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*Just and civilized humanity values  
influence on decision making process –case  
study on South Sulawesi Province Civil  
Servant middle and low managerial level*

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**Abstract**

The purpose his study was to investigate the relationship between just and civilized humanity values and decision making processs. Data were collected from South Sulawesi province – Indonesia. Total of 383 middle and lower managerial officers of South Sulawesi Province civil servant participated in the study. Using SPSS release 21, decriptive, correlation, factor and regression analysis were conducted. The analysis reveals positive influence of just and humanity values on decision making process. Two of just and humanity values influence decision making process significantly. Further, implications and suggestion for future research were proposed.

**Keywords:** Pancasila, humanity, just, values, Indonesia

## **Background**

Each nation, ethnic or group of society has a set of values to be used as guidance to make decision in daily life. During the preparation of Indonesian independence, Indonesian leaders had formulate the guidance – the Pancasila (Latif, 2011). Pancasila values have been assumed as to be guidance in thinking and acting (Bakry, 2001; Latif, 2011) and ideology of Indonesian life (Poespowardojo, 2010). As ideology of Indonesian life, Pancasila values should be the guidance of all aspects of individual life, both at work place and family situation.

There are five main principles in Pancasila (Sunoto, 2003), which all contain ideal values to create a peaceful life (Poespowardojo, 2010). Believe in the deity of God, just and humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and social justice for all of the people of Indonesia are basic values which have existed and developed for hundred of years in Indonesian societies (Wreksosuhardjo, 2005). So, the Pancasila values are assumed already embedded in way of thinking of Indonesian people and applied in their daily decision making process.

Of the five principles, just and humanity values were chosen to be examined in this study. The choice is based on main assumption that the just and humanity values are very fundamental values to create good interaction among people, either in a same group or different one (Latif, 2011; Notosusanto, 2006; Syarbaini, 2011). It is a commitment to treat everyone in a fair manner, free from suspicion, exploitation, and oppression. Respect for just and humanity create mutual understanding among individuals (Farh, Hackett, & Liang, 2007; Noorsyam, 2009) and among different ethnic groups (Senge & Sterman, 1992; Tepeci & Bartlett, 2002) and even among nations (Soares, Farhangmehr, & Shoham, 2007). Decision making process based on just and humanity values would lead to good decision for all human being as it considers all aspects of human interest.

Implementation of the just and humanity values in daily life especially in governmental policy decision making, however, seem still far from ideal (Steenbr, 1998). Although Indonesian government has created regulation based on just and humanity, some of governmental decision making practices are not in line with Pancasila (Bertrand, 2004; Vickers, 2005). Individual and group interest still dominate decision making process (Bertrand, 2004). Consequently there are still plenty of corruption, collusion and nepotism in Indonesian governmental daily practice (Vial & Hanoteau, 2010). Further, although Indonesia has a huge potential to be a well developed country, Indonesia still struggle to eradicate inequality, poverty, mal-nutrition and many of other society problems.

Just and humanity values seem only to be lips-service of Indonesian government and not used as main consideration during decision making process. It seems that there is a gap between implementation of just and humanity values and actual values to be considered during decision making process for nearly all of governmental officer (Steenbr, 1998). The phenomenon gap between implementation of ideal values of just and humanity and application of just and humanity values during decision making process may also exist in middle and lower managerial governmental officer is crucial. Middle and lower managerial officers decision making process relates directly with common people in their area. Consequently, the decisions may make the common people better or even worse, only few individual benefited from the decision. Such decision may lead to social friction.

## **Research problem**

Since selection process to be a civil servant, Pancasila values including just and humanity values have been indoctrinated (Noorsyam, 2009; Notosusanto, 2006) as the main values to be considered during decision making process. The indoctrination lead to assumption that the

governmental officers use the Pancasila values especially just and humanity values during decision making problem and deciding for the benefit for all (Triyanto, 2013). In reality, however, many decisions seem to be decided based on individual or group interest which lead to possibility of corruption, collusion and nepotism (Bagir, 2007; Dijk, 2002). The phenomena reveal a problem if Pancasila especially just and humanity values embed and influence decision making process of Indonesian governmental officers.

**Literature review**

Pancasila values as Indonesian way of life should be implemented in daily society of Indonesia. Values guide individual to decide and act in any condition (Rokeach, 1973; Kahle dalam Homer & Kahle, 1988). Values influence individual to percept and interpret all aspects of life (Grube dkk., 1994; Sweeting, 1990; Waller, 1994; Greenstein, 1976; Grube, Greenstein, Rankin & Kearney, 1977; Schwartz & Inbar-Saban, 1988) including process of decision making of the person.

Just and humanity values measurement used in this study were taken from official source the MPR decree no. I/MPR/2003. Based on the decree, just and humanity measurement items are presented in the following table 1 below:

**Tabel 1. Item to measure just and humanity values**

Variable	Description	Source
<b>P21</b>	I dignify human being as God the Almighty creation	MPR decree no. I/MPR/2003
<b>P22</b>	I respect equality of human rights of each people	
<b>P23</b>	I develop love and care for all human being	
<b>P24</b>	I develop tolerance and understanding in social interaction	
<b>P25</b>	I develop emphaty	
<b>P26</b>	I prioritize humanity values whenever making a decision	
<b>P27</b>	I am eager to do humanity activities	
<b>P28</b>	I am eager to defend truth and equality	
<b>P29</b>	I think that Indonesian is an integral part of all nation in the world	
<b>P210</b>	I develop respect for all human beings	

*Source: data collected for this study*

The just and humanity values is expected to influence decision making process. Modifying Rowe and Mason (1987) and Adair (2007) decision making process measurement items were developed as presented on table 2 on the following page.

**Tabel 2. Item to measure decision making proces**

Variable	Decription	Source
<b>DM1</b>	I use relate regulation whenever have to make decision	Rowe and Mason (1987) and Adair (2007)
<b>DM2</b>	I use intuition when whenever have to make decision	
<b>DM3</b>	I am happy to help my sub-ordinate whenever needed	
<b>DM4</b>	I enjoy heterogeneity of my subordinate	
<b>DM5</b>	I do careful analysis prior to making decision.	
<b>DM6</b>	I consider many aspect whenever need to make decision	
<b>DM7</b>	I consider humanity aspects in finding new ideas	
<b>DM8</b>	I help my subordinated to achieve expected performance	
<b>DM9</b>	I search new decision alternatives creatively	

*Source: data collected for this study*

## **Methodology**

Just and humanity values are concerned with the interaction of members any social entity in Indonesian context. As it is concerned with human interactions, there are four research paradigms that can be chosen: positivism, constructivism, critical theory and realism (Sobh & Perry, 2006). Of the four research paradigms, the positivism paradigm was chosen for this study. The reason for the choice was the popularity of the positivism research paradigm in an organizational research context (Aguinis, Pierce, Bosco, & Muslin, 2009; Anderson, 2004). In their review of organizational research methods, Aguinis, Pierce, Bosco and Muslin (2009) found that positivist paradigms were adopted for nearly all empirical organizational studies.

The main positivism research method used in an organizational context is a survey (Aguinis, et al., 2009; Allahyari, shahbazi, Mirkamali, & Kharazi, 2011; Deutskens, de Ruyter, & Wetzels, 2006; Terzioglu, Schmidt, & Chan, 2010). A survey approach refers to a group of methods which allow for the use of quantitative analysis, where data for a large number of organizations are collected through methods such as mail questionnaires, telephone interviews, or from surveys, and these data are analyzed using statistical techniques (Babbie, 2011; Zikmund, Babin, Carr, & Griffin, 2010). By studying a representative sample of organizations, the survey approach seeks to discover relationships that are common across organizations and hence to provide generalisable statements about the object of the study (Babbie, 2011).

Based on the literature review and the expert comments, a questionnaire was developed in order to be used as a research instrument. A pilot study was used to check the validity and reliability of the questionnaire. The person's targeted in this study were middle and low managerial level officer in South Sulawesi Province, Indonesia. Data gathered from the survey was analysed using both descriptive and inferential statistics. A statistical package namely the Statistical Package for the Social Sciences (SPSS version 20) along with AMOS 21 was used to analyse the data. SPSS was used to examine the validity and reliability of the instrument. It was also used to perform descriptive analyses. AMOS 20 was used to carry out exploratory and confirmatory factor analyses and the analysis of a structural equation model.

## **Results**

Results of the study can be divided into three main aspects, respondent background, descriptive and influence of just and humanity values on decision making process.

### **Respondents background**

There were 383 respondents participated in this study. Most of them were in prime age, between 40 to 49 years old. In such age, individuals are in maturity stage in relation to life values (Crossan, Mazutis, & Seijts, 2013) and policy in decision making (Amzat, 2010). As many as 211 or 55.5 percent of respondents were male while the rest were female which implicitly gender equality. Gender was assessed as gender may influenced decision making process (Thunholm, 2004). On educational level, most of the respondents were bachelor showing that the respondents already have quite high education level. In echelon level, most of respondents were in echelon III level while in tenure term, respondents generally had worked between 20 to 25 years. Steel and Taras (2010). Claim that tenure influence acceptance of values and culture.

### **Descriptive finding**

#### **Just and humanity values**

Based on MPR decree no. I/MPR/2003, there are ten items of indicator that should be used to assess just and humanity values. Items and their related mean and standard deviation are presented on the table 3 on the following table.

The table shows that respondents' response arithmetic mean all above 3.5, middle point of Likert scale 1 to 7. As can be seen the first item "I dignify human being as God the Almighty creation" get the highest arithmetic mean while the lowest one is "I develop empathy while dealing with others". Further discussion will be presented on discussion section.

**Table 3. Descriptive finding for just and humanity values**

Variable	Description	Mean	Standard deviation
<b>P21</b>	I dignify human being as God the Almighty creation	5.712	1.023
<b>P22</b>	I respect equality of human rights of each people	5.517	1.308
<b>P23</b>	I develop love and care for all human being	5.321	1.380
<b>P24</b>	I develop tolerance and understanding in social interaction	4.741	1.380
<b>P25</b>	I develop empathy	4.715	1.475
<b>P26</b>	I prioritize humanity values whenever making a decision	5.167	1.420
<b>P27</b>	I am eager to do humanity activities	5.362	1.369
<b>P28</b>	I am eager to defend truth and equality	5.378	1.353
<b>P29</b>	I think that Indonesian is an integral part of all nation in the world	5.206	1.482
<b>P210</b>	I develop respect for all human beings	5.415	1.441

*Source: data collected for this study*

### Decision making process

Items used as decision making process were developed from literature review. Arithmetic mean and standard deviation of decision making process indicators are presented in the table 4 below.

**Table 4. Descriptive finding of decision making process**

Variable	Description	Mean	Standard dev.
<b>DM1</b>	I use relate regulation whenever have to make decision	5.945	.9321
<b>DM2</b>	I use intuition when whenever have to make decision	5.906	1.014
<b>DM3</b>	I am happy to help my sub-ordinate whenever needed	5.269	1.456
<b>DM4</b>	I enjoy heterogeneity of my subordinate	5.358	1.416
<b>DM5</b>	I do careful analysis prior to making decision.	5.554	1.398
<b>DM6</b>	I consider many aspect whenever need to make decision	5.165	1.552
<b>DM7</b>	I consider humanity aspects in finding new ideas	5.269	1.432
<b>DM8</b>	I help my subordinated to achieve expected performance	5.210	1.654
<b>DM9</b>	I search new decision alternatives creatively	5.308	1.467

*Source: data collected for this study*

### Influence of just and humanity values on decision making process

In order to determine main variable from each construct, factor analysis was applied. The factor analysis showed that all variables used to measure just and humanity values contain three components which focus on 'love and care for all human being', 'willingness to defend truth and equality', and 'perception that Indonesia is an integral part of all nation in the world' which explain 67% variance of respondents' response. For decision making process construct, two components were extracted: 'happiness to help subordinate when needed', and 'considering humanity aspects when making a decision'.

Correlation analysis revealed moderate correlation among the tree items used to measure just and humanity values, so all of the tree variables were used in regression analysis. However, there are high significant correlation for two items used to measure decision making process, so considering humanity aspects when making decision was taken for further analysis. In addition to the multicollinearity assessment, normality and heteroscedasticity were assessed and the result showed that the variables normally distributed and heteroscedasticity exist. As a result further regression analysis can be employed. Table 5, on the following page shows the regression results.

**Table 5. Regression analysis**

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.657 <sup>a</sup>	.432	.427	1.07983		
a. Predictors: (Constant), P29, P23, P28						
ANOVA <sup>b</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	335.679	3	111.893	95.960	.000 <sup>a</sup>
	Residual	441.929	379	1.166		
	Total	777.608	382			
a. Predictors: (Constant), P29, P23, P28						
b. Dependent Variable: B13						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coef.	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.440	.244		5.904	.000
	P23	.490	.059	.474	8.250	.000
	P28	.237	.062	.225	3.838	.000
	P29	.010	.055	.010	.174	.862
a. Dependent Variable: B13						

*Source: analysis data collected for this study*

## Discussion

Respondents for this study can be assumed to be representative for Indonesian civil servants middle manager officers in South Sulawesi province. They were at prime age between 40 to 49 years old, at maturity stage in relation to life values (Crossan, et al., 2013) and policy in decision making (Amzat, 2010). At the maturity stage, human being tends to decide based on values embeded in their opinion (McKenzie & Grewal, 2011). So, values expressed by responding the relevant statements can be accepted as expression of the respondents just and humanity values and decision making process.

Just and humanity construct as well as decision making construct were measure using Likert-type scale form, 1 stands for strongly disagree while 7 for strongly agree. Arithmetic mean for all items are 4.71 to 5.95 provide evidence that respondents tend to response agree or strongly agree with all items used. These findings discover two main important aspects, that respondents rate highly on the just and humanity values and further the finding show that just and humanity values are already embedded in all respondents, middle and lower managerial officer of South Sulawesi Province.

In general, regression analysis reveals that just and humanity values in form of 'love and care for all human being', 'willingnes to defend truth and equality', and 'perception that Indonesia is an integral part of all nation in the world' influence decision making process in form of 'considering



humanity aspects when making a decision'. Coefficient determination of .43 provide evidence that 43% changes in considering humanity aspects when making decision is determined by all of the three just and humanity values. Analysis of variance support the finding that all changes in decision making process can be explained by changes in just and humanity variables. Partially, two independent variables – love and care for all human being, and willingness to defend truth and equality have significant influence on decision making process. Perception that Indonesia is an integral part of all nation in the world have positive influence but not significant on decision making process.

### **Conclusion**

Based on the finding, conclusion can be made

- a. Just and humanity values have embedded in way of thinking of middle and lower managerial officer of South Sulawesi province Indonesia.
- b. Just and humanity values have become main consideration to make a decision of the province officer.
- c. Just and humanity values influence decision making process significantly. Love and care for all human being and willingness to defend truth and equality influence decision making process significantly.

### **Suggestion for further study**

In relation to the research process and the finding of the study, several suggestions are proposed:

- a. Pancasila values especially just and humanity values have been embedded and become main guidance in decision makin but in reality of daily life, lack of application of the values still exist. So, details guidance of how governmental officer make decisions based on just and humanity values need to be formulated and promulgated
- b. As this study was a cross-sectional study that may be influenced by a specific environmental condition, further study should applied time series study in order to cope with possible opinion changes as consequence of work environmental changes.
- c. This study was conducted in South Sulawesi Province with four main ethnic background, the Makassarnesse, Buginesse, Torajanesse, and Mandarnesse, consequently this result may not generalize to other province. So, next study can be conducted in other province or even in Jakarta for to decision making of Indonesian government.

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# *The Almajiri Child, Quranic Education and the Quest for New Order in Nigeria.*

---

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## **Abstract**

The Almajiri child is one of the most unfortunate and certainly most ill treated child in Northern Nigeria. This is a child taken away from his mother at a tender age of five or six years under the pretext of learning the Holy Quran. This child leaves his family and follows a total stranger to an unknown destination where he must feed himself like any other adult. The question here is “Why should this happen in an oil rich country like Nigeria”? The paper examines the root cause of the problem at hand, some literature on Quranic education, the Almajiri child and Child Right Acts as well as a theoretical framework for analysis. Experiences of other nations in addressing the problem are equally examined. Finally the paper proffers solutions in form of a models of the new order. Simple percentages and content analysis are used to examine the facts and values contained in the relevant data gathered. Structured questionnaire, interview and documentary evidences in libraries and websites constitute the main sources of data. The paper discovered some major causes of the Almajiri child episode to include high level of poverty in the northern part of Nigeria; desert encroachment that render some parents out of occupation throughout the dry season; farming being the main occupation of most of the parents of the Almajiri children; neglect by parents as well as lack of clear means of livelihood by the teacher keeping the children in the towns and cities. Some models towards revalidating the child while in the Quranic school have been recommended as ways out for the children, their teachers and the society at large.

**Key Words:** Almajiri, Almuhajiri, Quranic, Nigeria, Begging, Destitute, Vocational, Malam.

**Declaration**

I hereby declare that this paper is original and it has not been published elsewhere in part or full, and the same has not been submitted for publication in any other book or journal or elsewhere.

## 1. Introduction

The concept of Almajiri (the Quranic school child) and Almajiranchi (the school system) right from Northern Nigeria, have today become a world phenomena. "Almajiri" is derived from the Arabic word "Al-muhajirin", meaning a migrant but connoted to mean migration in search of Islamic knowledge and corrupted in Hausa land to refer to any child or adult who begs for assistance in the streets or from house to house even though Islamic teachings strongly prohibit begging except in special circumstances when a man loses property in a disaster, or when a man has loaned much of his money for the common good, such as bringing peace between two warring parties. Generally, therefore, the word Almajiri, in the Northern Nigerian context is taken to mean a beggar or a destitute - young or old. It is, however, mostly associated with the young Quranic school children probably because of their number engaged in begging as the major source of their daily bread. (Akeju, 2009)

The Almajiri child is one of the most unfortunate and certainly most ill treated child in Northern Nigeria. This is a child taken away from his mother at a tender age of five or six years under the pretext of learning the Holy Quran. This child leaves his family and follows a total stranger to an unknown destination where he must feed himself like any other adult.

To Musa, (2011), the Almajiri child faces a number of difficulties which no other child suffers today:

1. Almajiri child must beg from house to house or street to street in order to get what to eat everyday.
2. He faces a complete life of destitution with no remedy from anywhere or anyone.
3. The Almajiri child has no particular means of medical treatment in case of any illness.
4. The Almajiri child is vulnerable to all kinds of dangers within the society, especially drugs, violence including radicalization by some.
5. The Almajiri adds to the number of street children in the society.

## 2. The Problem

The right of the Almajiri child has always been abused mostly due to the fact that they are far away from their parents. Child destitution has been considered as a social problem in most part of Northern Nigeria. Borrowing from Akeju, (2009), 'The National Council for the Welfare of Destitute in Nigeria says there are about seven million children and teenage beggars - or Almajirai, in the north of the country. Kano State accounts for more than a million. This classless home sapiens fall squarely into Frantz Fanon's classic: "The Wretched of the Earth"' (Akeju, 2009)

The exposure of the children to the society at their adolescent age when they are most vulnerable left at the mercy of the street without any form of parental or social guidance is captured by Oracle Educational Foundation (OEF) as follows:

*In the cities the kids are found estranged from their parents at a very young age, they are now used to the easy and fast paced life of the city and won't be able to cope with the laid back and tough village life of their parents. Meanwhile they are not equipped through formal education or vocational training to derive the benefit of eking out a functional living in the city. They don't want to be where they belong and they don't belong where they are. (OEF, 2011)*

The issue here is that these children are sent away from their hometowns and parents in the name of seeking for knowledge but some of them end up being social threats. In view of the above stated facts about the normal life of the Almajiri child, one is, therefore, prompted to ask some basic questions. Why going far away for the Quranic education while similar schools exist in the same hometown of the child? What are the rights of the child in the society? Why leaving the child to be

exposed to all sorts of dangers and constitute a threat to the society despite the rich oil money in the country? Are the problems beyond human solutions? What should be the new order?

The paper tries to look at a theoretical framework for analysis, the root cause of the problem at hand, some literature on Quranic education and child rights. Various attempts made so far to address the problem are equally examined as well as the reasons for failure and the persistent nature of the problem. Finally the paper proffers solutions in form of a model of the new order.

Content analysis is used to examine the facts and values contained in the relevant data gathered. Documentary evidences in libraries and websites constitute the main source of data.

### 3. Literature Review

Education has been recognized as the most potent weapon used by man to conquer his environment and chart his destiny and even that of others. (Akeju, 2009). Going by Islamic faith, however, seeking for knowledge from anywhere is compulsory no matter the distance. After all, the entire religion started with seeking for knowledge as quoted by Aliyu, 1968; Turner, 1994; Sadar, 1999 thus: "Read in the name of thy Lord who creates (Qur'an 96:1). This was the first verse of the Holy Qur'an and the first instruction of Almighty Allah to Muhammad (S.A.W) the Prophet of Islam; who was sent to mankind by Allah (S.W.T) in 610 AD to convey the last message to mankind" (Al-Amin, 2008)

This message, therefore, constituted the beginning of compilation of the Holy Qur'an which has 114 chapters. It is mandatory on every Muslim to know all or part of it, just as it is recommendable to commit part or all of it to memory (Hykal, 1984). This compulsory memorization of all or part thereof is necessary because it is compulsory to recite them during the daily prayer. Since a person is never a muslim without daily prayers and the prayer is never accepted without recitation of part of the Qur'an, then learning how to recite is compulsory, mandatory upon all muslims – men and women. The Prophet and almost all his immediate followers have committed the whole book (kitab) into their memory.

To Hassan et al, (1986), in the past, the word. Almajiri represented an effective system of acquiring Islamic education in West Africa. It was a borrowed concept from the Hijrah (migration) of the Prophet of Islam (Mohammed) from his birth place in the ancient city of Mecca to the city of Medina (both cities now in Saudi Arabia) for the sake of his new faith. Since then, any migration by a Muslim in the name of his faith is called Hijrah and the migrant as "Almuhajir"

Since the 8<sup>th</sup> century, the system of Qur'anic education which evolved around the concept of Hijrah has been in practice in West Africa, in which people will migrate temporarily from their origin to another place in search of Qur'anic knowledge. The Almajiri system was, therefore, the main source of literacy in the region; until the British colonial era of the 19<sup>th</sup> century up to Nigeria's independence in 1960.

The Almajiri system has been considered instrumental to the region's social development for hundreds of years. It was the sole producer of Scholars, Administrators, Politicians and clerks; without whom no society can flourish. (Al-Amin, 2008), The late Prime Minister of Nigeria, in a piece he- wrote sheds more light thus:

*"Those schools are different from the modern schools of western fashion that we have today. Discipline was very strong. The Mallam, as the learned men are called, were very greatly respected by the state and also by the general public. In fact, learned men those days were the most influential members of the society and the Almajirai, as the students were called are highly revered and taken care of by all" (Balewa, 1934)*



It is here understood that the system was quite perfect and revered by all in the past. Why then the decay now? The system is now been considered as a social menace in Nigeria despite the huge oil revenue in the country. The Almajiri child is totally neglected by the society in general. His welfare is now dramatically transferred by the society to himself and even the Mallam's responsibility is being shouldered by these little children.

Al-Amin, 2008 observed that:

*The welfare of these children worsened by the day. Almost all the pupils suffer from one disease or the other. They are permanently malnourished and sick. On the moral aspect of life; one could say it was the most disturbing among all. The else while "students of God" were gradually turned into "agents of Satan". It is now common feature to find the Almajiri in places of "easy virtues". Instead of the mosque, you meet them in the market. Instead of the school you find them in frontages of hotels. Instead of the classroom you locate them around Motor Parks. These golden gifts to the community have nowadays become victims of ritual killings, and are being used as tools by unscrupulous elements of the society to foment trouble. (Al-Amin, 2008),*

The above quotation prompts anybody to seek to know whether there is Child Rights Act in Nigeria. There is, of course, a Child Rights Act but in most cases it remains a mere slogan on paper or where it is partially implemented, it is so done only to fulfill an international requirement not out of the belief that the child has any right to be protected by the government..

### **The Child Right Act (CRA)**

The protection of the right of the child at the international level started at the end of the First World War, in 1924, when the movement for the protection, promotion and advancement of the Child's Rights assumed global or universal dimension and attention. In Nigeria, the Child's Rights Act 2003 (CRA) was passed into law by the National Assembly (for the Federal Capital Territory) of the Federal Republic of Nigeria in 2003. There is also the Declaration of Geneva on the Rights of the Child adopted by the League of Nations in 1924. The Geneva Declaration was also adopted by the United Nations General Assembly in 1959, and was since then named as the United Nations Declaration on the Rights of the Child.

The premise behind these acts is that, the world realized that Children require special safeguards and care, including appropriate legal protection before as well as after birth by reason of their physical, mental, psychological and emotional immaturity, weakness and vulnerability.. In its preamble, the said Geneva Declaration on the Rights of the Child provides that 'mankind owes to the child the best that it has to give'. It also defined the duties of adults towards children. It, in effect, laid down the basis for the nature of the relationship between an adult and a child from a universal perspective (Babaji, Esq, 2008)

### **Right to Education**

Both the Geneva Declaration and the African Charter on the Rights and Welfare of the Child recognize the child's right to education. In this respect, Oba, (2008) is quoted as follows:

*In order to achieve this right, State Parties are to ' provide free and compulsory primary or basic education, and secondary schools,. State Parties are also' to take measures to make higher education accessible to all on the basis of capacity and ability, and to encourage regular attendance at schools and reduction of drop-out rates,. The Charter further obligates State Parties to take special measures in respect of female; gifted, and disadvantaged children and*

*to ensure equal access to education for all sections of the community, and to ensure that children who become pregnant before completing their education have the opportunity to continue with their education.*(Oba, 2008)

The unfortunate aspect of the above - stated provisions is that authorities in Nigeria have total misinterpretation of the CRA in terms of education. Education, here, to them means western education at the total neglect of the Qur'anic education while forgetting that the evils of lack of any form of education transcends to the society in general.

### **The Journey so far**

Available records of the Universal Basic Education programme UBE in Nigeria show that the government has decided to build 100 schools to cater for the almajiri children. This initiative was launched by the Vice President Arc Namadi Sambo with the laying of the Foundation Stone of the Education Trust Fund (ETF's). Almajirci Model School in Gantsa, Jigawa State in December 2010. The Vice President emphasised during the launching that the 'Gantsa Integrated Boarding Almajiri School is only one of 31 boarding and day almajiri schools (Madrasah) which shall be established by the Education Trust Fund ETF under the programme within the next four months.

The National Committee on Madrasah Education identified some areas of focus and designed intervention models. They include integration of traditional Tsangaya within its original location, establishment of a Model Almajiri school to serve a group of Tsangaya Schools and integration of basic education in an established Ma'had or Islamiyyah school.

Other aspects of the models are: harmonisation of tsangaya curriculum to include Islamic and basic education, training and recruitment of teachers of various subjects for these schools, introduction of vocational and life skills into the integrated schools, development and production of instructional materials and monitoring and evaluation to ensure quality assurance. (UBEC, 2010)

## **4. Theoretical Models of Learning Community Settlements**

### **4.1. Learning mobility**

U.S. Expert Forum Report, 2007 observed that learning and personal development is the essential factor which is to be found in all forms of mobility. Learning may be formal –within the educational system – or informal –in the Youth and volunteering context. Organised learning mobility, according to the report, is linked to specific learning or developmental goals. It should always lead to the earning of qualifications or credits in an appropriate form.

“The US National Research Council (NRC) produced a synthesis of research into educational effectiveness across ages and subject areas (National Research Council, 1999)”. It concluded that effective learning is:

- □ *learner centred*: It builds on the skills and knowledge of students, enabling them to reason from their own experience;
- □ *knowledge centred*: The curriculum is built from sound foundation of validated knowledge, taught efficiently and with inventive use of concepts and methods;
- □ *assessment centred*: Assessment is matched to the ability of the learners, offering diagnosis and formative guidance that builds on success;
- □ *community centred*: Successful learners form a mutually promotive community, sharing knowledge and supporting less able students.

These findings broadly match a social-constructivist approach, which views learning as an active process of building knowledge and skills through practice within a supportive community. It comprises not only a process of continual personal development and enrichment, but also the possibility of rapid and radical conceptual change. (NRC, 1999)

#### **4.2. Digicel Foundation Project of Papua New Guinea, 2010**

The Foundation's belief is that social and cultural reform must involve whole communities that are committed to development and growth. This involves supporting community members, leaders and employees alike to create change in their communities.

It is particularly interested in Community programmes which:

- Embrace and reflect the educational, social and cultural aspirations of the community.
- Address vital community needs.
- Encourage volunteerism and civic engagement.
- Promote opportunities for marginalized groups.

**The Foundation has a particular focus on social and cultural change through improving basic education and health services for all as well as offering support to those more vulnerable groups in the Papua New Guinea (PNG) society.**

The focus on **Basic Education and Health Services** arises from a fundamental need across the country to increase access to these basic services especially in the rural areas where the majority of the population live.

**Sustainability** of the project is of the utmost importance to the Foundation prior to taking on new projects as it seeks to assist communities towards self sufficiency as opposed to dependence on continued assistance. (DFPNG, 2010)

#### **4.3. Mianzhu Community Learning Center**

The Mianzhu Community Learning Center was jointly established by China Foundation for Poverty Alleviation (CFPA), Microsoft China and United Way International in 2009. The learning center was established to provide farmers and young people with IT skills training to help them learn computer basics as well as provide farmers with latest market information. Microsoft China provided CFPA with financial support, and donated computers and softwares to support this project. United Way International donated three vehicles to CFPA to be loaded with IT materials and become the mobile learning center. Their services include 1. [Financial Services](#) and 2. [Non-financial Services](#)

The CFPA Microfinance mission is to help micro-entrepreneurs realize their dreams. It also provides non-financial services to enhance customers self-reliance and self-development capacity.

CFPA consolidates poverty reduction model to promote the development of rural grass-roots finance. Since its inception in 1996, CFPA microfinance projects have been giving priority to serve low-income population in poor areas. Most of the project areas are national or provincial poor counties. It helps increase local people's income and develops local economy.

The foundation mainly implement the group loan jointly guaranteed by five households in poor areas, providing loans up to a certain reasonable amount for a single loan without any collateral or guarantee. The loan period range from 6 to 12 months, with equal monthly repayment of principal and interest.(CFPA, 2009)

### **5. Methodology**

Since the collection of the Almajiri school anywhere in Nigeria is made up of children from different parts of the Northern Region, data were collected on the Almajiri child randomly selected in Zaria town using structured interview method. The paper sought to know his state of origin, father's main occupation, support got from parents, reason for leaving home, source of food and medication. The following results were obtained.

**Table 1: Basic Statistics on the Almajiri Child**

Subject Matter	Response	Percentage
State of origin:	Kano	15
	Borno	23
	Zamfara	31
	Sokoto	15
	Kebbi	15
Total		100
Fathers Occupation:	Farming	84
	Begging	8
	Tailoring	8
Total		100
Gets support from parents:	Yes	8
	No	92
Total		100
Reason for leaving home:	Education	69
	Dismissed by parents	8
	Looking for job	8
	Poverty	8
	Death of parents	7
Total		100
Source of food:	Begging	70
	Domestic employment	15
	Self-employment: Cobbler	15
Total		100
Medication:	Hospital	0
	Rely on God	38
	Local herbs	8
	Self medication	54
Total		100

**Source: Field Survey, March, 2011**

## 6. Discussions

From Table 1 above, it is noticed that the states of origin of the sampled Almajiri children are Kano, Borno, Zamfara, Sokoto and Kebbi states. These states are in the core northern part of Nigeria, close to Niger and Chad Republics. They mostly suffer from desert encroachment as well as lack of adequate rainfall for farming and cattle rearing which are the major occupations in the area. Among the two dominant occupations, cattle rearing has lesser effect on the child's vulnerability to the society because shepherds can easily migrate with their cattle from the north during the dry season to the southern part of the country in search of greener pasture. The farmer hasn't got that opportunity. So he remains at home throughout the year exposed to the mercy of the weather. No wonder most of the children found in the Almajiri schools (about 84 percent) are children of farmers who are sent out due to lack of adequate foods for the family throughout the year.

Out of our survey, only 8 percent of the children admit that they receive some support from their parents on casual bases, sometimes even only once in the year. Out of the reasons the children gave for leaving their hometowns, three of the reasons - education, seeking for job and poverty can

all be reduced to the common denominator of poverty, and that constitute about 85 percent of the children.

About 70 percent of the children rely on begging for their daily meals while 30 percent rely on domestic employment or self employment. All these employments take place after the school hours and that will not prevent them from serving the Malam (teacher) in many respects.

All the children interviewed indicate that they rely on self medication, herbal medicines and God as a last resort for their medication. Attending the hospital is never in their agenda since it involves money and their Malam cannot shoulder any small or huge medical bill for any of them. That is how some of them die eventually without any medical attention from any angle. With this situation, the fait of the Almajiri child is really gloomy as expressed below.

*Children in their dozens are not only found roaming the streets in the north; ...some of these innocent children have also been "exported" to other towns around the country as house helps. Car parks, sidewalks, filling stations and other public places have since been taken over by such children who are deprived of any form of formal education or skill acquisition to ensure successful adulthood. Health workers say they are vulnerable to diseases and social crimes. These beggar children are found on major streets. In order to survive, they beg from dusk to dawn everyday. After begging, they return to their makaranta, or school, or are left on the streets. "The Almajiri child is present only as a begging street child. People of the society have used the Almajiri system to abuse the right of these innocent children, to traffic the children for child labour, sometimes used for rituals; these children are vulnerable to all source of diseases, unsafe conditions and to some extent expose them to terrorism, thuggery and other menaces, to be used as social destructors, and to some extent also be used as sex hawkers or homosexuals in particular. (Akeju, 2009)*

Statistics from the Ministerial Committee on Madrasah Education shows that the North-West zone has the highest enrolment 4,903 000 pupils, North-East 2,657,767, north Central 1,133,288, South West 809,317 , South East 3,827 and South-South 18,500.(Akeju, 2009). This is quite alarming and constitute a threat to all efforts towards societal reformation.

## 7. Findings

1. Parents in the rural areas find life very tough in the North. This makes the parents to see the Almajiri schools as safety zones where they can give out their children to the Malam; who will take them away and maintain them in the town at no cost,
2. Desert encroachment has been found to make rural farming in the North unable to support the food requirement of the Almajiri schools. The last resort for the Malams then is to relocate to urban centers where other means of livelihood could be sourced for.
3. There is total neglect of the child sent by his parent to a distant town for learning the Quran...
4. City life in most cases become hard to the Malam and his children. Hence the begging trend of the children shift from food to begging for money or indulging in menial jobs; that sometimes render the children preys of evil doers.
5. The Almajiri child in the cities and towns virtually relies on his effort to survive.

## 8. Conclusion

There is no doubt in Nigeria today that the Almajiri system of education has become a social nuisance. This is because it has derailed from its original concept of seeking for the knowledge for

the purpose of perfecting ones religion. The characteristics of a developing nation have greatly contributed this unfortunate situation coupled with outright exclusion of the system from the country's educational planning. Nobody considers the failure of the children as a general societal failure. Rather it limited to the parents alone. The government as well as all stakeholders of the society fail to realize that these children would have made even greater contributions to the development of our society if only they had been given the opportunity. Their potentials as future leaders of our societies are being killed.

All concerned, therefore, owe a duty of rehabilitating these young ones to be responsible adults of our nation in the future.

### **9. Recommended Models for the Almajiri Child in Nigeria**

The following models are hereby recommended for adoption for the emancipation of the Almajiri Child in Nigeria generally.

#### **Model A**

##### **Objectives**

1. To ensure that the child is not physically and mentally worn out as he grows into adulthood, but remains healthy and employable.
2. To groom them into responsible teenagers with traditional psychomotor expertise, social acceptance, cultural integrity and honest ambitions.

##### **Strategies**

1. Reaching the very roots of ignorance at the rural areas and uprooting them.
2. Integration of western and Islamic education. This approach will see to the completion of the Qur'an to coincide with the completion of primary school education of each kid.
3. Secondary education to go hand in hand with further studies into Islamic history and practices, jurisprudence and Qur'anic translation.
4. At tertiary education level, the student is then left to choose whether to continue his education on the Islamic line towards careers such as Islamic law, education, economics and social sciences or towards careers achievable through western education.

##### **Expected Outcome**

1. By providing the infrastructure to achieve this academic requirement at the village level, there will be no justification for any Mallam with no visible means of livelihood to pack a bunch of teenagers away from their parents to the city.

##### **Management and supervision**

1. Enrolment into the schools and seeing that they meet specific academic targets can be linked directly to the state education authority close to the model school.
2. Teacher's salary and benefits can be attached to that of the village head under whose jurisdiction the school is located.
3. Both the education authorities and the village heads shall monitor and supervise closely the operation of the schools.

##### **Sources of Funding**

1. Government

2. Wealthy Islamic nations towards the establishment of Almajiri Islamiyya schools in all nooks and crannies of the north.
3. Wealthy philanthropists

## **MODEL B**

(Revised from Ahman and Kwasau, 2011)

### **Objectives**

1. To rehabilitate the existing Almajiri Schools.
2. To modernize the schools, to some extent, in line with modern school requirements while remaining at the local place.
3. To eliminate the problem of feeding and medication as the major problems of the child in the Almajiri school.

### **Strategies**

1. Identification of Almajiri schools and get the Malams (teacher) to agree to accept the idea.
2. Take statistics of the entire children in the school.
3. Renovation of the entire house of the malam with particular emphasis on the classrooms and sleeping places of the Almajiri children.
4. Provision of food and medication for the children and their malam. Caution would, however, need to be taken not to uplift their living standard beyond a reasonable good living in a rural area. The fear, here, is that it can lead to serious psychological and change management problems that would derail the program because they may not be able to sustain that level of lifestyle.
5. Instead, the Malams homes would be renovated and made more agreeable to the program.
6. The scarce funds would be put more on educational materials, food, medication and basic needs of the Almajiri children including clothings.
7. Three meals would be provided for the children, their Malam (teacher) and his family on daily basis based on a menu agreed upon by the school coordinator and the malams.
8. Three (3) women in the neighborhood would be employed as cooks. One each for breakfast, lunch, and dinner. The cooks and their children can also feed on the meal and in addition to their monthly salaries.
9. The strategy here is to use women who are widows or divorce with young families or poor married women who are desperate for the food and salary. With this strategy regular food supply and poverty alleviation would be ensured to the members of the community.
10. Malams and their wives do not handle the funds. The malams and teachers are paid salaries and the strategy is to help them and their wives with micro credit to make them self employed to sustain them after the children have graduated and would take away their fear of losing the revenue they get from the children out of begging.
11. This would enable them focus on teaching and character formation of the children.
12. Gradual introduction of regular school and vocational courses. This would be part of sustainability strategy and to ensure that the children who graduate never in their lives go back to begging. That would help create wealth and employment for them after graduation.

13. The Malams and their families would also be encouraged to undergo vocational skill training.
14. Local Skilled individuals in the community would be engaged. Eg. The carpenter, plumber, welder, tailor, painter, baker, brick layer, mobile phone ,wrist watch, refrigerator repairers, etc
15. The services of the National Youth Service Corp. (NYSC) members would be sought to handle some of the vocational and regular school courses free of charge. They would also be required to handle some general discourses with the children on Nationalism, History of Scientific Thinking, Individuals and the Society etc that would broaden the mental horizon of the children.

#### **Expected Outcome/Benefit**

1. No need for building new structures with the scarce funds available.
2. The funds would be spent on the human beings to quickly get them out of poverty.

#### **Management and supervision**

Each Almajiri school has to have a school coordinator who would be the school supervisor or administrator. He or she is the key critical success factor. The funds would go through them to the malams and children. They would also be the ones to monitor the cooks, teachers and make sure the children are attending all their lessons. Implementation and monitoring would be easy since we have single individual in charge that would be held accountable.

#### **Sources of Funding**

1. Government
2. Wealthy Islamic nations towards the establishment of Almajiri Islamiyya schools in all nooks and crannies of the north.
3. Wealthy philanthropists



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Dr. Ibrahim Adamu is a senior lecturer in the Department of Public Administration of Ahmadu Bello University, Zaria, Nigeria. He joined the teaching profession in January, 1990. He held many academic and administrative posts including a successful tenure as Head of Department of Public Administration from January, 2002 to September, 2004. Dr Adamu is teaching and supervising postgraduate, undergraduate as well as sub-degree students.

# *Modernizing Tradition: The Media and Dikir Barat of Kelantan*

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## **Abstract**

Dikir barat is an art form which is both traditional and popular in Kelantan. It involves solo and group singing, hand clapping, synchronized body and hand movements, accompanied by percussion instruments. One unique aspect of dikir barat is when songs or verses are composed extemporaneously by the singer during a competition with another group. Topics for such 'debate' are not predetermined and may range from the profane to the profound. Dikir barat's popularity made it a suitable means of disseminating information and instilling values to the masses. The government saw this potential, and dikir barat was thus "plucked" out of its folk roots, "cleaned" and promoted through the media as one of Malaysia's cultural heritage. Competitions and performances were broadcasted on national TV and its songs played on the airwaves. From its humble origins in the kampongs of Kelantan, dikir barat was suddenly pushed into the limelight and became known nationwide. Schools and universities began to form their own dikir barat groups. Audio and video recordings further popularized dikir barat and made it a marketable cultural commodity with a thriving CD and VCD industry in Kelantan. Dikir barat also goes online. Albums, performances and artists are promoted through the Internet, while songs and videos are freely uploaded on YouTube and other sites. This paper hopes to provide a descriptive account and preliminary analysis of the role played by the media in the transformation of dikir barat, against the backdrop of the changing cultural, social and political dynamics of Malaysia.

**Keywords:** *dikir barat*, Malay, media, modernization

## Introduction

My ex-neighbour's son in Kota Bharu was like any other young, twenty-something lad you would find in many cities throughout Malaysia. He loves fast cars, fancy clothes, and loud music – the effects of globalization. These are viewed as the symbols of success and modernity – of being 'cool' and 'hip'. However, instead of the usual hip hop tunes thumping out of his Proton Wira's speakers; the only clear down beat sounds were made by the gong – the gong of the dikir barat. How could a young man, living in an era of what Michael Ignatieff (1989) calls the '3-minute culture', with satellite TV's, YouTube, i-Phones, MTV; could be oblivious to the barrage of western music (including local mainstream tunes) and still listens to a musical genre that is almost a century old? Probably to him, and many others in Kelantan, it's the coolest thing to do. After a number of encounters with the thundering sounds of dikir barat emanating from his car (sometimes as early as six in the morning), questions started to linger in my mind as to how this art form not only survives to this day but is gaining popularity among the younger generation in Kelantan.



An all female dikir barat group from Universiti Malaysia Kelantan.

(Photograph: Ahmad Humaizi, 2010)

Dikir barat is categorized as a traditional Malay art form originated from the east coast state of Kelantan (Mohd Ghazali Abdullah, 1995; Azmi Mohd Nasir, 2006). It involves solo and choral singing, hand clapping, synchronized body and hand movements (sometimes even dance) accompanied by percussion instruments. A dikir barat group is made up of solo singers called jogho (leader) and tukang karut (composer of improvised lyrics), a group of about 15-30 chorus singers called awok-awok and 4-5 musicians playing the rebana, canang, gong and maracas. The most unique aspect of dikir barat is when songs or verses are composed extemporaneously by the tukang

karut during a competition with another group. This is where the true talent (or lack of it) of the tukang karut is revealed to the audience. Themes or topics for the 'debate' are not predetermined and as Zaharan Razak (2008) describes it, "can range from the trivial to the profound (even if only hinted at), the satirical to the barely risqué and ribald, with stock human follies and social foibles being fair game" (zveloyak.blogspot.com). Occasionally emotions run high and intense rivalry spilled over from the stage into the audience, ending with a few black eyes (Grace Chen, 2007). Unlike Mak Yong and Wayang Kulit, where the audience is 'taken' on a mystical journey, dikir barat talks about mundane everyday life, with trivial matters such as marriage and family issues. From the sacred to the profane; it mirrors the temporal nature of everyday life in Kelantan, in Schechnerian term, from the 'rawness' of life's experiences, it is 'cooked' and presented in a 'palatable' way (Schechner, 2003). This is described by Zaharan Razak (2008):

*"Perhaps one of the greatest appeals of dikir barat is its ability to look at a trivial subject or mundane object and bring it to life inviting the audience to look at the familiar with humour or in a new light. Dikir barat practitioners would rant and wail about water buffaloes running loose, frogs creating a ruckus in the night and house geckoes living their separate lives in human households... You will smile sheepishly, or knowingly, listening to Munirah (yes there are female practitioners too) taking a risqué dig at the lack of birth control in "Anak tok de besar, nok boleh hok lain pulok .." (the child has yet to grow) (zveloyak.blogspot.com)*

Oral tradition forms the bedrock of the creative dynamism and sustainability of dikir barat, and as a symbolic continuation of the tradition in Kelantan. Its tales are weaved with such skill and spontaneity by the tukang karut, resembling a master dalang (puppeteer) of the old days. The use of the 'witty Malay verses' (Tan, 2005) known as pantun or the Malay 'quatrain' (Ghulam Sarwar, 2004) and the act of berbalas pantun or verse debates between opposing tukang karut shows the deep rootedness of dikir barat in this ancient Malay literary expression.

Kelantan has always been the bastion not only of Malay traditional culture but also Islamic education. Known as Serambi Mekah or the veranda of Mecca, for centuries it has been known as a centre for Islamic learning and scholarship. Although Islam prohibits the consumption of alcohol and the free mixing of the opposite sexes, the government was tolerant to the religious needs of non-Muslim minorities. Today, except for a few karaoke outlets in Kota Bharu, entertainment joints such as bars, nightclubs or cinemas are virtually non-existent. Stage shows or concerts are also rare due to the strict entertainment rulings imposed by the state government. Dikir barat thus provides an alternative for Muslim youths looking for lively entertainment and social gathering, an avenue for them to express themselves in a creative way. It is one of the few legal forms of live entertainment left for the general public in the state of Kelantan.

Dikir barat today is not only popular in its place of origin, but has been well received throughout the nation. Although still being shunned by the mainstream music industry, its popularity still spills over into countries such as Singapore and Brunei, not so much for its songs but as a vehicle for cultural and youth activities. From its humble beginnings as an art form played in kampongs during weddings, dikir barat has become a marketable cultural commodity with a thriving CD and VCD industry. Scores of popular artists such as Cikgu Sulizi, Halim Yazid and Munirah mushroomed, each with his or her unique style. Dikir barat has also branched into different genres, with new songs performed by a solo or duet artists with modern music accompaniment. This paper hopes to provide a descriptive account and preliminary analysis of the role played by the media in the transformation of dikir barat, against the backdrop of the changing cultural, social and political dynamics of Malaysia.

## History

The origin of dikir barat is still obscure. There are a number of theories regarding its history and development. One of the most popular theory points to Patani, southern Thailand as dikir barat's probable birthplace, where it is called dikir karut (Mohd Ghazali Abdullah, 1995). This was obviously due to the term barat which refers to the Malay region of southern Thailand. However, opinions differ as to which area of southern Thailand did it originated from. A place called Pulau Kerengge in Narathiwat, Southern Thailand was mentioned and dikir barat was said to have been introduced by a person named Pak Sa to Kelantan in 1931. It was also said to be the inspiration of local cowboys during the 1930's and also developed by Husain Mok Nab Lombong from Pulau Tebu (ibid.). Another name, Haji Mat Salleh (1927-2006), better known as Mat Leh Tapang or Pak Leh Tapang from Kampung Tapang, was also believed by many to be the inventor of dikir barat which was influenced by the dikir from Patani (Abdul Hadi Yusuf, 2006). Even the term tukang karut was said to have been Mat Leh Tapang's idea. He started composing pantun and was later copied by a number of other tukang karut such as Dollah, Wahid, Zakaria Awang Ikan Duyung, Seman Wau Bulan and Hussin Keling. These pantun was officially known as dikir during the 1940s and a decade later Pak Leh Tapang was already a well known performer throughout Kelantan.



Pak Leh Tapang (Utusan Malaysia, 2006)

## Parody and Familiar Tunes

Dikir barat often uses lagu cedok or familiar melodies to accompany its songs. This is called Karut Matang and is one of the most important elements in dikir barat (Ahmad Fathi Ibrahim, 2007). These famous tunes include mainstream pop, Hindustani, Dangdut and traditional Malay songs which are normally rearranged and sung in Kelantanese. This is not dissimilar to what "Weird Al" Yankovic did to Michael Jackson's "Beat It" during the 1980's. Similar to Iban pop music in Sarawak, this parody of familiar songs goes down well with listeners, making them memorize the songs faster and easier. One example is Cikgu Sulizi's "Beruntung Jadi Anak Kelantan" (Lucky to be a Kelantanese) which is based on the traditional song "Jong Jong Inai". Another example is the famous 70's song "Seiring dan Sejalan" (Side by Side) sung by Sharifah Aini and Broery Marantika which was used in the dikir song "Sapo Dale Jambe" (Who's in the Toilet).

## Profanities

Dikir barat reveals the paradoxical nature of Kelantanese society. The outward portrayal of religiosity and piety is at times contradictory to the undercurrents of the society. As pointed by Eddin



Khoo, defiance does exist within the masses against state policies and this is illustrated in the high number of attendees to wayang kulit performances, now considered an underground art (Fauwaz Abdul Aziz, 2006). This refusal to be drawn into the religio-political “simplified notions of self and community” can also be seen in the ‘unIslamic’ elements found in dikir barat. While on one hand we have dikir artists such as Cikgu Sulizi singing about the importance of respect and knowledge – in tandem with the teachings of Islam – we also have Seman Wau Bulan and Pok Teh using lurid sex and profanities on the other. Although scorned by the authorities and members of the public, the existence and use of profanities in dikir barat shows the creative audacity of the Kelantanese. Similar to contemporary rap and hip hop music in the U.S., these sexually explicit lyrics have become part of the whole appeal of dikir barat, which resulted in its temporary proscription in 1998. Some argued that these lyrics have deeper meanings which are meant as social critiques, addressed to a particular audience that accepts it openly and light-heartedly.<sup>1</sup>

### **Dikir Barat as Media**

When the Islamic opposition party PAS ruled Kelantan in 1990, new rulings on the performing arts were imposed which brought about the banning of public performances of Mak Yong and Wayang Kulit, which was deemed ‘unIslamic’. However, dikir barat was seen as a convenient way in which information can be disseminated to the public. It was then utilised by the state government as a means of promoting Islamic values and lifestyle. In an article in the New Strait Times (1996), the Chief Minister of Kelantan, Dato’ Nik Abdul Aziz Nik Mat said that “dikir barat should not only be regarded as a form of entertainment, but also [as] a means to disseminate information” (pp. 4). Although subject to a temporary proscription in May 1998 on the grounds that organizers turned concerts into “a form of entertainment incorporating immoral elements like indecently dressed female performers and free mixing of both sexes” (New Straits Times, 1998:2), dikir barat was allowed to be performed provided that certain guidelines were met. Islamic themed songs filled the market as Brennan (2001) recalled, “in the dikir barat tapes I collected in 1999 there was a substantial quantity of overtly dakwah oriented songs” (pp. 308). One latest example is Cikgu Sulizi’s song “Tuntutlah Ilmu” aimed at instilling good learning habits among school children. Today dikir barat are being used by authorities to disseminate information regarding drugs abuse, forest conservation, nationalism, the importance of the Malay language, the learning of English and racial unity under the “1 Malaysia” concept. In May 2010, a cultural show organized the tourism ministry saw dikir barat performed by 5000 people and went into the Malaysia Book of Records<sup>2</sup>.

### **Transforming Dikir Barat**

Dikir barat went through a number of stages in its evolution against a backdrop of political, social and economic changes throughout the past half century. From its humble beginnings in the kampongs of Kelantan; dikir barat was shoved into the limelight by the state media and organizations, resulting in its nationalization and transformation. It created two versions of the art form – the folk and the ‘official’ or ‘nationalized.’ This was the similar process that other traditional art forms such as ronggeng (Tan, 2005) and zapin (Mohd Anis, 1990) went through. To a certain extent, dikir barat was sterilized, formalized, institutionalized and proudly presented to the world as a Malaysian national heritage.

### **National Culture Policy**

The aftermath of the May 1969 racial riots saw the government taking steps in trying to forge better relations among the main races in the country. Besides the affirmative action in bridging the

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<sup>1</sup> According to an informant, the profanities are not meant to arouse but as a sincere and direct way of conveying a message in a song, which was well understood and received by the rural folks

<sup>2</sup> The Malaysian version of the famous Guinness Book of World Records.

economic gap between the ethnic Malays and the Chinese minority through the implementation of the New Economic Policy in 1971, the National Culture Policy was also introduced. This new policy was a guideline in an effort to assimilate the different races, to mould a Malaysian cultural identity based on the indigenous Malay culture or cultures within the larger “Malay world”, including countries such as Indonesia, the Philippines, Singapore, Brunei, Thailand, Cambodia and the South Pacific Islands. However, elements from other cultures deemed suitable may be accepted as part of national culture, which is based on Islamic values. This was followed by the establishment of Kumpulan Budaya Negara (National Culture Group) in Kuala Lumpur under the Ministry of Culture, Youth and Sports in 1972. It was the start of a rigorous effort in pooling the nation’s talents in the traditional performing arts under one roof, to nurture future professional artists, and perform to local and international audiences (Tan, 2005). Subsequently, the Kompleks Budaya Negara or National Cultural Complex was built to institutionalize, guard, nationalize and propagate the Malay performance traditions. The policy was also implemented with the help of public universities where Malay performing arts were included in the curriculum and activities (Tan, 1993).

### **Inter-State Migration**

During the New Economic Policy between 1971 and 1990, Kelantanese youths started to migrate out of the state due to economic and education reasons (Ishak Shari, 1994). Many settled in states of Terengganu, Pahang and Selangor (Swee-Hock Saw, 2007), and even countries such as Singapore (Makiko Hanami, 2002) and Brunei. These youths banded together and formed dikir barat groups to entertain themselves. Kelantanese construction workers in Singapore were even encouraged by their employers to perform dikir barat as a means of monitoring their activities (Mohd Nawi<sup>3</sup>, personal communication, 2010). Performances were conducted in universities by Kelantanese students, thus spurring tremendous interest among students from other states. Unlike the more complex and elaborate performance structure of Mak Yong and Wayang Kulit with their inherently imbued spiritual innuendos, Dikir Barat is largely secular and can be easily learnt. This was further encouraged by universities and government authorities, as part of the national cultural agenda in forging better ties and understanding among races, besides promoting dikir barat as a national heritage. These Kelantanese ‘diasporas’ played an important role in the spread and promotion of dikir barat. The federal government also saw the potential of dikir barat among the youths.

### **Radio and Television**

The growing popularity of dikir barat in and outside of Kelantan made it a suitable medium for the Malaysian government to reach the masses. In 1964, the first district radio station, Radio Malaysia Kota Bharu officially went on air where traditional Kelantanese music was promoted, reaching listeners as far as southern Thailand, northern Terengganu and Pahang. Dikir barat later became a regular fixture not only on local radio but the entire nation in the early 1970s broadcasted by Radio Malaysia (The Straits Times, 1973). Competitions are regularly organized at state and national levels to not only encourage participation among the youth but also to promote certain national agendas.

In 1974, Radio Televisyen Malaysia (RTM) a state owned media organization organized the Pertandingan Dendang Rakyat or the folk arts competition, involving group performances such as boria and dikir barat. This was the turning point for dikir barat where its performance structure and style was formalized to suit the needs of television broadcasting. The traditional circular position of the awak-awak was replaced with them sitting in horizontal rows facing the audience. New glittery

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<sup>3</sup> Mohd Nawi, 56, is an abstract expressionist painter and lecturer who hails from Kuala Kerai, Kelantan.



uniformed costumes, and competition rules were also introduced and performance themes were determined by the organizers.

### **Recording Industry**

Recordings of Malay songs began in the early 20th century and by the 1920s and 1930s gramophone recordings of popular *bangsawan*<sup>4</sup> songs were available in major towns of Malaya (Tan, 1993). This was followed by recordings of songs from famous Malay films of the 1940s and 1950s. *Dikir barat* was probably recorded as early as 1953 by Radio Malaya as part of a project to build a sound library (The Straits Times, 1953). The opening of Radio Malaysia Kota Bharu in 1964 further encouraged the recordings of *dikir barat* and it further flourished in the 1970s and 1980s. This was due to the exposure of *dikir barat* performances on state television in the mid 1970s which had a wide ranging effect on the art form. Individual *dikir barat* stars began to emerge and were capitalized by a small recording industry in Kelantan. Audio cassettes started to be sold, replaced by CDs and now include VCDs. These recordings further popularized *dikir barat* not only in Kelantan but throughout the country. Halim Yazid, one of the famous artists, was reported to have sold 20,000 copies of his “*Innovasi*” album (Grace Chen, 2007). With 7 albums and 4 VCD’s under his belt, he could easily have outsold many famous mainstream artists and due to his popularity, he now commands a fee of RM3000 for a 3-hour show (ibid.).

### **Music Videos and Karaoke**

Although the use of visuals to accompany a piece of music was already used for decades, it was during the early 1980s that the term “music videos” was popularly used in the United States. These videos were mainly promotional tools aired on television to introduce new singles and albums. The past two decades saw the emergence of music videos in the Malaysian music industry, usually together with a ‘minus-one’ or karaoke version of popular songs. *Dikir barat* too has its own version and this has changed the way Kelantanese enjoy this highly popular folk art. Although the involvement of women in *dikir barat* is not new, the advent of music videos further fuelled the emergence of new young female artists, but not without arising controversies. Some see this as an encroachment into ‘sacred’ territory and creating unnecessary friction among practitioners. Suddenly, the world of *dikir barat* now has its own raunchy VCD version, with girls doing the controversial and sexually provocative *gerudi Inul* dance<sup>5</sup>, a feat which no female artist dares to do in Kuala Lumpur. One such group is called *Jagoh* comprising of young female singers and has produced a series of hot selling VCD’s. Issues of authenticity were raised by *dikir barat* practitioners as to whether this new phenomenon is *dikir barat* or just *lagu loghat daerah* (folk songs) (Mastika, 2010). Although it may seem to deviate from the ‘original’ *dikir barat*, Farok Zakaria<sup>6</sup> asserts that it is still considered as *dikir barat*, as a separate genre within the tradition (personal communication, 2010).

### **The Internet**

The internet is another avenue in which *dikir barat* is heavily promoted. Numerous websites on *dikir barat* can be found, allowing the free downloading of songs, videos and providing rooms for discussions among enthusiasts. Concert dates, competitions, articles and discussions regarding *dikir barat* can be found in websites such as [dikirbarat.net](http://dikirbarat.net), [dikirbarat.com](http://dikirbarat.com) and [dikir-barat.super-resources.com](http://dikir-barat.super-resources.com). YouTube is also used to upload performances and promote new artists and songs. A random search on the site produced more than 3,000 hits and up to 379,000 views on some popular videos. Halim Yazid has his own site [halimyazid.com](http://halimyazid.com) and a Facebook fan page for promotional

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<sup>4</sup> Malay opera, usually performed in major towns of Malaya.

<sup>5</sup> A dance made famous by controversial Indonesian *dangdut* singer Inul

<sup>6</sup> A professor at the Heritage Department, Universiti Malaysia Kelantan specializing in the performing arts of Kelantan

purposes. Cikgu Sulizi too formed his own company SLZ Production to market not only his albums but also musical instruments and costumes on the internet. He also provides consultation services and classes on dikir barat. This use of the internet is clearly aimed at enlarging the young, educated and urban fan base, not just in Kelantan but the whole nation.

### Conclusion

In an interview with the Economist in 1995, Tengku Razaleigh Hamzah, a Kelantan prince and Member of Parliament claimed that “in Malaysia's quest for industrialisation, those in power accept any development, whatever the cost to the environment. In Kelantan we resist” (pp. 28-30). This resistance is also evident in the area of performing arts. When the federal government declared wayang kulit as a national art form in 1971, many practitioners resisted the attempt to sterilise and assimilate it into the national mainstream (Fauwaz Abdul Aziz, 2006). However, this resistance to the west coast mainstream political and cultural hegemony was not apparent in the case of dikir barat, and this has contributed to its creative dynamism. While filling the vacuum left by the dying arts of Mak Yong, Wayang Kulit and Menora, as performative manifestation of Kelantanese identity, dikir barat readily accepted the federal government's involvement and assistance. Dikir barat competitions were organized regularly and even televised nationwide, allowing an avenue for greater creative expression and innovation – a chance to be national stars. Similar to the music of Latin America and the Caribbean, dikir barat was “cleaned up” and “modernized” to be elevated and accepted as a national cultural heritage (see Tan, 2005 and Mohd Anis, 1990). Intense competition and rivalry resulted in groups donning new glittering costumes and introducing new choreographies in their performances. Dikir barat is also being ‘shaped’ in Kelantan under the present PAS administration in its efforts to promote the all-encompassing Islamic cultural identity. In spite of this newly “invented tradition” (Hobsbawm, 2003:1) or cultural construct, one fundamental element remains unchanged though – the language.

The Kelantanese dialect, is assumed by Zuraidah Mohd Don (2003) as “being a central component in the ethnolinguistic formation for the people of Kelantan in the process of constructing an inclusive sense of statehood and also of maintaining membership of being Kelantanese” (pp. 55). This is crucial in the expansion of dikir barat as not only a traditional art form, but also as popular culture and in creating a new Kelantanese identity. It still gives the Kelantanese ‘authority’ over the art form and would determine its creative trajectory. The successes of Halim Yazid and Cikgu Sulizi in the national front have become the source of inspiration and symbols of pride for Kelantanese. Nevertheless, it would be difficult to overshadow the many dikir barat groups<sup>7</sup> in its motherland, who are performing at grassroots levels while still addressing local issues – the very foundation in which dikir barat was built upon.

The myriad of issues and styles used in dikir barat has made it a vibrant and exciting art form. From traditional to popular, it has transformed itself and adapted to the social dynamics of its surroundings – with the help of the media. It branched and ventured into different territories, created new genres - including controversies - and exploited for economic and political reasons. Nevertheless, dikir barat may well be their last bastion and hope, the last man standing in the battle between traditional culture and beliefs, and the Islamic driven post-colonial social restructuring process in this era of a borderless world.

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<sup>7</sup> Estimated at around 100 by Pedikir, a dikir barat association based in Kelantan.

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# *Programming for Persons with Disability: The Case of Radio Progress, Ghana*

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## **Abstract**

One main goal of community radio stations is to provide for the information needs of people in their coverage areas. This may be in the form of news, educative programmes and discussions. However, such laudable aims are hardly met. This is partly because some minority interests such as persons with disabilities (PWDs) are not sufficiently addressed. Though there is evidence about discrimination against PWDs in the media, particularly radio stations' attention to such issues is quite limited. Notably any form of discrimination in the media engenders discriminatory attitudes, which cannot unite people to engage in activities aimed at improving the quality of their lives. The study examines the quality of 'Te Lantaa Kpiebu', a development programme initiated by the station as part of its core mandate. The survey research method was used for the study. The study found out that not only was there few programmes on disability issues, but also respondents were not aware of the station's policy on PWDs. The study concluded that higher exposure of listeners to 'Te Lantaa Kpiebu' does not necessarily lead to a greater tendency for them to embrace positive messages being advocated on the programme. It is recommended that Radio Progress and the Ghana Network of Community Radio create policies, which give priority to PWDs in programming and participation in decision-making processes on issues of disability.

**Keywords:** Community Radio, Development Programme, Discriminatory Attitudes, Minority Interests, PWDs

## Introduction

### Background

Radio as mediated oral mode of expression, has a greater potential for interactive behaviour than print press, and more naturally conveys human emotions (Yankah, 2004:24). Interest in the use and appeal of radio became prominent in the 1940s when studies first identified characteristics of radio programmes and their audiences (Rubin, 1989). Through quiz shows for example, listeners compete without threat in the privacy of their homes and boost their self-esteem. With time, varied formats (which include the use of phone-ins, “8VOX populi”, text messaging and studio audience) specifically aimed at making the programmes livelier, interpersonal and interactive have been introduced in radio broadcast programmes, specifically talk programmes in Ghana.

There has been considerable evolution in the thinking about communication for development discourse over the years. Berrigan describes early concepts of development communication as follows: “Because communications media can reach isolated communities, emphasis has been on the use of mass communication: messages flowing from capital cities to the periphery. In most cases, feedback from the communities is limited. What happen to the message, its impact and attitude of those at the receiving end, were not taken into account” (1979:7). In this case, Berrigan notes that the content of programming was decided centrally, based on the opinions of relatively small group of people as to what rural people needed and wanted to know. To add to this, Dragon notes that, “Too often communication was mistakenly conceived as propaganda or, in the best scenario, as information disseminated, but seldom seen as dialogue (2001:9). Since the 1980s, there has been a significant shift in how communication for development is defined.

In the new understanding, communication for development is moving away from technology transfer, adoption and diffusion processes to participatory processes. The move toward ‘bottom-up; ‘farmer to farmer’ and ‘grassroots’ participation communication, which is currently fashionable, often involves the uses of communication media which not only enable two-way communication, dialogue from periphery to centre, but which are based upon dialogue.

In Ghana, notwithstanding the lifting of the ban against private media in 1992, which permitted the emergence of dozens of small newspapers, virtually nothing was happening in attempts at starting community radio stations. It was not until 1995 that there was an indication of the deregulation of broadcasting in Ghana by the then Frequency Allocation Board (now known as National Communication Authority). By that time, only three stations of the now 13 community radio stations namely, Radio Ada in the Greater Accra Region, Radio Peace in Winneba in the Central Region, and Radio Progress in Wa in the Upper West Region, were established. During a community media meeting of the three stations in September 1999, a proposal was made for the formation of an association of Community Radio Stations in Ghana. Ford Foundation, an international NGO provided seed funding for the formation of the association. In December 1999, a workshop was organized to lay the foundation of the network and to build the concept of community radio and to draw guidelines for the Ghana Community Radio Network (GCRN). GCRN is a member of a World-Wide body of community radio stations called AMARC. AMARC is a French acronym that stands for the World Association of Community Radio Broadcasters. The association was launched as a movement in 1983 and formalized into an organization in 1988.

Fourteen years after the introduction of the operation of CR in Ghana one wonders whether the thirteen CR stations actually understand the concept of CR very well, and whether they are mainstreaming issues of PWDs into their regular broadcast programmes in order to meet their

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<sup>8</sup>“VOX populi” : *Voices of people recorded in connected pieces regarding their views on issues and played in major radio broadcast programme.*

information needs. According to Diedong and Naaikuur (2012, 1) even though many African countries have had their own historical process of establishing a community radio movements, Ghana is a particularly interesting case. Though community members in whose interests CR are established seem very excited to receive information from CR and occasionally air their views on some programmes, they hardly understand the concept of CR. According to the World Association of Community Radios (AMARC), a community radio's main communication strategy is participation. This type of participation is not limited to sending messages to the public. It is an agent for social change, cultural development and democratisation (Price-Davies, E. & Tacchi, 2001). This implies that for every community broadcaster a democratic dimension; popular participation in the management of the station and in the production of programmes is important (Naaikuur, 2005:20). There are some general principles or characteristics, which several experts agree are fundamental to the operations of good and successful community radio (Fraiser & Sonia 2001:18-21; Juneau, 1997). These include community ownership and democratic management of the radio stations.

This kind of radio is unique, both in style, content and orientation (Naaikuur, 2004). Community radio stations are rural inclined. Ghartey-Tagoe (2010: 9) seems to share this point when he says: "Community radio stations serve marginalized and deprived communities of the country. Its members of staff are essentially volunteers. It is non-political, non-sectarian, limited by guarantee and therefore not for profit." Community Radio purportedly support the use of objectives such as providing education to the marginalized and/or isolated rural communities, providing information to the people on health, agriculture, socio-economic awareness and entertainment in the areas of cultural and traditional values of its audience, ensuring the maximum participation of community members in radio concerning democracy and free expression to communal, rural and national development issues.

Unlike the private, commercial and state-owned (public) radio, community radios are non-profit but development oriented. They are supported by Non-Governmental Organisations (NGOs), Community-Based Organisations (CBOs), benevolent or charitable groups, individual members within its coverage area, Radio Fun Clubs and locally generated funds for self-support. Most of the workers on such stations are volunteers who lend their support for community development. "Democratic communication in practice implies that there is broadly based support and participation from the communities served by the media. The radio listeners...do not constitute an audience or a market; rather, they are intimately involved in the planning and production of programming" (Hochheimer, 2002: 321).

### **Profile of 'Te Lantaa Kpiebu' (Our Co-existence), a Development Programme on PWDs**

In Ghana, the liberalization of the airwaves has brought about the establishment of many private radio stations. Such a development has particularly served commerce, business and politics. However, the media need to contribute to social transformation of society by facilitating processes, which would ensure that the marginalized in society are given a voice in the process of development in the country is an uphill task. In 1998 Radio Progress introduced –'Te Lantaa Kpiebu'-a programme, which aimed at giving voice to PWDs to express themselves about what they consider as attitudes of discrimination and stigmatization against them, and to advocate for the implementation of laws that have been made by the government to promote the well-being of the disabled. 'Te Lantaa Kpiebu,' which means our co-existence in the Dagaare language, is an interactive breakfast talk -radio programme which is broadcast every Tuesday at 6:30 am. It aims at providing information and enlightenment essentially on various matters - both locally and internationally affecting PWDs. It is a socio-cultural, educative programme, packed with information and thought-provoking discussions on topics that affect persons with disabilities in their life experiences and how they can draw inspirations from them to enable them live better. The

programme features prominent resource persons knowledgeable and interested in disability issues. The programme is presented live, and sometimes pre-recorded, and rebroadcast at scheduled programme time by a team of producers.

## **Theoretical Framework**

### **Development Media**

Development Media theory, according to Folarin (2005) was added in 1987 by Denis McQuail, to the four traditional theories of the press-authoritarian, libertarian, soviet-communist, and social responsibility theories as propounded by Siebert, Peterson, and Schramm in 1956. Folarin (2005: 45) reported that the development media theory 'seeks to explain the normative behaviour of the press that are conventionally classified together as developing countries or Third World countries. According to Folarin, 'at the time the theory began to emerge, there were (and still are) certain common circumstances or characteristics of developing countries that make it difficult to apply the other normative theories to the press therein. These include:

- Absence or inadequate supply of requisite communication infrastructure;
- Relatively limited supply of requisite professional skills;
- Relative lack of cultural production resources;
- Relatively limited availability of media- literate audiences;
- Dependence on the developed world for technology, skill and cultural products.

'These' 'common characteristics' vary greatly amongst developing countries, but they tend to be more homogenous in one respect: their primary aim in media use is development. They also tend to give priority to theories that emphasise grassroots participation. 'The major tenets of the development media theory, as summed up by McQuail (1987, p.121), and as quoted by Folarin and Daramola in Popoola (2012:29) include:

1. Media must accept and carry out positive development tasks in line with nationally established policy.
2. Freedom of the media should be open to economic priorities and development needs of the society.
3. In the interest of development ends, the state has a right to intervene in, or restrict media operation; and devices of sponsorship, subsidy and direct control can be justified.

### **The Concept of Disability**

According to Barton (in Camilleri, 1998) How disability is defined is of crucial importance. The presuppositions informing particular definitions can be offensive and provide the basis of stereotyping and stigmatization. In most countries, at least one person out of 10 is disabled by physical, mental or sensory impairment, and at least 25 per cent of any population as adversely affected by the presence of disability (WPA, 1988).

In reality there are no such sharp parameters, but different individuals possess a range of abilities to differing degrees. For example, visual ability ranges from people with near-perfect 20/20 vision through to those who need glasses, or who have restricted vision even using glasses, to those who can see nothing at all. The same is true of all other types of impairments, from people with minimal hearing loss, to others who are profoundly deaf from birth, from people with a little limited mobility to others who are completely confined to a bed, finally there are people with minimal learning impairment to those with profound learning impairments. The truth is, we all have a range of abilities and limitations and these disabled persons are no different. This information can lead us



to two conclusions - disabled people are not a small, marginalized minority but a significant section of the public and as such, they are also directly consumers of media products, and disability is a very ordinary part of life.

Unfortunately, it is the commonly accepted myths and stereotypes about disabled people that make disability an extraordinary thing. The common assumptions about disability focus on the disabled person's lack of abilities. Indeed, the negative terms most frequently used to describe disabled people include: 'crippled', 'handicapped', 'less fortunate', all merely accentuating the disabled individual's biological (or medical) imperfections. All these negative terms compare disabled persons less favorably with their (presumably) more 'fortunate' brethren. Even more 'politically correct' designations, such as, 'differently challenged' and impaired persons with special needs, point to the disabled person's apartness, the disabled individual's dislocation from the group and the community. At best disabled people are viewed as having special needs, at worst they are viewed as 'in-valids', or 'handicapped'. According to Barnes (1997) there is nothing inherently wrong with these terms, it is simply that their meaning has been substantially devalued by societal perceptions of disabled people; in short they have been turned into terms of abuse.

It would be hard to over-estimate the damage caused by these negative terms and the resultant negative images of disabled people. It is also important to stress that in the same way as members of minority groups and women have recognized the power of the language and imagery used in the media and the way this can have a direct positive, or negative impact on their lives, so too, disabled people are sensitive to the ways in which they are represented in words, pictures and sound on the mass media. For instance, the word "handicapped" carries powerful associations of disabled people as passive objects of charity always with their 'cap in hand', rather than active individuals contributing to society. Unfortunately, many of the definitions of disabled people and disability have been created by non-disabled, who tend to equate disability with the individual's physical and/or intellectual impairments. That is, they focus on the biological or medical aspect. So widespread is this belief that it is biological impairment and lack of function which create disability, that the World Health Organization in the early 1980s based its own definitions on these assumptions. The whole focus of this viewpoint is on the individual and their perceived inadequacy.

However, over the last twenty years this viewpoint has been systematically and widely rejected by disabled people and their organizations. They argue that by focusing on individual medical inadequacies, the so-called 'medical model' of disability holds disabled people themselves responsible for any difficulties they may encounter during the course of their daily lives. At the same time it totally ignores the restrictive environments and disabling barriers created, not by the disabled persons, but by a society in general. Thus, disabled persons have come to agree that disability is mostly the result of social causes. In this way, disabled people have come to agree that the term; 'impairment' refers to individually based, functional limitation --- whether physical, intellectual, sensory, or hidden, while the term 'disability' is the loss or limitation of opportunities to take part in the normal life of the community on an equal level with others due to physical and social barriers. This shift of emphasis identifies the main cause of disability as 'a highly discriminatory society which penalizes those who do not conform to able-bodied perceptions of normality' (Barnes, 1992). Therefore, a major contributory factor to disability is prejudice, stereotyping or 'institutional discrimination' against disabled people. In this respect the media has a major part to play in either perpetuating stereotypes, prejudice, or in educating the public towards a more understanding, positive attitude vis à vis disabled people.

**The Disability Act, 2006 (Act 715) and UN Convention on the Rights of Persons with Disability**  
does not say anything about how the media should relate to the PWDs or the nature of reportage on issues of disability in Ghana. The UN Convention on the Rights of Persons with

Disabilities enjoins the State to "...undertake to adopt immediate, effective and appropriate measures encouraging all organs of the media to portray persons with disabilities in a manner consistent with the purpose of the present Convention" (Article 8). The Convention further obliges the state to encourage the mass media including the providers of information through the internet, to make their services accessible to persons with disabilities. However, in Ghana major media policy documents such as the Print Media Guide and Broadcast Standards are quite silent on stipulating clear guidelines on how disability should be covered by the media. Ayiku (2014) has noted that it is rare to find PWDs as part of mainstream media programmes in Ghana.

### **Discrimination and Media**

The problems of disabled persons in various communities have become prominent that people with disability have come to know that the problems they face are due to institutional discrimination and that media distortion of the experiences of disability contribute significantly to the discriminatory process. The type of discrimination encountered by disabled people is not simply a question of individual prejudice, though this is a common view, it is institutionalized in the very fabric of our society. Research by the British Council of Organizations of Disabled People (BCODP) shows that institutional discrimination - attitudes and policies which deny basic human rights and equal opportunities to disabled people - is evident in education, employment, the benefit system, support services, the built environment, the leisure industry, and the media.

Stereotype assumptions about disabled people are based on superstition, myths and beliefs from earlier less enlightened times. They are inherent to our culture and persist partly because they are constantly reproduced through the communications media. We learn about disability through the media and in the same way that racist or sexist attitudes, whether implicit or explicit, are acquired through the 'normal' learning process, so too are negative assumptions about disabled people. While the media alone cannot be held responsible for this situation its impact should not be underestimated. Whilst there is dispute about the level of influence the mass media has on our perceptions of the world there are few who believe that it does not have any. There is, for example, widespread concern among the general public about the long term effects of broadcasting and the media - especially on children (Barnes, 1992).

Commonly recurring media stereotypes about disabled people can be traced to classical Greek era (Barnes, 1992). Thus, the link between impairment and all that is socially unacceptable was first established in classical Greek theatre. Today there are a number of cultural stereotypes which perpetuate this linkage. However, these depictions are not mutually exclusive; frequently one will be linked to another. The disabled person as evil, for example, is often combined with the disabled person as sexually degenerate. The point is that the overall view of disabled people is decidedly negative and a threat to the well-being of the non-disabled community (Sarpong 1974, Franzen Bjorn 1990). Barnes (1992) noted some media related stereotypes of people with disability as follows:

#### **i. The Disabled Person as Pitiably and Pathetic**

The media tend to portray the disabled person as a pitiable object that needs support to survive. This is exhibited in adverts for support to the disabled. This is evidenced and reinforced by the alarming growth of TV charity shows and other programmes which encourage pity so that the non-disabled public can feel bountiful. It is a regular feature of popular fiction; overtly dependent disabled people are included in storylines to depict another -character's goodness and sensitivity. The disabled person is frequently portrayed as especially endearing to elicit even greater feelings of sentimentality - as opposed to genuine compassion. At the same time, they are reminded that disabled

people's well-being is dependent solely upon the benevolence of others. This is a recurrent theme in all media depictions of disability.

This entirely negative view of disabled people appears regularly in the news media - both on television and in the press. Pictures of disabled individuals, frequently children, in hospitals or nursing homes are repeatedly flashed across our TV screens perpetuating the myth that disability is synonymous with illness and suffering.

## **ii. The Disabled Person as an Object of Violence**

In reality disabled people are often subject to violent abuse by non-disabled people and this is frequently reflected in the media. Besides contributing to and underlining the mistaken belief that disabled people are totally helpless and dependent such imagery helps perpetuate this violence. Throughout history disabled people have been the victims of violence. The ancient Greeks and the Romans were enthusiastic advocates of infanticide for disabled children. In medieval Europe disability was associated with evil and witchcraft. In some areas the persecution and murder of disabled people was approved by Religious leaders. For example, Martin Luther (1483-1546), the Protestant Reformer, said he saw the Devil in disabled children and recommended killing them. Since the industrial revolution similar practices have been sanctioned by science and, to some extent, the media.

## **iii. The Disabled Person as Atmosphere or Scenario**

Disabled people are sometimes included in the storylines of films and TV dramas to enhance a certain atmosphere, usually one of menace, mystery or deprivation, or to add character to the visual impact of the production. This dilutes the humanity of disabled people by reducing them to objects of curiosity. Take for instance the classic horror film 'Frankenstein' starring Boris Karloff. To amplify the overall sense of menace the filmmakers included a 'hunchback', Fritz, as Baron Frankenstein's only servant. The character does not appear in Mary Shelley's original novel. Fritz's role in the film is also significant because he is presented as ultimately responsible for the monster's evil ways rather than its creator - the non-disabled Baron. In the early part of the film, when Frankenstein is creating the monster he sends Fritz to fetch a particular brain to be placed in its skull. While completing this task Fritz, carelessly drops the brain, damaging it beyond repair and then substitutes another - one taken from a known criminal. Later as the plot unfolds and the monster's true nature becomes apparent, Fritz taunts it with a blazing torch, thus causing it to embark on its murderous rampage - the Baron appears relatively blameless.

## **iv. The Disabled Person as Burden**

This stereotype is connected to the view that disabled people are helpless and must be 'cared' for by non-disabled people. It fails to recognize that with appropriate support disabled people are able to achieve the same level of autonomy and independence as non-disabled people. It comes from the notion that disabled people's needs are profoundly different to those of the non-disabled community and that meeting those needs is an unacceptable drain on society's resources.

During the 1930s the German Third Reich exploited this image extensively in propaganda films justifying their 'Euthanasia' programme. In these films disabled people were dehumanized, described as 'Existence without Life', and presented as an unnecessary burden which must be got rid of. Similar imagery is present in the media today. One of the most powerful examples recently shown on British television was the play, 'Keeping Tom Nice' on 15th August 1990. Written by an ex-social worker, it is the story of a family driven to breaking point after 'caring' for their disabled son Tom for twenty-four years.

Tom, played by a non-disabled actor, is described as 'totally immobile, spastic, epileptic and incontinent'. He has a sister, Charlotte, who has incestuous desires for him, a mother who treats him

like a child - but cannot bring herself to kiss him - and a father who refers to him as 'sexless and bloody useless'. The strain of having a 'vegetable' for a son causes Tom's father to physically abuse him. The ensuing shame and the fear of being found out by the local social worker - who not surprisingly is portrayed as someone who knows what's best for Tom - results in the father's suicide. The play can only have increased viewers sympathy for families with a similar 'burden', there was nothing in it to evoke empathy with disabled people whatsoever.

### **Movement towards Eliminating Media Discrimination of Disabled People**

Disabled people and their organizations in the United States of America have been drawing attention to the connection between disablist imagery, the media and discrimination since at least the 1960s (Barns, 1992). In 1966 the disabled writer, Paul Hunt expressed the views of many when he wrote: 'We are tired of being statistics, cases, wonderfully courageous examples to the world, pitiable objects to stimulate funding.'

Following the establishment of the Independent Living Movement (ILM) in the USA in the 1970s, American writers identified a number of commonly recurring stereotypes of disabled people in popular culture and the media. Subsequently, several reviews appeared documenting the extent of disabling imagery in books and children's stories, both in America and in the United Kingdom. During the 1980s the campaign for equal rights for disabled people intensified and concern over cultural misrepresentations of disability grew; firstly, among disabled people and their organizations and, later, among those connected with the media. In the early eighties, workshops exploring media images of disability were at the heart of 'Disability Equality Training' (DET) courses organized and run by disabled people; formalized in 1985 as the 'Disabled Trainers Forum'. Members of London's Liberation Network, an organization controlled and run by disabled people, helped establish the National Union of Journalists' (NUJ) 'Campaign For Real People' to eliminate disablist bias in the press.

Disquiet over the prevalence of disablist imagery in popular culture among the disabled community prompted the development of the disability arts movement. This led to the setting up of 'London Disability Arts Forum' in 1986 and a major conference on disability and the arts a year later. As the decade drew to a close, concern over media bias against disabled people intensified. In 1988, 'Values into Action' (formerly CMH) published a report showing how press reports misrepresent people with learning difficulties. The following year, two Kings Fund Centre initiated conferences: 'They Are Not in The Brief' and 'Putting People in the Brief' highlighted the ways in which disabled people are misrepresented by the advertising industry - particularly charity advertising.

An ad hoc committee of disabled people, some of whom had experience of the media, was then formed to influence and coordinate subsequent developments. In January 1990 'Camerawork' in conjunction with 'Disability Arts in London' magazine hosted a one-day seminar entitled, 'Cap in Hand?' This event was particularly important because it brought together sixty disabled delegates representing different sections of the disabled community from all over Britain. Discussions inevitably centered around charity advertising because in the main this is the only area in which disabled people are seen or heard in mainstream culture. Moreover, it was unanimously agreed that there was an urgent need for an irreversible shift from images which emphasized impairments to those which focused on disability - the cause of disabled people's oppression.

Several important proposals emerged out of this event. Firstly, corporate ignorance about disability can only be reduced if disabled people are integrated at all levels into media organizations. Since those who experience disability daily have little or no say in how they are presented on television or in the press, broadcasters, newspapers and advertisers must be encouraged to recruit disabled employees. All media personnel should be encouraged to attend disability equality training (DET) courses designed and presented by disabled people. This is especially important for those in

positions of authority who are responsible for programme production, newspaper content, and major advertising campaigns. A consultative body should be established to which television companies, newspapers and advertisers can come for advice. The consultative body should be made up of representatives from disabled people's own organizations under the umbrella of the BCODP. Research must be undertaken to produce a code of ethics on the portrayal of disabled people in the media reflecting the views of disabled people and their organizations (Colin Barnes, 1992).

The World health Organisation (WHO) has indicated that there are more than 600 million PWDs in the world, of which about 80 % live in low-income countries. Ghana, like most developing countries in the world has PWDs who face problems in the area of access to health, education and employment. In Ghana, issues concerning PWDs are being given attention at the national level. For example, in the 2010 Population and Housing Census, Chapter Thirteen is devoted to the analysis of data on disability, which was also collected for the first time in a national census. The chapter analyses the data on persons living with disabilities (PWDs), providing information on types of disabilities in the country and by socio-demographic characteristics such as age-sex, residence, education, marriage and region of persons living with disability (GSS, 2010).

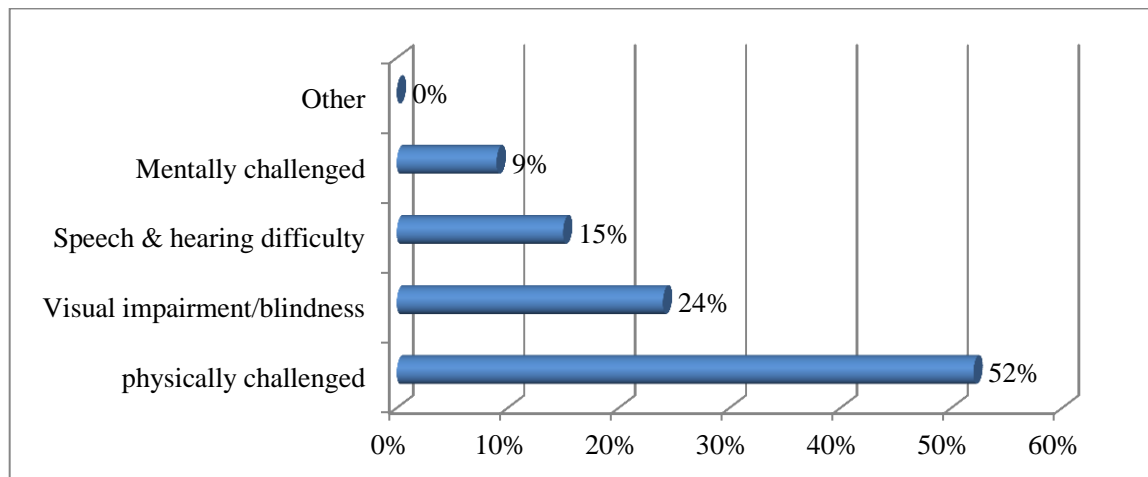
## **Methodology**

### **Population and Sample Size**

The population of this study included all adult residents in Wa who listen to Radio Progress. Staff of Radio Progress, persons with disabilities and other stakeholders formed the focus for data collection. Radio Progress was chosen for this study. The choice of this community radio station was informed by the fact that it is consistently geared towards providing the information needs of rural communities and the marginalised, especially persons with disabilities and the illiterates whose specific needs had not been adequately addressed by the public broadcaster and other commercial radio stations. A sample of one hundred respondents comprising twenty radio station workers, fifty persons with various disabilities, and thirty other stakeholders was used for the study. Purposive sampling method was applied in the selection of the respondent groups and their sample sizes. Interviews were used to gather what could not be captured in the questionnaires. The questionnaires (both closed and open ended questions) were carefully designed to solicit the needed information. A pilot test was carried out among PWDs, staff of radio station and other stakeholders to ensure the reliability of the data collection instrument and to ensure that the target respondents knew what was expected of them in filling the questionnaires.

### **Major Findings**

As regards disabilities of the respondents, 52 percent of respondents indicated that they were living with mobility difficulties (crippled). About 24 percent of respondents were visually impaired (blind) and 15 percent were suffering from sensory challenges - Deaf and Dump. About 9% of the sampled respondents were Mentally Challenged.



**Figure 1: Types of Disabilities of Respondents**

*Source: Field Survey Data, 2013*

### **Information Needs of Persons with Disabilities (PWDs)**

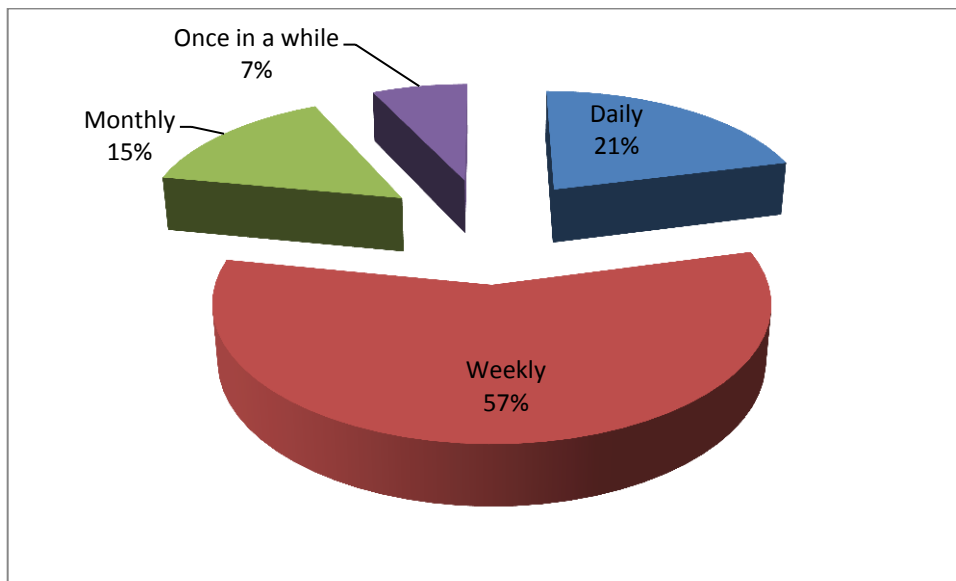
The findings revealed that majority of respondents (75%) did not think Radio Progress made enough deliberate effort to ensure that the information needs of persons with disabilities were met. About 25 percent of sampled respondents thought Radio Progress made efforts to ensure that their information needs were met.

The study asked the respondents about programme benefits in the following areas: Education, Social, Agriculture and Environment, Governance and Politics, and News and Current Affairs. Fifty-one percent of the respondent were of the view that Agriculture and Environmental Programmes were beneficial to them, while about 21 percent thought Educational programmes benefited them. Sixteen percent were of the view that Social programmes benefited them while as low as four percent thought Governance and Politics had benefited them.

On the question of whether the amount of airtime allocated for PWDs could adequately address their needs ninety percent respondents did not think such an amount of airtime was adequate. However, about ten percent of the respondents thought the amount of airtime allotted to the programme was adequate.

### **Frequency of Programmes Broadcast**

The study wanted to elicit responses from respondents as regards how often programmes targeting the information needs of PWDs were broadcast.



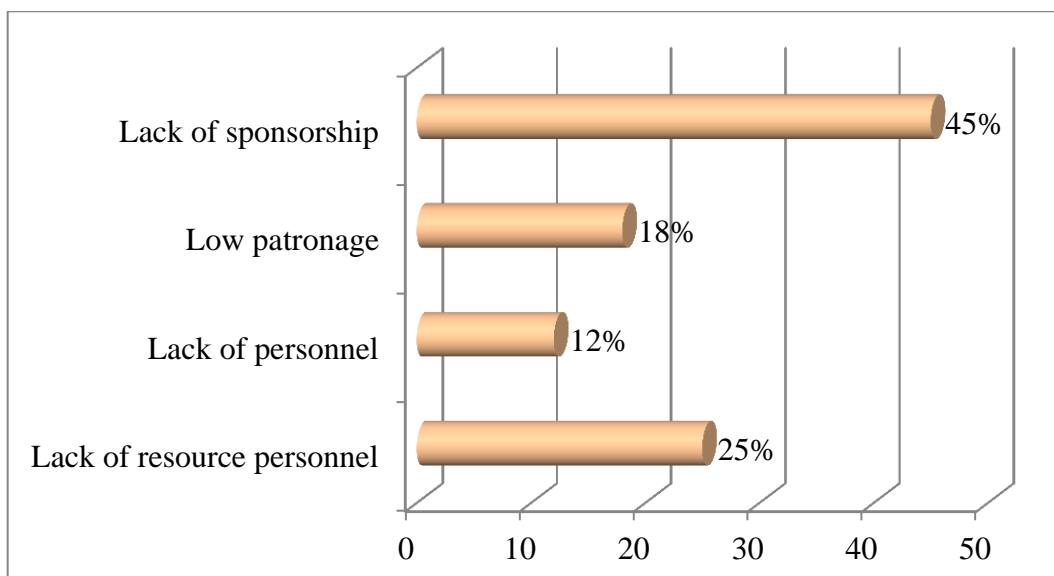
**Figure 4: Frequency of Programmes Broadcast**

**Source: Field Survey Data, 2013**

Fifty-seven percent of the respondents said that such programmes were broadcast weekly. About 21 percent of respondents indicated that such programmes were broadcast daily, while about 15 percent of respondents said the programmes were broadcast on monthly basis. And, seven percent of respondents said the programmes were broadcast once in a while.

### **Challenges of Community Radio Stations**

Forty-five percent of respondents said lack of sponsorship for programmes that cater for the information needs of persons with disabilities was one of the major challenges they faced. About 25 percent of respondents also indicated lack of Resource Persons was one of the challenges that bedevilled community radio stations in their bid to satisfy the information needs of PWDs. Twelve percent of respondents thought that lack of personnel to handle programmes were some of the challenges confronting Community Radio Stations in their efforts to satisfy the information needs of PWDs. Eighteen percent of respondents blamed the situation on low patronage of programmes.



## Figure 2: Challenges of Community Radio Stations

Source: Field Survey Data, 2013

### Performance of Radio Progress

The study allowed persons with disabilities to rate the performance of Radio Progress with respect to the information needs of persons with disability in their programmes. Forty-nine percent of respondents rated the performance of the station as poor and as low as five percent of respondents rated the performance of the station as excellent because the disabled felt the programmes broadcast responded to their needs. Twelve percent of respondents rated the performance of the station as Very Poor, while about 23 percent of respondents ticked its performance as Good. Respondents who rated the radio performance as Very good were 11 percent.

### Performance of Journalists/Presenters at Radio Progress

PWDs rated the journalists/presenters rated the performance of Radio Progress in terms of how they included the information needs of PWDs in their programmes. Findings of the study showed fifty-one percent of respondents rated the performance of presenters as Poor. As low as nine percent of them rated the presenters' performance as Very poor, while about 20 percent indicated their performance as Good. Only eight percent rated their performance as Excellent and about 12 percent of indicated it was Very good.

## Discussion and Recommendations

### Key findings

This study was carried out with the main aim of examining the quality and influence of radio programming for development purposes, using 'Te Lantaa Kpiebu', a development programme on persons with disabilities. It was found out that 62 percent of the respondents were not aware of the station's policy on people with disabilities. This finding raises questions as to the radio station's commitment to the principle of ensuring that all major stakeholders are well informed and involved in important decision making processes as noted by scholarly reports as an indication promoting community participation radio (Diedong & Naaikuur, 2012, Alumuku, 2006). It was found out that seventy-five percent of the total sampled population did not think Radio Progress tried to ensure that their information needs were adequately met. One plausible explanation could be the few programmes on disability air coupled with the fact that the capacities of journalists or presenters handling such programmes were rated low by the respondents. It is characteristic of community radio stations to operate with staff members who are not on regular monthly salary. Community radio stations rely heavily on workers, who are volunteers and sometimes not well motivated. However, this fact and the challenge of limited financial resources should not be an excuse for staff handling such special programmes on disability issues to render low quality services to their listeners. Journalists handling programmes on disability need special training on regular bases to enable them be on top issues. Funding such training programmes should not be the sole responsibility of the station. Radio Progress needs to ensure that it adheres to and seriously applies the principle of community ownership and democratic participation relevant to the successful operation of a truly community radio station (Price-Davies, E. and Tacchi, 2001). By so doing, Radio Progress could receive the needed support and co-operation from community members and other stakeholders to address its current problems and challenges.

It can be concluded that higher exposure of listeners to 'Te Lantaa Kpiebu' did not necessarily lead to a greater tendency for them to embrace some messages and information being advocated on the programme. This was perhaps due to factors such as inadequate skills and



knowledge of presenters and the absence of well targeted programmes to organised groups such as the Wa School for the Deaf and the Wa School for the Blind. Besides studio-based productions, this could constitute possible legitimate spaces for healthy and meaningful discussions on issues of affecting PWDs, thereby generating useful ideas and information that could positively influence people's behaviour and attitudes towards PWDs.

It is recommended that Radio Progress and the Ghana Network of Community Radio create policies, which give priority to PWDs in programming and participation in decision-making processes on issues of disability and other important national issues of interest to them. There is the need for special training for personnel of Radio Progress to acquire relevant skills and knowledge on disability issues. Therefore, training of personnel on issues relating to persons with disabilities is one of the major initiatives managers and other stake holders must embark on in order to effectively impact on the information needs of persons with disabilities. A good number of individuals with disabilities could be trained as well to play major roles in handling these programmes. This way, people with disabilities listening to the programmes would be able to identify more with the hosts, thereby making the programme more meaningful.

The time, frequency as well as the duration of the programme (only on Tuesdays at 6:30 a.m – 7:00 a.m) are neither appropriate nor adequate in meeting the information needs of the audience, especially PWDS. Management needs to make an adjustment by allocating one or two more of these programmes to slots either in the evenings, on weekends or both. There is the need for corporate and other forms of sponsorship for the programmes. Proposals should be sent out to individuals and corporate bodies to sponsor the programme, and a kind of Special Fund on Disability should be created by management in partnership with GCRN, the National Council on Persons with Disability and the Ghana Federation of the Disabled and its existence publicized to create awareness on the sponsorship drive.

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# *Study of Names as an Indicator of Outgroup Prejudice*

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## **Abstract**

Prejudice toward out-group and in- group identity of 76 subjects with the help of names about the characters of a story about TAT picture No-12 was studied in the present experiment. 76 students of psychology were asked to write a story about persons A and B portraying one of these as negative and the other as positive character and to name these characters from a given list of names including four common names two male and two female, two names one male and one female clearly depicting the nationality and religion of the subjects and two names one male and one female reflecting another nationality and religion. 56 students named positive characters according to their nationality and religion.

**Key Words:** Names, Out- group prejudice, In-group identity

## **Introduction**

Stimulation of any kind and its interpretation as it suits the interpreter is a common feature of day to day human living and it add to human experiences (Kurt, 2005). Allen et al (1980) found that people change meanings as such that suit them. In such search for suitability (Andreas, Klaus, Jochen, 2008) found that motivation influences perception and judgment.

Use of various themes for qualitative analysis is a common psychological practice (Virginia & Victoria, 2006).

TAT pictures evoke various themes among subjects and after administration such themes can be evaluated (Morgan, 1995).

Hogg and Abrams, (1988) in (Dominic 2010) stated that people in a group try to maintain social as well as in-group identity and the similar is applicable to generate discrimination and prejudice against out-group Tajfel and Turner, (1979) in (Dominic 2010).

Religiosity influences behavior, a study reflects that religiosity is significantly related with self esteem, low anti social behavior and assets of growth (Knox et al, 1998). Moreover religiosity is related with child mother interaction (Haworth et al, 1996).

Some studies also support that names effect behavior (Nelson & Simons, 2007; O'Sullivan et al, 1988) and in certain cases subconscious also (Young et al, 1993).

The present study was designed to check that how subjects with the help of a theme about a TAT picture No F-12 display their out-group prejudice and in-group identity with the help of given names?

## **Method and Procedures**

76 students of M Sc Applied Psychology were shown TAT picture No F-12 and were told a story about the two characters A and B present in the picture. They were told that one character in the story is a good person and the other is a bad person. They were further told that the characters present in the picture can be male or female or both male and female. Then they were instructed to write a story that is only about the characters A and B and write that why a negative character is negative and a positive character is positive? After the students completed their stories they were told to name the characters and were provided a list of names including two common names one male and one female resembling the nationality and religion of all the subjects and two names one male and one female names clearly reflecting another nationality and religion. Then all the subjects were told that if their characters both positive and negative are male characters they can select male name and if are female then they can select the female names accordingly.

## **Results**

53 students out of 76 students named the positive characters according to their nationality and religion

## **Conclusion**

The social influence of names can contribute into in-group identity and out-group prejudices.

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# *Teaching and Learning Strategies Used in Metabolic Biochemistry to Stimulate Learning among Polytechnic Students*

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## **Abstract**

Biochemistry is one of the foundational subjects in most of the courses in life sciences, which equipped students with knowledge and understanding on metabolism, as well as technical skills on biochemical assay. At the polytechnic level, there is a greater need to teach Metabolic Biochemistry in a simple, engaging and interesting manner that makes the learning easier and more enjoyable. Active learning strategies were aptly used in lectures, starting with the preparation of handouts and lecture slides that encouraged students to pay attention and to take down simple notes. Animations, analogies, images, questions and mind maps were very useful to aid students in understanding difficult concepts in metabolisms. Tutorial sessions were also carried out in a more engaging manner that called for student participation. In order to make the lessons more interesting, humorous visuals which can serve as memory aids were also attempted to stimulate situational interest. The briefing of laboratory sessions was made easier by the use of analogies in explaining the principles of new techniques. Students worked on improving their hands-on and analytical skills. Sessions were ended by discussion on the observations and consolidation of points learned. The active learning strategies used in lectures, tutorials and practical sessions aided learning of Metabolic Biochemistry and future attempt aims to strengthen the practice.

**Keywords:** Active learning, analogy, biochemical assay, metabolism, mind map, polytechnic, situational interest.

## **1.0 Introduction**

Biochemistry has always been recognized among those in the teaching profession as a subject that requires a great attempt to make the lessons more interesting and more easily understood. Over at Temasek Polytechnic in Singapore, biochemistry related contents are taught to students from the diploma courses in Biotechnology, Veterinary Technology, Biomedical Science and Pharmaceutical Science. There is a greater need for the biochemistry related subjects to be taught in a simple and interesting manner that makes the learning more enjoyable, as student motivation level in learning biochemistry related subjects is relatively lower compared to the learning of more publicized subjects of the 21st century which is related to molecular biology and genetic engineering. The contents in biochemistry are generally perceived as “dry” and “heavy to be memorized” even among high achievers. A common reason that students are uninterested in learning biochemical concepts is that they are unable to see the relevance to their future work or how the concepts will help them. This perception is neither confined locally nor at the polytechnic level, as it was also observed frequently in universities across the regions.

As a highly recognized tertiary institution, Temasek Polytechnic in Singapore trains skilled manpower for the industry. Students enrol in the institution for a 3-year diploma course typically after the Cambridge GCE “O” Level, and undergo very hands-on practical training to make them industry-ready. Graduates can therefore join the workforce immediately upon completing their courses. As such, there is substantial emphasis on laboratory sessions, project work and internship. At the same time, students are also given a strong foundation in diploma-specific subjects through lectures and tutorials. The delivery of these subjects has to be done in a way that stimulates and promotes student learning.

Hence, there is a great need to reflect on the teaching and learning strategies used in teaching biochemistry to stimulate learning interest and to assist students in assimilation of the huge amount of knowledge. This is important to promote deep learning as well as lifelong learning among the students, as the basic concepts taught in biochemistry are very important and relevant either in research or in industries. The progress in genome sequencing that floods the world of life sciences with great details of DNA and amino acid sequences can only be sustained at a greater height by linking and mapping to metabolic pathways, prior to further applications in metabolomics and metabolic engineering. This reflection primarily focuses on the teaching and learning strategies used in lecture, tutorial and laboratory sessions of Metabolic Biochemistry which was taught to 144 second year polytechnic students from the Diploma in Biotechnology and the Diploma in Veterinary Technology during the academic year of 2013/2014 at Temasek Polytechnic. The subject aims to provide students with the knowledge and understanding of metabolism, as well as to equip students with laboratory and technical skills in biochemistry.

## **2.0 Teaching and Learning Strategies**

### **2.1 Lecture**

Didactic lecture using computer-assisted lecture format with handouts remained as the major mode to deliver the main contents in Metabolic Biochemistry in lecture theatres. The contents covered topics including basics of bioenergetics, high-energy biomolecules, glycolysis, TCA cycle, oxidative phosphorylation, photosynthesis, additional pathway of carbohydrate metabolism, lipid metabolism, amino acid metabolism and metabolic integration. Lectures for these topics were carefully scrutinized for the main concepts that students need to learn as stated in the subject’s learning outcomes. Once the focus of a topic was determined, activities were planned during the lectures to improve mental engagement of students and to hold their attention during lecture. This form of teaching was found beneficial to emphasize the important basic concepts that were new to



the students. According to Richardson (2008), a well-organized didactic lecture is effective to integrate and present information from multiple sources on complex topics. Furthermore, the lecture can be improved by applying active learning strategies to keep student engaged for learning. This was advantageous compared to the traditional lecture and reading mode used to teach biochemistry.

Hence, some strategies for active learning were used in lectures of Metabolic Biochemistry whenever appropriate and in moderation. Foremost, lecture slides were prepared in two sets, namely the student's version of handouts and the teacher's version of lecture slides. The student's version of handouts was dispensed online a week prior to the lectures to encourage students to print and preview. In order to make the lecture more engaging, some details were left out from the handouts to allow students to pay attention during lectures and to take notes. As noted by Richardson (2008), even the writing down of a word or two is beneficial to engage students. The teacher's version of lecture slides was prepared to contain the details that students should note during lectures.

In addition, since a huge amount of knowledge was presented during lectures, layering was being done to the teacher's version of lecture slides wherever relevant. Thus, a smaller portion of a lecture slide was revealed at a time to present knowledge of Metabolic Biochemistry in smaller chunks. According to Matthews (1997), the ability to present complex information in smaller packets by layering using computer-assisted presentation makes the information easier to grasp while simultaneously building larger concepts (Matthews, 1997).

The use of analogy that students were familiar with helped to make the explanation of certain concepts during lecture easier to understand. For instance, Singapore is a country having as many as 17 reservoirs, and Bedok Reservoir is situated at the back gate of our campus. Hence, students were familiar with the role of a reservoir that collects and conserves the rainwater from the catchment (jungle or urban area) and to supply water to the Singapore population. Therefore, reservoir was used as an analogy to illustrate on proton-motive force that represents a conservation of the energy released from the electron transfer, which is then used to supply the energy for ATP synthesis. In another topic on the effect of ATP concentrations on the rate of glycolysis, TCA cycle and oxidative phosphorylation, the analogy of rich man and poor man was used. ATP is the energy molecule that was likened to money. The need to work hard was used to illustrate the need to increase the rate of glycolysis, TCA cycle and oxidative phosphorylation to produce more ATP.

A slide was used to picture this analogy that shows the rich man who has a lot of money and goes for holiday as there is no need to work hard. In contrast, the poor man who has no money needs to work hard. A question was posed to the students on who needs to work harder. The need to work hard in the case of the poor man who has less or no money was used to show that the rate of glycolysis, TCA cycle and oxidative phosphorylation increases when there is a low concentration of ATP. Whereas for the rich man who has lots of money and can afford to slow down by going for holiday, this was used to illustrate the decrease on the rate of glycolysis, TCA cycle and oxidative phosphorylation when there is a high concentration of ATP. From the teaching feedback received, students generally remarked that the use of simple analogy like this and other simple everyday events to demonstrate the concepts could help them to relate more easily. This teaching strategy, which applies the learning theory of constructivism, is found to relate what students are familiar with in building new knowledge on the existing knowledge as the foundation (Blankenship and Heidorn, 2011; Richardson, 2008). In order to apply this strategy whenever it is appropriate, this calls for the need to be more observant and to think of relevant analogies that can be used in teaching of various concepts in Metabolic Biochemistry.

In the lectures, animations were also used to illustrate the concepts in Metabolic Biochemistry whenever appropriate. Some of these animations were obtained from educational websites of McGraw-Hill and Pearson. For instance, to outline the mechanism of electron transport and how ATP is synthesized, an animation obtained from <http://highered.mcgraw->

hill.com/olc/dl/120071/bio11.swf on the mechanism of electron transport and ATP synthesis was used. Animations were found to promote conceptual understanding, reduce misconception in biology and may help students in forming dynamic mental models that could last longer (French, 2006). It was also observed that animations used in lectures could aid students in learning Metabolic Biochemistry if the contents were accurate, short and simple, as well as accompanied by narration. Furthermore, the use of Microsoft PowerPoint in lecture also enables the ability to animate as this allows the instructor to develop course specific animations, which no existing product is available (Matthews, 1997). Thus, in addition to the use of animations available online, some simple animations were created using Microsoft PowerPoint to describe the entry of pyruvate into the mitochondrion, covalent modification of pyruvate dehydrogenase, chemiosmotic theory and deamination of amino acid. Each animation shown was followed-up by an explanation on the main points learned. This is beneficial to the students to relate to their notes instead of treating the animations as being entertaining or as a classroom management tool. In teaching biology subjects, the findings by Cook (2011) on teachers' use of visual representations in the science classroom indicated that the use of animations is suitable to represent processes involving movements (Cook, 2011). Hence, animations were effectively used to depict the movements of electrons, protons and pyruvate in the topics taught.

Besides animations, the practice of using images in teaching of biochemistry is especially notable. Hence, various diagrams of metabolic pathways and cellular structures were commonly used to explain concepts during the lectures in Metabolic Biochemistry. Study by Milner (2013) showed that students reported a positive attitude toward the images and considered them useful in learning when accompanied by verbal and written explanations. Interestingly, Milner's findings also showed that the learning outcomes were significantly correlated with students' self-approach to learning, which is not limited to the use of images. Hence, verbal explanation coupled with encouragement of deep learning should not be overlooked in improving the teaching and learning of biochemistry (Milner, 2013). Therefore, in order for the lectures to be more engaging and for students to have time to reflect on the diagrams, short pauses or "wait time" were also introduced prior and after the explanation of the diagrams. During the short pauses, which is either one or two minutes, students could focus their attention by looking at the diagram to obtain some general ideas prior to further explanation, or to relate what they have heard in an explanation to the diagram shown.

Questions are extremely useful to guide the thinking process during learning and closed questions had been frequently used throughout the didactic lecture of Metabolic Biochemistry to make the lecture more interactive and engaging. Findings by Hessheimer, Rogo & Howlett (2011) showed that questions asked periodically throughout lecture made it easier for students to pay attention to the material. Additionally, some questions, which were simple and related to basic concepts learnt earlier, were asked to gauge students' understanding. For instance, this was applied to the topic on photosynthesis and most of the students had some basics on the plant cells and chloroplast (questions as shown in Fig. 1). When the students were able to answer the simple questions asked, this ascertained that the students had gotten their basic straight. As a result, they were more confident and comfortable to move on to more difficult concepts related to the photosynthetic reactions. This sustained their learning interest. Long questions were being put down on PowerPoint slides to help the students to follow along. Lectures were also paced according to students' response to questions, particularly on the more challenging sections which are related to metabolic regulations. From the practice of using questions in lecture, students had the opportunity to think critically and creatively, hence motivating them to keep up with the subject (University of North Carolina, 2009).

At the end of the lectures, mind maps were aptly used to drive home the points and to relate the concepts discussed. Mind map is a multisensory tool that aids to organize, integrate and retain

key information (D'Antoni, Zipp, Olson & Cahill, 2010). Since lectures were normally presented using PowerPoint slides, information was always being conveyed in smaller chunks. In order to consolidate, an integrated slide in the form of mind map organized and integrated the key thoughts. For instance, in addressing the learning outcomes related to the functions and the energy of TCA cycle, as well as the regulations of TCA cycles which were delivered using twenty PowerPoint slides, a mind map (shown in Fig. 2) was used as summary. This was beneficial as by the end of the lecture, students generally had some ideas about the details and would need to have the overall concepts linked. When doing the personal revisions, students could commit more details to their memory after they clearly understood the main thoughts presented. Furthermore, students were encouraged to prepare their own mind maps or to improvise the one presented. One of the advantages of using mind maps is the possibility to use color and include pictures which facilitates the conversion of information from short- to long-term memory (D'Antoni, Zipp, Olson & Cahill, 2010).

## 2.2 Tutorial

In contrast to lectures, one-hour tutorial sessions were conducted to a smaller class of an average of 25 students. Hence, this allowed opportunity for more interactive discussions and feedbacks to students to take place. Students were provided with a set of tutorial questions related to the lecture topics covered of which they were required to complete prior to each session. The tutorial sessions began with a brief summary of related topics either by using the mind maps used during the consolidation of the lectures, or by highlighting a few main slides that contained important concepts. This was beneficial to pace most students for the session with a review and to help some students to understand the main concepts prior to the discussion of tutorial questions.

More extensive use of the whiteboard during tutorial sessions was planned. Instead of presenting all the answers of the tutorial questions on the OHP transparencies, some of the questions were printed on OHP transparencies which were flashed toward the whiteboard with blanks for students to fill in. Student volunteers were invited to write their answers on the whiteboard. This is among the teaching tips suggested by Helser (1995). Other students could also contribute to the correct answer from their seats, and once the questions were done, the answers were erased, the OHP was changed with the next transparency. This was also found beneficial for questions involving calculations on bioenergetics and biochemical calculations. Additionally, the calculation steps and answers from students could be corrected and proper calculation steps were shown and explained, hence adjusting students toward proper understanding. This approach required the students to prepare well for their tutorial in order for them to participate. As suggested by Helser (1995), this approach can also be done to definitions, paragraphs using key terms and diagram labeling, which are common questions in biochemistry and other biology related subjects.

Teaching strategy that engages students with questions was particularly useful in reviewing tutorial questions from the topics on metabolic regulations. For instance, questions were verbally used to explain and guide the thinking process on the regulatory mechanism of lipid metabolism by glucagon. Coupled with the use of visual drawn in a manner that stimulates interest (shown in Fig. 3), students were guided in the discussion by using a set of leading questions (shown in the right column of Table 1) that led to the answers (in red). As shown in Table 1, the answers to the questions corresponded to the answers for tutorial question (in the left column of Table 1). This questioning strategy, not only engaged students, but also guided them in reasoning the answer out, thus providing the support they needed to link and understand pathways. The questions used here were at the remembering and understanding level that prompted students to respond. Dods (1996) noted that biochemistry is occasionally taught in the questioning mode where the teachers use a questioning process to guide students' thinking. As reflected by White (2013), learning of biochemistry is not easy with the struggle to learn that always belongs to students, not the educator. With that

perspective, he viewed questions as handholds on the mountain of learning that they needed to climb. This way could encourage students to develop independence, yet providing the support that they needed (White, 2013). In order for the questions to be used effectively, the pace of the discussion need to be slower for student engagement and the classroom management is critical to avoid distraction. As reviewed by Tanner (2013), an extension of “wait time” after posing a question to ~3-5 s, student thinking time is increased and the number of students participating verbally in biology classroom could be expanded.

In addition, the use of new visuals that have both the cognitive and affective components to motivate students to learn Metabolic Biochemistry during tutorial sessions was attempted. These new visuals were prepared in a humorous way with the intention to stimulate interest and mainly as memory aid. For instance, the visual shown in Fig. 4 was aimed to help the students to clearly remember that reactions 1, 3 and 10, respectively catalyzed by hexokinase, phosphofructokinase-1 and pyruvate kinase (symbolized by the abbreviations in alphabets) are the control points of glycolysis. Some of these visuals were created with more humorous dialogues that contain important keywords (in bold), not only as memory aid, but to break the monotony and refresh the learning process. Looking at the visual shown in Fig. 5 that illustrated N-acetylglutamate is the allosteric activator of carbamoyl phosphate synthetase, students naturally smiled with eagerness as they could relate to the humor and this was followed by a question on what they could learn or remember from the visual. In responding to humorous visuals, Ozdogru and McMorris (2013) reviewed that the cognitive component is responsible to understand the humorous message, but the affective component results in the feeling of enjoyment and fun in learning, which may eventually improve attitudes toward course content. This approach gained attention in learning and was noted to increase situational interest in the classroom. Situational interest is interest aroused spontaneously, transitory and environmentally activated (Schraw, Flowerday & Lehman, 2001). Since interest increases learning, promoting interest could increase students’ intrinsic motivation in learning. Interestingly, Schraw, Flowerday & Lehman (2001) also found that good educators view interest as their responsibility, hence putting in extra effort to select interesting materials and to create classroom environment that increases students’ interest in learning. The findings by Rotgans and Schmidt (2011) in active-learning classroom suggested the influential role of educators in increasing students’ situational interest. Hence, interest in learning Metabolic Biochemistry could be fostered by more attempts in the future that motivate students to learn on metabolic pathways and regulations. Simple visuals with proper use of colors and arrows may be more beneficial because important parts could be easily identified and related to enhance visualization.

### **2.3 Laboratory**

For Metabolic Biochemistry, there were five of three-hour laboratory sessions scheduled and each session was started with briefing on the experiments, prior to hands-on. As the use of analogy in lecture was found effective to help students to learn new concepts, this strategy was also use in laboratory teaching. In explaining the need to construct a standard curve, a question was posed to stimulate students’ thinking on what they would use to measure the length of the lab bench, which was an unknown. Most of them logically answered that they would need to use a ruler or a measuring tape. The ruler or the measuring tape was likened to a known standard for measuring the length of an unknown object. Similarly, a standard curve of glucose was needed and constructed based on the known glucose concentration prior to the measurement of glucose concentration in unknown samples. In another instance, in responding to student’s question on how the use of grinding sand could lyse the cassava cells during extraction, an analogy was drawn too. The grinding sand that could cause abrasion was likened to when we have a fall on the rough patch of the road that results in abrasion to our skin cells which could break and wound. In personal communication, students found that such explanation helped them to relate easily on the new techniques learned.

For the initial briefing to be effective, concept map coupled with flow chart that presented an overview of the whole experiment was prepared and used to help students to see the flow of experimental steps. Concept map coupled with flow chart was useful when there were many parts of the experiments that have more complicated steps and the visual nature of such diagram made it easier for them to understand and perform the experimental steps correctly. Since the concept map with flow chart was drawn on the whiteboard (example as shown in Fig. 6 for the quantification of free sugar in storage root), this was referred throughout the laboratory session especially among students who performed peer teaching. From observations, students felt encouraged to discuss and explain to their peers on the experimental steps shown on the whiteboard as the session progressed. The usefulness of concept maps in college chemistry laboratory has been surveyed earlier by Markow and Lonning (1998) and it would be more engaging if the concept maps are constructed by students themselves.

After the initial briefing, the students were also encouraged to set for themselves a mastery goal to be achieved at the end of the practical session. The goals could either be improving pipetting skill, mastering the use of spectrophotometer, plotting an accurate standard curve or performing correct biochemical calculations. Such goals oriented the students to focus on learning and improving their laboratory skills. Setting achievement goals, either mastery goals or performance goals have been linked to adaptive outcomes in learning, such as strong self-efficacy, good metacognition and good performance (Coutinho, 2007). This approach for students to set their personal mastery goal was beneficial, as students were more organized and strived to learn instead of giving up in their attempts to carry out the experiments.

Each laboratory session was followed by students' hands-on in experiments on preparation of standard curve, extraction and quantification of unknown samples. Laboratory session is the "hands-on" training in techniques and tools and this is always more effective when the students do the experiments themselves because such opportunities allow them to think about, discuss and solve real problems (Veselinovska, 2011; White, Benore, Sumter, Caldwell & Bell, 2013). This also enables them to gauge their biochemical skills learned, such as pipetting, serial dilution, biochemical calculation, preparation of standard curve and quantification of unknown samples, which are among the essential laboratory skills students need to learn. When the students were doing the experiments, they were being monitored on their steps and use of equipment as well as data observation. Students were given feedback when their techniques led to inaccurate data such as the plotting of standard curve. They were being asked to repeat the experimental steps whenever time permitted, and they were also being guided to think on what they could do or pay more attention to improve prior to repeating the experimental steps. Such troubleshooting skill is important to be practiced as this will remain useful upon graduation and joining the workforce. Interestingly, according to White, Benore, Sumter, Caldwell & Bell (2013), though it is not possible to master every technique, providing opportunities to learn and use laboratory skills will foster long-term acquisition of demonstrable skills.

Each laboratory session was ended by a discussion on the observation and consolidation of points learned. This way of conducting the practical sessions is beneficial as most students can follow along on their hands-on and learn to obtain accurate observations.

### **3.0 Recommendation of New Teaching and Learning Strategies**

#### **3.1 Lecture**

Since Metabolic Biochemistry is a content-based subject, most of the topics aimed to develop the Bloom's cognitive levels of knowledge and comprehension. Hence, the memorization skills in learning should not be underestimated and the use of mnemonic as memory aid in teaching and learning will be attempted to remember metabolites and pathways. For instance, the mnemonic "Old

cat is kicking some superfat mice” can be used to remember the metabolites in all the eight reactions of TCA cycle, namely oxaloacetate, citrate, isocitrate, α-ketoglutarate, succinyl-CoA, succinate, fumarate and malate. Mnemonic is an appropriate learning strategy for the first two levels of Bloom’s Taxonomy and can be reinforced by individual students using their own creative mnemonics (Crowe, Dirks & Wenderoth, 2008).

### 3.2 Tutorial

Attractive visuals in the form of OHP transparencies will continue to be improved and used as future teaching aids in tutorial. Some of these visuals will be attempted with the use of colors, which can help the students to differentiate the metabolic pathways better. This will be done with caution in order not to overcrowd the main points and be an entertaining distraction (Cook, 2011).

Additionally, the pace of the tutorial lesson will be improved by reducing the number of tutorial questions. Lesson plan will be structured in a way that allows time for gaining student attention when the class begin, classroom management and student participation. By reducing the number of tutorial questions, this will allow for more time to use questioning and other teaching strategies to engage students in learning. After a question is raised, more time should be allowed for students to think through, formulate and participate. This will benefit the students in thinking through the content and relate the questions to possible answers. The length of the pause can be adjusted depending on the cognitive complexity of the expected response (Tanner, 2013; University of North Carolina, 2009).

### 3.3 Laboratory

As observed, some students came unprepared for the laboratory sessions. In the future, pre-lab homework that consists of basic questions can be given to students. This will motivate them to read up on the basics related to the experimental steps before the laboratory sessions. The pre-lab homework may contain questions on the related theory, and calculation practice. This can strengthen the students’ background knowledge, which can lead to a comparable increase in learning interest (Schraw, Flowerday & Lehman, 2001).

### 4.0 Summary

Over the academic year 2013/2014, various teaching-learning approaches were applied in lecture, tutorial and laboratory sessions of Metabolic Biochemistry. Most of these approaches promoted active learning among students and contributed to making the learning of biochemistry more interesting. Future attempt aims to strengthen the practice of these strategies and to improve the learning atmosphere.

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**Appendix**

What Have You Learnt?

1. In the first stage of photosynthesis called light reaction, .....**light**..... energy is absorbed by chlorophyll and converted to ...**chemical**..... energy.
2. What are the 2 high energy biomolecules from the light reaction?  
**ATP, NADPH**
3. Which reaction produces carbohydrate? **Dark reaction**

Fig. 1 Questions used to test understanding and highlight key points on photosynthetic reactions.

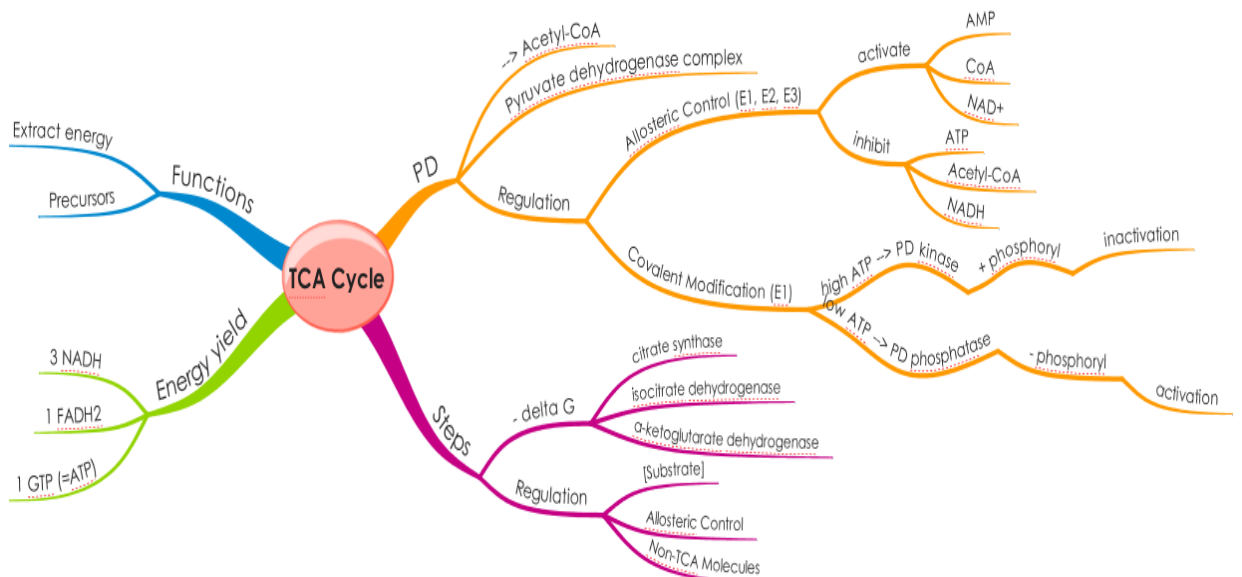


Fig. 2 Mind map to summarize the functions and energy yield of TCA cycle as well as the regulatory points and regulations.





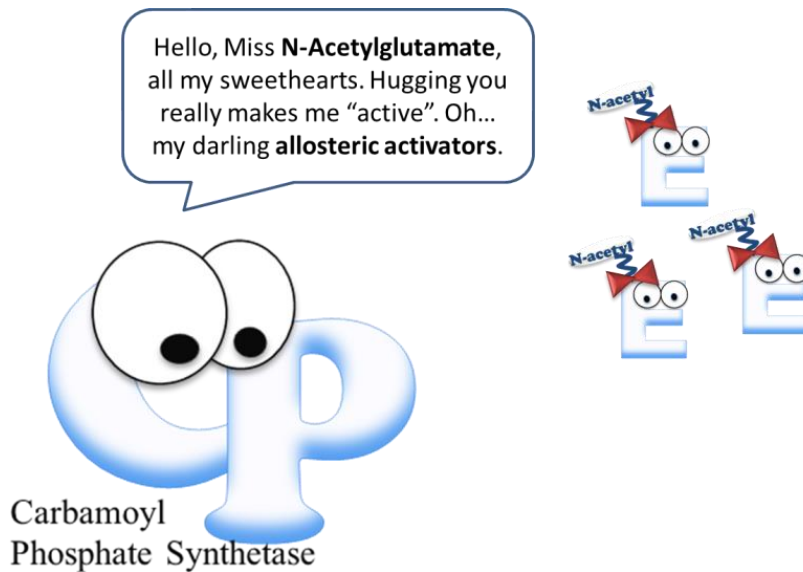


Fig. 5 N-acetylglutamate as the allosteric activator of carbamoyl phosphate synthetase.

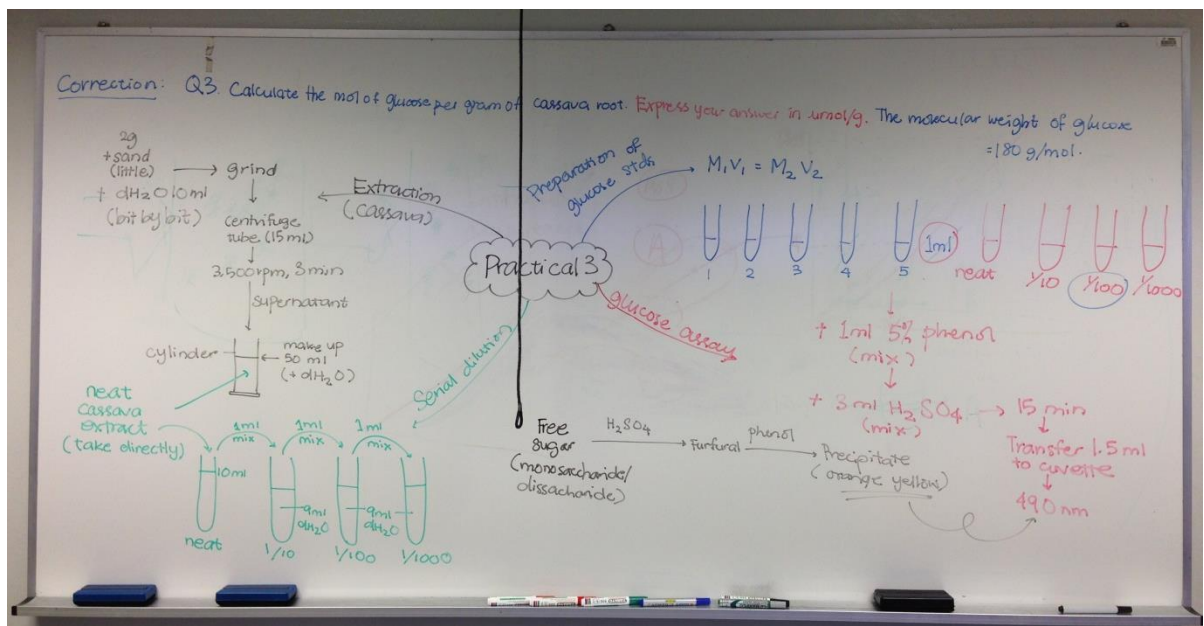


Fig. 6 Concept map coupled with flow chart used in laboratory teaching.

**Table 1 Questions to engage and guide students in a tutorial session on the regulatory mechanism of lipid metabolism by glucagon.**

Tutorial 8 (Question 4):	Questions
<p>Question: Explain the regulatory mechanism of lipid metabolism by glucagon.</p>	<p>Similar questions:                      How does glucagon promote beta-oxidation?                      How does glucagon regulate beta-oxidation?                      How does glucagon regulate lipid metabolism?</p> <p>Question analysis:                      What are the keywords in the question?                      Lipid metabolism? Glucagon?  <b>Yes. Agreed.</b></p>

If “lipid metabolism” is the keyword, what have you learned about lipid metabolism in Topic 8?

What comes to your mind when you hear the word “metabolism”?

Either breakdown or synthesis.

Now, how about also thinking on “glucagon”?

If the question says “by glucagon”, do you think the glucagon level is high?

Yes, glucagon level is high.

What causes the high level of glucagon?

Low glucose level, low energy level.

So, what do you think the cells will do when the glucose level is low? To breakdown lipid or to synthesize lipid?

To breakdown lipid.

Key thoughts:

glucagon level is high, (2) low glucose level, need energy, lipid breakdown

(1)

What will happen when the glucagon level is high? Where will glucagon bind to? At which type of cell?

Binds to the receptor on the adipocyte.

What will happen next after glucagon has bind to the receptor?

Transduct signal to G-protein, which increases cAMP level.

What will happen when the cAMP level increases?

cAMP binds and activates protein kinase A.

When a kinase protein is activated, what will the kinase do?

Phosphorylation.

So, what will protein kinase A phosphorylate?

Hormone sensitive lipase.

How can you remember that hormone sensitive lipase is activated when being phosphorylated?

Lipase ... “I like phosphorylation”.

What will happen next after hormone sensitive lipase is activated? What’s the reaction carried out by lipase?

Lipolysis.

What will increase if the lipolysis happens?

Increase fatty acid availability to tissues.

(2)

Now that the glucose level is low? How does

Sample answer:

Glucagon molecules bind to the receptors on adipocyte.

Transduct signal to G-protein, which

increases cAMP level.

cAMP binds to and activates protein kinase A.

Protein kinase A phosphorylate and activate hormone sensitive lipase

promotes lipolysis by hormone sensitive lipase in adipocytes so as to increase fatty acids availability to tissues.

Glucagon also **slows down glycolysis** in **non-adipocyte** target tissues so that there is a transient increase in **AMP** levels.

AMP activates a **AMP dependent protein kinase** that phosphorylate and lower **acetyl-CoA carboxylase** activity.

Leads to a lowering of **malonyl-CoA** levels.

Since malonyl-CoA **inhibits carnitine acyltransferase I**,

low malonyl-CoA levels **enhance** the transportation of fatty acids into the mitochondria by carnitine acyltransferase I for **beta-oxidation**.

that affect glycolysis? At which type of cell?

**Slow down glycolysis ... non-adipocyte.**

How does the level of ATP and AMP affected by the slowing down of glycolysis?

**Low level of ATP, high level of AMP.**

What will happen next when the level of AMP increase?

Think about this... **AMP** binds to **AMP dependent** protein kinase. Does this sound logical to you?

**Yes.**

What will be the target of AMP dependent protein kinase?

**Acetyl-CoA carboxylase.**

How to remember this?

**Both AMP dependent protein kinase and acetyl-CoA carboxylase start with alphabet "A".**

Does acetyl-CoA carboxylase like phosphorylation?

**Dislike... so lower down its activity.**

What's the function of acetyl-CoA carboxylase?

**Carboxylation of acetyl-CoA to form malonyl-CoA, 1<sup>st</sup> step of fatty acid synthesis.**

Now that there is a lowering of acetyl-CoA carboxylase activity, what will happen to the level of malonyl-CoA? Increase or decrease?

**Decrease / lowering the level of malonyl-CoA.**

What is the enzyme inhibited by malonyl-CoA?

**Carnitine acyltransferase I**

Since the level of malonyl-CoA is low, can it still inhibit carnitine acyltransferase? Why?...

What is the function of carnitine acyltransferase I?

**Low inhibition of carnitine acyltransferase I.**

**Transport of acyl-CoA into the mitochondrial matrix.**

**So, low inhibition, high activity of carnitine acyltransferase I, more transportation of acyl-CoA / fatty acid into the mitochondria.**

What will happen next when the activated fatty acid/acyl-CoA is transported into the mitochondria?

**Beta-oxidation.**

Is the above answer in harmony with your key thoughts?

Glucagon also indirectly inactivates protein phosphatase 2A to prevent it from dephosphorylating and activating acetyl CoA carboxylase.

Yes... need energy, lipid breakdown. Logical!

So far, we discuss about glucagon leads to the activation of kinases. Is there any protein that glucagon inactivates?

Inactivates phosphatase ...

So, glucagon inactivates protein phosphatase 2A.

What's the function of protein phosphatase 2A?

Dephosphorylation

Which enzyme that was phosphorylated earlier but dislike phosphorylation?

Acetyl-CoA carboxylase

Now that protein phosphatase 2A is inactivated, can it dephosphorylate acetyl-CoA carboxylase in order to activate it?

Cannot dephosphorylate... acetyl-CoA carboxylase remains phosphorylated and this prevents fatty acid synthesis.

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# *The Frequency of Expression of Grammatical Constructs By a Group of Nigerian Children with Features of Asd and Peers with SLI*

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## **Abstract**

Pragmatic language impairment is an integral feature of the autism spectrum disorder (ASD). This has been the focus of much language impairment research in ASD. An emerging sub-group with ASD also have structural language deficiencies. Controversy surrounds the suggestion that this ASDLI sub-group is linguistically homogenous with specific language impairment (SLI) sufferers. The study compares the grammatical performance of 14 Nigerian children with Features of ASD (F.ASDLI) and 14 children with SLI, matched for MLU, volume of speech, sex, socio-economic status and primary language. Children with F.ASDLI had a mean age of 5.8years and 3.6years for SLI children. Their average MLU was 2.1 morphemes. English was their primary language. Speech transcripts authenticated by parents were obtained for each child.

The results adduced that verbs, prepositions and the present continuous tense verb modifier...ing were the most copiously employed by both groups. On those parameters, the SLI group's performance was significantly superior to the F.ASDLI group. Later developing grammatical forms were used sparsely across groups.

Although both groups were syntactically delayed, F.ASDLI participants had delays which were greater than their SLI counterparts. It was speculated that perhaps differences in production of some syntactic forms could possibly be modified by overlapping pragmatic language impairments in the children with F.ASDLI. The results were discussed against the backdrop of the norms for normal development. These results were interpreted with caution due to the small sample size.

**Key words-** ASD, SLI co-morbidity, language delay, syntax, morphology, Nigeria.

## Introduction

The term pragmatics refers to language use. It is particularly impaired in people diagnosed with an autism spectrum disorder (ASD) (Ketelaars, 2010). Consequently, most of the research on the speech problems of people with ASD has focused on their pragmatic language disorder (Volden et al., 2009; Kissine, 2012 & Lam & Yeung, 2012). Relatively few studies have reported on their grammatical challenges (Twachtman-Reilly, 2010 & Al- Qahtani, 2013). It is becoming apparent however that a sub-group of people with ASD also have deficiencies with their language structure. The WHO (1993) defined SLI as a group of people whose syntactic performance is significantly below their intellectual capacity given normal hearing. A contention is that this ASDLI sub-group display syntactic and morphological impairments which parallel the pattern of disorders in people with SLI (Bishop, 2010). For this segment of ASD sufferers, SLI co-morbidity has been advocated, sparking some controversy.

Norbury & Sparks, (2013) commented that ASD and SLI appear to be impairments with underlying biological bases and both are diagnosed by behaviorally defined criteria. Research by Grzadzinski et al., (2013) explored physiological traits in people with ASD and those with SLI. Leaning toward the co-morbidity argument, they reported that a particular element called contactin-associated protein-like 2 was present in the genes of both groups of people. They also averred that children with ASD or SLI were more likely than the general population to have a sibling with ASD. Pickles et al., (2013) also found deficiencies in the social and communicative strategies of people with ASD or SLI. Regression in language acquisition has also been noted in some children who later developed ASD or SLI (Pickles et al., 2009). A study by McGregor et al., (2012) explored lexical relations in two sub-groups of ASD sufferers. The first ASDLI displayed syntactic errors while a matched group of ASD children had none. Their results adduced that the children with ASDLI had a more limited vocabulary and reflected poorer word knowledge than did their ASD match without syntactic impairments. Those authors observed similarities in the syntactic constraints of their ASDLI sample and children with SLI. An interesting study by Roy et al., (2013) observed anticipatory oral muscle movements in three groups when an instruction to pick up food and eat was given. The three groups of participants were a set of normally developing children, SLI children and those with Fragile-X Syndrome (FRX). The latter is a pervasive developmental disorder with similarities to ASD. Normally developing children demonstrated anticipation while those with FRX or SLI did not.

Crestani et al., (2013) cautioned that some common underlying communicative and cognitive restrictions experienced by both people with ASD and SLI may result in subjacent similarities between the two groups. They averred however that these are still mutually exclusive disorders. Riches et al., (2010) compared the syntactic performance of adolescents with ASDLI and those with SLI alone. They reported a larger number of syntactic errors in the SLI group than in youth with ASDLI. A study of Hebrew speaking children diagnosed with ASDLI or SLI alone concluded that syntactic and morphological errors made by children with ASDLI were different from errors made by any other group of language impaired children including those with SLI and others with intellectual impairments (Sukenic & Friedmann, 2013). Hence controversy about SLI co-morbidity in a sub-group of ASD sufferers is still unresolved.

The present report is one of three studies which compares syntactic and morphological use by a group of Nigerian children with F.ASDLI and SLI. The first study adduced syntactic delays in both groups of children. A higher mean length of utterance (MLU) however was employed by SLI than by ASDLI children (Nwanze & Williams, 2013). In the second report even when MLU was held constant, the children with SLI employed a larger number of grammatical structures than did those with F.ASDLI (Nwanze & Williams, 2013). The current research examines the frequency with which

a number of syntactic and morphological structures are utilized by F.ASDLI and SLI children matched for MLU, where the number of utterances made by each pair was held constant. The MLU, introduced by Brown (1973) has proven to be a reliable measure of syntactic competence in emerging grammars (Otto, 2002 & Filgueiras et al., 2013). The null hypothesis for this study is that once MLU and quantity of speech are held constant, no significant differences would be found in the frequency with which each grammatical construct is employed by each group.

## Method

### Participants

Data from 28 children was reviewed in this study. They were recruited from the speech therapy clinic of the Lagos university teaching hospital Lagos Nigeria. This study was conducted prior to any intervention. The children ranged in age from 2 to 12 years. Fourteen children with features of ASD and language delays (FASDLI) were matched for MLU in morphemes (MLU-m), sex, socio-economic status and language spoken at home with 14 counterparts with SLI alone. Only children with an MLU exceeding 1 morpheme were enrolled in the study. The assessments were conducted in English because all the children were from middle income English speaking backgrounds. The sex distribution was 18 boys and 10 girls.

### Materials

1. A toy train, boat, bus and aeroplane.
2. A doll's house with a boy and girl doll.
3. A toy plate, cup, cutlery and a water bottle, plastic food: - apple, banana, orange, bread, biscuit, chicken, egg, ice-cream, tomato, corn on the cob, a milk bottle and a juice packet.
4. A toy car with a slot in doll.
5. Stacking disc and/or a set of graduated cups.
6. A set of 12 pictures each depicted a child performing one of the following actions: - sitting, standing, walking, eating, crying, sleeping, running, waving, crawling, hopping, singing and talking.
7. Shape sorter.

## Procedure

### Selection of F.ASDLI group

The DSM-IV checklists were completed for each child referred for speech therapy who exhibited a behaviour disorder. The DSM-IV stipulates that for a diagnosis of ASD, a minimum of 4 characteristics from the checklist be evident: two from category A and one each from Category's B and C. (American Psychiatric Association 1994). The children selected for this study met the DSM-IV criteria for a diagnosis of ASD. Of the 156 children who met these criteria; 32 (20.5%) had an MLU of over 1 morpheme. Of the 32, an SLI match was found for the 14 who then participated in this study. A parent interview also included only children whose motor developmental milestones were attained within normal limits.

### Selection of SLI group

The WHO (1993) described specific language impairment as children with expressive language delays with an otherwise average profile of abilities. Children whose parents reported delays, limited to speech alone were recruited for the study. A parent interview selected children with normal development in the areas of self help skills (e.g. toilet training, feeding, and dressing) and no delays in the acquisition of early motor developmental milestones i.e. cited delayed speech as their only concern.



### **Socio-Economic Status**

The children were matched for their father's educational level and occupation (or that of the primary bread winner) and locale. Within the Lagos metropolis, locale effectively distinguishes between the various economic strata of society.

### **Obtaining speech sample**

A spontaneous speech sample was elicited informally from each child during a 2 hour play session with the author. Each child was seen individually in a clinical setting. A parent was present. The authenticity of the speech sample obtained during play was validated by the parent.

A set of toys and flash cards were presented to the child. The investigator's comments ran as follows as she presented the items: - take/look at this or what are you/is he or she doing? The toys were presented in separate sets as listed above.

### **Computing MLU-m**

The MLU-m was computed for each child as instructed by Brown (1973).

### **Extraction of syntactic and morphological structures (SMs)**

Each utterance was examined for the use of the following syntactic components: - verbs, auxiliary verbs e.g. is, are, am, have. Also located were prepositions- e.g. in, on, under etc. and conjunctions. The following morphology was also extracted- tense markers: - present continuous tense....ing, regular past tense....ed and the irregular past tense e.g. swam, fell, ate etc. Each type of tense marker was counted as a separate component. Also extracted were plurals and articles.

### **Utterance unit (UU)**

A UU was defined as a segment of speech unbroken by a pause of 1 second or longer. The number of UUs made by each child was computed. UU was held constant for each matched pair by pegging the number of UUs analyzed to the number of UUs made by the lowest UU child in each dyad.

### **Statistical analysis**

Due to the small sample size in the study, all the data was analyzed non-parametrically. The Wilcoxon Matched Pair Signed Ranks Test was employed to test the significance of difference between the two groups. The Spearman Rank Correlation Coefficient was employed to evaluate associations.

### **Results**

The children were matched for MLU-m. Their mean MLU-m was 2.1 morphemes. The children with F.ASDLI had a mean age of 5.8years and those in the SLI group 3.6years, making those with the F.ASDLI condition significantly older than the children with SLI ( $p < .05$ ).

**Table 1: Average number of different syntactic and morphological structures employed**

Grammatical Construct	SLI		F.ASDLI	
	Mean	STD	Mean	STD
Verbs	9.0714	5.0758	3.7857	3.1422 ***
Prepositions	2.6429	2.0979	1.1429	1.9155 **
Auxiliaries	2.5000	2.2787	2.2847	2.2678
Articles	1.7857	1.2514	1.1429	1.2315
Conjunctions	0.9286	1.4917	0.4286	0.9376
Irregular	0.7857	2.6654	0.6429	1.2774
ING	5.0000	3.3282	2.2857	2.7854 *
PLURALS	0.8571	1.0271	0.7143	1.0690
ED	0.2143	0.8018	7.143	0.2673

\*t= 2.312; P<.04

\*\*t= 2.669; p<.02

\*\*\*t=3.981; p<.002

Table 1 displays the mean number of syntactic and morphological structures used by children from both groups. All the participants employed verbs. The children with SLI used a significantly wider assortment of verbs than did their matched pair with F.ASDLI (P<.002). They also utilized significantly more different prepositions (P<.02). The children in the SLI condition appended the...ing suffix to their verbs significantly more regularly than did children with F.ASDLI (P<.04).

**Table 2: Number of children who used each structure**

GRAMMATICAL CONSTRUCT	SLI	F.ASDLI
Verbs	14	14
Ing	14	11
Prepositions	13	7
Auxiliaries	12	10
Articles	12	8
Plurals	7	5
Conjunctions	6	3
Irregular	2	4
Ed	1	1

This table shows the frequency with which each child employed each grammatical structure. Verbs were the only structure utilized by all 28 children. This was followed by the present continuous tense...ing which was utilized by all the children with SLI and 79% of those with F.ASDLI. Only 1 participant from each group used the regular past tense suffix....ed. The irregular past tense form was also sparsely used. A few more children with F.ASDLI utilized it than did those with SLI. Less than half the children from each condition used conjunctions.

**Table 3: Spearman Rank Correlations between MLU-m, age and grammatical structures**

	SLI	F.ASDLI
	$r_s$	$r_s$
MLU/Verbs	.576*	.246
MLU/Ing	.324	.283
MLU/Prepositions	.477	.297
MLU/Auxiliaries	.552	.352
MLU/Articles	.683**	.675**
MLU/Conjunctions	.535	.574
MLU/Plurals	.593**	.843**
MLU/Irregular	.422	.794**
MLU/Ed	.448	.242
AGE/ MLU	.265	.29
AGE/verbs	.45*	.254
AGE/Ing	.251	.230
AGE/ Prepositions	.489*	.294
AGE/Auxiliaries	.4	-.205
AGE/Articles	.005	-.325
AGE/Conjunctions	.315	.215
AGE/Plurals	.376	.207
AGE/Irregular	-.07	.390
AGE/Ed	-.22	.140

\* $p < .05$

\*\* $p < .01$

Correlations between age, MLU-m and grammatical performance are shown in table 3. MLU-m was not correlated with age in any of the groups. It was positively correlated with the number of articles and plurals used by children from both groups. For children with F.ASDLI, it was positively associated with the use of the irregular past tense marker. The variety of verbs used was moderately correlated with MLU-m for children with SLI alone. There was no association between age and the use of grammatical structures by children in the F.ASDLI condition. Age was however positively correlated with the diversity of verbs and prepositions employed by the children with SLI.

## Discussion

Syntactic complexity as measured by MLU-m fell significantly below the norm in both groups of children. Their mean MLU-m of 2.1 morphemes equates that of a 2year old child. The children with SLI were 3.6years old. The projected MLU-m for a 3½ year old child is 3.8 morphemes. By the age of 5years, MLU-m approximates 5.6 morphemes for ND children (Otto, 2002). The children with F.ASDLI had a mean age of 5.8years. In ND children, basic grammatical development is essentially complete by the age of 6years even though vocabulary, the imbedded clause structures and abstract language continue to develop beyond this age (Otto, 2002). The children with F.ASDLI's mean age approached 6years. Amongst these, 43% were 6years old and above. In contrast, the oldest children in the SLI group were 5years old. Although there were language delays in both groups, language acquisition was far more severely delayed in the children with F.ASDLI than in those with SLI. These findings are at odds with those reported by Riches et al., (2010) in which F.ASDLI sufferers were linguistically superior to those with SLI. For children with F.ASDLI, age was not significantly correlated with the use of any of the grammatical structures

addressed in the present study. This indicates that for these, biological maturation was not a mitigating factor.

Between the ages of 18 and 24 months, initial grammar begins to emerge. This includes the introduction of the verb form as children name familiar actions (Otto, 2002). Research by Gupta & Singhal (2009) adduced that language development in children with ASD falls significantly below the norm for normally developing children. An observation of verbs and verb associated syntax by participants in the present study follows. It revealed that all the children employed a number of verbs. Even where volume of speech and utterance length were held constant, the children with SLI showed significantly more diversity in the array of different verbs used than did their match in the F.ASDLI condition. Toddlers are reported to master the use of the present continuous tense verb modifier...ing anywhere between the ages of 1 year 7 months and 2 years 4 months of age (Gotzke & Gosse, 2007). Children in the SLI group appeared to have mastered this tense marker, using it appropriately in almost every instance in which it was required. This morphological construct was still emerging in a number of children with F.ASDLI who appended it correctly inconsistently. There is quite a wide age range for placing the regular past tense marker...ed at the end of verbs. ND children perfect its use anywhere from 2 years 2 months to 4 years of age (Otto, 2002; Gotzke & Gosse, 2007). Only one child from each condition in the present study was employing this, indicating a delay particularly for those with the F.ASDLI condition who on average were close to 6 years old. There are some past tense verb forms that are irregular, not subscribing to morphological rules. Examples of these are fell, ran, drank etc. Gotzke & Gosse (2007) reported that between the ages of 2 years 3 months and 2 years 6 months ND children utilize commonly used irregular past tense forms. In the current study, these were very sparsely used by all the children. They tended to revert to the present tense form of the verb. Between the ages of 3 and 3½ years old, ND children are reported to have become proficient in the use of some auxiliary verbs particularly is and are (Joshi, 2013). The most frequently used auxiliary verb by LI children from both groups was is. There was no significant difference between groups in its frequency of use. They were employing on average two different auxiliary verb forms.

The following pertained to the use of some other grammatical structures. Appending s to the end of nouns has been documented to be in place by the age of 2 years 9 months in ND children (Otto, 2002; Gotzke & Gosse, 2007). These have a mean MLU of approximately 3 morphemes. This was often omitted where required by both children with F.ASDLI and SLI, most of whose MLU-m were below 3 morphemes. There was however occasional production in 7 of the children with SLI and 5 of those with F.ASDLI. For both groups, the frequency of application of this morphological construct was positively correlated with their MLU-m, indicating its emergence along a developmental continuum. ND children are observed to utilize the prepositions in and on with a high degree of accuracy by the age of 2½ years old where their mean MLU-m is 2.5 morphemes. Three year olds can employ in, on and under proficiently (Otto, 2002; Gotzke & Gosse, 2007). Prepositions were utilized by 93% of the children in the SLI condition and 50% of those with F.ASDLI, revealing a significant difference between the two groups. Half of the participants with SLI could employ 2 or more different prepositions approaching the norm while this was true for only 21% of those with F.ASDLI. There was no correlation between the number of different prepositions used by the children in this study and their MLU-m. The earliest developing articles are a and the. These begin to emerge between 2 years 3 months and 2½ years of age. It is averred that there is quite a broad age spread for which ND children actually master the use of articles. Some do so as early as 2 years 4 months of age while others are not proficient until about 3 years 10 months old (Otto, 2002; Gotzke & Gosse, 2007). In the present study, 50% of the children with SLI employed 2 or more articles. These had begun emerging in 36% of the SLI children whose MLU-m was actually below the norm at which ND children began to use them. Two or more articles were evident in the transcripts of 43% of the children with F.ASDLI. There was a positive correlation between MLU-m and the frequency

of use of articles in both groups of children. Between the ages of 2years 1month and 2years 3months, ND children use conjunctions to link two nouns together within a single phrase. By approximately 2½years old, they begin to utilize this to connect two phrases together (Gotzke & Gosse, 2007). In this study just over 40% of the children with SLI were using conjunctions and only 21% with F.ASDLI. For most LI users, and was the most frequently used which was employed to link two nouns together within a single phrase. Some had progressed to the level of joining phrases together with conjunctions. These employed the conjunctions because, with or so. The initial conjunction employed by most ND children is and. The use of conjunctions by children in this study was not regulated by age or MLU-m.

In conclusion, both MLU-m and the volume of speech analyzed were held constant. The null hypothesis stated that with those variables held constant, the children in both conditions would produce equivalent syntax and morphology, indicating FASDLI and SLI co-morbidity. The hypothesis was only partially upheld. Children with F.ASDLI exhibited delays in their language development which were markedly more severe than were those of children with SLI. There were similarities in the frequency of production of later developing grammatical structures such as the past tense markers, articles, pronouns and conjunctions. Children with SLI however employed significantly more grammatical structures than did those with F.ASDLI for syntax and morphology, which were most copiously used by both groups. This pertained to the verbs, prepositions and the present continuous tense marker ...ing. It is probable that relatively limited levels of diversification of verbs and prepositions by children with F.ASDLI reflected expressive language restrictions reported in ASD sufferers with pragmatic language impairments rather than a more general language delay. Miilher & Fernandes, (2009) inferred a link between grammatical and pragmatic performances by these children. These results must be interpreted with caution due to the small sample size in this study. It does lend support however to the argument that language impairment in people with F.ASDLI does not entirely parallel that found in children with SLI (Riches et al., 2010; Crestani et al., 2013; Sukenik & Friedmann, 2013).

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# *Phobia of Abandonment in Virginia Woolf's Mrs. Dalloway*

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## **Abstract**

Mrs. Dalloway (1925), one of Virginia Woolf's widely read novels, has often been studied through the concept of time or from the feminist perspective highlighting the modernist features. But the present study draws on the concept of abandonment to analyze the underlying development of thanatos in the life of the major characters of the novel that to what extent can be a derivation of the author's personal life.

**Keywords:** Abandonment, Thanatos, War, Masculine Society

## 1. Introduction

Sigmund Freud's psychoanalytic theories profoundly change our view of the working of the mind and subconscious. In his book *Civilization and Discontents*, Freud represents the struggle between Eros, (the drive for erotic love) and Thanatos (the appetite for death) as the forces that dominate human actions. Freud feared that without healthy outlets for our own sexual appetites, humanity would fall into war and violence and Thanatos would win the battle. According to Freud, in *Beyond the Pleasure Principle*, Thanatos is "an urge inherent in organic life to restore an earlier state of things" (308). Freud thinks the idea of death drives people to death.

In *The Ego and the Id*, Freud also discusses the theory of instincts at length. He points to two classes of instinct and states that the first class is the sexual instincts or Eros; this is a "self-preservative instinct" (Freud 1962, 30), and the second class is the death instinct whose task it is to "lead organic life back into the inanimate state" (30).

In addition, Lois Tyson asserted that our relationship to death, whether or not we are traumatized by it in childhood, is a principal organiser of our psychological experience. (2006, 21). According to Freud's theory of Thanatos, death instinct exists in almost everyone's subconscious. It is an irresistible instinctive power in human beings' consciousness. Many people may deny that there is no death instinct in their consciousness. However, this concept, according to Freud, attempts to account for the alarming rate of self-destructive behaviour that can be seen in individuals, who were bent on destroying themselves psychologically if not, physically, and in a whole nation, whose constant wars and internal conflict could be viewed as little more than a form of "mass suicide" (Tyson). Freud believes there must be something in our biological make-up that explains this death drive. Therefore, a more accurate way for understanding our relationship to death is to examine its relationship to the rest of our psychological experience, which thus plays an integral part.

First and foremost, for some individual, the thought of death is a key to fear of abandonment and fear of being left alone. In other words, abandonment becomes "a source of death and the fear of death" (Babae, WanYahya & Bahar 291). Thus, "once the fear of death becomes real, then the idea of death becomes real" (Babae, WanYahya & Bahar 292). Indeed, the overwhelming feeling of loss is often a feeling of abandonment. At this point, quite some questions begin to revolve in the mind: what did I do wrong? How could you leave me? Don't you love me? Whether we like it or not when we lose our loved ones, we feel guilty. In fact, fear of such loss or such intense psychological pain has often been the sole reason while some of us are afraid of getting close to people or being friendly.

Woolf's *Mrs. Dalloway* forces the reader to think about the realities of death and abandonment, and how people must deal with it individually. Death can be seen as a recurring decimal in *Mrs. Dalloway*. It is like a ghost that cannot be expelled out of the consciousness of the hero and the heroine. The strong urge for death is interwoven within the fabrics of the major characters life of the novel. In order to find answers to the underlying meaning of death in this novel, a critical reading of the novel major characters- Clarisse Dalloway and Septimus Smith- becomes necessary to ascertain the extent to which death drive is present in them and how this is connected to the author, whom we know exhibited some of these traits during her personal life. Woolf suffered from constant headaches and mental breakdowns throughout her life; some have diagnosed her as having bipolar disorder or being manic depressive. Whatever her diagnosis was, Woolf struggled with her own illness even as she worked hard to describe the suffering of Septimus and Mrs Dalloway who are afraid of the idea of abandonment.

## 2. Virginia Woolf and Mrs. Dalloway

Clarissa Dalloway “had the feeling that it was very, very dangerous to live even one day”. (Woolf 7). This thus gives us a two kind of life depicted by Clarissa: firstly, it is the busy life on the streets of London, and secondly it is the life within Dalloway’s house. Clarissa stepped out of the street of London into the Dalloway’s house life, which she likens to “as cool as a vault” (Woolf 24). This statement therefore suggests a death-life atmosphere in the Dalloway house, where she referred to life in marriage. In fact, she did refer to marriage as a catastrophe for women, with the feeling that her life was being idling away: “We are a doomed race, chained to a sinking ship” (Woolf 64).

There seems to be a contrast between the appearance and reality of Clarissa Dalloway. Indeed, it is one which the heroine is well aware of. Clarissa realizes that her home, the Dalloway house, is a safe refuge. The house is a fortress-like and sturdy, and a well-bred in its exterior appearance, as Clarissa is, but, in their interior, Mrs. Dalloway and the house are different. Clarissa on the inside is an embodiment of fears, worries and doubts. This somewhat is ironical to the view on the outside. Lucy, Clarissa’s maid, worships her mistress and imagines Clarissa to be as regal and composed as she appears to be. This truth was unveiled when we enter her mind to see her fears and doubts that looms on her inside on a daily bases.

Historically, the minds of the women were always relegated to the background whenever a man is concerned. This was so true when Mrs Dalloway was a girl, within those years, she had the thought: who could a girl open her heart to? Marriage to Peter would have been a dangerous, immoral one-sided contract, compared, however, to the give -and- take aspect of Clarissa’s memory with Sally Seton. Clarissa gave her “soul” freely and exclusively to Sally Seton, and Sally gave her “Soul” as well. She offered freely just as much of herself to everyone else. When Sally kissed Clarissa, she gave the kiss impulsively. Clarissa, however, did not accept the kiss as an impulsively gesture, but she accepted Sally kiss as a treasure, as though a ceremony has been performed and a gift has been presented. The memory still lingers on with Clarissa even though the incident had taken place long ago.

The issue of relying on whom, with matters of love and heart, was Woolf’s concern. This problem was one which frustrated Woolf during her growing days, though she had so many male friends but she was prone to distrust their friendship. This distrust attitude has often made her wondered if she was being patronized when she talked or shared literature with her male friends. Did they really share themselves with her as her female friends did?

The idea of sharing was a major factor in the life of Clarissa Dalloway, which is “giving and taking”, that is reciprocated in nature. This forms an integral part of her life; we could see how this was manifested through her relationship with Peter Walsh. Clarissa rejected Peter because he wanted to share himself that is an equal return. She feared an open total involvement with a man, who was odd to her: “Peter wanted too much from her, he was choking her” (Woolf 73).

Sharing, as a hold back factor was also depicted in the life of Woolf. In one instance, she says: “whenever I kiss my husband, he looks like a wooden statue” (Bell 1972, 10). Indeed, making love was a painful experience for her. This deters her from engaging in love with any man not even her husband. This was even heightened before she drowned herself, when she had to drop a letter for her husband: “know that I am spoiling your life, that without me you could work. And you will I know....I can’t go on spoiling your life any longer” (Bell, 1972. 226). Woolf freed herself and relieved her beloved with her death.

Clarissa decision not to attempt a vital male-female relationship could be traced to her experience with the domineering attitude of Peter that tends to cause fear, anxiety, and could trigger the death drive. This can also be traced in Virginia Woolf’s life, as a result of her sexual abuse by her step brother. Although she was naturally shy and reserved, this incident has further made her to

rescind into herself to maintain a frozen and defensive panic posture. This also foretold her negative difficulty in her marital life, because of unhealed wound which has long been repressed. This wound further causes her to have a negative attitude towards men, leading her having an affair with her sister, Vanessa. George's sexual invasion cast a shadow in Woolf's mind and had a negative influence on her normal marital life. She had an instinctive scare for sex. In 1939, Woolf visited Freud and developed an interest in Freud's psychiatry, which shows she had mental block. The sexual invasion she suffered had, in part, brought about her depression, abandonment, isolation, melancholy and death instinct.

### **3. Septimus Smith and Clarisse Dalloway**

The war could be attributed to have destroyed Septimus Smith, one of the major characters in the novel: Woolf made this point clear that what was destroyed before the war should be our major concern, rather than generalising on the destructive nature of the war. Septimus was a poet. He never thought wise to take care of his health, kept irregular hours and had a wistful poetic love affair with a Miss Pole. He was often undisciplined and lacked a manly attitude. Although the war has done more harm than good to him; but in the opinion of those who knew him, it was the war that made a man of him.

Woolf asserted that England for Septimus was not the England of most soldiers. His England existed only in Literature. It was not to save an economically and politically distressed island that Septimus went forth to war. At a time at the war front he became so proud of his manly attitude, this was depicted when he lost his friend Evans, without any flinch; and instead, he felt proud of it. Ironically the war did not really transform Septimus into a man; instead, the war emasculated Septimus; all these were very evident in his life style on his return from the battle field. He was more like a walking corpse who care less about the realities of life, lost touch to life. His attitude for compassion was destroyed; he no longer appreciated anything around him; his love for the wife was nosedived to the extent that he could not bear the idea of bearing children. He had nightmares, hallucinations, fear, headache, insomnia, restlessness and the ghost of Evans kept recurring via the explosion that resulted in his death.

Doctor Bradshaw diagnosed that he is suffering from "shell shock", a symptom suffered by soldiers after a traumatic event mostly from the battle field experience, presently referred to as PTSD (Post traumatic stress disorder). This could as well be related to Woolf's experience of World War I which was traumatizing as a result of the tragic loss of lives and properties.

The prescription of doctor Bradshaw to force Septimus to a home for bed rest in isolation from his wife triggered his fear. Indeed, fear of abandonment, of being left alone, isolated from the world, loved ones, wife and others has thus made him scared of the doctor's prescription. This triggers up the death drive, which eventually led to his suicide, jumped down from the window:

So there was no excuse; nothing whatever the matter, except the sin for which human nature had condemned him to death; that he did not feel. He had not cared when Evans was killed; that was the worst; but all the other crimes raised their heads and shook their fingers...The verdict of human nature on such a wreck was death (Woolf 91).

Septimus' thanatos was again a result of fear of abandonment that was exacted on him via the doctor. In fact, Dr's prescription was against Septimus's attitude that no one has the authority to force him to bed rest. He found suicide as the best solution to free his soul from any confinement.

In the crowd on the street of London, we can go into the inner minds of Clarissa and Septimus. We could see them confused, fearful, and frightened individuals with different degrees of control over their feelings. Clarissa has been weakened by illness, and is furious and frightened by Miss Kilman, her daughter's history teacher, who is in full possession of her daughter Elizabeth. Clarisse

fears losing control over her daughter, and being left alone in abandonment. But she pretends to keep herself cool, and try not to flaunt her weakness to others

In contrast, Septimus fears cannot be controlled. His fears become too overpowering and chaotic, even for the doctor and his wife to handle. London to the eyes of Clarisse is familiar and reassuring, but for Septimus Smith, it is only a fragment of sensation. To Lucrezia, Septimus's Italian wife, London seems to be a strange place, totally alien, since she was a foreigner, with no friends, but with a husband who is insane threatening to kill himself. Thus, she also felt all alone in the in the middle of nowhere.

Both Clarisse and Septimus are absorbed in the exquisite beauty of London, but Clarisse does not weep at what she sees, hears and feels. Her reaction and that of Septimus are similar but Septimus's is more intense. In fact, both characters are headlong through life, looking on very happy, but worried and fearful. Woolf therefore shows the moment of terror in Septimus' heart and then relates it to what supremely matters to Clarisse. To her, what matters most is what one feels- and what terrifies Septimus that is he cannot feel.

One of the major qualities peculiar to both characters is their insistence on the idea that no one has power over them. As we discussed earlier, Septimus does not allow doctor Bradshaw to use him as experimentation and Clarisse is equally defiant towards Miss Kilman who wants to gain authority over Elizabeth. Clarisse also refuses Peter and Richard's intimacy because of her intense fear of domination and surrender as aforementioned. Thus, *Mrs Dalloway* illustrates that people escape and are against any authority over their lives, since they think it can lead to their abandonment and consequently their death.

#### **4. Conclusion**

Woolf's *Mrs Dalloway* brings to light an ugly truth that people did not really talk about much at the time: the masculine society and war really messed people up psychologically. The brutal trench warfare did not turn men into heroes; more often, it drove them mad. Woolf helped people see that both masculine society and war attempted to abandon not only females but also war victims such as Septimus.

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