enable the Sami learners to learn and grow.

## GRUNDTVIGIAN FOLK HIGH SCHOOL MODEL AND INDIGENOUS MAORI'S SCHOOL EDUCATION MODEL: SYNERGIES AND SIGNIFICANCE IN INDIGENOUS CULTURE

The entire discussion of this research now can be linked with the idea of Grundtvigian Folk high school model and Kaupapa Maori's school education model because it seems that the implementation of Sami's education cannot be successful if the delivery of education would rigidly follow unmatched concept of the mainstreamed education system and process (Lund, 2000; Stewart, 2007).

In reality, the implementation of Sami's education needs, an innovative educational model, which must be supported by flexible educational theory. A discussion on innovative educational model and theory like Grundtvigian Folk high school model and Kaupapa Maori's educational concept can be presented briefly hereunder.

### Grundtvigian Folk high School Model

Ideally, the **Folk high school** has an inbuilt social learning culture. The basic idea is that the transmission of knowledge within the pedagogical clients would not be confined within the boundary of a class room but appropriately expanded to reach out to wider life of each learner. Grundtvig's idea affirmed that the school should function through 'mutual education' and 'living interaction' and the learning culture within the school which would in turn make the centre innovative and lively. In Grundtvig's poetic vein, it is termed as 'the school for life', which would certainly be most unlikely with the process of delivery of education in the typically constituted formal school system. This learning would be transmitted in a natural way within the individuals and the different stratum of society – where the ruler, the common people, the learning nation and their common language would join together to constitute integrity in the learning process (Jonas, 2011; Warren, 1989; Naoto, 2015; Hanson, 2015).

### Kaupapa Maori – School Education model

The Maori of New-Zealand gives an encouraging example in schooling conditions. The Maori have developed their own Kaupapa Maori – educational philosophy that is



applied at schools. Kaupapa Maori – pedagogy is a manifestation of right kinds of power relations between education and indigenous people. In Kaupapa Maori – pedagogy, the indigenous peoples' right to self-government would be at the core of goals and teaching contents. It connects education, traditionalism, social, cultural perspectives of the people. It has six important principles which can be applicable to every indigenous education sector (Smith, 2003; Stewart, 2007).

These six principles include -i) The principle of a shared and collective vision; ii) the principle of incorporating cultural structures which emphasise the 'collective' rather than the 'individual' such as the notion of the extended family; iii) the principle of mediating socio-economic and difficulties at home front; iv) the principle of incorporating culturally preferred pedagogy; v) the principle of validating and legitimating cultural aspirations and identity; and vi) the principle of Self-determination or Relative Autonomy (Smith, 2003; Stewart, 2007).

Taking into consideration the critical core of two models, which are developed in the perspective of people's enlightenment and collective vision in education, the Sami Parliament could look into this liberal and culturally fit educational model for implementation. The Sami's education may be contextualized here in the light of Grundtvig's educational and social philosophy and Kaupapa Maori Educational theory. A new conceptual framework for Sami's education can also be developed which may connect to the Sami's traditionalism and legacy.

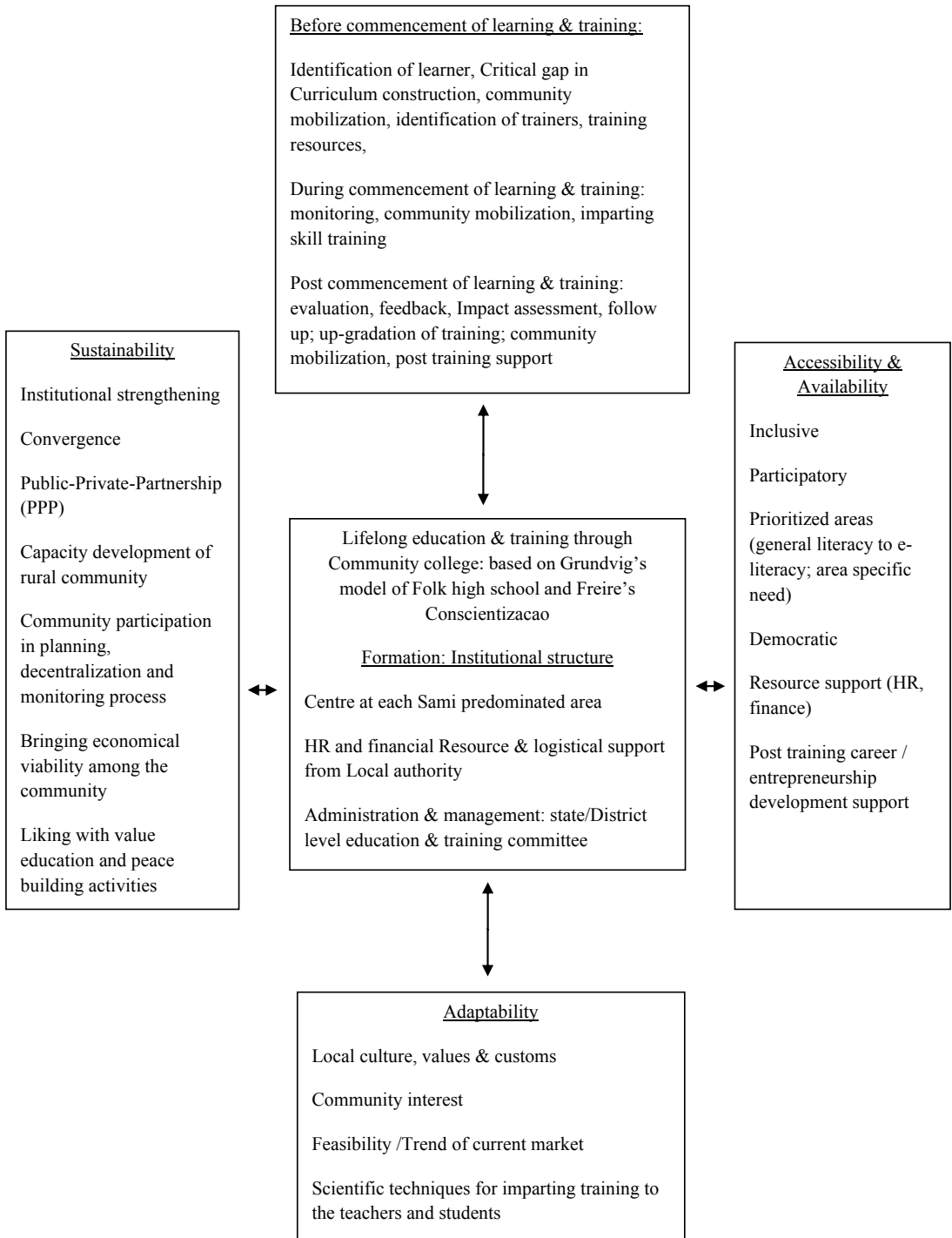
It is literally true that the Sami language, knowledge and rights need to be protected, preserved and promoted. But it cannot be happened in practice if the influence of their traditionalism, cultural bonding in daily life and livelihood are intentionally disregarded.

Based on the above mentioned Grundtvigian educational concept and Kaupapa educational model, the researcher introduces here, a community education model for the Sami community with some necessary pre-requisites.

This could be an experimental educational model for Adult Sami which will be operationalised in non-formal way. The prerequisites of this educational model can be structured hereunder.

- 1) The community school will be established with support and approval of Sami Parliament.
- 2) There will be no elimination and exclusion towards access to the school; the illiterate, semi-literate Sami particularly, women's participation will be highly encouraged.
- 3) It will adopt local culture, beliefs and customs of Sami community. Courses will be designed and curriculum will be constructed on area specific needs and culture.
- 4) Community awareness would be generated in Sami media on the importance of community school with the purpose of mobilizing local community and reaching out to every household.
- 5) Infrastructural, financial and HR support are to be made available by the state and International organisations; Private Public Partnership (PPP) could be encouraged if found available.
- 6) School Administration, Management and School Development Planning (SDP) will be developed and operationalised by Sami led School Committee.
- 7) A set of effective strategies for inter-sectoral convergence between i) education, ii) skill development, iii) women empowerment iv) minority welfare, v) livelihoods





etc are to be made in place for the sustainability of the community school in Sami predominated areas.

The following pictorial representation of a community school model can be introduced comprising five important aspects, which may include –

- i) Accessibility,
- ii) Adaptability,
- iii) Advocacy,
- iv) Resource support Resource support before- during and post learning ang and post learning,
- v) Sustainability.

### Limitations of the Proposed Structural Inputs

Inspired by Grundtvigian folk high school model and Kaupapa Maori's education concept, this Community school model has been introduced above. The model, which has not been tested in the practical field, may have a limitation in terms of its replication in real situation. But, the discussion on the model is thought provoking and it can find out a new venue in the subject like inclusive lifelong learning for Sami community. The model could be modified later and it may include multi-dimensional social, educational nitty-gritty, Sami's traditional culture and Sami Legacy.

### Inescapable Indigenous Legacy

The trend of modern society needs. to be modified with accommodative and progressive ideas which may inspire the people to acknowledge the primitive culture and motivate them to practice which embedded in the ancient civilization. We, the ambassador of modern society, cannot ignore the primitive history, philosophy, our inheritance and our ethnical connection with antediluvian society and culture (World Bank on Indigenous People, 2020).

If we rollback our time through evolution process, we can understand the ground breaking reality that we were all indigenous in certain point of our ancient time. The indigenous culture is inherited in our life, we should take care of it, make efforts to combine the scientific process and traditional traits together and utilize it in our mainstreamed operating process as a part of awareness and practice (Document on Aboriginal Legacy, 2020; IWGIA, 2020; Roche, Gerald et al. 2018, p. 80).

The indigenous knowledge which is said to be traditional and ecological can be functioning as sustainable management process and sustainable social architecture through which many issues of our daily life in personal, institutional, social and environmental field can be sorted out at the individual, local and global level.

In this regard, the interventions in the problem of climate change could be made in place as a ready instance. No one knows the appropriate interventions and replications. Nevertheless, the indigenous Sami knows how to deal with, adapt with, cope up with and become resilient to show a complete mastery on the natural disasters. They know how to bring into play the indigenous knowledge and practice without harming environment.

The culture and practice of Indigenous woman would remain as a crucial instance provider which can set the tone of the world in various domains like caring, nurturing and maintaining environment, natural resources, traditionalism, and also linking individual, family, society and nature together.

## CONCLUSION

Growing up as a Sami community becomes a challenging task in many ways in the present social, cultural political and economic situation. On one hand, an indigenous Sami individual has a traditional heritage, culture and language, and on the other hand, there is a fabricated propagation about Sami society and real status of Sami women, lack of political willingness, inadequate support system, and incoherent policy on Rights issues as well. In addition to that, there is a constant tension between traditionalism and call of modernization. The concluding note of the research can be structured in the following ways.

1. Elaborative discussions on Demography, Sami language, culture generates an idea that Sami community still occupies the culture of isolation and their language is prone to the risk of being disappeared in such an era when linguistic diversification is encouraged. There is a threat of associated loss of culture and identity within the Sami society. Though Sami people bounced back with their social and political Rights, yet plenty of tasks still remain unfinished.
2. Women participation in politics and social actions has been considerably increased but with regard to equal rights, traditionalism, protection and promotion of Sami language, the Sami women are at stake. The Sami community, irrespective of gender, is still facing intolerance, hate speech and racist writings. SDG, 5, seems to be difficult to achieve by 2030, particularly in case of Sami as political unwillingness, structural rigidities in the implementation process are evident in all sense.
3. Proper Educational drive for Sami Community irrespective of gender could potentially bring the Sami's glory of traditionalism and identity back. But, on the contrast, lack of educational opportunities in terms of pursuing study in vernacular language, poor existence of culture bound educational settings are not generating any responsive solution to the problem underlying in the promotion of Sami education or lifelong learning facilities, from the range of school education to Adult Education programmes.
4. Grundtvigian folk high school model and Kaupapa Maori Educational model may have the potential to promote educational facilities within the Sami community as both these models comprised of three principles in common – i) Education by choice not by chance, ii) transmission of knowledge from real life experience, iii) promotion of culture bound education. A new educational model can be experimented for introduction which may have the combined features of Grundtvig's folk high school model and Kaupapa Maori's educational concept and can promote lifelong learning opportunities for Sami.
5. The research raises a concluding note that Indigenous legacy cannot be disregarded as the Sami language, culture, knowledge are all embedded in Sami's inheritance and

by the virtue of their indigenous knowledge and culture they raised as extraordinary actors in managing situation in domestic and environmental fronts. They possess competence to demonstrate traditional knowledge on collectivism. The practice of connectivity is embedded in their life. The rest of the world can learn from them how to connect with family, society, nature and how to promote and explore new ways of living within one's own social system.

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# Nigerian Drama and the Politics of Incarceration

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## ABSTRACT

Imprisonment serves as correctional measure to erring individuals and vice perpetrators in the society. It is a key structure for the maintenance of sanity and morality in the human society. It is expected that prisons are transformational structures where culprits are tamed, refined and redefined. In some climes, coming out of prison is not without its traumas and social victimization for the victim who is made to go through certain levels of deprivation, social exclusion, and mental stress to find their feet again in the society. The above ideologies seem not to be the case when placed side by side with the socio-political realities of the Nigerian nation state. Prison as read from the dramatic renderings in selected Nigerian dramatic works becomes a transitional gulf to ravage the nation and an act concocted to draw empathy and support from the masses for persons with mandates to loot the economy. The prominent place of the prison has caught the attention of Nigerian dramatists who in their treatment, paint pictures of its various appearances within the Nigerian political space. This paper, pulling strings from Ziauddin Sadr's *Postnormal times* and Michael Foucault's *Discipline and Punish*, is a contrapuntal pilfer into the concept of prison as a political myth, dissecting its hallowed layers to expose how the political actors (the people and the government) in Nigeria have turned the prison into a coven of sort to sell out highly amoral and reckless leaders to the masses as well as track down oppositions in Nigeria. The researcher, after dissecting the various manifestations of prison and oppression, finds the masses culpable for the sordid state of Nigerian governance; they are the real oppressors of the nation through the weapon of silence, inaction and disregard towards governance. It concludes that the onus is on the people as major stakeholders in the struggle for nationhood, to draw the curtain on the current theatre of prison politics through their voices in all media platforms and through their resolve not to lend themselves to anti-democratic activities.

## INTRODUCTION: ZIAUDDIN SADAR'S THOUGHTS AND NIGERIA'S POLITICAL REALITIES

A cursory look at the state of governance in Nigeria since independence, one finds a nation that is shrouded in every aspect of what Ziauddin Sardar (2009) qualifies as the 'postnormal times' with all its complexities, chaos and contradictions. Postnormal times theory (PNT) first emerged as a scientific concept but has gained currency in other fields like political analysis, economics, architecture and culture to qualify a drastic paradigm shift in the world as we know it and in the appearances, functionalities, and interaction of certain phenomenon hitherto viewed as normal. The postnormal times acknowledges the emergence of a new normal in every aspect of human dealings occasioned by colonialism, industrialization and a growing technological awareness that have caused the world to shift or perhaps, shrink in ways now that little or nothing "can be trusted or gives us confidence. The *espiritu del tiempo*, the spirit of our age, is characterised by uncertainty, rapid change, and realignment of power, upheaval and chaotic behaviour." (Sadar, 2009, p. 435) In these times, nothing ever seems to make sense or concretely true or consistent of and in itself. In fact, in Sadar's thoughts, these are times:

...without the confidence that we can return to any past we have known and with no confidence in any path to a desirable, attainable or sustainable future. It is a time when all choices seem perilous, likely to lead to ruin, if not entirely over the edge of the abyss. In our time it is possible to dream all dreams of visionary futures but almost impossible to believe we have the capability or commitment to make any of them a reality. We live in a state of flux beset by indecision: what is for the best, which is worse? We are disempowered by the risks, cowed into timidity by fear of the choices we might be inclined or persuaded to contemplate. (Sadar, 2009, p. 435)

The postnormal times is explained on the tripod of complexities, chaos and contradictions which ultimately has brought the world to the position of uncertainty. It is against the connectivity and interaction of these three C's that one begins to ponder if there are ways out of political quagmires in countries like Nigeria. Will Nigeria ever be relieved of her endless excruciating political throes? Governance in Nigeria has reached its precipice and calls for rapid interventions given the complexities of the Nigerian nation-state (tribal, religious and ethnic), the contradictory concept of leadership with leaders as actors in the country's political space, and the chaos that ensues from governing the nation (inter-tribal, ethnic and religious squabbling, economic crunch and oil politics). Perhaps Sadar's use of the three C's took into cognizance or is born out of the jiggery-pokery of the political outlook in countries like Nigeria where in his words "the more politicians legislate, reform and amend, the less significant and effective laws seem in achieving or delivering appreciable social benefit and the more unintended and undesired consequences appear" (Sadar, 2009, p. 436).

The nation since independence has continued to grope with attaining nationhood and upholding the basic rudiments of any system of government adopted (both military or democracy). The stanch abuse of power, misappropriation of public funds and the



deceit that feature prominently among the ruling class have attracted the eyes and pen of political analysts, economists and dramatists. Against this backdrop, Umukoro cited in Iwuneme (2013) observes that;

...Nigerians are not so lucky with their leadership. They have dealers rather than leaders; plunderers rather than builders; oppressors rather than liberators; politicians rather than statesmen. And so, for over half a century, the country has groped from one political crisis to the other, fleeced and looted to a state of bankruptcy...(pp. 177–178)

Today, Nigeria after sixty years of existence is yet to get it right in leadership and worse is the incessant portrayal of leaders who are not good examples of what they should represent in the political space. The issues of party politics have taken the place of credibility and merit just as individualism has eroded the place of African communalism. The Nigerian political space has itself become a theatre featuring various comedy of manners and comedy of errors designed by macadamized electioneering processes and illuminated by tribal and religious wrangling over leadership. While Sadar proposes uncertainty as the outcome of these interactions in the future, it is safe then, to say that the result (as of the present) of these chaotic and laughable interactions in the nation's political theatre is tragedy on the face of the masses and the economy, even the acclaimed status of Giant of Africa now seem laughable and hold no weight when economic assessments are made with other African countries like South Africa, Egypt, Ghana, and Tunisia to mention a few.

Placing Sadar's thought side by side with Nigeria's political history, it seems perhaps, that while Sadar was busy theorizing the canons of postnormalism, Nigeria was already in its practice politically and economically following the complexities and ensuing chaos from the amalgamation and independence of the entity called Nigeria till date. The unwavering miasma oozing from this political setup have become ready materials for dramatists and socio-political critics who constantly pummel politicians and their chaotic and contradictory modus of leadership. Little wonder why Uwem (2012) rightly observes that;

The failure of the legislature in performing its assigned responsibilities has caught the attention of writers several times. Hardly will one find a parliamentary character in any work that receives kind treatment from the writer or sympathy from the reader. They are usually arrogant, corrupt and morally bankrupt. See, for instance the Landlord, who is also running for a parliamentary seat in Ola Rotimi's *If...* (p. 378).

Political leaders in their rapacious clamor for power adopt several routes to secure the votes of the masses or to remain relevant in politics and the researcher fingers prison as featuring prominently in the nation's political outlook functioning as a ready tool to keep the people down and mute. The 'Prison' entity in Nigeria's political atmosphere manifests either as a transitory hub of cleansing, renegotiation and repackaging for further political exploits or that of witch-hunting, oppressing, and forcefully shutting up

seemingly loud voices calling for true reforms. In whichever form it manifests, the prison in Nigeria has become so much of political theatre scenery. It has become a ready material for several dramatic works with political undertone in the country as the dramatist is charged with ensuring that his play reflects “one or more aspects of the intense socio-political, economic, cultural, and ideological travails and struggles of the society as seen through the microscope of the playwrights, thus showing the class power structure that shape everyday lives.” (Ebo, 2008, p. 102) The play should be able to probe the conditions of living and survival of the people, their political actors and expose the true antagonists of existence through a thorough analysis and rendering of their plays because “the artist who tries to avoid the political problems of his society may end up being completely irrelevant.” (Achebe, 1983, p. 4).

Nwosu and Kelechi (2019) in on nation’s political outlook, paints a picture of a nation that is almost sunk in helplessness because “the failure of leadership and the overriding influence of corruption have made the struggle for freedom a lofty dream because the masses have lost faith on leaders as panacea for freedom” (p. 272) and Nnolim (2021) puts the icing on the abysmal nature of governance in Nigeria when he judges; “both the popular politician who is corrupt and the intellectual who cannot drum up enough have failed us.” (p. 11) It is against this backdrop that the researcher takes a swipe at the make or mar persona of the prison, unravelling its complex, chaotic and contradicting trajectories as viewed in Nigerian dramatic works with the view of revealing who the true prisoners are within the Nigerian nation-state.

## THE PRISON: CONCEPTUAL CLARIFICATION

Prison, also described as penitentiary, detention, or correctional facility is a structure legally designed to hold people who have committed crimes. It is a facility wherein people are confined and stripped of their freedom under the authority of a state. The French philosopher Michel Foucault (1995) in his submissions on *Discipline and Punish: The Birth of the Prison* places prison on the last scale of punitive or penal structures in the developmental process of the state. His work is an account of the dialectics of penalty from the late eighteenth and early nineteenth century borne from the changes in techniques and operation of disciplinary power in the modern society.

Up till the late eighteenth century, the idea of penalty for crime was concentrated on the body of the victim as the ideas of criminality were adjudged bruises on the body of the law and justice were only seen to be the subjection of the criminal’s body to the same measure of offense through punishment – torture. Lending credence to this assertion is the submission of Sarah Pemberton (2011) who clarifies that “in this period both investigation and punishment were aimed directly at the body of the accused” (pp. 25–26). The torture system however received criticism following observations of the interplay between the power structure – *The superior and Victim*. It was perceived that the punishments in most cases are not proportional to the crime committed and Foucault (1995) observes that “Nonetheless, law and punishment were highly inconsistent since the sovereign powers over punishment included powers of appointment and removal of judges, to suspend or alter court decisions, and the right to grant clemency.” (p. 80) These

criticisms from reformers like Beccaria aimed at proposing alternative punitive measures for crime that is efficient and rational with calculable consequences which enables the state “not to punish less, but punish better” (Foucault, 1995, p. 82) These positions were heat points to the decline of the feudal system and the rise of “a propertied middle class that sought to regularize the poor and to control property crime effectively” (p. 83).

Foucault’s (1995) assessment of discipline holds that the idea of discipline is structured to meet two basic needs. which are “hierarchical observation and regularizing judgment” (p. 192) through “control of people’s spatial organization, activity, time, and their separation from or combination with others” (p. 149–169). With these political domination set up, the prison carved its image as a political structure. The canons of this prison structure, goes beyond the architectural confinement to cells and surveillance, to “a figure of political technology.” (Foucault, 1995, p. 205) It is “the constant threats of surveillance that makes inmates “internalize disciplinary norms and therefore become self-disciplined i.e. discipline becomes self-imposed as a result of surveillance.” (Pamber-ton, 2011, p. 27) To achieve these, rather than torture or inflict severe pains on the body, the inmates are passed through three specific practices that dictate the prison regime: Isolation (either through silence or solitary confinement), work and adjustment of the penalty to the individual otherwise called individuation.

Prison, having been adjudged a political machinery to regulate society and check excesses, it should also follow that the sovereigns who make the parameters for judging criminality through law and imprisonment should themselves be keepers of the law. The use of prison in this work refers both to the architectural confinement (the cell) and the structural (laws and policies) machineries within the Nigerian Society. The beam of the work will focus on the dialectic manifestations of prison and the prisoner, and how the face of the victim (criminal) have continued to affect the sharpness of the claws and teeth of law makers and their prison as corrective measures. The image of the Prison and adoption in Nigeria’s political contraption have gained so much recognition in dramatic works of Nigerian playwrights who consciously or unconsciously have had to capture it in their pinch on governance and from which the researcher deems it necessary to explore the paradox of the prison through a contrapuntal study of dramatic works in Nigeria.

## PARADOX OF PRISON: REFLECTIONS IN NIGERIAN DRAMATIC RENDERINGS

This work acknowledges the fact that several Nigerian authors have captured prison in their works since postcolonial periods but will focus on the works of contemporary playwrights like Alex Asigbo (2008) in *The Reign of Paschal Amusu* and Gloria Ernest Samuel (2018) in *The Beautiful Masquerade* respectively. Indeed, Africa’s political climate is replete with images of prison functioning as political machineries to keep loud voices down. On this thought, characters like Kimathi, Nelson Mandela, Kwame Nkrumah and Olusegun Obasanjo comes to mind amongst others. Imprisonment in the earliest colonial sense was to silence loud and radical voices speaking for true reforms. In this case, rather than the intended corrective action as in the case of Mandela and Nkrumah or to

renegotiate as in the case of Kimathi before his trials, it is used as a means to maintain the master-servant structures of the society.

Asigbo's *The Reign of Paschal Amusu* is one of such works that features detention as a political tool. His use of characters and incidents that are allusions to real characters and historical antecedents in the country influences the researcher as the focus of this work is to marry dramatic incidents to real life experiences. In the play, Sasha (an allusion to Abacha) is at the helm of affairs in Naijaland (an allusion to Nigeria) while Paschal Amusu (an allusion to Obasanjo) and Shiwo (an allusion to Abiola) were in prison. Shiwo claims he was supposed to be the ruler if not for the election that was cancelled. This brings the audience to reflect on the June 12, 1993 where Abacha was announced president only after the cancellation of the election. Sasha (Abacha's prototype) in the play confirms "there was an election but Masi for reasons best known to him, cancelled the election and sacked the chairman of the election committee... to save the town that was on the brink of crises, a delegation came to me. I accepted to do the job (*Amusu* 2008, p. 1–2). This issue perhaps, worsened the political scenario because if those results had been allowed to pass as envisaged by Colonel Abubakar Umar quoted in Chisimdi Udo-ka (2008), "Nigerians would have been spared the devastation and destabilization of the Abacha totalitarian, kleptocratic regime not to mention Obasanjo's purposeless and evil era" (p. 43). Sasha however dies after he allegedly ate an apple at the prime of his regime where sovereign powers plotted that Shiwo be eliminated and Paschal Amusu be made the ruler to compensate his people since he and Shiwo were from the same place.

Paschal Amusu whose character brings Former President Obasanjo to mind becomes ruler and transforms the narrative of the prison from an architectural makeup to a structural one. In his regime, the play records a lot of political anomaly including pressing for the third term agenda to be passed into law and a lot of amoral activities that brought the nation to her knees economically. The correctional value of prison is questioned in the character portrayal of Amusu who never sought any meaningful development for the nation rather for himself. It is no wonder then, that throughout the play there were no useful policies geared towards developing the nation or her citizens rather efforts were channelled to privatizing and buying government properties as well as travelling all around the world to stash tax payers' money into personal accounts as well as attempting to surpass predecessors in immorality. Sasha in the play teases Amusu while he was in prison thus;

**Sasha:** Coming my Indian queen! *Pause to Amusu.* You heard that. Indian! And yet in all your years on the throne, you didn't go beyond the shores of Port-Novo and Sao-Tome and Principe..." (*Amusu*, 2008, p. 4–5)

However, on taking over power, Amusu vows to surpass all Sasha's records of immorality in his words thus;

**Amusu:** Hmm... *To the audience.* You know, since that day Sasha teased me in prison about his Indian girl, I resolved as soon as I became president to excel his record by visiting the whole world and of course, enjoying their sisis". (*Amusu*, 2008, p. 16)

At this point one begins to rethink how much correction the prison holds for erring person and how much they have been tamed or individuated. Placing the fact that Amusu

while in prison agrees to be used in playing out a political script for the power cabals put the prison in the perspective of my first assessment of the prison in Nigeria as a transitional gulf to ravage the nation and an act concocted by the political class to draw empathy and support from the masses for persons with mandates to loot the economy. Eliminating Shiwo and his consequent release from prison drew empathy from the masses and plunged the nation into a pseudo-democratic regime which to Colonel Umar is “purposeless and evil era.” (Cited in Udoka, 2013, p. 43) Amusu like other Nigerian politicians acts out a political script which Mbara, Abakporo and Oguike (2019) narrates thus:

Masi, at the death of Sasha organizes for Salam to be made ruler with a mandate to transit to a popular government, eliminate Shiwo, and then free Pachal Amusu as a means to abate the tension that arises from Shiwo's people since Amusu comes from the same tribe with Shiwo. When that is done, Salam based on the agreement will hand over the leadership of this popular government to Amusu while Amusu will hand back rulership to Masi (p. 250).

In the realm of Nigerian sovereigns, the prison serves as a meeting point for initiating vicious political agendas that further keep the sovereigns at the top and the masses at the bottom. The image of the prison for them becomes a refining ground where instead of the body and mind to be tamed to imbibe constitutional morality, the soul is rather imprisoned to rid-off every bit of compassion for the wailing masses and the body, transformed into a medium to house the soulless demon of oppression. The image of the prison for the ruling class is that which births and breed economic monsters whose aim is to really ‘imprison’ the masses. The real prisoners therefore in this setup are not the politicians who enter the cells but the people in the polity who are victims of the oppressive structures that are orchestrated during politicians' confinement and consequent transformation into monsters of political and economic oppression. Imprisonment in Nigeria has a drastic shift from the normal confinement of the criminal behind bars but to create bars of oppression and economic restriction on the people that keep them down and possibly incapacitate them to demand for their freedom.

Prison structure in another sense can be seen as a political mechanism to incubate and push the succeeding ‘demon’ into power as well as a place for retribution and shedding the feathers of previous demons after their tenures. The irony of the first situation is the fact that while they are in the prison cells negotiating and plotting the next loot on the country, the masses are made to believe that justice have been served or to pity them in cases where they perceive that the victim is a lesser evil. This is exemplary in the Shiwo and Amusu dramatization in Asigbo's renderings in his play as well as the Obasanjo and Abiola scenarios in the real society and personalities like Iyiola Omisore who came from the prison yard to the Government house. Getting into power through this process ensures fat bank accounts and less stress in governance as the people tend to agitate less like Obasanjo for instance according to Tse and Fanyam (2019), whose “bank account grew from twenty thousand naira after emerging from prison to being a multi-billionaire with choice properties in Nigeria and major cities of the world.” (p. 203) Today, even Nigerians at home and in Diaspora accord him “a heavyweight in regional politics and godfather of many a Nigerian politician” (VoA news, 2015, p. 1).

On the other hand, prison serves as a place for retribution and shedding the feathers of previous demons when certain political servants fall out of favor from the cabals. In this case, they use the prison to tame perceived erring servants and remind them of their place in the political status quo. Here we find politicians who are arrested by the Bureau of Financial Crime investigation in the play or the EFCC in the real society. The essence of this exercise is to purge the victim and extract from him certain rites (spoils of state) in form of assets and cash which he refused to remit while in power. This is why today, while we see death as the entrapment of political figures like Abacha (considering the alleged theatricality about his death; the apple saga), the nation is still on the shedding process in the disguise of recovering Abacha loot and according to Libby George (2020):

Abacha ruled Nigeria, Africa's biggest oil producer, from 1993 until his death in 1998. Corruption watchdog Transparency International estimates he stole as much as \$5 billion of public money during that time... As at 2013, Nigeria had recovered about \$1.3 billion of Abacha's money from various European jurisdictions, with more than a third of that from Switzerland. The Swiss government in 2017 said it would return to Nigeria about \$321 million in assets seized from Abacha's family via a deal signed with the World Bank. (<https://www.reuters.com/article/us-usa-nigeria-idUSKBN1ZY1W0>)

Other politicians who went through this shedding process after their tenures include James Ibori, Diepreye Alamieyeseigha, Joshua Dariye, Jolly Nyame, and Orji Uzor Kalu among others. The idea is that they must have looted enough while in power and shedding process is to take stock of what they have stashed and what to remit to the power brokers since it is a game of interest and not of friendship. Amusu rightly clarifies this idea when he furiously reacts to the killing of his third term agenda that "those that prove stubborn will receive a visit from Rilwanu (the head of the Financial Crimes Bureau in the play's world). It is not my fault. Politics is war and in war, all is fair." (Amusu, 2008, pp. 25–26) Arrest and detention of these men during or after their tenures are routine checks or ways to renegotiate their loyalties to the power brokers and the time served in detention is a function of how ready they are to dance to the tune of cabals. This could be why despite the several count charges of money laundering in United States, United Kingdom and Nigeria, Diepreye Alamieyeseigha although sentenced, didn't serve his prison term and Orji Uzor Kalu despite being sentenced to twelve years imprisonment in 2019, didn't serve up to a year in detention.

A shift from the political cosset, the prison persona changes its claws and teeth on the victim when he is not in the good books of the ruling class, spitting deadly venoms on the victim. Throwing men behind bars for being antagonistically too loud or direct on the ruling class is a myth in the Nigerian political landscape. This is found in Gloria Ernest Samuel's work on *The Beautiful Masquerade* where cell and spatial restrictions feature prominently to buttress the 'keep-them-down' narrative of the ruling class political ideology. The play reeks of sordid scenarios of political chaos and gross indiscipline of political actors which makes them never able to meaningfully contribute to the improvement of lives and living conditions in their constituencies.

In the play, Amauche the protagonist gets into power through deceit and thuggery. His political adventure like every politician in Nigerian begins from a seeming fight for



freedom and independence of his constituents which he hides under get the sympathy of certain indigenes who crown him as ruler against the laid down codes of the land. This scenario paints the picture of certain politicians in the country who have allegedly stolen or forced themselves into power unconstitutionally. In fact, there are cases where the court revokes the mandates of the people and install another against the wish of the polity. Nonetheless, the voice of Izudike (the Chief Priest) is thrown overboard and instead attracts several socio-economic and political strokes for insisting on following due process of kingship. In his words;

**Chief Izudike:** My people, Amauche deserves recognition for what he has done for us... perhaps an 'Nze' or 'Ozo' title, or a chieftaincy title. But the leadership of our land? No it's strictly hereditary and there is nothing we can do... I am not going to be an old man like Onugha who will watch as a goat gives birth in tether, do you hear? I am the Chief Priest, the Guardian of Ikenga. It is my duty to transfer power to the rightful leader of our land. So I will not allow this intoxication lead us astray. (*Beautiful Masquerade*, pp. 6-7)

Amauche finds the above call to order repugnant and unleashes the ferocious person of the prison on him. The incarceration of Izudike over his insistence on following the ideal templates of governance brings to mind several personalities like Wole Soyinka who was exiled for soliciting for an end to the Civil War in 1977. According to The Nobel Prize "during the civil war in Nigeria, Soyinka appealed in an article for cease-fire. For this he was arrested in 1967, accused of conspiring with the Biafra rebels, and was held as a political prisoner for 22 months until 1969" (<https://www.nobelprize.org/prizes/literature/1986/soyinka/biographical/>) In this same manner, Izudike in the world of the play becomes the enemy of the state hence, his arrest and detention.

In severe situations when these oppositions are loud and unfavourable to the political status-quo by heating up the polity, the extreme level of confinement, death becomes the resort. Earlier, this work has established death as a level of confinement but in this case, death is not intended to shed the victim, but to silence him and return to re-establishing the political status quo. Death as extreme confinement is usually for those who have been insiders in the political cocoon and have understood the demeaning setup and workings of the power brokers. The assassination of characters like Nwabueze and Uduka in the play buttress this claim and that of Ken Saro Wiwa in the real life is an attestation that the political ruling class spits venom at loud opposition and the louder the opposition, the brutal the measures towards silencing them.

In certain cases too, the prison manifests as a meeting ground for the government and the activists or freedom fighter to make a truce with each other. In this case, the voice of the activist is bought by the power brokers for certain prices ranging from government contracts, money, or political positions. In most cases, where the activists succumb to be compensated with political positions, they are also transformed into a beast for oppression and certainly join the league of oppressors in which case, their song of liberation is transformed into a whip. Issues that come to mind in a situation like this are; where are the voices of the first pioneers of the Biafra struggle after Nnamdi Azikiwe?



## PRISON BREAK: IMPLICATION FOR NATIONAL GROWTH AND DEVELOPMENT

Under postnormal conditions, events and situations develop rapidly to become chaotic and envelope the world. The rich, for example, get richer at super-speed; there are more billionaires now than before... (Leigh & Harding, 2013)

What Sadar (2010), Leigh and Harding (2013) above describes as postnormal (chaos, Complexities and contradictions) has been the normal of Nigeria's political status-quo. This thought finds succour in the words of the Former President thus;

The Nigerian political tensions, conflicts and confrontations, like other human interactions, had never conformed with the law of physics that action and reaction are equal and opposite. Reaction had always been more intense and graver than action, real or imagined. Those who are sowers of the wind are usually also reapers of whirlwind. (Obasanjo, 1981, p. 160).

It is on Obasanjo's submission above that this paper, having examined the dialectic manifestations of the prison entity will go ahead to isolate the exact problem in the political status-quo. Indeed, according to Obasanjo above, Nigeria's political space has hitherto thrived on Zadar's canons of complexities, chaos, and contradictions wherein the prison entity appear in different ways and for different purposes to each side of the divide; sovereigns or victims. To the sovereigns, it appears soft and aimed at breeding political monsters, renegotiating next political exploits, shedding and re-echoing the myth of cabalism in the country. To the ruled, the victims, prison sharpens its teeth and claws to grip and tear down political antagonists and it is scenarios like this and deductions there from, that birthed the statement above.

In this entire mix, this paper fingers the ruled as culpable of the political quagmire wherein the nation has plunged itself. The people are the problems with themselves; in fact, in a more direct sense, they are prisoners to themselves. The power structures that have hitherto existed have thrived on the machinery of the people. Let us take account of the fact that first, it is the votes of the people that put them in power and it is the same people that are bought over by these ferocious cabals to further drive a system that imprison themselves and others. In the real sense, the soulless demons are the masses that give critical reasoning away and seem to feel that "a rectified evil is equivalent to an achieved good." (Spencer, 1969, 70) In their not being able to decipher the fact that through the capitalist status-quo they have become the actual drivers of the system through which the country is caged. They are the policemen who will take bribes, judges who are manipulated to pervert justice, market women who hikes the prices of goods at will and at any slightest opportunity, the contractors who will short-change the quality of their contracts or perhaps, not finish them, the lecturers who give themselves to bribe for grades, the students who will not take academics seriously, the Permanent secretaries and accountants who allow themselves to be manipulated by the ruling class to siphon public funds, the media workers who fail to live up to the expectation of being a watchdog to the ruling class and the masses as well as the political party faithful who despite the incredibility of the politician, still egg him on to vie for elected positions.

Certainly, the politician is not the real culprit given the nature of the Nigerian political system. Spencer (1969) only states the obvious when he states:

Is it not manifest that a ruling body made up of many individuals, who differ in character, education and aims, who belong to classes having antagonistic ideas and feelings, and who are severally swayed by the several opinions of the districts deputing them, must be cumbrous apparatus for the management of public affairs? (p. 235)

It is normal in the nature of Nigerian politicians to want to cheat and deceive the people as well as lean towards selfish aims. It is also normal in the parlance of Nigerian politics that the entire political landscape is built on the survival of the fittest and grab-what-you-can syndrome. Most certainly, this is why Nigeria's system of government either in military or democracy have failed to conform to basic tenets of the system. But the people of Nigeria; the ruled, overtime through ignorance of these or sheer paying a blind eye to them have become monsters and oppressors worse than the politician can ever be.

In keeping silent in the face of oppression or by mere overlooking the excesses of the ruling class, the people sell their soul and by complacency in their oppression over time, have become the real monsters that have stalled national growth and development. Today, the ruling cabals can order military actions on the people knowing that their order will not be contested; even when it is contested off course by a few (usually the victims), they are sure that with certain amounts of money and contracts placed on their table, the area is always cool and calm – the recent case of the 'Operation python dance' in the Buhari regime and 'Odi massacre' in Bayelsa state during the Obasanjo regime comes to mind. The case here is not the fact that a politician ordered these killings and violence, the paper rather probes the fact that it was carried out by people. The people's gross ignorance of themselves and their constitutional rights as well as their silence or inability to speak is the storm that is sinking the ship of the Nigerian nation-state. It is the people who allow themselves to be bought to feather the nest of capitalists and politicians as tools to plunder, "fleeced and looted to a state of bankruptcy..." (Iwuneme, 2013) It is the people that have allowed themselves to be polarized along the lines religious and ethnic lines which paved the ways for these cabals to milk the nation because the indifference, stupidity, party-spirit, religious and ethnic dissension in the masses will always make them depend on the political class and power brokers as solution to their problem, neglecting their place in the entire matrix of the workings of a typical society and government. If the claws and teeth of these politicians is the people, who then should take the blame or in Fela Kuti's parlance, who then is the real Zombie? The people!

To make any meaningful headway towards ensuring a shift from the normal to a desired "postnormal" Nigerian political situation is to hold the people responsible for their situations; their inability to know how much they should matter in a society, their rank as first stakeholder in the workings of the society; their place as makers of government and real power brokers, as well as their silence and docility, constitutes the real political menace of the society. The government is a machine of the people not vice versa. In this regard, to recommend ways of breaking the structural prison bars which the people, through docility have set for themselves, this paper will like to pull strings from Spencer

(1969) who advises that “When we devise a machine, we take care that its parts are as few as possible; that they are adapted to their respective ends; that they are properly joined with one another; and that they work smoothly to their common purpose” (p. 235). The desired development is a venture for every well-meaning Nigerian “all must act, all must be protagonists in the necessary transformations of society” (Boal, 1979).

First, the people have to break out from docility and become more concerned about the state of governance in the country, become more critical about the workings of government, and ensuring that the government representatives work in tandem with the ideals of true democracy or at least the constitution. It is the people that makes the politician by electing him into public office and should make sure that they are up to date with monitoring to ensure that the politicians deliver service to the people and not the people servicing them. It is in the nature of politicians to think self which implies oppression but the people must ensure that their rights are demanded since in the words of Martin Luther, “freedom is never given by the oppressor; it must be demanded by the oppressed.” The people must become loud enough to decry ill governance and demand true dividends of democracy at all times; the #ENDSARS movement for instance is a credible move in the quest for true national reforms which should be encouraged and sustained. It is a proof indeed that the nation belongs first to the people and not to those in the hallowed chambers.

There is the need for Nigeria to see beyond the border lines of religion and ethnicity and embrace unity. The research finds through the study plays that political monsters thrive in a polarized and violent environment. An instance is the dialogue between Amusu and Sony his aide thus;

**Amusu:** I see... so has your plan to elongate my tenure not failed?

**Sony:** Not really sir. Only a minor setback precipitated by Masi and your renegade vice... you see there is another loophole in the constitution... section 179 sir! Elections can only occur in an atmosphere of peace and tranquility.

**Amusu:** *ponders on it.* I see. You know these boys from the creeks could have their use after all... send the presidential jet to Pitakwa arrange to have their leader Esuene Wariboko brought here... offer him anything as long as they step up their terrorism during the elections. (Amusu, 2008)

The insecurity situations in the country could be a means to pursue one or more bizarre political agenda or the other as through the above dialogue; one begins to ponder the reason for the rapid emergence of terrorist groups and several violent actions that have besieged the nation in recent times. The argument here is that the power brokers, having polarized the nation along ethnic and religious lines have also broken our voices into several parts which help to maintain the several structures they desire. Unity in times like these, more than ever is key if any meaningful development can be achieved in any sector of the economy.

Lastly, one cannot rule out the importance of the media. The media must be at the fore of the drive towards emancipating the people through critical journalism and reports on the true state of events without mincing words. Time has indeed come in Nigeria where journalism must go the way the theatre medium has gone to directly attack

and critically assess the state of governance and living conditions of the people. When reportage is true to the events and not sugar-coated to suit the ruling class for fear of the unknown, then the ruling class is kept on their toes to deliver service to the people.

## CONCLUSION

The incessant misnomer, misappropriations, indiscipline, corrupt and nefarious practices that have held sway in the political space are indicators that Nigeria have indeed been swayed from the ideals of true governance and is in deep slumber hence, the need to wake up the sleeping giant of Africa and get her back on track through breaking the shackles of corruption and the fetters of cabals and power brokers that have hitherto fleeced the nation. It is therefore, imperative that the people must rise to their responsibilities of ensuring good governance by becoming good citizens themselves; becoming more aware, united, interested and critical about governance as well as being able to speak and act towards ensuring true government ideals. It is only through this route that we can rewrite the narratives of the current political situation in Nigeria and by extension, wake up the giant of Africa from her long-time slumber.

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Prof. Anna Odrowąż-Coates  
Dr Ewa Dąbrowa

The rapidly changing educational reality requires a constant search for answers to questions about the quality of education and the challenges it faces now and in the future. Authors, experienced academics, young scientists and specialists in multicultural education, have prepared an important monograph, which is highly interesting. Its content introduces new knowledge to the theory and practice related to the issues of education and the challenges of the multicultural world. In my view, the work will find recognition in the scientific community and is worth recommending to educators, candidates for teachers, theorists, but also to education practitioners.

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These texts show that the understanding of the world goes far beyond the Western-Eurocentric understanding of the world; as they account for diverse ways of navigating the challenging times of globalization. To give voice to groups far too often silenced and to practices considered subaltern is a first step towards recognition and cognitive justice. Understanding these diverse trajectories is necessary for a truly plural approach if we want our societies to rise to the challenges posed by multiculturalism in the 21st century. In conclusion, I recommend this book for publication as it is a valuable contribution to inter-cultural dialog and innovative approaches to diverse aspects of social inclusion.

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