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TABLE OF CONTENTS:

UNFOLDING THE OBSCURE IMAGE OF BEN IN DORIS LESSING'S *BEN, IN THE WORLD* (2000)

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Abstract

This paper studies the unusual character of Ben, who seems not to be adequately understood and is exaggeratedly foregrounded as somebody except a normal human being. In order to reach a more comprehensive picture of Ben, we examine different characters' mental functioning, narrative lines, points of view, and voices, especially Ben's, the story's protagonist, through the lens of narratology and focalization. Furthermore, Ben's clauses are analyzed in more detail through the technique of free indirect thought (FIT) to learn more about Ben's mental functioning, his consciousness, and the interactions between him and the world around him. Finally, we show that different narrations portray Ben as having a simple, child-like, animal-like, and deviant mind style or as too passive to alter his situation, but the analysis of his narration shows something different, and it seems that he is not understood adequately by other characters.

Keywords: narration; focalization; free indirect thought; Ben, in the World

Introduction

Ben, in the novel Ben in the World (2000), is an embodiment of human misery and his attempts to find meaning and reason for existence in a world of disconnectedness and detachment, a world that slowly diminishes and cruelly demolishes those who are different from others. Ben has been the subject of many scholarly works, and each has scrutinized the character from a specific point of view; for example, Sundberg (2011) argues that in the light of Freud's theories regarding the acquisition of gender roles, this novel represents the prejudice of people against others who do not fit the standard structure of the society and Islam (2013), to some extent, also believes in this perspective by claiming that Ben is a vulnerable, unknown, marginalized other who occupies the fictional space of resistance, a viewpoint which is also in line with our analysis in this study. On the other hand, Sullivan and Greenberg (2011) have a darker view of Ben and assert that he is a monstrous child and a disturbing source of terror by taking Terror Management Theory and Kristeva's theory of abjection into consideration, on the contrary, Gin (2009) believes that Ben is not a monster but a product of his parents' treatment.

This paper attempts to explore more details about Ben's character by scrutinizing different characters' narrative lines and points of view and comparing and contrasting these views with Ben's narration. It seems that there are some hidden but distinct features of Ben's character which have not been explored deeply. For instance, it appears that Ben is a character with cognitive impairment and communication disorder which, to some extent, is contrary to the labels given to him such as an animal, a child, a monster, a fool, or a primitive man. This study seeks to explore the non-standard forms in Ben's cognitive functioning through narratology, focalization, and the technique of free indirect discourse. The study traces the clues used in the novel's content and the narrative lines to show that Ben is an extraordinary and odd character with cognitive abilities.

Narratology and Focalization

One way to convey the speech and thoughts of characters and their conflicts in a story is through narrative techniques and shifting in the customary narration of the events. Narratology is a field of study that consists of various narratological theories, approaches and attempts to analyze the events that happen in images, and spectacles of cultural artifacts that tell a story. Narratology helps the reader perceive, evaluate and analyze the narrative text.

In narratology, we study the narrative and elements related to it as a genre, and it aims to describe constants, combinations, and the variables that are used a lot in the narrative. In addition, it clarifies how these characteristics are connected within the theoretical models and the framework that these typologies have (Fludernik, 2009, p. 8). Palmer (2003) notes that narrative fiction is the representation of the fictional characters' mental functioning. He asserts that theorists should clarify how different phenomena are studied and analyzed (p. 322). In other words, in Palmer's view, the representation of a character's mind is considered a crucial feature in the study of narrative fiction. Palmer (2003) believes that the notion of mind encompasses various aspects of our inner life, such as thinking, perceiving, and feeling(p. 322). In his view, by analyzing the functioning of the characters' minds, we can make sense of events and actions. Margolin (2003) also highlights a preference of literature for non-standard forms of cognitive functioning. These non-standard forms can contain marginal or deviant mind styles with failed standard patterns. He raises the question of which mental functioning patterns are usual and which are not. He discusses that in the study of fictional minds, the description of the character's mind and the description of how readers interpret literature, and how readers assign minds and mental lives to characters are all applied (p. 271).

The story might be narrated by the narrator, but not necessarily from his point of view (Rimmon-Kenan, 2005, p. 73), as is the case in this story. In other words, the reader encounters a form of heteroglossia. The events of the story are told from a certain point of view and angle. In analyzing a narrative text, it is crucial to notice how the objects are perceived. Focalization –synonymous with narrative perspective, vision, and point of view – is an element of narrative study and can be traced back to the nineteenth century. According to Bal (2017), focalization is related to the relationship between the vision, the agent who sees, and the object or event, which is seen, and follows this formula: "A says that B sees what C is doing" (p. 135). A, B, or C can be the same person, which leads to different narrations.

Genette (1972) discusses the three forms of focalization and the distinction between heterodiegetic and homodiegetic narrators. These three levels are 1) zero focalization, 2) internal focalization, and 3) external focalization. In a zero focalization or non-focalized narrative, the narrator knows more than the characters or, more precisely, says more than any of the characters. There is also an omniscient narrator who has a predominant perspective. Internal focalization occurs when the narration is perceived by the focalizer, who is also the character (Bal, 2017, p. 136). In internal focalization, the narrator only says what a given character knows. "He belongs to the fictional world" (Herman & Vervaeck 2001, p. 71), and the elements are viewed from the participant(s) of the narration (Bal, 2017, p. 136). The narration is directed based on the perception of the narrated character and can be fixed, implying that the narration is from the point of view of a single character, known as the focal character. In multiple focalizations, the same event is viewed from the perspectives of several characters (Genette, 1972, pp. 189-194). Character focalization can vary in a narrative. It can change from one character to another (Bal, 2017, p. 136). When the focalizer and the character are the same, the focalizer has an advantage over the other characters. The reader watches with the character's eyes and will, in principle, be inclined to accept the vision presented by that character. Such a character-bound focalizer (CF) brings about bias and limitation. In external focalization, the narrator says more diminutive than the character knows. The narration does not have access to the characters' consciousness. He is near the narrating agent and is called the narrator focalizer (Bal, 2017, p. 136). External focalization (EF) happens when an anonymous agent, not a character in the narration, acts as the focalizer (Bal, 2017, p. 136).

Genette (1972) distinguishes narrators based on their participation in the narrated events (p. 248). This distinction is known as character-bound narrator and external narrator, respectively (Bal, 2017, p. 13). The character-bound narrator is a narrator who talks about himself/herself, and such a narrator is usually personified. An external narrator is one who talks about others; as Bal says, "the rhetoric of an external narrator can be used to present a story about others as true" (Bal, 2017, p. 14). However, sometimes the narrator says something opposite to what he said before on different occasions or weakens the truth of his comments, observations, or

reflections by doubting himself and causing the reader's suspicion (Herman & Vervaeck, 2001, p. 88). On the other hand, Rimmon-Kenan (2005) discusses the narrator and the unreliability of narration caused by reasons, such as limited knowledge, personal involvement, or personal participation, and the value scheme, which are problematic and puzzling, and also, the difficulty in deciding whether the narrator is reliable or unreliable in a text and if it is unreliable to what extent it is so. He also mentions that some narratives are so ambiguous that we cannot easily decide whether they are reliable (p. 106).

Genette (1980) introduces homodiegetic and heterodiegetic narrators within a narrative: "a homodiegetic narrator is an internal participant in the story he/ she is narrating, while a heterodiegetic narrator is external to the narrative action" (pp. 188–192). For example, the narrator in Ben, in the World (2000) is identified as heterodiegetic because he/she is external to the narrative actions. Narrators within a narrative text are divided into three types according to the person: the first-person narrator, the second-person narrator, which is seldom used in narrative texts, and the third-person narrator, which can be third-person limited, objective, or omniscient. Moreover, the third-person narrative has three categories: 1) omniscient narrator, 2) objective narrator, and 3) limited omniscient narrator.

In an objective narrative, the narrator stays out of the character's mind and tells the story from an objective and distant point of view. The narrator is merely an observer or a reporter of the event and cannot enter the other characters' minds; unless in some specific situations. The focus of a limited omniscient narrator is on the experience of an individual character. The story's events are limited to one character's point of view, and whatever happens in the story is related to what that character feels, sees, thinks, or hears. This narrative has some advantages over the first-person narrator. In the first-person narrative, what embellishes the story is the speech, action, and personality of the story's character. The first-person narrator's mistakes or lack of knowledge may influence the narrative and limits the narrator's awareness of the significance of the events. This narrative is more flexible than the other narratives. Both narratives take the reader to the character's mind, but the first-person narrative may be subjective and

naïve, or the narrator may deceive herself/ himself in some instances. An omniscient narrator is an all-knowing narrator who has comprehensive knowledge about everything and everybody: the past, present, and future of the characters and what has happened, is happening, or will happen, and the narrator can move from one character to another. This narrative can subjectively convey or show his/ her attitudes and opinions.

For the first time, Seymour Chatman, in Story and Discourse (1980), notes the idea of the overt and covert narrator. An overt narrator has a solid subjective consciousness, can be a character within the story or a character who intrudes the story from the outside and directly or indirectly addresses the reader, usually in the first person, and is an obvious narrator whom we can easily distinguish. In the covert narrator, the narrator is concealed, but the reader can hear the narrator›s voice, yet there is no sign of the one who speaks. This narrator does not interfere with the events but has its logic and develops it. The concealed or covert narrator does not show his/ her attitude and attempts not to contact the reader or tries not to affect the reader›s judgment of the characters and events of the story (Zhao, 2012, p. 2).

Booth (1983) discusses the reliable and unreliable narrator. The reliable narrator is the one who speaks or acts according to the norms of an implied author, while the unreliable narrator does not (p. 159). The implied author may have some differences from the actual author who created the text, and this difference can be about referring to the author's image made by the reader from the text. The implied author is considered the second self of the author and may have some connection with the actual author. The significant point about the narrator's reliability is the investigation of whether the reliable narrator's norms are following the implied author's norms or not. Unreliability does not mean that the narrator is not sincere or does not tell the truth when he describes the characters or events; it means that the narrator is alienated from the implied author because of his prejudice against the characters or the story's events for various reasons. The unreliable author may be morally, intellectually, and physically far from the implied author; in contrast, the reliable narrator acts as a leader who leads the reader throughout the story. The reliable narrator usually represents the norms of the implied author.

To explore Ben's and other people's narrations in the story, we take advantage of notions already discussed in this section, such as Genette's (1972), Bal's (2017), Palmer's (2004), etc to unfold Ben's characterization and point of view. In the following section, we present various examples from different characters' narrative lines and also the omniscient narrator's, to compare and contrast their narration with Ben's. Furthermore, for further analysis, extracts from Ben's narration are brought to examine Ben's characterization through the technique of free indirect discourse discussed by Rimmon-Kenan (2003) to achieve a better picture of this character.

Delving into Ben's Character through Narratology and Focalization

Ben, in the World, the sequel of the novel The Fifth Child (1988) written by the Nobel Prize winner Doris Lessing in 2000, is considered a controversial novel by various critics from different perspectives ranging from sociopolitical viewpoints to psychological matters. The story begins with 18-year-old Ben, totally abandoned by his family. He encounters the actual world and strives to survive in it. Throughout the novel, Ben deals with all kinds of suffering, betrayal, disloyalty, dishonesty, terror, and abuse by nearly everyone he knows. The villain and monstrous boy in The Fifth Child turns out to be a helpless lonely human-animal in Ben, in the World. All the hardships, betrayals, and feelings of loneliness lead to his suicide at the end of the story.

Ben in the World (2000) is considered a postmodern gothic novel and a mixture of several subgenres such as urban gothic, picaresque, and science fiction (Kuo, 2014, p. 2), narrated by an omniscient, all-knowing, third-person narrator. Nevertheless, the narration is not dedicated to Ben only; the narrator also narrates other characters' intentions and interactions. In this section, we attempt to explore Ben's characterization through narrativity and focalization.

The type of focalization in this story is zero focalization or non-focalized narrative in which the narrator knows more than the story's characters. In other words, the story has one zero-focalizer and an omniscient narrator who has a predominant perspective and thorough knowledge about all that is in the mind of the characters and their past, present, and future,

even their concerns, imaginations, doubts, or intentions. In the following sections, we attempt to study each character's narrative line and find out their opinion on Ben and see how Ben is seen or judged by others. Then we compare and contrast these statements with Ben's narrative section. In the following sections, different examples are brought to show the presence of the omniscient narrator in the mind of each character.

The narrator in Ben in the World is overt because he often indirectly addresses the reader while, at the same time, he stands outside the story and is detached from the events. The reader can notice the narrator's existence in the events he describes. The narrator not only gives the readers facts about the story but also states his attitude and opinion. As in the following example, the narrator's attitude and certainty about knowing all about what is in the mind of the character are demonstrated; for example, the narrator uses words such as "surely" to emphasize that he has comprehensive knowledge about everything within the story:

> 1) So, he took the old, old road to London, rich London, where surely there must be a little something for him too […]. (Lessing, 2000, p. 15)

According to what we discussed previously, the exaggerated omniscient narrator is unreliable. The reason is that despite never judging the characters, it seems that sometimes the narrator is biased or prejudiced, e.g., apparently, the narrator seems to have a positive attitude towards the women in the story and depicts them as Ben's supporters. Meanwhile, the men of the story are described as either abusive or untrustworthy. On the other hand, in line with other characters, the narrator insists on describing Ben as an animal, a child, a stupid, or anything except a human being. The narrator attempts to attract the readers' sympathy but never tells them why Ben is like this or the reason behind this deficiency. To sum up, the narrator in Ben in the World is omniscient (all-knowing), heterodiegetic/non-character, overt, and unreliable. We already explored who says; now we want to explore who sees through focalization.

The following two examples demonstrate different characters' ontological questions about what Ben is (not who he is, because they consider Ben

an animal or anything except a human being). Each tries to define him as something, but they fail:

> 2) Alex was saying quietly to himself that Ben was not human, even if most of the time he behaved like one. And he was not an animal. He was a throwback of some kind. (Lessing, 2000, p. 44)

In the preceding example, the narrator enters the mind of Alex and narrates his concern about what (not who) Ben is. He thinks Ben is neither a human nor an animal. Finally, he concludes that he must be "a throwback of some kind," or whatever Ben is, he does not know or does not care.

> 3) [the narrator goes into Mrs. Biggs's mind] It is not my business — what he is, sums up what she felt. Deep waters! Trouble! Keep out! (Lessing, 2000, p. 4)

As the excerpt shows, the omniscient narrator enters Mrs. Biggs's mind and narrates her soliloquy and what she feels. She is also thinking about what Ben is but tries to distract herself from this thought by thinking that whoever or whatever this creature is, he must be dangerous, and she should keep her distance.

In the succeeding example, the narrator enters Rita's mind and narrates her anger over Johnston for sending Ben off because Johnston was somehow jealous of Ben and thought that Ben's odd appearance would attract the police's attention. But Rita reminds Johnston of their deal and wants him to keep his distance from Ben. Rita is one of the mother figures who supports Ben in the story:

> 4) Rita had been angry with Johnston for sending Ben off. She had reminded him that they agreed that she would please herself with her customers. (Lessing, 2000, p. 22)

Then, the narrator goes into Johnston's mind and narrates his intention of abusing Ben to smuggle drugs and sees Ben as an object or a tool that can make him rich:

> 5) Johnston did not interfere again, but he was waiting for some opportunity he could turn to his advantage. (Lessing, 2000, p. 23)

After that, the narrator enters Teresa's mind and narrates her flashback to her hard times and miseries in the past when she had no other way but to be a prostitute to support her impoverished family in the favela, which was a run-down area:

> 6) Teresa knew she could not take that dress into the favela: her mother would have it off her, to sell for food. And Teresa privately agreed that her mother would be right. (Lessing, 2000, p. 58)

Then, the narrator enters Alfredo's mind. He has lied to Ben by saying he saw his tribe somewhere in the mountain many years ago and that he could take him there (so Ben would accept going to the laboratory):

> 7) And now, this was the moment when Alfredo should come out with the truth, which would put an end to this joy. He simply could not do it (Lessing, 2000, p. 68).

Then, the narrator passes into Alfredo's mind. He has lied to Ben by saying he saw his tribe somewhere in the mountain many years ago and that he could take him there (so Ben would accept going to the laboratory). This fake story causes Ben's happiness for a short time by thinking that he is not alone in this world and there are people like him somewhere, that he can live with them and even find a mate. Before this saying, Ben's main concern was coming back home, somewhere which does not really exist. The following extracts are taken from Ben's narration and his attempt to get back to his home in England: "When can I go back home?" (Lessing, 2000, p. 36), "And when are we going home?" (Lessing, 2000, p. 38), "Perhaps I am going home? he thought" (Lessing, 2000, p. 45), "I want to go home, he was repeating, silently, in his head. Home, home" (Lessing, 2000, p. 50).

However, after what Alfredo told him about his people, as the following example demonstrates: "I've seen people like you, said Alfredo" (Lessing, 2000, p. 68); Ben's main concern becomes seeing his people, so he repeatedly (like a child) mentions it or asks where or when they will take him there: "Like me? People like me?" (Lessing, 2000, p. 68), "People like me. Ben was chanting. Like me, people like Ben. And he interrupted his dance to ask, just like me? […] Will you take me to them?" (Lessing, 2000, p. 68), "Ben

believed that Alfredo knew where Ben's people were" (Lessing, 2000, p. 77). Furthermore, besides the sentences' simple syntax which is foregrounded in the novel, in all these examples, consistent matters are repeated: "home" and "Ben's people." In other words, Ben is described as a stubborn child or a simple-minded character with limited cognitive abilities whose only concerns are either going back home or visiting his people. Moreover, it seems that the narrator insists on depicting Ben as an extraordinary creature who is more animal than human. When the shifts of narrative lines occur, nearly all other characters, such as Mrs. Biggs, Rita, Teresa, Alex, Alfredo, and Richard, see Ben as an animal, a child who needs help and support, or a stupid person easily tricked and abused. Ben is constantly humiliated and verbally attacked with labels such as "dog," "not human," "a wild man," "child," "slow stupid oaf," "yeti," "beast," "stupid," etc. (Lessing, 2000, pp. 6-77) which reinforces Islam's (2013) perspective, "Ben is a vulnerable and marginalized other" (p. 279). In other words, who we are dealing with in the novel, is an outsider and a physically and mentally distinct person who is harshly judged and debased by others and will never be considered a human being. The following examples indicate Ben's abnormality in the eyes of other characters. Nearly all of them agree on Ben's difference and try to assign something to him to conclude who or what this creature is:

Ben as an Animal

The other characteristic constantly mentioned in the text is Ben's animality. The following extracts relate to Mrs. Biggs' points of view and clues which depict Ben as an animal. She considers Ben a "dog" for acting like one: his laugh is like a dog's bark, and his voraciousness for eating cold meat is not what a normal human being does. Furthermore, even she imagines his possible animalistic dreams and concludes whatever Ben is, "he is not one of us."

1. He sat there like a dog expecting a rebuke, his teeth revealed in that other grin, which she knew and understood now, a stretched, a teeth-showing grin that meant fear. (Lessing, 2000, p. 4)

2. She [Mrs. Biggs] enjoyed hearing him laugh: it was like a bark. Long ago, she had a dog who barked like that. (Lessing, 2000, p. 5)

3. […] She knew he was not human: "not one of us" as she put it. Perhaps he was a kind of yeti. (Lessing, 2000, p. 7)

4. It was how a dog lays itself down, close, for company, and her [Mrs. Biggs] heart ached, knowing his loneliness. (Lessing, 2000, p. 7)

5. She thought he was like an intelligent dog, always trying to anticipate wants and commands. Not like a cat at all: that was a different kind of sensitivity. Moreover, he was not like a monkey, for he was slow and heavy. (Lessing, 2000, p. 7)

The following three extracts are from Mary Grindly's narration. She thinks Ben is not like humans and looks more like a beast or a yeti who eats the raw flesh of animals, but since he works well, it does not matter "what" he is, and she does not bother to know either.

6. Mary said to Matthew, "Take that beast to market and get what you can for it" (Lessing, 2000, p. 9).

7. A kind of yeti he looked like, but he did the work well enough (Lessing, 2000, p. 9).

The other significant and dominant point of view in the novel is the zero-focalizer's. The examples below are from the omniscient narrator (also the zero-focalizer), who also focuses (with partiality) on Ben's animal-like personality and calls him "a poor beast." The zero-focalizer emphasizes that Ben has strong animal-like instincts which act as an alarm in dangerous situations or show him the path like a map. Significantly, the third extract, which is related to the scene Ben hunts the pigeon on the balcony and eats the raw flesh of the bird while blood is dripping from his mouth and the bird's feathers are scattered around, is considered the acme of Ben's description as a human-animal.

8. Ben was going to say something about the money owed to him, but his instincts shouted at him; danger — and he ran away. (Lessing, 2000, p. 11)

9. On he went, following instincts that worked well if he did not confuse them with maps and directions. (Lessing, 2000, p. 11)

10. Ben had leaped out, and the bird was in his hand. He was tearing off feathers when he heard the cat's sound […]. Ben ripped some flesh off the bird and flung it down. The cat crept out and ate. The blood was dripping from their mouths […]. The cat went back in. So did Ben. It was not enough, those few mouthfuls of flesh, but it was something, his stomach was appeased. (Lessing, 2000, p. 12)

11. It was a need for meat, and he smelled the rawness of blood, the reek of it. (Lessing, 2000, p. 15)

12. Once he had grabbed up a handful of chops and stood gnawing them, the butcher's back being turned, and then the sounds of crunching had made the man whip around. (Lessing, 2000, p. 15)

The common point in the above and following extracts related to the omniscient narrator is that he/ she without mentioning why and how Ben is different, unanimous with other characters, says that Ben is not a human being and cunningly eludes the explanations necessary for understanding Ben. Even in some parts directly says that he/ she does not know the reason which is contradictory to being an omniscient narrator and casts doubt on the reliability of this narrator. In other words, the narrator is fluctuating between reliability and unreliability, and omniscience and limitation. But since the reliability or the omniscience is more dominant, we are compelled to choose them as the main features of the narrator.

Rita

The other female character who is mentioned as Ben's guardian and supporter is Rita. The following extracts focus on Rita's description of Ben. She thinks whatever Ben is, he must not be a human; but then, she ironically concludes we are all animals to some extent. She calls him a "human-animal," "a hairy ape," "a dog," or "a chimpanzee." The difference between her narration with others is that she was too close to Ben, and they had some intercourses; she supported him, was kind to him, and somehow liked him the way he was, i.e., his animal-like way:

1. He had his teeth in her neck, and as he came, he let out a grunting bark, like nothing she had ever heard before. (Lessing, 2000, p. 20)

2. She had tried to change him saying, "But Ben, let us try it this way, turn around, it's not nice what you do, it is like animals." (Lessing, 2000, p. 21)

3. She had told him it had not been like being with a man, more like an animal. "You know, like dogs." (Lessing, 2000, p. 21)

4. A human-animal, she concluded, and then joked with herself, well, aren't we all? (Lessing, 2000, p. 23)

Richard

Richard (a minor character) is the only male character who (somehow) likes and helps Ben. Although he thinks Ben is extraordinary (as the extract below demonstrates), he cares for him, never deceives or lies to him, and acts like a friend. Anyhow, in the end, like others, he betrays him by leaving him alone in the French hotel. The extract below is Richard's interior monologue, and the technique used for his narration is Free indirect thought.

What did Johnston think he was doing, letting this loon, this simpleton, loose in the world? (Lessing, 2000, p. 41)

Alex

Alex, another abusive male character along with Johnson, Richard, and Alfred, is a middle-aged filmmaker who accidentally sees Ben in a hotel in France and is attracted to his odd appearance and starts imagining making a film based on him and his primitive people. When he asks the receptionists about Ben, they say he is a film star from Scotland; enough for Alex to plan to take Ben to Rio and make his film. During this trip, he wondered what kind of creature Ben was. He acts like a human who cares about his appearance (the second example), but he looks like an animal ("dwarfs? Yetis?" "beasts," "cat," "animal"), reinforcing others' claims about Ben's character. Besides, All the following extracts, which are related to Alex's different points of view, are examples of free indirect thought:

1. This band of what — dwarfs? Yetis? (Lessing, 2000, p. 46)

2. He was possessed by those creatures — who? — what? — not beasts, for Ben, inhabited the forms of everyday life, used a knife

and fork, went every day to have his beard clipped and his hair done, changed his clothes — which were beginning to look a little shabby. (Lessing, 2000, p. 43)

3. Ben was moving about this room like an animal taking the measure of a new place, trying the bathroom — the shower, the lavatory — opening and shutting cupboards and drawers. (Lessing, 2000, p. 47)

Inez

Inez is the only antagonistic female character in the story. She is the affluent and opportunist friend of Teresa who reports Ben's existence to her superiors. Mercilessly, she considers Ben an animal ("yeti"), a primitive, lesser than a human, or a throwback who cannot think or know what is good or bad for him. She supposes that analyzing the different features of Ben can help science answer the unanswered questions about the human being and his ancestors:

1) She told him about Ben, describing him as a yeti. "Something like that, at any rate," but no one could say what he was. "He is a throwback," she said. "At least, that is what I think. You ought to have a look at him." (Lessing, 2000, p. 65)

2) She had no feeling for him, did not even think of him as a person — away from the institute at some point, and then he would disappear. (Lessing, 2000, p. 76)

Teresa

Teresa, another female guardian of Ben in the story, also thinks Ben does not look like a human being, but despite knowing this fact, she tries to defend him in front of those who attempt to harm or abuse him. She thinks Ben looks more like a child who needs care.

1) Inez was expecting him to pee in front of them all — like an animal, Teresa thought — but Ben took the flask and looked about him for cover. "A screen," ordered Inez. (Lessing, 2000, p. 71)

2) "And you put Ben into a cage like an animal, without clothes"

[Teresa told the American professor]. (Lessing, 2000, p. 82)

Ben as a Child

Nearly all characters in the story think Ben, despite his old-looking appearance, is immature and child-like. For instance, the following two examples relate to when Rita was trying to find a job for Ben; she thought Ben could work as one of Johnson's drivers, but Johnson warns her about Ben being a mentally-retarded child, but she insists on helping him anyhow. When Ben sits in the car, since he does not know how to drive, he mimics driving by moving the steering wheel and making sounds like "brrrr" (the Onomatopoeia for the sound of a car), just like a child. When Rita sees this scene, she is convinced that Ben, despite his appearance, is not more than a child.

> 1) Poor Ben, he is like a three-year-old, and somewhere she had been foolishly believing that he could learn this job. (Lessing, 2000, p. 26)

> 2) he was making a noise like Brrrr, Brrrr, and laughing. (Lessing, 2000, p. 26)

Example 3, which is from Richard's point of view as the focalizer, relates to when Ben wears sunglasses for the first time and sees his reflection in a mirror; he thinks his eyes have disappeared (like a child), so he panics and takes off the glasses quickly. Moreover, this example not only emphasizes Ben's childishness but also represents his lack of schema for sunglasses.

> 3) They walked towards their reflections in a shop window, he stopped, bent forward, looking at himself. "No eyes," he said, in explanation. "No eyes. My eyes have gone." And he panicked, taking off his glasses (Lessing, 2000, p. 37)

In example 4, which is also from Richard's point of view, Ben asks questions like a curious child who has seen a ship for the first time and it is interesting for him to know where it goes; Richard also answers him in a simple way, as if he is trying to explain something to a child.

> 4) He said to Richard, "Where do they go?" "Who?" "Those ships?" "Oh, everywhere. All over the world, Ben." (Lessing, 2000, p. 37)

The next example relates to the time Ben is informed about people like himself. Teresa, as the focalizer, sees how Ben, like an obsessed child, childishly asks where exactly his people are; and when they will take him there. Moreover, the childish phrases uttered by Ben also denote that Ben has a simple mind style.

> 5) "Like me? People like me?" […] "People like me," Ben was chanting, "Like me, people like Ben." And he interrupted his dance to ask, "Just like me?" (Lessing, 2000, p. 68)

The following examples, from different points of view, also directly mention Ben as a child:

> 6) Alex took him to a cinema, a film carefully chosen, as for a child, a good strong story, excitement, danger. (Lessing, 2000, p. 44)

> 7) He [Alex] was thinking, this is like looking after a child. (Lessing, 2000, p. 46)

> 8) She felt that hairy face on her bare upper chest and knew that this was a child she was holding, or at least a child's misery. (Lessing, 2000, p. 53)

> 8) People treated him as if he were younger than that, and he behaved like an obedient child, she thought. (Lessing, 2000, p. 61)

Ben as a Strange Character

Many characters describe Ben as a strange creature. The following examples demonstrate Ben's strangeness and otherness from different characters' points of view, narrated by the omniscient narrator, all of which highlight Ben's odd and extraordinary character and depict him as an outsider:

The people he belonged to, whoever they were, matured early, in which case they would die young, according to our ideas. Middle-aged at twenty, and

old at forty […] She knew he was not human: "not one of us" as she put it. (Lessing, 2000, p.7)

Mrs. Biggs (example 1) thinks Ben must be another kind of human being whose process of growing up differs from an ordinary human ("one of us"). Furthermore, even though Ben constantly mentions that he is eighteen, his appearance shows a mature man.

In example 2, Rita sees Ben naked for the first time, and after seeing his odd appearance and actions, she concludes that Ben is not a human or at least not like the kinds she has seen before ("a human-animal").

He was outside anything she had been told about, seen on the television, or knew from experience. When she saw him naked for the first time, she thought, Wow! That is not human […], yet if he was not human, what was he? A human-animal, she concluded. (Lessing, 2000, p.7)

The following examples also highlight Ben's oddness. Ben is considered a scientific case by Inez: "introducing this creature who was a kind of scientific enigma, to someone who could solve it" (Lessing, 2000, p. 66); or "a polite sort of creature," not a human: "This yeti, this freak, was a polite sort of creature, almost like ordinary people" (Lessing, 2000, p. 76); or "a throwback," someone who belongs to thousands of years ago: "They [the scientists] say he must be a throwback to — a long time ago. A long time. Thousands of years. They can find out from him what those old people were like" (Lessing, 2000, p. 76).

As stated before, what is significant about this novel's narration is that, apart from Ben's narration, the story consists of multiple narrative lines and points of view, which are embedded and hard to discern. Even sometimes, three narrative lines are intermingled into one, like the following example in which the narrative lines of Teresa, Alfredo, and Alfredo's friend are mixed, while the omniscient narrator is simultaneously in the mind of all three characters who are thinking of the place Ben might be, "Where was Ben? They stood at the edge of the trees, looking at the scattered buildings and did not know where to go" (Lessing, 2000, p. 78). Besides, the extract is an example of free indirect thought that we will discuss more thoroughly

in the next section. Such oscillations between different narrative lines may create bewilderment for the reader to understand who is narrating a specific section.

From the beginning till the end of the novel, Ben's thought is undermined by an omniscient narrator who is also the zero-focalizer; everything and everyone within the story is seen through this focalizer's eyes. In other words, our knowledge of each character's point of view stems from the focalizer or the omniscient narrator. However, we should note that some contradictions exist in the picture given to us by the narrator. In parts of the story, the narrator describes Ben as an animal or a human-animal with animalistic desires or needs. For example, Ben's extraordinary appetite, sex, hunting and eating raw animals, or strong senses of smell or hearing distinguish him from a normal human being. Ben, on the contrary, is depicted as an ordinary human being in other parts of the story. For example, he can think, remember, perceive, or understand what is happening around him; he cares about his appearance, shaves his beard or cuts or trims his hair like a man, wears clothes, or asks and answers questions. Nevertheless, Ben is usually too passive to stand against those trying to abuse him, i.e., Ben knows and understands that he has been tricked or deceived but does not or cannot prevent it. For example, he knows Alex has misused him, or Johnson has betrayed him, but he does nothing against them, just like a helpless child.

The following two examples indicate that Ben can think or perceive his surroundings and has the cognitive ability an animal cannot have:

He knew how hard it was for him to inhibit ordinary life […] he wanted to get up and go, but knew he must not until the business was settled. (Lessig, 2000, p.25)

He was thinking of Richard: now it seemed to him that Richard had been a real friend and that he liked him. (Lessing, 2000, p. 48)

Ben is also depicted as a lonely character (pp. 6, 8, 13, 15, 19, 32, 40, 41, 43, 87), innocent, abused (pp. 43, 44, 46, 54, 95), unloved, poorly treated or rejected. It seems that the narrator tries to make the reader sympathize with Ben; choosing the technique of free indirect thought in which the narrator

and the character are close also highlights the close picture the narrator attempts to give and the sympathy he tries to draw. On the other hand, the focalizations demonstrate and picture the protagonist as an outsider.

Through investigating narrative lines related to Ben's relationship with women, one can conclude that, in most cases, he is searching for a mother-figure who can fill the place of his mother and take care of him or love him (an Oedipus Complex sort). Also, in some examples, the word "like" in Ben's discourse means sex, such as, "Rita liked me. She liked me. You do not like me" (Lessing, 2000, p. 88). This example relates to the scene Ben and Teresa were in the same room after their elopement from the laboratory. Ben thinks Teresa likes him and will give herself to him like Rita, but she does not, so he concludes that this means she does not like him. On the other hand, after what Ben was trying to do, Teresa does not shout or escape but tries to understand him and convinces herself by saying, "this … man, whatever he was — strong and full of energy when he was not miserable — had his instincts" (Lessing, 2000, p. 88), while, at the same time, she believes he is not more than a child, "She heard his breathing: it was rather like a child's who is about to burst into tears" (Lessing, 2000, p. 88). ,

Exploring Ben's Free Indirect Thought

Free indirect thought is an approach that helps in understanding a person's mental functioning. Free indirect thought (FIT) not only represents an individual consciousness but also depicts the conflicts and interactions between the individual and the world around him. FIT is considered the ability to provide insight into the character's active mind. Free indirect discourse grammatically and mimetically intermediates between indirect and direct discourse (Rimmon-Kenan, 1983, p. 113). Golomb (1968) calls free indirect discourse "combined speech" because it consists of not only the co-presence of two voices but also that of the narrator's voice and a character's pre-verbal perception or feeling, and Bal (1981) uses the term "embedding" for FID, which operates between two utterances, two focalizations, or an utterance and a focalization (qt. in. Rimmon-Kenan, 1983, p. 114).

FID is a toolkit to understand the main themes of a work. The FID hypothesis is often crucial to identify speakers and assign given speech features or attitudes to them, enabling the reader to make sense of deviant linguistic practices, unacceptable attitudes, or even lies without undermining the credibility of the work or the implied author (Ron, 1981, pp. 28–9). FID boosts the bivocality or polyvocality of the text by drawing on the plurality of speakers and perspectives (McHale, 1978). Furthermore, this technique elaborates the problematic relationship between any utterance and its origin and is a helpful tool for illustrating indirect interior monologue or stream of consciousness.

The FID technique can help the reader reconstruct the implied author's attitude toward the character(s) involved in the story. Nevertheless, still, an ambiguous "double-edged effect" might be noted. On the one hand, the presence of a narrator as different from the character may create an ironic distancing. On the other hand, mingling the narrator's speech with the character's and his/ her experiences may raise an empathetic identification. This double-edged effect may cause ambiguity, where the reader has no means of choosing between the "ironic" and the "empathetic" attitude (Rimmon-Kenan, 1983, p. 117). In order to have a free indirect discourse, we should make some changes to the sentence:

1. The comma and the reporting verb "said" should be removed. So, the reported speech is no longer dependent on the reporting verb.

2. This dependence is marked by the introduction of the subordinating conjunction "that."

3. The first and second-person pronouns change into third-person.

4. The tense of the verb undergoes backshift; for example, the time adverb "tomorrow" becomes "the following day."

5. The close deictic, e.g., "here" changes to the distant deictic "there."

6. The verbs of movement alter from "towards" to "away from."

In the following section, we will analyze Ben's clauses through free indirect thought to learn more about him. The extract is an example of FID:

> Ben found it hard to believe this was a plane: it was so big. He could hardly see how big. And he understood that he was not going home, but somewhere in that mind of his that was always wrestling with itself to remain in control, to understand, he was telling himself that

he had been promised he would go home, and that he had been betrayed and that Alex was part of this betrayal. Brazil. What was Brazil? Why did he have to go there? Why should he be in a film? (Lessing, 2000, p. 46)

The passage contains several classic markers of free indirect thought. The entry into Ben's consciousness is signaled by clues, such as stylistics modality ("He could hardly see how big," "Why should he be in a film?"), lexical items which suggest a subjective point of view ("Ben found it hard to believe this was a plane," and he understood that he was not going home," "somewhere in that mind of his that was always wrestling with itself to remain in control […]"), questions which he is asking himself ("What was Brazil? Why did he have to go there? Why should he be in a film?"). Also, entering Ben's consciousness through FIT, is marked by "the characteristic combination," in Leech and Short's words, of "the presence of third-person pronouns and past tense, which corresponds with the form of narrative reports and shows indirectness, along with several features, both positive and negative, indicating freeness" (2007, p. 261) (see also Fludernik, 1993, pp. 72–109).

This extract also highlights that Ben is able to understand and perceive the world around him ("And he understood that he was not going home"), but what is significant is the following sentence, "somewhere in that mind of his that was always wrestling with itself;" as if somewhere in his mind, not Ben, is struggling with itself to remain in control or understand. It appears as if he is apart from that part of his mind, and it is a distinct person who has the authority to control. In other words, Ben is not the controller of his mind, but he is controlled by it. There are also many other examples in which a part of Ben's body, not Ben, is responsible for an action. For example, "His feet were taking him to — he stood outside the tall wire of a building site […]" (Lessing, 2000, p.15), which seems Ben's feet are the agent who takes him everywhere, and he has no control over them.

Another point about Ben in this extract is that he understands what is done to him ("he was telling himself that he had been promised he would go home, and that he had been betrayed and that Alex was part of this betrayal"). Not only he is not a mentally retarded character like Benjy, or an idiot, "mad man" (Lessing, 2000, p. 8), "freak" (Lessing, 2000, p. 25), or

"an intelligent dog" (Lessing, 2000, p. 7), or an "animal" as others call him, but also he makes inductive reasoning. Ben perceives the cause-and-effect relationships, thinks and evaluates the situation, or even asks questions in his mind ("What was Brazil? Why did he have to go there? Why should he be in a film?"), but all in simple ways, indicating and foregrounding his simple mind, "Ben found it hard to believe this was a plane: it was so big." The final point is that Ben is a passive character who cannot do much to change his situation; in other words, he is dependent on others' help to do something [e.g., going back home].

Conclusion

Lessing's postmodern novel Ben in the World is a depiction of how difference in society is rejected and easily dissolved. As we expect from a postmodern novel, there is no central and defined and fixed standpoint to rely on, even deciding on its type of narration is a difficult job because the narration is constantly fluctuating or contradicting what one has discussed previously, highlighting its postmodernity. But this study, which has built its analysis on narratology, focalization, and free indirect discourse, attempted to excavate Ben's character once more by minute analysis of the other main characters' focalization and narrative lines and comparing and contrasting these lines with Ben's. The study reveals that Ben, as everyone says, might be a simple, child-like, animal-like, or strange character, who sees the world in a simple way, but he is not a mentally retarded character like Benjy in The Sound and The Fury; in other words, there is a gap between the way others see Ben and the way he sees the world and himself highlighted through his focalization. Despite different claims, Ben can think, remember, make simple inductive reasoning, and somehow understand the relationship between causes and effects, but he is too passive to change his situation. Ben does not seem to be a normative human nor an animal but a hybrid of both. He behaves like an animal, which represents his non-standard form of cognitive functioning and, at the same time, shows his thinking ability, reveals his human personality, and leaves the reader with an unanswered question about who he is or why he is like this. Narratology, which has played a pivotal role in the analysis of this study, could contribute to revealing some hidden points about Ben's character and society's prejudice against someone who

does not fit into a standard human category. Through focalization, we had the opportunity to evaluate the events from each character›s eyes, and by comparing them with Ben's focalization, realize that this character is not understood properly by anyone in the story, even the omniscient narrator intentionally or unintentionally has failed to give a comprehensive image of this character and what we tried to do in this analysis was to fill this gap of comprehension in Ben's character through narratology.

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FEMALE QUEST FOR IDENTITY IN D.H. LAWRENCE'S *SONS AND LOVERS* AND DORIS LESSING'S *THE GOLDEN NOTEBOOK*

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Abstract

The female quest for self-identity has become one of the most important topics that attract the attention of many literary writers after the development of the Feminist Movement. Women strongly fight to become an integral part of society with separate self-identity. This battle, however, is full of obstacles and sacrifices. So, this article is an attempt to highlight some of those obstacles and the role of women in overcoming them to reach their wholeness and identity in modern English fiction. To accomplish this attempt, two female characters from two different novels are selected as a sample. They are Mrs. Morel, the protagonist of Sons and Lovers (1913) by D.H. Lawrence, and Anna Wulf, the protagonist of The Golden Notebook (1962) by Doris Lessing. A close reading of some actions by the female characters is conducted to analyze their behavior from a feminist perspective. At the end of the analysis, it is shown that both female characters show a good example of strong women who could utilize their disappointments and change them as a means to success. Mrs. Morel proves her strength in taking her husband's place at home when she notices his failure as a father to embrace her children and plan their future and Anna Wulf proves her strength in changing her five failed love relationships into a motive for living a better life in ways she feels them proper not which men or society dictate.

Keywords: Feminism, feminist literary criticism, female self- identity, Mrs. Morel, Anna Wulf

Introduction

The portrayal of the female quest for identity in literature has occupied a wide space of discussion in many academic conferences, published articles, and social and educational research, particularly after the recognition of women's rights in the late 1960s onwards. Many modern literary works, mainly novels, have focused on women's determination to become an integral part of society despite the social and cultural obstacles that surround them. Nevertheless, the literary scene still needs more studies that highlight the difficulties which women face in their battle for self-defining. So, this study is an attempt to explore some examples of such difficulties and the role of women in overcoming them to finally fulfill their aims. To accomplish this attempt, two female characters from two modern English novels are selected as a sample. They are Mrs. Morel, the heroine of *Sons and Lovers* (1913), and Anna Wulf, the heroine of *The Golden Notebook* (1962). The analysis is conducted from two different angles; the male angle as represented by D.H. Lawrence and the female angle as represented by Doris Lessing. To reach a logical result that matches the aim of the work, the behavior of the two female characters is tackled from a feminist point of view because "feminist theory offers a perspective for understanding human behavior in the social environment by centering women and issues that women face in contemporary society" (Lay & Daley, 2017, p. 50). Therefore, the study is qualitative as it depends on a close reading of some situations performed by the heroines in the novels. It begins with a brief theoretical background on Feminism, Feminist Literary Criticism, authors, and their opinion on females' status at their age. Then, it moves to the analysis of some actions that suggest the capability of women in changing bad circumstances into chances to help them in constructing their strong identities. Finally, the study ends with a conclusion that summarizes women's attempts to triumph over male and social hegemony.

Feminism and feminist literary criticism

For centuries, woman has remained hostage to the idea that she is inferior and man is superior. In other words, she is an "other" and man is a "default". Thus, humanity is male, and man defines woman not herself, but as relative to him (Beauvoir, 2009, p. 11). Unfortunately, this idea has transferred from one generation into another to become a part of the culture of many societies and social expectations have grown out of these expectations. The woman is expected to be an angel of the house and she has to take care of her husband and children and the man is expected to work outside and earn money. Dealing with the man as a source for woman's living requirements increases male hegemony and results in creating a purely patriarchal society. Therefore, the woman is obliged to accept all kinds of oppression and keep silent for a long period just to live peacefully. However, the situation has not satisfied a wide category of literary writers, males, and females. When they got the chance, they heavily objected to the idea and delivered strong speeches in that regard. One of them is Virginia Woolf, the famous English female novelist.

Virginia Woolf, whose works lightened the English sky in the 1920s, is considered the first woman who burned the first spark of the feminist revolution which later on takes the name of the Feminist Movement. In her, *A Room of One's Own* (1929) she condemns the oppressed status of women in general and female writers in particular. She argues that a woman's freedom starts with releasing her financially from a man and that is by ensuring her a monthly amount of money. This means that woman has also right to work and gain money, the matter is not confined to the man only. Though Feminism flourished in the mid of the 20th century with the publication of Virginia Woolf›s *A Room of One's Own* (1929), Suaidi and Rusfandi (2016) argue that the beginning of the 18th century is a starting point in the history of feminism (p.88). Females, at that time, did not only

show their dissatisfaction with man's subjugation but also with the whole society that deprived them of simple rights like education which is regarded as the basis of women's liberation. Mary Wollstonecraft, in her *A Vindication of the Rights of Woman* (1792), insists that women ought to have equal education suits with their position in society because she believes that women are essential to the nation if they are educated they would educate its children. Thus, women could be «companions» to their husbands rather than mere wives (as cited in Craciun, 2013).

It seems that the emergence of Wollstonecraft's and later on Woolf's works plus their thoughts that stand on the side of women found an echo in the whole of England and America. Feminism has met global recognition either from men or from society. They confess that there is no fairness between the sexes. Then, Feminism is defined as the recognition of an imbalance of power between the sexes, with a woman in a subordinate role to men, a belief that a woman's condition is socially constructed and therefore can be changed, and an emphasis on female autonomy" (Hannam, 2007, p. 2). Women's fight continues today. The voice gets higher and higher. Instead of one call for equality, the feminist movement is divided into three sub-movements or waves, each one dealt with a specific female demand. This divergence in calls leads critics to add a new approach in literary criticism to study only female issues they call it feminist literary criticism. Thus, Guo (2019) concludes that "feminism is the source of feminist literary criticism" (p. 453). This new approach deals with women's sense of belonging to society as a whole identity. Erickson (1968), in this sense, defines identity as "a person's sense of belonging to a group if (it) influences his political (and cultural) behavior" (p.57). Modern novelists encouraged this direction of consciousness and used their skill of writing fiction to express their point of view in this regard. Through their novels and heroines, they play a vital role in guiding a woman to the way of achieving her identity. Female self-defining becomes one of the most common themes of modern works. A

significant number of novels are written to represent females' journey of search for identity and freedom from social constraints and limitations that tie them. Among these novelists are D.H. Lawrence and Doris Lessing.

D.H Lawrence and Mrs. Morel

D.H. Lawrence, in full David Herbert Lawrence, was born in 1885 in England and died in 1930 in France. He is one of the most famous English novelists of the 20th century. He gained his reputation from his outstanding novels, short stories, poems, plays, essays, travel books, paintings, translations, literary criticism, and personal letters. Among his important novels are *The White Peacock* (1911), *Sons and Lovers* (1913), *The Rainbow* (1915), *Women in Love* (1920), *The Plumed Serpent* (1926), and others. Lawrence used most of his novels as a medium to express his opinions on the changes that occurred at his age, the Victorian age. It was a time of a lot of rapid changes in economic, social, industrial, political, literary, scientific, religious, and technological (Chandravadiya, 2013). Those changes did not only affect the external aspects of life but they also touched the human from the inside as he had transferred from a simple person used to living the simple villages into a complicated person used to live the cities. Lawrence, however, could not swallow those changes and their consequences which were manifested in self-fragmentation, alienation, and human deterioration. He has criticized the dehumanization of modernity with all its aspects, particularly woman's deterioration. Though England in the late 1800s reached the highest level of advancement, the status of women noticeably deteriorated. Women were raped for their basic rights and they were denigrated in a society where " wives became property to their husbands, giving them rights to what their bodies produced: children, sex, and domestic labor" (Buckner& Francis, 2005, p. 137). Men had higher pay, whereas women were encouraged only to stay at home and remain housewives. So, Lawrence includes female issues in his works so that he is criticized as a feminist novelist.

In *Sons and Lovers* (1913), the image of a woman is depicted to contradict the miserable status that women have undergone in the Victorian age. Unexpectedly, a woman is shown with full energy to fight for her position in the family and she does not give a chance to the man to dominate or steal her presence. The woman is introduced with strength that enables her to impose her presence despite the social difficulties and life confrontations. She does not easily surrender to man›s oppression and never gives his presence any attention. The woman can take her right smoothly and by force. It may come to the readers of this novel that it is mainly written to a woman as Soubi (2018) claims that "This novel is written to women, about women and for women within a male-dominated society" (p.1). It can be noticed that the creation of the three main female characters in the novel, Mrs. Morel, Mirim, and Clara form the backbone of the male characters' life. They play a vital role in changing man's state from one to another. It is somehow strange how a woman really can do that because as it is traditionally acquired a woman is expected to blindly say "yes" to everything especially if the command comes from a man, husband, or beloved. But here the matter is different with these three women. Each one has her way and policy in choosing what she wants and what she feels it is proper without taking into account whether it is accepted by man or not.

Mrs. Morel's self-confidence is presented from the beginning of the novel when she chooses her husband by herself. She feels that she admires him and decides to get marry to him despite the educational and cultural differences between them. "She watched him. He danced well as if it were natural and joyous in him to dance […] Her father was to her the type of all men. And George Coppard, proud in his bearing […] was very different from the miner" (Lawrence, 1979, p, 19). Regardless of whether her marriage was happy or not. Nobody knows his future and what is going to happen. At least she does what she wants. She chooses the man whom she admires

and that is all. In contrary to what was going on in her real society where a woman's family used to find a man for their daughters and marry them without even caring whether the daughter likes that man or not and whether he suits her or he is from the same level. This idea is presented differently by Mrs. Morel. By this fatal decision, she proves that a woman has the right of choosing her partner in the way she likes. Morel does not wait till her family finds a man for her. Nevertheless, Morel's brevity does not stop here. Even after marriage, she remains brave. Of course, matters do not go as she wishes with the man she loves, and her dreams of having happy married life do not come true because late she discovers that her husband tells lies about his wealth and house. He is originally not rich and he does not have even a house. The house where he lives in does not belong to him but to his mother and he has to pay her rent. Knowing these lies harms Mrs. Morel but she does note lose her strength. She wishes to get married to a rich man but she, later on, tries to manage the situation and let life go on. As a determined wife, she strongly tries to change her husband and make him a man of good manners taking care of his responsibilities and obligations as a husband but unfortunately, she failed. "She fought to make him undertake his responsibilities, to make him fulfill his obligations. But he was too different from her. His nature was purely sensuous, and she strove to make him Morel, religious. She tried to force him to face things. He could not endure it – it drove him out of his mind " (Lawrence, 1979, p.26) Mrs. Morel does not put her hand on her shakes and blames her luck of not being able to change her husband and help him to get rid the bad qualities like drinking wine and spending much time out home far from his children. She instead changes her attention to her children, William and Paul. She decides to raise them in a way she selects not her husband. Not only that, her presence at home covers her husband's existence. Her children open their eyes to find their mother who is dominant and everything is in her hand. She was all in all. With the coming of the third baby, she completely ignores her husband and his presence becomes secondary to her. "Now, with the birth of this

third baby, herself no longer set towards him, helplessly, but was like a tide …. Feeling him so much part of her circumstances, she did not mind so much what he did, could leave him alone (Lawrence, 1979, p. 71).

It can be said that Mrs. Morel's real identity dominates the whole scene. Even with her children, she plans their life. The strength of her identity affects all the members of the house, father and sons. The father prefers to disappear instead of comforting her wife because he knows her well. She is not an easy woman to obey or to receive orders from him. She is educated and has a ration. If she remains at home that is only because of society and its constraints otherwise she might depart the house itself. She, in a conversation with her friend, expresses this attitude. She is only putting the social limitations into consideration unless she would find another path to save herself from the sense of depression in she reaches as a result of her married life.

Mrs. Morel continues in her battle of approving her determination and her ability to save what remains for her after losing her husband. She is now planning her son's life and future, Paul's life. She decides that he will work with a manufacturing company of surgical appliances. She prepares all his documents and requirements of the application and sends them. She also goes with him for the interview. She personally talks with the manager instead of him because she is witty and knows what the market needs. Mr. Jordan admires her quick answers and the manner of managing the table of the conversation. Mrs. Jordan looked at the pale, stupid, defiant boy ... And when could he come?" he asked. "Well, said Mrs. Morel, "as soon as you wish. He has finished school now He would live in Bestwood" Yes; but he could be in –at the station at quarter to eight" (Lawrence, 1979, p. 139). Mrs. Morel's domination lasts till the end of the story. She does not stop her running after her husband and children except when she dies. Regardless of the method which she uses to grow up her children wrong or right, the

important thing is that she does not bow her neck in front of man or the social constraints. She leads the ship till the end.

Doris Lessing and Anna Wulff

Doris Lessing, in full is Doris May Lessing, original name Doris May Tayler. She was born in 1919, in Kermānshāh, Iran, and died in 2013 in London, England. She is a British writer whose novels are mainly concerned with people involved in the social and political upheavals of the 20th century. She was awarded the Nobel Prize for Literature in 2007. Like Lawrence, Lessing appears to be interested in female, as a family member, and as a category of society. Her works are squeezed from her personal experiences. In an article entitled "Doris Lessing's Mara and Dann" (1999), Lessing's writings are described as a deeply autobiographical fiction that emerges from her early experiences in Africa, her years of engagement with social and political issues, her concern for Morel and psychological attitudes, and the role of women in modern society (as cited in Abd El Aziz, 2018). The story of Lessing's mother has affected her way of depicting a woman in her novels. She puts the woman in a continuous fight to attain wholeness perhaps as her mother did when she moved to a British colony in Southern Rhodesia with her husband, as he was a captain during the First World War. She was not completely satisfied to leave her country but as a wife, she was compelled to do that. Then in the other country, she tried to adopt with the difficult life among savages and go along with the lifestyles she was offered but with no use. She went through bad conditions and faced lots of ups and downs. Finally, she decided to return to England where she also lost her efforts searching for a job. She worked as a nurse for the rest of her life. This journey of self- dependence, however, can be clearly noticed in the life of Lessing's characters in most of her works largely in The Golden Notebook novel.

The Golden Notebook is Doris Lessing's most important work. It has left its mark on the ideas and feelings of a whole generation of women (Margaret, 1994, p.36). It is an autobiographical novel in which Lessing writes her own experiences and what she notices around her in the society and how women are treated and how they are expected to behave. She introduces the chaotic lifestyles of the women in the sixties realistically. The story of the novel mainly circles around Anna Wulf Freeman. She is a young lady who experiences love, marriage and motherhood at early age. She is a writer also. She writes four note books in which she records all her experiences in life and ends these series with a fifth note book that she calls it "Free Women".

Like other women, Anna lives the sense of being a traditional woman who puts herself as "The Other" or "Objectivity" in her life and thinks only about how to obey the man. She also tests the unjustifiability of social roles which burden the shoulders of women more than men. Whereas men are left to seek success and money, women are left to prove their success as good wives and good mothers. The difference is that Anna makes an end to this distinction and throws the social rules behind her head. Her strong women's consciousness and eagerness for freedom and to live an independent life are enough to make her rebel against a man-dominated society. Anna's adventure for having a new life is not easy but she takes advantage of the changes that take place after World War II and the fall of the British Empire. One of these changes is the call for equality between men and women in many aspects of life such as education, workplace, politic, and even in divorce issues. Before this call, women had no right to separate from their husbands at any condition otherwise they would be condemned and downgraded by society because women were classified as wives or widows, with no third place for them. But later on, divorce becomes a legal right and women can ask for it without any constraints.

In fact, the equality between men and women makes a man lose his physical domination over the woman and turns it emotional. Though *The Golden*

Notebook does not show any kind of male physical oppression in its content, female characters suffer emotionally from men. The emotional oppression is represented in the characters of Anna and Molly. They try to be good beloveds and wives but without a result. Anna makes more than four love relationships and in every one of them, she suffers more. She does not find one man who is loyal to her love. Molly, on another side, her husband loves another lady and lives his life with her. Nevertheless, the failures in love and male disloyalty have not weakened the desire of having a better life empty of tension. Both ladies rethink their life and decide to leave their husbands to enjoy their life like birds.

In the beginning of the novel, Anna and her Friend Molly are shown calm and happy in a hotel exchanging gossips about people on their life. They are now free without any kind of responsibilities towards their homes or husbands. They enjoy their new life as fly birds as it is suggested through Molly's words in her conversation with Anna when she says "Free. Do you know, when I was away, I was thinking about us and I have decided that we're a completely new type of woman" (Lessing, 1962, p. 5). They become new type of women now, or "Free women" as they are described in the novel. However, the novel begins from the end. It shows the triumph before the war. Anna in particular has not reached to this sense of freedom easily but she has undergone through different stages of her journey of self-identity. As a writer, she sums up them in four colored books, black, red, yellow, and blue. The black book presents her life in Central Africa before and during World war II where she notices all kinds of human aggression by the colonized against the colonizers. The red reflects her political experience as a member of the communist party. The yellow shows her the painful end of her love stories and marriages. And the blue presents her personal memories, dreams, and emotional life.

Unfortunately, in each and every phase, Anna is subjected to a new experience of fragmentation. She is about to lose the control on herself. Being a writer with sense of art puts her on a struggle from inside. She suffers from the conflict between the individual consciousness and the collective good. On other words, she swings between what she wants and what society dictates. She does not know what exactly to do, to continue in her way and fight for freedom or to find another relationship and enjoy family affairs after her five-year broken relationship. Even her joining the communist party as initial step to obtain wholeness is not an ideal solution. It increases that swing. She discovers that there is a yawning gap between the communist theories and realities and they are hypocrites, capable of doing nothing (Ugale, 2018, p. 2). They sell speech more. They are hypocrites and incapable to do anything for a woman. Instead, they place the woman as a second-class –citizen. This is reality as it is suggested in the dialogue between Anna and another character, Saul. Anna says "Saul]… I've always been a hypocrite and in fact, I enjoy being boss where women are second class citizens, I enjoy being boss and being flattered. Anna] 'Good', I said. Because in a society where not one man in ten thousand begins to understand the ways in which women are second-class citizens, we have to rely for company on the men who are at least not hypocrites (Lessing, 1962, p. 437). This fragmentation leads to another symptom that is self- split.

Throughout the novel, Anna is shown with three identities. When she is with her lover Michael, she behaves like a sexy and attractive lady. When is with her daughter Janet, she behaves like a careful mother. And when she is at work, she behaves like a strong and independent woman. This self- split confuses and almost collapses her. She knows about this split. She is satisfied that she cheats others and her beliefs. This awareness is presented in form of a dream. She, in describing of the dream, says that as she lays on the surface of the dream-water, and began very slowly to submerge, she hears a voice of unknown person tells her "Anna, you are betraying everything you believe

in; you are sunk in subjectivity, yourself, your own needs" (Lessing, 1962, p. 442). Then she tries to dive deeper but she gets afraid of the unknown old creatures under the sea but the same voice encourages her to dive deeper and nothing is to be worried of " I heard the voice say: 'Fight. Fight.' I saw that the water was not deep at all, but only a thin sour layer of water at the bottom of a filthy cage" (ibid, p. 442).

Anna's dream is purposely added by Lessing to suggest that Anna's journey of self-identity is not impossible but it is a matter of patience. As in real life, medicine is coated with sour but its effect is good. If Anna can swallow it then she can pass over her fight. The sour layer suggests the social constraints that if a woman can resist them, then she would have her freedom. Through Anna and this dream, Lessing wants to say that success needs courage and determination and Anna throughout the novel appears courageous and determined regardless of the result. Perhaps she cannot reach her complete wholeness but she tries her best. As a post-modern lady, she resists social expectations and shows a realization of her status.

Anna's self- confrontation and her admission of failure is a proof of her couragment, when she says "Why do our lots never admit failure? Never. It might be better for us if we did" (Lessing, 1962, p. 45), Anna turns from fragmentation into integration. She wins this integration when she admits her failure in reaching her dream of being a free woman. Accepting reality is not a weakling point but it is a beginning for true life. Maybe Anna doesn't fulfill her dream but she acquires strength by realizing the surrounded environment and knowing that fake is fake. False cannot cover the reality that woman is still underestimated by society. The only true reality is that a woman has to have faith in herself and to go alongside with what has already been founded. Through her alter ego, Ella, she claims that being a free woman is only a wish that cannot be gained but knowing this helps in obtaining wholeness. As Ella admits that "What did it mean, my saying I loved Paul-when his going has left me like a snail that has had her shell pecked off by a bird? I should have said that my being with Paul essentially

meant I remained myself, remained independent and free" (Lessing, 1962, p. 288). Moreover, Anna admits, "…and when had this new frightened vulnerable Anna been born? She knew: it was when Michael had abandoned her" (Lessing, 1962, p. 390).

Conclusion

 As it has been noticed, the status of women does not remain the same. The old image of woman has changed. Modern woman becomes full of energy to fight for her wholeness and identity. Mrs. Morel and Anna Wulf are the best examples of such strong women. Regardless of time and place, both present an honorable picture of the strong woman who seeks the best for her life. They show that woman is capable of managing her life by herself with or without man's presence. Though the end of the two character's stories reveals that the existence of man in a woman's life is important, it does not mean that they have to stay silent and not to interfere in the necessary situations. Perhaps Mrs. Morel loses her children at the end because of the wrong treatment that she follows with them but at least she breaks the border of fear of being a woman and she leads the ship instead of her man, her husband. The same thing is with Anna. She finally gets contented that the presence of man in a woman's life is good but not to that extent to oppress her. She realizes that female self-identity lies in her awareness of how to be a part of society and enjoys her rights within the logical limitations. This means that woman has to be free from domination of man at the same time his wife and beloved.

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A MILITARY DISCOURSE AND STYLISTIC VARIATION: LANGUAGE USE IN ODOGBO ARMY BARRACKS IN OJOO-IBADAN NIGERIA

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Abstract

This study examines language use among soldiers in the Odogbo army barracks in Ojoo-Ibadan during training and parade activities. A good number of scholars have investigated language use in the armed forces, and many of them adopted different approaches and arrived at different conclusions. However, there is a paucity of scholarship on the shared knowledge that soldiers deploy in their language during training, parades, and other special activities. The study adopts a qualitative method since the data involved are descriptive. The data used in this study was harvested through participant observations of parade activities by soldiers, as were the audio recordings of army interactions during a parade. Odogbo Army Barracks in Ojoo, Ibadan, was purposefully selected since it was the first barracks in Ibadan and was saddled with the responsibility of coordinating the military activities in southwestern Nigeria. The collected data were analysed from sociolinguistic perspective through identification and interpretation in the military context vis-à-vis the interlocutor. The paper concluded that soldiers' language in parade involves an authoritative style obeyed by the parade troop as a result of shared knowledge.

Keywords: discourse, military culture, parade, paralanguage, speech community

Introduction

There is less controversy surrounding the idea that languages have different varieties, notwithstanding the debates that frequently follow theories and propositions among linguists. It is widely accepted that human language belongs to the human community and that it has great value in society. Every normal child acquires a mother tongue or first language (MT or LI) soon after birth, and there are thousands of languages all over the world. However, each of these languages also has its versions in addition to the main or core languages. Variety is nothing more than various forms of the same thing. Language variety is a blanket term for all overlapping subdivisions of a language, such as a dialect, register, jargon, and idiolect (Nordquist 2020). A distinct group of items or human speech patterns, such as sounds, words, or grammatical traits, that are created by factors such as variances in geographical location or social group associated with a particular group of speakers can be described as diversity in linguistics. We rarely ever take the time to describe speech because it is such a common aspect of daily life. Only breathing feels more natural to a guy than it does, second only to walking.

Nigerian military personnel feel more at ease when they use lexical terms, alphabetical symbols, lingos, slang, cants, and other terms specific to their line of work. These terms make it possible for them to communicate a lot of information rapidly and create bonds with one another in the face of danger. An outsider was frequently lost in the forest of their slang. Sometimes their terms are well-known words inverted to mean something entirely different, such as "pot" and "head," "massage" and "beating," "oxygen thief" and "recruit" who talks too much, "bravo!" "Zulu"—a compliment meaning "well done," clown—a cadet in his or her first year, etc. Other times, the terms are entirely strange, like "boye" for "garri," "sama for "lady," "jikapa" for "cleaning," "bolo for "someone who can't pass marksmanship training," etc. This kind of language has been called military linguistics. (Hawryluk, 2010, p. 231) or military discourse. The focus of this research, however, is on

the stylistic variation of language use in Odogbo Army Barracks in Ibadan.

There is scarcity of research on the specific and interactive use of language based on alphabetical representation, lexical words, and acronyms utilised in many contexts within Nigerian military discourse, most notably parade and training embedded with authoritative styles. As a result, an examination of the authoritative use of language on parade ground as well as training, is required. It is this scholarship gap that has necessitated this study.

Literature

Speech can be defined as a system of arbitrary vocalisations used by humans for communication. Within a group of individuals, it is a method of meaning-conveying vocal sound communication. Language is conventionally meaning-laden and at the disposal of man; it is used by him to convey ideas, thoughts, and emotions, as well as help him understand his fellow man and the environment around him (Akinpelu, Okedara, and Omolewa, 2005, p. 18). Thus, the harmonious functioning of any society in terms of socialisation depends to a large extent on language.

The term "speech community" refers to a language or what is intended by a linguistic community. It is regarded as a group of communitarian speakers, whose shared experiences and behavioural patterns are expressed in a single tongue. As a result, a speech community can be defined as either a monolingual or multilingual social group in communication (Gumperz, 1968). A speech community is any group of people who regularly communicate with one another using a common set of verbal cues, setting them apart from similar groups. (Gumperz, 1972, p. 58). In a comparable vein, Lyons (1970), defines speech community as "shared language use", Hymes (1972c) sees it as "shared rules of speaking and interpretation of speech performance, while Labov (1972) and Sherzer (1975) describe it as

"shared attitudes and values regarding language forms and use" and "shared sociocultural understandings and presuppositions with regard to speech" respectively. Verbal behaviour is characterised by a clear, succinct, and standardised use of language, with an emphasis on effectively and efficiently transferring information. This is based on finite sets of grammatical rules that underlie the production of well-formed sentences. A community denotes an aggregate of people with shared experiences expressed and recorded in a language (or dialect of a language) that belongs to them. All the people who use the language or dialect belong to a speech community. It is sometimes referred to by some scholars as a "speech fellowship" (Kachru, 1986, p. 10). In contrast, the Army barracks investigated in this study is a speech community where the daily conversation is conducted in many varieties of English. Although they speak different languages, the military as a whole, which includes the Army, Air Force, and Navy, has developed a unique type of English through which their daily tasks are carried out. This, perhaps, is in concomitance with Saville-Troike's (2003:62-64) classification of varieties of language into varieties associated with setting and varieties associated with activity domain. According to him, the former is "a form of register distinguished on the dimension of relative formality", and the latter is "a variety of language of groups that are organized along lines of shared beliefs, skills or training and interests, and which are used in the conduct of their affairs *as in the case of the military*" (italics ours).

There have been several studies on military institutions and language varieties around the world. Many scholars from all over the world have written about military discourse. Juhary (2013), for example, investigated English Language courses at Malaysia's National Defense University. The study revealed that proficiency in the English language is essential for successful military exercises during peacekeeping operations involving Malaysian soldiers. Also, Albright (2020) carried out a study of Social Dialect Features of Military Speech of Fargo-Area from sociolinguistics

point of view. The study noted that some changes take place in the wat veterans speak after training. The study further established that this infusion of terms to which veterans maintain lasting access leads to the availability of descriptions that can only be understood by the specific social group from which they were borne. Ali and Satti (2021) in their research titled, Jagon in Military: A Comparative Analysis of English Varieties in Pakistan Based on Hallidayan's Functional Perspective revealed that Pakistani military officers and soldiers use varieties of English that employ phonological differences regardless of their regions, exposure, educational background, and mother tongue influence. Their study further shown that macro acquisition may be likely the reason for linguistic variety in English because uniformity prevails at large scale in both military groups. And that many are understood at all levels of military community without any misinterpretation. The submissions of these researchers presuppose that both military groups possess their peculiar speech community world over. Some others investigated military vocabulary (Kalashnikova and Samoylova, 2021), focusing on the typological features of distinguished genres in order to determine informative propensities.

Additionally, a significant number of academic studies on language use in Nigeria's armed services have been conducted; (Amafah 1990, Ayeomoni 2005a, Okongor 2015, Ogundele 2016, Bamigbola 2022, etc.). Amafah (1990), for instance, looked into the language style of the Nigerian Police Force. The scholar reveals that the inspirational role of language in the armed forces is intended to raise soldier morale and mobilise them toward a goal (e.g., masculinity, esprit de corps, national survival, etc.). Uwen (2019) studied the interactions between the armed forces in Akwa Ibom State's morphological processes. According to Uwen, the paramilitary, which consists of the Nigerian Police Force, the Federal Road Safety Corps, and the Nigerian Security and Civil Defense Corps, uses English to spread its paramilitary philosophy (p. 25). Okongor (2015) investigated the language

of the military, focusing on its specialised variety. Okongor revealed that the features of the military language are comparatively different from other varieties of English. He concluded that, despite its oddness, military lingo is important to the field. Ayeomoni (2005a) also investigated military political language in Nigeria, adopting linguistic stylistics approach. His study revealed that language and politics are tightly connected, and that military frames language to cater for different purposes and situations. Ogundele (2016) explored how context affected how troops interpreted one another's intentions during exchanges at an army parade. The scholar revealed that contextual factors make up a variety of assumptions that soldiers operate upon to produce and understand verbal exchanges of parade conversations among Nigerian troops, which can facilitate access to exchanges at Nigerian army parades when shared. Bamigbola (2022) investigated the symbolic actions the Nigerian Army engaged in during parade drills. The scholar showed that language is typically powerful rather than persuasive in the military because regular use of authority matches the illocutionary force of a command. It concluded that non-verbal communication, context, and shared contextual assumptions are important pragmatic tools used by the Nigerian Army when conducting parades.

From the foregoing, it is obvious that scholars have investigated language use among the armed forces, especially the military, in a variety of ways. While some (Sherzer, 1975; Saville-Troike 2003; etc.) established the formal styles of issuing order among the military through language use, some others (Amafah, 1990) investigated the persuasive nature of language use among the military and some others (Bamigbola, 2022) probed the direct style of language use among Nigeria military. Thus, this study underscores the fact that even though there are common features in Military English all over world such as military acronyms, jargon, slang, use of concise communication, standard operating procedures (SOPs), etc., there are variations because, as a speech community, there are sub-groups with their own peculiar technical

vocabulary and means of expressions occasioned by cultural and historical factors, pronunciation, accent, peculiar challenges, etc. In our discussions, it is obvious enough that the Nigeria military deploy authoritative styles in their language use during parades in order to communicate clearly and assertively so as to give orders and decisions for maintaining discipline and ensuring that everyone understands their roles and responsibilities.

Methodology and Design

The study, which is based on sociolinguistic orientation, adopted a qualitative method since it deals with descriptive data involving people's written or spoken words and observable behaviour (Taylor et al., 2016, p. 7). For this study, qualitative research is best suitable since it identifies with and empathises with the individuals being understudied to learn how they see things (Taylor, 2016, p. 8). To better understand the military use of language, this study looks at how they speak in a variety of settings, including parades, military operations, and everyday conversation. The study will pay special attention to linguistic styles that are unique to the military culture and serve the purpose of conveying clear and concise information within the military organisation and between military personnel in Odogbo military barracks in Ibadan.

The study adopted ethnographic method of collecting data involving close interactions, keen observation, field research notes and recording of empirical data. The researchers had close-up observation and interactions with soldiers at the Odogbo Army Barracks in Ojoo - Ibadan during their parades in order to gain deeper insights and detailed account of their language use. Considerable time was spent recording and interacting with military officials at the barracks; the interactions, observations and recording took three days in order to measure the consistency in the language use. The choice of Odogbo Army barracks was motivated by the knowledge that the Odogbo army barracks is the second mechanised division of the Nigerian

Army, after the fist in Kaduna. It was one of the first barracks constructed during the civil war and it was charged with maintaining law and order in the southwest of Nigeria. And as a combat support and service-attached mechanised infantry saddled with the responsibility of coordinating the military activities in the whole of southwestern Nigeria, there are constant training and parade activities during which soldiers manifest all forms of linguistic localization and variation.

Content analysis was adopted as the method of data analysis and presentation since the study requires breaking down the harvested data into manageable units or codes in order to determine the attitudinal and behavioural responses of the soldiers to directives during parade. Relational analysis which is a cardinal aspect of content analysis was adopted to determine the patterns and international differences in communication trends since military's wording is ambiguous on the surface while it is embedded with authority, especially during parade training and patrol. For example, "bloody civilians," is a term used by military personnel to describe non-military individuals. This reveals the uniqueness and peculiarities of the language of the military in Nigeria.

Results and Discussion

The Army, Navy, and Air Force collectively make up the military, which has its own slang, dialect, terminology, and jargon that sets it apart from other groups and organisations. As a result, the government now acknowledges the terminologies used in military parades. According to Widdowson (1996), the jargon that encompasses the language used in military parades includes "words or expressions that are used by a particular profession or group of people and are difficult for others to understand." (p.86). Chambers (2002) observes that jargons are the terminology of a profession. This shows that only those who are in the profession are aware of and can understand

them. Ikenna and Isaac (2015) add that jargons are:

> A derogatory word which denotes the technical, semi-technical or pseudo technical language used by a profession which those outside the group do not understand". It is the language or mode of communication known and understood by only members of that profession (26).

Jargon has also been defined by Hartman and Stork (1972) as "a set of terms or expressions used by a social or occupational group but not used or often understood by the speech community as a whole" (p. 17). Jargon describes a specific language or vocabulary used by a specific set of individuals, such as members of a profession or trade. This view finds support in George Packer's description of jargon:

> Professional jargon — on Wall Street, in humanities departments, in government offices — can be a fence raised to keep out the uninitiated and permit those within it to persist in the belief that what they do is too hard, too complex, to be questioned. Jargon acts not only to euphemize but to license, setting insiders against outsiders and giving the flimsiest notions a scientific aura (as qt by Nordquist, 2020).

When communicating among group members, jargon is frequently employed to make it easier and more effective. For people outside the group, it might, however, be challenging to understand. Jargon can take many forms, including legal terminology, medical terms, and computer phrases.

On the other hand, slang is exclusive to or has its roots in the military forces. Slang frequently combines elements of official military concepts and words in the form of abbreviations, acronyms, NATO phonetic alphabet derivatives, and other forms. The word "military parade" derives from the ancient practise of "formation battle," in which soldiers were kept in particularly rigid formations to increase their combat efficiency. Melee combat, which needed rigorous soldier discipline and capable leaders, was viewed as an inferior kind of combat. For ceremonial or non-combat situations, parades are still used by armies today because they are effective, simple to organise and promote discipline.

Firth (1957) described the uniqueness of a military parade's language as "register," which, in his opinion "is serving a circumscribed field of experience or action and having its grammar and dictionary" (p. 25). This illustrates how the parade terminologies are acceptable in this circumstance since it is a language with all the different qualities Firth listed. The language was created because it functions differently for communication, defence, and combat in addition to communication. Along with linguistic elements, the language also uses para-language, a form of communication utilised by the military during a military parade that is referred to as signal language. The meanings of the phrases used during parade are uttered in a linguistic and paralinguistic blend, making comprehension difficult.

A variation of the English language, through its lexico-semantic, syntactic, and phonological patterns, the language used at Nigerian military parades reflects differences in the social situations of the participants. The military alphabet as recorded by Captain Jacob (2005) (quoted in Ogundele 2016) is analysed below:

A – Alpha	B – Bravo	C – Charlie	D – Delta	E – Echo
F – Foxtrot	G – Golf	H – Hotel	I – India	J – Juliet
K – Kilo	L- Lima	M – Mike	N – November	O – Oscar
P – Papa	Q – Quebec	R – Romeo	S – Sierra	T – Tango
U – Uniform	V – Victor	W – Whiskey	X – Xray	Y – Yankee
Z - Zulu				

Looking at the above military alphabetical analysis, one will observe that it is different from the generally known and acceptable English alphabet. The military, having formed a linguistic society with a different form of the English language, has concluded that the letter "A" for "Alpha," "B" for "Bravo," "C" for "Charlie," "D" for "Delta," and so on should be substituted. So, they simply and easily form meaningful words from these alphabets. For instance, instead of saying, "D.O. (which means "director of operations") on the line sir," when speaking on the phone, they simply say "Delta Oscar on the line sir."

"Kola" would be "Kilo Oscar Lima alpha"

"Mathew" would be "Mike alpha tango hotel echol whiskey"

"Sunday" would be "Sierra uniform November Delta alpha Yankee"

"Uche" would be "Uniform Charlie hotel echo"

"Musa" would be "Mike uniform Sierra alpha".

The analysis of this study demonstrates that one primary style — the authoritative style — is shown by the contextual language use in the Nigerian Army parade encounter.

Interactional Professional Skills (IPS)

This type of interaction resulted in instrumental sound, human-focused sound, and paralanguage, all of which are peculiar to the Nigerian Army's competition as discussed below:

Excerpt I

(i)　　*Instrumental Sound*

This is an instrumental sound that involves the use of musical instruments such as drums and trumpets. The sound is used to communicate information or directives between interlocutors, which is aided by the usual professional training provided by the Nigerian military academy. The band corps, therefore, communicates with the concerned soldiers through the use of instrumental sounds. This is synonymous with "speech signals" in the Nigerian military context.

The band corps, for instance, executes this activity during the parade to dress in Nigerian Army. It has been noticed that the band corps serves as a signal code for the soldiers during parades and also functions as a command order for the soldiers to dress, facing their left and dressing as expected in the Nigerian Army.

Excerpt 2

(ii)　　*Human Focused Sound*

The band corps can also conduct sporadic relays of trumpet and drum. Present arms are mentioned in excerpt 2 above. The verb's synonym. The drum and trumpet are utilised in the order that reveals the human-focused sound. As a result, the soldiers keep their rifles erect and off the ground when they are standing at attention. The review officer and parade commander both put down their swords.

Excerpt 3

(Up) Sound: Fallooout

Excerpts 4

(Up) Command: (indicating)'tion!

Excerpts 3 and 4 are commands or orders to the two guard officers to take their exit from the parade while the parade commander and the soldiers on parade are at attention. Members of the Nigerian Army do this professionally because of their common military training and retraining.

Paralanguage

The actions displayed by the parade commander, adjutant warrant officer, and other soldiers in the Nigerian Army are body language or paralanguage expressed through gestures and signs or actions alongside the marching, turnings, stern faces, and obedience at the parade. They do react to or respond to military orders or commands with serious commitment. This is evident in the collected data and information in the study.

Excerpt 5

Adjutant: Shouuldeeered arms!

They swiftly comply with this order by clapping their weapons across their

shoulders with their right hands. The Review Officer also nods to allow the March Commander to continue leading the parade. Given that he and the review officer share a comparable understanding of this, the parade leader behaves appropriately.

Nigerian Army Parade Interaction Analysis

The language used in the Nigerian Army parade interaction reveals primarily an authoritative style. Generally speaking, the authoritative style refers to all instances of power and control exerted by a person, given the recognised knowledge or expertise wielded over others to carry out specific duties. Its use here refers to all forms of language manipulation through speech or signal command by senior soldiers over their subordinates to execute definite duties for which total obedience is required. This style occurs in the formal asymmetrical power contexts of the discourse, especially during parade interactions in the Army, where the language reflects the strict exercise of authority, power, and control by the addressee or on the addressee(s), arising from the status distinction subsisting between them. As revealed in the data, this style is often enacted through the deployment of intonation cues, lexical repetition or repetition, collocation, sound signalling, and action-oriented body language, as discussed below:

Intonation Cues

In this work, intonation cues refer to all instances of tonal variation that are superimposed on the linguistic items used. This is one of the distinguishing characteristics of parade interaction in the formal asymmetrical power context of Army discourse, where the authoritative style is achieved by their use. These linguistic items are used by a commander during a parade purposefully to arrest their attention so that they can be attentive to the instructions relayed and respond accordingly.

Two types of intonation cues have been observed: rising and falling

tones, but with more occurrences of the former than the latter. The rising tune is prevalent when the addressee or relay relays information on a specific order to be carried out as the activities are in progress, while the falling tune usually rides on the actual order. Where they are used in the discourse, they serve to direct the addressees to take particular activities. Let us examine the excerpts below:

Except 6

P.C: Baaai the left quick march

In the excerpt above, the P.C. has just started the parade, with the stress and falling tune placed on "by" and "left," respectively. The tune starts to rise again from "quick" and continues rising on "march," but with none of the constituent words attracting stress. This scenario usually obtains at the commencement of the parade, as observed in the data. The soldiers understand this because they have a comparable understanding of the cues, and they react appropriately by starting the march past.

Except 7

P.C: Left turn (softly)

The excerpt above indicates unmarked cues as the parade commander issues the order faintly. This occurs immediately after the parade has commenced, as observed in the data. Different situations arise when requesting, as illustrated below:

Excerpt 8

P.C: 22 brigade forms up 3 officers, 49 soldiers on parade, ready for the competition May I have your permission to carry on, sir? (He raises his sword, bites it, and brings it down as a mark of request to carry on.)

In the above excerpt, the P.C. is seeking authority from the Review Officer to continue with the parade, which the latter ultimately gives through nodding, signalling the authority to carry on with the parade. In seeking this authority, there is a rising tone in all the word groups except "the competition," which has a falling tone; however, none of the words is stressed. This indicates a mark of politeness and an asymmetrical relationship

between the parade commander and the review officer; this understanding is also shared by the participants during the parade interaction. The excerpts below demonstrate a different situation:

Except 9

Adjutant: Paraaade will advaaance; Baaai the leeeft quick march

In the above excerpt, the adjutant, who acted in the position of a parade commander, deploys his authority through the stress placed on "parade," "advance," "by," and "left." However, the tune starts to rise on the last syllable of "advance" and starts falling from "baaai," with the final fall on "left," after which there is a long pause; the tune starts rising again when the actual order "quick march!" is relayed. This attracts the rising tune without any stress placed on any of the constituent words. This is obtained in a situation when a parade wants to resume after it has been halted by the PC, and the soldiers understand this and act accordingly.

Excerpt 10

Adjutant: Turn to the *leeeft* hand; *siiideleeft* turn

In the text above, the italicised item is an instruction regarding the order to be carried out; as such, the tune continuously rises from "turn" and does not fall; again, "left" and "side" attract stress toward each other. The adjutant pauses for a while after he instructs the soldiers to maintain the status quo. At the time of the actual order, 'Leeeft turn!' the tune starts to fall from "left" to "turn." This scenario describes a situation when a parade is already in progress and the soldiers share an understanding and act accordingly. The following example also describes the status of the cues when a parade is in progress.

Excerpt 11

Adjutant: Salute to the riight. Salute

In the above excerpt, the adjutant commands the soldier to greet the audience at the right flank of the parade ground. Here, the tune starts rising from "salute" and does not fall on "right," after which there is a pause; the stress placed on the "right" emphasises the direction to keep when saluting. At the relay of the order "salute," the tune starts to rise again, and the soldiers

understand this and respond by saluting, facing the right flank of the parade where the audience, which consists of soldiers and civilians, is on standby. Let us consider more examples:

Excerpt 12

Adjutant: *Changiingsteep*: Change step

Here, the adjutant deploys an authoritative style by ordering the soldiers to change their steps while marking the time. Marking time indicates that they are stationed on a spot while the parade is still in progress; as such, the adjutant wants them to change their steps. The italicised item communicates information concerning the order to be executed by the soldiers. Regarding the items, the tune rises and does not fall, with the words attracting stress placement that reinforces their sonority. However, at the relay of the order deployed in an authoritative style, the tone drastically drops, with the soldiers understanding this and acting accordingly.

Excerpt 13

Adjutant: (From slow March). Changing to quick tiiined! (Longer pause) Baaai the leeeft (pause), quick march

The adjutant orders the soldiers to begin marching quickly in the excerpt above, with the stress placed on and left elongating his tone, preparing the soldiers for the order to be executed, which is a quick march, with quite attracting a rising tone, thereby marking the march as quick as opposed to slow.

Lexical repetition/Reiteration

With regard to this study, this refers to the recurrence, replication, or duplication of lexical items during discourse interaction, where they are employed to achieve the authoritative style. Lexical repetition can be partial or total (Odebunmi, 2006, p. 50). In the former, only a portion of the clause is repeated, while the entire clause is replicated in the latter type. Our findings of the lexical repetition in the parade interaction reveal both

types, but with more occurrences of partial repetition, which indicates the economic use of words to save time. They are used to command soldiers to carry out specific actions that are strictly restricted to the military. The excerpts below illustrate this:

Excerpt 14

RSM: Parade will form 2 rounds. Form 2 rounds.

The excerpt above depicts parade activity and portrays an instance of partial repetition. The clause, "Parade will form two rounds," is a declarative statement preparing soldiers for the next line of action to be carried out. However, in "Form 2 rounds," the repeated items indicate imperative sentences without a subject. The item is repeated to indicate the focal point of the RSM that he wants the addressees to recognise. The soldiers recognise this and act promptly.

Excerpt 15

Adjutant: Changiiingsteeep! Change step (low tone)

In the above, "changiiingsteeep", a present continuous verb form, does not depict a continuous action as used here but a simple present declarative statement preparing soldiers for the real action to be carried out, which is the items repeated in a low tone; hence, "Change step".

Lexical Collocation

Collocation is a meaning relationship in which words co-occur to form a specific meaning. The collocation "is the type of cohesion that is achieved through the association of lexical items that regularly co-occur, especially in a similar environment" (Halliday and Hasan, 1976, p. 287). Collocations are of two types: fixed and free collocations (Woodhaugh, 2010, p. 23). Fixed collocations are so strong that they cannot be changed in any way, with the ordering of the letters completely fixed. They include phrasal verbs (put up with, stand up for, etc.) and idioms (a wet blanket, cross the Rubicon, kick the bucket, etc.). Words that frequently appear with a wide variety of other

words are included in free collation. They are subject to restrictions and limitations, which give rise to a wide range of variations. Here are a few instances:

Over-load, lord, look, leaf, grown, head etc.

Black-sheep, list, mail, man, polish board, etc.

The analysis of parade interaction in Odogbo Army Barracks reveals predominant instances of fixed lexical collocations; this defines the field of discourse as a parade-oriented one. The examples below suffice.

Excerpt 16

P.C: Stand aaat ease!

Here, the word stand + aaat + ease, indicating a verbal signal used by the parade commander to order the soldiers to unwind. This is accompanied by the butt of their rifles touching the ground. As such, soldiers can relax by talking, stretching themselves, and so on, in anticipation of further tasks. Due to their shared understanding of the directive with the parade commander, they were able to react appropriately.

Excerpt 17

P. C: Shouldeeered arms

Soldiers: Comply

Here, the shoulder collocates with the arms, thus constituting a verbal signal vested in the parade commander. As a result of their shared understanding of the directive, the troops on parade obey the command to elevate their rifles off the ground and clasp them by their right sides at shoulder height.

Conclusion

The interactions between Nigerian Army personnel during parades have shown that the authoritative style is the primary style used by Nigerian Army members. This style is deployed through various linguistic and non-

linguistic devices. The linguistic resources that mark the style deployed are intonation cues, lexical repetition/Reiteration and collocations, while the non-linguistic resources involve life sound signals, constituting instrument and human-based sound, and action-oriented body language. Instrument-based sounds identified are band and trumpet; while human-based sound bifurcates into Up and Hiz signal sound; gesture such as nodding constitutes action-oriented body language. All these mark the authoritative style deployed by soldiers in parade interaction which must be unquestionably obeyed by the parade troop. Thus, there is a close link between the styles deployed by soldiers of the Nigerian Army during the parade. It can also be concluded, in concomitance with Ayeomoni's (2005a) submissions, that military crafts different linguistic items, as observed in the current study, to cater for the purpose of her parades and other routine drills in the barrack. We close with Nordquist (2020):

> The language varieties, or lects, that people speak often serve as the basis for judgment, and even exclusion, from certain social groups, professions, and business organizations. As you study language varieties, keep in mind that they are often based on judgments one group is making in regard to another.

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LINGUISTIC PERFORMANCE IN TYPICAL COGNITIVE AGING AND DEMENTIA

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Abstract

The paper discusses studies on language in typical cognitive aging and dementia conducted on English language processing. For the most part, the studies on language in aging and dementia presented in the paper have been done with speakers of English. We describe language comprehension and production of two groups—typically aging individuals and individuals with dementia. We provide between-group comparisons with regard to language comprehension and production and point out different levels of impairment affecting comprehension and production. Moreover, taking the findings of the studies into account, which observe language impairments as secondary to motoric, although they may constitute early markers of an undiagnosed condition (Kemper et al. 1995), it is tentatively proposed that content and function words need to be given special attention in analysing language comprehension and language production, respectively. At the same time, cognitive reserve through language learning and in the case of bilingual and multilingual speakers is proposed as a strategy to delay the onset of dementia (De Bot & Maconi, 2005). Finally, we discuss elderspeak and its impact on the quality of life of typically aging individuals and individuals with dementia.

Keywords: dementia; aging; language comprehension; language production; content words; function words; cognitive reserve; elderspeak

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1-This paper is dedicated to patients suffering from dementia and their caregivers.

Introduction

Studies on linguistic performance in healthy and individuals suffering from a certain impairment range from large scale studies to case studies. This is a normal procedure in terms of methodology although there can be no overgeneralizations provided due to the very nature of research and the fact that people become more diverse as they age and due to the fact that language cannot be observed as a separate skill as it interacts with memory, perception and emotion (De Bot & Makoni, 2005). When it comes to linguistic aspects of three dementia syndromes (Alzheimer's disease, semantic dementia and progressive non-fluent aphasia), studies reveal that there is a significant difference in terms of language *production* deteriorating not as a cause of a cerebrovascular accident and language *comprehension*, whereas production seems to be least affected at the morphosyntactic level (Kempler & Goral, 2008). It is precisely this difference between *comprehension* and *production* as well as an increased usage of function words in both typical cognitive aging and dementia that this paper focuses on. Therefore, we first describe the linguistic aspects of typical cognitive aging and then contrast it to cognitive aging characterized by neurodegeneration in dementia.

Theoretical framework

Language comprehension and production in typical cognitive aging

In terms of language comprehension at the word-level as well as the sentence-level, online studies show that it is fairly preserved in typical aging (Burke & Mackay, 1997). For example, comprehension studies that relied on lexical priming showed a comparable degree of automatic activation of the meaning of words in older and young adults (Laver & Burke, 1993). Moreover, Ratcliff et al. (2004) show that even though slower in the lexical decision task, the elderly group showed higher accuracy scores than the group with younger participants. Concerning phonological aspects, using prosodic cues during comprehension seems to be preserved in aging as well. As sensitivity for higher frequency tones declines over the life-span,

Schneider et al. (2000) assert that comprehension difficulties of the typically aging elderly seem to arise from hearing problems rather than a cognitive decline or a linguistic impairment.

Concerning language production, a number of difficulties arise which are correlated with factors such as working memory capacity and functions, education and language skills. Such age-related decline occurs in both spoken and written production (Burke & Mackay, 1997). Some studies on written language production showed lower accuracy scores in older than in younger adults in spelling tasks despite higher levels of education among older adults (Burke & Mackay, 1997). What is frequently reported as the most common symptom of typical cognitive aging are difficulties in word retrieval during spoken language production (Au et al., 1995). Burke et al. (1991) as well as Burke and Mackay (1997) suggest that lexical knowledge itself is preserved but it is the access to that knowledge that is taxing. More precisely, Burke et al. (1991) argue that the locus of retrieval deficit is not to be found at the concept level or the lemma level as conceptualization itself is not troublesome but rather at the lemma-lexeme interface—translating concepts into actual words and sentences. However, in verbal fluency tasks, the factor of age correlates strongly with education levels as higher fluency scores are found for participants with higher level of education (Kempler et al., 1998). Interestingly, studies also report a somewhat increased usage of pronouns and more difficulties in noun retrieval during language production (Burke & Mackay, 1997). This tendency for simplification is also present at the syntactic level as the elderly tend to avoid producing complex syntactic structures (Kemper, 1992). Finally, whilst speech fluency seems to be lightly affected, there are moderate to severe changes affecting phonological aspects of speech in the elderly group. More specifically, changes in the vocal tract lead to increased vocal roughness and poorer quality of the acoustic voice signal (De Bot & Makoni, 2005).

Therefore, whilst retrieving and comprehending the word meaning seems to

be rather robust in old age, age-related decline effects are observed in language production which entails mapping of a lexical concept onto a phonological or orthographic form. For the sake of comparison, the next section defines dementia and discusses important linguistic aspects of this neurodegenerative condition.

Language comprehension and production in dementia

Dementia as a term may be considered a loose label for a variety of typically progressive symptoms such as memory or language deficits caused by neurodegenerative processes in the brain (see Marx, 2006; Kempler & Goral, 2008, Strandroos & Antelius, 2017). Alzheimer's disease is probably the most well-known type of dementia but there are also other types such as vascular dementia, or frontotemporal dementia that differ in impairment patterns and the distribution of the cell damage in the brain (Kempler & Goral, 2008). In this paper, we use the term *dementia* as an umbrella term for all dementia types as we are interested in discussing general linguistic aspects of dementia as described in studies rather than correlating linguistic deficits to different types of dementia which is beyond the scope of this paper.

Language production and language comprehension are observed separately in the studies conducted so far and certain conclusions have been made. In terms of comprehension, Colombo et al. (2000) showed that individuals with dementia displayed a rather intact ability to translate orthography onto phonology. However, research on how phonological aspects of language are affected in dementia is scarce. At the lexical level, just as typically aging individuals, in priming experiments, patients with dementia show automatic activation of the word meaning with somewhat larger priming effects than younger subjects as patients with dementia are generally slower (De Bot & Makoni, 2005). Nevertheless, patients with a type of dementia labelled as *semantic dementia* do show severe impairment in word recognition and processing (Rogers et al., 2006).

In terms of the syntactic level of language, Bickel et al. (2000) performed a picture-matching task and showed that the performance correlates with the degree of cognitive decline. Syntactic comprehension was spared in the early stages of dementia but progressively impaired with the progression of dementia symptoms. Bickel et al. (2000) argue that this reflects deficits in the working memory of such patients. Kempler et al. (1998), for example, showed that when the task minimized the confounding variable of working memory, patients with dementia of the Alzheimer type (DAT) were able to comprehend complex syntactic structures. Similarly, Almor et al. (2001) showed that DAT individuals' performance was comparable to those of the healthy elderly when extralinguistic factors such as working memory burdens were eliminated.

In addition to processing difficulties being directly related to working memory capacity, in a neuroimaging study (monitoring regional brain activity with fMRI (functional magnetic resonance imaging)), Grossman et al. (2002) showed that different regions of the brain are activated during comprehension in typically aging individuals and individuals with dementia. Not much is known about phonological aspects of speech in dementia, however, Croot et al. (2000) found a decline at this level of language production too and a number of articulatory difficulties. George and Mathuranath (2005) also noted an increased number of phonological errors in speech of patients with a type of dementia labelled as *progressive non-fluent aphasia*. As language production of typically aging individuals, the speech of individuals with dementia is characterized by difficulties in lexical retrieval. De Bot and Makoni (2005) suggest that at the core of this deficit is the inability to map concepts/lemmas onto lexemes and that lexical knowledge itself is preserved which is also the case with typical aging.

More precisely, performance in sentence-picture matching tasks shows no impairment which testifies to a rather preserved semantic system (Kempler & Goral, 2008). What is characteristic of the speech of individuals with dementia is verbosity which stems from a dementia-related disinhibition to suppress competing but irrelevant information (De Bot and Makoni, 2005). Kempler and Goral (2008) showed that DAT patients and patients with semantic dementia resort to using conceptually related but contextually inappropriate words, (e.g., *dog* for *horse*) which entails the loss of fine distinctions between conceptually related words.

Language production of individuals with dementia is also characterized by preference for simpler syntactic structures. This was observed in typical cognitive aging too. However, Kemper and colleagues (2001) suggest that the decrease in using syntactically complex structures is much more rapid in individuals with dementia. Chapman et al. (1998), among others, found that dementia is also characterized by progressively poorer usage of structures that achieve coherence and cohesion in speech.

Furthermore, Almor et al. (1999) demonstrated that the speech of DAT patients contained more pronouns (compared to full nouns) than the speech of healthy participants (Kempler & Goral, 2008; Burke & Mackay, 1997). Nevertheless, the morphosyntactic structure is referred to as mostly intact (Kave & Levy, 2003), at least when it comes to subject-verb agreement, in comparison to aspects of language production that we discussed above e.g., selection errors in recalling a name or remembering a word (anomia) or below-ceiling participation in picture-naming tasks, which are widely used in assessing language production in aging. This hypothesis may be related to the language acquisition process as implicit or explicit as it may be suggested that "the lexical knowledge is basically explicit knowledge in Paradis's view, while morpho-syntactic knowledge may be explicit or implicit. The vulnerability of lexical knowledge results from its explicit character" (De Bot & Maconi, 2005, p. 62).

Based on the findings presented above, linguistic impairment characteristic of typical cognitive aging is only aggravated in dementia. Whilst language comprehension seems to be spared in typically aging individuals, moderate to severe impairments characterize language comprehension in dementia. With regard to language production, impairments that apply to typical cognitive aging are also present in the speech of patients with dementia including other symptoms such as verbosity that further affect and complicate language production. Finally, in dementia, language production seems to show more impairment than language comprehension. Consequently, Kemper et al. (1995) suggest that it is precisely language abilities that may be crucial in detecting early stages of dementia. Despite their tremendous importance in detecting and describing the severity of dementia, language functions cannot be observed in isolation as it has been shown that language performance heavily depends on factors such as working memory (syntactically complex structures are difficult to process because they impose a load on the working memory), auditory and visual perception (comprehension difficulties may not be language-related but may stem from problems in the auditory and visual systems), cognitive slow-down (slower word recognition and prolonged priming effects), education (higher level of education may delay cognitive decline) and inhibition capacities (verbosity problems) (De Bot & Maconi, 2005; Kempler & Goral, 2008). Most importantly, even though all levels of language are affected to some degree, the semantic system that underlies lexical processing is most impaired in dementia particularly so in *semantic dementia* (Kempler & Goral, 2008). As pronouns seem to prevail in frequency in the language of patients suffering from dementia (as well as typically aging individuals to a certain extent) (Au et al., 1995; Baressi et al., 2000), in the next section we define content and function words and discuss the difference in the usage, focusing on patients suffering from dementia in order to make certain conclusions related to the Critical Period Hypothesis used in the present paper to illustrate the language acquisition milestones, relate them to language attrition, and suggest solutions that may assist in slowing down the process of language attrition.

Usage of function and content words in dementia: cues to language as evidence

It is proposed that another perspective from which language production may be observed in patients suffering from dementia is that which gives a special attention to the usage of function words primarily and not content words. Whilst content words such as nouns, verbs, adjectives and adverbs that denote specific lexical meanings belong to open-class categories, function words such as pronouns, determiners, auxiliary verbs, modal verbs, prepositions are classified as closed class words (Quirk et al., 1985). Their number is fixed and their usage is not paid attention to when writing or reading unless the author is metalinguistically aware. According to research done in morphostylistics and forensic linguistics, their presence, especially in the written form, may reveal emotional and psychological states of the conveyor of the message. For languages that are not *pro-drop* languages, or those in which there is one explicit form for the first-person pronoun, the first-person pronoun used for conveying self-reference may be referred to as "cognitive access to oneself" (Chierchia, 1989, as cited in Jaszczolt, 2013, p. 6). Furthermore, studies have been conducted worldwide on the usage of first-person singular and plural in: private and public accounts of relationship break-ups, personal narratives on domestic abuse and the distribution of pronouns (e.g., I, you, he, she), the usage of the first- or second-person pronoun in self-talk to enhance performance (telling yourself that you have to do something and writing to-do lists), etc. (see Kalajdžisalihović, 2020). What is interesting in this approach is that a question arises whether we acquire function or content words "first". Kempler and Golar (2008) also observed the overuse of pronouns was present in language production in dementia.

Furthermore, they report insensitivity to incorrect pronouns in language comprehension but they note that individuals with dementia react to nouns rather than pronouns when addressed. Note that this further supports

the claim we made in the previous section: language production is more impaired than language comprehension in dementia. Importantly, what this suggests is that in language production, people suffering from dementia resort to what we might refer to as "a function word one-word stage" and when it comes to language comprehension, they resort to what we might refer to as "a stage with more attention to content words".

The phenomenon we have just described can be related to processes that unfold during language acquisition. In the case of language acquisition and the one-word stage, the child is uttering single words which might stand for whole sentences, i.e., holophrases (*sentences in embryo*, see McNeill, 1970). If we relate this process to language attrition (decline in language abilities) that characterizes dementia, then we tentatively propose that function words, e.g., *pronouns*, or even *syllables* seem to have the role of holophrases and stand for whole sentences in the cases when no sentence can be produced (e.g., a syllable standing for the whole content word denoting a name (of one's spouse or daughter, for instance) or a sentence attempted to be generated (without success). What is relevant for the present paper and may be an argument against the hypothesis that has just been proposed is that Pennebaker and Stone (2003) looked at a compendium of text samples from interviews with over 3,000 volunteers ranging in age from 8 to 85. They found a progressive decline in first-person singular pronouns, and a corresponding increase in first-person plural pronouns, over the course of the life-span. However, if we take into account that they analyzed text samples and not spoken language of people suffering from dementia, the argument about language production being more salient in terms of cognitive access to shorter words, i.e., function words in the case of the English language, may still be taken into consideration and in relation to coping strategies to alleviate burden in the working memory by resorting to "holophrases" of what is activated in the mental lexicon but cannot easily be retrieved either due to issues related to reduction in working memory capacity and processing or to selection issues. Moreover, it may also be

proposed that language attrition is a process opposite to that of language acquisition or that one gradually deteriorates from sentences to the two-word stage, one word-stage (where function words dominate) and finally, to syllables. For this reason, and in order to compare the findings to the theoretical framework, the theory of the critical period hypothesis and other factors relevant for understanding the relationship between language acquisition and spoken language production will be presented briefly in further text as most studies on language comprehension and production have used oral presentation of test material (De Bot & Makoni, 2005).

The Critical Period Hypothesis as proposed by Lenneberg (1967), who argued for a link between a critical period and lateralization of brain function (the proposal that language is localized to critical anatomic sites of the brain, such as Broca's and Wernicke's areas), suggests that humans have a window of opportunity for language acquisition between the ages of 2 and 14. After this period, the ability to master syntax is fully gone as has been the case with attic children (e.g., Genie) regardless of general intelligence. What is also interesting to mention here and in relation to language acquisition by children is that their language comprehension is ahead of their production (see references to the Cookie Monster example, Hirsh-Pasek & Golinkoff, 1996). If we observe dementia as a state similar to this window of linguistic opportunity closing, it is puzzling as to why function words feature more prominently, as earlier acquired. For instance, in the case of children who were not exposed to linguistic stimuli early enough, it is syntax that is not triggered but the possibility to learn and activate vocabulary whereas in the case of dementia patients one could propose that syntax may be activated whilst difficulties arise with content words in picture-naming tasks and lexical retrieval. In these studies, it is assumed that dementia patients were exposed to language earlier, which is why the attrition process is more likely to be compared to the deterioration from sentences to the two-word stage, the one word-stage (where function words dominate) and finally, to syllables, as mentioned earlier (see Aticheson, 2008, p. 80). However,

cognitive decline can be delayed and this can directly be correlated with an individual's cognitive reserve.

Bilingualism, multilingualism and cognitive reserve—multidisciplinary approaches

In terms of the aspects of language comprehension and production, it is important to mention the term "cognitive reserve" (Bak, 2016), or particularly rich neuronal connections in the brains of individuals who have achieved high education levels and engaged in complex mental activity across the life span (Kempler & Goral, 2008). In this part of the paper, it is also proposed that such cognitive reserve "offers protection against the cognitive changes associated with the pathology of dementia" (Stern, 2002 in Kempler & Goral, 2008, p. 80) or, in other words, that bilingualism or multilingualism may act as protective variables against the cognitive changes or at least delay the onset of dementia or should it occur abruptly. At the same time, low literacy is found to affect/cause a faster decline of linguistic competences and deterioration associated with dementia (Manly et al., 2003). Furthermore, Bialystok et al. (2004) suggest that switching between two or more languages in bilingual and multilingual brains improves executive function abilities which are part of the cognitive reserve. More precisely, they showed that the onset of dementia for bilingual speakers was delayed 4.1 years on average compared to monolingual speakers despite higher levels of education of the monolingual group.

Even though bilingualism and multilingualism may act as protective variables, in different cases it has been discovered that language impairments that do occur in these speakers are either of the same type regardless of language, which corresponds to the above-mentioned proposal, or may be different for L1 that is more dominant when it comes to language switching, according to studies by Mendez et al. (1999) due to the fact that earlier learned information is more resistant to decline than later learned information (p. 411) which brings us back to the question on function and

content words and more research that needs to be done on which aspects of language or which "segments" of language are more robust when it comes to content and function words in particular. At same time, it is important to mention that in normal aging, most core language processes are robust to brain aging (Shafto & Tyler, 2014).

In summary, a plethora of studies assert that cognitive reserve postpones cognitive decline and prevents or postpones neurodegenerative changes in the brain (e.g., Bialystok et al., 2004; Perani et al., 2016 as well as many others). Perani et al. (2017) suggest that, in addition to bilingualism and multilingualism, a life-long exposure to a variety of cognitively stimulating activities, social and physical activities as well as educational achievements may contribute to building a strong cognitive reserve which helps prevent or delay dementia symptoms. Burke and Mackay (1997), therefore, conclude that since previously acquired skills and knowledge are preserved in old age, practicing and employing those previously learned skills and knowledge can maximize cognitive functioning in aging individuals. Furthermore, Burke and Mackay (1997) emphasize the tremendous importance of a regular intellectual stimulation and a continued use of language skills. Nevertheless, it is extremely important to note that resorting to oversimplified speech, *elderspeak,* in communication with elderly populations (with dementia especially) may not be beneficial to the cognitive functioning of different individuals. Elderspeak with individuals with or without dementia symptoms can be counterproductive and contribute to low self-esteem and a withdrawal from communication (De Bot & Makoni, 2005). Ryan et al. (2000) refer to elderspeak as *Communicative Predicament of Aging* that is based on the expectation of incompetence on the part of the elderly. This type of communication, consequently, sabotages any possibility of a meaningful interaction and reinforces age-related stereotypes. De Wilde and De Bot (1989) showed that elderspeak is used more intensely with more profound cognitive decline.

Gould et al. (2002), however, showed that the elderly group can have a positive attitude towards elderspeak as it eases language processing. Sachweh (1998) showed that in German nursing homes elderspeak was, to a certain extent, perceived positively which may raise the question of cultural differences too. Kitwood (1997) showed that in long-term care facilities, using language that includes negotiation (consulting the patient about their preferences which satisfies an important psychological need of control), validation (empathy and understanding), collaboration (working together, sharing tasks) and facilitation (even in the form of simplified sentential structures) is more valued by the individuals with dementia over directives whether they were overly simplified or not. Ripich and Wykle (1996) and Santo-Pietro and Ostuni (1997) also recommend concrete communicative strategies such as yes-no questions and simplified syntax without compound or complex sentences in communication with the elderly suffering from dementia.

In conclusion, even though the term *elderspeak* carries a negative connotation, using simplified language with the elderly with and without dementia can also be extremely productive. However, other factors have to be considered: the elderly must feel validated and included so that simplified language must be jargon-free, inclusive, tolerant and non-judgmental (Swaffer, 2014). Otherwise, poor communication either in nursing homes or in private settings leads to isolation and deterioration of linguistic and cognitive skills that are already declining by age and/or neurodegenerative changes. The quality of life of typically aging individuals and individuals with dementia can be drastically improved by communication, inclusion and in the case of patients with dementia, with dementia-friendly communities such as societies that will allow the authentic voice of the individuals suffering from dementia to be heard (Swaffer, 2014).

Concluding remarks and suggestions for further research

This paper outlined characteristics of language comprehension and production in typical cognitive aging and aging characterized by neurodegenerative changes in the brain eventually leading to dementia. We showed that in typically aging individuals, language comprehension is relatively spared whilst language production is affected especially at the lexical level. In individuals with dementia both language comprehension and production were affected with production showing severe impairment. We asserted that at the core of the production impairment lie factors such as memory deficits and a progressively diminished ability to translate concepts into words and sentences.

With regard to language attrition that characterizes language processing in aging, we drew a parallel with language acquisition and raised a question if language attrition may be observed as a process opposite to language acquisition. Importantly, we outlined studies that show the effect of bilingualism, multilingualism, mental and physical stimulation on building a cognitive reserve that delays and protects against cognitive decline. Finally, we emphasized potential positive aspects of elderspeak and how language communication can improve the quality of life of typically aging individuals and individuals with dementia.

However, several important issues linger. The impact of language learning in old age on cognitive reserve, for instance, is an understudied yet tremendously important topic. Moreover, not unfrequently the elderly may find themselves in nursing situations in which their language has deteriorated and where actually no one speaks their first language (mother tongue) (see De Bot and Maconi, 2005, p. 19-26). For that reason, De Bot & Maconi (2005) emphasized the importance of using adequate tests and batteries for the assessment of language in aging and dementia and their (if used) translation equivalents to patients' L1, such as *Mini Mental State Examination* (MMSE) or *Montreal Cognitive Assessment* (MOCA)

(Nasreddine et al., 2005), alongside using the Clock Drawing Test. This further means that we need to raise awareness of these problems in institutions such as nursing homes providing care to the elderly and in order to alleviate symptoms of depression and withdrawal due to there being lack of opportunity to speak, particularly in one's L1.

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APPENDIX

Montreal Cognitive Assessment (MoCA) Version 7.1 Original Version form.

Epiphany

UNDERSTANDING PULL FACTORS OF DRUG USE AMONG UPPER BASIC SCHOOL STUDENTS: A PATHWAY FOR HUMAN CAPITAL DEVELOPMENT

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Introduction

Drug use and abuse among Nigeria's populace cut across all categories of population, as it includes both the dependent to independent. The dependent category is subdivided into two groups. The first group are those under the ages of zero to 14, who are under the custodian of their parents or guardians while the second group are those over the age of 65 that have retired from active service and are now dependent on the working class. The independent population are those under the ages of 15 to 65, who are also referred to as the active population. The first dependent population group are characterized by total reliance on parents for access to basic needs of life which are food, cloth and shelter. It also includes parental control such as loyalty to parents and those in authority, and obedience to the rules and regulations of the family as well as that of society. Another feature is that they are the school-going age. Thus, they undergo training in the form of education both at home and in school.

Informal training in the form of moral education is given at home while the school provides formal training required for life survival and contributing meaningfully to the development of their society. Education is the backbone of the development of any nation, as it is capable of improving the quality of society through the refinement of its potential. Education enhances the application of man's achievement towards the improvement of his environment (OECD, 2020). The role of education, therefore, cannot be ruled out in the quest for the human capital development of any nation. Due to the importance of education, educators throughout Nigeria have remained relentless in their continuous strive to find means of improving the Nigerian child physically, socially, psychologically, emotionally and morally to become useful to themselves and the larger society.

The much-expected ideal situation of effective teaching and learning is fading away in Nigerian schools today, due to so many factors, that are distracting the much-needed attention required in teaching and learning.

Abstract

The study investigated the understanding of the pull factors of drug use among upper basic school students: a pathway to human capital development. The study adopted a qualitative form survey design. The population for the study were public upper basic schools in three Area of Ilorin metropolis. The target population were the upper basic seven, eighth and nine (J.S.S I, II, and III) students that use drugs. A sample size of 9 secondary schools was purposively sampled. Twenty-one basic school students' drug users were sampled through snowballing simple technique. The study applied a qualitative method using an open-ended interview approach developed by the researcher. The thematic data analysis technique was used to analyze the interview data retrieved from the participants. qualitative computer data analysis software (NVIVO 10) was used to analyze the data. Results revealed Alcohol, cigarettes, caffeine, inhalants, methadone, tramadol, codeine, morphine, cannabis or marijuana, opiates, heroin 'EJA', JEDI', and cocaine among others. Parental easy access, peer influence, and experimental curiosity were some of the pull factors, while increased enlightenment, parental role, and limited access to the drug are some of the measures drug users need to quit drugs.

Keywords: Drug users; basic school; pull factors; development and human capital

The most recent one today is the rate at which learners are getting involved in the use and abuse of drugs. Before now, drugs are consumed by youth and adults (the working population or independent population) that are mostly found in tertiary institutions, or mostly working-class adults.

Cases of drug use and abuse have been witnessed by young people in senior secondary school over the years, but recently, it has extended to junior secondary school level (Upper basic school) to also be involved in drug use. A drug is a substance that can be taken into the human body and, once taken, alters some processes within the body. Drugs can be used in the diagnosis, prevention, or treatment of a disease (Okoye, 2001). It is also considered a substance that modifies perceptions, cognition, mood, behaviour and general body functions (Balogun, 2013). These could thus, be considered chemical modifiers of the living tissues that could bring about psychological and behavioural changes (Nnachi, 2007).

The word drug use is defined as the use of illegal drugs or the use of prescription or over-the-counter drugs for purposes other than those for which they are meant to be used, or in excessive amounts, while drug abuse is the excessive, maladaptive, or addictive use of drugs for nonmedical purposes despite social, psychological, and physical problems that may arise from such use (Sussman & Ames, 2011). Odejide (2000) posited that a drug is said to be abused when its use is not pharmacologically necessary, especially when used in the face of legal prohibition or when a socially acceptable beverage is used excessively. The majority of Nigerian youths ignorantly depend on one form of drug or the other for their various daily activities such as social, educational, political, moral etc. such drugs include tobacco, Indian hemp, cocaine, morphine, Heroin, Alcohol, Ephedrine, Madras, caffeine, Glue, Barbiturates, Amphetamines etc (Omage, & Oshiokoya, 2017). Most of the time when drug users can no longer survive without using a drug, it becomes an addiction.

The issue of drug use and abuse is a well-known phenomenon among secondary school students in major cities in Nigeria, which include Kano, Lagos, Abuja, Port Harcourt, Ilorin, Ibadan, and Katsina. It has gained public condemnation by all and sundry the federal, state and local governments through the mass media. According to Okoye, (2001) drug users are at risk in their academic and career development. Drugs create vivid distortion in the sense of the users' consciousness (Inciardi, Horowitz, & Pottierger, 2011). It can also becloud the users' sense of judgment (Maguire & Pastore,2012). The United Nations Office on Drugs and Crime (UNODC) (2019) gave an estimated 585,000 drug-related deaths, worldwide. Between 2010 and 2021, the number of people using drugs increased by 22 percent. Based on demographic changes alone, current projections suggest an 11 percent rise in the number of people who use drugs globally by 2030 -- and a marked increase of 40 percent in Africa, due to its rapidly growing and young population. In Nigeria, this would signify that the country will have to grapple with approximately 20 million drug users by 2030 further deepening the public health and public security challenges as well as human capital development.

According to the latest global estimates, about 5.5 percent of the population aged between 15 and 64 years have used drugs at least once in the past year, while 36.3 million people, or 13 percent of the total number of persons who use drugs, suffer from drug use disorders. In Nigeria, the drug use prevalence is 14.4% which is significantly higher than the global average. Drugs that were commonly abused in Nigeria include tramadol, opiate, cannabis, amphetamines, barbiturate, benzodiazepines (Valium), and bromazepam (Lexotan) (Yunusa, Bello, Idris, Haddad, Adamu, 2017). The West African Commission on Drugs (WACD; 2014) findings indicated that most secondary students commonly use and abuse a mixture of drugs, results have it that they take a mixture of cannabis with alcohol (known in the ingroup language as combined). Others drink a mixture of codeine and tramadol (known in the ingroup language as Reliefine). Other combinations

which are popular among them include a mixture of lizard dung with lacasera and inhaling of paint and latrine. The smoking of Paw-Paw leaves and the seeds of "Zakami" (Datura metel) also serve as a stimulant. The finding of Abdulkarim, Mokuolu, and Adeniyi (2005) revealed the types and frequency of drug use and abuse among 1200 students in Ilorin metropolis between ages 15 and 19 years as having a prevalence rate of 40.1% including mild stimulants such as kolanut and coffee 294 (26.2%), alcohol 164 (14.5%), sniffing agents 80 (7.2%), amphetamine and ephedrine 66 (6.7%), cigarette 54 (4.8%), heroin 45 (4%) cocaine 40 (3.6%) and cannabis 38 (3.4%). Seventeen years after this study, the International Society of Substance Use Professionals (ISSUP, 2021) reported the result of a survey conducted by the Option2world Initiative against Drug Abuse in collaboration with the office of the first lady of Nigeria, revealing that Kwara State is having the highest prevalence rate drug users and abusers in the North Central region with 13.0 % (213,000).

Apart from the increase in the number of patients hospitalized in connection with drug abuse, addiction, and dependence, drug use and abuse are associated with impaired coordination and the loss of capacity for self-control (West African Commission on Drugs (WACD), 2014). Drug use and abuse can also damage brain cells and make the brain shrink, thus resulting in organic brain damage (Ejikeme, 2010). Drugs such as stimulants activate the central nervous system, which results in restlessness, nervousness, increased aggressiveness, and anxiety that may be beyond the control of the user (Lahey, 2004). Many researchers have also agreed that emotional breakdown and inability to control oneself as a result of drug use and abuse are associated with inner-city crises, crime, and youth violence which is negative to human capital development (Klantschnig, 2013).

Despite all these and many negative effects of the drug on its users, the rate of involvement among students is still on the increase. Several studies have been carried out on drug and drug abuse among secondary school students in Nigeria (Abdu-Raheem, 2013; AbdulKareeem, Mokuolu, Adeniyi, 2017) but none was carried out on junior secondary schools, which is the focus of this study.

These scenarios are a pointer to the main thrust of this paper. A civic education teacher employed by the Kwara State Universal Basic Education Board in 2021 was posted to one of the public schools in the Ilorin metropolis. The teacher was handling basic seven (Junior secondary class 1) in civic education, after the explanation of the concepts, and summary notes on the chalkboard. The teacher noticed that some particular group of three male students were not writing, and upon moving close to inquire why they were not writing. It was discovered that they had just taken Igbo also known as Indian hemp, other names including marijuana, grass, weed, joint, stone, pot, ganga, hashish, bhang, sinsemilla and morocco and they were unsettled to pick anything from the teachers' lesson or even copy the summary note on the chalkboard. When they were taken out of the class for proper investigation, other class members told the teacher that, it has been their habit and that other teachers are already aware of their case. This happened in a basic seven class that is the first year in secondary school, among students of 10 - 13 years, these students are already taking hard drugs.

A visit to the guidance and counselling unit of another school in the metropolis on one of the Career Day programmes organized by A Non-governmental Organization which is faith-based. Seven different cases of Junior secondary students involved in the use of drugs of different types were presented to the organizers. And the school made a special request for enlightenment talks on the danger of using drugs. This and many others pose a serious question to the researcher: what will the future of the country be? If students of 10-15 years are readily taking to the use of the drug. How will these students fit into that picture of leaders of tomorrow in this great Country? How will the teachers teach? If at year one of secondary school

level they are into a drug, what could be the pull factors for students in the upper basic (Junior Secondary school) to take to the use of drugs?

Many researchers such as Adeoti (2010), and Oluremi (2012) gave the causes of drug use and abuse as experimental Curiosity, peer group influence, poor parental supervision, personality problems due to socio-economic conditions, the need for energy to work for long hours, availability of the drugs, and the need to prevent the occurrence of withdrawal. Mackenzie, Annette, Jennifer and Mark (2013) finding revealed three Risk Factors for Adolescent Substance Use such as (1) familiar risk factors; physical and sexual abuse, emotional abuse, and neglect, (2) Social Risk Factors, Deviant Peer Relationships, Peer Pressure and Popularity/Gang Affiliation, and (3) Individual Risk Factors, Depression. The cause of Drug use and abuse according to the World Drug Report 2018 had been identified as a risk factors category at different levels, micro and macro levels. The micro-level influences include Income and resources, Poverty, Homelessness, refugee status, Child labour, lack of access to health care, social environment, Antisocial norms, poor informal social controls, lack of social cohesion, disconnectedness, and lack of social capital. Conflict/war, social exclusion, inequality, discrimination. And physical environments such as Decay: abandoned buildings, and substandard housing. Neighbourhood disorder, Access to alcohol, tobacco, other drugs, firearms, Lack of access to nutritious foods, Exposure to toxins, and Media. Similarly, research with a focus on young people has sought to identify motives for illicit drug use. It was evident that their decision to use a drug is based on a rational appraisal process, rather than a passive reaction to the context in which a substance is available (Boys et al.2014). This study investigated understanding the pull factors that influenced children of upper basic schools into taking to the use of the drug to understand develop youth that can contribute to national development.

Purpose of the Study

The study investigated understanding pull factors of drug use among upper basic school students: a pathway to human capital development.

Research Questions
The study was guided by the following questions:

a. What are the common drugs used by upper basic school students in three selected areas in Ilorin?
b. What are the pull factors responsible for upper basic school students' use of drugs?
c. Are the upper basic school students who use drugs want to quit?
d. How can upper-basic school students who use drugs be helped to quit?

Methodology

The study adopted a qualitative form of survey design as the study used open-ended questions to produce results. The population for the study were the public upper basic school students in Ilorin metropolis. Ilorin Metropolis comprises of Ilorin East, West and South Local government areas. The target population were the upper basic school students that use drugs in three areas of Ilorin metropolis (Okelele, Adeta and Gaa-Akanbi areas).
Twenty-one drug users from nine public upper basic schools were purposively selected using a snowballing sampling technique. This is in line with Sambo (2010) who maintains that a researcher can choose a sample if it meets the researchers' characteristics of interest. A snowball-sampling approach is a sampling method used by researchers to generate a pool of participants for a research study through referrals made by individuals who share a particular characteristic of research interest with the target population. In this regard a teacher identifies a current drug user who then helped to identify others.
The characteristics of the sample were current upper basic school drug users with no history of treatment, aged 10–15 years, having used illegal drugs during the past 90 days for upper basic seven (Junior School 1), and one year for upper basic eight (Junior school 2) and two years for upper basic nine (Junior school 3).

The study applied a qualitative method using an open-ended interview approach developed by the researcher. The interview has two sections A and B. Section A consists Biodata information of the participants while section B comprised four questions which are (i) what are the types of drug use? (ii) please give five reasons why you are into drug use. (iii) Are you ready to quit? And (iv) how can we help you quit? The instrument was validated by experts in educational Research, measurement and evaluation unit of the Department of Social Sciences Education, University of Ilorin.

The interview was personally conducted by the researcher. It was a one-on-one interview, the recording was made using a recording device after permission of such had been granted by the participants. Transcription was made using thematic coding. The researcher followed (Creswell, 2012) guidelines to carry out data analysis stages. However, the use of qualitative computer data analysis software (NVIVO 10) was adopted. According to Creswell (2012), it is used to facilitate the process of storing, sorting, coding, analyzing and perpetration of representation of the data.

To protect the confidentiality of the participants the study used a pseudonym to report the perceptions of the participants in line with the advice of (McCann & Clark, 2003). As noted by Creswell (2009), the researcher must be mindful of how to protect the anonymity of individuals, roles and incidents in the research through the use of pseudonyms for both individuals and places of data collection sometimes.

Results
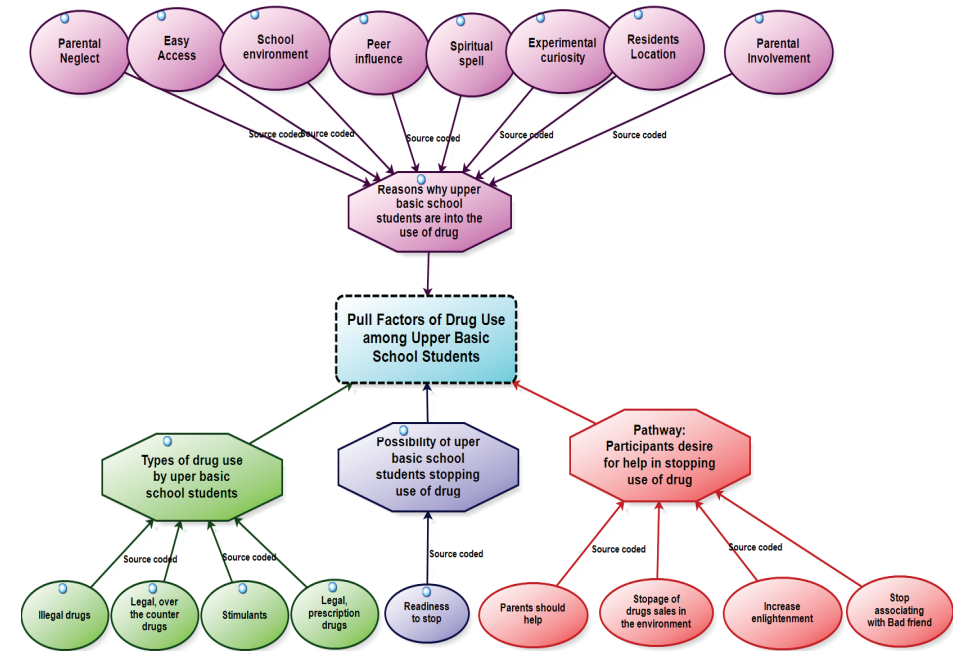
Figure 1. Themes and sub-themes of the pull factors of drug use among upper basic school students

The study investigated the understanding of pull factors responsible for drug use among upper basic school Students as a pathway for human capital development. The thematic approach allows the analysis to be presented in themes, sub-themes and sub-sub-themes as well as in graphical models through which the perspectives and the actual words of the 21 participants were systematically presented. The main aim of this paper is to investigate the understanding of pull factors responsible for drug use among upper basic school Students to establish the pathway for human capital development. Given this, the study discovered the common drugs used by upper basic school students in the Ilorin metropolis, the pull factors responsible for upper basic school students' use of drugs and the possibility of upper basic school students stopping the use of the drug. The emerged sub-themes and sub-sub-themes representing the perceptions of the students are visualized in Figure 1.

Research Question One: What are the common drugs used by upper basic school students in the Ilorin metropolis?

Common drugs used by upper basic school students in Ilorin metropolis
From the first finding, the majority of the participants identified the illegal drugs, legal but over-the-counter drugs, legal but prescription drugs and stimulant drugs as the types they mostly used as shown in Figure 2.
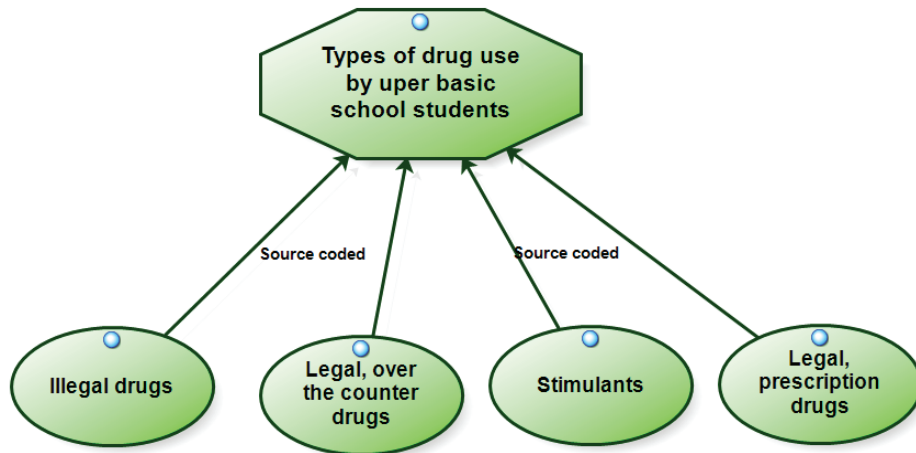
Figure 2. Types of drugs used by upper basic school students in three areas of Ilorin metropolis

Based on the findings, some of the participants, particularly, 002, 008, 011, 014, 020 and 021 and 006 confirmed that cigarette is their commonly used Vinhalants). Concerning sub-theme two, which is about the legal drugs being used, participants 004, 011, 014, 015, 017, and 019 disclosed that Trama and R2 is the drug being used (Legal, prescription drugs such as Benzodiazepines, barbiturates, Methadone, oxycodone, Tramadol, codeine, Morphine etc. Meanwhile, concerning Illegal drugs such as cannabis or marijuana, opiates, heroin etc, all the participants revealed that they use them. For instance, participants 001, 002, 004, 005, 006, 007, 008, 009, 010, 012, 013, 014, 015, 016, 017, 018, 019, 020, and 021 confirmed their usage of the illegal drug referred to as 'EJA'. From the perspectives of the participants 001, 006, 007,009,011,016 and 018 the illegal drug called 'JEDI' was what they used mostly. However, to participants 002, 005, 016, 017,

018, 019, and 021, 'MARIJUANA' which is categorized under illegal drugs, was what he used most times. Finally, under illegal drugs, participants 003, 006, 007, 012, 014, and 020, confirmed that the drug named 'SK (SKUNK)' is their preferred drug to them. In the categorization of stimulants such as methamphetamines, cocaine and hallucinogens, participant 001,007 and 008 were the few ones taking the drug named 'ALEKO (MANPOWER)'. Lastly, it was revealed that 17 participants were users of more than one drug, and the remaining four participants were users of only one drug.

Research Question Two: What are the pull factors responsible for upper basic school students' use of drugs?

Pull factors responsible for upper basic school students' use of drugs
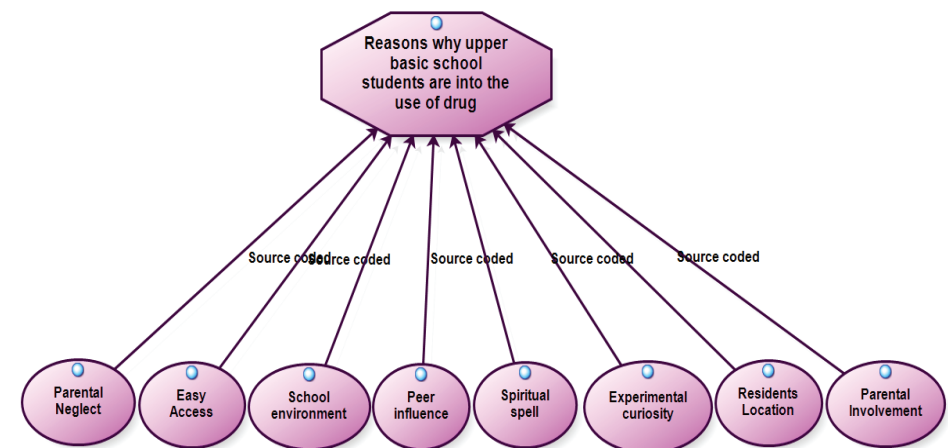
Figure 3. Pull factors responsible for upper basic school students' use of drugs

Figure 3, revealed that parental neglect was very vital as a pull factor responsible for the use and abuse of drugs, this was evident in the confirmation of the participants, particularly, 001, 002, 004, 006, 008, 011, 012, 013, 014, 015, 017, 018 and 019. These participants face parental neglect, their parents were not always around to monitor them after school which gave them the opportunity of taking to the use drug(s). Easy access to drugs in the community for the users was also a very strong pulling

factor why the participants were into the use and abuse of drug(s), from the result all the participants that are from 001 to 021 confirmed that drugs readily accessible to them to buy any time, which makes it easy for them to use. The factor of the school environment as a place for motivating the use and abuse of the drug was pointed out by only participants 002, 005 and 009 implications all other participant did not consider their school environment as a pull factor. Peer influence, that is the influence of friends and playmates as a pull factor for the use and abuse of drug(s) was confirmed by almost all the participants except only participant 006. This implies that peer influence is another strong force. On the factors of a spiritual spell, only three participants: 001, 011 and 016 gave spiritual spells cast by a stepmother and grandmother as to why they took to the drug was used. Experimental curiosity was confirmed by participants 007, 017, 020 and 021 among other pull factors, as responsible for their choice of use of the drug. Meaning that they only wanted to fulfil his curiosity and it became a habit. The residential location of parents was disclosed as a reason for the use of the drug by participants 001, 003, 004, 005, 008, 009, 010, 011, 012, 014, 015, 016 and 017. Most of the parents are residing in a drug-prone area, where their wards are easily exposed to the danger of drugs because many people around them are into it. Lastly, participants 001, 005, 006, 009, 013, 018, and 019 attested to the fact that their parents are also involved in the use of the drug, many confirmed their father taking alcohol and cigarettes, thus, parental involvement was also a vital pull factor among others.

Research Question 3: Are the upper basic school students who use drugs want to quit?

Possibility of upper basic school students stopping the use of drugs
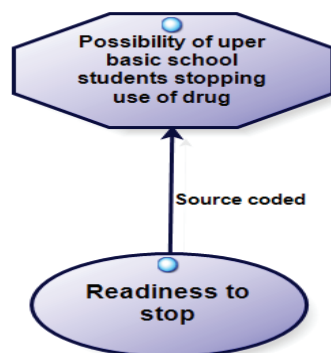
Figure 4: Possibility of upper basic school students stopping the use of drugs

The possibility of the participants stopping the use of the drug, which is changing from drug user /abuser to non-user is very high. All the participants gave a positive response by confirming that they are ready to stop. Since they all are ready to stop, how do they want to be helped to quit the drug, was the next research question.

Research Question 4: How can upper basic school students who use drugs be helped to quit?

Pathway

Figure 5: measures to help drug users to quit drug

Results from the participants indicated that their parents have a vital role to play in helping them quit the drug, this was affirmed by all the participants. On the point of, accessibility to drugs in the environment, 20 out of the 21 participants confirmed that the sales of the drug should be banned from the environment. Another point raised regarding measure to take in helping participants to quit drug is that more enlightenment programme on the danger of drugs is required. Participants all the participants attested to this. While the last point raised was there is a need for drug users to disassociate themselves from the company of bad friends who will continue to influence them into the act of using drugs.

Discussion

Findings from the study revealed that upper basic school students with an age range of 11 to 15 years and within the school year of one and three who are male are found to be drug users and dependent. This category of students is considered by society as the leaders of the next generation, who will be well trained in the act and skills required to manage the affairs of the nation economically, politically, technologically, and socially. These students have taken to the use and abuse of drugs of different types as revealed by the study. Drugs such as Legal, over-the-counter drugs such as: (Alcohol, cigarettes, caffeine, and inhalants). Legal, prescribed drugs such as Benzodiazepines, barbiturates, methadone, tramadol, codeine, morphine etc**.** Illegal drugs such as cannabis or marijuana, opiates, heroin etc. Also, an illegal drug with the street name 'EJA', JEDI', MARIJUANA, SK (Skunk). They also use Stimulants, like cocaine and ALEKO (MANPOWER). This finding corroborated that of Abdulkarim, Mokuolu, & Adeniyi (2005), and the statistical report of the National Drug Law Enforcement Agency (2017) that tramadol, opiate, cannabis, amphetamines, barbiturate, benzodiazepines (Valium), and bromazepam (Lexotan) were commonly used and abused drugs among secondary students and youth in Lafia.

The second finding on what contributed pull factors to why upper basic school students are into the use of drugs revealed that the parents of the respondents constituted one of the major pull factors. Their children (the respondents) confirmed that they are always not available at home to spend quality time in the upbringing of their children. They are always out of the house to seek economic means of survival. Due to their constant absence, the children are free to do whatsoever they like and wanted. Also, most parents' places of residence are porous and prone to dangers of different kinds, such as violence, gangs, drugs, and assault among others. This serves as an exposed root to the respondent's use of the drug. Also because of the location of the houses, access to the drug because so easy. Drugs were sold in all the nooks and cronies of the environment where the respondents reside. At times drugs were sold very close to the schools. To worsen the situation some of the parents of the respondents were drug users, due to this singular act, their children sees them as a model worthy of emulation and also took to the use of the drug.

Children who lack parental attention will associate with any type of friend, and most of the time it is always the bad ones that can influence them negatively. This was the situation upper basic school students find themselves in, the majority of them were lured into the use of the drug by their friends. From the report of the interviews, these friends were majorly around their neighbourhood and school, some are much older but they became friends because they share the same feature. These findings are in tune with the findings of Adeoti (2010); Oluremi (2012) and Mackenzie, Annette, Jennifer and Mark (2013) who gave the causes of drug use and abuse among secondary school students and young adults as experimental curiosity, peer influence, poor parental supervision, personality problems due to socio-economic conditions, the need for energy to work for long hours, availability of the drugs in the society, and the need to prevent the occurrence of withdrawal. They also highlighted parental neglect, peer relationships, and popularity/gang affiliation.

It was a unanimous decision of the participants from the study that, they are ready to quit drug(s). This is because they are aware of the danger that drug use and abuse pose to them as an individual, family, the community where they live, their nation and the world at large. But what measures can be taken to quit drugs becomes an issue? By quitting drugs these students stand the opportunity of acquiring the knowledge and skill needed to contribute positively to national development. They stand a chance of becoming an asset to national development.

Lastly, measures such as good parenting are required as pointed out by the participants. It was revealed that most of the students got into drugs because of the neglect, abandonment, nonchalant and uninvolved attitudes of their parents. It was suggested by these students that, their parents need to give them attention, they need close and good monitoring, and they need a good and conducive home environment. They needed parents who can understand them any time they are having issues in school. A parent who can always provide them with advice on the kind of peers to keep and associate with. They also confirmed that they needed parents who will not also use the drug since some take to the drug because they see their parents as a model. They needed parents who will provide them with the basic needs of life.

Also, the effort of government at all levels is highly required to help in the control and sales of the drug in society, communities, the environment and in the Country generally. Government need to come up with stiffer measures to clamp down on the sales of the drug in the environment. If drugs are no more in circulation and students can no longer see them everywhere, there is a very high tendency to quitting their use, as suggested by its users in this study. And lastly, enlightenment programmes through different means such as the mass and social media, schools, the establishment of clubs, guidance and counselling programmes, and billboard displays on the danger of drug use and abuse were recommended as a good measure. If they are reminded always of the danger it poses to health, and education in the form of their career, social and political life, they will be ready to quit its use. With all these measures in place, society will have drug-free youth, with a good level of intelligence, and stable emotions who will be ready to contribute positively to national development by teaching and training upper students in school to attain the needed skill for human capital development will be possible.

Conclusion and Recommendations

Upper basic students in the Ilorin metropolis constitute a vital group of the Nigerian population who can contribute meaningfully to the development of their society and the nation at large, only if they are given the quality knowledge and skills required for this task. The task of national development is dependent on students and youth that are independent of the drug. It is on this premise that the study recommends among others:

a There is a need to create awareness among parents about the drug culture in the metropolis, understand their responsibilities towards their children, and need to restrain their children.
b. There is a need to strengthen the institutions of government in charge of drug control to curb drug production and supply. And also provide an effective check on drug use in the Metropolis.
c. More enlightenment programmes should be embarked upon by the government at all levels, that is, local, state and federal.

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EFFECTS OF MANUAL AND COMPUTER-BASED CONCEPT MAPPING INNOVATIVE STRATEGIES ON ACADEMIC PERFORMANCE OF PRE-SERVICE TEACHERS IN KWARA STATE COLLEGES OF EDUCATION

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Abstract

Education is the vital instrument for a nation's efficiency, prosperity, and development to increase its inhabitants' capabilities. The purpose of this study was to look into the impact of Manual-Based Concept Mapping (MBCM) and Computer-Based Concept Mapping (CBCM) Innovative Strategies on the academic performance of pre-service teachers in Kwara State Colleges of Education. The study used a quasi-experimental pre-test - post-test approach. The research population comprised year one Economics pre-service teachers all from three colleges of education in Kwara State. The findings showed a significant effect of Computer-Based Concept Mapping (CBCM) Innovative Strategy on the academic performance of pre-service teachers in Economics at Kwara State Colleges of Education, but no significant effect of the treatments on the academic performance of both male and female pre-service teachers in Economics. Predicated on the study's findings, it was suggested that lecturers at Kwara state colleges of education employ the CBCM innovative teaching methodology for their instruction delivery.

Keywords: Manual-Based Concept Mapping; Computer-Based Concept Mapping; Innovative Strategy; Pre-service Teacher; Sustainable Development.

Introduction

Without a doubt, the crucial functions and core of education are essential in the development of any nation. As cultures develop, it becomes harder for educators to make a significant influence on information recipients. Goal 4 of the Sustainable Development Goals (SDGs) emphasizes excellent education. Quality education, often known as deep learning, uses appropriate pedagogical tools to help students learn.

Our society's constant change requires students to use a variety of methods and technology to be more creative and productive. SDG 4 target 4.7 requires a concerted effort to ensure that all learners acquire the skills and knowledge needed to enable sustainable development by 2030. This includes education for sustainable development, improved lifestyle, civil rights, gender equality, the appreciation of cultural diversity, peace and nonviolence, internationalization, intercultural dialogue, and culture's participatory nature. The pursuit of knowledge and its implementation empowers people to solve individual, cultural and social, national, and international problems without overdependence on the government, which can only be achieved by successfully implementing Economics curriculum in any country (Oleabhiele & Oko, 2018).

As a consequence of its significance, in Nigeria, Economics inhabits a pride position in the senior secondary school curriculum. However, under the newest National Policy on Education, it remains one of the choice courses to be taught at the Senior Secondary School (SSS) level. The proper Economics curriculum is essential to the people's political and economic prosperity. It is recognized because it understands Economics and can utilize it to solve huge problems, which are essential to active citizenry in a democratic society like ours (Infante & Smirnova, 2016). According to Ede et al (2016), the new National Policy on Education is noteworthy not only because of its framework but also because of the substance of education,

particularly that of Economics. They argued that the new Economics curriculum promotes self-reliance among secondary school graduates via comprehension, mastery, and skills, even if they cannot find paid jobs after graduation. Despite Economics' importance, research reveals that WASSCE Economics students' academic performance has steadily declined over the years (Adio et al., 2021; Mohammed & Pitan, 2022; Aliyu et al., 2021). Any student who wants to study management sciences (Business Administration, Industrial Relation and Personnel Management, etc.), social sciences (Economics, Political science, criminology, geography, etc.), and education must pass O-level Economics with a credit (Economics education, geography education, accounting education, business education, etc.). Despite these conditions, WAEC Economics students performed averagely. In 2002, 2003, May/June 2009, and November/December 2004 WASSCE, the chief examiner found the applicants' performance to be fair, with certain shortcomings (WAEC, 2017).

Figure 1: A table showing the results of Economics students in WASSCE from 2008 - 2017

Years	Candidates that sat for the Subject	Candidates with pass at Credit Level (Grades 1-6)	%with pass at Credit Level	Candidates with Non-Credit passes (Grades 7-8)	% with Non-Credit passes	Candidates with Failure (Grade 9)	% with Failure
2008	1,204,515	592,588	49.20%	409,988	34.04%	201,939	16.77%
2009	1,270,557	592,939	46.67%	519,693	40.90%	157,925	12.43%
2010	1,228,401	690,949	56.25%	373,075	30.37%	164,377	13.38%
2011	1,413,886	841,258	59.50%	402,764	28.49%	169,864	12.01%
2012	1,540,902	864,273	56.09%	444,308	28.83%	232,321	15.08%
2013	1,532,194	1,025,703	66.94%	346,564	22.62%	159,927	10.44%
2014	1,363,994	698,669	51.22%	362,863	26.60%	302,462	22.17%
2015	1,476,122	687,983	46.61%	460,605	31.20%	327,534	22.19%
2016	1,403,907	627,546	44.70%	407,274	29.01%	369,087	26.29%
2017	1,435,801	677,698	47.20%	472,379	32.90%	285,724	19.90%

Source: WAEC Statistics Division, Yaba, Lagos (2017).

From 2010 to 2017, almost 40% of all Economics students who enrolled for the final test failed, according to WAEC data. In 2013, 1,025,703 (66.94%) passed at the credit level, and the failure rate dropped to less than 40%. Students' Economics performance was average to below-average in the subsequent years (WAEC Statistics Division, 2017).

Economics students may struggle due to many factors. Amuda, Ali, and Durkwa (2016) and Muhammad, Bala, and Ladu (2016) blamed school features, teaching methods, and gender for students poor academic performances. Onuoha et al. (2016) as well as Robert and Owan (2019) ascribed this to numerous factors, including a lack of grasp of some subjects, a lack of syllabus coverage, rubric disobedience, and an inability to accurately design or label diagrams. Several scholars attributed this to new methodologies that did not incorporate learners' prior experience and reasoning to arrange their information. According to scholars such as Arop et al (2020) and Isa et al (2020), one of Nigeria's most persistent and fascinating challenges is low teaching quality. To corroborate this viewpoint, Oleabhiele and Oko (2018) stated that the responsibility of teachers in achieving excellent education is at the heart of curriculum implementation. These academics also stated that instructors are considered the "hub" around which all other factors impacting educational excellence revolve. According to Aslan et al (2020), what learners learn is inextricably linked to how they are taught. Thus, teaching techniques have a major influence on students' academic performance, and academics and educators worldwide are interested in this strategy. The implementation of any approach to achieve defined educational goals necessitates the instructor's innovation and creativity.

Economics teachers must implement innovative strategies to help students fully understand any principle, concept, or topic in order to meet SDG 4 target 4.1, which is reasonable and achievable of quality secondary education contributing to relevant and effective learning outcomes. Among the numerous such methodologies are Socratic, demonstration, lecture, idea mapping, and discussion methods. According to Jamshidovna and Bahodirovich (2021), innovative strategies are tactics and principles that are used in education. They are recognised as instructors' tools for accomplishing educational aims and objectives. However, any approach adopted by the instructor must take into account the maximising of students' concentration as well as interest, which Ausubel (1963) refers to as Advance Organizer. This just serves as a link between old and fresh information. The advance organiser provides students with vital previous information to help them understand and implement the next topics. Ideas as links between facts were first taught here.

Novak and Cañas (2014) explain that "concept" comes from the Latin word "conceptum," meaning "obtained or formed," and is used to conceive thoughts or ideas about real or abstract subjects. Novak and his colleagues at Cornell University developed concept mapping in 1972 to make the curriculum more rigorous as students' progress. Idea maps show concept connectedness. According to Micheli et al (2019), concept maps may assist address ambiguities, inconsistencies, and rigours in empirical understanding representation. Subandi et al (2018) found that excellent concept maps that move from teacher to student-generated help students identify knowledge gaps and simplify their views, resulting in true innovation. It is important to note, however, that concept mapping can be done manually or with the use of computer software (computer-based) or a computer application (computer-assisted).

One form of concept mapping innovation strategy is manual-based concept mapping (MBCM). It is essentially the usage of a pen and paper in the creation of idea maps. Students need to create new idea maps, as well as revise old ones by adding, deleting, and rewriting information (Keiler, 2018). The MBCM may be used in teaching regardless of students' computer interest, which is a huge advantage. The map modification using the MBCM may prove uncontrollable, mussy, and clunky when upgrading the concepts as needed.

Computer-Based Concept Mapping (CBM) is a graphical, visual, and spatial creative inventive method that assists users in finding their problem-solving routes (Hsu, 2019). This research has been going on for a while, but computer-based tools made concept map creation and modification easy. This is utilised in education as a research tool, communication tool, and effective teaching and learning approach, especially for creating idea linkages. Computer-based concept mapping software (CBCM) may be useful if learners want to make own maps. Among the computer tools utilised in this method are Smart Draw®, CMAP®, Concept Map EDitor®, and Inspiration®. CBCM allows easy corrections, changes, and adaptation without expunging or condemning previously mapped work, addressing MBCM›s main flaws.

Source: Researchers

Despite these new initiatives, Nigeria is still struggling to shift education from teacher-centred to learner-centred. Traditional teaching techniques may save time, but studies demonstrate that spoken words alone will not work. For example, according to Pozo-Sanchez et al (2019) and other scholars, the conventional teaching methods may not effectively foster the creation of novel ideas among students.

Figure 2: A CMAP structured to explain the concept
of production

many academics believe that the question of gender and student academic performance remains uncertain. For example, Adeosun and Owolabi's (2021) findings, gender discrimination persists in Nigeria and potentially across the African continent. Although Wu et al (2020) discovered that there is no significant difference in male and female performance. Many writers, including Titus et al. (2016), have found a gender disparity in Economics academic achievement. Onuoha (2010), Yusuf, Odutayo, Omoragbon, and Amali (2014), and Ogoing toya et al. (2016) found no gender interaction effect on concept mapping creative solutions. While Abuseji (2007) found an interaction impact between gender and idea mapping creative methodologies, Zheng et al (2020) validated it.

This study arose from an interest in the centre of all learning, preservice Economics teachers (a major factor in Economics curriculum implementation). The National Policy on Education (FRN, 2013) states that teachers' credentials are crucial to educational growth and that the Nigeria Certificate in Education (NCE) is the minimum requirement for teaching (FRN, 2013). According to Adebile (2009), well-trained and experienced personnel are essential for providing high-quality education. Since they are the game-changer of any nation's education, there is a need to completely study the influence of manual-based and computer-based concept mapping innovative methodologies on pre-service teachers in Kwara State Colleges of Education.

Divya and Usha (2015) found that the experimental treatment, Computer-based Concept Mapping, improves secondary school students' self-regulation more than the placebo (Constructivist instructional strategy). Adu and Enumemu (2008) found that neither problem solving nor idea mapping improved students' Economics grades. Pozo-Sanchez et al (2019) claims computer-based teaching increases schooling. According to Onuoha et al. (2016), students who were taught Economics using concept mapping had a higher interest rate and performed better than those who were taught via lecture.

Erdoan (2016) claims concept mapping improves Turkish students' academic performance. In a study, Auta (2015) found that concept mapping and inquiry approaches improve preservice teachers' academic achievement when teaching physics concepts, while Adu and Enumemu (2008) found that neither problem solving nor concept mapping creative methods affected students' academic progress in Economics. Furthermore,

Purpose of the Study

The purpose of the study was to investigate the effects of Manual-Based Concept Mapping (MCM) and Computer-Based Concept Mapping (CBCM) Innovative Strategies on the academic performance of pre-service teachers in Kwara State Colleges of Education. Specifically, the study:

1. Determine the general academic performance of Kwara state colleges of Education pre-service teachers in Economics

2. Probe the effect of Manual-Based Concept Mapping and Computer-Based Concept Mapping innovative strategies on academic performance of Kwara state colleges of Education pre-service teachers in Economics

3. Ascertain the effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies on academic performance of Kwara state colleges of Education pre-service teachers in Economics based on gender

4. Investigate the significant interactive effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies and gender on academic performance of Kwara state colleges of Education pre-service teachers in Economics

Research Questions and Hypothesis

The following research questions were answered in this study:

What is the general academic performance of Kwara state colleges of Education pre-service teachers in Economics?

The following null hypotheses were tested:

HO1 - There is no significant effect of Manual-Based Concept Mapping and Computer-Based Concept Mapping innovative strategies on the academic performance of Kwara state colleges of Education pre-service teachers in Economics

HO2- There is no effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies on academic performance of Kwara state colleges of Education pre-service teachers in Economics based on gender

HO3 - There is no significant interactive effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies, and gender on academic performance of Kwara state colleges of Education pre-service teachers in Economics

Methodology

This study has a quasi-experimental design. The study used a non-randomized pre-test post-test control group design. The study is a two-by-two factorial with two treatments (MCM and CBCM) and two degrees of gender (Male and female). Intact classes were used in their entirety. The research population consisted of all year one Economics pre-service teachers from Kwara State's three colleges of education. The research included 270 pre-service teachers—144 men and 126 women. The research collected data using Economics Performance Tests (EPT I Pre-test and EPT II Post-test) based on West African Senior School Certificate Examination (WASSCE) previous questions. EPT I, the pre-test, included 20 multiple-choice questions with four answer options on topics pre-service educators had learned from their lectures.

For six (6) weeks, the two experimental groups were taught utilising Manual-Based Concept Mapping (MBCM) and Computer-Based Concept Mapping (CBCM) Innovative Strategies, respectively. Also, for six weeks, the control group was taught using the traditional style of teaching (lecture approach). The researchers with MBCM creative approach taught the experimental group 1 ECO 111 (Principles of Economics I)

for two hours each contact, using the researcher's lesson procedures. The respondents were asked to identify a notion and connect it to the most appropriate prepositions. The subjects were allowed to independently map out their ideas on cardboards after linking concepts to the most applicable prepositions. Define, describe, generate, etc. Computer-Based Concept Mapping, a novel method, was used in experimental group 2 with the same course ECO 111 (Principles of Economics I), which also lasted two hours each contact following the researcher's lesson protocols. In CBCM experimental group II, CMAP software was employed. This programme was taught and acquainted with the topics in this group. After learning about the subject and examples from the researcher using CMAP, participants were asked to draw their maps in notebooks and then use CMAP on the computer.

After construction, the group was requested to show their results to the class. Production subtopics included an introduction to production, forms of production, factors of production, and flexibility of factors of production. The three groups were post-tested with 30 multiple-choice questions on production using the EPT II (Economics Performance Test II). WASSCE items are already standardised, however two scholars in Educational Measurement and Evaluation from the University of Ilorin, Nigeria, and two Economics Lecturers from the Kwara State College of Education confirmed them. The mean and standard deviation answered the study question, whereas the Analysis of Covariance (ANCOVA) tested the three hypotheses at the 0.05 alpha level.

Results

Research Question One: What is the general academic performance of Kwara state colleges of Education pre-service teachers in Economics?
Respondents' pre-test and post-test scores (both in experimental and control

groups) in Economics were subjected to descriptive statistics as shown in Table 2

Table 2: Pretest and Post-test Mean and standard deviation of respondents' general academic performance in Economics

Variable	N	Mean		S.D	
		Pretest	Posttest	Pretest	Posttest
General Performance in Economics	270	35.93	44.47	10.72 11.78	

Source: Researchers

Table 2 showed a mean of 35.93 and 44.47 of respondents' performance in Pre-test and Post-test respectively. This indicated that Kwara state colleges of Education pre-service teachers in Economics performed poorly before treatment (Pre-test) but improved marginally after treatment (Post-test). A mean gain of 8.54 was recorded.

Research Hypotheses

The following hypotheses were postulated and tested in the study:
Hypothesis One: There is no significant effect of Manual-Based Concept Mapping and Computer-Based Concept Mapping innovative strategies on the academic performance of Kwara state colleges of Education pre-service teachers in Economics.

ANCOVA was used to analyse participants' Economics scores to identify the impact of Manual-Based Concept Mapping and Computer-Based Concept Mapping creative methodologies. Table 3 shows the results.

Table 3: Analysis of Covariance showing the effect of Manual-Based and Computer-Based Concept Mapping innovative strategies on the pre-service teachers' academic performance in Economics

Source	SS	df	Mean Square	F	p-value (sig)
Corrected Model	15522.633	6	2587.105	31.202	.000
Intercept	16571.111	1	16571.111	199.856	.000
Pretest	4890.386	1	4890.386	58.981	.538
Group	10169.230	2	5084.615	61.323	.000
Gender	20.748	1	20.748	.250	.617
Group*Gender	156.747	2	78.374	.945	.390
Error	21806.686	263	82.915		
Total	571374.000	270			
Corrected Total	37329.319	269			

Source: Researchers

Table 3 shows that the F (2, 269) for the groups (treatments) is 61.323 with a p-value of 0.000, which is significant because the p-value 0.000 is less than the 0.05 alpha level. The treatments' unique methodologies (Manual-Based Concept Mapping and Computer-Based Concept Mapping) improve pre-service instructors in Economics at Kwara State Colleges of Education. Hypothesis one was rejected. A post-test means score test was done to locate the significant influence. Post-test Table 4 displays the four groups' mean scores.

Table 4: Schefe Post-hoc test of significance of treatments on participants' academic performance in Economics

Group	N	Subset	
		1	2
Experimental II (CBCM)	130		50.8462
Experimental I (MCM)	90	39.4000	
Control (LM)	50	37.0400	

Table 4 shows that the post-test mean score of pre-service teachers in the three groups differed, with experimental I (MCM) and control (LM) groups having below-average scores (39.40 and 37.04) in subset 1 and experimental II (CBCM) participants scoring 50.84 in subset 2. Table 4 shows that the post-test mean score of pre-service teachers in the three groups differed, with experimental I (MCM) and control (LM) groups having below-average scores (39.40 and 37.04) in subset 1 and experimental II (CBCM) participants scoring 50.84 in subset 2.

Hypothesis Two: There is no effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies on the academic performance of Kwara state colleges of Education pre-service teachers in Economics based on gender.

Table 3 reveals that a F (1, 269) of 0.250 with a gender probability value (sig./p-value) of 0.617 is not significant since the p-value above the 0.05 alpha criterion (0.617>0.05). The null hypothesis was not rejected. This demonstrates that Manual-Based Concept Mapping and Computer-Based Concept Mapping do not affect the academic performance of pre-service teachers in Economics at Kwara state colleges of education by gender. It signifies that there is no statistically significant difference between male and female pre-service teachers' academic performance in Economics.

Hypothesis Three: There is no significant interactive effect of Manual-Based Concept Mapping, Computer-Based Concept Mapping innovative strategies, and gender on academic performance of Kwara state colleges of Education pre-service teachers in Economics

Table 3 shows that a F (2, 269) of 0.945 with a p-value of 0.390 is not significant since the p-value is bigger than the 0.05 alpha threshold (0.390>0.05). Thus, Manual-Based Concept Mapping, Computer-Based Concept Mapping, and gender do not interact to affect the academic performance of pre-service teachers in Economics at Kwara State Colleges of Education. As a result, hypothesis three was accepted.

Discussion of Findings

According to the findings of this study, preservice teachers' general academic performance in Economics was low prior to intervention but increased marginally after treatment. The innovative treatments (Manual-Based Concept Mapping and Computer-Based Concept Mapping) also improved pre-service instructors in Economics at Kwara State Colleges of Education. This is congruent with Onuoha et al. (2016), who found that students taught Economics using a concept mapping teaching technique performed better and had a higher interest rate than those taught using a lecture instructional strategy. It also supports Erdoan (2016)'s findings that concept mapping improved Turkish students' academic performance. It undermines Adu and Enumemu's (2008) findings that neither problem solving nor concept mapping improved students' Economics grades. The data indicated that the impact of the CBCM innovative approach is greater than that of the MBCM innovative strategy. This is corroborated by Divya and Usha (2015), who found that computer-based Concept Mapping improves secondary school students' self-regulation more than Constructivist education. This statement aligns with the findings of Pozo-Sanchez et al (2019), which indicate that computer-based instruction leads

to incremental improvements in education.

The findings also showed that Manual-Based Concept Mapping and Computer-Based Concept Mapping did not significantly affect the academic performance of male and female pre-service teachers in Economics. This is consistent with Onuoha's (2010) results showing there is no gender difference in the academic success of students taught using the concept mapping instructional approach, while it contradicts the findings of Ntibi et al (2020) showing that students' academic achievement was significantly affected by gender.

Finally, the findings show that the two innovative strategies (MBCM and CBCM) and gender had no significant interaction effect on pre-service teachers' academic performance in Economics. Gender did not affect pre-service teachers' academic performance in Economics when combined with MBCM and CBCM creative techniques (post-test scores). Thus, students' post-test scores increased due to teaching methods, not gender (MBCM and CBCM). This is consistent with the findings of Onuoha (2010), Yusuf et al (2014), and Ogonnaya et al (2016), that discovered no significant relationship between gender and concept mapping creative methodologies. It contrasts the findings of Abuseji (2007) and Ezeudu (2013), Zheng et al (2020), who found a strong interaction impact between gender and concept mapping creative methodologies.

Conclusion and Recommendations

The study found that the CBCM innovative strategy had a substantial impact on the academic performance of pre-service teachers in Economics. The innovative CBCM technique appeared to be significantly more successful than the MBCM and traditional educational strategies. However, the task of generating computer maps posed greater difficulty than anticipated, as a result of the apparent deficiency in computer skills among the students. The researchers allocated additional time to provide instruction to the

experimental group of the CBCM study. Also, the potential influence of varying levels of computer literacy among the student participants on the outcomes of the study warrants consideration.

The study also discovered that CBCM is gender-neutral. This would imply that using CBCM to educate pre-service teachers will improve student performance and gender equality. Over-reliance on conventional teaching techniques, a dearth of well-equipped computer labs in schools of education, and a shortage of human resources, notably technical support systems, make new approaches difficult to deploy. These innovations, such as CBCM, rely heavily on the availability of skilled individuals, making staff training and retraining essential.

On this note, the following recommendations were made;
The availability of relevant Information and Communications Technology resources for schools to enhance teaching and learning in the classroom is not up for dispute or modification in the drive for sustainable development. The federal government should enhance the Federal Ministry of Education to make this a reality.

Once access to sufficient ICT facilities is addressed, the Federal Ministry of Education shall monitor and supervise the ICTs already given to make them accessible to professors and students. This requires a dependable power supply from the Federal Ministry of Education.

Curriculum planners (NCCE, NUC, etc.) should include CBCM innovative strategy in Economics pedagogy of Colleges of Education, Faculty of Education, or Institute of Education to equip pre-service teachers to use this method to maximise learning.

Since education is a two-way street, teachers should be prepared to learn new skills. Colleges of Education should provide competent orientation programmes for lecturers and pre-service Economics teachers to appropriately utilise the CBCM creative style in teaching Economics to attain global aims.

SDG 4 proponents should adopt an innovative CBCM approach to include students and teachers, school and post-secondary institution leaders and their representative organisations, communities, parents, civic society, and academics at all stages of SDG 4 progress.

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Epiphany

MAKING SENSE OF AN UNCOORDINATED APPROACH TO CURRICULAR TRANSITIONS AND STANDARDISATION BETWEEN TWO MODERN LANGUAGES DEPARTMENTS, A CASE STUDY

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Abstract

This case study begins by identifying a need for empirical studies in the field of psychodynamics, namely empirical studies on basic-assumption behaviour in schools. It proceeds to explore the causes behind an uncoordinated approach to curricular transitions and standardisation practices between two modern language departments using a psychodynamic approach. By drawing on data provided by focus groups, evidence is provided for the existence of basic-assumption behaviour, which stifles cooperation and effective curricular transitions across two divisions. A range of affective containment strategies are suggested to address the basic-assumption behaviour and change the organisational culture.

Keywords: Curricular transitions, Tavistock approach, Psychodynamics; Basic-assumption behaviour, Affective containment

1. Introduction

One of the roles of educational organisations is that of managing or *smoothening* transitions; Others may even suggest that this is indeed their primary task, as suggested by the popular adage that schools should *prepare students for university and real life*.

From a social interactionist lens, the many transitions of young learners across their educational trajectories constitute a very complex subject as personal agency, biographical elements, and ethnic and socioeconomic realities interface with societal, institutional, and cultural factors (Cuconato & Walther, 2015, p. 286). In the European context, ample research exists on this subject as many in the field of Educational Research recognise the importance of transitions to ward off against loss of motivation (Pohl & Walther, 2007; Walther, 2009 as cited by Cuconato and Walther).

In the age of lifelong learning, with many young learners and adults prolonging their academic journeys in response to a progressively more competitive job market (Tang, Zhang, & Youyi, 2023, p. 18), the role of effective transitions becomes paramount. This is especially true regarding the transition between middle school and high school; customarily, when more accountability is placed upon students while it is also expected that students take ownership of their learning process.

Careful planning should thus go into transitions, especially between middle school and high school, as these are critical periods that can forever alter the course of a student's life. Such a transition can be defined as "[a] passage [which] confronts young people with new [adult] expectations, status, and practices, and contributes to their positioning in a segmented labour market and an unequal society." (Cuconato & Walther, 2015, p. 286)

Although this study does focus on individual student trajectories, it preoccupies itself with the role that organisational cultures and the underlying group dynamics can encourage or stifle meaningful organisational change. In its forty years of existence, the international school that is the object of study has not fully smoothened curricular transitions between its three divisions

and many departmental iterations. The reasons behind such incoordination will be theorised by critically analysing the unconscious responses and defences within two of their most well-established workgroups, the high school (HS) and middle school (MS) modern languages departments.

A Tavistock/psychodynamic approach is the foremost methodology for analysing unconscious processes within workgroups. Clinicians and scholars within this field have produced voluminous literature revealing that organisations and the groups that constitute them operate within conscious and unconscious realms that negatively influence their constituents' stress and happiness levels (Obholzer & Roberts, 2019, p. 17).

We begin by providing a contextual basis for this study, followed by a literature review on the main tenants and methodological tools of psychodynamics and important ontological considerations. Finally, the data gathered from two focus group sessions across both modern language departments are critically analysed, followed by the final section, which preoccupies itself with providing affective containment (Bion,1961) strategies and opportunities for further research.

2. The Case

2.1 One School Three Divisions

The international school in question is in central Europe in a German-speaking country. It caters to upper-class and upper-middle-class children and the children of foreign nationals with international postings. The school has three divisions: the middle school shares a building with the high school, and the elementary school operates in a separate building. One director oversees three vice-principals, each being the *de facto* leader of their respective division, operating relatively independently from each other. The senior leadership team, including the director, answers to a board of governors formed by parents of students or notable alumni.

2.2. Hierarchy
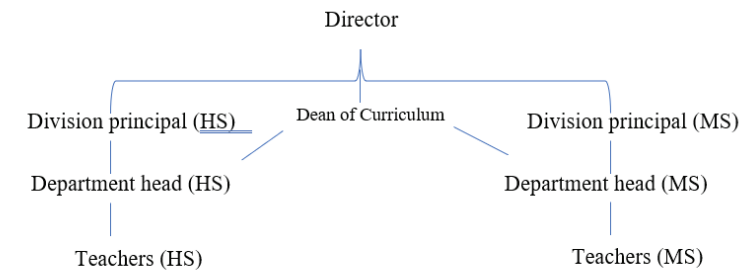
Figure 1, the school's hierarchy, own work.

Although this study focusses on the group dynamics of two modern languages departments, it is crucial to contextualise how the school's hierarchy and power dynamics might have led to the lack of communication between divisions.

The departure of the previous, former Dean of Curriculum is of particular interest to this study insofar as she acted as the *de facto* head of the (HS) modern languages department for two years. Merksy (1998) points out that during transitions at a managerial level, feelings of *abandonment* stemming from the institutional feelings that the departing manager represents often lead to unresolved organisational problems being felt more intensely.

Setting a different course from her predecessor, who prioritised bureaucratic aspects including curriculum, the newly appointed Dean of Curriculum sought to bridge the gaps between divisions and department areas and establish a more comprehensive collaboration agenda as well as standardisation and moderation habits. Some faculty perceived this new appointment as an alteration to the organisation's external sphere. The conditions were set for anxiety and fear to take hold, emotions known to lead to basic assumption behaviour, a counter-productive form of group behaviour which stifles productivity (Dale & James, 2015, p. 43). The new Dean of Curriculum was given the post as an internal hire, widely regarded by faculty members as highly competent during her tenure at the helm of the International Baccalaureate (I.B.) department. In two years, she had

created the conditions for the school to reap the best IB results to date. It was evident that the organisation was about to experience significant change.

2.3. Two Modern Languages Departments and Transitions

In the Middle School (MS) MFL department, schemes of work and unit plans are based on the progress indicators of the *American Council on the Teaching of Foreign Languages* (ACTFL). These indicators place a higher emphasis on the ability of learners to set individual targets for themselves based on a variety of descriptors. On the other hand, the High School (HS) modern languages department draws from the European Common Framework for Languages (ECFL), highlighting the importance of language learning to promote tolerance and democracy while providing authentic experiences in language learning. The ECFL also comes with its own assessment requirements and level descriptors. Two sets of standards used separately by both departments translate into different assessment criteria and grade descriptors. Consequently, some students raised concerns at the beginning of the school year that there existed a significant disparity between their middle school criteria grades (Extending to Insufficient) and the high school letter grades (Traditional American grade scale A+ to F). Further concerns were raised, including that the content of language courses often overlaps (and is even repeated) or that the difficulty between levels is overly accentuated, an essential symptom of poor communication and collaboration across departmental divisions.

The differences between departments are also prevalent as concerns assessment policies that, especially in the High School, create acrimony during the transition from grade eight to grade nine. Traditional American grading boundaries (e.g., A+, 100%-97%) are used simultaneously with the grade boundaries of the International Baccalaureate, which rely on significantly lower grade boundary percentiles (e.g., 7- 100% - 84%). Due to the grading software adopted, high school teachers cannot adjust grade boundaries to individual assignments. Anecdotally, teachers have reported

frustration with the grading software (which is used differently by teachers even within the same division). It is no wonder that this instigates confusion and frustration among students and parents, especially those transitioning from grade 8 (MS) to grade 9 (HS) language courses.

3. Psychodynamics as a Methodology

Psychodynamics offers unique insight into some of the unconscious reasons underlying decision-making. For instance, in the case of political leaders, when decisions are taken in which consequences are clear, authors such as Beisel (2003 as cited by Meyer, 2015, p. 50) argue that this reveals an inner desire from the leader to see such consequences being exacted.

The role of the psychodynamic researcher is to challenge assumptions including bureaucratic positions and organisational rituals while promoting positive, meaningful mindsets that promote rather than stifle optimal mental health (Bion, 1961). Similarly, for meaningful change to occur at an organisational level, researchers should intersect social analysis with psychodynamic research and draw generalisations from their findings (Obhlozer & Roberts, 1994) while also considering how racism, homophobia, and chauvinism may influence the outcome of the research.

One of the main critiques against clinicians employing the psychodynamic method is a tendency to fixate on falsifiability, testability, and validity whilst disregarding the importance of reflexivity, and the aforementioned systemic elements and how these may affect research findings (Meyers, 2015, p. 18). Psychodynamics offers a platform by which researchers can access the unconscious world where time does not exist and irrational actions, paradoxical elements, and contradictory behaviours are better understood. Thus, subjectivity and openness to disconformity testing are essential to the researcher employing a Tavistock approach (Meyers, 2015, p. 7).

This case study finds purchase upon the works of Wildren Bion (1961), a scholar and pioneer of group dynamics. His research helped clinicians identify the long-term adverse effects that neurotic group dynamics can have

within an organisation. In *Experiences in Groups* (1961), Bion provides evidence of neurotic, irrational and contradicting behaviour of individuals operating in groups which stems, to a great extent, from unconscious processes (p. 53). He remains the most cited author in psychoanalytic scholarship, second only to Freud (Levine and Brown, 2013, p. 1) and his intersubjective theory of thinking helped psychologists understand that trauma originates from the mother-child dyad (p. 245). Roberts and Oblozher (2019), who suggested affective containment strategies as a deterrent to basic assumption behaviour within organisations.

3.1 Psychodynamic Studies on School Organizational Cultures

Despite the re-emergence of Psychodynamics in the field of education during the last twenty years, empirical studies on the opportunities and challenges that psychodynamics poses for research on teachers are scant (Storey, Nimroody, Prout, Rice, & Hoffman, 2023, p. 14).

This contrasts with a backdrop of growing studies highlighting the enormous potential that the psychodynamics methodology offers to promote optimal mental health in schools. Ryan & Jenkins (2020), for instance, looked at how partnerships between health professionals and schools help combat basic exclusionary practices and in the school communities and allow for generalised benefits. That study also concludes that schools are organisations where staff are particularly prone to exhibit paranoid-schizoid states and defences given that many of these institutions are understaffed, underfunded, and overcrowded as is the case in many schools across the England (p.58). Storey, Nimroody, Prout, Rice & Hoffman (2023) identified schools in the U.S. as the primary institution for mental health for a staggering three out of four children (p.14). According to that study, there is a growing discrepancy between school managers and teachers; the former tend to prioritise the mental health of children more so than the latter (p.27). However, most educators see the promotion of mental health of a child as part of their role and are the most privileged in spotting potential mental health issues

among students. It is, however, important to determine the extent to which teachers, especially in secondary schools, often portrayed as *conveyors of knowledge*, are appropriately equipped to handle the growing number of students with socio-emotional issues among students in their care (Dietrich, 2021, p. 323).

Psychodynamic studies over the last three years address mainly teacher preparedness in the social-emotional field (Dietrich, 2021; Williams & Moser, 2021; Martin et al.,2022), often disregarding organisational and psychological challenges faced by teachers (de Passos, 2021). This study thusly seeks to address this gap in knowledge by looking at the way that basic-assumption behaviour (Bion, 1961) among teachers acts as a deterrence for important curricular and classroom reforms to take place.

3.2 Basic Assumption Group Mentality vs Work Group Mentality

It is important to establish what is group mentality, namely the machinery *of intercommunication designed to ensure that group life is in accordance with basic assumptions* (Bion, 1961, p. 66). It is often at odds with the individual's motivations and desires. Whenever the individual behaves in a way that challenges the basic assumptions of the group, this will impact them negatively in the eyes of the group.

A basic assumption group (BAG) is phenomena that take place when a group (a band of individuals sharing a common goal) find themselves under stress caused by external realities which, in turn, leads to the group's primary task going ignored while group dynamics prevail. BAGs are the opposite of work groups, consisting of groups which operate more regularly and effectively, focussed on completing the main reason for their existence, their primary task. In the case of the basic-assumption group, however, the primary task is subverted by basic assumption behaviour and group survival replaces the primary task.

Bion (1961) provides a suite of mechanisms for clinicians and researchers to identify basic assumption mentality and how it manifests within a

group. These will be the primary instruments operationalised in this study to help understand the reasons for the uncoordinated approach between both departments. The premise for BAG is that a single basic assumption is prevalent at each given time, although these can change within years, months, or hours depending on the BAG (Bion, 1961, p. 154). Another important prerequisite is that every BAG has a leader even if, in the case of pairing groups, this leader is *unborn* or yet to appear; An inanimate object or the very history of the group can act as its *leader* if no group member rises to assume the leadership role. This will be especially pertinent to help understand the manifest resistance to change that was so manifest in both modern language departments.

3.3 Pairing/Dependency

Pairing happens when BAG is convinced that problems can only be adequately addressed by *a messiah*-like figure from which the group obtains a sense of security (Bion, 1961, p. 67).

Groups experiencing a stage of pairing have the absence of a leader as a prerequisite. Pairing groups exist and function around *messianic* hope (p. 152), depositing blind faith upon an *unborn* leader who will solve every problem at some unknown point in the future and protect the group from external threats. This leader does not necessarily need to be a person but can also be an object, existing policy, or simply falling back to the "this is the way we have always done things" prerogative.

An example of pairing was when the HS department functioned without a department head for an entire academic year. The absence of a leader allowed for important planning tasks to be set aside, especially tasks aimed at promoting better coordination across divisions. This is interpreted by some adopting the Tavistock tradition as *forestalling* (Bion, 1961, p. 153), albeit such an interpretation of hope is reductive. Authors following a Freudian school of thought are prone to reduce hope to simple wish-fulfilment (Groarke, 2018, p. 365 as cited by Passos, 2021, p.1), leaving out

many kinds of hope exist, and that leaders can operationalise the concept itself as a powerful instrument to refocus their staff.

3.4 Fight/Flight

When a group identifies a common enemy, they enter a stage of unity that manifests into fight or flight (p. 67). When the leader of such a group passes on decisions that do not fall under aggression (fight) or escaping from a commonly accepted enemy (flight), their requests go unanswered. During his fieldwork as a clinician, Bion (1961) provoked one of his therapy groups into a state of fight-flight by simply remaining silent for most of the session, thusly inciting group participants to unite against him as a threat against the group and going so far as attempting to find a new leader (p. 71).

A practical example was when the new department head, under request from the senior leadership team, requested that high school teachers create a simpler version of a given scheme of work to facilitate planning for middle school ML teachers. Only two out of seven department members produced the overviews in three months despite repeated requests. Such behaviour reinforces the theory that unwelcome change, spurred by the senior management team, was seen as the enemy, leading to the department head's multiple requests and reminders going unanswered.

3.5 The Four Processes: of Denial: Transference, Introjection, Projection, and Splitting (Bion, 1961).

There seems to be little consensus on the definitions of transference, introjection, projection and splitting. The descriptions of these unconscious defences have evolved significantly over time. Introjection was initially defined as the absorbing of positive experiences into oneself, while projection was once labelled as the process of wishing bad experiences away (De Board, 1978, p. 18).

Within the context of this study, introjection is the process of incorporating someone else's feelings as our own, while projection is the transmission

of our own feelings to someone else (Dale & James, 2015, p. 94). These processes are essential mechanisms of personality-building, studied in the field of psychodynamics to explain both group and organisational behaviours while remaining exceptionally relevant to measure the efficacy of leadership approaches.

Melanie Klein (1964) identified a fourth phenomenon: splitting which reduces a range of different emotions to the categories of *good/right* or *bad/wrong* (Obholzer & Roberts, 1994, p. 13). Splitting is of particular interest within organisational settings during periods of change/crisis as employees tend to use splitting as subconscious responses to new expectations or unwelcomed change as is the case in this study with the introduction of new, increased, curricular expectations for faculty members.

Processes of denial and avoidance stand as common characteristics of the basic assumption group (Obholzer & Roberts, 1994); In such groups, leaders tend to focus on trivial subjects or resort to narcissistic displays that often favour quick effortless solutions to external threats over carefully thought, long term solutions. Demoralised employees remain doubtful of their own agency and ability to enact meaningful change which helps BAG mentality proliferate (p. 43).

In organisational settings, formal and informal work contexts interface to create the lived experience of employees. Authors such as Dejours (2009 as cited by Czander, 2017, p. 19) tell us that work is at the very core of our lives and affective experiences; Work can provide pleasure, subjective expansion, and freedom while also being able to inflict wounds to the ego and induce pathological suffering. Our own psychic needs will ultimately influence our experiences at work. Often it is not possible for an employee to achieve fulfilment at work due to several reasons be they systemic or individual.

The resulting, frustrated expectations can lead to narcissistic wounds and unintended behavioural responses. According to scholars in the field of psychodynamics, when facing psychic conflicts, the individual is left with two choices: either to seek a different source of psychic gratification or

resort to the psychological defences (Czander, 1993, p. 7).

Groups are generally averse to change, and external *threats* that might jeopardise the status quo. Such resistance is especially salient in educational organisations, conservative in nature (Dale & James, 2015, p. 93).

4. Symbolic Interactionism

A symbolic interactionist approach is at the core of this study, and one of its main tenants is that the active construction of meaning, that our interpretations of truth are socially constructed and that we negotiate our own versions of truth with others living as social beings (Hammersley, 2019, p. 4).

Researchers must be prepared for *surprises* that may even change the course of the research itself. This concept was first coined by Blumer (as cited by Hammersley, 2019), who postulates that purely quantitative methods are not ideal in sociology as these often fail to take context and systemic elements into account.

One of the most salient criticisms faced by symbolic interactionist approaches is how they often fail to place hypotheses through *rigorous* testing (Gouldner, 1971, p. 498), as most interpretations hold a fair share of truth and falsehood. This is an outdated, positivistic perspective that no longer holds merit in a modern, complex world where mental health issues can hardly be addressed with a one-size-fits-all approach, especially in sociological research.

The primary data-gathering method employed in this study is the focus group method which directly derives from symbolic interactionism, finding purchase on the assumption that understanding social phenomena is not undertaken by the individual in isolation but through social interactions (Bryman, 2012, p. 504).

Focus groups have long enjoyed popularity among organisational theorists, including proponents of the Tavistock Institute in London. In the vast toolkit of qualitative methods, focus groups are often perceived as a powerful, participatory method that can offer a platform to marginalised/ignored elements within the

organisation (Johnson, 1996 as cited by Meyer, 2005, p. 104) and can centre the outcomes of the research on the needs of voiceless minorities.

In the context of group dynamics, focus groups are beneficial. This method offers an opportunity to gauge the individual's tendency to forego their personality and personal needs over the needs

Within the context of this study, some participants tended to control the narrative and course of the session, whilst others were more prone to go silent and avoided difficult questions. It was also quite challenging to divorce my role of department head from my role as moderator, as I believe some participants could have perhaps contributed further had I been an external researcher.

Focus groups provide participants with an opportunity to reflect on their own agency in enacting or stifling Affective Change within the organization. Incidentally, and despite the social nature of focus groups, very few studies operationalising this method draw inferences from the group dynamics of participants. Kitzinger (1994, as cited by Bryman, 2012) reviewed over two hundred studies across five decades and concluded that most data were reported no differently than had the method been individual interviews (p. 514). Incidentally, a common expectation of the focus group moderator is to help the conversation stay its course, providing every participant with the opportunity to voice their opinions.

The most powerful argument for adopting focus groups is the method's suitability for action-research-oriented projects, which is what this pilot research enquiry proposes. As Crabtree et al. (1993, p. 146, as cited by Barbour, 2008, pg.33) suggest that it is possible to simultaneously use focus groups as *a data collection tool and intervention* (p. 33). This is essential in the context of this study, as it is its long-term goal to propose solutions to rectify such basic assumption behaviour.

5. Ethical and Ontological Considerations:

As a researcher working for the same organisation that is the object of this study, it was pivotal for me to reflect on conscious and unconscious biases and how they may affect this study's development and outcomes. When

conducting participatory research, there is a risk of aligning one's research outcomes with the political interests of the researched group. Barbour (2008) demarcates the critical difference between researching 'with' and researching 'on' a given group (p. 26), highlighting the ethical need for researchers to reflect on responsibility and inherent biases, which may hamper the credibility of one's findings.

Major studies rely on multiple researchers or co-researchers to avoid being overly constrained by biases to deter emotionally led assumptions or conclusions based on past experiences (Meyers, 2015, p. 6). Given that this is not logistically possible in this study, I will strive for self-disclosure (p. 20), aiming to provide a more natural narrative of the organisation. By informing the reader regarding methodological gaps and ideological biases, I aim to achieve a robust ontological and phenomenological platform that will provide credibility to the data and interpretations resulting from this study.

Meyers (2015, p. 39) warns against countertransference, a common event within the field of clinical psychology, whereby the researcher, guided by memories and fears, projects onto the subject and thus affects the outcome and interpretation of the events and research. Throughout this study, I reflected on such questions, including how answers from my participants affected me personally.

6. Sampling

To reduce potential biases, focus groups will also become the basis used for purposeful sampling (Meyers, 2015, p. 102), also known as 'snowball sampling', which consists in asking participants whom they believe to be the relevant key stakeholders to interview as opposed to having the researcher choosing the sampling. This is particularly poignant given that I was relatively new to the institution and am sure to have missed critical incidents that have contributed to the organisation's current state. This allows for a chain of enquiry whereby participants set the direction of the

study as opposed to a traditional, research-led approach.

In this study, all focus groups were capped at a maximum of six participants as experts in the field recommended a number between six and ten (Morgan, 1998 as cited by Bryman, 2012, p. 507). Smaller focus groups are encouraged when dealing with controversial matters, as is discovering the underlying reasons for the lack of coordination between two departments. The small group size helps prevent the discussion flow from going off-topic or group dynamics from taking over while permitting salient issues to be raised by the moderator and preventing logistical issues such as the inability to identify who said what in audio recordings and subsequent transcripts. Finally, all group members were given a chance to speak, which was only possible given the small number of participants and attentive moderation. To reduce potential biases, *snowball sampling* (Meyers, 2015, p. 102) was employed, asking participants whom they believe to be the relevant key stakeholders to interview as opposed to having the researcher choose.

7. High School Department Focus Group

Before I officially started the session, the most senior teacher in the group in years of service at the school, Mr A, noted a couple of late arrivals, leading other participants to agree and speculate on the reasons for the others' lateness. The conversation diverted at that point for around seven minutes. Such behaviour is not uncommon in groups and seems to validate the thesis that BAGs exist primarily to maintain and preserve themselves (Bion, 1961, p. 63) and that participating to the group is an outcome of itself. Absenteeism is a perceived existential threat to the group, which explains why the participant mentioned this early in the session.

After a short viewing of a video illustrating the merits of harmonious transitions between grade levels, the group was asked about their own their views. Participants were then asked to think of examples of successful transitions and finally explain what role transitions play in their school's context.

The tone quickly shifted to an accusatory one; One teacher, Ms Z, raised her hand to point out the school's lack of support and time provided in facilitating transitions. She was indicating that the SLT were responsible for this. The instinct to find a common enemy instead of answering the question led me to believe that the group was transitioning to a different basic assumption, whereby participants identified a common enemy to unite the group.

At the same time, Mr X and Ms Y, who had kept to themselves until that point, began *pairing off* (Bion, 1961, p. 72) into a private conversation, scarcely engaging with the questions despite being asked. Pairing is a common way for individuals to handle anxiety when tension rises, as was the case with this challenging conversation. And although some authors advocate that casual social interactions lead to a healthy environment among workgroups (Obholzer and Roberts, 1994), this particular group would often go on side conversations risking the primary task of the session going unfulfilled.

When asked about what decisions relating to transitions were taken in the past, Ms Y provided her first contribution to the discussion, pointing out that she had taught German classes to middle school groups before and therefore had always used the American standards when planning, and failed to see the point in transitioning to ECFL standards despite all other participants using these, and this being an expectation from HS language teachers. Here lies a salient example of *bible-making* (Bion, 1961, p. 155*),* or holding on to older precedents to resist change; BAG participants experience and voice their emotional opposition to any new idea that challenges the *status quo*. In the context of a mental health institution, Bion provides an example of *bible-making* when during a session with fellow clinicians, one participant refers to minutes of prior meetings to counteract the employment of a new approach.

Another critical incident was when one of the participants, a faculty member of longstanding, Ms Z, pointed out that in her subject area, German, transitions worked well, mainly taking place through informal

contacts with her middle-school counterpart. She then pressed on with her theory, stating that curricular transitions were only problematic as regarded French and Spanish.

At this stage, it was necessary to mention that it had been precisely Ms Z's counterpart in middle school who'd reached out to both department heads two months prior asking for more time for divisional vertical planning. This was done intentionally to determine which basic assumption the group would revert to and thus avoid the projecting of blame onto the Spanish and French teachers.

Ms Z's answer surprised me; she said that I was new to the school and could not understand what was going on as I had only joined six months ago. There was a clear case of *splitting* whereby the group creates a concrete border between insiders and outsiders, the former being perceived as all-knowing and heroic, whereas the latter would the opposite (Obhlozer and Roberts, 2019, p. 15).

At that moment, I had become the target of the group's frustration, as I myself was an *object* of the change prompted by the newly appointed dean of curriculum. The group saw me as a convenient scapegoat, an outsider, whereby the group projected all their anxieties relating to the new ideas, suggestions, and expectations onto me (Dale and James, 2015, p. 95). The group had thus evolved to a fight-flight basic assumption.

Vega Roberts (2019) provides compelling evidence to corroborate such inclinations on behalf of basic assumption groups. Clinical data shows that both in the case of therapists at mental health institutions as well in the case of the staff operating within the context of a social services residential unit for underaged children, there was a: "collective sense of everything good and helpful being inside the organisation, and of the outside world as harmful and dangerous." (p. 131)

Discharging the patients or sending the children off to their new host families was a decision perceived mostly negatively by staff members.

The group quickly turned to splitting feelings between 'right' and 'wrong'

(Obhlozer and Roberts, 2019, p. 131), a common defence from groups experiencing heightened anxiety levels. What followed was effectively a contradiction insofar the majority of the group either shifted blame / projected to SLT or argued against the premise that the need ever existed for a more coordinated approach among departments (denial).

It was evident that the prompt I had used had led to some staff members of longstanding resorting to defences after being confronted with the reality that poorly designed transitions negatively affected students. The basic assumption had changed to one of fight-flight, and I had become the target as the outsider who *couldn't possibly understand the real issue* or *what was at stake*.

7.1 Middle School Department Focus Group

The prompts and questions used for this focus group session were identical to those used during the High School department. This was a purposeful attempt to identify differences in answers, which could indicate the existence and maintenance of basic assumptions preventing better communication and collaboration between the two divisions.

This session proved challenging almost from the offset; some department members were familiar to me, although I had had few interactions with them in a professional and social capacity. The group seemed suspicious of the purpose of the session and pressed on this despite the goal having been explained both by email and individually to each participant.

After an awkward silence that lasted around two minutes, the MS department head started by listing the many reasons why the American standards curriculum and the standard-based assessments used in middle school served middle school students better than the letter grade approach used in high school. This was the main narrative heard amongst middle school staff and, in fact, the exact words of the middle school principal, who allegedly did not get along with his high school counterpart. Thus leading me to consider whether this was a pertinent example of introjection, whereby the

department head and the rest of the MS department faculty introjected the middle school principal's expectations. It could also be argued that this was a case of adherence to the dominant norms in the staff group or another case of splitting whereby all decisions made in MS were seen as *right* and the opposite applied to HS decisions.

I had heard those exact words from the MS principal very many times. There was nothing new to the argument resulting in a different perspective being suggested: many middle school students transitioning to high school found themselves at odds with the differences between the academic language and standards in middle school to those used in high school.

At this point, the MS department head pivoted to his original argument, expressing disapproval toward the high school grading system, where numerical grades prevailed over criteria ones. In this early stage of the session, the group seemed to be experiencing a state of dependency on the department head to speak in their stead. The group effectively saw the department head as a *good object* (Czander, Jacobsberg, Mersky, & Nunberg, 2002, p. 370). A shield from the unwelcome change that the dean of curriculum seemed to represent in the eyes of the participants.

The relative listlessness of the group during the first half of the session also suggested a case of projective identification (Likierman, 2002 as cited by Dale and James, 2015, p. 95) whereby the MS head of department's suspicions toward high school practices were actively projected and introjected; leaving little room for an honest debate about how the lack of coordination was affecting rising high school students.

The question relating to common planning time among departments divided the group and invited further discussion. At this point, Ms W, herself married to a high school modern languages teacher, pointed out that during the previous academic year, only a single meeting had been

dispensed for joint curricular planning and moderation across both departments. This provides evidence of an absence of dialogue and lack of opportunities for change to be contained but also that this is not a priority for the management team.

The Middle school modern languages department followed a similar pattern to their HS counterparts; Instead of projecting their frustration and anxiety toward me, as their HS colleagues had, the group's negative emotions were directed at the school's leadership team and especially at individuals who had already departed, In what case of projective identification (Dale and James, 2015).

The negative feelings toward the organisation were projected onto a *bad object* and apparently introjected and *wished away* when the individual eventually left. The previous head of school was scapegoated, gaining quite a bad reputation for himself, with rumours of incompetence and floating in corridors.

I proceeded to point out that an entire academic year had passed since the departure of this individual. This was primarily an attempt at affective containment as I attempted to readdress the poor coordination between departments while showing participants that their agency was instrumental in enacting change. Indeed, the lack of awareness among work groups of their role and personal agency in driving meaningful change is a common feature of BAGs (Oblozher & Roberts, 1994).

When asked about potential stakeholders to interview next regarding the lack of coordination issue, the group suggested the name of the former Dean of Curriculum. One participant volunteered that she'd been the *opposite* of her successor, a *flexible* and *spirited* individual, which could be seen as an example of splitting where objects and individuals are reduced to *good* or *bad*.

There were also examples of more subtle defences at work, namely when Ms Y, a faculty member of longstanding, stated, "(I) keep having *deja vus* in those (vertical) meetings.» This remark sought to reinforce the dominant

view among the group that joint meeting time among both departments was scarce and ineffective. Humour and sarcasm are also defences used to prevent effective change (Contu and Willmott, 2006 as cited by (Dashtipour and Vidaillet, 2017, p. 32).

8. What Obstacles Remain for Effective cross-departmental collaboration from an Organisation-Wide Perspective?

The role of the psychodynamically-informed organisational researcher is twofold: to find the root causes for the projection of negative emotions that stifle efficiency within the organisation whilst also to train the groups that make up the organisation to become more aware of these and other unconscious processes. Such an approach guards the individual against paranoid-schizoid tendencies that stifle effective collaboration (Bion, 1961, p. 14).

In addition to recognising both written and *unwritten* norms and the role that systemic limitations, including race, gender, and sexuality, play in group dynamics, structural organisation-wide limitations must also be considered. In previous sections, the root causes of the (often cyclical) basic-assumption behaviour from the High School department were explained. Still, it is just as essential to provide context from an organisation-wide level, exposing the impediments to a group working towards its primary task.

Data from both focus groups group revealed three main obstacles at an organisation-wide level for a more balanced approach to curriculum:

   - The significant differences between grading systems used in high school (letter grades/percentiles) and middle school (criteria/standard-based grades) and how such differences are misleading the perception of grades from incoming middle school students

In addition, differences in formative assessment policies include mandatory test retakes and no homework to be assigned during holiday breaks in MS versus professional judgment in HS.

   - The complexity of the grading software and marrying the

percentages of external course rubrics and numerical grades to traditional American letter grades.

   - The lack of time and relevant agendas provided for vertical meetings involving both ML departments to facilitate collaboration and moderation.

Anecdotally, other departments expressed similar concerns, which led to the newly appointed Dean of Curriculum pushing to introduce more time for vertical meetings during personal development days. Despite these efforts, faculty members showed little appetite to address this issue actively. This raises the question of the extent to which past and existing leaders have provided a consistent message on the merits of standardisation and curricular transitions.

A fourth, and perhaps more pragmatic obstacle that should be added to the list above is scheduling. Modern languages departmental meetings take place at the same time across divisions. In addition, there is more than one teacher in either department teaching groups across both divisions, which means these educators must choose which meeting to attend, thus missing vital information and creating anxiety and stress. Although these might be perceived as insignificant details, they are manifestations of an unconscious, organisational desire to maintain *walls* between divisions.

Managers often use scheduling inconsistencies to avoid addressing institutional conflicts and keeping disparaging groups from working together (Oblozher and Roberts, 2019, p. 90). Such is a symptom of basic-assumption behaviour, as quick, short-term solutions as the preferred response within BAGs.

9. Affective Containment: A Blueprint for Cohesion among Divisions

Obhlozer and Roberts (2019) warn us against the tendency for new managers and clinicians to use the Tavistock approach to immediately clamour for change within institutions, which in the case of the former, can be seen as a way for leaders to demarcate their territory and project their expectations

upon staff. Such an approach often backfires as existing staff members, faced with an overwhelming push for change, may introject that their work methods until that point were subpar, leading to the corrosion of morale (p. 112).

Leaders must pay attention to the emotions of their subordinates and make them active parties to institutional change by, for example, providing forums and other means for individuals to express their minds before taking significant decisions. Wilfred Bion (1961) dubs these strategies as affective containment.

The pandemic acted as a catalyser for basic assumption behaviour within many educational organisations. Fraser and Horden (2021) provide evidence of the nefarious effect that unattended negative emotions felt by change among staff members can have on faculty and managers alike. The authors point to two possible strategies that managers possess during times of heightened anxiety and stress:

Affective control stands as the opposite of affective containment. It consists of the tacit prohibition of *outward displays of emotions* that *may disrupt the smooth running* of the school (Fraser and Horden, 2021, p. 2). Such an approach often results in unintended consequences as employees dealing with repressed emotions eventually express them in ways they and the organisation did not expect.

The alternative approach, pioneered by Bion (1961) and further developed by sociologist Yiannis Gabriel (1999), is affective containment; the process of accepting that situations of heightened stress and anxiety inevitable happen and that a *talking culture* within an organisation is paramount to maintaining a healthy working environment.

Any member of a group can facilitate affective containment, but leaders are undoubtedly better equipped to introduce this strategy. In the context of the HS modern languages department, the absence of a departmental leader explains the high levels of distrust towards the SLT and the indifference shown by some department members towards the new professional expectations.

During periods of affective intensity in educational organisations, such as during the introduction of different curricular or pedagogical expectations,

providing the adequate means, time, and venues, for emotions and feelings both to be expressed and experienced, is a powerful means for such emotions and feelings to be used productively (Dale and James, p. 93). Groups within educational organisations often do not welcome change and project negative emotions towards other faculty members or students.

Bion and Winnicot (as cited by Dale and James, p. 104) refer to two kinds of affective containment. The original theory is that of the *container*, whereby an individual *volunteers* to become a *container* for negative emotions, thus helping the group at large with the handling of unwelcomed change. The alternative approach is the one proposed by Obholzer (1994) in which systems, processes, and the organisational structure itself allows for difficult feelings and emotions to be experienced, accepted, transformed, and re-experienced by employees in a more constructive way.

Affective containment is one of the many strategies that school administrators can use in times of great anxiety and stress; Providing forums for educators and the school community at large exemplify trust in middle managers and educators to maintain a high degree of professionalism among other strategies are in the administration's toolkit (de Passos, 2021).

10. Conclusion

This study has contributed to the field of psychodynamics insofar it demonstrates how group dynamics operate and shape teachers' affective and subjective lived experiences across two divisions of an international school. It further shows how anxiety and defences stifle communication and collaboration by driving *invisible* walls between basic assumption groups and perpetuating practices that prevent meaningful organisational change from taking place.

Data collected from the focus group sessions points to many teachers who either disagree or fail to see the merits of standardisation and moderating and the importance of transitions to students. This raises the crucial question: to what extent is the importance of creating effective curricular

school. It further shows how anxiety and defences stifle communication and collaboration by driving *invisible* walls between basic assumption groups and perpetuating practices that prevent meaningful organisational change from taking place.

Data collected from the focus group sessions points to many teachers who either disagree or fail to see the merits of standardisation and moderating and the importance of transitions to students. This raises the crucial question: to what extent is the importance of creating effective curricular transitions consistently relayed and promoted amongst faculty.

Gaining access to the MS department and convincing them to partake was one of the main obstacles to this study. Despite being a member of this organisation, I often felt like some participants needed to toe the line, not over fear of reprisal, so much as distrust of myself as an outsider and symbol of change.

The specific setting of an international school was critically analysed in this study. This is particularly meaningful in psychodynamics, where the lion's share of academic literature revolves around healthcare and mental health contexts.

Some of the limitations of using the psychodynamic approach in the context of this study include the assumption that most behaviours are determined by unconscious processes (Bion, 1961) and therefore very difficult to change. Such an assumption makes finding the root causes behind the incoordination between departments challenging and prolonged. The same applying to the adoption of an affective containment culture within the school.

Further research is warranted on schools using psychodynamic frameworks to identify and address basic assumption behaviour.

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Epiphany

THE RIGHT TO SELF-DETERMINATION OF PEOPLES THROUGH EXAMPLES OF KOSOVO AND CATALONIA: WHY IS THE SECESSION OF KOSOVO ACCEPTABLE IN MODERN PUBLIC INTERNATIONAL LAW?

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Abstract

At a time of progressive development of public international law, the internal self-determination of peoples has no alternative, but external self-determination is justified in a situation where, as a result of oppression, dispossession, and collective discrimination, a certain people have full rights to freely determine its political, social, economic, and cultural setting. In the case of Kosovo, the right to *"remedial secession"* based on the right to external self-determination has been achieved. According to many legal scholars, the related right is an exception and could be realized outside the colonial context, in limited circumstances that resemble the colonial paradigm. Modern customary public international law provides a legal basis for the introduction of the concept of the right to *"remedial secession"* and forms an argument that is supported by the *"Great Powers"* and is consistent with international institutional practice provided that the people's fundamental human rights are threatened. This article aims to explain through the case of Kosovo that the external form of self-determination, which includes secession, is possible only exceptionally in the case of grave violations of human rights and freedoms, war crimes, repression, and systematic oppression, and that the internal self-determination of the peoples is a more acceptable form of realizing this collective human right, which should be realized through broad constitutional and legal reforms in every multi-ethnic state (a certain degree of autonomy or decentralization).

Keywords: modern public international law, self-determination, peoples, remedial secession, human rights

Introduction

The first great multilateral agreement that established the concept of the right to self-determination of the people was the Treaty of Versailles. Then the question arose, does the right to self-determination of the peoples lead to infinitesimal fragmentation and disintegration of states and the emergence of a large number of new national states, which could endanger the existing public international policy in the future? Like any other right, the right to self-determination of the people is possible to abuse.

It is necessary to understand in which aspects the right to self-determination of the people is positive (affirmative), in terms of the protection of collective rights of the peoples, and in which aspects this right is negative, and in the function of disintegration processes, distortions of territorial integrity, sovereignty and political independence of the states, as well as the disintegration of other complex entities under public international law. In this context, we recognize the scientific terms of the internal and external form of the self-determination of the peoples and we answer the question of which the affirmative nature of internal self-determination in relation to the negative aspect of external self-determination, which in modern public international law and in political terms, can also be linked to secession.

Here, it is suggested that the right to self-determination of the people is divided into external (offensive) and internal (defensive) self-determination. How its name suggests this right unquestionably belongs to the people. The aim of this paper should be an affirmation of the internal exercise of the right to self-determination of the peoples and its relationship to the manifestation of its external shape which often leads to the secession of territories and conflicts with the principle of *uti possidetis juris.* The division of this right to external and internal one is determined by the space of exercising the right to self-determination, i.e. whether is it contrary to the principle of *uti possidetis juris* (Cornell Law School - Legal Information Institute, n.d.)

or within the internationally recognized borders of one country (the most common in the matter of a complex multi-ethnic states).

The right to self-determination of the people is stated in a series of international documents, both binding and, in a much larger number, non-binding. Thus, the *„right to self-determination“* we find in the UN Charter, the UN General Assembly on The Right of Peoples and Nations to Self-determination (1952), the International Covenant on Civil and Political Rights (1966), the International Covenant on Economic, Social and Cultural Rights (1966), the Declaration of General Assembly on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations (1970), the UN Declaration on the Rights of Indigenous Peoples (2007), the Vienna Declaration and Program of Action (1993), et cetera.

The right to self-determination is today applicable as customary law and is recognized in that form by public international law. It is normative, provided in Article 1 of both Covenants on Human Rights (Šarčević, 2022), that the right to self-determination becomes the fundamental principle of modern international law with *erga omnes* effect. It prescribes that: *„all peoples have the right to self-determination on the basis of which they freely choose their political status.“* Political status (Šarčević, 2022) represents a constitutional status within the meaning of the establishment of the internal arrangement, while the external arrangement represents an international positioning and obtaining recognition.

External self-determination of peoples includes the right of peoples to decide on their international status, i.e. to create their own sovereign and independent state, to unite with an existing sovereign state, or to integrate into an existing sovereign state. (Bursać, 2010, p. 279) This form of self-determination of the peoples is most often the subject of abuse in modern

public international law, which includes secession, and thus the territorial integrity and sovereignty of the existing state are directly violated. Demands for the external self-determination of peoples can be established, thus representing an exception that is rarely, but nevertheless, accepted in modern public international law (the case of Kosovo), and unfounded under the influence of economic, cultural, religious, and ideological reasons, which may indicate the abuse of this right, as in the example of the province of Catalonia in the Kingdom of Spain. However, in the 1960s, this type of external self-determination of the people was not considered as an abuse of right, it was considered the right to be a state in which the people will be liberated from foreign interference and stopped to be under foreign occupation or domination. This issue was particularly relevant at the time of drafting the texts of International Covenants on Human Rights, i.e. at the time of the condemnation of colonialism, and marked the emergence of a much-needed anti-colonial wave in the public international order.

In this paper, it is necessary to say that not every external form of self-determination of the people that seek secession is illegal and a sort of abuse of that right. It is possible if certain conditions are previously met that would justify the realization of such a right or opportunity, which we also call *„remedial secession“,* in the case of denying the right of a part of the people to be represented in state authorities. *Antonio Cassese* continues and believes that this right exists, but that it is an exception to the general rule that the territorial integrity and political independence of states are protected by international law and as such they must be interpreted narrowly and subjected to strict conditions. (Bursać, 2010, p. 299.) *Cassese* continues and lists three conditions that must be met in order to exercise the right to secession: 1. the central authorities of the state must persistently deny the group the right to participate in the government; 2. the group must be subjected to massive and systematic human rights violations, and 3. any possibility of finding a peaceful solution within the existing state

structure must be excluded. (Bursać, 2010, p. 299.) In order for a people to submit a request for self-determination against the territorial integrity of a state, it must prove that there is no rule of law in a particular state, that the government did not result from free democratic elections, that the rights of minorities, as well as human rights and basic freedoms, are not respected and that cultural, linguistic and religious rights are suppressed. (Bursać, 2010, p. 78.) Only when these conditions are met, the right to self-determination of the peoples becomes justified.

The demand for self-determination is increasingly justified if the people are aware of their historical position and identity in their ethnic and cultural areas. That they live in a country that they cannot consider their own and that they are discriminated against by one or more other people (Berković, 2021, p. 43.), and there are no prospects that the situation could be changed or improved in the foreseeable future (realization of autonomy). (Ibler, 1992, p. 61.) The first step in the abuse of the right to self-determination of the peoples is manifested in the desire to achieve international legal subjectivity (external statehood or independent state), even more so if that people enjoy true autonomy, and the members of that people enjoy all human rights and basic freedoms, in a way that they can participate in the work of representative bodies, the government and the judiciary of the state in which they live (Ibler, 1992, p. 61.), as is the case with the people of Catalonia.

The importance of this article is seen in the promotion of the internal form of self-determination of the people and the encouragement of the implementation of constitutional reforms that will ensure a certain degree of participation of the people in the legislative and executive authorities in complex multi-ethnic states. Significant constitutional reforms will ensure a certain degree of autonomy in certain provinces in which people will be able to successfully realize their political, economic, and cultural rights. All

this together will prevent future separatist and secessionist movements, and thus contribute to peace and stability in the world.

A brief historical overview on the development of the right to self-determination of peoples

The entire history of mankind was characterized by colonialism and foreign domination over certain areas, but also the response to them through the realization of the right to self-determination of peoples. The historical development of the right to self-determination of peoples is connected with significant events such as the signing of the „*Pax Romana*" peace agreement, the Peace of Westphalia in 1648, the Congress of Vienna, the Holy Alliance, the Treaty of Versailles, the independence of the British colonies in 1776 on the North American continent and the French Revolution in 1789. The period of imperialism of the 19th century influenced the development of the collective consciousness of the people about the unsustainability of an order in which the *Great Powers* (Perišić, 2013, p. 762.) will dominate other peoples and their territories. (Veljković et al., 2014, p. 16.) The right to self-determination of the people, which was proclaimed by the bourgeoisie and confirmed by the Resolution of the London International Congress in 1896, after Wilson's Program or the Versailles Program from 1919, which entered in the content of the Atlantic Charter in 1941. Since then, the scientific community has paid the most attention to the issues of the right to self-determination of peoples, as a fundamental human right. (Veljković et al., 2014, p. 12.)

The historical development of the right to self-determination of peoples represents an important segment in explaining the origin and application of this right determined through several stages. The first phase is national-constitutive and is temporally located in the period from the end of the 18th and the beginning of the 19th century, and spatially in North America

and Western Europe, which are characterized by the struggle against foreign domination and the creation of modern European nation-states. (Danspeckgruber & Gardner, n.d.) At that time, the principle of self-determination was the basic political principle of civil revolutions. The second phase is anti-imperial and represents the period after the First World War. (Throntveit, 2011, p. 445.) At the Versailles Conference, the right to self-determination was recognized for the peoples who lived on the territory of the empires that lost the war: the Austro-Hungarian Monarchy and the Ottoman Empire. This period was also characterized by the proclamation of the principle of self-determination through Woodrow Wilson's *„Fourteen Points."* (United States Department of State, n.d.)

The third phase in the development of this right is extremely important and we call it the anti-colonial phase, and it took place between the Second World War and the end of the 60s of the 20th century. (Whelan, 1992, p. 25.) In this phase, the former colonies achieved their independence and freedom through peaceful means or by national liberation struggle. The last stage in the development of this right is called anti-communism and includes the period from the fall of the Berlin Wall to the present day. (Iacob et al., 2019, p. 173.) It is most important to explain that modern public international law views the principle of self-determination as a legal principle that grows into the right to self-determination of people. With this phase ends the political character of this principle and begins its legal character with the adoption of the UN Charter, and finally takes shape with the adoption of the Declaration on the Granting of Independence to Colonial Countries and Peoples, also known as the United Nations General Assembly Resolution 1514 (1960) - *the Anti-Colonial Declaration*, the International Covenants on Human Rights (1966) and the Declaration of General Assembly on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations (1970).

After a brief historical description of the development of the right to self-determination of peoples, in the following text, we will move on to the theoretical and normative definition of the internal and external forms of self-determination of peoples.

The right to external self-determination of peoples

In the Declaration of General Assembly on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations (1970) - *Declaration of Seven Principles*, as written in the scientific article by *P. Perišić: „The right to external self-determination of peoples outside the colonial context and the case of declaring the independence of Kosovo"*, it says that guaranteeing the right to self-determination: *„should not be interpreted as authorizing or foster the people to any action aimed at the total or partial destruction or endangerment of the territorial integrity and political unity of sovereign and independent states, which behave in accordance with the principle of equality and self-determination of peoples, and which have a government that represents the entire people of that territory, without differences in terms of race, religion or color of skin."* (Coleman, 2014, p. 24.)

By interpreting this provision, it can be concluded that exercising the right to self-determination through coercion is prohibited if the people of a territory can exercise the right to internal self-determination. (Perišić, 2013, p. 770.) And in cases where state governments carry out repression against a people, limiting their collective human rights and the exercise of their right to internal self-determination, then that people have no choice but to exercise their right in the context of external self-determination, provided that international peace is not threatened and security and this again depends on the factors of redistribution of power in the international community. (Summers, 2004, p. 341.)

Supreme Court of Canada dealt with this issue in detail, which gave a very important advisory opinion on *„Reference re Secession of Quebec",* to which we will briefly refer here. The Court took the position that the right to self-determination of the people is exhausted by the realization of internal self-determination, that is, by achieving an appropriate level of political, economic, social, and cultural autonomy within the existing state. (Summers, 2004, p. 342.) So, the Court interpreted that the right to external self-determination is realized only if it is a people released from colonial rule when the people are subjected to foreign domination or exploitation, and when a certain people are denied adequate participation in government. (Perišić, 2013, p. 770.) This opinion of the Court should not be interpreted as if the Court gave an exception to the *Declaration of Seven Principles* or as a justification to resort to the external self-determination of the peoples, but it is only applied if separation from the existing state is the only possible solution (the concept of accepting the consensual theory of secession). (Castellino & Gilbert, 2003, p. 156.)

This opinion can also be interpreted extensively and that the right to external self-determination could exist if the violation of human rights is massive and discriminatory towards a certain people and that a people are systematically excluded from political and economic life and when it is denied the right to a minimum level of minority rights or autonomy. (Castellino & Gilbert, 2003, p. 157.) In the papers of some experts in public international law, the opinion that the external self-determination of the peoples, i.e. secession, is the last measure that can be taken only if all other possible solutions have been exhausted, and the state brutally and massively violates the human rights of its citizens or part of its citizens (the concept of advocating *„remedial secession"*). (Gavrilović, 2013, p. 14.)

The right to self-determination of peoples can serve as an example, i.e. secession of East Pakistan (Bangladesh) from Pakistan. We hereby confirm that the right to secession can only have *„peoples who suffer discrimination, waiver of the right to representative government and only if the discriminatory behavior is so pervasive, ramified and systematic that it concretely threatens the survival of such peoples and where there is no strong probability that the discrimination will end."* (Castellino & Gilbert, 2003, p. 157.)

Not every discrimination can justify the right to achieve secession, but the *„quality and quantity of discrimination"* is taken into account, as whether the state is ready to stop the violence, and whether effective legal means are available through domestic institutions. (Gavrilović, 2013, p. 15.) So, in the end, the right to secession can exist if *„a discriminated minority is exposed to the actions of a sovereign state that consist in an obvious and brutal violation of basic human rights, e.g. through killing or indefinite imprisonment without legal protection, the destruction of family ties, expropriation without taking into account the means necessary for life, through special prohibitions directed against a certain religious community or the use of one's own language, and finally through the enforcement of these prohibitions by brutal methods and measures."* (Hannum, 1993, p. 11.)

The right to internal self-determination of peoples

The right to self-determination of the people in the post-colonial world is to focus on its internal dimension and the enjoyment of individual human rights. *Malcolm Shaw* states that outside the colonial context, the principle of self-determination of peoples was transformed into issues of human rights within the territory of each state. *McCorquodale* explains the right to self-determination of peoples through international human rights law.

(Hannum, 1993, p. 11.) The right to self-determination of peoples is the cornerstone on which human rights rest, and to the greatest extent the International Covenants on Human Rights are responsible for this, which introduced the right to self-determination of peoples into the discourse of human rights. *Fox* states that the internal right to self-determination is *„manifested through the structures of domestic political institutions"* which may include *„regimes of minority protection, democratic political process, guarantees of cultural rights and various forms of autonomy."*

After the decolonization process was completed, emphasis was placed on the internal dimension of the self-determination of peoples in order to reconcile this principle with the principle of territorial integrity of states. (Hannum, 1993, p. 23.) Now solutions are being sought within the existing state borders, while the exception, i.e. the formation of an independent state is possible only in the case of long-term repression and brutal violation of human rights. (Gavrilović, 2013, p. 23.)

The Badinter Arbitration Commission (Malgosia Fitzmaurice, 2019) stated 20 years ago in its *Opinion No. 2* that *„at the current stage of development, public international law does not specify all the consequences of the right to self-determination of peoples."* The internal aspect of self-determination is more relevant because it represents the usual way of exercising the right to self-determination of people in modern public international law. (Gavrilović, 2013, p. 26.) In this sense, *Raic* states that the international obligation of the state to act in accordance with the right to self-determination of peoples implies *„the obligation on the part of states to negotiate in good faith with the relevant peoples that fall under their jurisdiction in order to reach an agreement on the necessary level of protection, within the field of application of self-determination, which is justified by the relevant circumstances of the case."* (Gavrilović, 2013, p. 26.)

A brief review of secession

The only time the International Court of Justice in the Hague discussed the issue of secession was when the UN General Assembly requested the Court to bring an advisory opinion on the issue of Kosovo's Unilateral Declaration of Independence (UDI) from Serbia on February 17, 2008. The UN General Assembly asked the Court for an answer to the question: *„Is the Unilateral Declaration of Independence adopted by the temporary self-governing institutions of Kosovo in accordance with public international law?"* On that occasion, the Court said that the declaration was not in contradiction with public international law. However, the Court did not sufficiently explain whether this action of Kosovo can lead to the independence of this province. (Perry & Rehman, 2015, p. 71.)

On the other hand, the Supreme Court of Canada, regarding the admissibility of the province of Quebec for secession, points out that:

„A state whose government represents all peoples living on its territory, on the basis of equality and without discrimination, and which respects the principle of self-determination within the country itself, deserves that public international law protects the territorial integrity of that state and prohibit any attempt of secession." (Perry & Rehman, 2015, p. 72.

Secession is a way of losing and acquiring state territory, i.e. *„secession of a part of the state for the purpose of creating a separate state or joining another, already existing state."* One thing is certain that the constitutions of all states in the world completely prohibit any form of secession from existing states. On the other hand, modern public international law nowhere explicitly prohibits secession. However, it is evident that the issue of the territorial integrity of states conflicts with the issue of secession, which was highlighted in the 6th Principle of the Declaration of the UN General

Assembly from 1970. As *V. Ibler* emphasizes: *„international law protection of the state and its territorial integrity (protection against secession and separation).“*

The Case Study of Kosovo

Kosovo was an autonomous province within the Serbia, which was part of the Socialist Federal Republic of Yugoslavia (SFRJ). In 1989, Slobodan Milošević abolished the special autonomy of Kosovo, and during the 1990s, the Kosovar Albanians fought to restore their special autonomy. As a result of these efforts, Serbia launched police and military actions against Kosovo Albanians, committing widespread atrocities and war crimes throughout the region, leading to NATO intervention. On June 10, 1999, the UN Security Council adopted Resolution 1244 of the UN Security Council. That resolution placed Kosovo under the United Nations Interim Administration Mission in Kosovo (UNMIK), the UN transitional administration provided a general framework for resolving Kosovo's political and legal status. Headed by the Special Representative of the Secretary-General, UNMIK began its work on determining the final status of Kosovo, but Serbia and Kosovo could not agree on how to proceed. The UN Special Representative, *Martti Ahtisaari,* brought forward a comprehensive proposal to resolve the status of Kosovo (known as the *„Ahtisaari Plan“*) with the idea that Kosovo should become independent under the supervision of the international community. (Jamar & Vigness, 2010, p. 914.)

After the autonomy of Kosovo was revoked in 1989 (which represented a violation of the right to internal self-determination), international war crimes were committed (Marijan, 2021, p. 67.), especially in the period from 1998-1999 (even NATO intervened by bombing Serbia), and negotiations between Kosovo Albanians and Serbs in Rambouillet failed. (Arbatov & Acheson, 2000, p. 9.) Therefore, undoubtedly, in 1999 the conditions

were met for the legal remedial secession[1] and independence of Kosovo. (Ryngaert & Griffioen, 2009, p. 585.)

It should be admitted that the independence of Kosovo is completely predetermined. (Vidmar, 2009, p. 846.) It is almost impossible that the *ticking clock* will be turned back and that Kosovo will somehow return to a *„parent state“,* even if one can, for now, question the effectiveness of Kosovo as a state (Kosovo is under limited supervision of European rule and law and NATO). On the contrary, the more countries recognize Kosovo (and it should be remembered that recognition is an irreversible legal act), the more statehood Kosovo acquires, the chances of returning to the situation before 1999 are weaker. (Ryngaert & Griffioen, 2009, p. 586.)

On July 22, 2010, the International Court of Justice in the Hague (ICJ) published its advisory opinion regarding the legality of the Unilateral Declaration of Independence of Kosovo. The broader significance of the advisory opinion of the International Court in the Hague that international law was not violated by Kosovo's Unilateral Declaration of Independence in 2008 has a profound importance for the development of modern public international law. The United States and its allies argue that Kosovo's situation is unique and cannot serve as a legal precedent, but other countries facing separatist movements within their borders may have a reason for concern. Regarding the situation in Kosovo, the International Court in the Hague considers: *„the fact that the Kosovo issue has its own political aspect does not deprive it of its character as a legal issue - the Court does not deal with*

1-At the commemoration of the 600th anniversary of the Battle of Kosovo in June 1989, in his speech in Gazimestan, Milošević expressed his desire that Kosovo remains Serbian and announced the possibility of armed conflicts. The international community, which in the 1990s failed in Bosnia and Herzegovina, at the end of the 1990s, she was not overly interested in the background of the conflict, it was important to prevent bloodshed. The United Nations and NATO did not want to repeat Srebrenica in front of their eyes, and Milosevic's regime exceeded every measure. The violence of the Yugoslav police began, and terrible war crimes and ethnic persecution of Kosovars were committed. The committed war crimes were a valid reason for the international community to accept the secession of Kosovo from Serbia, thus fulfilling the conditions for remedial secession.

the political motives behind the request or the political implications that its opinion may have." (Jamar & Vigness, 2010, p. 914.)

On February 17, 2008, Kosovo declared independence from Serbia in a statement declaring: *„Kosovo will be an independent and sovereign state."* Since this declaration is a very controversial act, the General Assembly, on behalf of Serbia, requested an advisory opinion from the International Court in the Hague regarding the legality of the declaration of Kosovo. On July 22, 2010, the International Court of Justice in the Hague provided an opinion stating that the Declaration of Independence does not violate international law, rejecting Serbian claims that the declaration violated its territorial integrity. The International Court of Justice in the Hague carefully addressed the question of unilateral declarations of independence in the narrower sense but avoided giving an opinion on the more related issue of secession. The influence of thought on the world and the potential interpretations of thought, although highly speculative, are problematic. (Jamar & Vigness, 2010, p. 916.)

Kosovo illustrates a situation similar to that of East Timor, where a minority group fought, seeking self-determination and supported by *Great Powers*, eventually achieving independence from its central government, in this case, Serbia. (Sterio, 2010, p. 165.) Without the help of the *Great Powers*, namely the military intervention of the *Great Powers* through NATO, the Kosovars would not be able to secede from Serbia. Moreover, without the political support of the *Great Powers* and the willingness of the *Great Powers* to recognize Kosovo as a new state, the Kosovars would not have been able to assert their independence from Serbia easily as they did in February 2009. (Sterio, 2010, p. 166.)

Case Study of Catalonia

For centuries, Catalonia was part of the Crown of Aragon, an important Mediterranean empire. Catalonia emerged as a separate and defined territory in the 12th century and became part of Spain in the 15th century with the marriage of King Ferdinand and Isabella of Castile. (Lulić, 2019, p. 79.) Catalonia retained its autonomy, culture, language, and tax system, but its autonomous rule gradually declined over the two centuries that followed. Catalonia, as a state, disappeared in 1716 as a result of its loss in the War for the Spanish Succession. (Lulić, 2019, p. 80.) At the beginning of the 20th century, despite the annexation by the Kingdom of Spain, Catalonia became a territory of highly developed industry, culture, and prosperity. It was independent for a short time in the 1930s before being subjugated by Spanish dictator Francisco Franco. In accordance with the Constitution of Spain from 1931 (Article 11), special autonomous regions were organized within Spain based on areas with *„common history, culture, and economy."* With the adoption of the Statute on the Autonomy of Catalonia (1932), the newly formed Catalan *„Generalitat"* was given administrative responsibilities, although not legislative power. (Lulić, 2019, p. 80.) Franco's brutal repression of Catalan culture triggered its revival and cemented Catalonia's separate identity from Spain.

The Spanish Constitution from 1978 and the Statute of Autonomy from 1979 restored democracy in Spain and provided substantial autonomy for Catalonia. (Lulić, 2019, p. 82.) In the Constitution of Spain (1978) in Art. 2. it is stated, inter alia, that the Constitution is based on the unbreakable unity of the Spanish nation, the common and indivisible homeland of all Spaniards, recognizes and guarantees the right to self-government of the nationalities of the regions of which it consists and solidarity among them. According to the Constitution, let's remind, the Spanish army has the right to protect the territorial integrity of the Kingdom (Article 8). Finally, in

this context, the provision of Art. 472. paragraph 5. of the Criminal Code of Spain, according to which secession *(declarar la independencia de una parte del territorio nacional)* is a criminal offense equated to rebellion. (Lulić, 2019, p. 82.)

Spain is not federally organized, but it is a highly decentralized unitary monarchy. That is why some scholars the Spanish system see as *„devolutionary federalism."* In January 2013, the Catalan Parliament adopted the Declaration on Sovereignty and the Right of Catalan People to Decide *(Declaracio de Sobirania i del dret a decidir del poble de Catalunya),* which called for the organization of a referendum announced for 2014. The Constitutional Court of Spain declared Declaration unconstitutional and null and void. Regardless, the Court recognized at the same time that the right of the citizens of Catalonia to decide is in accordance with the Constitution as long as it does not constitute self-determination. The right to self-determination is not recognized in the Constitution.

In April 2014, the Spanish Parliament also rejected the proposal for a referendum on the independence of Catalonia. On June 9, 2017, Catalan President Carlos Puigdemont announces a new independence referendum for October 1. What caught the European and world's attention were the reactions of the central authorities to the referendum. (Lulić, 2019, p. 87.) The Spanish Parliament passed an unprecedented decision allowing the Spanish Government to introduce direct rule over Catalonia. The Constitutional Court played an important role, in defining the jurisdictional boundaries between the State and Catalonia. It could be felt that the Court was constantly suppressing the process based on the main argument: *„lack of competence to hold consultations on issues that belong exclusively to the state."* The Court recognized that Spanish constitutional law will allow any affirmative ideas, given that *„no issue is excluded from the area of constitutional reform procedures."*

Conclusion

The people should first have the right to internal self-determination and only if that right is not respected by the parent state, then the people can resort to the right to external self-determination, i.e. secession. (Sterio, 2010, p. 145.) The Catalan case showed that the international community is more likely to resort the solutions that include internal self-determination, and it makes a deviation from external self-determination, i.e. secession, and supports it only as a last resort if all the necessary conditions for it are met. Another important court document is the Advisory Opinion of the International Court of Justice on the Unilateral Declaration of Independence of Kosovo. In that Opinion, the Court established that the Unilateral Declaration of Independence does not contradict international law because there is no prohibition on the issue of a declaration of independence in modern public international law. (Lulić, 2019, p. 99.) In the case of Kosovo, the aforementioned conditions for the right to external self-determination of peoples have been met, i.e. remedial secession, which is in its content in complete contrast to unilateral secession. According to *Cassese*, in the period from the founding of the United Nations until the end of the Cold War, three groups of people that have the right to self-determination crystallized.

These are a) dependent peoples, b) peoples under racist regimes, and c) peoples under foreign military occupation or annexation. In these cases, it is more or less possible to determine who the peoples are (who have the right to self-determination) and in which procedure (how they can) exercise that right. The Catalan people do not belong to any of these groups of people, but the Kosovar people do. (Lulić, 2019, p. 99.) Oppressed peoples, in theory, have the right to external self-determination, which includes the right to *„remedial secession"* and independence. (Sterio, 2010, p. 138.) Kosovo is such an example. Unlike Kosovo, the case of Catalonia is an example of abuse of the right to self-determination of the people through

its external form, and if it had been realized, it would have represented an illegal unilateral secession. The right to self-determination of peoples, including secession, has exceptionally begun to be tolerated against the will of the central authorities of the states in the case when the conflicts between the central authorities and secessionists have reached the proportions of major humanitarian disasters (Lulić, 2019, p. 101.) and serious systematic violations of human rights, as it is on an example of Kosovo. In that case, as *Buchanan* previously defined in his theory of remedial secession, secession will only be allowed as a last resort when a group in a certain territory within an existing state is denied basic human rights and freedoms and their survival is threatened. In the examples of the case studies, and especially of Catalonia, we see that they strongly shook and destabilized the EU and that a significant step was taken towards the disintegration of the European political scene, which will eventually affect the whole world.

In the case of Catalonia, *Coppieters* believes that the *„Franco's Map"* as a justification for secession is a *„fig leaf"* for social and economic egoism, cultural and national arrogance, and the *„bare ambitions"* of local politicians. (Lulić, 2019, p. 103.) Since in the case of Catalonia there is no place for the application of *„remedial secession",* because Spain has been a democratic state since the end of the 70s, *Connolly* proposes the so-called *„consensual secession",* anything beyond that would represent an abuse of that right. (Lulić, 2019, p. 105.) According to opponents of secession, Catalonia is not a dependent territory or a territory where severe human rights violations occur, unlike Kosovo where it was evident. The internal right to self-determination has been realized and exhausted because they live in a democratic and highly decentralized state. (Lulić, 2019, p. 108.) It is necessary to conclude that the issue of Kosovo should remain a *sui generis case* in modern public international law and the last permissible action in achieving independence in the world, and not a precedent in international legal practice.

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THE ROLE OF RELIGIOUS ORGANISATIONS AND NETWORKS IN THE SYRIAN INTEGRATION PROCESSES IN TURKEY

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Abstract

This study examines the potential impact of religious organisations and networks on refugee integration processes. It focuses on the experiences of Muslim Syrian refugees in Turkey to address the questions of how pre-war religious networks and institutions evolve during forced migration and what types of functions they carry out in the refugees' integration in Turkey. The study adopts the integration theory of Alastair Ager and Alison Strang (2008) as an analytical framework. Drawing from ethnographic research -combining in-depth interviews with document analysis-the study proposes three findings. First, Syrian religious communities seek to institutionalise and maintain their networks during their international migration process. Second, religious institutions and networks serve as a sanctuary for refugees. By participating in religious organisations and networks, refugees have accumulated their socio-cultural capital and gained advantages in accessing aid and public services. The feeling of belonging provides them partial psychological comfort and coping opportunity against the trauma of war and migration and a means for attributing meaning to the hardships they experience. Third, while religious education is the primary function of these institutions and networks, they also serve as social bridges and linkage points between the host community and refugees. Finally, the study provides some findings of the limitations of networks, including the risk of emergence of parallel lives, social closure, and marginalisation. The findings contribute to the growing scholarship on refugee integration in the immediate host countries as well as migration and religion nexus.

Keywords: International migration, Syrian refugees, integration, religious institutions and religious networks

Introduction

The experience of living together, which is conceptualised as integration in the sociology of migration, is a crucial issue for both host communities and refugees. Integration can be defined as the building of cohesion between hosts and refugees, in social, economic, legal, political and cultural dimensions and the recognition of rights and responsibilities by both communities (Castles et al., 2002;Favell, 2001; Penninx, 2003; 2005). Integration emerges in different forms and scales, and several actors and factors drive it. Social groups, institutions and networks can involve in both the migration and integration process (Castles and Miller, 2008; Massey et al., 2014; Palloni et al. 2001).

Against this background, It is important to examine the potential role of Syrians' religious organisations and networks (SRONs) in the integration process of both communities in Turkey. The Presidency of Migration Management (PMM, 2022) estimates that nearly 3.8 million syrian refugees are living in Turkey and all have been officially granted temporary protection.   An integration process of such a large refugee community is a vital issue for Turkish policy circles and migration bureaucracy. Moreover, migration scholarship has paid growing attention to the integration topic by overwhelmingly discussing the covering the issues around social cohesion, gender, health, employment, education, children protection (Barın, 2015; Emin, 2016; Erdoğan, 2017; İçduygu and Şimşek, 2016; Kaya, 2017). However, the existing studies have not addressed the the role of SRONs in the integration processes that necessitates in-depth case study. This article aims to fill this gap with an emphasis on Şanlıurfa province for at least three reasons. First, the number of Syrians registered in Şanlıurfa are around 429,771, consisting of the twenty percent of the province's total population. Second, the province is located at the Turkey-Syria border resulting in the first arrival hub for many Syrians. The close kinship ties and trade relations

have existed across border towns for decades. Third, the city is known as a religiously conservative city and the religious networks are part and parcel of the city's fabric, thereby attracting conservative section of syrians who might recieve support from religious networks in the integration process. The citknown religiously conservative city that attracts conservative Syrians, and religious ties mightplay a role in the integration process.

The scope of this article is limited to Syrian Muslims, although the study recognises the heterogeneity of religious groups existing in the displaced Syrian community. The study adopts a qualitative methodology, which enables better reflection on the perspectives and agency of Syrian refugees. The study provides important insights into the social characteristics of Syrian refugees, lifestyles, and socio-cultural values concerning SRO-N.

Theoretical framework: International migration, integration and religion

Although there is not yet an agreed definition, theory and model of integration, it can be generally understood as a two- ways of cohesion process involving both migrants and host communities. The process leads to the transformations in the values, norms, and behaviours of two communities expected to manage competition, reduce tensions and create a safety net for communities and individuals with competing interests (Castles et al., 2002; Park and Burgess, 2017; Park, 2018). The integration has at least three main dimensions, including legal-political, socio-economic, and cultural and religious rights (Penninx, 2003; 2005).

In the integration scholarship, Alastair Ager and Alison Strang (2008) offered one of the prominent theoretical frameworks Their comprehensive model proposes elements central to 'successful' integration that include achievement and access across the sectors of employment, education,

housing, and health; social bridges, social bonds and social links; language and cultural knowledge, safety and stability; and rights and stability. The Ager and Strang's theory also provides a promising framework to examine the relationship between religion and social networks as it has an exclusive focus on 'social' in the integration process. However, the theory has not discerned religion as a component of integration. The theory proposes that social bonds are constructed not only with family and co-ethnic but also with co-religious. Social bridges are built with other communities, while social links refer to ties with the structures of the state (Ager and Strang, 2008).The category of social bonds encompasses the participation in religious collectives and associations as well as the perceptions about the freely practising religious worship and rituals. Concerning social bridges, encounters in worship sites are listed among the examples of shared activities between refugee and host communities. Lastly, under the safety category, the issue of reporting the violence, abuse or even the threat perception is noted as a 'successful' integration criteria.

This article also engages with current theoretical discussions about the religion-migration relationship. Some relevant findings can be briefly mapped as follows. Empirical studies underline at least three functions of religion for international migrants. It takes a central role in migrants' lives as the place of 1) refuge/sanctuary, 2) respectability, and 3) resource seeking (Hirschman, 2004). During migration, religion helps migrants feel spirituality, make gives meanings against the losses, reduces their stress level, provide access to social support, and engage with what is valued as the Holy (Hollenbach, 2014, p.6).

Moreover, religion provides minority communities, and individuals support, social protection, moral codes, self-esteem and positive self-perception that work as effective compensation tools (Dumont, 2003). It might either facilitate or impede engaging with the host communities.

The religious beliefs and practices of migrants transform under the conditions and dynamics of the host country (Bader, 2015, p.109). The lack of engagement or limited encounters may lead to social segregation that may take the form of "parallel lives" (Cantle, 2008). The content of engagements among communities may shape the religious practices (Garha and Domingo, 2019). Religiosity, intersected with the ethnic origin of migrants, influences migration decisions and the selection of destination in the first place (Fernando, 2020); later on, it may also catalyse integration (Borup and Ahlin, 2011). Existing literature draws from the experiences of migrants settled in Western countries, particularly the religious experiences and social networks of migrant workers and refugees. There is still a need for empirical studies addressing non-Western countries' experiences to understand the migration-religion nexus better. Social network theory is a promising analytical lens to capture the nuances of this nexus in various geographic sites.

Informal social networks are micro-structures developed by migrants to cope with the challenges of displacement and settlement. Informal networks include community bonds and reciprocal social and economic relations (Castles and Miller, 2008, p.37). Religious organisations of migrants may emerge as informal collectives or networks and formal entities such as associations or foundations regulated by the host country's law and regulations. They may organise faith groups, support them and turn them into a source of impact (Furbey et al., 2006). During international migration, they may continue these functions; additionally, they support migrants in coping with trauma and losses and contribute to their integration (Leman, 1999; Dumont, 2003; Hirschman, 2004; Hollenbach, 2014).

Although Turkey is used to be the country of migration, the number of studies addressing the religious experiences of migrant communities is limited (Danış, 2010; Erkan, 2016). Some studies have recently discussed

some facets of religion in the Syrian refugees' experience in Turkey. It is found that co-religiosity around Islam is one reason for selecting Turkey as Syrians' migration and settlement destination. Also, common religion appeared to boost the aid delivery of locals to Syrians and a variable mediating the potential prejudices and xenophobia towards Syrians (Erkan, 2016; Erdoğan, 2017; Kaya, 2017; Nawyn, 2019). A prominent study about Syrian refugees carried out in Gaziantep found that the common religion of refugees and host communities act as a mediating factor in the social tensions or incidences; it helps to convince host community to accept the presence of the refugees (Erkan, 2016). Another study addressing the faith-based organisations in Şanlıurfa provides evidence for the potential, but still limited, mediator role of having a common faith. The study illustrates how religious community leaders and local institutions (e.g. municipalities, associations, and governorates) reduce tensions by using religious discourses accepted as reference points by conflicting parties (Şahin Mencütek, 2020). Empirical studies provide some insights into how SRONs serve as "trusted sanctuaries" and "home beyond home" for migrants. At the same time, they act as educational sites where they learn how to communicate with host communities and how to integrate (Kaya, 2015, p.157). Despite some initial insights, there is not yet a comprehensive empirical study which examines the potential functions of transnational religious networks in the integration processes of Syrian refugees in Turkey. This article aims to fill this gap. An emphasis on religious networks in the border provinces would be better contribute to the literature.

Provinces located at the Turkey-Syria border have historically rooted transnational ties, as discussed in a few studies (Pinto, 2006; 2010; Aras 2018). Religious networks, particularly Sufi orders, have been actively present on this borderline. For example, Pinto's prominent research examines the close transnational religious orders (or tariqah) extending from Kurdish Kadiri orders in Aleppo to Syrian Jazhra and Kurdish Naksibendi lodges.

He shows how these transnational Sufi Kurdish religious orders are also institutionalised beyond the national state borders (Pinto, 2006; 2010). The research of Pinto shows that belonging to a Sufi order and Seyhk provides its members with some privileges in the public sphere, turning into a source of socio-economic capital. It also proposes that organisations and networks of religious orders build some ties with Aleppo's urban sites and Afrin's rural areas that contribute to carrying our mediating functions of these orders. Another prominent ethnographic research on this topic is by Ramazan Aras, who shows how religious networks maintain Islamic and local living styles in the border towns and actively grow despite the pressure of political regimes in education and settlement. One of these surviving networks is Khaznavi order/school, with transnational links extending to Syria and Turkey (Aras, 2018). Khaznavi used to be the largest Sufi tariqah in Syria. As mentioned above, Şanlıurfa is a potential site to trace such religious orders. The case is representative because some Sufi leaders in Şanlıurfa have familial roots in Syria or have continuing links with Sufi orders across the border. Hence, it is expected that their experience concerning forced displacement from Syria and integration attempts in Turkey is worthwhile to zoom on it as attempted in this research.

Methodology

The study relies on the content analysis technique, a qualitative research methodology. This study used a semi-structured interview guide which was prepared with reference to ten integration themes identified by Ager and Strang (2008). The knowledge about local context is used to specific questions regarding the potential of SRONs. As interviews are conducted at the sites of SRONs, such as the classes of lectures, houses, or dormitories, the author had also undertaken participatory observation about usage places, visitors, and interactions. Additionally, the document and media analysis collected information about activities, relations and incidences that

might not be addressed in interviews. Media analysis covers local and national media outlets for 2020-21, emphasising SRONs' involvement in integration dimensions described by Ager and Strang (2008). The media analysis is also used to verify data collected in interviews. Field research was carried out between February and July 2021. University's Ethics Boards granted ethical approval with the decision. (2019/68)

Snowball technique was used to collect the data that was mainly collected from leaders, managers and members of religious networks to explore their perceptions and meaning-making about integration. The interview sample is 43, consisting of 36 Syrians closely affiliated with 6 formal (associations) and 20 informal religious organisations and seven local key informants.[1] The sample can be considered representative of the Şanlıurfa site. The present study conducted sixteen interviews with six formal and twenty interviews with informal organisations by using snowball technique to access to these organisations. Out of 36 interviewees with Syrians, twenty-eight were men and eight were women. The less participation of women is due to the masculine structure of religious institutions. Additionally, I conducted seven interviews with local religious organisations and individuals that have close affiliation with Syrian religious networks. The interview sample is representative with regards to variations in organisation types (formal/informal; refugee-led/locals led), interviewees' roles in organisations (leader, manager, member) and their composition (age, gender, occupation, education level).

The collected data were analysed by using qualitative methodology,

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1- It should be noted that formal Syrian institutions often take the form of associations registered with the Şanlıurfa Province Civil Society Relations Department. In contrast, informal organisations are not registered, known as *madrasa, dargah* (lodge) or Quranic courses. According to the 2020 official records of Şanlıurfa Province Civil Society Relations, there are seven registered formal associations formed by Syrians in the city. However, it is estimated that the number of such religious organisations and network is higher than the official records; there are dozens of informal organisations. At least 25 Syrian origin *madrasas* that focus on religious education are present in the city (Kaya, 2018; Şahin Mencütek, 2020).

particularly the content analysis techniques. After transcribing interview material and cleaning the data drawn from digital media, all dataset is coded and then categorised using Ager ve Strang's themes (2008). While analysing the data, I paid specific attention to the representation of different views. The data is utilised to reflect on in which ways SRONs involve in integration processes in the given sectors and issue areas. These include sectors of education, health, housing, employment. The areas include second language acquisation, socialisation increasing the quality of life within the Turkish community and finally, building social ties. These would be elaborated further below.

Findings

Basic needs and service sectors: Employment, Sheltering/Housing, Education and Health

Integration starts with access to basic needs and services and the role of SRONs in this regard is noticeable. SRONs contribute, with their limited resources and capacities, to providing job opportunities, health and education facilites to Syrians.. Notably, they serve as referral hubs and cultural mediators. They use their social capital to acilitate some refugees' job search, as noted by an interviewee: "We inform our applicants about how they should make registration to benefit from humanitarian aid, where to visit to seek aid. Particularly we help many refugees in finding shelters and jobs" (Male, 43, Qur'anic course lecturer). Another interviewee stated, "We inform Syrian Religious Scholars Union about the challenges encountered by the Syrian refugee community. The Union lets us know where there are jobs for unemployed Syrians and where there is a source of aid or education. Then we disseminate this knowledge to guide Syrians to benefit from opportunities." (Male, 41, Quranic course lecturer). It is important to note that, besides serving as referral points, religious networks are the source

of employment for some refugees because they establish madrasas, lodges, and courses where there are lower and higher positions to fill in to provide services.

Sheltering/housing is a vital component of integration's spatial and social dimension. SRONs support their community in renting and buying a house by carrying out a facilitator role in the finance and logistics of such activities. A president of Syrian association told that "we guide our community and help them in housing. We pay the first two months rents of Syrian families who visit us here" (Male, 38, President of an association from Aleppo). Similar to formal associations, informal ones also support the community in sheltering. One member of a religious order (brotherhood) reported that "when I had first migrated here, I had not have any belongings, our friends from Şazeli tariqah helped me, they rented a house on behalf of me, bought home appliances for me, and supported me in basic needs." (Male, 48, teacher). In addition to their support in renting houses, SRONs also provide shelters as they have dormitories and communal accommodation places (shared housing units) for lecturers and students of the community. Such sites mainly give to the temporal use of vulnerable groups, like orphans or widows of the community." A woman director provides some insights about such mechanisms:

> Our association mainly deals with families having orphans and widows. Some of them do not have any housing. We allow them to stay in our accommodations for a while; we meet their all needs. During their stay, we search for an appropriate house to rent on behalf of them (woman, 48, teacher).

In education, foundations and madrasas established by Sufi orders provide education and humanitarian aid to Syrian refugees. Besides religious education, they also engage in socio-cultural activities and vocational

training. Their student body consists of both local and Syrian students. The activities' content shares students' composition, including children, youth, and adults. Professionals disseminate religious education, while non-professionals give other pieces of training. At the end of education/training sessions, they organise diploma celebrations with the funding provided by local organisations, as noticed in the media analysis in this research.

Regarding health, no relevant institutions are present in my interview sample. This is partially relevant to the fact that refugees have easy access to health services through public and private institutions that are well established in Turkey. Syrians have free access to health services upon their registration. Nevertheless, SRONs play the role of referral point, as observed in the employment/housing sector. One interviewee noted: "We help Syrians if they need to go Turkish hospitals, we accompany them in their visits, particularly they need such support in the initial days of their arrival into Şanlıurfa." (Male, 42, Quranic course director). The organisations/networks also provide some non-professional psychological rehabilitation support to refugee children and women who have experienced trauma-related stress. One interviewee states that "in the refugee community, many women and children encounter with depression. We help them cope with depression, encourage them to build social connections and provide opportunities for relaxation" (man, 62, scholar/coordinator from Rasulayn). In the support process, such organisations often use religious sources and references from the Quran, the life of the Prophet and Islamic history, as mentioned by one interviewee:

> Often young Syrians come to visit us, but their psychological well-being is not good. We preach them drawing from *ayat* (Quranic verses) and *hadiths*. We believe that the Quran is the source of health. We recommend that they recite *ayat* in the Quran about health and focus on them (Man, 43, Khaznavi Sheikh).

SRONs also provide awareness-raising seminars on child development,

gynaecological diseases, personal hygiene, breast cancer, and early marriages if they have human capital such as health personnel among their fellows (Man, 37, Director of foundation).

Language courses, socialisation and quality of life

One of the critical components of integration is language. Refugees who are able to speak the host country's language can have better access to public services, and employment and build more social ties with the host communities. This is also the case for the Syrian community in Turkey, who mainly speak Arabic and Kurdish. Some have looked to learn Turkish from their arrivals.

SRONs also get involved in the language learning/teaching in the host country. They do it both by professional teachers and volunteers. In the officially registered associations, Professional teachers holding official certificates offer language courses and the same task is ofen carried out by volunteers in non-registered religious organisation due to inadequate funding.

One lecturer in a Quranic course explained why they emphasise language learning in the following words:

> We mainly motivate newcomer students to learn Turkish, and we provide language courses to enable dialogue among children. When Syrians learn Turkish, they would be able to build good communication with children in their neighbourhoods; hence potential tensions will be eliminated (Woman, 48, Quranic course lecturer).

During the provision of religious education, some lecturers give instructions and organise activities both in Turkish and Arabic to contribute to language acquisition. Since these multilingual methods have been implemented by professionals lacking pedagogical training, the outcomes are not very promising but rather cause some learning difficulties among students. Besides their intended contributions to language learning, the courses also look to preserve the identity of Syrians, as noted by one Syrian lecturer:

> We used to provide Turkish services initially but noticed their Arabic skills weaken as they/we prioritise Turkish. Our emphasis is now on teaching Arabic languages to Syrian students and preventing the loss of Arabic over time (male, 43, Quranic course lecturer).

Acculturation - having knowledge about/or familiarisation with the host country's culture- is also crucial for the integration of refugees and facilitating social cohesion. SRONs organise activities for making Syrian refugees more familiar with the culture of Şanlıurfa and Turkey. An interviewee provides some insights, particularly about the sensitivities of the host community:

> ..In our lecture, we always remind our Syrian students not to have hookah in public parks and be kind in using public buses. We remind them that "we are guests here, and we should behave like a guest by respecting and adapting the customs and rules of the hosts" (Man, 50, Quranic course lecturer).

SRONs also emphasise the shared history and culture shared by Turkish and Syrian people to build broader socio-cultural links that are believed to contribute to social harmony and cohesion. In the words of an interviewee: "The most important source of commonality between Turks and us is Quran. The force that brings us together is Quran. Besides it, our customs and culture are similar, this is also an important factor" (Woman, 45, Scholar/Quranic course lecturer) .

It is also worthwhile to refer belonging, safety and social stability as factors promoting the desire for integration and engagement with host communities. Syrian migrants feel safe and secure when they experience peace and well-being in their new settlment. Some pious Syrians seem to be motivated by

the city's conservative outlook and in the transnational religious/tariqah sphere of influence extending from Syria. The words of One Nakhshibendi sheikh, a Syrian refugee, illustrate how these transnational networks also intersect with historical, familial, kinship and religious ties in the Şanlıurfa region.

No doubt that besides all the positive experiences, there are also some cases of perceived or real discrimination incidences targeting Syrian refugees. Nevertheless, most interviewees talked about the signs of social cohesion among host and refugee communities, but pointed out the existence of some structural issues. For example, one interviewee reported: "Şanlıurfa is doing quite well in social cohesion. I do not observe violence, discrimination, and racism. The most important problems are unemployment and poverty." (Woman, 51, Quranic course lecturer).

Social Contacts: Bonds, Bridges and Links

Ager ve Strang (2008)'s theory on integration introduces three types of social engagements formed by refugees: social bonds, social bridges, and social links. Social bonds refer to ties that emerge in family, co-ethnics, co-nationals, co-religions, etc. Social bridges refer to the connections that refugees form with other groups. Social links refers to their engagements with state structures.

Research in Şanlıurfa illustrates that religion appears as one of the strongest bonds for the Syrian refugee community, as mentioned by interviewees: "The tie linking our students is Quran, in other words, our common religion. Religion brings us together. We do not othering anyone. We have both Sufi and Naksibendi lecturers" (Male, 30, Quranic course lecturer).

These bonds are institutionalised through both formal organisations and informal collectivities. Some of them are solely established by refugees, while refugees and locals form others. [2] Although the initial aim of their formation is not on religion, many serve in religious education provision. Some of them provide subsidiary services in mediation and 'alternative' justice. One prominent example is the Syrian Scholars Union. The director of Şanlıurfa Branch said:

> As the Syrian Scholars Union, we formed a commission and Family Guidence Unit to tackle problems faced by Syrians related to marriages, divorce, and familial affairs. Syrian community respects Scholars and they comply with their recommendations. Until now, we have received 340 case applications; many of them have been about divorce and within family quarrels. Sometimes, we also observe tensions/fights between Syrians and local people that costs lives. We intervene such incidences to mediate (Man, 44).

Another example of such institutionalisation is an informal entity called Syria Sharia Assembly, established in 2015. Several refugee academics, legal scholars, and community leaders get involved in this Assembly. Like Scholars Union mentioned above, it also focuses on the specific challenges encountered by Syrian refugees, conflict resolution and carries out some activities in the field of integration.

Relation and interaction modes in the religious courses contribute to building social bridges between locals and Syrian refugees, thus bringing in integration inputs. Remarkably, the sites of religious training turn into spaces for interactions and grounds for further engagements, as mentioned by women Quranic lecturer:

> My neighbours from the Turkish community come here to take Quran and Arabic lectures. They also invite us to their own houses to recite Quran together. Sometimes I read the Quran, sometimes,

2-For example, Syria-Turkey Muhacir and Ensar Brotherhood Association is formed with the collaboration of Syrian and local people.

they do it. Between 20 and 50 women join us. In Ramadan, this happens more regularly like everyday due to the well-known ritual of *hatim* (completing the Quran recitation from beginning to end day) (Woman, 45, Quranic course lecturer).

Another dimension of social bonds is those with the state institutions. As mentioned above, some SRONs organise courses or coordinate with the provincial religious directorate (*Müftülük*). Meanwhile, some active CSOs benefit from Arabic lectures there. One lecturer noted: "We provide both the Arabic language and Quranic teaching to the native students. Even some officers from the Migration Directorate came to us to get lectures. We also gave the Arabic courses to the officers from Kızılay. (Woman, 45, lecturer) Besides language lectures, SRONs serve as a cultural mediators. One said

> Sometimes, a Syrian person visits us and tells us how 'the administrator unit of neighborhood (*muhtarlık*) did not solve their (paperwork) issues. Then we communicate with *muhtarlık.* Due to the respect for us, *muhtarlık* immediately resolves the problem of this Syrian refugee. In some cases, it happens that half of the family remains in Syria. If we receive an individual request about such matters from our circles, we give a call to our Dear Governor for asking his help. We are thankful as he starts up initiatives in this regard (Male, 44, Khaznevi Seykh).

The Governorate of Şanlıurfa sometimes invites the heads of SRONs for information exchange and consultancy regarding migration and integration issues. Turkish authorities respect and cooperate with Syrian refugees who have social capital thanks to their religious networks. They are taken seriously both inside Turkey and in the regions under Turkey's sphere of influence (Northern Syria), and recieve benefits from their prestige and networks in the religious service provision.[3] Moreover, local CSOs and civic platforms include Syrian organisations and networks in their structures and develop

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3-See., https://www.gazeteipekyol.com/gundem/vali_erin_suriye_ile_ilgili_toplanti_yap-ti-h56883.html, Access date: 19 April 2021.

cooperations in various fields. For example, an association called Syrian-Turkey *Muhacir and Ensar* Brotherhood, Syrian CSOs and Humanitarian Aid Federation came together to prepare a joint press release condemning the attacks in Aleppo in 2016.[4] Local newspapers often give information about such joint actions and cooperation examples. As mentioned by several stakeholders during the fieldwork, the formal and informal cooperation modes between local and host communities, the models of solidarity, and the service provisions to Syrians (particularly access to health, education, cash assistance by the central government and the Governorate level[5]) and Turkey's open door policies together constitute the dynamics creating the relative safety and stability in the province.

Even in the periods of growing social tensions among locals and Syrians, religious organisations and networks got involved to reduce tensions. They took an active role in mediation commissions committed to carrying out immediate resolution measures. On one occasion, this type of commission issues a press release and disseminates brochures prepared both in Turkish and Arabic.[6] The brochures note down the shared norms and rules of living together in the city, the importance of kindness, and the sensitivities of local people that refugees might not fully understand. It reasserts the host-guest hierarchy. Several examples of such joint mediation initiatives traced in the media search show that official provincial authorities, NGOs and local media organs come together with Syrian NGOs and community leaders to discuss how to mediate increasing tensions.[7]

Over ten years of refugee, it is possible to observe increased awareness about

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4-See https://www.ajansurfa.com/gundem/urfadan-dunya-ulkelerine-seslendiler-h6531.html, https://www.ihh.org.tr/haber/suriyeli-vicdanlar-bir-arada, https://www.gaphaberle-ri.com/haber /23070/alimler-ihhda-bulustu.html, Access date: 19 April 2021.
5-See https://www.hurriyet.com.tr/muhacir-ensar-kardesligi-dernegi-acildi-37110334, Access date: 19 April 2021.
6-See https://www.sanliurfa63.com/sanliurfa-daki-suriyelilere-onemli-uyarilar/10418/, Access date: 19 April 2021.
7-See https://www.gapgundemi.com/haber-gerem-provokasyonlarin-farkindayiz-30613.html, Access date: 19 April 2021.

rights. From the perspective of religious actors, Syrians are often satisfied with accessing health and education services but encounter problems in registration, taking identity cards, and citizenship application, on the one hand, the severe challenges in the labour market including exploitation and lows wages on the other.

Besides many positive experiences of living together, some Syrian feel dissatisfied with the treatment of the host communities and some degree of discrimination and marginalisation and the challenges in accessing rights. Notably, the temporary protection status is questioned and criticised by some Syrian religious leaders, as mentioned in the following quotation: "Syrians under temporary protection do not have the same rights as Turkish citizens or refugees. They should be given either of this status, instead of temporary protection" (Male, 44, Syrian Scholars Şanlıurfa Branch President) Almost all Syrian religious actors agree to give Syrians Turkish citizenship opportunities. One woman Quran course lecturer mentioned it: "All the rights mentioned in the universal human rights should be given to Syrians. Without discriminating, all the rights enjoyed by the local population should also be granted to Syrians, including citizenship right" (Woman, 45, lecturer).

Discussion

Research findings here illustrate how religious organisations and networks maintain their positions after the forced displacement experience and how they take part in the integration process. In general, such organisations and networks have relations and interactions through their links in border provinces like Şanlıurfa, Gaziantep, Kilis and Hatay and in the metropolitan areas where Syrians live in large numbers such as İstanbul, Ankara, Bursa. The patterns of institutionalisation, the types of activities, and fulfilled functions observed among Syrian refugees' religious organisations in this

study show many similarities with the examples discussed in the literature from across the work, particularly the research strand on the involvement of organisations and networks' in integration processes (Hirschman, 2004; Foner and Alba, 2008; Eby et al., 2011; Massey et al, 2014; NASEM, 2015; Giordan and Zrinščak, 2018).

The study shows that SRONs impact the integration in relation to their level of resources and capacities. They get involved in and carry out substantial roles in the various the integration components described in the theory of Ager and Strang (2008), including employment, housing/shelter, education, health, social bridges, social bonds, social links, language and culture, safety and stability, rights and citizenship. These wide ranges of the sphere of influence can be attributed to three functions of religious organisations and networks defined by Hirschman (2004): respectability, refugee and resources. SRONs contribute to the life of refugees by bringing a sense of decency. They also open space for refugees and provide resources mediating the settlement and integration processes in a new context.

The findings of this study are in line with the arguments of Hollenbach (2004) about how such organisations meet some emotional, cognitive and psychological needs that emerged out of forced migration experience. Engagement with SRONs supports refugees in meaning-making, anxiety reduction, and access to social support. They contribute the overall well-being and mental health of migrants in trauma cases by recommending the recitation of Quran and spiritual therapy. The findings of their role in psychological health align with the results of other studies about Turkey (Ercüment 2018; Arslan 2003).

As mentioned in other immigration country contexts, migration networks provide some opportunities for refugees to find a job, housing and facilitate border crossing or financing onward migration (Haug, 2008).

Religious organisations and networks carry out mediating and guiding roles in accessing to rights and services (Chatelard, 2003; Danış, 2010). They facilitate benefits from social aid, employment, and public services in registration, education, housing, and health integration sectors. Also, religious leaders use their resources and sphere of influence to help new refugees tackle the bureaucratic process. SRONs seem to be the sources of social capital for resources for building trust relations, extending the communication channels through local, national and transnational fields, the religious leaders' sphere of influence/power participate in the process that enables migrants access to resources and services. These findings align with what is found in the example of Iraqi refugees' religious networks in Jordan (Chatelard, 2003).

Also, the findings of this article reflect the Putnam's emphasis on social capital, in particular discussions about how social capital serves in building bridges (Bourdieu 1986, 1993; Field, 2008). It is worth underlining that the intermediator and guidance functions of networks and their role in the construction of social capital, trust, and communication channels cause hierarchical power relations within the refugee community. The power relations are not necessarily among the refugee and the host state public service providers, but instead between refugee layman and the persons representing the religious organisation/network as an intermediator in the host state public space. Also, religious sites function as the socialisation spaces for refugee children, youth and adult. As underlined by Ayhan Kaya (2021), they emerged as diasporic spaces in which religious groups imitate the homeland's symbols, colors, figures, and cultural norms. They contribute to the education and social interactions between local and refugee communities as the Turkish pious public join in such activities on the one hand. On the other, they increase the risk of social ghettoisation as relations and interactions in such spaces continue in the line of patterns in the home country. Such ghettoisation and the limited connections between home

and host communities (Cantle, 2008) may cause the emergence of more sites where "parallel life styles" are observed. For example, some refugees take a distance to the mosques run by the Turkish Religious directorate because the Friday sermons are recited in Turkey. These refugees create the alternative sites for exercising their religious rituals because of the language limitations.

This study's two findings are significant for the issues of social bridges in integration. First, religious groups and networks contribute to the emergence of further connections at local and national levels between refugees and host communities. This contribution creates a new religious-based network or social groups, particularly in the local neighbourhoods. Second, the connection occurs in the cooperation attempts initiated by collaborative groups of local and refugee organisations. They may jointly form an organisation (e.g. *madrasas*, courses, or *masjid*) where they further institutionalise their cooperation for a more extended period. So, this study's findings confirm the hypotheses of Ager and Strang (2008)'s on the integration and those addressing the importance of social bridges and networks for social capital, types of social capital proposed by Furbey et al. (2006), Putnam (cited in Field 2008) and Bourdieu (Bourdie, 1986;1993). Aligning with the findings of Jacobsen (2001, p.18), the study shows that the success of integration depends on the relations between the local population and refugees as much as it relies on the host government policies, legal and political context, and, the duration of international migration.

As mentioned above, such networks, however, risk creating the different types of power relations and social polarisation. In particular, the informal organisations structurally do not comply with the principles of legality, accountability and transparency. Their further actions are not predictable with these characteristics, thus embedding the potential to feed social tensions or irregularities. Despite the general harmonious social

environment in the city regarding home-host community relations, there were situations in which Syrians faced with locals' reactions. They took the forms of discrimination, marginalisation, and even a few incidents of violent threats targeting Syrians or their workplaces. During such tensions which might have aggravated if not prevented in the early phases, SRONs leaders took the mediating roles and coordinated with the local authorities in the jointly formed commissions for tension reduction.

The findings in this study also show that SRONs tend to take active roles in advocating rights and citizenship in a lower tone. As underlined by Ager ve Strang (2008, p.175), the host governments should be explicit and concrete about their naturalisation (citizenship acquisition) policies and refugees' rights to develop and implement effective integration policies. However, this is not the necessarily a case in the integration and citizenship policies of Turkey; instead, it is pretty complex and ambiguous. SRONs gave importance to the rights granted to Syrians in Turkey, accepted it as the prerequisite of social cohesion and got involved in public discussion, at least at local levels. It can be argued that such collectivities play a role in the naturalisation processes and the participation in politics of the host country (NASEM, 2015, p.193).

In the sectoral base, the research findings confirm comprehensive integration studies using survey data, such as the Syrian Barometer (Erdoğan, 2020). Similar to the general results, in my research, SRONs mentioned the relatively high satisfaction with access to health and education services. However, they complain about the obstacles in registration process, work and travel permits. Additionally, they also draw attention to the issue such as the ambiguities in the naturalisation process, difficulties in the finding jobs and exploitation in the job market.

Conclusion

This article has focused on the role of SRONs in Turkey, drawing from the analytical lense of Ager and Strang about the component of integration (2008). It has argued that SRONs are actively involved in the ten different integration elements concerning their resources and capacities. This is an important contribution to the integration discussion about Syrians at the empirical level, religion-integration nexus at the theoretical level. While the refugees' religious organisations and networks have not yet completed their institutionalisation processes in the new settlement country, they are the source of trust and belonging for Syrians, making these organisations and networks the refugee site for them. Besides the cognitive-emotional contribution of being affiliated with these organisations, migrants can access more resources and accumulate their social capital. SRONs also serve as a partial remedy (or site of comfort) against the trauma of war, stress and psychological problems caused by forced displacement. While such organisations play a central role in building social bonds for refugees, they also serve as to build links and bridges with the host community. As these organisations and networks enable interactions between communities, they also contribute to reducing potential tensions. They carry out substantial intermediatory and guiding roles in Syrians' access to humanitarian assistance and public services (education, health), meeting basic (housing) and accessing the livelihoods through employment.

Nevertheless, these intermediary roles in accessing rights and services give these organisations a discretion power that might generate hierarchical patronage relations over refugees. The primary mission of many organisations is to impart religious education. However, due to their informal status, the survival of these organizations is contingent upon the discretion of local state authorities.It is essential to note that, religious groups/organisations/networks -in definition- are exclusionary because they prioritise 'us' those

who affiliated with them and exclude the 'other.' With these characteristics, SRONs's integration support is often limited to a certain group of affiliated people, but not accessible to outsiders. Hence, the integration contribution of them are partial, subjective and non-sustainable in the long-run

In addition to the initiatives of refugees and positive attitudes of host community about integration, government's legal, economic, and social policies are the critical component of successful integraiton. The absence of any part may cause the emergence of parallel lives, social closures, and marginalization. If all parts of integration are not present in the process, the risks of the emergence of parallel lives, social closures, and marginalisation are more likely. Some of the potential barriers in the integration process can be listed as prevailing ambiguities in integration policies, weakening economic strucutre of the city, rising unemployment and poverty, and lessening of th empathy and hospitality feelings among locals towards refugees. To better understand and benefit from the potentials of different stakeholders in the integration process, there is a need for evidence-based research about both the refugees and local's religious organisations and networks.

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Epiphany

I DREAM, THEREFORE I AM AN ARCHITECT

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Abstract

In this review of the exhibition of the student's research projects in the master's class Digital Design Studio of Architectural Program within the International University of Sarajevo, mentor and curators Lamila Simisic Pasic and Meliha Teparic are giving an analysis of the settings, aims, and purpose of the show. The exhibition is about an attempt to follow the novelties that the 21st century is bringing into the creation process, such as the involvement of artificial intelligence (AI) within creative fields. Students started with discovering, analyzing, and classifying the results of visual impacts from their travel from home to school. The synthesis came out from a mixture of artificial and real. Then, they merged their physical experiences transformed into visual imagery and digital outputs discovered through the lens of AI into one coherent and intuitive experience. Finally, students used machine learning as a direct collaborator for expanding their imaginations, particularly the diffusion model, which visualizes images out of the text, better known as text-to-image or, its extension, text-to-animation! Using these techniques, students reconstructed their voyages into more visionary landscapes, trying to emphasize, bold, and enlarge dilemmas and concerns of nowadays and refract a multisensory experience to tell the story. The exhibition was held in the Art Gallery of the International University of Sarajevo, Bosnia and Herzegovina, at the end of 2022.

Keywords: architecture; exhibition; artificial intelligence; contemporary art; place.

Introduction: A Place Where Contemporary Art and Architecture Merge

An artistic conception of a *place,* as a theme and genre, goes back to prehistoric times; as such, it "is an enduring theme in art". (Robertson & McDaniel, 2010, p. 227.) We encounter the past and *place* our knowledge of the history on the remains, artifacts, images, paintings, stories, and events. Past civilizations left marks not only on the physical world that they experienced but also left the influence of their imaginary world. Ever since, humans have shown a need to express the world through imagination, often combining real and imagined.

[1]The images of the imaginary world are not creations just by chance; they depict some "other world", the world that could not be touched, but the world that feelings could experience.

Followed by technological advances, the notion of a *place* has evolved from painting to digital animation. Therefore, the idea of a *place* encompasses" synthetic environments that exist (Disney World, Las Vegas, Hollywood sets, zoos, habitat displays in natural history museums) and fantasy environments concocted by artists from their imagination, which may blend the fictional and the real" (Robertson & McDaniel, 2013, p. 215).

In contemporary art, the artist refers to the theme of *place* from different perspectives, such as a *place* having a meaning for someone or something, a *place* having some value or significance, private and public *places*; the artist looking at/out of the *places*; and fictional *places* (Robertson & McDaniel, 2013, pp. 193-235). In this regard, "a place is a site of possibility, hypothesis, and fantasy—a somewhere where something might occur" (Robertson & McDaniel, 2010, p. 227). From the artistic point of view, the notion of a *place* is very broad and does not recognize specific physical boundaries. Not only does a *place* have an abstract meaning metaphorically or figuratively in the postmodern world, but it also goes beyond mere horizontal and vertical dimensions and 'unfolds' itself into a new dimension of the digital virtual world. For instance, in the past, an imagined *place* existed in the form of a physical representation, such as a picture as the two-dimensional flat plan that we were looking at it, now the virtual *place* is becoming a '*place*' for physical presence (e.g., video games, internet, etc.) (Robertson & McDaniel, 2010, p. 227). Furthermore, interactivity is one of the essential features of digital media, and it has participatory nature in contemporary art (Lughi, 2012).

²Now, we are not only able to participate and interact with virtual places, but we are also able to be present in the virtual place and the physical world at the same time. We are in "a phase of transition to a hybrid culture, where digital space is increasingly just another space we live in" (Robertson & McDaniel, 2010, p. 259), an extended zone of our physical space. Thus, Ferrando (2013) argued that today we live in a 'transhuman' world, a world where our technological inventions blend with our bodies and lives, and that very soon we'll be post-humans, or new species that will be no anymore human, once when we move out to another planet (pp. 26-32).

In the exhibition "I Dream, Therefore I am Architect" young creative architects are 'looking out for place', in the "new realms of virtual reality" that "have spawned new conceptions of structure, such as *liquid architecture*, a term that refers to structures that mutate or expand into multiple, seemingly non-Euclidean dimensions" (Robertson & McDaniel, 2013, p. 220). If the physical architectural places are "cultural construct" (Robertson & McDaniel, 2013, p. 220) then we can consider virtual architectural places as "a profound cultural shift" (Robertson & McDaniel, 2013, p. 221).

Architecture and Artificial Intelligence

Architects nowadays are facing many challenges. The architecture profession, like everything else, is moving more from an expert system towards a learning system, becoming more transparent towards the other disciplines. One novelty, particularly novel for the 21st century, is the involvement of artificial intelligence (AI) not only in production processes but also in creative ones. Like it was at the beginning of the usage of computers, AI is becoming an inevitable collaborator in creative processes; it is becoming more affordable with interfaces that the architects visually better appreciate. Lamila Simisic Pasic, an Assistant Professor at the Architecture Program of the International University of Sarajevo (IUS), led the class Digital Design Studio where students worked on grasping the benefits of AI in their creative processes. Here she tells their story through the exhibition "I Dream, Therefore I am Architect" with Professor Meliha Teparic, curator of IUS Art Gallery.

To Be Curious Towards Something Different

In the study process named "I Dream, Therefore I am Architect" students shared their enthusiasm towards novelties that might help to re-engage in live shared experiences. As young architects, this group of students might impact what the 21st century will bring to architecture practice.

New tools that are based on machine learning, like text-to-image or text-to-animations, are making suitable fittings for the young generations and what they consider as their culture of living. Their communications are based on texting and sharing information via text prompts.

The short and sharp text translations into visual representations that are used in the novel tools such as ³Midjourney, ⁴StableDiffusion, ⁵DreamStudio, and similar are following popular cultures nowadays. These tools give visual results on the text prompt of users' thoughts. The journeys of students' visual thoughts shown in this exhibition present students' intentions towards creating architectural forms and their authentic experience of the novelty in our practice, which is beginning to inform the practice of design itself. Regarding methods used in the creation, students discovered, analyzed, and classified the results of visual impacts from their travel from home to school. They produced short video documents of travels and synthesized creations from a mixture of artificial and real. The merged physical and virtual experiences were transformed into visual imagery and digital outputs, discovered through the lens of AI into one coherent and intuitive experience. Students used machine learning as a direct collaborator for expanding their imaginations, particularly the diffusion models that visualized images from the text! Using these techniques, students reconstructed their voyages into more visionary landscapes, trying to emphasize, bold, and enlarge dilemmas and concerns of nowadays and refract a multisensory experience to tell the story. The results are an amazingly evocative eruption of different views of their intentions to search for the correct answer to nowadays questions.

The Purpose of the Show

The purpose of displaying architectural objects in drawings, models, pavilions, or digital and virtual presentations is vital for communicating architecture to the public. Architecture design is a lengthy process; it takes a long time to make and even longer to build. Displaying architectural projects might supply a view behind the scenes of creating our built environment. The connection between architecture and the public can broaden the public's understanding of its culture, enable a better understanding of how architecture is created, and become an agency for possible discussion and debate toward wellbeing. Architectural exhibitions that display not just the final project's drawings but also thoughts, senses, cognitions, and memories of the creative process, might become a mechanism for the audience to understand their built environment better.

The setting of the exhibition "I Dream, Therefore I am Architect" is that

the exhibition itself becomes architecture. This exhibition functioned as a hybrid performance of architectural thoughts displayed non-traditionally to provoke the audience to think not just about the concerns and topics of projects but about architecture as playfully, creative, and witty. The traditional way of presenting was rearranged into the embodiment of a parallel world displaying multiple ideas, juxtapositions, sounds, and visuals of students' ideas through the lenses of a cooking book, restaurant's menu, futuristic voyages via google maps, videos, or postcards, or children' video book (image 1). All projects in the show envision a world where citizens will live in an integrated, imaginative, and even immersive environment.

Image 1. The image shows the interior of the exhibition "I Dream, Therefore I am Architect. Photo courtesy of Haris Heljo.

Students' Testimonies on "I Dream, Therefore I am Architect" [6]
The project aim of "Picturesque Collage" (image 2) by Bakir Tanovic was to show through graphic illustration and morphosis the way from his home to the university. Through this picturesque collage, he expressed his feelings

and odd things occurring on the road and environment, which for him are everyday occurrences. The work is shown as video art.

Image 2. The image shows the envisioned world named "Picturesque Collage" by Bakir Tanovic. Photo courtesy of Haris Heljo.

The concept of Erna Preljevic's "The Path of Changes" (image 3) was based on the road from the core of Sarajevo's industrial zone through industrial, residential, and commercial areas, mixed in the whole region until the area of educational institutions and hotels, which is still an area in development. The representations of future development follow the style of Tadao Ando's architecture. The concept of Tadao Ando is mixed with glances of brutalism, but both concepts still keep glimpses of existing greenery. This transformation represents the slow development of this region into an industrial zone. The student detects an area that needs to be in balance regarding the construction and the way of future development. However, going further in the direction of the city, student experiences excellent potential for a serious industrial zone but keep the sense of a mixture of

uses and styles. Erna imagined a sense of hope for futuristic sustainable development. Further on the road, as we enter the area of the roman bridge, the only thing she thinks of is the Roman bridge which is imagined as being made of silk and stone. Later as we enter the residential zone of Ilidza, we can sense the area of high socialization as if the whole environment is dedicated to people. The final is the path near the river Zeljeznica which is open and with a couple of buildings, but it gives a sense of living with nature integrated with the constructions. The final purpose of the whole path is an imagination of the future Zen living, integrated living with nature.

Image 3. The image shows the postcards designed for the project named "The Path of Changes' by Erna Preljevic. Photo courtesy of Haris Heljo.

Zeynep Nihan Yılmaz in her children's audiobook named "Futuristic Mushroom Houses" (image 4) reimagined the part of Sarajevo Canton, Sokolovic Kolonija, a neighborhood characterized by dull and uniform houses, using pneumatic architecture to inflate the façades and give them a convex, mushroom-like appearance, drawing inspiration from the styles of

Thomas Heatherwick and Iris Van Herpen. Her project explores artificial intelligence's potential and sparks ideas for future works through the forms and compositions it generates. As a child, she was fascinated by unusual shapes and forms in architecture and the fantastic, utopian worlds depicted in animated films and cartoons. The concept of futuristic mushroom houses reminded her of the mushroom houses in Smurf Village. It motivated her to create an audiobook for children, which will educate them about architecture and appeal to the inner child in older audiences.

Image 4. The view of the screen of the audiobook "Futuristic Mushroom Houses" by Zeynep Nihan Yılmaz. Photo courtesy of Haris Heljo.

Architecture and food connection were present in the works of Amina Likic and Selinay Erdeniz. Likic's "Edible Architecture: Recipe Book" (image 5) aimed to create Architecture so small it fits right on your dessert plate! The concept of "edible architecture" reflects on food and architecture: With "Edible; Amina wishes to question the extractive, consumptive, and contaminating nature of the built environment and envision an architecture

that produces resources, digests its waste, and self-decomposes. The edible architecture was made to honor the creation and unveiling of an entirely new type of design- artificial intelligence. The concept is based on interpretations of edible architecture, taking buildings on the way from home to school as a reference example for meal transformation. Inspired by the Disney movie from her childhood, Cloudy with Meatballs, this book's oeuvre includes edible buildings made of pasta, stretchy dough, and gluten mycelia, through egg-shaped objects in the Gaudí style, all the way to a Guggenheim pavlova cake and chocolate brutalist cake made of zicht concrete. There is no doubt that this book, which has over 100 AI illustrations generated using Midjourney, will find something suitable for the palate of any reader, taster, architect, or foodie. These captivating parametric meals celebrate the discovery of AI creation - a celebration of architecture, technology, and geometry worthy of our admiration and appetite.

Image 5. "Edible Architecture" is a recipe book by Amina Likic. Photo courtesy of Haris Heljo.

The healing restaurant menu by Selinay Erdeniz (image 6) also finds its inspiration in the unique style of Antonio Gaudi, which is characterized by natural, organic design and a mixture of materials. The main element of

the concept is the Romanesco Broccoli, which contains fractals as patterns. Since the appearance of this fractal vegetable, it is mainly presented as "small Christmas trees", especially to the kids. The color of this vegetable can be green, orange, or violet, which is used in the design to create the pattern and emphasize elements within the theme. Through the concept and design, it aims to emphasize the importance of the healing environment and healing design, which is one of the critical and active topics. Healing building design and landscape are the major positive impact on society's psychological and physical health. Selinay has used previously mentioned natural elements to achieve a green healing environment and sustainable design to gain this.

Image 6. Setting for displaying the healing restaurant menu by Selinay Erdeniz. Photo courtesy of Haris Heljo.

Student Amina Habul in her project for the future city, used AI to show a new, better, and futuristic city (image 7), which will serve nature and citizens at the same time. Her main idea was to design a new smart and sustainable city in an inclusive, collaborative, and equitable way. Amina wanted to create a city that would be beneficial firstly for the citizens of Sarajevo and, of course, to the world's well-being, regarding the constant climate change. While promoting sustainability across their environmental, economic, social, and cultural dimensions, she provides the necessary conditions and infrastructure to enhance the capabilities of the citizens to contribute to and enjoy the benefits of a more liveable, resilient, and sustainable urban development. The city enables the meaningful participation of citizens in fulfilling their right to the city; Amina focuses on making the city more prosperous, equitable, comfortable, and innovative; addressing social needs and making sure housing and urban services are high-quality; fulfilling the needs of the vulnerable and those with disabilities. This proposal is also gender-sensitive and responsive, acknowledging the different and changing

needs of residents at various stages of their life.

Image 7. The view of "Future City" by Amina Habul. Photo courtesy of Haris Heljo.

The overall goal of the project "Real Estate EH" by Ermin Halicevic was to demonstrate how AI can be used to create and generate ideas for a wide range of projects. In Ermin's case, it inspires him to develop futuristic Sarajevo designs and 3D models. The project's premise is the real estate agency EH (Ermin Halilcevic) (image 8), which sells apartments in Sarajevo.

Image 8. The display of the real estate agency "EH" promotion by Ermin Halicevic. Photo courtesy of Haris Heljo.

This study aims for the project "People, Nature, Future" (image 9) by Esra Nur Erdogmus to prevent the possible disaster that may occur in the future by showing it. In a world where green spaces are destroyed, and buildings are built in their place, people are preparing for their own demise. This work aims to show people the way by telling the truth and raising awareness as a result. Many disasters occur because of the occupation of green spaces. Increasing precipitation cannot be absorbed by the soil and floods occur. Many people die in these floods. Also, although trees prevent landslides, thousands of trees are cut down, and, in the end, hundreds of people lose their lives in these natural events. One of the reasons for the increasingly polluted air is the destruction of green areas and the factories built in their place. The damage done to nature and trees is done by people themselves.

Image 9. The view on the results of the study "People, Nature, Future" by Esra Nur Erdogmus. Photo courtesy of Haris Heljo.

The focus of the concept for the project of Anela Sudzuka named "A Balloon Land" (image 10) was the city of Sarajevo and its image. Since it is known as a foggy place which often is presented as colorless, we clearly see that it affects the population, psychologically and physically. Depression and anxiety are common psychological issues seen in the population nowadays. This is a good example showing that the environment affects our mental health. It is in our power to turn these negativized elements into positive and beneficial ones by making some specific changes and reorganizing the surrounding. Therefore, the concept is made to give the whole city a bit of happiness and positive textures. The main elements used in the design are colorful balloons, which are used as decorative elements. By this approach, we can cure ourselves when we cure and change our environment. The design approach of the concept promotes mental well-being, as well as high-quality living.
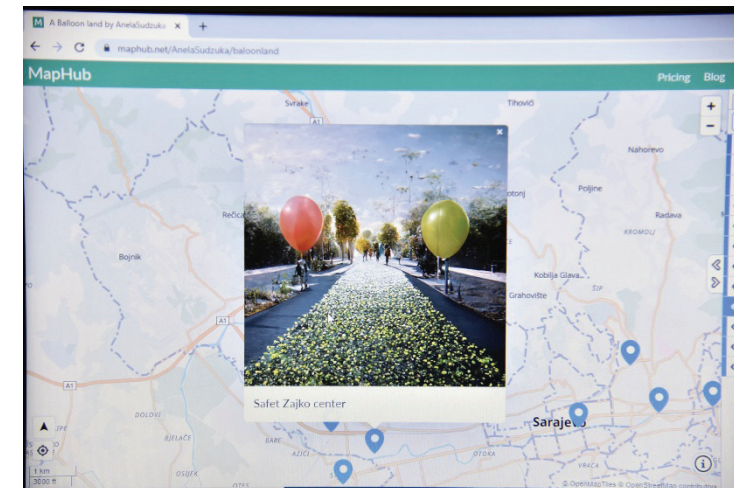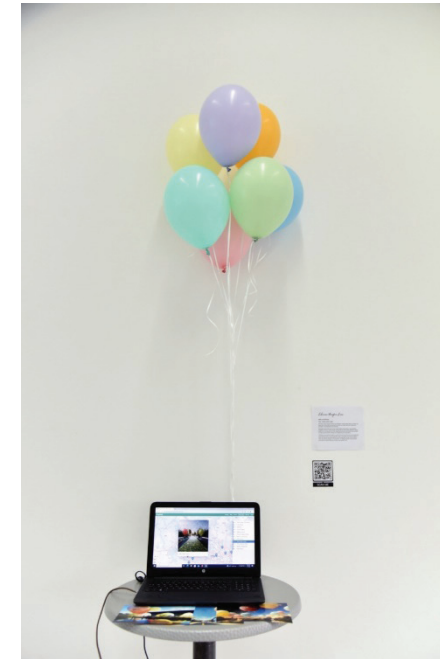
Image 10. The view on "Balloon Land" by Anela Sudzuka. Photo courtesy of Haris Heljo.

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Endnotes

[1]"There is a long line of artists who depict their own invented dream scenarios and fantasy places (often concocted from observed elements, as well as imagination), encompassing artists such as Hieronymous Bosch, Caspar David Friedrich, J. M. W. Turner, and Yves Tanguy." (Robertson & McDaniel, 2013, p. 217)

[2]The term virtuality refers to "an image or space that is not real but appears to be. Virtual reality most commonly refers to a simulated, computer-generated environment. (Robertson & McDaniel, 2010, p. 259.)

[3]Midjourney is an independent research lab exploring new mediums of thought and expanding the imaginative powers of the human species. We are a small self-funded team focused on design, human infrastructure, and AI; Retrieved from: https://docs.midjourney.com/; 04/02/2023.

[4]StableDiffusion is a latent text-to-image diffusion model capable of generating photo-realistic images given any text input, cultivates autonomous freedom to produce incredible imagery, and empowers billions of people to create stunning art within seconds. Retrieved from: https://stablediffusionweb.com/; 04/02/2023.

[5]DreamStudio is the front end of StableDiffusion;Retrieved from: https://beta.dreamstudio.ai/generate

[6]This chapter includes students' explanations of their exhibited projects: Esra Nur Erdoğmuş, Amina Habul, Amina Likić, Ermin Halilčević, Bakir Tanović, Selinay Erdeniz, Zeynep Nihan Yilmaz, Erna Preljević, and Anela Sudžuka.This chapter includes students' explanations of their exhibited projects: Esra Nur Erdoğmuş, Amina Habul, Amina Likić, Ermin Halilčević, Bakir Tanović, Selinay Erdeniz, Zeynep Nihan Yilmaz, Erna Preljević, and Anela Sudžuka.