GAI International Academic Conferences
Proceedings

2020 Turkey International Academic Conferences

Hosted by
Global Academic Institute

ISSN: 2691-6231 (Online, USA)
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The New Era of Teaching: Using Video Games to Teach Macroeconomics

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Abstract
An economics education should focus on having students think like economists about their present and past socioeconomic environment. In order to accomplish this high level of learning the economics educational professional must move away from “chalk and talk” into more innovative and engaging pedagogical strategies. This article documents how the video game civilization VI can be used to teach principles of macroeconomics. Through this innovative and appealing approach, the professor can promote critical thinking, active learning and the ability to think abstractly about the world we live in.

Introduction
In Ongeri (2017) we read how the traditional “chalk and talk” traditional lecture described by Becker and Watts (1996) is still prevalent in economics. This paper introduces a new and engaging experiential method for teaching economic growth and both its immediate and underlying determinants by making use of the simulated economy present in the video game Civilization VI. Civilization VI simulates over 6 millennia of social, economic, political and technological progress and therefore incorporates into the gameplay, with varying degree of success like any economic model, the most important variables that the players have to control in order to lead their civilization into a more prosperous future.

Bauermann and Farris (2016), amongst many others, emphasize the importance of active learning in the college classroom. During the course, higher order questions are asked about the game in order to highlight how different options the player has and different situations in the game relate to the theories and concepts discussed in class. Economic theory is related via in class discussions to the simulated world in the game to later on relate both the game and the theories to the real world.

Literature
Picault, J. (2019), amongst other authors, describe the wide array of innovative teaching tools that are now currently available to the economics instructor. In the literature we find examples of several different innovative approaches to teaching and learning economics that oftentimes combine economic theory with fun and engaging form of media or with other disciplines. In this sense, Al-Bahraini et al. (2016) use popular media, Davis (2015) uses the creative arts, Bohanon and Vachris (2012) use literature, Rousu (2018) uses show tunes, Van Horn and Van Horn (2013) use music while Tierney et al. (2015) use episodes from the popular TV show The Big Bang. These are but a few examples of the many innovative ways to teach economics that instructors are using all over the world. The use of video games is also not new in the literature.

Gee (2007) emphasizes how learning can and should be fun and how deeper games that are complicated and immersive trigger deeper learning. Squire (2003)) and Annetta (2008), highlight the value of video games in education while Barr (2017) specifically addresses the purpose of video games in the undergraduate classroom. There are a number of examples in the literature that explain how video games have been used to teach and learn history. Wright-Maley et al. (2018) and Boom et al. (2020) are two examples of such papers. Squire and Barab (2004) specifically describe how they use a different edition of the Civilization game series to teach students about human history. This paper discusses how the author uses a commercial video game as an unrealistic, yet useful, simulator for economic growth, history and development that may be critically analyzed and used to illustrate a number of important economic concepts and theories. We now turn to a brief description about how
physical and human capital are present in the game to give the reader an idea on how they may use civilization in the classroom.

**Immediate Determinants of Growth**

**I. Human Capital**

As one continues to play, the civilization developed virtually by the student becomes more complex and training and specialized labor grows in importance. The game distinguishes between human capital investment, which is demonstrated by the way in which warriors are trained to go into combat as a legion, and technological innovation, which is shown by the organization of soldiers into legions. For example, one can see a band of warriors holding clubs, on the right side of Figure One, in close proximity to the Roman Legion for which they can be trained or promoted to. The importance of experience and training on both productivity growth and economic growth can also be demonstrated in the game. Citizens, for example, are not confined to working the hexagons around the city, but they also have the option of working in places which can contribute to the industrial productivity and research output of the city, such as hospitals, factories and schools. A civilization can benefit from the points earned by citizens working in such specialized fields by contributing to the industry, exploration and science of the civilization.

**II. Physical Capital**

Physical capital can be developed both to augment the yields of land neighboring the city and to also create spaces in the city for specialized labor. Examples of the former forms of capital would be a cattle ranch, a coal mine or a saw mill, while examples of the latter would be a university, an opera house and a hospital. The games offer numerous options to the players and it becomes clear that resource abundance should determine the types of physical investments that are better suited for a particular region and city. On the left-hand side of Figure 1, we can see two identical hexagons with different yields due to the presence of physical capital in one of them. This example could be used to illustrate the link between technology and physical capital to the class. The instructor could repeat the analysis just made using his own saved game so that the students learn how to report on the progress of their civilization either in writing or, preferably, via voiceover gameplay making sure that they use the appropriate economic nomenclature to describe what is happening in the game.

**Conclusion**

Certain commercial video games may be used to provide a learning-by-doing complement in the economics classroom. Games that create a complex and immersive environment that the players must learn in order to succeed and they represent, in a similar way to an economic model, as a simplified yet useful abstraction of reality. The game discussed in this paper, Civilization VI, a six thousand-year-long multifaceted civilization progress simulator, can be implemented in the economics classroom as an effective experiential learning tool for topics such as Economic Growth and Economic History. This form of teaching is particularly appealing to the digital era and video games offer an attractive and interactive platform for our students to learn through in the future. A creative instructor can explore how other games relate to economics and even explore the online multiplayer collaborative dimensions of commercial video games in both online and hybrid courses.
References


Baumann, P., & Farris, C. L. (2016). Engaging Students in the Classroom Using Active, Team-Based Learning Strategies.


Figure 1 Physical and Human Capital
Linguistic Representationability of the Self and the Other: Can the Arab Speak?

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Abstract
The question in the title of my paper is inspired by the postcolonial critic Gayatri Spivak’s seminal essay, “Can the Subaltern Speak?” It is a question that Western Orientalists ask about Arabs and provide the negative answer that Arabs cannot speak for/represent themselves and hence unable to produce worthy science and literature. The reason for such ‘muteness’ and incapability, they argue, is the Arabic language itself which is ‘irrational’ and ‘illogical’ (hence, the Arab mind is ‘irrational’, ‘illogical’ and ‘unproductive’). This view, I argue, is generally based upon the belief that any language of any colonized nation is ‘primitive’ – a view which I found to rest upon the general tendency on the part of the colonizer to privilege ‘writing’ over ‘orality’. To one’s surprise, a number of foundational postcolonial anthologies and textbooks taught English departments worldwide (which celebrate the Other and the marginalized) did not mention any single ‘postcolonial’ Arab writer; implying that the authors believe in the mentioned above ‘muteness’ of the Arab and the ‘worthlessness’ of Arabic literature (especially that which responded to colonization). I fully responded to such marginalizations in a separate article entitled “The Marginalization of Arabic Fiction in the Postcolonial and World English Curriculum: Slips? Or Orientalism and Racism?” (published in The Minnesota Review and accessed via Project MUSE). In response to such stereotypes, I argue in this paper that the Arab has never been ‘mute’ as he/she has responded to Western colonization and the ‘hegemony’ of the language of the colonizer in two main ways: ‘rejection’ (i.e. writing back to the West in one’s own language, Arabic) and ‘appropriation’ (i.e. manipulating the language of the colonizer, i.e. English, to express the experience of the colonized and ‘write back’ to the colonizer). To illustrate the two responses, I cite a number of postcolonial critics and writers from Africa, India and the Arab world. Examples include Ngugi, Achebe, Braithwaite, Vishwanathan, Rao, Cheyfitz, Adonis, Ashcroft, Zabus, and New.
1.1 Arabs and Orientalism

This paper falls into the general rubric of ‘Arabs and the West,’ a topic of prime relevance to our contemporary literary, cultural and political contexts. For, the Arab world is suffering from the violence of colonization till date. Palestinian territories have been under the Israeli occupation since the Balfour Declaration in 1917 when Britain gave the land of Palestine to the Israelis. As Ania Loomba observed in her Colonialism/Postcolonialism, since the events of September 11, the war on terror, and the US invasion of Afghanistan and Iraq, questions of “empire” are more “urgent” than ever especially with the spread of the term “new American Empire” (1). Neil Lazarus, too, in his article “Postcolonial Studies after the Invasion of Iraq,” believes that “the analysis of imperialism today is indeed a matter of urgent necessity” (22). In his preface to the 2003 edition of Orientalism, Edward Said accounts for this invasion in postcolonial terms: the occupation of Iraq is a demonstration of an Orientalist stereotypical view of Arabs and Muslims as an inferior uncivilized people who are unable to represent themselves and thus need to be enlightened (colonized?) by the hand of the West: “Without a well-organized sense that these people over there were not like ‘us’, there would have been no war,” (xiii) though Said acknowledges that Iraq’s oil may be the main reason for the war.

The manifestation of this Orientalist view of the Arab is what my paper seeks to critically engage with, i.e. the adoption the following Orientalist misconceptions about Arabic language and literature: first, the Arabic language is an oral one, and thus is ‘primitive’ [because it is opposed to ‘writing,’ the West’s ‘civilized’ tool of (mis)representing the Other]. Second, even when Arabs write, their writing is ‘fragmented’. Third, Arabic is a ‘dangerous’ language of ‘internal weaknesses’ and ‘muteness’, thereby making the Arab mind (which is by nature irrational and illogical) unable to produce any ‘great’ or ‘worthy’ literature.

Perhaps this is the reason why this very literature (more specifically that which has responded to the experience of Western colonization including the U.S. invasion of Iraq) is absent from many accounts of ‘resistance’ literature and, paradoxically, many postcolonial foundational textbooks, guides, anthologies, and companions – including the textbook The Empire Writes Back co-edited by three leading postcolonial thinkers: Bill Ashcroft, Helen Tiffin, and Gareth Griffiths.

Let us begin with the first misconception of ‘representation’, i.e. Arabic is an ‘oral’ ‘primitive’ language, more specifically with the ground upon which it is based: the privileging of ‘writing’ over ‘orality’ not only regarding the Arabic language but almost all the languages of the colonized nations.

1.1.1 Representationability: Can the Arab Speak?

1.1.1.1 Writing versus Orality

According to Ashcroft, Tiffin and Griffiths in their Key Concepts in Postcolonial Studies, there have been many attempts by the colonizer to “undervalue” some forms of cultural activity that are crucial to the cultural identity of the colonized, the most important of which is language (165). A case in point is the privileging of the colonizer’s ‘writing’ over the colonized’s ‘orality’. The authors account for this ‘privileging’ in the colonizer’s belief that writing or ‘the acquisition of literacy’ was ‘the mark of civilization’ (165). Perhaps the problem is that this seems to be grounded in the colonizer’s view that ‘writing’ perpetuates “Eurocentric notions of civilization, as well as the view of writing as the vehicle of authority and truth” (166).

I think that one of the problems of this hierarchy is the disqualification of the body of wisdom found in orality and the establishment of an overvalued legitimacy to the wisdom contained in writing. This cultural hierarchy, Ashcroft maintains, was reinforced by colonial literature elites (whose task was to develop certain forms of communication to encourage the development of a class of colonials willing to participate in colonial modes of social and artistic production). Macaulay’s “Minutes on Education” is a good example of the colonizer’s attempt to maintain ‘hegemony’ through the production of a class of elites who are “Indian in blood, English in taste and mind”. (139) Thus, literature was given support, while oral practices were seen as “primitive” and neglected or discouraged.
I think the influence of this Eurocentric cultural model is evident today in the tendency on the part of many of us to privilege the “imported” over the ‘local’, be it language or any other thing. This can be applied to the discourse of human resources, i.e. many a person believe that Europeans are more capable of invention and discovery than the most gifted of us.

In fact, in anthropology, orality is often designated as ‘traditional’, (a discourse of the past), and is thus opposed to the ‘modern’. For instance, in his works, Jack Goody considered literacy as the major difference between ‘primitive’ and ‘advanced’ societies (304). This seems to be another version of the French philosopher Lucien Levy-Bruhl’s controversial distinction between ‘pre-logical’ and ‘logical’ societies in his book Primitive Mentality (2). According to him, ‘primitive’ (‘orally based’) thought was ‘pre-logical’ and magical in the sense that it was based on belief systems rather than on practical actuality (2). Recently, Duncan Brown in Shirley Chew and David Richards’s 2010 book A Concise Companion to Postcolonial Studies argued that the ‘oral’ is regarded by postcolonial criticism as ‘pre-modern and pre-historical’ (48).

Similarly, in his article, “Orality and Literacy: From The Savage Mind to Ways With Words”, James Paul Gee argues that in anthropological studies the term ‘literate’ in the dichotomy ‘literate/non-literate’ came to replace the term ‘civilized’ in the older dichotomy ‘civilized/primitive’ (39).

This has also been the view in many other well-known texts, like Claude Levi-Strauss’s The Savage Mind, Franz Boas’s The Mind of Primitive Man, Havelock’s Preface to Plato, Goody’s The Domestication of the Savage Mind, Dug’s Orality and Literacy, and Heath’s Ways with Words. Levi-Strauss suggests that the term ‘primitive’ should be replaced by ‘without writing’ (269). Havelock argues that it is literacy that makes a “great divide” between human cultures and their ways of thinking (47). Goody and Watt suggest that logic, in the restricted sense of an instrument of analytic procedures, seemed to be a function of writing (304). Similarly in his book, Orality and Literacy, Walter J. Ong argues that human consciousness cannot achieve its full potential without writing because it is necessary for the development of science, history, and philosophy and for the understanding of literature, art, and language, including speech itself (14). Therefore, Ong characterizes ‘orality’ with these negative features: repetitive, additive, redundant, toned, conservative, and situational. Henry Louis Gates, Paulin Hountondji, and Kwame Appiah all see writing as the almost exclusive condition of possibility for the constitution of science and philosophy.

1.1.1.2 Why is Writing privileged over Orality?

In an attempt to account for the privilege of ‘writing’ over ‘orality’, Chafe argues that because writing is much slower than speech, this allows written language to be less fragmented, more syntactically integrated, than speech. The writer has the time to mould ideas into a more complex, coherent, integrated whole. In addition to its integrated quality, Chafe calls attention to the fact that written language fosters more detachment than speech, which is face-to-face and more socially involved than writing. Thus, writing is integrated and detached, while speech is fragmented and involved (Ong 78).

Ong accounts for this privilege of ‘writing’ over ‘orality’ in his view that that development of writing ‘restructures consciousness’ (78-116). Thinking in an oral culture is a very different matter from thinking in a literate culture. This is so because writing enables what Goody has called ‘backward scanning’ through corrections. Ong further notes the fact that a written text can outline its author. Whether the author is alive or dead is irrelevant to the possibility of meaning. This is why writing establishes what Hirsh has called ‘context-free’ discourse (qtd. in Ong 77). Furthermore, writing is often regarded at first as an instrument of secret and magic power as Goody notes (304). Texts can be felt to have intrinsic religious value: illiterates profit from rubbing the book on their foreheads, or from whirling prayer-wheels bearing texts they cannot read (Goody 304). Writing makes possible the great introspective religious traditions such as Islam, Christianity, Judaism, and Hinduism which have sacred texts.
1.1.1.3 Arabic Language and Representation

This view of the local language as ‘primitive’ and ‘worthless’ has also been applied to the Arabic language. Ong argues that Arabic belongs to those “cultures [that] preserve much of the mind-set of primary orality” (11). He further argues that Arabic is a culture that “has known writing for centuries but has never fully interiorized it” and therefore, “relies heavily on formulaic thought and expression still” (27).

Edward Said provided more examples. According to him, the Orientalist Morroe Berger believes that because “the Arabic language is much given to rhetoric, Arabs are consequently incapable of true thought” (qtd. in Orientalism 317). Berger further believes that it is because there is an “intrinsic weakness” in the Arabic language itself that Arabs become unable to produce any “great art” and are unlikely to do so in the near future (290, 316). This is similar to Renan’s view that the Semites never produced great culture because of their languages which are “inorganic, arrested, totally ossified, incapable of self-regeneration” (qtd. in Said, Orientalism 146).1 Similarly, Manfred Halpern argues that even though all human thought processes can be reduced to eight, “the Islamic mind is capable of only four” (qtd. in Said, Orientalism 186).2 Notice the phrase ‘Islamic mind’ here. Notice also the recurrence of the phrase ‘Arab mind’ in the following long paragraph which Said quotes from the Orientalist Cromer’s Modern Egypt:

Want of accuracy is the main characteristic of the Oriental mind; the European is a close reasoner; his statements of fact are devoid of any ambiguity; he is a natural logician, even if he may not have studied logic; he is by nature sceptical and requires proof before he can accept the truth of any proposition. The mind of the Oriental, on the other hand is eminently wanting in symmetry. Although the ancient Arabs acquired the science of dialectics, their descendants are singularly deficient in the logical faculty. They are often incapable of drawing the most obvious conclusions from any simple premises of which they may admit the truth. The oriental’s explanation will generally be lengthy, and wanting in lucidity. He will probably contradict himself half-a-dozen times before he has finished his story. He will often break down under the mildest process of cross-examination. (emphasis added) (qtd. in Orientalism 37)

The book, The Arab Mind by the twentieth-century Hungarian-Jewish anthropologist Raphael Patai is another good example: “In general the Arab mind has been bent more on preserving rather than innovating or maintaining than improving, or continuing than initiating”; “For the Arab mind, there is even something sinful in engaging in long-range planning”; “To the Arab mind, eloquence is related to exaggeration” (emphasis added) (130).3

These misconceptions make Berger conclude that “[t]he study of the region [Arabia] or its languages does not constitute its own reward” (qtd. in Said, Orientalism 289). Yet the language of the Arab becomes worthy, the Orientalist believes, only when it is studied by the Orientalist. As Said observes, “Without people such as he [Renan], the Middle East would be neglected; and without his mediating, interpretative role, the place would not be understood, because only the Orientalist can interpret the Orient, the Orient being radically incapable of interpreting itself” (emphasis added) (290).

The mechanism that the West depends on in achieving this ‘interpretation’ is ‘writing’, a technology that the West sees as a token of ‘civilization’ as opposed to the ‘primitive’ ‘orality’ of the non-West. It is used to form an archive (a library, a laboratory, and a museum) to represent the Other (and itself too), thereby making Europe the Subject. If you want to know the ‘real’ Arab, you need not travel to the Arab World; you can very well consult the Western ‘archive’ of ‘writing’ about the Arabs and you will get a ‘true’ picture of them. As Said observes, “such texts [the Orientalists] can create not only knowledge but also the very reality they appear to describe” (Orientalism 90). In time such knowledge and reality, Said maintains, produce a tradition, a Foucauldian “discourse”, whose material presence, not the originality of a given author, is responsible for the texts produced outside of it. This kind of text is composed out of pre-existing units of information deposited by Other Orientalists. For example, everything Napoleon and de Lesseps knew about the Orient, Said argues, came from books written in the tradition of Orientalism, “placed in its library of ideas revues” (Orientalism 95). The Orient, who is seen as a fierce lion as Said describes it, was something to be countered but “the texts made that Orient possible” (95). But such a lion was, in the Orientalist’s view, silent, and it is these...
“[Orientalists’] books about fierce lions [that] will do until lions can talk back” (emphasis added) (94).

Said further argues that the Orientalist believes that Oriental ‘writing’ is not to be taken in whole but as ‘fragments’ since the Orient cannot be known without his mediation (129). This is Sacy’s introduction to his theory of fragments, a common Romantic concern. The Orient writes with no enough “taste and critical spirit,” to merit publication “except as extracts” as Sacy notes (qtd. in Said, Orientalism 129). Hence, the need for the Orientalist’s ‘laboratory’ to “transform” Oriental language, history, and mind into something else (Orientalism 310). The Orientalist believes that he is required to present or represent the Orient through a series of representative fragments, “fragments republished, explicated, annotated, and surrounded with still more fragments” (Said, Orientalism 142). For such a presentation or re-presentation a special genre is required: the chrestomathy, where (in Sacy’s case) the usefulness and interest of Orientalism are most directly and profitably displayed. Sacy’s most famous production was the three-volume Chrestomathie arabe, whose very title shows in advance that Arabic work is fragmented: “Kitab al-anis al-mufid lil-Taleb al-mustafid:/wa gam’l al shathur min manthoum wa manthur” (A book pleasant and profitable for the studious pupil;/it collects fragments of both poetry and prose). The belief that the Orient needs the Orientalist’s ‘laboratory’ and ‘museum’ is also grounded in the Orientalist conviction that the Oriental language is a ‘half natural’ ‘rare’ species (Orientalism 142).

Further, according to Said, Orientalists believe that Arabic is a ‘dangerous’ ideology as E. Shouby claims in his essay, “The Influence of the Arabic Language on the Psychology of the Arabs.” Shouby believes that Arabic is characterized by “general vagueness of thought,” “overemphasis on linguistic signs,” “over-assertion and exaggeration” (qtd. in Said, Orientalism 312). These features, Shouby argues, result in a ‘mute dumb Arab’: “The Arab is a sign for dumbness combined with hopeless over-articulateness, poverty combined with excess” (qtd. in Said, Orientalism 312). A mute dumb Arab cannot thus represent themselves nor can they ‘talk back’ or ‘write back’ to the empire. My paper is a partial response to such a view.

Theorists such as Ashcroft, Griffiths, Tiffin, Spivak and Said have written about this silencing of the colonized. Ashcroft, Griffiths and Tiffin talk more directly about theorizing the ‘silencing and oppression of the colonial subject’, and they quote Spivak’s discussion of ‘the silencing of the muted native subject’ (The Empire Writes Back 177). They use Spivak’s claim about subalternity in her essay, “Can the Subaltern Speak?” (i.e. ‘There is no space from where the subaltern subject can speak’ [122]) to make the broader statement: ‘the silencing of the subaltern woman extends to the whole of the colonial world, and to the silencing and muting of all natives, male or female’ (The Empire Writes Back 177-78).

Said offers us more explanation on why the Orient is silenced. He argues that because of Orientalism (i.e. the view that the Orient is naturally inferior to the Occident), the Orient is not seen as a free subject of thought or action, and thus it cannot represent itself (Orientalism 4). It is the Orientalist who can speak for, and represent, the Orient, simply because the Orientalist, Said argues, knows the Orientals “and what is good for them better than they could possibly know themselves” (35). Said gives an example of Flaubert’s encounter with an Egyptian courtesan (Kuchuk Hanem) who “never represented her emotions, presence, or history; he spoke for and represented her” (7) Said maintains that Flaubert could speak for her because he was “foreign, comparatively wealthy, male, and these were historical facts of domination that allowed him not only to possess Kuchuk Hanem physically but to speak for her and tell his readers in what way she was typically Oriental.” (7) Additionally, Said cites Arthur Balfour who lectured the House of Commons on “the problems with which we have to deal in Egypt.” Said summarizes Belfour’s logic as follows: “England knows Egypt; England knows that Egypt cannot have self-government; England confirms that by occupying Egypt; Egypt requires, indeed insists upon, British occupation” (36). One may complete Balfour’s logic as follows: Egypt should be thankful to the British occupation and should be blamed for opposing it (35). The same could also be said of today’s Iraq.

Thus, it is Europe that articulates the Orient because Europe is “a genuine creator, whose life-giving power represents, animates, constitutes the otherwise silent and dangerous space beyond familiar boundaries” (Said, Orientalism 36).
This idea of representation is, for Said, a theatrical one: the Orient is the stage on which the whole East is confined. On this stage, Said explains, will appear figures (like the Sphinx, Cleopatra, Sheba, Babylon, the Genii, Mahomet) whose role is to represent the larger whole from which they come. This Orientalist stage becomes, Said believes, a system of moral and epistemological judgement (Orientalism 56). Truth becomes “a function of learned judgment, not of the material itself” (219). The value, efficacy, strength, apparent veracity of a written statement about the Orient relies very little, and cannot instrumentally depend, on the Orient as such. On the contrary, the written statement is a presence to the reader by virtue of its having excluded, and displaced any such real thing as “the Orient” (Orientalism 21). Representations can never be realistic.

About this ‘real’ Orient, Said says: “There were - and are - cultures and nations whose location is in the East, and their lives, histories, and customs have a brute reality obviously greater than anything that could be said about them in the West” (Orientalism 21). But Said’s Orientalism of course does not shed light on such “cultures and nations in the East”: “About that fact this study of Orientalism has very little to contribute, except to acknowledge it tacitly” (7). This is justifiable as the book’s main aim was to expose the epistemological violence of the West towards the Arab and Muslim Orient.

1.1.1.4 The Arab Marginalized in Postcolonial Textbooks

1.1.1.4.1 The Arab Absent from The Empire Writes Back

It is my argument in this section that The Empire Writes Back: Theory and Practice in Postcolonial Literatures (1989) by Bill Ashcroft, Gareth Griffiths and Helen Tiffin has marginalized Arabic literature at the level of the book’s definition of the term ‘writing back’ as well as at the level of its ‘comprehensive’ Readers Guide and Bibliography. The authors of The Empire Writes Back define ‘writing back’ as that “new writing in English” that has been produced by the pre-colonized countries to challenge both the traditional canon of the colonizer and dominant ideas of literature and culture (1).

I really wonder: why has Ashcroft not mentioned “Arab writing in English” at all in the 2002 edition of The Empire Writes Back? There are many Arab writers who have chosen the English language for their thoughts. For instance, in his The Arab Writer in English: Arab Themes in a Metropolitan Language, 1908–1958 (1998), Geoffrey Nash looks at the English writings of four twentieth-century Anglo-Arab and Arab-American writers: Amin Rihani, Khalil Gibran, George Antonius and Edward Atyah. What about the following list of authors and their novels in English: Ahdaf Soueif’s In the Eye of the Sun (1992), and The Map of Love (1999); Leila Ahmed’s A Border Passage (2000); Zeina Ghandour’s The Honey (2008); Jamal Mahjoub’s The Carrier (1998), Wings of Dust (1994), Navigation of a Rain Maker (1989), and In the Hours of Signs (1996); Fadia Faqir’s Nisanit (1987), and Pillars of Salt (1996); Fuad Ajami’s The Dream Palace of the Arabs (1999); Nawal Sadawi’s Memoirs of a Woman Doctor (2000), Woman at Point Zero (2007), The Fall of the Imam (2009), and Two Women in One (1991); and Khalil Gibran’s The Prophet (1923), Between Night and Morn (1972), The Broken Wings (2010), Mirrors of the Soul (1988), The Garden of the Prophet (2011), Secrets of the Heart (1993), The Voice of the Master (1963), Thoughts and Meditations (1960), Spirits Rebellious (1948), and A Self Portrait (1959)?

What about Tayeb Salih’s novel Season of Migration to the North (1979) which, according to Petra Fachinger, “writes back” to a canonical English text, i.e. Conrad’s Heart of Darkness? What about Arabic literature in translation, like Naguib Mahfouz’s The Cairo Trilogy (Translated by Denys Johnson-Davies) and Ghassan Kanafani’s Men in the Sun and Other Palestinian Stories (Translated by Hilary Kilpatrick)?

Moreover, one of the things I liked about The Empire Writes Back is its inclusion of a useful Reader’s Guide and an extensive bibliography. But The Empire Writes Back’s Reader’s Guide has included almost all the World’s pre-colonized nations - except the Arabs, though “We [the authors of The Empire Writes Back] use the term ‘post-colonial’ to cover all the cultures affected by the imperial process from the moment of colonization to the present day” (2). The authors maintain, “so the literatures of African countries, Australia, Bangladesh, Canada, Caribbean countries, India, Malaysia, Malta, New Zealand, Pakistan, Singapore, South Pacific Island countries, and Sri Lanka are all
postcolonial literatures” (2). Even “the literature of the USA should also be placed in this category” (2) – but not the literature of the Arab World, not even that of the being-colonized-till-moment Palestinian territories. Is it plausible that nothing has been published (whether by Arab or non-Arab intellectuals) on the Arab World’s body of literature that responded to the experience of colonization from the date of independence of Arab states (roughly 1960s) to the 2002 second edition of The Empire Writes Back?

The following question by Spivak in “Can the Subaltern Speak?” can be asked about Ashcroft’s marginalization of Arabs: “Why should such omissions be sanctioned in precisely those intellectuals who are our best prophets of heterogeneity and the Other?” – a question that needs to be considered; otherwise “such slips become the rule rather than the exception in less careful hands” (272). I have attempted to fill these gaps in this ‘foundational text’ in postcolonial theory in my article, “The Marginalization of Arabic Fiction in the Postcolonial and World English Curriculum: Slips? Or Orientalism and Racism?”

1.1.1.4.2 The Arab Absent from Postcolonial Anthologies


Colonial And Postcolonial Fiction: An Anthology (1999) by Robert L. Ross included writers from around the globe - Africa, Canada, Australia, Pakistan, New Zealand, and the Caribbean. Yet, for Ross, the Arab World does not seem to belong to those literatures that, in his words, “have recorded their encounters with colonialism from its beginnings to its collapse and aftermath” (1). The anthology included extracts from the fictions of as many writers as J. M. Coetzee, Chinua Achebe, Katherine Mansfield, Mulk Raj Anand, Doris Lessing, Ngugi wa Thiong’o, Ruth Jhabvala, R. K. Narayan, Ben Okri, Bapsi Sidhwa, V. S. Naipaul, Chitra Banerjee Divakaruni, Bharati Mukherjee, Earl Lovelace, Hanif Kureishi, Patrick White, Margaret Atwood, Anita Desai, and Nadine Gordimer. Not even a single Arabic fiction writer, however.

The same exclusion of Arabic literature happens in the well-known The Arnold Anthology of Postcolonial Literatures in English (2009) by John Thieme, a leading postcolonial figure and author of Postcolonial Con-texts: Writing Back to the Canon (2009). The anthology is a 1000-page that included more than two-hundred postcolonial writers. With the assistance of nine editors, Thieme has produced what Peter Nazareth has termed “the definitive volume of post-colonial literatures in English” (471). The volume has eight parts: Africa (twenty writers), Australia (forty), Canada (thirty-five), the Caribbean (twenty-five), New Zealand and the South Pacific (seventeen), South Asia (thirty-two), Southeast Asia (twelve), and “Trans-Cultural Writing” (nineteen writers who could fit into the other categories too). Out of the two hundred writers, only one Arab writer is anthologized, i.e. the Sudanese Jamal Mahjoub (in fact, only one page of his novel, Navigation of the Rain Maker). This is surprising given the fact that Thieme expands the definition of the term ‘post-colonial’ to include “all the culture of the post-colonization period” (2). Thieme rejects the narrower definition of ‘post-colonial’ as a term of ‘resistance to colonial agendas’ (1). The problem with such a definition is that “it covers a huge sweep of literature, both classical mainstream writing as well as newer non-metropolitan, non-conventional literatures” (Wittenberg 678). Yet Arabic literature is absent from such a “huge sweep of literature”. The definition, Wittenberg argues, conflates the critical difference between colonial writing and post-colonial ‘writing back’. The scope of coverage attempted by this anthology is the source of some of its weaknesses (Lindeborg 210).

An Anthology of Colonial and Postcolonial Short Fiction (2006) by Dean Baldwin and Patrick J. Quinn approaches colonial and postcolonial literature through what Baldwin calls “a rich tapestry” of short stories by both British colonizers and “affected” indigenous people (1). There is no mention of the Arab World; its people seem to be outside the circle of those ‘affected’ by colonization. The anthology is organized by region; yet the Arab World is absent. It displays a wide representation of
internationally recognized authors such as Chinua Achebe, Margaret Atwood, Jamaica Kincaid, Salman Rushdie, and Keri Hulme, “as well as lesser known but equally important writers – all of whom wrote their stories originally in English”. Again, Arab short story writers are not included here. No mention of the short stories of Naguib Mahfouz, Yousef Idris, Yehya Haqqi, Hanan Al-Shaykh, Ghada Al-Samman, Khalil Gibran, Mohammed Taymur – the list is endless.

The Cambridge Introduction to the Short Story in English (2007) by Adrian Hunter examines the development of the short story in Britain and other literatures in English, except that of the Arab World. It groups writers to show the development of the genre over time. Starting with Dickens and Kipling, the chapters cover key authors from the past two centuries and up to the present day. Part IV, “Postcolonial and other stories” discusses the ‘postcolonial’ short stories of Frank Sargeson, Marjorie Barnard, James Kelman, Chinua Achebe, and Alice Munro. Nothing on the Arab world, however. There is no mention of Laila Halaby’s “Fire and Sand” which discusses the complicated cultural inheritance of a people who suddenly found themselves an object of public debate in the wake of September 11. Nor is there any mention of Mohja Kahf’s short story “Manar of Hama” which registers the sudden feeling of diminishment of a female Arab immigrant in the U.S. Nor of her story, “America’s veil” which shows how policemen often find Arab-American skin suspicious. There is ignorance of the many Arabic stories in English that recorded the gift of unexpected connections as in “News from Phoenix” by Joseph Geha, in which a Jewish couple and a Syrian family become friends. “First Snow” by Khaled Mattawa details the friendship a college student named Ali forms with a Jewish girl named Sharon. Diana Abu-Jaber’s short story “My Elizabeth” recounts the lasting connection made between a Palestinian girl renamed Estelle and Elizabeth Bow. “Shakespeare in the Gaza Strip” by Sahar Kayyal details Miss James, an idealistic schoolteacher from Nebraska who wants to help the people in Gaza, but finds herself at a loss to comfort anyone when tragedy strikes.

Arabic literature is also absent from those books whose main titles are about expanding the canon of postcolonial literature as we find in Deborah L. Madsen’s Post-Colonial Literatures: Expanding the Canon (1999).

1.2 Decolonizing the Arab Mind

Against all these marginalizations of pre-colonial cultural practices, a number of programmes of decolonization have been attempted in relation to the colonizer’s language. The main two aspects that I am concerned with are ‘rejection’ and ‘subversion’.

1.2.1 Decolonizing the Arab Mind - I: Rejection

Before dealing with how certain Arab authors rejected writing in the colonizer’s language, I would like to discuss why critics from similar locations (Africa) reject writing in the colonizer’s language as they see language as identity and history.

The process of radical decolonisation proposed by the African writer, Ngugi wa Thiong’o is a case in point. Ngugi’s programme for restoring an ethnic or national identity embedded in the mother tongue involves a rejection of English, a refusal to use it for his writing, a refusal to accede to the kind of world and reality it appears to name, a refusal to submit to the political dominance its use implies. This stance of rejection rests upon the assumption that an essential Gikuyu identity may be regained, an identity which the language of the colonizer seems to have displaced or dispersed.

This is so because of the vitally important role that language plays as a carrier of the culture of its society – indeed, as identity and history itself: “Should it [language] die, then the history of a whole people would be a closed book” (Ngugi, Moving the Centre 30). The control over language by the imperial centre remains the most potent instrument of cultural control. Therefore, language becomes a fundamental site of struggle for post-colonial discourse. It provides the terms by which reality may be constituted, the names by which the world may be known. To name the world is to ‘understand’ it, to know it and to have control over it.
Similarly, in Decolonizing the Mind, Ngugi believes that language is a colonial power and a means of spiritual subjugation:

In my view language was the most important vehicle through which that power fascinated and held the soul prisoner. The bullet was the means of physical subjugation. Language was the means of spiritual subjugation. (32)

For him, the use of French is commendable by the colonizer in order ‘to rescue the spirit and style of old African tales and fables’ (Decolonizing the Mind 32) Because language, through images and symbols, gives people a view of the world, there were attempts by the colonizer to erase the native language. Literary education was determined by the dominant language of the colonizer. Oral literature in Kenyan languages stopped. ‘Thus, [foreign] language and literature,’ Ngugi tells us, ‘were taking us further and further from ourselves to other selves’ (Decolonizing the Mind 32). He further argues that one of the aims of colonialism is the ‘domination of the mental universe of the colonized, the control, through culture, of how people perceived themselves and their relationship to the world’ (Decolonizing the Mind 39). For example, the language of an African child’s formal education was foreign. This resulted in the dissociation of sensibility of that child from his natural and social environment. The alienation became reinforced with teaching of history, geography, music where the European bourgeoisie was always the centre of the universe. The African child, Ngugi argues, was made to see the world and where he stands in it as seen and defined by the culture of the language of imposition. But it was worse when the colonial child was exposed to images of his world as mirrored in the written language of his colonizer. His own native languages were associated in his ‘impressionable mind’ with low status, humiliation, corporeal punishment, stupidity, and barbarism. Senghor clearly states that ‘those of us who have inherited the English language may not be in a position to appreciate the inheritance’ (Decolonizing the Mind 43). That seems to be one of the main reasons why Ngugi abandoned English.

Ngugi has also dealt with these issues in another article entitled, “English: A Language for the World?” published later in his book Moving the Centre: The Struggle for Cultural Freedoms. It was originally a talk under the title, “The Imperialism of Language” in a seminar organized by the BBC in 1988 on the theme: “English: A language for the world”. Randolph Quirk, the author of The Use of English, was one of the participants in the seminar.

Ngugi notes that English came to the so-called third world not under conditions of independence and equality but under oppression and ignorance (Moving the Centre 43). Along with using a gun to get gold, the colonizer used language, Ngugi argues, “to hold captive their [the colonized’s] cultures, values and minds” (Moving the Centre 43). For the colonizer, the local languages “were experienced as incomprehensible noise coming from the dark tower of Babel” (Moving the Centre 43).

To illustrate how language is a tool of oppression and imperialism, Ngugi narrates his story that one of the hymns he was taught to sing in the secondary school that he went to in Kenya was a desperate cry for deliverance from darkness. Every morning, African children would troop down to the chapel of Union Jack and sing: “Lead kindly light amidst the encircling gloom, lead thou me on” (Moving the Centre 43). “Our languages,” Ngugi maintains, “were part of that gloom” (Moving the Centre 43). African children used to see themselves in English, not in their own languages. That was the first mode of captivating, i.e. the suppression of the local languages. Children were also punished for using their mother-tongues.

Not only in Africa. Edward Kamau Braithwaite in his article “Nation Language” noted that people in the Caribbean were forced to study Shakespeare, George Eliot, Jane Austen, etc. – British literature and literary forms which “had very little to do, really, with the environment and the reality of non-Europe” (54).

The second mode of captivation was the elevation of the colonizer’s language, and getting locals to learn it (indirect rule). English was taught to be “the bearer of all knowledge in arts and sciences” (Moving the Centre 44), the means for taking one from darkness and primitiveness to light and civilization.

The problem for Ngugi is that English was taught in complete disregard for the other African languages – “as if Africa had no tongues except those brought there by imperialism, bearing the label
MADE IN EUROPE” (Moving the Centre 44). English and African languages were never met on a platform of equality but on oppression. English, therefore, is an ‘oppressor language [that] inevitably carries racist and negative images of the conquered nation particularly in its literature” (Moving the Centre 44). Therefore, it must be abandoned. Hence, Ngugi’s call for the abolishment of the departments of English literature from African universities.

For Ngugi, English can be the lingua franca for the world on the condition that it “should not be planted on the graveyard of other languages within one country or in the world” (Moving the Centre 44). Further it should be founded on equality, independence, democracy, peace and mutual translation between English and African literatures. Ngugi finally proposes Kiswahili as the best candidate for a world language because it is free from all the atrocities and inequalities of English.

Similarly, Eric Cheyfitz, in The Poetics of Imperialism: Translation and Colonization from ‘Tarzan’ to ‘The Tempest’ argues that ‘to speak English is not only to communicate through language but to speak in English political and economic terms’ (7). He further notes that one of the machines of imperialism is ‘eloquence’ as in the figure of Prospero in Shakespeare’s The Tempest. He quotes Antonio De Nebrija who writes in 1492 in the introduction to his Gramatica, the first grammar of a modern European tongue, that ‘language has always been the partner of empire’ (111).

As far as the Arab World is concerned, the Arab poet and critic Adonis, like Ngugi, sees language as identity. In his An Introduction to Arab Poetics, Adonis believes that “[Arabic] language ‘created’ the Arab” and therefore it is ‘his speaking image’ (82). It is ‘the chief symbol and assurance of Arab identity,’ and ‘the essence of Arabness’ (82). But he laments that nowadays there is a gap between the classical language and those who speak it. ‘The Arab of today,’ he believes, ‘is in the process of forgetting the fundamental element through which he knew existence, and which established his presence in history’ (83). The Arab has become ignorant of ‘what has given his identity, or of what he is’ (83). Further, Adonis sees Arabic language as the alternative to Western modernity. Rather, Arabic is modernity itself: “Modernity is not only a process that affects language; it is synonymous with its very existence; modernity is first of all modernity of the language itself” (100).

Likewise, language, as an ingredient element in forging identity, is one of the issues discussed in The Right to Sacrifice the Other: the American Genocides (2002), an Arabic book by Munir Akash. The book traces the history of how America wiped out the native Indians through various means, the most important of which was language. Akash quotes Captain Richard Henry, the founder of the native Indian schools in America that ‘language and religion are the last defensive mechanism for the Red Indians, and these must be destroyed’ (Huważid par.2).

Therefore, you can find many instances of Arab intellectuals who have refused to write in the colonizer’s language, despite the fact that they are fluent speakers and writers of the Other’s language. The two writers I am discussing in the third chapter, Tayeb Salih and Radwa Ashur, are cases in point. Salih studied at Khartoum and London universities. He worked as the Head of Drama in the B.B.C.’s Arabic Service. Radwa Ashur, too, writes her novels only in Arabic although she could have written them in English or French, the two languages that she learnt right from school. She is now Professor of English and Comparative Literature at Ain Shams University, Egypt.

1.2.2 Decolonizing the Arab Mind -II: Appropriation

1.2.2.1 English Appropriated: A ‘New’ Language

Unlike the first alternative of ‘rejection’, this response stems from the belief that language (including the colonizer’s) can be used as a tool of resistance against its own maker, that any language can be used to carry the experience of any nation other than its own (including the experience of decolonization), and that it is unacceptable for both political and ethical reasons in today’s globalized world to completely reject to read and hear the Other. In this section, I deal with the debates on whether appropriation is possible and move on to instances of appropriation in Arabic literature.

In After Europe: Critical Theory and Postcolonial Writing, Bill Ashcroft asks the question: “Can writing in one language convey the reality of a different culture? And can a reader fully understand a different cultural reality being communicated in the text?” (“Constitutive Graphonomy” 58) Edward
Braithwaite, too, asks: “can English be a revolutionary language?” (54) Both writers believe that the meaning and nature of perceived reality are not determined within the language itself, but within the use, within the multiplicity of relationships which operate in the system. Ashcroft argues that the belief that the English text is unable to communicate a ‘non-English’ cultural meaning is based on a misconception of the way language ‘means’: “Meaning is seen to be a constitutive interaction within the ‘message event’” (“Constitutive Graphonomy” 58).

For example, English can be used to support imperialism. Gauri Vishwanathan noted that “British colonial administrators […] discovered an ally in English literature to support them in maintaining control of the natives under the guise of a liberal education.” (378). Edward Said too has remarked that “Imperialism and the novel fortified each other to such a degree that it is impossible […] to read one without in some way dealing with the other” (Culture and Imperialism 17).

This appropriation of language is essentially a common postcolonial subversive strategy, for the adaptation of the ‘standard’ language to the demands and requirements of the place and society into which it has been appropriated amounts, in Ashcroft’s view, to a rejection of the political power of the standard language.

It is also seen by the authors of The Empire Writes Back as a battle between the colonized and the imperial writers in order to challenge, or reverse, the hierarchical structure of power perpetuated through that language, the medium through which conceptions of ‘truth’, ‘order’, and ‘reality’ are established (7). The result of this battle, in Ashcroft’s view, is the birth of a number of “englishes” (with small “e”) which are different from one another: “We need to distinguish between what is proposed as a standard code, English (the language of the imperial centre), and the linguistic code, English, which has been transformed and sub-verted into several distinctive varieties throughout the world” (7). It is a distinction between the powerful ‘centre’ (English) and the marginalized ‘periphery’ (englishes). These “englishes” write back to “English”. In this sense, Elleke Boehmer argues in her Colonial and Postcolonial Literature: Migrant Metaphors (1995), that writers may write back by “manipulating English to suit their own creative needs” (21). They need to dismantle the authority once commanded by English. The point is that if a colonial language embodies a colonial vision, “it is important to encourage a situation in which a multiplicity of ‘Englishes’ are able to coexist, as opposed to a world in which one metropolitan English is dominant over other ‘deviant’ forms” (Boehmer 21). Yet Robert Fox sees it troublesome that Ashcroft uses the word “English” with a lower case (to designate colonial appropriations of English) “since the lower case can suggest a lesser status - something the authors definitely do not intend” (113).

The conclusion of The Empire Writes Back is entitled, “More english than English”, a play on or rather an inversion of Said’s phrase “more English than English”. Ashcroft seeks to show Said that what happened with postcolonial literature is not that the colonized attempts to imitate the colonizer and try to become “more English than English” but instead what happened was that more varieties of English have been produced which focus on the colonized, becoming not English with a capital E but English with small e, and in focusing more on the colonized rather than on the colonizer, the result is Ashcroft’s conclusion: “more english than English”.

In India, Raja Rao believes that English can be used to express “Indian” personality as if it were the language of India: “we shall have the English language with us and amongst us, and not as a guest or friend, but as one of our own, of our caste, our creed, our sect and our tradition” (294). Therefore, Rao does not see English as alien. In “Language and Spirit” he says: “English is not really an alien language to us. It is the language of our intellectual make-up - like Sanskrit or Persian was before - but not of our emotional make-up” (294). Yet he believes that the resultant language is neither wholly English nor wholly Indian but a mixture of both: “We cannot write like the English. We should not. We cannot write only as Indians.” (295)

The African critic and writer, Chinua Achebe in his speech, “The African Writer and the English Language,” asserts that the “world language [that] forced down our throats” by the history of colonisation and continuing cultural imperialism can be used, with skilful appropriation, as a “weapon of great strength” (63). He believes that “there is no other choice; I have been given the language and I intend to use it” as “a new English” that can be made to “carry the weight of African experience.”
new English, still in full communion with its ancestral home but altered to suit new African surroundings” (63, 62).

But Achebe points out that with regard to this ‘new English’ of his novels, ‘the beginning of this English…was already there in [his] society, in popular speech and [he] foresee[s] the possibility for a lot more Africanization or Nigerianization of English in [his] literature’ (qtd. in Chantal Zabus, The African Palimpsest 49). The ‘Third World’, according to Achebe, has become the site of the ‘third code’, a ‘new register’ of communication, which is neither the European target language nor the indigenous source language, but an ‘interlanguage’ (“The African Writer and the English Language” 63). Such a ‘third register’, in Braithwaite’s view, is “an English which is like a howl, or a shout or a machine-gun or the wind or a wave; ... And sometimes it is English and African at the same time” (54).

One is reminded here of Zabus’ employment of the notion of a palimpsest to demonstrate how the language practices of a region may be built through a range of linguistic strategies, one of the most significant of which she calls is ‘relexification’ (“Relexification” 49). Zabus defines relexification as the making of a ‘new register of communication’ out of an ‘alien lexicon’. The adjectives ‘new’ and ‘alien’ are particularly relevant in a post-colonial context in which the European language remains alien or ‘other’ to a large majority of the West African population. A ‘new’ language forged as a result of the particular language-contact situation in Africa and the artist’s imaginative use of that situation. For instance, Cameroonian Francis Bebey attempts to ‘extract the essence of Douala and put it alongside the essence of French so as to attain a very enriched cultural level’ (qtd. in Zabus, The African Palimpsest 49). The Senegalese writer Cheikh Hamidou Kane “does not think that the use of French modifies his style or intent but rather that his use of French is modified” (qtd. in Zabus, The African Palimpsest 49).

Similarly, because English is an absorptive language and takes words quite readily into its lexicon, W. H. New in his article, “New Language, New World” argues that the best of the Commonwealth writers who do use English have done more than just use the language; they have also modified it, “in the process generating alternative literary possibilities” (34).

This “alchemy of English” as Braj Kachru calls it, gives access to desirable domains of power and knowledge, and provides a powerful linguistic tool for manipulation and control” and “for new societal, scientific and technological demands” (27).

As Gabriel Okara argues, there are American, West Indian, Australian, Canadian and New Zealand versions of English. All of them add life and vigour to the language while reflecting their own respective cultures. Therefore, Okara asks: “Why shouldn’t there be a Nigerian or West African English which we can use to express our own ideas, thinking and philosophy in our own way?” (qtd. in Zabus, The African Palimpsest 50).

I see this as ironic because English, itself historically being an imperial tool, has been turned against its owner. Indeed, as Boehmer has rightly put it, “despite imperialist intentions to transplant English culture abroad, in practice colonization brought cultural cross-fertilization and eventual hybridization” (22). A new field of writing named “New Writing in English” has thus emerged.

An extreme case of appropriation in the Arab World may be seen in the case of the contemporary Algerian novelist, Assia Djebar, who never writes in Arabic but in French. According to Lynne Rogers, Djebar has broken new ground as she is the first Muslim North African woman to become an “immortal” or life-long member of the prestigious French Academy, founded in 1635 by King Louis XIII “to protect and monitor the French Language” (par.1). Her acceptance of the honour has reopened the controversies surrounding colonialism and cultural integrity, as well as the issue of North African writers writing in French.

A question may be raised here: can the two categories that the above novels belong to, i.e. ‘Arabic Literature in English’ and ‘Arabic literature in Translation’ be deemed part of the ‘should-be-expanded’ cannon of “English Literature”? Maybe a better open question is: “why should we struggle to include our own literature in the category of ‘English Literature’?” What do you think?
Notes

1. See Renan’s original work, Systéme comparé et histoire générale des langue.


6. Works by Khalil Gibran after 1931 have been published posthumously.
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Abstract

The educational relationship, being humanly determined, it is a privileged tool of doing education because it received the difference and recognizes the limit of the individual in the wealth of the other by himself over a time, not too short but not too long, identifying as useful and fundamental, not only to promote the intentional and global growth of educating, but also fostering mutual involvement within the community. This paper, through pedagogical reflection, aims to investigate the new solidarity practices that are developing - or that may in the immediate future manifest itself - in the community affected by the coronavirus emergency. The sense of citizenship, in a similar context, tends to change by transforming and adapting to the sociocultural changes that characterize the evolution of the community. Not just a health issue, so, but a problem of immediate educational interest that embraces diversity and more authentic human relationships. Education, an essential element in the definition of citizenship, referring to man, can’t ignore the analysis of thought and actions, theory and practices, society and individual, that is, all micro and macrocosm. This applies to any social status that concerns man: Spinoza and Leibniz, for example, are exemplary, in the interpretation of the individual as a way of being of the substance, or in the necessary postulation of a predetermined harmony as a condition for agreement in and of the different. Acceptance of transformations as an essence for the redefinition of citizenship and for openness, by the educational sciences, to a reform also political in the social, they represent some of the elements behind a social democracy that aims at welfare, the policies of welfare state declined on the citizen. Social and educational emergencies, the demand for dignity and new ideas of well-being aim to redefine the status of the modern citizen within a community, today characterized by the changes imposed by the dissemination of Covid-19.

Keywords: Relationship, Education, Solidarity, Citizenship, Community.
1. Introduction: affections and emotions in society at the time of Coronavirus

The post-modern society, the one in which we live and relate today, is increasingly connoting as a plurality of elements that on the one hand seduce, with all-powerful promises of globalization and cultural and social integration, and on the other generate perceptions and conditions of insecurity, precariousness, exclusion. A situation of uncertainty, therefore, that sharpens the perception of problems related to the development of a single economic-social and cultural system based on the person, and that undermines in depth the educational relationship, understood just as that interweaving between body and emotions that produces and nourishes affections. A problem, or rather an educational crisis, which is emergency, urgency and polite challenge. Emotions give way to a positive energy when we discover the strategies that feminists, or migrants or also retired men find to question the society in which they live (Ostrouch-Kaminska, Vieira, 2015).

Individualist by vocation, bulimic of sensations and collector of emotions, overexcited yet indifferent, today's man has redesigned his inner world in which he is locked up as in a fort, on the defensive, distrusting or at least looking with suspicion at the bonds that hold him within interpersonal and community dynamics: he is the person who venerates emotion, emotional man, Homo sapiens. The picture that emerges is characterized by a short circuit between affections and bonds, which is one of the typical characteristics of post-modern society: on the one hand, therefore, you emphasize affections, you want them intense and capable of guaranteeing gratification; on the other hand, otherwise, no one wants to hear about ties, in fact we are mainly directed towards relationships that do not engage in long times. The word bond, therefore, is immediately followed by that of freedom (Balzano, 2017), often abstract concept but, in this analysis, fundamental to understand the real meaning of affections, and therefore of emotional bonds, conveyed by those emotions that are the basis of every relationship. A freedom, therefore, that in addition to being freedom to and from is also freedom with and for, therefore freedom for ties useful to define what role can be the bonds innourishing the affections and make free the subjects. On the other hand, the risk is to give the green light to bonds that become forward contracts of mutual emotional consumption, for themselves unable to accommodate real affections, structured then in a form of mutual exterior that is usually reproached to the bonds of a certain past. The incorrect conjugation of affections and bonds leads towards the same outcome: an untied and shattered identity, either because of the low profile of affections or by inconsistency of the bond.

While quality education is a goal in itself, it is important to avoid regarding the 17 SDGs as fragmented work packages. Many of the goals can, in fact, be interpreted as correlating with each other. For example, research on the benefits of educational attainment shows that those with higher skills levels tend to secure better-paid jobs, enjoy better health, be more involved in their communities, and practise more active citizenship. We also know that there is a correlation between education participation rates and governmental investment in industries, innovation and infrastructures. This suggests that education can act as a powerful engine to develop a more cohesive and equal society. Nowadays, educators also pay attention to gender equality, for example through initiatives to encourage more girls and women to enter the fields of Science, Technology, Engineering and Mathematics. A highly qualified workforce is a demonstrated driver of decent work and strong economic growth, which in turn contribute to achieving the goals on poverty and hunger. Quality education can also include increasing skills in relation to learning for sustainability, such as care for our planet. The final goal, SDG 17, focuses on the role of partnerships in order to reach the SDGs and makes explicit reference to the need for governments to work together and cooperate with a wide range of stakeholders in the private and non-profit sectors. Education, however, is not mentioned at all in the discussion of SDG 17. This goes against the research evidence on the benefits of education and training, which touch on the domains of all the other SDGs, both at the level of the individual and of society. Further understanding the possibilities for individuals, educational institutions, relevant stakeholders and governments to work together to achieve both SGG 4 and the other Goals might thus increase knowledge of potential routes to progress. This analysis focuses on what these different players can contribute in relation to the ten specific targets of SDG 4 on quality education (Boeren, 2019).
Among the 17 Sustainable Development Goals (SDGs) launched by the United Nations (UN) in 2015, the fourth goal (SDG 4) is dedicated to education. Extending the scope beyond the previous agenda’s focus on primary education, it aims to promote lifelong learning opportunities for all. This has led to hopes for a stronger role of adult learning and education in global education agendas and policies. While UN Agendas fall into the category of soft law, they reflect a need for action, and by endorsing them, UN Member States have made commitments towards trying to achieve the targets (Grotlüschen, Nienkemper, Duncker-Euringer, 2020).

This contribution aims to define, through a brief analysis of the educational environments of post-modern society, and the evolution of affections and emotions, how the educational relationship today can be known with new elements while not without the task of caring for and helping the person, which the same pedagogy has been able to cultivate over the years. A society overwhelmed by the covid-19 pandemic which today will necessarily have to deal with a change, perhaps even a positive one, of educational family relations (Kanizsa, Mariani, 2017).

2. The relationship in educational environments: new possible scenarios

In recent years we have seen a real turning point in the definition and training of professionals who inhabit the many and differentiated educational contexts. The normative element, and its evolution, although partial, is followed by a transformation of the spaces of education, educational environments, almost totally declined through the sense of educational work characterized by values, cultural and methodological postures that are – or at least should – be the property of those who work, and therefore of every good educator. The call, here, to a pedagogy crossed by - and crossing - all the tensions and contradictions of the contemporary, globalization/localism, plurality/unique thought, which generate social and cultural environments in which the individualization of life projects, far from being a liberation from different kinds of ties, comes at the expense of the formation of the individual-person. The subject/person as designed, on the epistemic level, [...] tends to be equipped with both existential freedom and intellectual autonomy. Therefore, it is not founded either by subjective (individual) or objective (sociocultural) experience: nor by their mutual integration. [...] It is existentially equipped with only acts of choice. These are personal options that guarantee freedom and that create a real system-of-values: the choice between authentic and inauthentic existence, between the possible and the everyday (Balzano, 2018).

The challenge that, in such an economic, social and cultural context, awaits pedagogy and education is, therefore, to contribute to the realization of a possible welfare system, born from the synergies between the subject and the collective dimensions within which his life history is built (Santerinini, 2019). The need for a strong educational tension, an urgent issue today, is felt more strongly in what Bauman calls mature postmodernism, where man too easily loses course in the exhausting search for a recipe for vita. An educational work, therefore, which has as its reference axes the project dimension and the relationship: the task of pedagogy is to acquire the data collected from different points of view in order to put in place processes of change and transformation of educational action that are consistent with the aims that it sets within democratic civilization and, at the same time, open to the discussions of these same purposes, not taking for granted the conceptions of man and his education that he assumes and that determine the idea of good educational practice (Elia, 2016). A design, therefore, that moves from the foreshadowing of a situation adequately modified with respect to its current configuration, with respect to the problems to be faced, in view of the liquidity of interpersonal relationships.

Recent literature suggests that too little attention has been paid to non-formal and informal education relative to formal education in recent decades. The points to a “massive failure in basic skills development” in sub-Saharan Africa, where far greater attention must be given to training in the informal job sector, where most people work. However, most recent development initiatives and bodies have focused on formal education, in particular on schooling for children, such as the Global Partnership for Education, the United Nations’ Global Education First initiative and The Learning Generation report prepared by the International Commission on Financing Global Education Opportunity, which calls for greater attention to secondary and pre-primary education. The report refers to ALE only in terms of vocational training, leading Steven Klees to criticise the report’s
complete disregard for adult education and the only cursory attention to education as a human right. The consensus on the expansion of primary education already built up in the post-war years reached its peak during the 1980s and 1990s when the World Bank was influenced by studies showing that investment in primary education yielded the highest rates of return. In a recent report, George Psacharopoulos, who authored many of those World Bank studies, continues to designate increases in pre-school and primary education enrolment, as well as the improvement of school quality, as the “targets with the highest cost-benefit ratios (Elfert, 2019).

The generational divide, within educational places and spaces, is one of the most interesting research strands for pedagogy, especially in the analysis of the crisis of the younger generations and the change of reference points for future citizens. Despite the creation of various centres of aggregation and spaces for young people, in fact, many members of the youth group find themselves in conditions of isolation and solitude; a dimension, this, that makes them feel abandoned, without models or guides, without fathers or teachers, on the margins of political life, exposed to the laws of consumerism, the manipulation of behaviors and the dangers of exploitation of the drug market, betrayed by a resigned and ungenerous adult generation. At this stage, it is in general the model of society and the lifestyles proposed by the media that spread false myths and deleterious models (Merrill, González Monteagudo, Nizinska, Galimberti, Ballesteros-Moscasio, 2017).

When addressing the pedagogical issues of the youth worlds, however, it is prudent to lay down conceptual certainties, to build effective and lasting educational proposals. The knowledge and perception of relationships with space-world and with the other subjects who inhabit it, in fact, always refer both to empirical-verified rational experience, and to the subjective experiential experience closely linked to the very concept of existence. Space, therefore, cannot be understood as a structure unto itself, released from the subject that lives it, since it is always, first of all, space for a subject; it spatializes itself receiving meaning from a subject, then it expands or contracts, populates or deserts, shudders or lights up according to the states of mind. These, therefore, do not represent an indifferent and homogeneous, fixed, immutable and neutral scope in which all things are immersed, but it is varied, it is the means that makes possible the connections between things that do not live except by virtue of a subject that describes and supports them. The use of space has always been a fundamental element of any educational method and implies essential educational variables in any pedagogical conceptual operation, yet pedagogy still struggles to develop the most peculiar aspects of educational spatiality on its own. (Merrill, Nizinska, Galimberti, Eneau, Sanojca Samiri Bezzan, 2019). Space exists, and it is good to remember, only because of what fills it, and in education exists thanks to the educational events that happen in it, making it educational. All the more so, therefore, youth educational spaces are everywhere, and all places are potentially educational; every space can become, in certain situations, educational because the processes of training and growth take place wherever there is transmission of knowledge and educational communication. Each educational act is placed in a place that becomes educational precisely on the basis of the relationship that makes it educational, leaving also the emergence of unexpected and unpredictable potentials that expand its extent.

3. **A new life project based on the post-coronavirus educational relationship**

The pedagogical perspectives previously followed, about the possibility of recognizing new educational spaces, not only for the younger generations, indicate that the priority lies not so much in building projects for someone, whether young or not, but in fostering opportunities, places, experiences that facilitate the construction of life projects; therefore, spaces of shared planning, full of meaning, able to give back to the person that own ability to be able to hope, to design the future in the difficulty of the present. All this from a different generational perspective, of structuring one's future for the younger generations, and of returning examples, trust and support for adults towards the citizens of tomorrow, conveying educational action towards the principles of responsibility and participation. It’s necessary, therefore, to counteract that liquefaction of relations which is opposed not so much to a concept of relationship, and therefore of society, solid but rather based on the meaning of authenticity: a society that seeks greater authenticity, which we could qualify with the term of
ultramodern, where we mean a society that proceeds beyond modernity, but seeks to resume and bring to fruition instances of humanization that in the context of modernity have remained captive and.

In our perspective, different scales of community development need to be analysed together, clearly identifying the global and regional/local dimensions of adult learning processes and social change, and focusing closely on processes of emancipation and on social movements they are part of. The hope was therefore to create a network capable of encouraging research on development in the context of globalization, employing territorial/micro-scale approaches, urban and rural studies, studies of community regeneration, and locating learning places and spaces. Above all, we wish these themes to show the central role of adult learning in processes of community development (Evans, Kurantowicz, Villegas, 2015). The role of adult education in the shaping and fostering of democratic citizens is prevalent in current transnational and national policy discussions; a significance which has been further infused by the past few years’ historically high migration flows (Fejes, 2019).

Today, society has rediscovered some of the now dormant dynamics, lost in part or completely, in the family context. The pandemic, which has forced most of the world's citizens to the home, has enticed us – if not forced – to recover the relationships that have long been the foundation of identity building and parent-child and parent-parenting relationships. Coronavirus, according to health experts, will radically change relations even in the immediate stages, the famous phase 2 and phase 3; but in education we know well that this cannot be the case, that visual contact, tangible, remain one of the essential dynamics in the relationship between educator and educator, but above all in the formation of the younger generation in the family context. Educational relationship must resume the long journey of interpersonal relationships (Bholinger, Haake, Helms Jørgensen, Toiviainen, Wallo, 2015), it cannot ignore some fundamental points, such as the person, the context and the community. It’s necessary, therefore, to recover the meaning of a life project based on the identity construction of the younger generations. This is the great opportunity we have, and we should not miss it.

A self-project, in fact, cannot be born in isolation or, worse, in marginalization, but in places where it is possible to establish positive relationships with others, both with young people and with significant adults, where they can express their ideas, their vital energies, their cultural, artistic and musical tastes, their own ways of perceiving and expressing social commitment. To build an educational relationship, in the ways and spaces analysed so far, that can be based on the principle of care and help. The educational role in the work of care, in fact, has a long history that unfolds in the field of both health and social care services, but this can only be a strong point for future developments: today, in fact, we no longer look at the subject as a patient, a sick person, but as a person with his own specificities and personal powers, regardless of difficulties. Looking at the person as a characterizing subject in itself is the first and important step to tend to that concept of freedom illustrated in the premise, and it becomes essential in a post-modern key, in reference to the younger generations. The crisis of politics and low participation, especially for young people, also goes through the lack of involvement by the media and, more generally, by the most important social actors; to feel the protagonists of a "lair" or a "shelter", in the words of Iori, represents the foundation of an epochal crisis of values and educational models, especially for the younger generations, not allowing the construction of new educational spaces oriented to the needs and needs of the citizen of the future. This challenge, at times new, is devolved almost exclusively to pedagogy that can no longer defer or pass on to other human sciences but which, appealing to that aspect of adaptability and the design autonomy that most characterizes it, must necessarily open to a critical reflection on "liquid" modernity, on increasingly fragmented relationships, and on the improdability, on several occasions highlighted, of the construction of new and different educational spaces, able to cope with the evolution of society.
Bibliography


Improving Student Metacognition by Promoting Self-Assessment in Economics Courses

Daniel Diaz Vidal, University of Tampa, United States

Grounded in the work of Wiggins & McTighe (2005) and of Ambrose et al. (2010), this paper set out to study the cognitive psychology literature in order to find ideas to re-design my MBA and undergraduate economics courses. The goal was to improve student metacognition by introducing self-graded take home pre-exams. This research project was designed to improve metacognition, in a testable way, and to promote student self-directedness. Both student performance and metacognition improved.

The idea to improve metacognition came from the work of Askell-Williams et al. (2017), Miller and Geraci (2011) and the eternal student comment about thinking they had performed much better in an exam that the grade they eventually obtained. The goal became to improve metacognition, in a testable way, and to promote student self-directedness. A more detailed list of goals I created while working on my backwards re-design of my course included the improvement of student knowledge and regulation of cognition, encouraging self-questioning and reflection, promoting autonomous learning, thinking and explaining aloud, etc.

The experimental portion of the course redesign involved changing the assessment strategy for one of the two sections of Foundational Economics for Managers classes while not changing the other one. This experiment was repeated three times for the cited graduate course and twice on undergraduate economics classes. The treatment groups of students were required to take an exam before each one of their examinations during the semester, that corresponded to the same material they would be questioned on during the graded exam. They turned the pre-exam in two days before the actual exam and only then were they able to look at the answer key for the pre-exam. They were to then grade their own exam using the answer key and correct all of the questions they got wrong before the following exam. The expectation, based on the work of Couchman et al (2016) and Livingston (2003) amongst others, is that this should lead the treatment group to be able to gain a better understanding of what they understand and, more importantly, a better understanding of what they do not understand. The students in all groups were asked to predict their grade on the last page of their exams and the treatment groups predicted with significantly better accuracy. Controlling for age, undergraduate degree, employment, family background and a number of other variables, students in the treatment groups also performed significantly better in the class.
References


Second Language Acquisition in Arab Learners

Loay Badran, Zayed University, United Arab Emirates

Abstract

The acquisition of language has always been a crucial issue for many language instructors and interested researchers. In this respect, teaching Arabic language as a foreign language to non-native speakers would involve further research that we seek to achieve in this present paper, which reviews and investigates the process of second language acquisition (SLA). In this paper, the researcher would question the principles and approaches that provides a framework to the teaching of Modern Standard Arabic (MSA).

The paper will rigorously define the concept of second language acquisition (SLA) and the way it can be different from foreign language pedagogy. It will also present a general overview on the studies that have been carried out within the area of Arabic learning and teaching as a second language (L2). In brief, according to various academic sources, foreign language pedagogy differs entirely from second language acquisition in that the former revolves around the various approaches, methods, and techniques of how a foreign/second language should be taught whereas the latter is more about how a language is learned. To put it differently, foreign language pedagogy focuses on the teacher’s perspective, but second language acquisition puts the learner in the center of the teaching and learning process.

The paper also moves to discuss the formulation and execution of learning objectives in addition to the design of goal oriented instructional and teaching materials. Moreover, the researcher reflects on the major observations about second language acquisition in the past half century. The paper will conclude by some practical implications and findings on the process of teaching, textbook design, and testing.

Keywords: Teaching Arabic, Non-Native Speakers, language acquisition, Modern Standard Arabic.
The Effectiveness of Students' Attitude towards the Use of E-Exams at Zarqa University

Mohammad Musa Al-Momani, Zarqa University, Jordan

Abstract

Based on the new development of educational sectors, the E-exam becomes a main part of educational process in higher education. According to that, this research aims to evaluate the effectiveness of students' attitude towards the use of E-exams at Zarqa University (as a private university) and how it's affected their educational achievement. The study sample consisted of (347) students selected randomly cluster from (ZU) from more than 12 faculties. The model of dependent and independent variables is used in the analysis as a conceptual research framework of E-exam adoption. According to that, a questionnaire distributed to students in more than 20 departments at Zarqa University for the academic year 2019-2020. The results showed that the percentage of students who indicated positive attitude towards the use of the E-exam system is high. In addition, Most of students hope to transfer most of the exams of the courses from the paper based to the electronic based.

Keywords: E-Exam, E-learning, Distance Learning, Information Technology

“This research is funded by the Deanship of Research at Zarqa University/Jordan”
1. Introduction

The education sector in the universities seek like other sectors to keep up with the large and rapid developments in science and technology, so it was useful to seek educational systems to adapt to these developments and its concepts, by focusing on the motivation and continuity of learning, and to activate the role of the learner to perform more positive roles, and thus up to the ability to participate in the production and exchange of knowledge, rather than receive it only. This requires a radical change in the roles of students to move from the traditional intellectual framework to a new intellectual framework which compatible with modern knowledge variables, which can be achieved through the applications of e-learning systems in its new concept, based on web applications. One of the e-learning applications that have become widely used in the educational process is the electronic exams (E-exams). According to Kuikka, Kitola, & Laakso (2014) the definition of E-exam is a part of learning management system (LMS) that tested the students electronically and answered through the computer via web or through the internet. Moreover, many researchers were tried to test the significant of E-exam in the performance of students.

Alsadoon (2017) investigated the students’ perceptions of e-assessment, the results of the study showed that the advantage of e-assessment has gained favor with Saudi Electronic University which is paralleled with other studies that found that undergraduate students favored the use of e-exam and preferred its use over the traditional exam. Accordingly, electronic examination is one of the oldest form of e-assessment. It is controlled either within the LAN through the client server architecture or online via the internet. (Bukie, 2014).

There are many studies have been investigated the feasibility of E-examination as an alternative for paper-based examination. According to Essel, Butakor, and Nortey (2019), their research found that the students’ performance in the e-exams reflected their acceptance of this type of exams. In addition, many research defined a new models handles e-exams that offer flexible independent beginning time and different exam duration for the students. Kassem, Falcone and Lafourcade (2015) are encouraged universities and educational institutions to incorporate logging features in their e-exam software.

Some studies showed that many of learning systems are not created on teachers' needs, so they are recommended to developed systems from pedagogical and teaching perspectives should be promoted (Kuikka, Kitola, & Laakso, 2014). According to that, the main aim of this study is to evaluate the effectiveness of students' attitude towards the use of E-exams at Zarqa University and how it's affected their educational achievement.

2. Research Framework

According to the figure 1 the independent variable is the effectiveness of Students' attitude towards the use of e-exam. In addition, the dependent variable is the students' educational achievement.

<table>
<thead>
<tr>
<th>Independent</th>
<th>Dependent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effectiveness of Students' attitude towards the use of E-exam</td>
<td>Students' educational achievement</td>
</tr>
</tbody>
</table>

Thus, this survey has one main hypotheses:

H1: The effectiveness of students' attitude towards the use of E-exams will have significant influence on students' educational achievement.
3. Research Methodology

Sampling
The undergraduate students at Zarqa University (ZU) are served as the target population for the distribution of the final version of the questionnaire. The sample is included 347, where selected from more than 20 departments at the academic year 2019-2020.

Instrument
The questionnaire amounts effectiveness of students’ attitude towards the use of E-exams. All the questionnaire items utilize a five-point Likert scale ranging from “strongly disagree” to “strongly agree” with a middle neutral point.

Data analysis

Characteristics of the Sample
The following figures show the sample's distribution according to demographic information. The results shows that the percentage of males are more than females, there are (185) males with a (53.2%) percent, while the females are (162) with a (46.8%) percent with 27.7% in the third academic year and 26.6% in the first academic year as showing in figure 2 and 4. In addition, the results found that more than the half of students (59%) is between 21-25 years old as showing in figure 2. Moreover, figures 5 and 6 indicates that 46% of students spent from 1 to 5 hours at the computer devices per week for non-educational purposes while 34.7% of the sample spent from 1 to 3 hours at the computer devices per week for educational purposes. Finally, it is clear that the time that the sample spent for non-educational purpose is more than the educational purposes.

![Figure 2: Sample Gender](image)

![Figure 3: Sample Age](image)

![Figure 4: Sample Academic Year](image)
Reliability Test:
Cronbach Alpha (α) test was used in order to find the instrument reliability. According to Malhotra, (2004), the accepted values should be more than 60%. As shown in the following table the value was = 66.8% for the questionnaire:

Table 1. Cronbach Alpha

<table>
<thead>
<tr>
<th>Cronbach’s Alpha</th>
<th># of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.668</td>
<td>11</td>
</tr>
</tbody>
</table>

Statistical results:

Table 2. Means and Standard Deviations of sample’s responses regarding perception of the variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effectiveness</td>
<td>27.92</td>
<td>4.11</td>
</tr>
</tbody>
</table>

As showing in table 2, the grand mean of each variable reflects positive attitudes toward them since each of them is greater than virtual mean (3).

Collinearity statistics test

In order to test the multicollinearity between the independent variables, collinearity statistics is used for testing. According to Mason (1987), the minimum acceptable cutoff value for tolerance should not be less than (0.10) while the value for VIF should not be more than (10).

Table 3. Collinearity Statistics

<table>
<thead>
<tr>
<th>Model</th>
<th>Collinearity Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tolerance</td>
</tr>
<tr>
<td>(Constant)</td>
<td>1.00</td>
</tr>
<tr>
<td>Effectiveness</td>
<td>1.00</td>
</tr>
</tbody>
</table>
Hypothesis Testing

Simple Regression is used to test all the following hypotheses in this study. The Main hypotheses in this study if the effectiveness of students' attitude towards the use of e-exams will have significant influence on students' educational achievement.

Table 4. Test of hypothesis

<table>
<thead>
<tr>
<th>r2</th>
<th>r</th>
<th>Sig t</th>
<th>t</th>
<th>Sig F</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.288</td>
<td>0.537</td>
<td>0.000005</td>
<td>11.805</td>
<td>0.000001</td>
<td>139.350</td>
</tr>
</tbody>
</table>

The table indicates that F calculated value is significant at (0.01) level. Therefore, effectiveness of students' attitude towards the use of e-exams will have significant influence on students' educational achievement with moderate Pearson correlation (r) 0.537; also 28.8% of the variance (R-Square) in the students' educational achievement has been significantly explained by effectiveness.

4. Conclusion

The results of the analysis provide strong support for our hypothesis. Moreover, this study has found that the impact of independent variables was strong. Which mean that the students are accepted this kind of exams, and this results consistent with previous researches which to examined the students’ acceptance for e-exams as a new way to evaluate students and increased their educational achievement (Essel et al., 2019; Kuikka et al., 2014; Alsadoon, 2017; Masterman & Fresen, 2017).

Thus, according to the previous results, it can be concluded that the students at Zarqa University are accepted and interested to use the E-exams as a part of E-learning system like Moodle which help them to increase their educational achievement. Finally, the student interaction and satisfaction are increased by using E-exam system, and this leads to awareness of teachers about the importance of this kind of learning. Therefore, it is necessary to encourage them to use E-exams in the educational process because of its positive effects on student satisfaction and how it effect positively in their academic achievement.
References


A Study of Self-Actualization among High Education Students in Sultanate of Oman

Esam A Majeed Al Lawati, Al Sharqiyah University-Ibra, Oman

Abstract

The concept of self-actualization has been addressed for almost a century and the first one to deal with this concept was Kurt Goldstein (1939), in order to achieve the individual’s potential and in an integrated manner, he reported that Self-realization is the tendency to achieve individual abilities. Then Abraham Maslow designed his pyramid needs which includes five levels, the level of self-actualization is on the top of his pyramid.

The objectives of current study were to find the differences in self-actualization of males and females, who are studying in higher education institutions, to find differences in self-actualization among higher education students based on specialization, and finally, to find differences in self-actualization among higher education students based on the education levels in Sultanate of Oman. The first hypothesis focused on “there are no significant differences between males and females who are studying in higher education institutions” and the second hypothesis focused on there is “no significant difference in self-actualization among higher education students based on the education levels “while the third hypothesis focused on”there are no significant differences in self-actualization at high education students based on specialization in Sultanate of Oman” . The descriptive survey method has been used in the present study and according to the nature of the study itself the researcher used stratified sampling technique to select the sample of 300 students (150 males, 150 females) from A’Sharqiyah University in Ibra city in Oman.

In a current study, the researcher used a self-application measure which was prepared by Jones and Crandall (1986) to determine the results of the analysis.

The findings of the current study showed that male and female students who are studying in higher education did not differ in their self-actualization. It means the male is not superior to the female. Also, the findings showed that senior students have a higher level of self-actualization compared to junior students. Finally the third result of the study showed that specialization affects the level of self-actualization among students in high education in Al Sharqiyah governorate in Sultanate of Oman.

At the end of the present study, the researcher proposes a number of recommendations and suggestions that benefit teachers and those interested in higher education in Oman or outside Oman, which will increase and contribute to the level of self-actualization among students in higher education.

Keywords: Self-actualization, Maslow pyramid, self-actualization and higher education students.
Introduction

The psychology of the nurturing environment is the birthplace of many psychological and subjective terms, including the term self-actualization. Kurt Goldstein was the first to introduce this term, which means how to achieve the individual's full potential. Examples of self-actualization are the individual's search for spiritual enlightenment and creating knowledge as well as striving to serve the community and humanity.

Abraham Maslow is the person responsible for highlighting the concept of self-realization through his famous theory on the hierarchy of human needs. Maslow (1943) established a special pyramid for human needs, starting from the basic necessities such as food, water and air and ending this pyramid in the quest for the concept “self-actualization”.

According to Maslow's point of view, the individual seeks to meet his various needs, and always goes on and on, ie, toward self-realization, in particular. The concept of self-realization refers to the desire to become more than he/she is now, that is, to exert all ones abilities and energies into what one can become. In other words, how to improve oneself in one’s public life and also how to use one’s various abilities and talents in different aspects of life.

Maslow’s pyramid of needs hierarchy indicated five levels of needs as following:

**The physiological needs**: These needs are the air, food and water and the person whose needs are not satisfied will be overstated when he/she has the opportunity to do so, a good example of this is when a poor man turns into a rich man, he spends most of his money on food and drinks excessively.

**Safety needs**: After satisfying the physiological needs, human beings search for safety needs that are: physical safety and staying away from violence work environment safety, as well as psychological security in the family and health.

**Belonging Needs**: After satisfying both the physiological needs and safety, the person has a desire to achieve the social needs represented in the following: emotional relations and access to love and good family relations. It’s the ability of a person to gain friends and his/her desire to belong to large groups such as religious groups, sports teams and professional organizations.

**Esteem Needs**: Maslow believes that it is necessary for a human to feel that he/she is an important person which is reflected in the society and also to gain the respect and appreciation of the community. Among the factors explained by Maslow, which contribute to the assessment of the person one can point out good reputation, fame and success.

**Self-actualization**: On the top of the pyramid, Maslow assumed that the best and noblest needs are the individual's need to achieve their own self, so Maslow called it higher needs. These needs are achieved by maximizing the individual's use of his/her current and potential abilities and skills to achieve maximum achievements. Figure (1) illustrates Maslow's pyramid of humanitarian needs.

![Maslow's pyramid of humanitarian needs](image-url)
Maslow believes that without meeting the lowest need, the next need cannot be met. A human who has no food and drink cannot search for social affiliation until he/she has food and water. This is considered as the basic needs of human in general.

**The Concept of “Self Actualization”**

The philosophy of human education begins in the development and preparation of the individual in all aspects of his/her development, whether physical, mental, social or psychological, so that he/she becomes a harmonious and comprehensive personality, not limited to this extent, but goes beyond to develop his/her abilities and skills, so that the person is ready to face life.

Through the reasonable and optimal exploitation of human abilities, education seeks to achieve the perfection of life, the ultimate goal of education itself.

The child is born with instinctive motives and powers. These instincts and innate motivations are supposed to direct the child towards improving and developing his/her potential talents and abilities.

Therefore education supports a person to become everything that he/she is gifted to as education reveals what is within an individual. Therefore, the knowledge of humans in achieving their goals of self and the exploitation of different abilities and possessing diverse talents is the real goal of education. Therefore, Abraham Maslow proposed his famous theory of human needs and put these needs in a hierarchical order. Maslow explained that satisfying the need at the lowest level comes first and then satisfies the need that follows and thus reaches the human needs that rise at the top of the pyramid which he named “Self-actualization”.

Maslow has defined self-actualization as the capability of an individual to perform in the most competent and intensive pleasant style and as well a period where an individual is fully integrated.

Norwood's (1999) proposal that the hierarchy of Maslow's human needs can be used to describe the types and forms of information that human seeking while he/she is in the process of the developing. It is noticeable in human behavior and at the lower levels (Ex. physiological need) they are endeavor to deal with information to meet the basic needs only while the information which are not meet their needs, it will left without follow-up within a short period of time. People in the security phase need information assistance, because at this stage they are seeking, in accordance with their vision, how to achieve security for themselves.

Authorizing information is examined through individuals at the esteem level. People are looking for information on how their personalities can be developed. As a final point, individuals in the development levels of intellectual, aesthetic, and self-actualization seek for different information such as enlightening information, which helps the individual to promote himself/herself in terms of knowledge, cultural and scientific(Huitt, 2007).

**Attitude towards problems**

A person who has a high self-fulfillment character is spontaneous in his behavior and thinking and usually people do not tend to play roles or wear masks to persuade others to do so, or to feel disabled or restricted by their thoughts, feelings and behavior. These people are not afraid to think or believe what others might think about them but that their actions are often spontaneous and they are not restricted in their behavior.

Self-actualization inspiration contains rather a common spirited attitude to problem-solving and expressiveness about self which presumes that the traditional approach to do it is not necessarily the best approach.

This approach can be applied in various fields, whether intellectual, scientific or even philosophical, and this shows in the tasks of our daily lives such as cleaning, walking and other activities. Humans are not concerned about some apparent limitations, or for some inadequacies which they are not able to change or modify. A good example of this is the age or nature of the weather but when they face certain contradictions in their lives, this will lead to feelings which are unpleasant and anxious.
Is one of the most important characteristics of people who seek to achieve their self-actualizations stability. They have a high ability to distinguish between positive and negative actions also have the ability to distinguish between means and ends. They have a consistent and disciplined system of personal values that helps them to be unbiased in decision-making, in addition to having a high capacity to solve various problems, either in the uncertainty of their knowledge in solving the problem; they usually resort to postponing the decision and giving themselves more opportunity to make the appropriate decision.

Overall the attitude of people with high self-actualization is that they are patient in carrying things that are immutable and have the courage to change attitudes and events that are able to change.

**Social reciprocal action**

People who seek self-actualization are characterized by a relationship with others and their surrounding community through their own autonomy.

They make decisions based on themselves, without the need to refer to or rely on the opinions of people in the community or depend on precise people and also they do not rely on their decisions on the values and norms prevailing in culture of society.

In addition, these people are self-reliant, have a tendency towards privacy and independence and they have their own view of the culture of their society. For example, they do not live up to the values and customs of their society, despite showing their respect for these customs, values and social norms.

In addition to this, self-actualization people have a general orientation towards empathy with humanity in general, friendly with everyone regardless of their religion, skin color, race, age, or thinking. They (self-actualization people) are ready to learn from these groups either was the young or old age, educated or uneducated, close to him or away from him and so on.

As for their personal relationship, self-actualizers are seeking to establish personal relationships that are profound with others. Their choice is often selective, especially with the people they relate to, so that they prefer the companions or the group which allows them to be natural or unstructured.

**Importance of the Study**

The Maslow pyramid is considered one of the most important topics for many researchers and interested parties. A number of researches and studies have been carried out on the Maslow pyramid, which have been applied to managers, supervisors and consultants and have been applied to school students, but the application to higher education students in the Sultanate of Oman almost rare.

In study of Baliya (1992), the researcher examined the extent of self-actualization of pre-service teachers in relation to social factors, economic situation and intelligence; he found that the intelligence factor greatly affects the level of self-actualization whereas the level of self-actualization did not influence the social life or economic life of pre-service teachers.

It should be noting the role of reward and punishment in self-actualization, where studies have shown that a person with a high level of self-actualization is fully aware that the system or other people will determine the extent of success in the performance of the task, while a person with a low self-actualization will recognize that completely different. These differences are due to differences in cognitive abilities and self-actualization.

**Statement of the Problem**

The researcher directed this study under topic: “A Study of Self-Actualization among higher education students in Sultanate of Oman.”

**Objectives of the Study**

- To find differences in self-actualization of males and females who are studying in high education in Sultanate of Oman
- To find differences in self-actualization in higher education students based on specialization.
- To find differences in self-actualization in higher education students based on their education levels.
Hypotheses of the Study

H1: There are no significant differences between males and females who are studying in high education in Sultanate of Oman in self-actualization.

H2: There are no significant differences in self-actualization in higher education students based on their education levels.

H3: There are no significant differences in self-actualization in higher education students based on specialization.

Study Tool

For the current study, the researcher employed Self-Actualization Measurement by Jones and Crandall (1986) for collection data to higher education students in Sultanate of Oman.

Statistical Techniques

In the current study the researcher was interested in the study of self-actualization among higher education students belonging to the Al Sharqiyah governorate in Sultanate of Oman. The researcher chose the method of critical ratio as one of the statistical advantages associated with the nature of the current study and also to achieve the objectives of the study.

Operational Definitions of Key Terms

1. Self-Actualization: It is the person's aptitude to act in a predominately effective and pleasant manner; it is a stage in which a person will be more integrated and less withdrawn. The researcher recorded the results after the application of the Self-actualization measurement by Jones and Crandall (1986) to higher education students in Al Sharqiyah governorate in Sultanate of Oman.

2. Higher Education Students: In the current study, ‘higher education students’ means the students who are studying at Al Sharqiyah University in Sultanate of Oman and from various disciplines, both male and female.

Data analysis and interpretation

The questionnaire was applied to the sample of the current study represented by the students of Al Sharqiyah University in Sultanate of Oman and at the different levels and disciplines available in the University. The results were as follows:

Regarding to the first objective in current study; the results showed there was no statistically significant difference in self-actualization of male and female students who are studying in high education in Al Sharqiyah University. In other words, there are no statistically significant differences in gender, whether male or female. The critical ratio came out to be (0.14) which was less than result which are mentioned in the table (1) value. It means male and female students who are studying in high education did not differ in their self-actualization; therefore and table (1) shows the mean scores of self-actualization among male and female students in high education in Al Sharqiyah governorate in Sultanate of Oman.
Table (1)
The mean scores of self-actualization among male and female students in high education in Al Sharqiyah governorate

<table>
<thead>
<tr>
<th>Category</th>
<th>Mean</th>
<th>S.D.</th>
<th>C.R</th>
<th>Level Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>154.5</td>
<td>39.9</td>
<td>0.14</td>
<td>Not significant</td>
</tr>
<tr>
<td>Female</td>
<td>158.3</td>
<td>46.2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Consequently; the first hypothesis (H1) was accepted which states there are no significant differences between males and females who are studying in higher education in Al Sharqiyah governorate in self-actualization.

As for the second objective, the results of the current study have shown there are no statistically significant differences in self-actualization among higher education students based on the education levels. The critical ratio appear to be 0.39 which was less than the table value of 1.92 at 0.05 levels so, it was found significant. It means junior students in high education did not differ in their self-actualization. It means null hypothesis was accepted which indicate that there are differences of statistical significance in self-actualization among higher education students based on the education levels. Table (2) illustrates the mean scores of self-actualization of Junior and senior students studying in high education in Al Sharqiyah governorate.

Table (2)
The mean scores of self-actualization of Junior and Senior Students Studying in high Education

<table>
<thead>
<tr>
<th>Category</th>
<th>Mean</th>
<th>S.D.</th>
<th>C.R</th>
<th>Level Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Junior Students</td>
<td>151.4</td>
<td>40.6</td>
<td>0.39</td>
<td>Not significant</td>
</tr>
<tr>
<td>Senior Students</td>
<td>174.5</td>
<td>45.2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Consequently; the second hypothesis (H2) was rejected and null hypothesis was accepted which states there are differences of statistical significance in self-actualization in higher education students based on their education levels. The results showed that senior students have a higher level of self-actualization compared to junior students.

Regarding the third objective in current study; the result shows there are no significant differences in self-actualization among higher education students based on specialization and the critical ratio appear to be 0.33 which are not significant. This means all students who are studying in higher education in all specializations differ in their self-actualization; which means H (3) was rejected and the null hypothesis was accepted which states there are significant differences in self-actualization among higher education students based on specialization. The results of this objective showed that Psychology students have a high level of self-actualization while Business students have poor level of self-actualization. Table (3) illustrates the mean scores of self-actualization of some Specialties in high education students who are studying in Al Sharqiyah governorate.
Table (3)
The Mean scores of self-actualization of some Specialties in high education

<table>
<thead>
<tr>
<th>Category</th>
<th>Mean</th>
<th>S.D.</th>
<th>C.R</th>
<th>Level Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business</td>
<td>157.9</td>
<td>41.1</td>
<td>0.33</td>
<td>Not significant</td>
</tr>
<tr>
<td>Psychology</td>
<td>183.9</td>
<td>48.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Engineering</td>
<td>175.2</td>
<td>45.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Computer Science</td>
<td>165.7</td>
<td>42.3</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Consequently; the third hypothesis (H3) was also rejected and the null hypothesis was accepted which states there are significant differences in self-actualization among higher education students based on specialization.

Conclusions
The current study focused on a set of objectives. These objectives were reflected in the level of self-actualization among higher education students in Al Sharqiyah Governorate in Oman. The present study has produced concrete explanations related to the problem previously discussed in the current research that can be drawn as follows:

- Male and female students who are studying in higher education did not differ in their self-actualization. It means the male is not superior to the female, neither is the female superior to the male in the attribute of self-actualization in higher education in Al Sharqiyah governorate.

- The result also showed that the factor of study affects the self-actualization of higher education students in Al Sharqiyah governorate. The results showed that senior students have a higher level of self-actualization compared to junior students. In the sense that as the student progresses through the stage of study, the trait of self-realization will rise also.

- In order to measure the level of self-actualization and its relation to the specialization of students in higher education, the results of the study showed that the specialization affects the level of self-actualization among students. The results indicated that the self-actualization of Psychology students was higher compared to other majors.

Suggestions for Higher Education
The current study suggests teachers and educators in colleges and universities in the Sultanate of Oman to:

1. This interest is concentrated in terms of the development of their scientific knowledge as well as the development of personal traits such as self-actualization. This growth will not be completed except through effective communication with the students and moreover increasing the relations with them, and these relations must be based on respecting and understanding student needs.

2. The professors/teachers were invited to an intensive training course on the nature of the relations that must be connected between the professor/teacher and his/her student in higher education.

3. According to the current study, the results will contribute and help teachers on how to create creativity in their students and work to develop this feature through the activation of extra-curricular activities accompanying the curriculum and encouraging students to integrate into the various activities available in colleges and universities.
REFERENCES


Students' Perceptions and Attitudes towards Bilingual Education Institutions Zayed University Case Study

Ahmad Aljanadbah, Zayed University, United Arab Emirates

Abstract
This study aimed to identify the perceptions and attitudes of university students towards bilingual education, and to identify the effect of gender in these attitudes and perceptions: the sample of the study consisted of (53) male and female students (25 males and 28 females) at Zayed University. The sample was selected using purposive sampling technique in qualitative research and each participant was given a questionnaire comprised of thirty statements that measured their attitudes toward bilingual learning. In addition, semi-structured interviews were conducted that comprised 22 questions to measure their perceptions.

The researcher used the descriptive method to conduct the study, the standard deviation, and (F) value were calculated to analyze the results. The results of the study indicated that the attitudes and perceptions of the students were positive towards bilingual education, there is no significant differences attributed to gender variable in their attitudes and perceptions of bilingual education. The study also recommended the need to reconsider our position - Arabs - towards bilingual education and conduct more survey studies in bilingual education at all stages – especially at university level.

Keywords: Attitudes, Perceptions, bilingualism, Diglossia.
The Effect of Workforce Diversity on Organizational Performance of Selected Firms in Jordan

Majed Al-Rawashdeh, Zarqa University, Jordan

Abstract
Diversity is represented in the differences between human beings in terms of wit age, language gender, marital status, income or etc. Diversity management is a process of managing individuals with diverse qualities at a commonplace. Workplace diversity is a multi-dimensional concept that shall continue to develop. It has been proven that workplace diversity has major effect on employee performance, productivity, and organizational performance. Such effect obliges managers to provide attention to workplace diversity, and its barriers, and benefits. This study aimed to explore the impact of workforce diversity on organizational performance. Ten firms working in Jordan have been selected in the study. The research used critical variables of workforce diversity like gender, age, ethnic and educational background of the employees. A questionnaire was used and 283 questionnaire forms were retrieved and analyzed. Simple linear regression was conducted. It was found that there is a significant impact for workforce diversity on the organizational performance.

Keywords: work diversity, organization, performance, firms, regression

INTRODUCTION
The changing workforce is the biggest challenge before organizations today as the demographic changes in the workforce have the potential to affect many aspects of organizational management. Many organizations around the world are finding themselves enveloped in a maze of transformations. The employees in an organization differ from each other in terms of demographics. Such difference is called diversity (Jackson & Joshi, 2004). Diversity is represented in having differences between people. As for the workforce diversity, it has a major impact on organizational survival. Organizations in all countries today have workforce diversity in terms of race, gender, ethnicity, national origin and age and other characteristics.

Today, employees in organization differ from one another in terms of needs, desires, attitudes, behaviors and values (Jehn, Northcraft, & Neale, 2009). Having a changing composition of the workforce shall force organizations to revise and review their beliefs and policies about workforce. Denying the problems faced in managing workforce shall create an organizational atmosphere leading to an inefficient utilization of numerous employees, especially those who are different in terms of gender, race, age, lifestyle, religion, and appearance. That shall lead to poor organizational performance (Palich & Gomez-Mejia, 1999). To harness the potential of their workforce, better management, and optimum utilization of diversity among the workforce are crucial tasks for organizations (Kunze, Boehm, & Bruch, 2009). The management of diversity refers to having a heterogeneous workforce who utilizes all their potentials in a work environment that's equitable. In such an environment, none of the employees has an advantage over the other. Managing diversity includes a process of creating and maintaining an environment that naturally allows all the individuals to reach their full potentials to meet the objectives of the organization (Eisenhardt et al., 1997).

Diversity management is a mixture of 2 words, diversity, and management. Diversity is the differences between people in terms of language, gender, age, income, marital status or etc.. As for management, it involves organization, planning, directing, controlling and coordination functions (Anderson & Metcalfe, 2003). According to Layman, diversity management is the process that aims at managing individuals whose qualities differ in a specific place. It involves understanding the differences in an organization to have effective planning, management, organizing, application and direction processes. That shall lead to developing the organizational environment that includes employees whose attributes differ from one another (Barrington & Troske, 2001). Diversity
management aims at developing employees’ skills and organizational policies and practices. That is done to utilize all the potential of each employee. It aims at establishing a coherent environment in the organization. It aims at raising organizational productivity and effectiveness, achieving a competitive advantage. (Starlene & Kimberly, 2011).

**Literature Review**

According to Michaela et al. (2003), diversity management aims at improving the level of effectiveness, and productivity and achieving sustained competitiveness. Organizations that have a diverse workplace shall retain and attract very qualified employees. They shall experience a rise in the level of customer loyalty. Harrison et al. (2008) suggest that workplace diversity refers to having differences between the employees in a specific organization in terms of ethnicity, race, age, gender, organizational function, personality, tenure, cognitive style, background, education, and etc.. Ehimare and Ogaga-oghene (2011) examined the impact of workforce diversity on organizational effectiveness in a Nigerian bank. The authorized Blau’s 1977index of heterogeneity to measure the diversity index. The study found a significant correlation between diversity variable sand the measures of organizational effectiveness. Also, it revealed that gender and ethnicity were negatively related to both employee productivity and performance bonuses.

Furthermore, diversity in terms of age, gender and tenure have a positive correlation with one another. It is preferred for executives in an organization to adopt good strategies for managing workforce diversity effectively. Collaborative research efforts should be exerted about the effectiveness of having moderate workforce diversity in showing a high level of performance. Richard (2012) suggests that workforce diversity refers to the aspects in which people differ from one another, such as age, gender, race, education, religion and culture that can affect a task or relationship within an organization. They aimed to explore these differences and their impact on environment. They shed a light on the dimensions of diversity. Waller et al. (2014) revealed that diversity includes all the characteristics and experiences that define each of us as individuals. The main sources of diversity, other than the demographic factors, are knowledge, skills and abilities; values, beliefs and attitudes; personality and cognitive and behavioral style; and organizational demographics. Prasad (2015), in the study entitled “The Impact of Workforce Diversity on Organizational Effectiveness: (A Study of Selected Banks in Tigray Region of Ethiopia)”, examined the effect of workforce diversity on organizational effectiveness in the Tigray in Ethiopia. The study found that there are significant correlations between some diversity variables and the organizational effectiveness measures. Age is positively correlated with tenure (0.777), followed by education (0.411) and cultural composition (0.386). Tenure is positively correlated with race (0.246). That clearly suggests that age, tenure, race, education and culture are interdependent & interrelated. In his thesis, Gupta (2018) aimed to explore the impact of organizational diversity on employee turnover and engagement in the telecom, IT and FMCG industry in Gujarat. It was found that educational background diversity and work experience diversity have an impact on the performance of employees. In addition, some forms of inequality between male and female employees was found in terms of performance appraisal and promotions. Seniority was given more importance when compared to the employees who are newly joined. The majority of the decisions have been taken by senior employees.

**RESEARCH METHODOLOGY**

Collecting data required 7 months (i.e. June, 2018- December, 2018). Linear regression was conducted for analyzing the results through using SPSS/ version No.20. The population involves all the employees who work in the chosen Jordanian companies. The simple random sampling method was used.

A questionnaire was used for data collection with adopting the five point Likert scale. This scale ranges from strongly agree to strongly disagree and ranges from 1 score to 5 scores. The questionnaire was pre-tested several times. 400 questionnaire forms were distributed to employees. However, 100 questionnaire forms are not valid for analysis, and 17 forms were not retrieved. Thus, 283 forms are analyzed.

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This study targets 2 variables (i.e. work diversity and organizational performance). Figure 2 presents the study’s model. Organizational performance serves as the dependent variable. Work diversity serves as the independent variable. Age diversity, educational diversity, cultural diversity, work experience diversity, and gender diversity are taken as proxy variables of workforce diversity.

**Table 1: Sample Size**

<table>
<thead>
<tr>
<th>No</th>
<th>Selected Firms</th>
<th>Questionnaires</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Distributed</td>
<td>Rejected</td>
<td>NR</td>
<td>Accepted</td>
</tr>
<tr>
<td>1</td>
<td>National Insurance</td>
<td>40</td>
<td>12</td>
<td>2</td>
<td>28</td>
</tr>
<tr>
<td>2</td>
<td>Arab East Investment</td>
<td>40</td>
<td>17</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>Jerusalem Insurance</td>
<td>40</td>
<td>9</td>
<td>0</td>
<td>31</td>
</tr>
<tr>
<td>4</td>
<td>First Finance</td>
<td>40</td>
<td>21</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td>5</td>
<td>Arab International Hotels</td>
<td>40</td>
<td>15</td>
<td>2</td>
<td>25</td>
</tr>
<tr>
<td>6</td>
<td>Jordan Telecom</td>
<td>40</td>
<td>6</td>
<td>3</td>
<td>34</td>
</tr>
<tr>
<td>7</td>
<td>General Investment</td>
<td>40</td>
<td>10</td>
<td>2</td>
<td>30</td>
</tr>
<tr>
<td>8</td>
<td>Jordan Steel</td>
<td>40</td>
<td>4</td>
<td>1</td>
<td>36</td>
</tr>
<tr>
<td>9</td>
<td>National Petroleum</td>
<td>40</td>
<td>12</td>
<td>3</td>
<td>28</td>
</tr>
<tr>
<td>10</td>
<td>Jordan Industrial Resources</td>
<td>40</td>
<td>11</td>
<td>0</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>400</strong></td>
<td><strong>100</strong></td>
<td><strong>17</strong></td>
<td><strong>283</strong></td>
</tr>
</tbody>
</table>

NR: Not Return

Source: Primary Data

Source: Table 1

**Research model**

![Research Model Diagram](image)

- **Age**
- **Education**
- **Culture**
- **Gender**
- **Work experience**

- **Organization performance**
  - Employee performance
  - Productivity
  - Quality of work life

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SCOPE OF THE STUDY
This study examines the impact of work diversity on organizational performance in ten firms in Jordan. The study is limited to five work diversities, which include age diversity, educational diversity, cultural diversity, work experience diversity, and gender diversity. Furthermore, the study focused only 283 employees working at the chosen firms. Those employees are:
- HR managers
- Operations managers
- ICT managers
- Marketing managers
- Finance and credit managers.

Significance of the Study
This study enriches the existent literature that sheds a light on organizational performance. It offers much knowledge about workplace diversity and organizational performance. It offers serves as a good reference for the researchers who want to conduct studies about workplace diversity and organizational performance. It offers more insights about the way in which workforce diversity (gender diversity, age diversity, ethnic diversity and education diversity) affect the performance of employees.
This study is useful for policy makers and officials at public bodies. That’s because it enriches their knowledge about the way in which work diversity affects organizational performance. That shall enables those policy makers and officials to make effective policies for ensuring that there is a good workplace diversity at workplace in terms of ethnicity, religion, gender, age in public and private organizations.

Table 1a: Measuring Reliability

<table>
<thead>
<tr>
<th>No.</th>
<th>Particulars</th>
<th>Cronbach Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Diversity Factors [Independent Variable]</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Age Diversity</td>
<td>0.741</td>
</tr>
<tr>
<td>2</td>
<td>Gender Diversity</td>
<td>0.699</td>
</tr>
<tr>
<td>3</td>
<td>Educational diversity</td>
<td>0.801</td>
</tr>
<tr>
<td>4</td>
<td>Cultural Diversity</td>
<td>0.833</td>
</tr>
<tr>
<td>5</td>
<td>Work experience diversity</td>
<td>0.768</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th>Organizational Performance [Dependent Variable]</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Employee Performance</td>
<td>0.825</td>
</tr>
<tr>
<td>2</td>
<td>Productivity</td>
<td>0.706</td>
</tr>
<tr>
<td>3</td>
<td>Quality of Work Life</td>
<td>0.879</td>
</tr>
</tbody>
</table>

Source: Output of SPSS_20 version

Measuring reliability
Table 1a displays the value of Cronbach alpha coefficient. SPSS program/ version 20 was used for measuring reliability. The least Cronbach alpha coefficient value is 0.6 (Hair et al. 2006). The Cronbach alpha coefficient value of age diversity’s is 0.741. The Cronbach alpha coefficient value of work experience diversity is 0.768. The Cronbach alpha coefficient values of all the values exceed 0.6. Thus, the questionnaire is highly reliable for meeting the study’s goals.

HYPOTHESES TESTING

H₀₁: There isn’t any significant impact for age diversity on organizational performance.
Hₐ₁: There is a significant impact for age diversity on organizational performance.

Table 2: Regression Analysis [Age diversity]
Regression analysis was conducted for measuring the influence of age diversity on organizational performance. The null hypothesis suggests that there isn’t any significant impact for age diversity on the organizational performance. The alternate hypothesis states the opposite. Based on table 2, the value of the adjusted R square is 0.846. That means that 84.6% of the change in the organizational performance is attributed to age diversity. The other changes (1-R²) are attributed to other variables. ANOVA displays the model fitness. Both variables meet the criteria of model accuracy.

Table 3: Regression Coefficient values [Age diversity]

<table>
<thead>
<tr>
<th>Model-1</th>
<th>Beta</th>
<th>SE</th>
<th>t</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>2.015</td>
<td>1.097</td>
<td>33.398</td>
<td>0.504</td>
</tr>
<tr>
<td>Age Diversity</td>
<td>0.687</td>
<td>1.155</td>
<td>-1.588</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Dependent Variable: Organizational Performance
Beta: Unstandardized Coefficient
Source: Output of SPSS_20

Table 3 shows the value of the regression coefficient values and standard error that concern. It shows the t value, and the significance value that concern age diversity. The unstandardized beta coefficient is 0.687. That suggests that 1 unit change in the age diversity shall led to a change of 0.687 units in organizational performance. The p-value is 0.000. It is less than 0.05 at 95 percent confidence interval. Therefore, the null hypothesis is rejected. Thus, there is a significant impact for age diversity on organizational performance in the chosen firms in Jordan.

H₀: There isn’t any significant impact for educational diversity on organizational performance.
H₁: There is a significant impact of educational diversity on organizational performance.

Table 4: Regression Analysis [Educational diversity]

<table>
<thead>
<tr>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Standard Error</th>
<th>Durbin Watson</th>
<th>ANOVA (Model Fitness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.897</td>
<td>0.806</td>
<td>0.806</td>
<td>1.058</td>
<td>1.956</td>
<td>182.94*</td>
</tr>
</tbody>
</table>

* Significant at 5% level of confidence
Dependent Variable: Organizational Performance
Source: Output of SPSS_20

Regression analysis was conducted to identify the impact of educational diversity on organizational performance. Table 4 displays that the value of the adjusted R square is 0.806. That indicates that 80.6% of the change in the organizational performance is attributed to educational diversity. The other changes (1-R²) are attributed to other variables. ANOVA displays the model fitness. Both variables meet the criteria of the model accuracy.

Table 5: Regression Coefficient values [Educational diversity]

<table>
<thead>
<tr>
<th>Model-2</th>
<th>Beta</th>
<th>SE</th>
<th>t</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1.937</td>
<td>1.0403</td>
<td>14.741</td>
<td>0.299</td>
</tr>
<tr>
<td>Educational Diversity</td>
<td>0.729</td>
<td>0.9443</td>
<td>65.505</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Dependent Variable: Organizational Performance
Beta: Unstandardized Coefficient
Source: Output of SPSS_20

Table 5 displays the values of the regression coefficient, and standard error. It displays the t value, and the significance value that concerns the educational diversity. The unstandardized beta coefficient
value is 0.729. That indicates that a change of 1 unit in the educational diversity shall lead to a change of 0.729 units in the organizational performance. The p-value is 0.000. It’s less than 0.05 at 95 percent confidence interval. Thus, the null hypothesis got rejected. Therefore, there’s a significant impact for educational diversity on organizational performance in the chosen firms in Jordan.

**H₀₃:** There isn’t any significant impact for cultural diversity on organizational performance.

**Hₐ₃:** There is a significant impact of cultural diversity on organizational performance.

<table>
<thead>
<tr>
<th>Table 6: Regression Analysis [Cultural diversity]</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>0.849</td>
</tr>
</tbody>
</table>

* Significant at 5% level of confidence

Dependent Variable: Organizational Performance

Source: Output of SPSS_20 version

Regression analysis is conducted for exploring the impact of cultural diversity on organizational performance. Based on table 6, the value of the adjusted R square is 0.722. That means that 72.2% of the changes in the organizational performance are attributed to the cultural diversity. The other changes are attributed to other variables (1-R²). ANOVA displays the model fitness. Both variables meet the criteria of the model accuracy.

<table>
<thead>
<tr>
<th>Table 7: Regression Coefficients [Cultural diversity]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model 3</td>
</tr>
<tr>
<td>(Constant)</td>
</tr>
<tr>
<td>Cultural Diversity</td>
</tr>
</tbody>
</table>

Dependent Variable: Organizational Performance

Beta: Unstandardized Coefficient

Source: Output of SPSS_20

Table 7 shows the values of the regression coefficient, and the standard error. It also shows the t value, and the significance value that concerns cultural diversity. The unstandardized beta coefficient value is 0.598. That means that a change of one unit in the cultural diversity shall lead to the change of 0.598 units in the organizational performance. The p-value is 0.001. It’s less than 0.05 at 95 percent confidence interval. Thus, the null hypothesis got rejected. That means that there is a significant impact for cultural diversity on organizational performance in selected firms in Jordan.

**H₀₄:** There isn’t any significant impact for gender diversity on organizational performance.

**Hₐ₄:** There is a significant impact for gender diversity on organizational performance.

<table>
<thead>
<tr>
<th>Table 8: Regression Analysis [Gender diversity]</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>0.783</td>
</tr>
</tbody>
</table>

* Significant at 5% level of confidence

Dependent Variable: Organizational Performance

Source: Output of SPSS_20 version

Regression analysis was conducted for examining the impact for gender diversity on organizational performance. Table 8 shows that the adjusted R square value is 0.611. That means that 61.1% of the
changes in the organizational performance are attributed to gender diversity, whereas the other changes (1-R²) are attributed to other variables. ANOVA displays the model fitness. Both the variables meet the criteria of the model accuracy.

**Table 9: Regression Coefficients [Gender diversity]**

<table>
<thead>
<tr>
<th>Model-4</th>
<th>Beta</th>
<th>SE</th>
<th>t</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1.435</td>
<td>0.9841</td>
<td>54.224</td>
<td>0.457</td>
</tr>
<tr>
<td>Gender Diversity</td>
<td>0.499</td>
<td>0.8695</td>
<td>-6.668</td>
<td>0.009</td>
</tr>
</tbody>
</table>

Beta: Unstandardized Coefficient
Dependent Variable: Organizational Performance
Source: Output of SPSS_20

Table 9 shows the regression coefficient value; and the standard error. It also shows the t value, and the significance value that concerns gender diversity. The unstandardized beta coefficient value is 0.499. That indicates a change of 1 unit in gender diversity shall lead to the change of 0.499 units in organizational performance. The p-value is 0.009. It’s less than 0.05 at 95 percent confidence interval. Thus, the null hypothesis got rejected. That means that there’s a significant impact for gender diversity on the organizational performance in the chosen firms in Jordan.

**H₀₅:** There isn’t any significant impact for work experience diversity on organizational performance.

**Hₐ₅:** There is a significant impact for work experience diversity on organizational performance.

**Table 10: Regression Analysis [Work experience diversity]**

<table>
<thead>
<tr>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Standard Error</th>
<th>Durbin Watson</th>
<th>ANOVA (Model Fitness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.199</td>
<td>0.039</td>
<td>0.039</td>
<td>1.557</td>
<td>2.145</td>
<td>124.55*</td>
</tr>
</tbody>
</table>

* Significant at 5% level of confidence
Dependent Variable: Organizational Performance
Source: Output of SPSS_20 version

Regression analysis was conducted for exploring the impact of work experience diversity on organizational performance. Table 10 displays that the adjusted R square value is 0.039. That indicates that 3.9% of the changes in organizational performance are attributed to work experience diversity. As for the other changes, they are attributed to other variables (1-R²). ANOVA displays the model fitness. Both variables meet the criteria of the model accuracy.

**Table 11: Regression Coefficient values [Work Experience diversity]**

<table>
<thead>
<tr>
<th>Model-5</th>
<th>Beta</th>
<th>SE</th>
<th>t</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>0.984</td>
<td>1.054</td>
<td>-4.598</td>
<td>0.844</td>
</tr>
<tr>
<td>Work Experience Diversity</td>
<td>0.102</td>
<td>1.079</td>
<td>19.985</td>
<td>0.695</td>
</tr>
</tbody>
</table>

Dependent Variable: Organizational Performance
Beta: Unstandardized Coefficient
Source: Output of SPSS_20

Table 11 shows the values of the regression coefficient, and the standard error. It also shows the t value, and the significance value that concern work experience diversity. The unstandardized beta coefficient value is 0.102. That indicates that a change in 1 unit in work experience shall lead to the change of 0.102 units in the organizational performance. The p-value is 0.695 (P>0.05). Thus, the null hypothesis got accepted. That indicates that there isn’t any significant impact for work experience diversity on the organizational performance in the chosen companies

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Table 12: Summary of Hypotheses Tested

<table>
<thead>
<tr>
<th>No.</th>
<th>Hypotheses</th>
<th>Beta</th>
<th>Sig.</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ho1</td>
<td>There isn’t any significant impact for age diversity on organizational performance.</td>
<td>0.687</td>
<td>0.000</td>
<td>Rejected</td>
</tr>
<tr>
<td>Ho2</td>
<td>There isn’t any significant impact for educational diversity on organizational performance.</td>
<td>0.729</td>
<td>0.000</td>
<td>Rejected</td>
</tr>
<tr>
<td>Ho3</td>
<td>There isn’t any significant impact for cultural diversity on organizational performance.</td>
<td>0.598</td>
<td>0.001</td>
<td>Rejected</td>
</tr>
<tr>
<td>Ho4</td>
<td>There isn’t any significant impact for gender diversity on organizational performance.</td>
<td>0.499</td>
<td>0.009</td>
<td>Rejected</td>
</tr>
<tr>
<td>Ho5</td>
<td>There isn’t any significant impact for work experience diversity on organizational performance.</td>
<td>0.102</td>
<td>0.695</td>
<td>Accepted</td>
</tr>
</tbody>
</table>

Source: On the basis of Hypotheses Testing

**CONCLUSION**

Diversity management is a mixture of two terms; management and diversity. Diversity refers to the differences that are between people in terms of age, language, gender, and marital status. As for management, it involves organizing, planning, direction, controlling and coordinating functions. Diversity management is the process of managing the differences in an organization. It aims at having an effective management. It aims at creating a coherent environment in organizations and raising the levels of organizational effectiveness, and productivity, and achieving a competitive advantage.

The present study aimed to examine the impact of workforce diversity on the organizational performance of the chosen companies in Jordan. A questionnaire was used for collecting data from several employees working at the latter firms. Collecting the data took 10 months (January, 2018-October, 2018). 400 questionnaire forms were distributed. The data collection period has been ten months since January 2018 to October 2018. 400 questionnaire forms were distributed to employees. However, 100 questionnaire forms are not valid for analysis, and 17 forms were not retrieved. Thus, 283 forms are analyzed.

This study targets 2 variables (work diversity and organizational performance). Organizational performance serves as a dependent variable. Workforce diversity serves as an independent variable. The five-point Likert scale was adopted. The categories of this scale ranges from strongly agree to strongly disagree. The scores of this scale ranges from 1 to 5.

The linear regression analysis was conducted for analyzing the results obtained through the SPSS program/20 versions. It was found that diversity in terms of age, education, gender, and culture have a significant impact on organizational performance. However, work experience diversity doesn’t have any significant impact on organizational performance in selected firms in Jordan.
RECOMMENDATIONS:

a) The selected companies must have an effective system for managing the workforce diversity.
b) Organizations must have an environment that are supportive for workforce diversity.
c) There mustn’t be any form of gender bias in terms of performance appraisal and promotions. Thus, males and females should be treated fairly and equally.
d) Career paths must be set for female employees.
e) Merits of the employees who are recently recruited must be given based on rank and the date on which they were recruited.
f) Candidates to job vacancies must be given equal chances by companies.
REFERENCES


Impact of Political Regimes on Education System of Pakistan

Sameera Saleem, University of the Punjab, Pakistan

Abstract

Education is the strongest force on the side of fundamental change, and the importance of education in forming character and opinion is generally recognized. For social reconstruction, education is one of the most important social and political institutions. This research paper seeks to find out the impact of policies of post-colonial political regimes on educational system in Pakistan. An effort has been made to analyze the socio-political dimensions of different regimes which made different changes in syllabi and analyze the political interference in achieving the desired aims and objectives at the cost of education. Politics has deep impact over the institution of education which is genuinely discussed in this article. First part will discuss the different forms and levels of education existed in Pakistan. In second part of article, impact of political regimes on educational institutions in the society has been analyzed. In third part, main political issues are brought out into light which adversely and deeply affect the educational systems in Pakistan. Fourth and last part of article will present the suggestions and solutions for betterment of educational system while managing the relations with government in the country. The conceptual and theoretical frameworks were investigated through detailed qualitative research which directed to ascertain that how politics influence the educational sphere in postcolonial country.
Introduction

Education is an influential tool in forming, molding and developing national identity and character of individuals and communities. It provides strong basis for social integration and moral up gradation in any society. Politics and education together can form developed society and vice versa. Governments can promote, control and impose ideologies and strengthen identities in a society through formulation and implementation of curriculum and education infrastructure. Education system in Pakistan shows the relationship of politics and education and its results. Like other systems, education system of Pakistan traces back its roots in colonial rule. Under British rule, colonial masters made drastic changes in education system to comply with colonial governance which was inherited to Pakistan. Despite the various changes, roots are not changed. Analytical and critical reasoning is usually discouraged in the name of religion and ideology.

Like education, political system has also imprints of colonial governance. Nation who fought for a common ideology for a common purpose got fragmented as achieved the set goal. After attaining a separate country, power politics started. Ulemas, who were against the partition, migrated to new country and started preaching their religious ideologies. Right and left wings developed and nation surprised by highly contrasting versions of ideologies. Political history of Pakistan didn’t present a smooth, free and consistent set of government. Instead it is amalgamation of civil and military rule and power was lumbering between these both authorities. Already weak education infrastructure get little space to develop and flourish effectively. Various regimes especially military regimes in Pakistan engineered these policies to support their authorities and to achieve their political ends. Deep analysis of process of policy formulation in Pakistan, it can be claimed that governments in Pakistan do not act autonomously. Other actors including international and national non-governmental organizations influence government in their act of policy formulation.

Education system in Pakistan is not uniform and divided on the basis of language, class and religion. This inculcates the seeds of disintegration in pluralistic society of Pakistan. There is a dire need to unify the education system by competent authorities and accelerate the process of nation building by introducing advanced way of learning accessible to every person of the society. It is imperative that Pakistan transforms its education system in order to develop integrated society. Policy making and implementation by government has deep effects on educational system in Pakistan. Commandably articulated policies fails to address the problems and needs at local and national level. Lack of effective implementation of policies made them useless drafts. Clear vision and resolution of conflicting issues regarding women education, medium of instruction, science and research must be achieved as well as unnecessary political interference must be avoided to enhance the quality of education and develop strong education infrastructure in the country. Islamic ideology must be used to integrate the society instead of halting the process of development in education as well as other sphere of governance.

Education System in Pakistan

Education, being the tool of providing awareness and ensuring equality in any society, is disseminating in Pakistan through discriminated system. Various parallel educational institutions are working to provide education and divided on various basis including communication medium/language, class and ideology. Before partition, English was the official language of the colonial masters which inherited to the dividing new states of the subcontinent. English remains the official language in Pakistan till now while Urdu becomes the national language. So eventually two systems of education evolve, one is English medium school and the other one is Urdu medium school. Another division is made on the basis class system in the society leads to public and private school system. Public school are state-run school where students given the uniforms and books etc and low fee structure. While private school are opposite of public school which are expensive and afforded by elites of the society. Those institutions which are formed on the basis of specifically ideology, madrasah system. Moreover there is not adequate infrastructure in education system of Pakistan as per the Pakistan education statistics (2015-2016) 9% of schools do not have office block and knowledge
being delivered in open, approximately 58% of institutes have access to electric power. Furthermore Annual Status of education showed results in 2014 that 46% of boys 5-16 years old and 39% of girls only could read textual units in Urdu language. In 2016 these statistics were dropped to 43% for boys and 36% for girls which infers that the quality of education in Pakistan is getting poorer.

Various Education Policies under Different Political Regimes In Pakistan

<table>
<thead>
<tr>
<th>Year</th>
<th>Policy Document</th>
<th>Ruler of Country</th>
<th>Form of Political Regime</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947</td>
<td>Pakistan Educational Conference</td>
<td>Muhammad Ali Jinnah</td>
<td>Civil Government</td>
</tr>
<tr>
<td>1959</td>
<td>Commission on National Education</td>
<td>Field Marshal Ayub Khan</td>
<td>Military Regime</td>
</tr>
<tr>
<td>1969</td>
<td>Proposals for a New Education Policy</td>
<td>General Yahya Khan</td>
<td>Military Regime</td>
</tr>
<tr>
<td>1970</td>
<td>The New Education Policy</td>
<td>General Yahya Khan</td>
<td>Military Regime</td>
</tr>
<tr>
<td>1972</td>
<td>National Education Policy</td>
<td>Zulfiqar Ali Bhutto</td>
<td>Democratic Civil Government</td>
</tr>
<tr>
<td>1979</td>
<td>National Education Policy</td>
<td>General Zia ul Haq</td>
<td>Military Regime</td>
</tr>
<tr>
<td>1992</td>
<td>Education Policy</td>
<td>Muhammad Nawaz Sharif</td>
<td>Democratic Civil Government</td>
</tr>
<tr>
<td>1998</td>
<td>National Education Policy</td>
<td>Muhammad Nawaz Sharif</td>
<td>Democratic Civil Government</td>
</tr>
<tr>
<td>2009</td>
<td>National Education Policy</td>
<td>General Pervez Musharraf/Syed Yousuf Raza Ghillani</td>
<td>Military Regime</td>
</tr>
<tr>
<td>2017</td>
<td>National Education Policy</td>
<td>Muhammad Nawaz Sharif</td>
<td>Democratic Civil Government</td>
</tr>
</tbody>
</table>
### Impact of Different Political Regimes on Educational System of Pakistan

<table>
<thead>
<tr>
<th>Year</th>
<th>Form of government or regime</th>
<th>Tenure of rule (years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-1958</td>
<td>Civilian Government</td>
<td>-----------------------</td>
</tr>
<tr>
<td>1958-1970</td>
<td>Military Regime</td>
<td>12</td>
</tr>
<tr>
<td>1971-1977</td>
<td>Democratic Civilian Government</td>
<td>6</td>
</tr>
<tr>
<td>1977-1988</td>
<td>Military Regime</td>
<td>11</td>
</tr>
<tr>
<td>1988-1990</td>
<td>Civilian Government</td>
<td>2</td>
</tr>
<tr>
<td>1990-1993</td>
<td>Civilian Government</td>
<td>3</td>
</tr>
<tr>
<td>1993-1996</td>
<td>Civilian Government</td>
<td>3</td>
</tr>
<tr>
<td>1996-1998</td>
<td>Civilian Government</td>
<td>2</td>
</tr>
<tr>
<td>1999-2008</td>
<td>Military Government</td>
<td>9</td>
</tr>
<tr>
<td>2008-2013</td>
<td>Democratic Civilian Government</td>
<td>5</td>
</tr>
<tr>
<td>2013-2018</td>
<td>Democratic Civilian Government</td>
<td>5</td>
</tr>
<tr>
<td>2018-Current</td>
<td>Democratic Civilian Government</td>
<td>----</td>
</tr>
</tbody>
</table>

Marie Lall in her book “Education as a Political Tool in Asia” explains that how governments and political authorities control and impose the specific identity through curriculum in schools or education institutions. Numerous education policies, conferences and reforms are introduced and implemented by different political regimes under specific situations prevailing at that times. Every policy and education plan launched by a political regime had specific circumstances and underlying sociopolitical contexts.

During initial years of independence, Pakistan as a state facing crucial administrative issues and political disturbances coupled with weak education infrastructure with literacy rate less than 15% in 1947. Politics and education are highly influenced by the Islamic ideology and national identity as these are the basis of creation of Pakistan. First National Education Conference in 1947 held after three months of creation of Pakistan. This conference provides the foundation stone to education system of Pakistan and led towards the series of conferences and reforms in educational system. Six committees were formed including committee for scientific research and technical education, adult education, primary and secondary education etc. These committees were given specific area of education and divide the objectives to get better and quick results. Death of Quaid-e-Azam (Governor and founder of Pakistan) in 1948, assassination of Prime Minister Liaquat Ali Khan 1951, first Martial Law in Lahore imposed in 1953, and Bengalis protest in 1954 aggravates the political instability within the country which led towards the imposition of martial law in the country. Two five years plans were made i.e. National Plan of Educational Development: 1951-57 and Five Year Plan: 1955-60. Objectives including improve the quality of education, increase the number of trained teachers,
raise the ration of literacy set in first education conference and two five years plans but could not be materialized effectively in these unstable sociopolitical conditions.

Instability in mainly political and economic sphere led towards the imposition of Field Marshal Ayub Khan who took charge of the country and became president in 1958. He set up commission on education in 1959. Political instability weakens the social fabric. Students were highly active in politics and universities became the centers of turbulence. Report of Commission on National Education was brought which designed new changes including the reorganization of education to get immediate literacy in the country. Primary and adult education was given more importance and made it compulsory for the children. Second and third five years plans were also launched with new and advanced objectives to revolutionize the education system and improve the quality of education especially at primary and secondary level. In 1965, Pakistan faced another traumatic situation, war between Pakistan and India ended with Tashkent Declaration. University campuses were high politicized due to weak administration. Grave protest against Ayub Khan compelled him to resign. He resigned in 1969 and gave the power to General Yahya Khan, another military person instead of giving position to civil government. Rising unemployment, political instability, unrest in East Pakistan and students’ restive attitude led to more chaotic situation. General Yahya Khan introduced Education Policy in 1970 which provided more facilities to the students. The implementation process could not be materialized as Pakistan and India fought a war in 1971 caused the succession of Bangladesh.

General Yahya Khan resigned in 1970 and handed over the power to Zulfiqar Ali Bhutto who became the president of Pakistan. War with India and separation of east wing of Pakistan were great shock to political and ideological basis of Pakistan. Prime Minister Zulfiqar Ali Bhutto nationalized the educational institution to enhance the quality as well as to provide equal education to all but this adversely affected the education system in Pakistan. Marginalized group did not get benefit while elite and middle class get subsidy in education which they hardly need of it. Education Policy 1972 was launched by new government of Pakistan People’s Party and Five year plan failed to deliver their objectives due to unstable political conditions.

Democratic process again disrupted by military as election was held and boycotted by the opposition who alleged rigging. General Zia ul Haq imposed martial law in 1977. He held for the purpose of avoid political crisis and for conducting election within 90 days but he didn’t fulfil his words and became president of Pakistan. Zia Islamize all spheres of life as he came in to power due to Nizam e Mustafa movement. Madrasah system was flourished with high intensity. The islamization process had deep impact over curriculum, school systems and education infrastructure. In 1979, he presented fifth five year plan which reviewed the past performances and formulated policy for reordering the national priorities and make a comprehensive approach in favor of primary education. He took different initiatives the 10-point Programme (1983), National Literacy Plan (1984-86), Drop-in schools (1986-89), Nationwide Literacy Programme (1986-90), Nai Roshni Schools (1986-90). He also set up Literacy and Mass Education Commission (1981) and Sixth Five Year Plan (1983-88) aimed at utilization of mosques and appoint imam as teacher.

General Zia Ul Haq was died in air crash and general election were held. Benazir Bhutto was elected as Prime Minister in 1988 who was dismissed after two years as President dissolved the assemblies and dismissed Benazir Bhutto’s government. In her tenure, she presented Seventh Five Year Plan (1988-1993) which was mainly aimed at improvement of education infrastructure including better school buildings, class rooms and furniture etc. In next election, Nawaz Sharif was elected as Prime Minister in 1990. In 1992, Education policy offered comprehensive recommendations to improve the situation by establishing councils for student teacher and de-weaponizing the students. Eight Five Year Plan (1993-1998) was launched in 1993. This was claimed to bring universalization of primary education. National Education Policy (1998-2010) long useful document devised to achieve long term objectives but this also could not be implemented as civil government dismissed by army chief in 1999.

During General Pervez Musharraf regime, Pakistan was under great pressure due to 9/11 incident. 9/11 Commission Report suggested Pakistan to improve education to avoid and combat terrorism and
also provided financial aid to make changes in textbooks and education infrastructure. In 2009, new education policy was prepared but presented after his government.

New civil democratic government was formed in 2008 which presented Education Policy 2009 devised in Musharraf era. This government also made an amendment in Constitution which make Central government responsible for higher education, curriculum development, and Islamic education and meet the standards of education. This amendment also create responsibility for State to ensure free and compulsory education for all children. This free and compulsory education is a considered as a basic right of all children in the country.

**Political issues impact education in Pakistan**

Political instability is one of main reasons and issues of weak education infrastructure in Pakistan. As discussed earlier, various policies formulated, devised best strategies and designed committees to accomplish the objectives set in these policies and conferences. Due to unstable political conditions, these policies couldn’t be implemented as designed.

Civil as well as military governments also envisage the policies to attain desired and set ambitions to strengthen their regimes and introduce changes in curriculum and textbooks in this regard. Governments promotes their agendas under the cover of national identity and religious ideologies. Curriculum is being compromised by the terms and agendas of the right and left wings in Pakistan. Successive governments have increasingly Islamized the curriculum of the various state schools. This was particularly the case under Zia-ul-Haq, whose policy of Islamization radicalized Pakistani society between 1977 and 1988.

Change of government leads towards the change of education policies which derail the process of implementation and development of education in the country. Every new government come up with new set of policies and objectives for education system, lament the previous government performance and disregard the changes already made to improve standard of education. Discontinuity in policy formulation adversely affect the whole education system.

Long and detailed drafts of set of principles and policies hardly came into the process of implementation due to lack of will on the part of political government and leadership. In Pakistan, education is considered as a tool for earning money or getting job for individuals while for political government it is a tool to influence the public to serve their objective. In this perspective, real purpose of education can never be achieved at any cost.

Another important issue is the processes of globalization which have changed the traditional power of the nation over its decisions towards education policy, as nations sense more constrained to develop an independent policy

Education is predominately influenced by international organizations included OECD (Organization for Economic Cooperation and Development), Development Banks and International NGOs (Non-Governmental Organizations ) UN (United Nations) agencies. Various mechanisms by global forces sometimes explicit as using of certain sanctions imposed on developing countries like Pakistan and implicit introduce the same through seminars and conferences conducted by these forces. Acceptance of these agreements leads towards the inequitable access to education and poor working conditions for teachers.

**Recommendations**

Less political interference will provide more space to education system to develop and flourish. Political agendas whether local or global must not hinder the progress and development in education sector. Political authorities ensure that implementation of policies are made without any delay.

Reforms introduced like privatization of education are usually finance driven and benefited the haves. Political authorities should make policies to bring the marginalized group within the circle of advantage. Uniform the education system in order to achieve the real objectives of education including nation building and social integration.

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Budget allocated for education sector in national GDP should increase according to the challenges pose to the education system in Pakistan. Resources must be allocated while a strong and improved system of accountability must be ensured.

For the sake of professional development of teachers, quality institution developed for proper teachers training. Proper mechanism must be established for evaluation of curriculum as well as for reforms in the existing curriculum. Methods of evaluation and patterns of exams must be revised in order to develop critical thinking, analytical approach and rational intelligence among the students. Stereotype and outdated methods of exams must be abolished.

**Conclusion**

Policy formulation for education shows the great influence of religion and ideology of Pakistan in the country. Learning about religion became compulsory with the objective to inculcate the moral values in students and make strong social fabric at societal and communal level. Education is a powerful tool to control as well enforce desired ideologies by political governments and other authorities in the world. Political regimes used it more effectively especially by those which came into power by force and legitimate their political power later on. In Pakistan, Islam as religion make the central core of national identity which is used to unify the nation as Pakistani society is pluralistic including different ethnic groups. Islam plays very influential role in every sphere including political, economic, socio-legal and education. Education infrastructure was influenced by the Islamic ideology and Islamic principles. The purpose of implementing these ideologies is to serve the political interests which were highly apparent during Zia and Musharraf eras.
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The Japanese-Chinese war of 1937-1945 in the socio-cultural comparison of American society and the society of the USSR.

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The research was carried out with the financial support of the RFBR in the framework of scientific project no. 20-39-70003

Abstract

The article is devoted to the problem of perception of socio-cultural aspects of the life of the peoples of Asia during the Sino-Japanese war of 1937-1945. This article shows not only the conflicts between Japan and the United States in this war, but also the assistance of the United States to Asia. It also analyzes data from the memories of Soviet soldiers who were sent to China and personally helped Asia. The results obtained are demonstrated by comparing the opinions and points of view of different cultures, peoples and societies. Thus, it should be noted that the aggressively aspiring power of America openly showed its intentions in relation to China. People who were personally present left written sources, which we can now judge by comparing with other sources. In the same way, the Soviet politicians showed their intentions towards China, but with a greater shadow of mystery. The article uses data from diaries, memoirs, personal notes, etc.

China in the 1930s was a country full of ruin, chaos and unsanitary conditions. This now great and developed country was at that time divided into pieces by many more developed countries, printing imaginary numbers of support in the treaties. The main part of the memoirs and memoirs of political figures of the USSR and the United States is devoted to the second half of the 1930s, when after the Treaty of August 21, 1937 The Soviet Union began to provide active material and military-technical assistance to both the government of Chiang Kai-shek and the Communist party of China, thereby seeking to curb the aggressive aspirations of the Japanese Empire in the far East, and the United States, in turn, actively conducted military operations in China and prevented Japan from developing its policy in China, limiting the profitable trade with China for many countries.

Both in the memoirs of American political figures and in the memoirs of the Soviet military, many aspects of the life of ordinary people are touched upon, including the public mood, the strength of the spirit of the people, the standard of living, and nutrition, as well as relations between high-ranking officials.

A significant part of the memoirs of the USSR was filled with emotions, which are much more than in the memoirs of US citizens. This fact can be interpreted as a forced measure, since the Soviet Union against the background of China in the 1930s looked much better on all indicators. In addition, the image of China in the 1930s served to shape and correct the Self-concept of Soviet society: through the comparison of Soviet and Chinese culture, the superiority of the former was consistently emphasized. Americans describe "poor China" in their trade interests and mostly denounce the odium of the Japanese rulers, their dislike both among the population and among the political leaders of other countries.

Medicine can tell you a lot about the standard of living of Chinese people and the possibilities of their existence in society.

The Soviet military figure, Lieutenant General, hero of the Soviet Union Vasily Romanovich Boyko notes in his diary "Before the arrival of the red Army did not use medical care at all". Here we should explain why people did not use medical care, and for this purpose we will refer to the memoirs of a Soviet volunteer, S. p. Konstantinov: "I saw a lot of tears in China, but I did not hear the songs of the
people, I did not see the joys of ordinary people. All of China seemed to be in mourning, with death and grief everywhere. Not only did the war take their lives, but also the accompanying epidemics... Thousands of huge rats scurried around every block. There was no sanitary and medical prevention. The affected localities were uncoupled by the troops, forming a quarantine that doomed the inhabitants to complete extinction; no one was released from the affected locality, houses were burned, and corpses were thrown into the river».

Such lines are difficult to read, to imagine how people died in droves, and no one could help them. The situation of Chinese children is a sadder picture. Soviet intelligence officer, journalist and diplomat, Colonel, Ambassador extraordinary and Plenipotentiary P. P. Vladimirov writes in his diary: "Children are suffering from helminthic and gastric diseases, rickets, dermatitis».

And S. P. Konstantinov writes the following: "The childhood of Chinese children from poor families was filled with hard, exhausting work. They were harnessed to work early. They carried salt, coal, firewood, and so on. On the roads, you could see flocks of 5-6 kids with baskets on their backs, with brooms and shovels in their hands, scurrying along the roads, collecting manure for fertilizer."

From what we have described, we understand that there was no medicine for "ordinary mortals". The overall situation is playing with gray colors, and to survive, you need to put a lot of effort.

In 1941, the U.S. government funded the creation of an American volunteer group, the American Volunteer Group (AVG), better known as the «Flying Tigers». Led by retired U.S. air force major Clare Lee Shenno, it was an air force unit formed from U.S. citizens who were volunteers, which fought on the side of the Republic of China in 1941-1942 and as a result replaced the Soviet volunteer pilots who left China. In General, the successful military actions of this group caused a wide public response against the background of the difficult situation on other fronts of the Second world war.

American politicians Herman A. and Libby L. write in their joint work that 1937 is the year of the beginning of the war, the year of a large-scale economic crisis, but the Japanese documentation describes China as prosperous and developing, of course, with Japanese help: "in August 1940, Japan made the program regional, declaring greater East Asia a sphere of shared prosperity, ostensibly in order to free Asia from Western powers." The authors themselves write that there was no order and could not be. China was in the chaos of Civil war.

China of the period of 1937 – 1945 is characterized by the spirit of perseverance, hard work and invincibility.

Romanus C.F., Sunderland R. in their work, they write that both the public and the government resisted Japanese pressure: "the behavior of the Japanese towards China greatly irritated Chinese public opinion, which became increasingly nationalistic, and increased popular pressure on the Chinese government to resist Japan."

It is necessary to designate two different parts of China - "rich" and "poor". You can tell about the first one by studying the Yangtze embankment in Hankou. There were trading firms, diplomatic missions, rich mansions, restaurants, dance halls, cinemas... Another picture is the area of the railway station, populated by the poor. Here, after the bombing, sirens of fire engines and ambulances wailed, people ran with ambulance stretchers, blood was shed. And between these two areas is the actual center of the city with its noise, noise, streets full of people and cars.

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Confirmation of these words can be found in S. S. Belolipetsky. He notes that the part of the city located along the Yangtze river was called the international settlement. There was a row of rich mansions, surrounded by tropical greenery, occupied by the embassies of foreign States. "Chinatowns were very different from foreign ones: the streets were narrow, crooked, and dirty. The houses are squat, mostly one-story. In Windows, thin tissue paper is often used instead of glass. The interior of the houses is as uncomfortable as a barn, with bare roof rafters instead of ceilings, and cloth curtains instead of inner doors. The outer door was often replaced by a vertical Board fence, installed at night and disassembled in the morning".

China, with its backward economy and primitive military equipment, dared to resist Japan, which was distinguished by its economic and military power. Especially noteworthy was the fact that not a single Chinese military unit had surrendered on the battlefield. The spirit of perseverance inherent in the Chinese people attracted journalists and writers from many countries in Europe and America to China. When they came to China, they covered the feat of fighting against the Japanese aggressors, encouraging the peace-loving, democratic peoples of Europe and America to rally and solidarity with China, to fight against the fascist warmongers. Under the influence of such propaganda specialists and volunteers from many countries went to the struggling China for personal participation in the war.

The people's spirit of China was tempered by troubles and war. How strong do you need to be to rise from the ashes? This is the kind of comparison I can make when speaking about wartime China, knowing what modern China is like.

Military personnel and diplomats were sent to a country that was ravaged by war and riddled with poverty. One of the most vivid descriptions was left by S. P. Konstantinov, who came to China as a volunteer. "The common people lived in abject poverty on the outskirts of cities, crowded with sooty fanzas, dirty markets and taverns. There was no water supply or sewage system, and open gutters were laid along sidewalks made of slabs (usually broken), where sewage was drained and dumped. Crowding, stuffiness, stench, and myriads of flies were common in poor neighborhoods. At every corner of the narrow streets, you could see either a dirty tavern or a brothel, where customers were dragged almost by force".

Adviser to the Chinese army under Chiang Kai-shek Chuikov V. I. wrote that "despite the unusual hard work, the Chinese went in rags, lived half-starved". and Konstantinov writes about the situation of Chinese children: "The childhood of Chinese children from poor families was filled with hard, exhausting work. They were harnessed to work early".

Utley F. notes that the mood in the society was close to a coup because of the government's uncoordinated actions towards the army. Freda gives an assessment of these actions, noting them not as a fear of losing or a coup, or seizing power, but as «political expediency or wise strategy».

The Chinese military, standing in front of Chiang Kai-shek, said about the same thing: "Lead us against the Japanese, and we will give you our troops and our loyalty for the duration of the war" - notes Lieutenant General of the US air force Chennault C. L.

American politicians did not speak in more detail about the Chinese society of the war period, but Soviet politicians actively commented on everything that surprised them: the meager supplies, the

8 The war of Resistance to the Japanese invaders in China eased the military pressure on democratic States // URL: http://russian.china.org.cn/russian/167325.htm, (accessed date:10.05.2020).
lack of food made eating unusual for volunteers. It was differentiated from social status. Confirmation of this can be found in Vladimirov, V. P.: "Our food – a porridge made from green foxtail or rice flavored with pork. Clay dishes. Meat is a real rarity. Among the military and party cadres, prude and baigar (raw alcohol) are held in high esteem. But for an ordinary soldier or employee-this is an unattainable luxury... An officer per month is entitled to 3 pounds of meat, 16 lakhs of oil, a pound of salt, 260 local dollars for the purchase of condiments for food. In fact, the millet in the water 2 times a day».14 And Rytov A. G. notes that since 1939, the population's food was strictly rationed. "The local people lived mainly on rice, they had no idea about bread and did not even know how to bake it».15

Summarizing all the above, it can be noted that both American and Soviet military and political figures were concerned not only about the course of the war, and what trade territories would eventually belong to the countries, but also the Chinese public, which could not but leave a mark in the hearts of those who saw all this devastation, the entire nightmare of the war, the division of territories, Japanese aggression, poverty and the undying people who fought for their lives and the life of their country to the victorious end. This war has undoubtedly created in China the hope for a bright future, which they can now boast.