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Parental Love - Irreplaceable for Children's Well-Being

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Abstract - Child rearing has become challenging during past years and great expectations are placed for parenthood. Although the public upbringing has become professionalized and the day-care and school services are available in today's society, parents have the main responsibility for rearing children. How and into what should children be raised? In this article, good parenthood is paralleled with parental love. As a result, two valuable and demanding underlying contents of parental love are discussed in this article: setting up safe boundaries and constructing good self-esteem as the core of good parenthood and parental love. The perspective in this article is fundamentally positive: parental love appreciates and cares about the child and does not abandon the child even when his/her behavior causes disappointments and trouble.

Keywords : *Parental love, rearing, parenting styles, parenthood.*

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PARENTAL LOVE - IRREPLACEABLE FOR CHILDRENS WELL-BEING

Strictly as per the compliance and regulations of:

Parental Love - Irreplaceable for Children's Well-Being

Kaarina Määttä [α] & Satu Uusiautti [σ]

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I. Introduction

Child rearing has become more and more challenging during the past few years and increasingly greater expectations are leveled at educators and parents. There has been a dramatic decrease in the traditional families while the proportion of single-parent families has increased (e.g. Sheridan & Burt, 2009). As the worldwide statistic show, number of working mothers of young children has risen over the past few decades, so has the use of child care (Ebbeck & Hoi Yin, 2009).

Not only the basic structure but also child care has changed dramatically. In developed countries such as Finland (the authors' home country), both parents of the vast majority of families with children under school age are in full-time employment. Most mothers of small children also work full-time. Under these circumstances, a reliable, safe and reasonably priced day-care system is of vital importance. (Ministry of Social Affairs and Health, 2006.) Finland uses the Nordic Welfare state principles and methods which are based on the state's responsibility for its citizens. Thus, welfare services, such as Early Childhood Education and Care (ECEC), are arranged and funded by central and local government. All children below school age are entitled to receive municipal day-care. (Heinämäki, 2008.) The above-mentioned services are important as female labor force participation in Finland is 72 % of women (15-64 years), 18.2% of whom are in part-time employment. Furthermore, labor force participation rate of women with a child(ren) under 6 years was 49.6 %, of whom 8% work part-time. (OECD, 2006.)

Along with the changes in working life, the role of day-care centers and schools in rearing has strengthened. The rearing task has become professionalized (Bimbi, 1992) and from the parents' point of view, parenthood can be considered shared with the public rearing institution (Björnberg, 1992).

Professionals define what is good child rearing and what kind of rearing should be implemented inside citizens' homes. Yet, parents have the main responsibility for rearing their children—even though today's common discourse reveal how parents seem to carry unreasonable load of guilt and consider themselves insufficient in their rearing and parenting task. In Finland, work was valued as the most important thing in life—over family life and free time—in the 1970s. After the middle of the 1980s, the appreciations have started to change considerably in the opposite direction (Maljojoki, 1989). The value of upbringing is unquestionable; actually, it seems that the modern children would need parental love and the safety provided at home maybe more than ever before. Still, it is worth remembering that as mothers work increasingly outside home (Aryee, Shirinivas, & Hoon Tan, 2005), men have started to use more and more time with home craft and childcare during the past decades (Barnett, 2004). These decisions concerning work-family balance are not just about making compromises (e.g. Uusiautti & Määttä, 2010) but, for example, positive paternal involvement influences positively the multiple domains of children's lives from birth through adolescence (Hawkins, Brown, Osterle, Arthus, Abbot, & Catalano, 2008). All in all, children's well-being and health are developed within the context of the family (Ambert, 1994; Arendell, 1997; Sheridan & Burt, 2009).

The social nets around families have become scarcer. For example, migration from countryside to cities is one reason for the disappearance of support nets. Previously, grandparents and relatives gave the

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advice and instructions needed, and participated in rearing jointly and severally. Today, professional educators have replaced them. (Cutting, 1998.) Although professional educators do offer their support for parents, the transition of the responsibility of rearing partly outside home increases parents' insecurity every now and then: according to Bimbi (1992), parents seemingly consider themselves incompetent compared with professional educators.

According to Huttunen's (1984) perception, parents have knowledge about rearing but when applying it they experience insecurity and need support, backing up and understanding in their parenthood. Furthermore, Puroila (1996) points out that parents get plenty of information about their children and the factors related to their development. This information increases parents' awareness of their own rights. On the other hand, the received information may be inconsistent and cause uncertainty among parents. Dencik (1989) referred to double-tendency which is considered typical of modern parenthood. On the one hand, it means a strong engagement to children and on the other hand giving up the rearing task. Parents are more sensitive than before and more willing to realize children's needs. However, parents are uncertain of how they should fulfill their rearing task.

In the society of rapid change, the future of the next generation is likely to differ from the present. Thus, it may not be appropriate to demand a child to follow behavior models that lose their significance in future. Parents have to give up the rearing model they have gotten from their own parents and solve the challenges of rearing by themselves. (Björnberg, 1992.) The fast speed of change causes uncertainty about the norms and what kind of rearing is the best for children (Lahikainen & Strandell, 1987).

Nowadays, the science of education is studied more than ever and parents are increasingly aware of the significance of their rearing task. Still, they are more and more in doubt about it as the behavioral problems of the young increases. (Määttä, 2007.) Continuously increasing knowledge about the needs of child development and the importance of right rearing methods means simultaneously an increase in the parents' responsibility and tasks (Beck-Gernheim, 1992).

Related issues, such as economic aspects, time-management, the division of domestic labor, the professionalization of upbringing, have been discussed to a great extent (e.g. Clark, 2000; Frisco & Williams, 2003; Frone, 2003). Yet, the fundamental question—namely the one concerning parental love and the meaning of positive mental growing environment—is worth contemplating as well.

In this article, we concentrate on analyzing the core of good parenthood. What is the goal of upbringing and parents' task when the responsibility of rearing is shared with many educational institutions and professionals? Parenthood is not a profession but based on parental love. What does parental love mean fundamentally? At their best, upbringing and parental love offer a positive environment that enhances children's strengths. According to Sheridan and Burt (2009), understanding the qualities of families and their environments that might explain why some children and families fare better than others is important. We will study the concept and purpose of parental love.

Our survey is based on the existing literature and the most recent studies as well as our extensive research on love and its various forms (Määttä, 2007; 2010; 2011abc; Määttä & Uusiautti, 2011; Määttä, Uusiautti, & Määttä, 2011; Uusiautti & Määttä, 2010, 2011). As researchers, our own idea of human being is based on positive psychology: with a positive approach we put the focus on how to support the development of human strengths in early childhood. We also try to strengthen the role of parenthood and its primary importance for a growing human being. Parenthood cannot disappear from the core of children's life.

II. The Purpose of Parental Love : How Should be Children Raised?

We start by dissecting what human characteristics are the most important for children's well-being and favorable development. Healthy self-confidence and self-esteem, balanced emotional life, judgment and responsibility, the ability to control one's own behavior, empathy as well as the ability to respect and appreciate other people could represent such features (Määttä, 2007). Therefore, those exact features could be the emphases of rearing.

According to broaden-and-build theory (Fredrickson, 2004), the positive emotions, such as joy, interest, contentment, and love, broadens an individual's thought-action repertoire: joy sparks the urge to play, interest sparks the urge to explore, contentment sparks the urge to savor and integrate, and love sparks a recurring cycle of each these urges within safe, close relationships. Positive emotions solve problems concerning personal growth and development.

Berscheid (2006) claims that understanding human behavior has suffered because of forgetting the fact that people live in a net of human relationships for their entire life and that most of the behavior takes place in the context of human relationships. When studying successful behavior, it is important to examine how the environmental factors and the people's mutual relationships affect the development of self-concept (Magnusson & Mahoney, 2006;

Caprara & Cervone, 2006). Environmental factors also shape the repertoire of savoring responses that children acquire over time, through family dynamics, social and peer relations, and cultural influences (Bryant, Chadwick, & Kluwe, 2011).

Therefore, it seems that these abilities develop in interaction with other people. Children's bases and well-being thus are the responsibility of those people who live with and close to children, such as parents, other immediate caregivers, teachers, and friends (Ambert, 1994; Arendell, 1997). Children's development is greatly affected by their growing surroundings (juvenile culture, media, as well as the societal values and ideals) as it has been noted that childhood may be the optimal time to promote healthy attitudes, behavior, adjustment, and prevention of problems by, for example, recognizing the children's strengths and building on those strengths (Brown Kirschman, Johnson, Bender, & Roberts, 2009).

Next, we will discuss two valuable and demanding contents of rearing that can be seen lying behind the previously mentioned features that enhance children's well-being and favorable development: setting up safe boundaries and constructing good self-esteem. Children need the experiences of success, appreciation and encouragement, but equally important is that they have distinct and safe limits. (e.g. Rantala & Määttä, 2011.)

III. The Methods of Parental Love : Encouragement and Limitations

Family boundaries mean that the family provides consistent supervision for the child and maintains reasonable guidelines for behavior that the child can understand and achieve (see Search Institute, 2010). Beneficial development is secured by establishing boundaries that are preserved with love instead of discipline, ignorance, underestimation, mocking, or malignancy. What the rules are is entirely up to parents and other adults in the household; and furthermore, parents also have to make rules how themselves will behave—consistency is needed in maintenance of boundaries (Greenberg, 2003).

Caring and loving parents may find placing the protecting limits as well as finding the strengths to adhere to them is difficult. Nor is it pleasing to let a child down by telling that he or she will not get what he or she wants. If children could set the limits for themselves, rearing would be easy but growth is not that simple. Children ask and they ask by their actions. Adults' task is to give answers in order to guide and protect children. (e.g. Lawrence, 2001.)

When defining safety limits, parents have to have the courage to face children's anger which is a normal reaction. Children are displeased if not allowed to go as they will and carry out their wildest plans. However, this anger does not make it justified for parents to give up their responsibility for guiding the maturing people or mislead themselves into believing that it is right to give up caring. Children need protecting limits and caring adults who to defy and rebel against and who they can love regardless of setbacks because setting the limits creates the feeling of security and caring.

IV. The Depth and Stability of Parental Love : Children Need to Feel Loved and Cared Even when Behaving Inappropriately

At home, children have to find out that they are loved and valuable even when their actions are harmful or cause disappointments and shame for their parents because that is the only way of strengthening their feeling of being appreciated and wanted as well as their feeling of security. They can count on parents to be there no matter what happened. (Määttä, 2007.) Still, children's inappropriate behavior cannot be accepted, it has to be intervened and the right direction has to be shown (e.g. Hoffman & Saltzen, 1967). However, since children are unready, still maturing human beings, they have to be able to trust that parents will not abandon them. Children are allowed to express their bad feelings and still parents' love holds on: children need love especially when they do not seem to deserve it. (e.g. Katz & Tello, 2003.)

Even the disappointments are important part of developing self-esteem and mental health (e.g. Desjardins, Zelenti, & Coplan, 2008). At home, children can learn in a safe environment those means which help to handle disappointments and failures. When necessary, parents can protect their children from the feelings of anxiety and guilt.

The magic word for building good self-esteem is appreciating a child. Parents' appreciative words are immemorial for many children's self-esteem: "Well done, I'm happy about you," "Thank you, you know how to do it," "It's magnificent how well you can do it." These acknowledging words should not be held back or regulated, quite the opposite: parents should look for new chances to give appreciation and positive feedback all the time. Recognition and thanks do not lose their power even when used abundantly. (see Aunola, Stattin, & Nurmi, 2000.)

Many parents would see their child as the best and most successful one bringing success and praise. However, this kind of rearing can turn against it: instead of merciless demands for performance and success, parents should emphasize humanity and goodwill in their rearing. "The best is the enemy of good" – the aspiration towards perfection prevents from noticing good results and tolerating the vices. Ultimately, the only right the parent has to the child is the right to love, the only task is to secure the provisions for free humanity, and the only glory is the children's love. (e.g. Aunola & Nurmi, 2005.)

The starting point and goal for rearing and parental love has to be growing child's own special value. Every human being has a special value that must not be sacrificed in the name of societal effectiveness or money. Every child is important, valuable, and unique regardless of how well he or she performs at school or what kind of effort he or she is likely to do for the society. A child's value cannot be deduced from his or her personal features.

Parental love gives more comprehensive support for children that the modern school or even day-care can offer (Zakeri, Jowkar, & Razmjoee, 2010). Educational work carried out at day-care and school has to be appreciated also by providing sufficient extrinsic circumstances to carry it out. Every child has their own strengths and parents can provide children with opportunities to succeed, thank them even for the smallest step forwards, and enhance the conception of "I am able, I can, I will survive." (Harralson & Lawler, 1992.)

Humanity is manifested in rearing by respecting each and every child. Children should be appreciated so that they will be understood and approved even when weak, maladjusted, or difficult—also when they do not meet those idealistic hopes and expectations that parents, day-care, and school have set although with good intentions. There are fundamental questions also because the modern society keeps up the "I'll manage alone" –ideology, in other words, admires people who do not need others and cope by themselves. However, modern, almost narcissistic, society and people in it are extremely vulnerable. We do not seem to tolerate or handle failures and difficulties; admitting weaknesses and vulnerability are considered as giving up (Gauvain & Huard, 1999).

Children have to perceive that they are loved, cared, and accepted as they are—not just when they meet the expectations. Only then, children can mature and develop—become free and start thinking how they would like to change themselves to the directions that are possible for them.

V. Parents' Versatile Roles

The multidimensional contents of parental love can be viewed also by all the various roles and tasks that parenthood involves. For example, Hoikkala (1993) divides parenthood into three categories: permissive, responsible, and strong parenthood. Permissive parenthood emphasizes a child's individuality and its opposite is a strict, dominating, and punishing parenthood. Responsible parenthood considers parenthood obligation to create good growing environment for a child. The aim of this kind of parenthood is to bring up children healthy and responsible citizens who take care of themselves.

How to secure children's favorable growth (Wolfrad, Hempel, & Miles, 2003)? The roles of parenthood, according to Helminen-Iso-Heiniemi (1999) are The Teacher of Life, The Expert in Human Relationships, Love Giver, Limit Setter, Caregiver (see also Hubbs-Tait, 2008; Nijhof & Engels, 2007; Veríssimo et al., 2011). Parents and other adults model self-control, social skills, engagement in learning, and healthy lifestyles (see Search Institute, 2010).

On the other hand, children are our mirrors. Outstanding facilities or even the most advanced technology does not guarantee positive development nor can one raise a child like listed company according to the indexes or expectations of market economy. Every child develops at his or her own pace supported and encouraged by people he or she lives with. Nothing can replace human interaction. Lawrence notes that "love which only can exist in relationships is a social experience, does organize social experience, outstanding among these being commitments – commitments that bind a person to a course of action and connection (Lawrence, 2001, p. 61)."

Aspinwall and Staudinger (2006) point out that many of the human strengths are based on the person's relationships with others, in other words, they are relational or collective by nature: for example, possibility to understand and cope with various problematic life situations is better if one has a chance to discuss the problem at hand with a close friend, swap opinions, and reflect the issues from the new perspectives.

VI. Discussion: There are no Perfect Parents - or Children

Parents who want to raise children well do not have to be perfect people and they cannot expect children to be or become perfect either. Hardly anyone can be flawless – on the contrary: pursuing perfection prevents from noticing all the good results. Alice Miller (1984) says: "Do not hope that a child would turn into something specific, just that he or she would develop. Enjoy the child and his or her developmental phases as he or she is. Enjoy your life together instead of being constantly worried about what your children will become or not in the future." This is how a healthy self-image is created as well as self-confidence to confront difficulties and problems in life. Successful rearing does not aim at clearing the hardships and obstacles but helping children to learn to confront, tolerate, and conquering the inevitable difficulties (Mcree & Halpern, 2010). Parents, caregivers, and teachers encourage and have to support the child in behaving appropriately, undertaking challenging tasks, and performing activities to the best of her or his abilities (see also Search Institute, 2010).

When parents have faith in children's talents, it is easier for them to assure children of it as well. Certainly, just belief and trust will not be enough but rearing has to be focused action: good parents are present, give time, and make the effort to positive togetherness. They care, ask, discuss, listen, tell, explain, argue, fuss and busy themselves with children. Good parents are role models for children even in the most difficult life situations: they have to maintain the belief and pursue building better environment and more human world for children. At its best, rearing helps children to experience what life can offer. They have to be allowed to see what the better world could be and be assured that it is reachable.

Human relationships have become narrower. Even for this reason, family as a supporter of proximity and individuality within the complex modern life is significant both for children and adults. The ability to be happy of life and teaching it are important skills for a good parent. Being grateful for small mercies in everyday life is more and more important in the insecure modern life and can be the crucial factor for children when trying to handle difficulties. This kind of attitude has been described felicitously:

Within the prescriptive bounds of culture, families directly and indirectly encourage or discourage the active pursuit of positive experience in children through the ways in which they organize children's experiences. For example, whether or not parents celebrate milestones, birthdays, holidays, and accomplishments, take vacations, and pursue enjoyment at work and leisure—and the specific ways in which they do so—not only teaches children the value of appreciating and enjoying life, but also provides concrete models for savoring that children can imitate. (Bryant, Chadwick, & Kluwe, 2011, p. 118)

Although the nature of the parent-child relationship changes from early childhood to adolescence, the presence of warmth and sensitivity as well as support for autonomy as parenting behaviors appears to be critical to child well-being (Sheridan & Burt, 2009). Positive caring of children has positive associations with children's cognitive development and social competence during the preschool years (Peisner-Feinberg, 2004). And even furthermore: positive emotions in early life have even been claimed to be associated with longevity (Danner, Snowdon, & Frieser, 2001). This concerns everyone regardless of the background (Peisner-Feinberg, 2004).

Furthermore, this complex theme can be reflected from the point of view of positively acting people. Magnusson and Mahoney (2006) are interested whether the life spans of the positively functioning people differ from others and if they do, what are the unique structures that express the human strength and positive ways of action in their life spans, and how these structures can be recognized. The research on happiness has pointed out the tendency of same kind: in order to know why some people are happier than others, we have to understand what are the cognitive and motivational processes that maintain or even increase happiness and positive attitude (Lyubomirsky, 2001; Ojanen, 2001). Everything begins in infancy and childhood. According to Lawrence (2001), the earliest sense of a "true self" is for the infant a self "worthy of love". Through the abovementioned perception, a child finds the world interesting and enjoyable, and feels that he or she has a positive place in it.

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The Topology and Mythology of the Self: Playing the Role of Oneself or the Drama of the Self

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Abstract - "An actor must work all his life, cultivate his mind, train his talents systematically,develop his character; he may never despair and never relinquish this main purpose –to love his art with all his strength and love it unselfishly."Constantin Stanislavski

"You follow the same law of improvisation, which is that you do whatever your impulse –as the character- tells you to do, but in this case you're the character, so you have no imaginary situation to hide behind, and you have no other person to hide behind. What you're doing, in fact, is asking those questions Stanislavski said that the actor should constantly ask himself as a character –Who am I? Why am I here? Where do I come from? –but instead of applying them to a role, you apply them to yourself" Excerpt from the Script' My Dinner with André' (Wallace Shawn and André Gregory)

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I. Introduction

Although is not usual to begin a philosophical paper with a reflection on film and theater, every road to philosophy comes from elsewhere: we arrive to philosophy not by making it the starting point of our inquiry, but rather our desired yet elusive goal. Philosophy thus is an achievement not a possession, and if we start every philosophical undertaking with an erotic dimension and an Odysseusspirit, then every concept or facet of our being in the world that we are trying to illuminate will not be obscured and solidified with our architectonic and constructing hands, but rather will come to light by letting it appear and flow as our ship in a windy day. Perhaps what Goethe stated about poetry and science can be extrapolated to philosophy and theater or philosophy and film, namely, people forget that "science arose from poetry and did not see that when times change, the two can meet on a higher level as friends" (Goethe 2009). Perhaps philosophy and theater/film can be seen as friends in the sense of being concern with the same issues, though in a different language and with diverse tools, yet for the same purpose: *dis-concealingthe crucial facets of our lives as they unfold themselves in the very act of living.*

Identity is not something had, neither something known, my claim in this paper is that *identity is something played or performed in a specific place (topos)* and narrated with a symphony of stories that overlap *(mythos)* to make sense of who we are not, who we do not want to be and, finally, who we are scared to be. These questions are inseparable of their correlates, namely, who we are, who we want to be, and who we are fearless to be. However I will argue that posing the questions in a negative form opens up a spectrum of possibilities while it closes others, in other words, is easier to answer the question what X is not than, as Socrates thought and mostly all the philosophical tradition followed up, what X is. In short our inquiry is guided by the logic of the vague and indeterminate, not by the logic of precision and fine edging. But again, the main question that I will try to address and *vaguely* deal with is: What *would* it ultimately mean to play the role of oneself? The fact that this question is formulated in the subjunctive form is not an arbitrary fact, but rather a sign that every philosophical question that tries to address a problem of meaning is first and foremost a question grounded in the modality of possibility.

To play the role of oneself is different to play the different roles that we play in our daily lives such as father-role, mother-role, son-role, daughter-role, teacher-role, student-role, professional-role, lover-role, megalomaniac-role, writer-role, poet-role, listener-role, believer-role, and so on.As I said, I am not concern whether we *actually* play the role of oneself, but rather whether we *could possibly* play it, and what this possibility might reveal to us. It is important to remember that since Aristotle's *Poetics* Drama and Theater as well as Philosophy are concern with possibilities, more specifically, with genuine human possibilities, and consequently, are concern with how to perform or live a life with certain possibilities in the horizon. This presupposes that human beings are the *locus* of endless potentiality and unimagined creativity, yet every growth of potentiality and every enactment of creativity are necessarily situated in a place, a topos, a context, a stage that is surrounded by circumstances, limitations, closures and disclosures. Thus every performance is *in* a stage, in the same manner as we ourselves are in the world but not as a spoon in a drawer or a marble in a hole (Cf. McDermott 2007, 390). To be in the world means something quite different, because the preposition *in* not only implies a

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context of *spaciality*, but also of *familiarity (oikeos)*, hence of orientation.

The most basic trait of human beings is disclosed by the preposition in, yet this in alone might not do justice to the performance that we are demanded to do in a stage. In a way the actor is *in-between* the play and the audience, *in-between* the writer/director and the spectator. Every performance thus not only manifest itself in a *topos,* but also *in-between* two *mythos* or narrations, namely, the text that we are following and the text that the audience is interpreting, or under a different perspective, the *actual* narration of who we have been and who we are going to be and the *potential* narration, which is in a sense a re-interpretation of the last narration. Every potential narration builds up from our past narrations and in a very loose sense overcomes them in a Hegelian sense of *Aufhebung,* that is, an overcoming that emphasises the continuity of the process.The actor or performer is a *sign* that stands *for* the play to the audience's resultant interpretations. I will sustain throughout this paper that when we *would* play the role of oneself, we are ultimately being synchronically the performer, the writer/director and the audience. In Peirce's semiotics we are the object, the sign and the interpretant. Perhaps this novel approach to the Delfic oracle *know thyself (gnothi seaton)* would shed light to a new path of understanding the self, and more importantly, a new way to understand self-knowledge with the lenses of drama and the eyes of philosophy.

I will discuss the performing self in the two spheres that I mentioned: topological and mythological. I will draw from different sources, since the topic of this inquiry has not been a common point of encounter of philosophical discussions, and also because philosophy ultimately had had an antagonistic stance toward establishing dialogues with other perspectives. Hence I am going to glance the old philosophical problems with new ways of thinking and speaking.

II. The Performing Self: Weaving Together the Mythos and the Topos of the Self

Richards Poirier has drawn a very fruitful analogy for our inquiry, he sees the struggle of becoming a performing self, as the struggle of the sculptor to give shape and meaning to the rock in front of him or her. In his words, "any effort to find accomodation for human shapes or sounds is an act that partakes of political meaning. It involves negotiation, struggle, and compromise with the stubborn material of existence, be it language or stone" (Poirier 1971, viii). Although I do not agree with Poirier that necessarly every act that we make, every effort that we undertake has political meaning, nevertheless I do agree with him that we as sculptores of our own acts, have to struggle in the sense that we have to re-interpretate and re-create the past that is living within us. Our past is the somatization of ways of acting and habits of being that are deeply rooted mostly unconsciously within us. Poirier has understood that every act is a creation and every creation is at bottom a struggle, an opposition to what has been already created. And yet every opposition allows us to grasp that we as agents, are not fully in control of what we are producing, therefore the action is not a part of us, it is us who are part of the action. Performing which I take to be analogous to acting -at least with the notion of action that I have in mind[1] - is precisely a gesture, a corporeal manifestation, an utterance, a way of moving, a way of reading texts and situations and foremostly a way of being read, a way of understanding and being understood. All of these things can be reduced to "any self-discovering, self-watching, self-pleasuring responses to the pressures and difficulties" (Poirier 1971, xiii) one has to embrace. Performing is an act of transformative rebellion and sincere acknowledgement of our inheritances and our possibilities. However we have to recognize that performing or acting does not 'go all te way down', that is to say, there are un-fixed limits and vague boundaries that constrain our attempts of 'twistings free' from tradition, but these constrains do not presuppose a fixed identity or essential way of being.

In one of the most striking dialogues in the history of drama *(Waiting for Godot)*, Vladimir argues that there is nothing we can do about our identity, or better stated, *"one is what one is…the essential doesn't change"* and Estragon response is emphatical: *nothing to be done.* (Cf.Beckett 1954) This kind of pessimism which has been pervasive in the last sixty years, is a symptom that we are neglecting the transformative power of our performing self, a self that far from being mechanical is constantly builduing or creating a temperamental character that manifests itself through his or her tones, gestures, embodiedment, pronunciation, voice *(phone)*, writing *(graphe)* and vocabulary *(lexico)*.[2] In other words our actions or performances make us come into being. As

[1] The notion of action that I have in mind is influenced by Peirce, in the sense that for him is a dyadic category that involves always degrees of passivity and activity, hence action implies receptivity and responsiveness, or in other words, is a doing as well as an un-doing, a giving and a receiving. In Peirce's words: "This interpretant derives its character from the Dyadic category, the category of Action. This has two aspects, the Active and the Passive, which are not merely opposite aspects but make relative contrasts between different influences of this category as More Active and More Passive." (Peirce, 499).

[2] It seems to me that it would be interesting to explore the facets of the self under the light of his vocabulary, voice and writing. Perhaps a self-*gramme*, self-*lexico* and self-*phone* would be an interesting way to explore the dark dimension of the self, under a semiotic perspective. However this exceeds the intention of this paper.

Edward Pols argues, “when we act, something comes into being: in the first place, our act itself: in the second, ourselves, for in some measure we come into being by virtue of our acts” (Colapietro 1988, 158). Our being is inescapably tied up with our actions, and our repetitive and purposive actions will conform the habits of our beings and will weave the web of the self.

If performing involves, as I have shown,a struggle between our creative endeavors and the constraining materials at hand, an opposition that we acknowledge when we recognize that the world confronts us, that the world is not completely at our disposition. Then instead of talking about absolute freedom of action, or unconditional spontaneity, we might want to shift our vocabulary to the notion of plasticity or, following Poirier, to the notion of sculpting as more accurate metaphor for performativity. Our being is full of *traces* that point elsewhere, our inheritances are marked on us and are evident in our deepest habits of being. The vocabulary we use, the tones with which we express ourselves, and the corporeal movements of our body are externalizations of past inheritances and influences of the environment. The traces and the impress marked on us are what enables and disables certain possibilities of self-fashion projects(C*f.* Rorty 1995). This sculpting is made possible by our performing self, which has two dimensions of understanding itself. The first one is the performing self in a *topological* sense, that is to say, in the sense that it acts in a determinate space or place and is being acted in that space or context by the materials or inheritances that are at play.[3] The second sense is a *mythologicalone*, which, as a narrative mode of understanding, assumes temporality in a twofoldmanner: retrospective (narration about our past performances) and prospective (narration about our future performances).

a) Topological self

Before explaining the qualitative difference between performing the role of oneself as oneself and performing the role of oneself as other practical determination (say as a teacher, student, etc.), we have to flesh out more the understanding of performing or acting in a *topological* sense.*Every action as it is well known is placed in a background of symbolic coordinates that give meaning to it, and “apart from determinate places as the memorial sites of determinative histories, we can neither name nor define ourselves”* (Colapietro 2003, 151). The contextual setting in which an action takes place is not something exogenous to the action itself, but much rather constitutive of its role and significance. Jonathan Lear has a very nuanced understanding of this peculiar yet neglected characteristic of action, namely, “an act is not constituted merely by the physical movements of the actor: it gains identity via its location in a conceptual world” (Lear 2006, 32). The conceptual *locus of every action qua* sign determines and constitutes the framework of possible meanings of that action.

The action in itself does not have meaning without the *topos* that contains a conceptual world by which the action becomes intelligible or, in some cases, by which the action expands the limits of intelligibility of that conceptual world. In the former case if someone playing chess tries to move a piece in a prohibited way, his or her action will be completely unintelligible in that context, since as Wittgenstein has shown, every context or language game (which can be translated to action game) has its own normativity that rules out unintelligible actions in the game. In the latter case the peculiarity lies in that the action itself transforms the context or place where it unfolds. In other words, the action makes itself intelligible because its powerfulness has the capacity to *deconstruct* and *reconstruct* the context of intelligibility where it is performed. The action being not meaningful in itself, is not even intelligible by itself, it requires always a context that dialogues with it to constitute the significance of an action. However in some cases an action is so powerful that it transforms and displaces the field where it manifests itself. This shows how the meaning of our performance are not completely extrinsic –determined by outer conditions of the context- nor completely intrinsic –determined by inner conditions of the action-, much rather this understanding of action overcomes the dichotomy of inner and outer conditions, and by being faithful to experience illustrate the interplay or dialectics that make meaning possible.

Every action is such not only because of physical factors, as Lear pointed out, but also because of conceptual and symbolic factors that come into a relationship with the action negotiating the meaning of it and the limits of intelligibility of the context where it comes into being. When we are playing ourselves or performing the role of oneself, one has to ask, as Stanislavski suggested, three critical questions that the very act of performance answers them in every singular moment. (i) Who am I?, (ii) why am I here?, and (iii) where am I going to?[4] The last two questions are intrinsically related to the notion of *topology*, a notion of spatiality that not only allows us to orientate ourselves in the world, but also imposes a symbolic

[3] In Dewey’s paper on *Time and Individuality* he acknowledges the importance of the context where one is acting and the inevitable determination of our inheritances in our being. In his account: “The career which is his unique individuality is the series of interactions in which he was created to be what he was by the ways in which he responded to the occasions with which he was presented.” (Dewey 1960, 239).

framework by which our action gain meaning and simultaneously expand the limits of intelligibility and unintelligibility. In *What is orientation in Thinking,* Kant argues that geographical orientation or what I have been calling *topological* orientation is always a directionality toward the other, an other that can be oneself in the task of self-knowledge. In his words, "to orientate oneself (…) means to find a direction (…) in order to find the others" (Kant 1990). Therefore one might say that orientationcomes from a self that wants to get away from himself in order to find himself, in other words, a self that requires a source of spatial coordinates which allows us to familiarize oneself in the environment and feel at home in the world only by making the world where he or she acts and performs a less stranger place.The performing self isnecessarily*topological* in the sense that only acting in and *through* the environment, can achieve a sense of self-awareness, only by directing himself or herself towards the other is possible to return to the self with a better understanding of himself or herself. Therefore I would argue that the other neglected characteristic of *every performance or action is that it is always directed toward the other in order to orientate oneself*, but necessarily comes back toward oneself when the strangeness of the other is overcame, however vaguely and never fully exhausted, by leaving gradually our impress in the world through our actions.In terms of Charles Guignon, "one feels at home with the World only when redescribing it in one's own terms, conceiving its proper coordinates, that is, grasping the deepest and most profound possibilities that one's world has to offer for the interpretation of oneself, taking the risk to dedicate oneself to realize those possibilities in one's life"(Cf. Guignon 1990, 348).

Following Ariadna's thread, our way out of the labyrinth of the world's strangeness is by familirizing and orientating oneself with our actions and performance in it. This doing which encompasses an un-doing is always an enlightment in the literal sense of the word, namely, in the sense that doing sheds light not only to the environment where we are *in*, but also to ourselves that are acting *in* the environment or stage. In short, "the way an [individual] is engaged has consequences that modify not merely the environment but which react to modify the active agent" (Dewey 1958, 246). Performance or action is inseparable from reaction or receptivity, therefore every gesture toward the other is, at its core, a gesture toward oneself, a gesture that by directing to the other is making us acknowledge in a more deep sense who we are, because the question of identity is ineluctably linked with the question of difference. The road to oneself has to pass through the road to the other.

Since the Presocratics this notion of self-knowledge as a direction toward the other, has been elaborated, yet this directionality from action toward the other to self-knowledge is an endless task of finite attempts to grasp oneself in the very practices where one is doing and undoing, sculpting and un-sculpting our inheritances in us and in our world under the name of traditions. In one of Heraclitus' fragments he writes: "By setting off you would never find out the ends of your soul, though you should tread along every path, so deep a measure *logos* does it have."When we are playing the role of oneself, one is always setting off from some place to some place else, from somewhere to nowhere[5]. Nevertheless this perpetual journey toward the unknown is at bottom a journey toward oneself, because our performing self is leaving the trace in the environment of who he or she *was,* while proyecting a mark in himself of who he or she *wants to be.* In short, action and performance is a constant re-making and re-creating the world in order to get to know oneself. But as Heraclitus advices us, we will never exhaust our possibilities of self-knowledge, because there is always something elusive about the self, something utterly unconceptualizable that cannot be grasped. However when we are playing the role of ourselves we are not conceptualizing or identifying theoretically who the self is, we are rather *enacting* the self in the realm of possibilities that the environment offers to us.

Playing the role of oneself does not have to do with some theoretical approach to our identity, but rather is an unfolding of our identity as it is exposed in the way we relate to the world, to others and to ourselves thorugh our actions. This unfolding manifested in our performances andlocated in a place implies always a risk, because every action as being a re-making of the actual conditions in light of future possibilities has the potentiality of destroying a world, that is to say, destroying the symbolic framework under which we understand our actions. Every seemingly pointless action is a re-negotiation of meaning, a displacement of the symbolic framework that we currently have.

[4] Platonic dialogues such as the *Protagoras* and the *Lysis* begin with Socrates' interlocutor asking him where you are coming from and where are you goingto (203a7-b1/309a).This shows that Plato was aware that everyone's life is a path in which we are always coming from somewhere and going to some place else that we, in most of the cases, are not completely certain where. As the great Spanish poet, Antonio Machado, would put it this way: "wanderer, there is no road, the road is made by walking."

[5] Fernando Pessoa has poem that illustrates well this point. In it he states: "Pack your bags for Nowhere at All/Set sail for the ubiquitous negation of everything (…) Who are you here, who are you here, who are you here?/ Set sail, even without bags, for your own diverse self!..." (Pessoa 1998, 201). This fragment suggest that the localitiy of the self is always directed toward the absolute negation of the self, in other words, our trip to nowhere at all is the only route we have to get to know ourselves.

In Medina's account every performance, every exercise of our agency involves a resignification process. This is what I call the destruction of a conceptual world, and thus the re-construction of it. If our act always resignifies, or at least, re-arranges the symbolic framework by which we interpret those very same acts, then in every performance underlies a dialectical relation between the intelligibility of the action and the framework that makes our actions intelligible to us and to others. In Medina's words: "In any performative chain there is always a continuum of cases of possible resignification ranging from closest fidelity available to us (…) to radical reversals of meaning and force" (Medina 2006, 141).

The first case that Medina mentions is when our actions or performances are not subversive enough or powerful enough to modify or destruct certain facets of our symbolic framework, hence is an action that is absolutely intelligible with the conceptual background that we have at hand, there is no need to reconfigure our symbolic background, hence the amount of risk is those kinds of action are very low. In other words is an action that resignifies by repeating and consolidating and solidifying our past and present symbolic world. Yet in the second case the action is so transformative that even to make it intelligible we have to destroy and reconfigure the symbolic framework that we have at hand. In other words, is an action that resignifies by destructing and reconstructing our past and present world in light of future possibilities. In this case, following Derrida, our performances qua signs carry "a force that breaks with its context [i.e. symbolic world]". Therefore our performances have the potentiality of being deconstructive, that is to say, to break with previous contexts of signification by re-signifying those contexts. However every destruction or reconfiguration of the symbolic world *might* involve a real loss, and this is the inevitable and ubiquitous risk that every person has to face when heir she tries to break away from established rules, traditions, other's views of oneself and one's view of oneself. (Cf. James 1956, 206).

The latter underlines the fact that every action has effects not only in the physical sphere, but also, as Lear suggests, in the symbolic sphere where we understand it and make it meaningful. Hence when we are performing the role of oneself, we are always at the edge, risking our identities, negotiating with our actions the signification of our inherited conceptual framework, struggling between the self that we want to overcome and the one we want to instantate. But to overcome the old self we have to perform and leave our impress in the *topos* or stage which is our world, and this performance is a journey toward the other, a journey of transformating the other to return to oneself. Topology and orientation in the world are ineluctably related to each other. The situatedness of our practices is in one sense a physical-spatial orientation to the world and to ourselves, and on the other hand the situatedness involves a logical or symbolic spatiality that makes intelligible our actions and thus is the place where our transactions of resignification of the world as a symbolic inherited framework, and the world as a spatial realm where our possibilities can be enacted. To put the point more boldly, this transaction of meaning between our self-creation projects and the situatedness where those projects take place are completely are completely bound up with each other. As McDermott puts it "the fabric of human man's life is a relational schema; it not only deals with the exigencies for human identity but, within conditioned structure, yields the imaginative construction of the meaning of the world" (McDermott 2007, 363). This is precisely what the process of resignifications mean, an ongoing dialogue between our situatedness and our actions: a transformative and creative dialogue in which our identity and our world are reshaped, because in the process of resignification the world or place where we act "has compelled us to revise ourselves and remake it as part of this revision" (Colapietro 2003, 181).

The topology of the self is constituted by two dimensions, namely, the dimensions where our performances *might* have an influence: (i) in the physical context where we are in and (ii) the symbolic background by which we understand our practices. The ongoing overcoming of the self by performing in a stage that belong to us and at the same time we belong to it, or following William James, a stage with which we have a congeniality relation and not a relation of dominance (Cf. McDermott 2007, 364).A stage that is always fluctating because the actions that are performed in it imply a resignification of it and of the actors that are situated in it. This is why after every performance that involves a restructuration of the topos in its physical as well as its symbolic sense we, as agents, are also transformed. We will always end, as Pessoa would say, reconstructing ourselves and saying "who and what I was when I used to come by here (…) I don't remember. The person who came by here back then, might remember, if he still existed" (Pessoa 1998, 198). The person cannot recognize himself or herself not only because he or she has changed but also because the transformation was due to the reshaping of the environment or stage where he or she performed. Therefore is inevitable to become strangers to ourselves if we are commited to recreate and sculpt ourselves as well as our environment. With every creation comes a destruction and with every destruction an oblivion and a memory. For the reasons just canvassed, I would say that in order *to know ourselves we do not only have to direct ourselves toward the other, but also we have to forget ourselves in order to remember who we wanted to be.*

b) Mythological self

The mythological facet of the performing self has a very distinct nature from the topological one. The mythological trait as opposed to the topological is not synchronically but diachronically constituted. This means that the performing self in its topological nature is developing and evolving in the very same instant in which the action unfolds. This happens because the topological nature is not permeated by language directly, and therefore is not retrospectively or prospectively constructed, but rather immediately. Every time we are performing in a place, we are doing so in that instant, in that vague moment of actuality where our action might transform the environment or ourselves, while every time we are telling a story, every time we are narrating the events or actions we do so either because they have already happened or because they are going to happen, or at the very least, because we *want* them to happen. Language has in this sense, on the one hand, the capacity to transform lineal temporality to fragmentary and cycle temporality, that is to say, narration transforms the temporality where our actions unfold themselves, and convert that temporality into something malleable, multidirectional and repetitive. On the other hand, language or *story-telling* is a perpetual re-interpretation of the past or future events that might end up in an ontological transformation of the events themselves. This occurs often when someone is trying through language either to falsify reality of past events or when someone tries to intensify the meaning of reality, that is, to re-interpretate past events with excessive *generosity*, which means essentially to interpret in the best possible way, to intensify the meaning of the events or performances through the reception and reinterpretation of them.Hence the potentiality that language or story telling can do an ontological transformation, is a symptom that language and reality, logos or mythos and ontology are intertwined in profound ways, as Parmenides stated in his famous poem, "being and logos are one and the same thing" (*to ago auto voeintekailegein*).

The performances that we do are subjected to endless reinterpretation, because they are not fixed entities that preclude transformation, yet this process of interpretation does not entail that any interpretation is valid for any performance. In Peircean vocabulary I will argue that every action can be seen as the object of the semiosis that constrains the future interpretation, but does not establish fixed limits to a hermeneutical approach to it. To state the point more clearly, our narrations in the retrospective sense are the signs that stand *for* pastevents or actions *to* future reinterpretations of our interpretations of the action. In this sense the action creates a field of possible and indeterminate meaning, and this indeterminability of meaning will be made determinate by our narrations and stories about the meaning of that action or by the narrations and stories of other people regarding that action. All retrospective narration involves an interpretative constrain which is posed by the action itself, however as I have shown that constrain is indeterminate and unfixed. Mythology comes into being every time we are narrating the past events of our lives, every time we are reorganizing and reinterpreting them either to make our life a more coherent and unified project, or at least to make sense of the continuum of one's life by restructuring it in light of new events or new possibilities of life.

However mythology is not reduced to a retrospective narration, it is also a notion that is faithful to the category of the human being as a being that exists *in-between* past and future, and thus the past as something that actually happen and the future as something that virtually might happen are two ineluctably traits of being in the world. Moreover, both traits are what I want to call reality, because the notion of the real cannot be reduced to the events that *happened* already, that is, the real is not the same as the actual. Reality encompasses modality; reality is not only the actual but also the *virtual* or the *possible*. Therefore prospective mythology is as crucial as retrospective mythology, though they have different uses. As I said before, retrospective mythology involves a re-narration, a re-interpretation, a re-organization of the past events of one's life. However this processes of what I want to call the*re-event* have an interpretative constrain, namely, the action itself as it happened. Thus the action gives a realm of indefinite possibilities of interpretation, however not an infinite realm of interpretation.

The topological facet is therefore the condition of possibility of the mythological self, only by being in the world, in a definite logical and geographical *topos*, we can begin our stories and narrations about who we are, who we were, where do we come from and where are we going. This last question echoes a constant unfinished self, a self that is never created to its fullest potentiality and capabilities. Where are we going is a question that involves a *virtual topos*, a virtual logical framework of understanding ourselves and livening in a future environment that is *yet to come*. In short this prospective question discloses this unending project of self-creation: "we are what we can yet make of ourselves" (Colapietro 2003, 1). This formulation of self-identity has the advantage that the self is defined in what it is yet to come, in other words, is defined in *future terms*, not in what he has achieved so far, but what is yet to be achieved. Nevertheless every proposition in future terms, or every prospective narration involves in its very core and undeniable nature: *uncertainty*. Future is another word for an uncertain regularity, the prospective narration emphasizes that we are not fully in control of our lives, that Peircean *tychism*, and a degree of unpredicatability is inescapably tied up with our ways of life. This is precisely the drama of human life: the fact that we do not know the outcome of actions, utterances, and more generally, of our lives.

The prospective narration is implictly a *re-orientation*. This phenomenon of reorientation appears before us in two different ways: (i) it is a reorientation of present conditions under the criteria of future ideals and (ii) it is a reorientation of future ideals because of present experiences. In the former case we are judging ourselves, our actions, our utterances and our ways of related ourselves with the world, with others and with ourselves with the standard of a narrated ideal, an ideal that we want to achieve. Thus the ideal of who we want to be or where we want to be appears to be something fixed and stable, but the latter case shows that there are experiences in our lives that are so transformative that alterate the very ideals by which we judge our present circumstances and situations. Hence the ideal or criteria of who we want to be and where we want to be is always evolving and transforming itself under the light of profound present experiences.

Before in this paperI said that the topological facet involves a certain orientation and familiarization in the world, but now the prospective narration acknowledges that even when we feel at home in the world, there is always the remainder that we are in an *Exodus*, that we are in a way exiled from our *Geheimniss*, and therefore there will always remain an utterly trace in us of estrangement, yet our narration of what will be, what we want to be and what we will likely to do gives us the illusion that the future is in our hands, that we can control the unpredicatibility of the drama of life, that we can own the unownable. Philosophy thus, as Cinema in my account, makes us recognize this trace of estrangement, but at the same time makes us tend toward the *oikos*, in a constante flow of re-orientation.

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Women and the Use of Public Transport in Nigerian Traditional City - Ibadan

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Abstract - It is disheartening to note that the mobility gap between women and men has continued to widen; while poverty horizon of most women continue to deepen as a result of inadequate spatial interactions. The study examines the interplay between women and public transport system in Nigerian traditional city-Ibadan. A purposive sampling technique was used to administered 203 questionnaires. Data collected were analyzed using simple descriptive technique and correlation analysis. Results reveal that, public transport system in the city is inefficient. The analysis also reveals that inadequate public transport system has significant impact on the livelihoods of women. Findings made it clear that socio-economic variables and operational characteristics are determining factors for the patronage of public transport. Based on findings and analysis; the paper discussed the need for considering the mobility needs of passengers, and emphasised the need for a sustainable public transport and gender planning and analysis in Nigerian public transport planning and management. it also stressed that gendered-based transportation planning and management need to be examined, if the reproductive and productivity roles of women in our society are to be achieved.

Keywords : *Gender, Public transport, Poverty, Livelihoods, Policy.*

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WOMEN AND THE USE OF PUBLIC TRANSPORT IN NIGERIAN TRADITIONAL CITY - IBADAN

Strictly as per the compliance and regulations of:

Women and the Use of Public Transport in Nigerian Traditional City - Ibadan

Odufuwa, B. [α], Oriola, S. [σ] & Otubaga, O [ρ]

Abstract - It is disheartening to note that the mobility gap between women and men has continued to widen; while poverty horizon of most women continue to deepen as a result of inadequate spatial interactions. The study examines the interplay between women and public transport system in Nigerian traditional city-Ibadan. A purposive sampling technique was used to administered 203 questionnaires. Data collected were analyzed using simple descriptive technique and correlation analysis. Results reveal that, public transport system in the city is inefficient. The analysis also reveals that inadequate public transport system has significant impact on the livelihoods of women. Findings made it clear that socio-economic variables and operational characteristics are determining factors for the patronage of public transport. Based on findings and analysis; the paper discussed the need for considering the mobility needs of passengers, and emphasised the need for a sustainable public transport and gender planning and analysis in Nigerian public transport planning and management. it also stressed that gendered-based transportation planning and management need to be examined, if the reproductive and productivity roles of women in our society are to be achieved.

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I. Introduction

Sustainable transport, particularly public transport; has been a researchable issue for the past few years. Meanwhile, sustainable public transport for women, who are often vulnerable to transport externalities has not received adequate attention in terms of research and policy making in Nigeria. This situation, coupled with headlong urbanization and present economic recession or meltdown, is drastically affecting mobility in Nigeria. It is interesting to note that transportation system, specifically public transport in most Nigerian cities, is not sustainable (Filani, 1988; Adeniji, 1987; Oyesiku 2002 and Odufuwa; 2006). This can be justified by the poor state of urban road networks that under severe pressure, as reflected by the worsening traffic congestion and other notable transport externalities. The rate of road expansion and management is affecting travel activities, thereby resulting to traffic grid-lock, particularly during peak-periods which has become a norm. Sequel to this development, one is concerned about the environmental quality, social equity, economic vitality and the threat of climate change, all these have formed a yardstick for a growing interest in the concept of sustainable transport development. Is worth mentioning that urban transport is one of the important sectors that have direct bearing on sustainable development, partly because of the high growth of the transport sector's energy consumption and green house gas emissions at a global scale. It is however not surprising that by the year 2025, the transport sector's energy consumption and green-house gas emissions will double, while more people will become dependent on private automobiles (Whitelegg, 1993). Meanwhile, the economic, health and environmental implications of this rapidly growing and poorly regulated public transport system are highly problematic in Nigerian cities. Indeed, it has a permanent and often irreversible impact on the environment through land take and intrusion.

Inadequate spatial interactions is one of the most serious socio-economic problems engulfing sustainable livelihoods of women folks. However, women; despite their significant roles in production and reproduction activities, particularly in Nigeria are increasingly facing mobility difficulties which often times force them into the shackles of poverty. Thus, liberation of women from this problem is an essential avenue towards sustainable livelihoods and development of the society in general. In other words, improved public transport system will enhance the process that allows women to actively participate in individual and societal issues that are developmental in nature. Suffice to say that, transport is one of the main infrastructural axes on which socio-economic development revolves around. It cuts across all aspects of man's daily activities and promotes a nation's overall development. In Nigeria, it is displeasing to note that like other developing countries, the conventional public transport services are unable to meet the mobility demands of the masses, and this impact on people's economic and social activities. Meanwhile, the difference in travel behaviour of men and women stems from the fact that women are vulnerable to a number of factors in their

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choice of travel mode or in their travel behaviour. Such factors include their attachment and affinity to the environment, cultural norms, their traditional sex roles, societal vices (Okoko, 2008). Also worth noting is, the place of gender that has been found to be very important in transportation planning and management (Odufuwa, 2008 and 2010). Therefore understanding the prevailing socio-economic and cultural attributes of women in relation to public transport planning and management is inevitable if a change in existing and displeasing situation is to be achieved. Obviously, analysis of the socio-economic and cultural attributes will enhance the planning and management of Nigerian public transport system.

This study was based on the premise that financial resources, productive, reproductive needs of men and women and operational characteristics of public transport, partly determine their use of public transport. Therefore, integrating gender planning and analysis into the operation of public transport cannot be side-tracked; as it will foster effective decisions or policy and resource allocations in order to ensure equity, particularly in the Nigerian public transport system. The main objective of this study is to examine the impact of socio-economic variables of women and operational pattern of public transport on patronage. The travel characteristics of the respondents were examined and analysed. Based on the findings; the paper discusses the need for considering the mobility needs of passengers and emphasised a gender-sensitive operational pattern of Nigerian public transport service. It is pertinent to note that study of this type will guide policy makers and reveals areas demanding sustainable policy interventions.

II. Methodology

The study explores literatures, complemented by field surveys in Ibadan metropolis. Ibadan is located on the South-Western part of Nigeria, longitude 30541 of the Greenwich Meridian and latitude 70541 north of the equator. The city is elevated at about 234 metres above sea level, and by road is about 150km from Lagos– the Nigerian nerve centre. Ibadan consists of eleven local government areas, while five of the local government areas (Ibadan North West, Ibadan North, Ibadan North East, Ibadan South East and Ibadan South West) make up the Ibadan metropolis. The city was chosen because it is noted as one of the traditional cities in Nigeria, and in recent times has witnessed high level of vehicular traffic as well as influx of non-motorised vehicles. Data were obtained through a questionnaire survey of 203 respondents. A non-probability sampling technique called purposive sampling was adopted to sample 203 respondents. It is worth mentioning that, in purposive sampling, researcher relies on his judgement about respondents to choose; and picks only those who best meet the purpose of the study (Babbie, 1998). For this study, respondents were contacted at bus stops while waiting for the modes to travel with. The study used both quantitative and qualitative approach. The value of this mixed method is well acknowledged in literatures on methodology (Brannen, 1992; Bryman, 1988; Bryman et al, 1990; Okoko, 2000; Oyesiku, 2000 and Babbie, 1998). In the study, 19 variables, among others, were investigated and analysed (see table 1).The questionnaire was divided into three parts. Part one probed into the socio-economic background of respondents (age, educational qualification, occupation, monthly income and household size, etc). The second part consists of some variables on travel characteristics (mode of travel, number of household vehicles, driving status, number of trips, transport cost, travel distance and difficulties, etc). The last part was based on decision to use public transport if improved. It should be mentioned that the questionnaire consisted an open and close-ended item. Open-ended items were designed to permit flexible responses. The reliability of the survey instrument was however conducted using test-retest method, given a reliability coefficient of r = 0.78. Data collected were analyzed using simple percentage distribution and correlation technique. The correlation analysis was used to establish the relationship between pattern of travel and selected socio-economic variables.

Table 1 : Research variables (source: Authors' fieldwork, 2011).

S/N	Variables	Operational Definitions and Variable Types
1.	Age	Total age of respondents in years - *continuous variable*
2.	Household size	Total number in the household- *Continuous variable*
3.	Sex	*Dichotomous variable*: 1=male; 0=female
4.	Income	Total income in Naira- *Categorical variable*
5.	Educational level	*Dichotomous variable*
6.	Possession of Household Vehicle	Access to household vehicle; 1=Yes; 0=No
7.	Driving Status	Ability to drive: 1=Yes; 0=No
8.	Cost of travel (fare)	Fare paid: *Categorical variable*
9.	Time spent in travel	Total travel time: *Continuous variable*
10	Waiting time	Time spent at bus stop: *Continuous variable*
11	Quality of bus stops	*Dichotomous variable*: 1 each if the following facilities/services are bad: shelter, seats, clean, location, toilet, light, and general condition of the bus stop; 0= otherwise
12.	Number of trips	Total no. of trips per purpose: *Continuous variable*
13.	Walking distance	*Categorical variable*
14.	Time of travel	Time of commencement of journey: *Continuous variable*
15.	Mode of travel	*Dichotomous variable*: 1= bus; 0= others
16.	Quality of vehicle	*Dichotomous variable*: 1 each if the following are bad; engine, seats, cleanliness, body/structure, colour; 0= others
17.	Quality of travel environment	*Dichotomous variable*: 1 each if the following are bad: dirty, abandoned sites, lighting, scaring, road; 0= others
18.	Travel alone or in company of others	*Dichotomous variable*: 1 if travel alone; 0 if otherwise
19.	Desire to use public transport if improved	*Dichotomous variable*: 1 if passengers will use public transport if improved; 0 if otherwise

III. Conceptual Issue and a Brief Literature Review

Overtime it is accepted that sustainable development, specifically, sustainable transport, implies finding a proper balance between (current and future) environmental, social and economic qualities (OECD, 1996; RIVM, 2005; Litman, 2003; Beatley, 1995; WCED, 1987, cited in Steg, et al, 2005). Although various attempt were made to define sustainable transport (Litman, 2008a and Steg, 2007). However, a key set of indicators (environmental, social and economic qualities) gives a reflection of what could be refered to as sustainable transport. Sustainable transportation might be considered by examining the efficiency of the transport system itself, focusing attention on the positive and negative values and externalities of traffic and transport as they are apparent now or in the future. These indicators according to (Gilbert et al; 2000; Gudmundsson, 2001 and V&W, 1991) have been used by governments to set sustainable transport goals and to monitor whether the current transport system is moving towards sustainability or not. RIVM, (2005) made future projections to forecast developments in transport and relevant sustainability indicators. While, Gilberlt, et al; 2000; Gudmundsson, 2001 and Litman, (2003) identified energy use, carbon monoxide emissions, land use disruption and fragmentation of natural areas, waste, traffic safety, noise pollution, health consequences of transport, crash costs, contribution of transport sector to economic welfare, and accessibility as factors to be considered when examining sustainability of transport system. Sustainable development has been a major concern since the United Nation symposium on interrelations among resources, environment and development, held in Stockholm in August 1979. It is rooted in population and resource debates or discourse on the limits to growth (Hardoy, et al, 2001; Meadows, et al, 1972 and Satterwaite, 1999). Stem on its importance, numerous organizations pick interest in the concept as it relates to effective utilization and management of resources and development of the society. For example, The World Conservation Union, The United Nations Environment Programme (UNEP) and the World Wide Fund for Nature (WWF) etc. have over the years use the concepts as foundation or framework for their various developmental activities. Also worth mentioning is the adoption of the concept as the bedrock for various activities of the World Commission on Environment and Development. Since, the Brundtland report of (1987), the concept of sustainability according to Enyedi, (2002) has spread and widely used in the world, while international reviews has examined the concept based on feasibility. In recent past, sustainable ideas or initiatives have been grossly undertaken in many cities and regions (Hardoy et al, 2001 and Satterwaite, 1999). Cases worth noting are North America which has the idea of "Maryland Smart Growth Initiatives", Portland or 2040 plan, sustainable San Francisco, Sustainable Toronto, Sustainable Seattle, and the Bay Area Alliance for sustainable development. These developmental knowledges are based on the 1987 report of the World Commission on Environment and Development (commonly called the Brundtland Commission report) and the United States Presidential Council for sustainable Development (PCSD) report, "Sustainable America: A New Consensus". The significance of transport sector towards achieving sustainable development and as a component of sustainability have been stressed by scholars over the years. For instance, Owen, (1964), a renowned transport analyst, emphasized that "immobility perpetuates poverty". This implies that, transportation has resultant effects on almost every human being in the course of their daily activities. Thus, it is rare to conceive a situation over space where transportation does not play a tangible role in the life of any individual or society at large. Similar to this view, is the assertion of Geerlings et al, (2005), that "the issue of transport is a derived effect of the fulfilling of all sorts of needs, varying from economic needs to social needs". This further justified the fact that, transportation is a "derived demand" and that there is "no escape from transport". According to CST, (2003) sustainable transport system forms a basic foundation that facilitates movement of goods and services in the present generation and capable of taking care of incoming generations. Therefore, it should be affordable, efficient, available, safe, and supports economic development of the people. Similarly, changes in the transport sector may induce changes in other sectors, which in turn may affect sustainable development (Vibeke, 2009). For instance, they may induce macro-economic changes (lower production values in transport, and higher production values in trade and industry), resulting in changes in GDP and employment levels (Geurs et al, 2000 cited in Steg et al; 2005).

The state of transportation in Nigeria can be classified into five major modes – roads, rail, water, air and pipelines. The contribution of the transport sector to the economy of Nigeria if considered by the GDP tends to stagnate or decline at about 3% of GDP (Filani, 1988 and Ogunsanya, 2002). Indeed, the sector's real contribution to GDP continued to decline from 6% in 1998 to 3.12% in 1991 and 3.10% in 1998 and to about 2.,1% in recent time (Oyesiku, 2002 and 2003). Road in particular, declines from 5.17% in 1981, 2.90% in 1995 and to 2.86% in 1996 and 2.84% in 1997 and to less than 2.5% in recent time. It is interesting to note that, in many cities today, private cars have become important and dominant mode of transport (Odufuwa, 2007 and Okoko, 2007).

To achieve long-term goal of individual and sustainable city development, transportation issues must take a centre stage in fulfilling its economic and social functions (Carruthers et al, 2005; Lukas et al, 2001 and Mbara, 2002). The box below reveals the views of CST, (2003), about sustainable transport system.

- *"that allows the basic access needs of individuals and society to be met safely and in a manner consistent with human and ecosystem health, and with equity within and between generations;*
- *is affordable, operates efficiently, offers choice of transport mode, and supports a vibrant economy;*
- *limits emissions and waste within the planet's ability to absorb them, minimizes consumption of non-renewable resources, limits consumption of renewable resources to the sustainable yield level, reuses and recycles its components, and minimizes the use of land and the production of noise. CST, (2003)*

SUSTRAN, (2000) also made an effort to guide activities of transport planners towards achieving a sustainable transport system by providing the good and bad examples of transport in Asian cities.: "A city, where roads and haphazard vehicles seem to be everywhere; a city where shops, schools and parks are far apart and requires a vehicle to reach the;, where roads act as barriers between communities, where traffic dominates the streets making them difficult to cross; where walking and cycling are unsafe and unpleasant; where public transport is infrequent and hard to get; where pollution is visible, pungent health hazard and where honking and road rage are the main turns of social exchange," (SUSTRAN 2000). Sequel to the above discussion, it can be conceived that, there is relationship between transportation, economic, social and environmental development. Thus, transport is an inevitable factor towards achieving sustainable livelihoods.

IV. Literature Review

In recent past, gender analysis is becoming a major issue in transport sector; as the huge cost of transport externalities to national economies and individual households become increasingly apparent. This stem on the fact that, bulk of urban development projects like transportation takes no account of gender differences or women's specific needs and may thus be labelled "gender-blind" (Moser, 1993; 2004 and

Moser, et al; 2005). Indeed, transport planners and policy makers all over the world need, as a matter of urgency; to recognize the fact that, the differences in travel mode and activity pattern between men and women are a central and recurring feature in sustainable development and empowerment process (Peters, 2002). Despite improvement in building women's capabilities, gender gaps in efficient means of travel continue to persist (Asiyanbola, 2007 and Oyesiku,et al; 2002). In Nigeria, urban transport that suppose to serve as the sinew that bind together various landuses has not only remained inefficient, but it has grown over the years to be expensive and dangerous (Egunjobi, 1999). A growing body of academic literature has emerged over the last few years addressing the relationships between transportation and gender, both in developed (Rosembloom. 1993, 1989; Hanson, et al; 1981, Peters, 2001; Schintler, 2001) and developing countries (Fernando, 2002; Grieco, 1997; Oyesiku, et al; 2002; Okoko, 2008; Odufuwa, 2007 and Asiyanbola, 2007). Matalon, (1992) however, confirmed that the travel behaviour of individuals is not uniform, and he attributed this differences to biological difference between male and female. Studies in developed countries using aggregate travel data and travel diaries, reported consistent and significant gender differences in trip purpose, trip distance, transport mode and other aspects of travel behaviour (Hanson, et al; 1981; Fagnani, 1983, Howe, et al; 1982 cited in Law, 1999). Fadare, et al; (2007), posited that there is a remarkable difference in the travel behaviour of men and women. While, Hanson, et al; (1980) noted that women travel less frequently than men and they travel shorter distances than men do and rely on bus (public transport) to a greater extent than men. Despite the transport bias against women, scholars emphasized that; there would be increase productivity, improved nutrition and health for children and the society at large when gender discrimination against women is eliminated in terms of accessibility (Blackden et al, 2006; Okoko, 2008).

It is pertinent to note that studies conducted by Hamilton et al; (2000); (1991); and (2005) suggested inclusive framework for understanding women's transport needs. This entails paying attention to socialization history and body size, as well as domestic role and labour market position. Meanwhile, transport planning models are not designed to capture these differences (Schintler, 2001; Asiyanbola, 2007). Public transport planning operation in most developed countries does not take into account the fact that the journey to work for women is often more time consuming, more costly, and more complicated than men's. For instance, Hamilton, et al; (2000); Root, et al; (2000) and Turner, et al; (2006) emphasized the need for gender concern and integration of mobility needs of women into transportation planning and management. They claimed that, an examination of how gender issues are reflected in the field of transport, particularly; in public transport services is necessary to make women visible in transport planning, policy making and transport intervention. It is against the backdrop of the city transportation scene that the transportation planners and researchers, not only in Nigeria; but also in the other developing countries have been exploring the possibility of encouraging sustainable urban transportation system. As highlighted above, the city transportation system leads to increasing travelling time and cost; which represent about 25 percent of an average monthly salary. Indeed, Lagos, as one of the major growing mega city of the world has the longest travel time to and from work. For instance, work trip travel time in Lagos with a low car ownership of 4.3 per 1000 population was 85 minutes in 1999 and rose to 125 minutes in 2007 (Auclair, 1999; Oyesiku, 2004 and Odufuwa, et al, 2007). The existing transport system that has ignored simple personal mode of travel and collective mass transportation commutation has basic endemic transport and environmental problems. There are ample evidences to show that the growth and development of transport sector is increasingly affecting sustainable development in most Nigerian cities. This is not only in terms of air pollution, but also noise disturbance fatalities and congestion. Above all, the preponderant negative environmental consequences of road transport in the Nigerian cities are mainly those of noise disturbance, vibration, accident, pollution, urban sprawl, and traffic congestion (Akinyemi, et al; 2001 and Oyesiku, 2001a and 2001b).

V. Findings and Discussion

In all, a total of 203 respondents were used. As revealed in table 2, age of respondents ranged from less than 30years to above 60years, majority (78, representing 38.5%) were below 30 years. Is also note worthy that, about 88 (43.2%) of the respondents have tertiary education, while less than 10% have no formal education. The implication of this however, is that most women are more resourceful based on their age (active age) and educational background that enables them to work as professionals and skilled labours. It is therefore pertinent to mention that, about 35.0% of the respondents earn between ₦26,000 – ₦35,000 monthly, while above 20% earns less than ₦5,000 per month. This finding reveals that there is a relationship between income and spatial interaction in the city. In other words, high rate of poverty among women can partly be attributed to mobility restriction (inadequate spatial interaction) societal exclusion and

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marginalization. For instance, the study reveals that 82.4% of the respondents have no access to private vehicles, while those (17.6%) that have the opportunity to own personal vehicles face expensive operational costs, inadequate transport furniture and series of transport externalities in the city.

Table 2 : Socio-Economic Characteristics of Respondents.

Age	Freq.	%
Below 30 years	78	38.5
30-45 years	67	33.1
46-60 years	35	17.2
Above 60 years	23	11.2
No response	-	-
Education		
No formal Education	8	3.9
Primary Education	9	4.3
Secondary Education	54	26.8
Tertiary Education	88	43.2
Marital Status		
Single	66	32.7
Married	102	49.8
Divorced	24	11.9
Widowed	11	5.6
Occupational Status		
Civil Servant	54	26.6
Artisan	41	20.2
Business/Trading	64	31.5
Unemployed	16	7.9
Others	28	13.8
Income		
Less than ₦5,000	47	23.2
₦16,000 - ₦25,000	63	31.0
₦26,000 - ₦35,000	71	35.0
Above ₦35,000	18	8.8
No Response	4	2.0

Source: Otubaga, 2011

Table 3 reveals the travel characteristics of respondents. About 17.6% women possess personal vehicles (about 1-2 vehicles), while a larger percentage (82.4%) have no personal vehicles. Based on this finding, it could be said that the provision or availability of efficient public transport services will enhance the mobility pattern, particularly, spatial interaction of women. It is interesting to note that, about 82.3% of the respondents can drive, while few of the respondents cannot handle the steering. Is worth mentioning that despite their ability to drive most of them still depend on public transport system on a daily basis. This was therefore justified by the numbers of trips made by public transport. Clearly, most women make two (2) to three (3) trips per day due to various production and reproduction activities which they must or have to perform for the sustenance of the household. It should be emphasised that the average time that commuters or prospective passengers spent (waiting time) at bus stop before making the journey is one important indicator, among others, used to measure the efficiency of the existing public transport. It is however disheartening to note that most women (34.0%) spent over 15minutes while waiting for a travel mode. Invariably, literatures emphasised that at every 15minutes, a public transport (bus) is expected to arrive and pick passengers at the bus stops. This stem on the fact that long waiting time at bus stops usually translates to lost of productive man-hour. Furthermore, prolonged waiting time impact on the physical well-being or cause health distressed experience by respondents, especially those travelling with children and luggage. Table 3 also reveals the distance travel, time of travel and time spent per trip. Findings show that most women make short trips, and this was attributed to their domestic role and child care obligations. They emphasised that, they prefer to work closer to where they reside (home). This will not only reduce the travel time, but will also impact on the travel cost and transport externalities experienced. This finding corroborated the points raised in the literature review. It should be mentioned that most respondents always avoid night travelling; partly due to poor transport infrastructure (street light) and fear of attacks (crime).

Table 3 : Travel characteristics.

Possession of Personal Vehicle(s)	Frequency	%
Yes	36	17.6
No	167	82.4
Number of Household Vehicles		
1-2	114	56.2
3-4	37	18.2
>5	-	-
No Vehicle	52	25.6
Driving Status		
Can drive	167	82.3
Cannot drive	36	17.7
Distance Travel		
2-5km	165	81.3
6-10km	33	16.2
Above 10km	5	2.5
Time spend per trip		
< 10min	114	56.2
10-30min	59	29
> 30min	30	14.8
Daily Travel Cost		
< N200	29	14.3
N200-N300	131	64.5
N300-N400	43	21.2
Mode of public transport use		
Tricycle	11	5.4
Motorcycle	48	23.6
Taxi	63	31.0
Bus	81	40.0
Waiting Time		
Less than 5 min	41	20.2
5-15 min	62	30.5
20-40min	69	34.0
More than 40 min	31	15.3
No of Trips per day		
1	49	24.1
2	75	37
3	59	29.1
Above 3	20	9.8

Source: Otubaga, 2011

Interestingly, empirically tested hypothesis shows that, there is significant relationship between selected socio-economic variables of the respondents (women) and the use or patronage of public transport (see table 4). This finding implies that the patronage of public transport by women is a factor of their level of education, age, occupation, income and household size.

Table 4 : Relationship between socio-economic background of women and patronage of public transport.

Variables	R	P	Decision(s)
Educational level	-0.17	0.06	Significant
Income	0.14	0.03	Significant
Age	0.08	0.01	Significant
Occupational status	0.15	0.02	Significant
Household size	0.16	0.04	Significant

Tested at 0.05 level of significance,

VI. Policy Conclusions and Further Research

The chronic public transport problems in Nigerian traditional city have been on alarming increase despite the effort of government to ameliorate the situation. It is pertinent not to lose focus on the fact that quality of public transport in Ibadan- a traditional city in Nigeria is poor. As a consequence, travel pattern of vulnerable groups, particularly women, consist of an array of travel burdens; they spend much time waiting for travel modes; they face assaults; their productive and reproduction roles are affected and despite the apparent lack of gender planning and analysis in public transport planning and management, such shortcoming can affect women livelihoods more severely than men. Scholars over the time emphasized that, in countries where there is gender inequality and persistent gender blind planning, especially in transport sector, the detrimental impacts of poverty are borne more by women. The study reveals that the city has vast number of old and poorly maintained buses provided by the private operators. Generally, provision of effective public transport service remains low; relative to the increasing demand. This was partly confirmed by the long waiting time and influx of commercial motorcycles (otherwise known as "okada" in Nigeria). The study further reveals that what exists in Nigerian traditional city as public transport service is nothing but "death traps" for passengers and non-users. Sustainable public transport system in Nigerian cities demands adequate planning and regulation. In other words, regulation of public transport through quantity and quality controls (to ensure safety and secure system and enforcement of policy measures) is urgently needed in the city. Nevertheless, transport planners as well as other stakeholders, should adequately be involved in the planning and decision making process. Based on the premise that women are highly potential or resourceful, regulation of public transport should emphasize accessibility, affordability and equity issues. Hence, reducing travel difficulties or transport externalities faced by women when using public transport should adequately be addressed. Thus, policies should reflect on land use planning, decentralization of activity areas and prioritization of effective non-motorized transport services. On a final note, while developed countries have made substantial progress in enhancing the mobility needs of the people through adequate provision of transport infrastructural facilities, most developing countries are lagging behind. It should therefore be noted that, though mobility difficulties experienced by women and other vulnerable groups is similar in most developing countries, but a total adoption of measures used in developed countries by developing countries require adequate consideration of priorities, resources and transport operation and management strategies in existence.

Above all, sustainable public transport through gender planning and analysis of Nigerian public transport system is needed based on the premise that, perceptions as earlier stated may vary according to gender relations, mobility needs, roles and access to resources and decision-making process. Gender planning and analysis cannot be side-tracked as it partly entails decisions and resource allocations, and ensure equity; particularly in Nigerian public transport system. Gender planning and analysis should take cognizance of the unequal or differential relations of women and men (different household roles and mobility needs), stands to showcase the mobility difficulties facing and hindering effective spatial interaction among the women folks. Thus, a gross decay of transport infrastructure has forced people, particularly; the vulnerable or urban poor to adopt the use of non-motorized modes for most travels or socio-economic activities. Therefore, building of gendered transportation planning and management in Nigeria and other developing countries needs to be examined, if the reproductive and productivity roles of women in our society are to be achieved. Indeed, women's issues in Nigerian public transport have received little or no attention from transport planners and policy makers, empirical evidence with respect to travel burdens facing women during spatial interactions is needed. Data should be accumulated on how Nigerian public transport system can be regulated to accommodate gender or mobility needs of the people, particularly the vulnerable groups and achieve the provision of sustainable public transport for all.

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Analysis of Factors Affecting the Stress Level of Female Engineering Students

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Abstract - This paper presents factors that affect the stress level of female engineering students. The questionnaire is based on the expectations, which the female students have of their institutions as well as from their families. Randomly collected data from 200 students is analyzed on software MINITAB 14. Six sigma techniques of Affinity diagram, Pareto Analysis, SIPOC analysis, Cause and Effect matrix and Scatter plots are used. It is observed that teachers' discouraging attitude to take females on industrial trips and lack of class tests during the academic session are the most critical factors. This work can guide the teachers as well as the educational leaders to precisely focus their resources for minimizing stress among female engineering students.

Keywords : *Stress factors, female engineering students, class tests, industrial trips, and six-sigma.*

GJHSS-C Classification : *130306, 130108, 160505*

ANALYSIS OF FACTORS AFFECTING THE STRESS LEVEL OF FEMALE ENGINEERING STUDENTS

Strictly as per the compliance and regulations of:

Analysis of Factors Affecting the Stress Level of Female Engineering Students

Ali Rizwan [α], Saadia Farooq [σ], M.S.I.Alvi [ρ] & Silvet Nawaz [ω]

Abstract - This paper presents factors that affect the stress level of female engineering students. The questionnaire is based on the expectations, which the female students have of their institutions as well as from their families. Randomly collected data from 200 students is analyzed on software MINITAB 14. Six sigma techniques of Affinity diagram, Pareto Analysis, SIPOC analysis, Cause and Effect matrix and Scatter plots are used. It is observed that teachers' discouraging attitude to take females on industrial trips and lack of class tests during the academic session are the most critical factors. This work can guide the teachers as well as the educational leaders to precisely focus their resources for minimizing stress among female engineering students.

Keywords : Stress factors, female engineering students, class tests, industrial trips, and six-sigma.

I. Introduction

Stress is defined as a disturbing force that upsets a person's equilibrium (Judith and Ruan Hoe, 2003) and results in physical reactions such as body aches and loss of concentration (C. Shannon, Pattie and Leandris, 2006). Similarly, chronic stress not only influences the memory but also the flexible thinking of a human being, a factor which is paramount for engineers. Engineering students demonstrate higher cholesterol level as compared to other students' and females are reported to be more stressed than boys (Foster et al;2003), due to their varying responses (Alison,2005) and an urge to prove themselves in the male dominating environment. Although females have better time management behaviors, yet they suffer greater anxiety (McKean et al, 2000; Tracey, Devonport and Andrew, 2006) and are more vulnerable to self imposed stresses (Goodman, 2003). One of the major sources of stress among students is examination (Archer and Lamnin, 1985) and it is seen that as the deadline approaches, females show greater stress (Shukla et al, 2003) than males. Major life transitions, such as leaving home and then entering in entirely new environment creates depression in female students (Elinor, 2005), which gradually increases with the age (Gadzella et al; 2006). Leaving old friends and making new ones is quite stressful for undergraduate female students (Denise, 2001). Common stresses among female college students consist of financial problems, test pressure, failing a test, being rejected by someone and relationship breakups (Jennifer, 2001). Mistreatment of various forms also trigger disturbance in female students (Arja Rautio et al; 2005) that includes dominance of male teachers in higher education, where female students hesitate to communicate with their teachers (Rosalind, 1999). In many countries gender disparity remains strongly in favor of boys (James and Carolina,1985) and females are expected to participate more in home activities due to which they face stresses related to attendance and uncertain future (Elinor,2005). Dormitory facilities, love affairs and jealousy cause a great deal of stress in female students (Sajjan and Krupa, 2005). Similarly, competition within girls also produces stress (Catherine, Charles and Sally, 2008) that consumes most of their time. Studies suggest that apprehensive nature, perfectionist approach and tendency to rely on others are some key factors that lead to higher level of stress among female students (Sax, 1997). In conservative societies, females' shyness in discussing their problems often leads to higher levels of stress, (Yujin, 2005). As males benefit more from leisure activities, they are likely to be less stressed than females (McKean et al, 2000). Similarly, girls are more sensitive than boys in the acceptance of responsibilities, reaction to success, fear of failure and fear of acceptance or rejection (Sarla, 1999; Rolf, Eldon and Rebecca, 1994). A research study on female students reveals that girls living in dormitories are more stressed than day scholars and sometimes, more affected by the impact of negative life histories (F. Rab, R. Mamdou and Nasir, 2008). Similarly, lower number of females in engineering education not only increases male dominance but also enhances the pressure on females. Depression that generally prevails in developing countries, due to adverse social conditions (Hussain, Creed and Tomenson, 2008) also results in psychological distresses among female students (McKean et al, 2000).

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From the above discussion, it is apparent, that numerous studies have been carried out to investigate those factors that affect the stress level of female students. However, stress inducing factors identified for one kind of female students may be less effective for different students due to socio-cultural and political diversity. Under these circumstances, it is felt, that a research should be carried out in the engineering universities of a typical developing country like Pakistan to determine those factors that are mainly responsible for increasing the stress level of their female students.

II. Scope

The scope of the present study is limited to institutions located in the Punjab province of Pakistan. Out of the four provinces of Pakistan, Punjab is the biggest in terms of population and development. Pakistan has 11 engineering universities with about 18,125 students out of which 11,000 are from Punjab belonging to five engineering universities. These universities give admissions to the students from all provinces; however, a major share goes to the students of the home province and male students clearly dominate females in the surveyed engineering institutions. The number of female engineering students varies between 5 to 40 percent in the different engineering disciplines.

Preliminary discussions were held with these female students to ask about factors that could affect their academic progress. Final outcome of the students were arranged arbitrarily in a questionnaire. Data were collected randomly and analyzed on MINITAB 14. Pareto analysis was done to identify the vital factors. SIPOC analysis was used to reach the inputs and outputs of these factors. Subsequently, tools of cause and effect matrix, scatter plots and co-efficient of correlation were used to further shortlist the most significant factors.

III. Stress Producing Factors

A preliminary survey was conducted with the female engineering students to inquire about factors that could hamper their performance in engineering education and subsequently producing stress among them. Responses of these students were listed in broader categories with the help of affinity diagram (Ali, Alvi and Hammouda, 2008) to organize student's expectations from their respective institutions. Following are the results of affinity diagram:

1. Tension due to examination
2. Lack of freedom in male dominated environment
3. Difficulty in handling technical courses
4. Disliking studies
5. Family discouragement for engineering education
6. Un-certain future due to social restrictions
7. Hesitation of parents for dormitory life
8. Burden of home responsibilities
9. Non-availability of girls hostel
10. Lack of attention from teachers in the class
11. Difficulty in interaction with teachers
12. Difficulty in communication with male students
13. Non-cooperative attitude of male class fellows
14. Lower ratio of female students
15. Less opportunity of field exposure
16. Difficulty in having group studies
17. Difficulty in traveling
18. Non-cooperation among female students
19. Financial problems

IV. Data Collection

Data were collected with the help of a questionnaire based on the final outcome of an affinity diagram. Questions were distributed arbitrarily to minimize the effects of biasness. Two hundred female students were randomly selected from different public and private sector engineering universities. In order to ensure the quality and credibility of data collection, two surveyors interviewed these female students individually and personally explained the concept of every question, thus avoiding any discrepancy in understanding their meanings. Questionnaire was comprised of nineteen questions and respondents were given the five point Likert-type scale (ranging from 1 = not at all part of my life to 5 = very much part of my life) to indicate the persistency of that problem in their present student life. As a result, average stress level among female engineering students was found to be 72.9 percent.

V. Data Analysis

Pareto analysis e.g. was used to separate factors that were responsible for 80% of the complaints from those creating just 20%. In the present analysis, a criterion of complaint was fixed at any of the three points in a five point scale indicating normally, distinctly and very much part of the life. In this manner, total number of complaints against each question was numbered. These complaints were arranged in a descending order and then subsequently plotted in the same order as shown in Figure 1. A cumulative line of these complaints is drawn to cut the right vertical axis at point A. Vertical distance between point A and X-axis is divided into 100 equal parts. Then, a horizontal line is drawn starting from the point of 80% to cut a cumulative line at point B, which defines a vertical line meeting the X-axis at point C. Figure 1 shows that ten factors that are located on the left of point C are responsible for 80% of the complaints, whilst remaining seven are creating just 20%.

Further probing the six complaints, SIPOC diagram, e.g. , tailored in Table 1is used. Inputs are responsible for creating any change in the corresponding process, whilst outputs are the indicators of that change. Suppliers are responsible for creating the inputs and customers are the recipients of their outputs. In this manner, Table 1 gives the absolute picture of the ten processes along with their inputs and outputs that are mainly responsible of producing and observing any change in them.

Cause and effect (C&E) matrix, as shown in Table 2 uses the inputs and outputs of SIPOC diagram that are outlined in second row and second column respectively. A ranking scale is assumed to correlate inputs and outputs as follows:

No correlation	Remote effect	Moderate effect	Strong effect
0	1	3	9

Appropriate correlation values are shown in Table 2 and are resultantly summed up in the last row and last column. Results indicate that higher stress among female students with 84 points is the best indicator to observe any change in the inputs, because of its strongest link with them. Similarly, the two inputs of teacher's discouraging attitude to take girls on industrial trips and their lower frequency of taking the class tests with the respective totals of 63 and 66 are responsible for producing maximum affects in the output.

Scatter plots are used to see the relationship between two inputs and an output, in which, student stress level of the whole questionnaire is plotted on the vertical axis and the corresponding stress levels of the two individual questions are shown on X-axis. Straight line is drawn to show their mean values in Fig. 2 (a, b). Positive relationships are witnessed between the student stress and the two factors of discouraging industrial trips and lack of class tests, which means that any change in these factors is capable of producing the reciprocal change in the stress level of female students. However, further probe to see the strength of relationship between student stress and the two factors with the help of Pearson correlation coefficient reveals the following:

1. Teachers' discouraging attitude to take girls on industrial trips - 0.815
2. Teachers' lower frequency of assigning class tests - 0.826

This indicates that teachers' discouraging attitude to take girls on industrial trips and their less frequency of taking class tests have the strongest effect on the stress level of female engineering students.

Although, these findings are context specific and look more applicable in the same environment from which they are extracted, however, countries who share common cultural and social traditions can also benefit from them.

In Pakistan, it is customary that girls who have completed their education spend most of their time at home. This practice reduces their encounters with real world problems and as a result they do not feel confident in their decision making capabilities. Under these circumstances, any further loss of opportunity to see work in industry not only brings distress to them, but, also minimizes their chances of becoming a knowledgeable engineer. Due to this constant marginalization and fear of entering an unfamiliar environment, depression deepens and anxiety heightens among them. Besides this, thinking of failure in examinations also makes them nervous. The situation becomes more complex due to lower frequency of class tests, which does not give them ample opportunity to test their level of preparedness for final examination. It is thus imperative that teachers should improve the confidence level of these students by regularly conducting tests and quizzes. Similarly, frequent industrial trips not only provide an opportunity to groom their personalities but also make them ready for any upcoming challenges.

VI. Conclusion

The present study highlights that teachers' lower frequency of class tests and their discouraging attitude to take girls on industrial trips are the factors that are responsible for producing maximum stress among the female engineering students. Although socio-cultural traditions of Pakistan discourage women to openly interact with men, however, any disparity at the time of basic engineering education tends to create permanent vulnerability among these female students. Similarly, irregular class tests along with the non-interactive behavior of teachers also keep these girls unaware of their capabilities to perform at the time of examination. Nowadays, when many girls are being admitted in the engineering universities of Pakistan, it is mandatory that the educational leadership of these universities should do some thing concrete to reduce these stresses, which, subsequently enhances the credibility of engineering education in Pakistan.

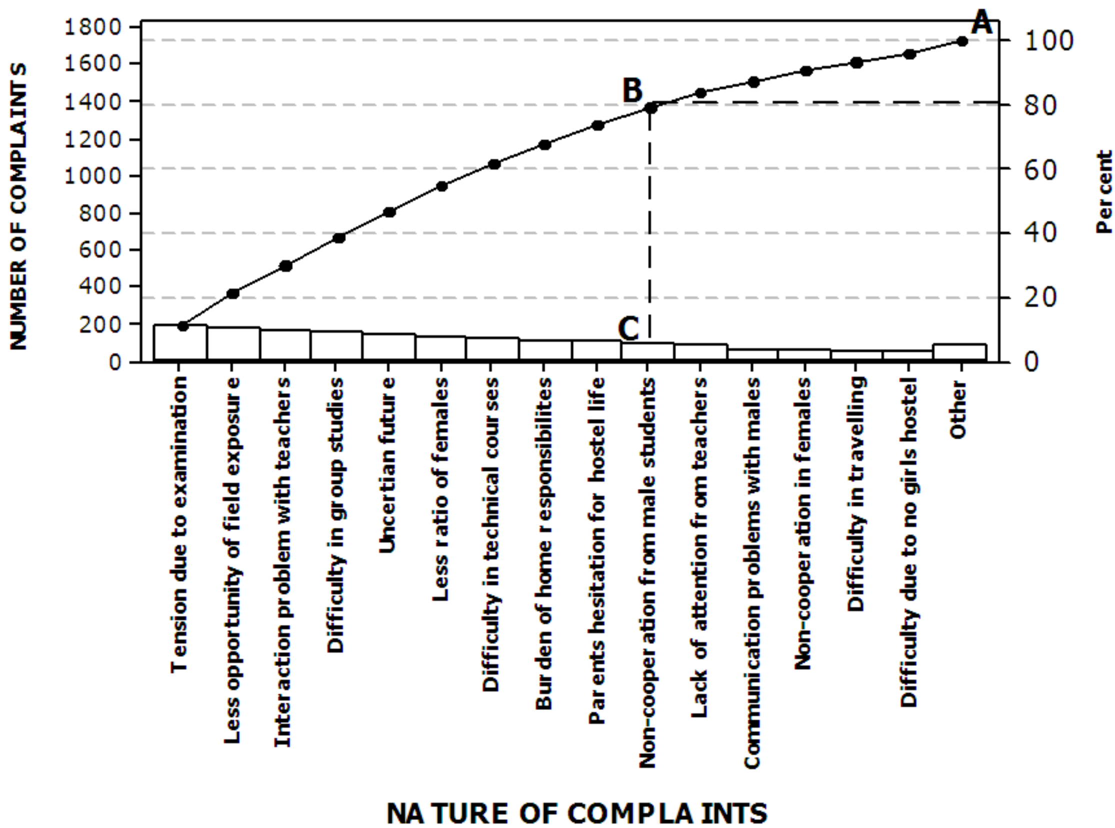
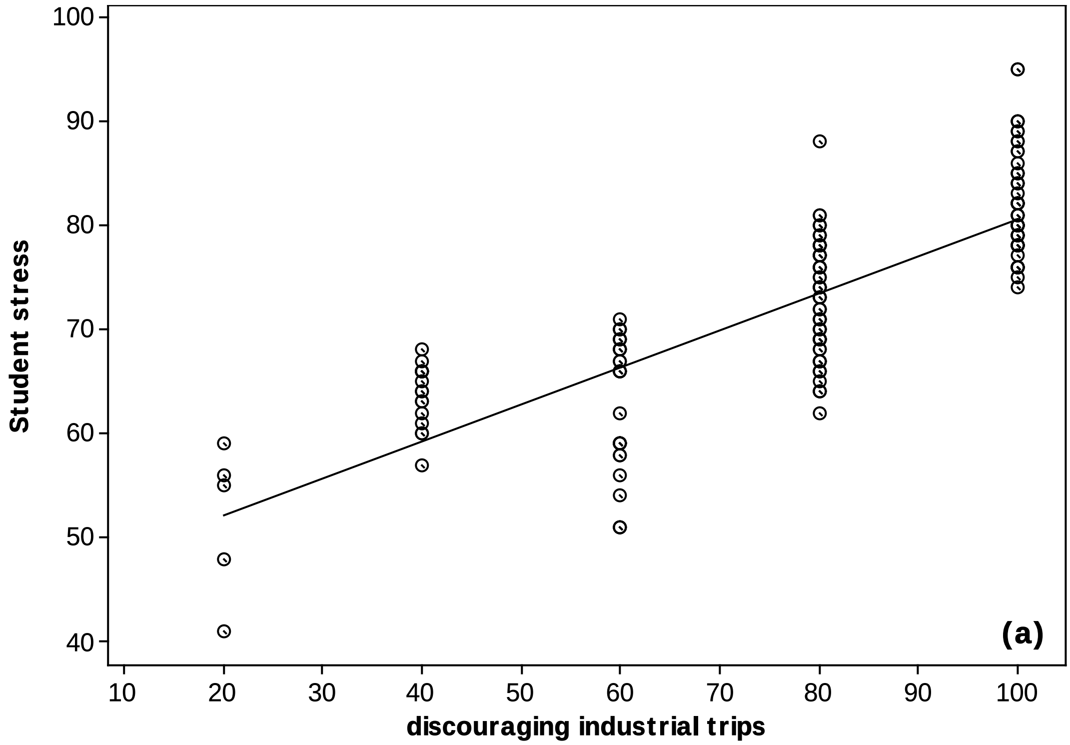


Figure 1 : Different types of complaints and their frequencies; Cumulative line of these complaints defines point A indicating 100% on vertical axis. Line starting from 80% intersects cumulative curve at point B, from where a vertical line is drawn to cut the horizontal axis at point C.



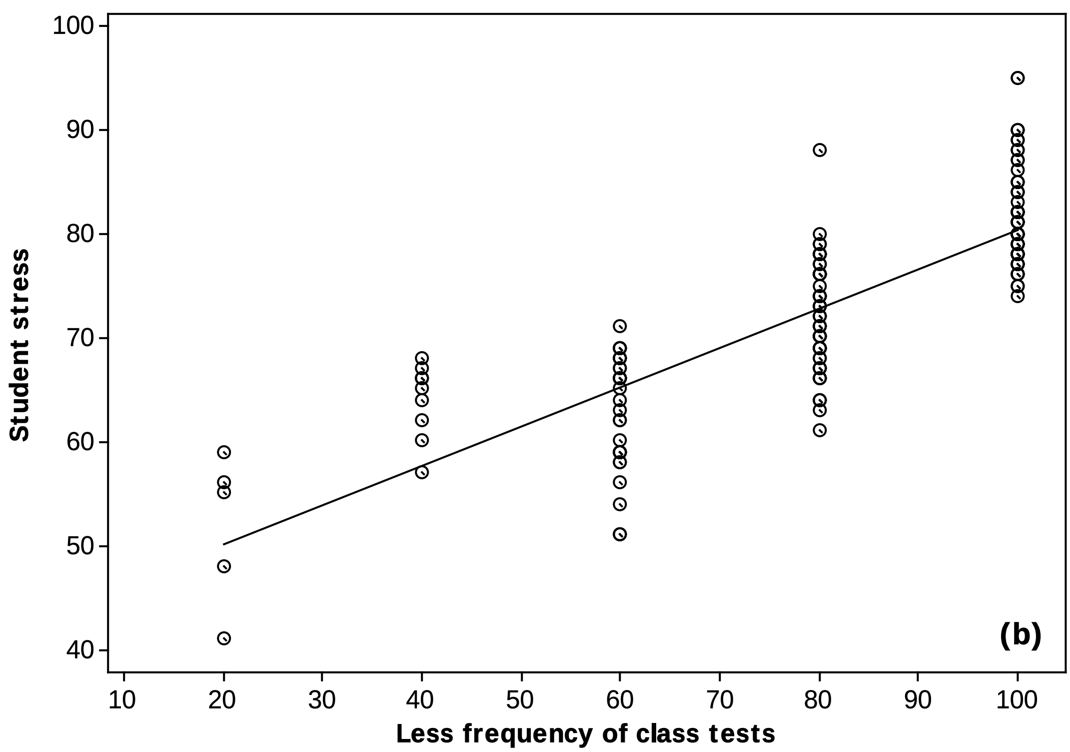


Figure 2 : Relationships between student's stress and two complaints; (a) Discouraging industrial trips, (b) Less frequency of class tests.

S	I	P	O	C
Supplier	**Input**	**Process**	**Output**	**Customer**
Teacher	Less frequency of tests	Tension due to examination	Higher student stress	student
Teacher	Discourage industrial trips	Less field exposure	Lack of practical knowledge	student
Parents	Lack of families interaction	Difficulty in group studies	Extra personal efforts	student
Teacher	Hesitant attitude	Interaction problem with teachers	Un-answered queries	student
Teacher	No practical examples	Difficulty in technical courses	Poor concepts	student
Parents	Uncertain career planning	Doubtful future	Lack of interest in studies	student
Parents	Lack of educational know-how	Burden of home responsibilities	Less time for studies	student
Parents	Desire of over pampering	Hesitation of parents for hostel life	Lack of confidence	student
Male students	Un-necessary opposition	Non-cooperation from male students	Develop hostile feelings	student
Parents	Consider profession un-suitable	Less number of female students	Less choice of female friends	student

Table 1 : Ten critical complaints are indicated as processes. Stake holders of these processes are suppliers and customers, who are responsible for creating inputs and receiving outputs respectively.

		Process outputs										
		Poor concepts of students	Un-answered queries of students	Lack of practical knowledge in students	Students' putting extra personal efforts	Students' lack of interest in studies	Higher level of student stress	Students' giving less time to studies	Lack of confidence in students	Hostile feelings developed in students	Less choice of female friends in class	Total
Process inputs	**No practical examples given by teachers**	9	3	9	3	9	9	0	3	0	0	45
	Teachers' hesitant attitude	1	9	3	3	3	9	3	0	1	0	32
	Discouraging industrial trips by teachers	9	3	9	9	9	9	3	9	3	0	63
	Lack of interaction with class fellow's families	1	0	0	9	1	3	3	1	3	9	30
	Un-certain carrier planning by parents	0	0	1	0	9	9	9	9	3	1	41
	Less frequency of class tests by teachers	9	9	3	9	9	9	9	9	0	0	66
	Lack of educational know-how in parents	1	1	1	9	9	9	9	1	1	1	42
	Desire of over pampering by parents	0	0	3	3	0	9	3	9	3	9	39
	Un-necessary opposition by male class fellows	0	3	9	9	1	9	1	3	9	3	47
	Parents consider engineering un-suitable	0	0	3	9	9	9	3	3	3	9	48
	Total	30	28	41	63	59	84	43	47	26	32	

Table 2 : Cause and effect matrix as tailored in the present work shows the inputs and outputs of processes in second row and second column respectively. The summation of the assumed correlation values, rows, 3-12, are listed in the last row and last column.

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Making Good Decisions : The Influence of Culture, Attachment Style, Religiosity, Patriotism, and Nationalism

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Abstract - This study explored the conflict model of decision making (Janis & Mann, 1977) in relation to culture, attachment style, religiosity, patriotism, and nationalism. Two groups of university students from Australia (n=135) and Singapore (n=159) were invited to participate through the use of a web survey. Vigilant decision making was higher and hyper-vigilant decision making was lower for Australian than for Singaporean respondents. Vigilant decision making was negatively related to avoidant attachment style and blind patriotism, while positively associated with constructive patriotism and civic content nationalism. Vigilant decision making was predicted by gender (female), low avoidant attachment style, civic nationalism and constructive patriotism. Hyper-vigilant decision making was positively related to anxious and avoidant attachment style, external religiosity, blind patriotism, traditional and civic nationalism, while negatively related to constructive patriotism. Hyper-vigilance was predicted by gender (female), anxious and avoidant attachment style, and extrinsic religiosity. Buck-passing was positively associated with anxious and avoidant attachment style, and civic nationalism. Buck-passing was predicted by anxious and avoidant attachment style and by civic nationalism.Procrastination was positively related to anxious and avoidant attachment style and was predicted by country (Singapore), and anxious and avoidant attachment style. These results are explained in terms of decisions that are made around the world that may have broad ramifications, including those relating to positions on refugees and terrorism.

GJHSS-C Classification : FOR Code: 200209, 200205, 170202 JEL Code: R11, R13

MAKING GOOD DECISIONS THE INFLUENCE OF CULTURE, ATTACHMENT STYLE, RELIGIOSITY, PATRIOTISM, AND NATIONALISM

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Making Good Decisions : The Influence of Culture, Attachment Style, Religiosity, Patriotism, and Nationalism

Dr. Jac Brown [α] & Reuben Ng [σ]

Abstract - This study explored the conflict model of decision making (Janis & Mann, 1977) in relation to culture, attachment style, religiosity, patriotism, and nationalism. Two groups of university students from Australia (n=135) and Singapore (n=159) were invited to participate through the use of a web survey. Vigilant decision making was higher and hyper-vigilant decision making was lower for Australian than for Singaporean respondents. Vigilant decision making was negatively related to avoidant attachment style and blind patriotism, while positively associated with constructive patriotism and civic content nationalism. Vigilant decision making was predicted by gender (female), low avoidant attachment style, civic nationalism and constructive patriotism. Hyper-vigilant decision making was positively related to anxious and avoidant attachment style, external religiosity, blind patriotism, traditional and civic nationalism, while negatively related to constructive patriotism. Hyper-vigilance was predicted by gender (female), anxious and avoidant attachment style, and extrinsic religiosity. Buck-passing was positively associated with anxious and avoidant attachment style, and civic nationalism. Buck-passing was predicted by anxious and avoidant attachment style and by civic nationalism. Procrastination was positively related to anxious and avoidant attachment style and was predicted by country (Singapore), and anxious and avoidant attachment style. These results are explained in terms of decisions that are made around the world that may have broad ramifications, including those relating to positions on refugees and terrorism.

I. Introduction

We are constantly involved in making decisions that increasingly have ramifications in other parts of the world, given the ability of the media and use of the internet to flash these decisions around the globe. Regional views that used to only be influential locally, are now often part of world opinion as perceptions related to injustice and inequalities are widely distributed. For example, the decision of an outspoken and conservative American preacher to burn the Quran in a Christian church service in the deep south, instantly became world news initiating the potential for an international crisis. Thus, given this increase in the power of decision makers, the factors that i nfluence strategies for making decisions are important topics of research. The information that is considered is often influenced by attitudes and values of those making these decisions, as well as other personal factors that become relevant when under pressure. These attitudes and beliefs may have an important influence which may be crucial in the decisions that are made. This paper considers the decision making process through an exploration of the conflict model of decision making (Janis & Mann, 1977) in relation to factors that may influence the manner in which decisions are made.

The conflict model of decision making is based on the idea that decision making may generate psychological distress as the decision maker considers alternatives that may have differential effects on the individual, and the potential negative impacts of making a bad decision (Janis & Mann, 1977). The way this stress is managed, is thought to influence the style of decision making that is adopted. Janis and Mann (1977) identified a number of styles of decision making. Vigilant decision making is seen as the most effective style that is a methodical approach utilizing a number of clear stages. In this style, the decision maker considers the goals or objectives of the situation requiring a solution, collects information related to the goals, outlines the strategies for reaching those goals, evaluates each of the strategies in terms of their pros and cons, and reaches the decision that most effectively achieves the desired outcome with minimal negative consequences. Thus, vigilant decision making requires a cool headed approach when there may be stressful factors in the environment that would invite decision makers to be less considered in their approaches.

Other styles of decision making are impacted by the psychological distress that may be involved in making decisions, resulting in a number of less effective styles of decision making. Hypervigilance (Janis & Mann, 1977) is a style of decision making that is influenced by stress experienced by the decision maker. The decision maker perceives that there is insufficient time to make a carefully considered decision and searches somewhat impulsively for a solution that will alleviate the stress and hopefully deal with the problem. Janis and Mann (1977) also identified other styles of decision making such as buck-passing, and

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procrastination as ways of dealing with distressing situations requiring decisions. These styles of decision making reflect the inability or unwillingness of individuals to make decisions by denying that decisions are theirs to be made and passing responsibility on to others, or by simply putting off making any decisions until a later time. Thus, a variety of decision styles may be adopted by individuals that may be related to their ability to manage the stress and responsibility of making decisions that with time may have unknown ramifications.

Janis and Mann (1977) noted that individual differences may influence the style of decision making adopted. However, few differences have been explored with the conflict model of decision making, apart from culture, gender, and age (Brew, Hesketh, & Taylor, 2001; Mann, Radford, & Kanagawa, 1985; Mann, Radford, Burnett, et al., 1998; Radford, Mann, Ohta, & Nakane, 1993). It has also been argued that culture is not really an individual differences, but rather a group difference. Other models of decision making have also been used to explore the impact of culture (Albaum, Herche, Yu, et al., 2007; Leo, Bennett & Hartel, 2005), gender, and age (Lizarraga, Sanz, & Baquedano, 2007; Saad, Eba, & Sejean, 2009; Tharenou, 2008). A range of other models of decision making have considered personality variables that might influence decisions made by the decision maker including emotion (Andrade, & Ariely, 2009), sensation seeking and locus of control (Baiocco, Laghi, & D'Alessio, 2009), impulsivity (Crone, Vendel, & van der Molen, 2003; Vigil-Colet, 2007), hedonism (Cabanac, 1992), sensitivity to reward (Franken, I. H. A., & Muris, 2005), and family differences (Tharenou, 2008). Thus, while a wide range of individual differences have been explored, yet few of these have been related to the conflict model of decision making.

Culture has been the major difference across groups that has been considered in the conflict model of decision making, even though Stewart (1986) has questioned the wisdom in comparing decision making across cultures, stating that decision making is predominantly a Western, individualistic idea. Hofstede (1980) also argued that the individualist-collectivist dimension highlights differences between cultures that prioritize individual goals, needs and rights associated with individual initiative and utilitarian values in the West. Eastern cultures prioritize community needs, obligations and responsibilities, influenced by the Confucian perspective of societal well-being, making the Western style decision making somewhat irrelevant to these cultures. Thus, not surprisingly, some cultural differences have been found. In a study of three Western cultures (USA, Australia and New Zealand) and three Eastern cultures (Japan, Hong Kong, and Taiwan), Mann et al. (1998) found that vigilant decision making did not vary across these cultures, a finding confirmed in other cross cultural work in Spain (Saez de Heredia, Arocena, & Gerate, 2004). However, the Eastern cultures in the Mann et al. (1998) study reported higher hyper-vigilant decision making styles than the Western cultures. A study comparing Australian and Chinese adolescents found that the Chinese scored marginally lower on vigilant patterns and higher on non-vigilant patterns of decision making than the Australian sample (Brew, Hesketh, & Taylor, 2001). These Chinese students (mainly from Hong Kong and Taiwan) were resident in Australia and the weak patterns may reflect Western individualist influences as they attempted to deal with culture conflict. However, this pattern of lower vigilant and higher non-vigilant patterns in an Asian culture was stronger for a study of decision making comparing Australian and Japanese adolescents (Radford, Mann, Ohta, & Nakane, 1993). While the research is conflicting, perhaps the differences may be explained partially by culture, but also by the individualistic underpinnings of the conflict model of decision making. However, it is also possible that variables related to values rather than personality characteristics or overall culture, may account for some of these differences. Thus, we decided to compare Australia, a Western country with Singapore, an Eastern country but with strong ties to the West in terms of tourism, finance, and trade, to see if traditional values (in particular family values, religion, nationalism, and patriotism), were related to style of decision making.

While family differences (Tharenou, 2008) were shown to be related to decision making, we felt that how family differences related to the ability to manage stress may be particularly relevant to family values and consequently to the style of decision making adopted. Thus, the variable of attachment style was selected for inclusion in this study. Attachment theory, while initially developed in relation to the interactions between infants and caregivers in terms of developing a confident self, was extended to adults focussing on subsequent romantic relationships as well as other people generally (Bowlby, 1969). Those with strong connections with caregivers who were reliable, developed secure attachment styles; while those without such predictable and trustworthy caregivers, ended up compensating by either become very anxious with regard to relationships with others, commonly known as anxious or ambivalent attachment style. A further group compensated by rejecting the attempts at connecting with others, commonly known as avoidant or dismissive attachment. These insecure attachment styles have been related to the expression of emotion and affect regulation generally (Mikulincer & Shaver, 2007). Thus, anxious attachment style is associated with feeling overwhelmed by emotion while avoidant attachment style is associated with a dismissive attitude or simply cutting off from emotion. Attachment style has been extended to career indecision (Tokar, Withrow, Hall & Moradi,

2003) and the experience of stress (Kemp & Neimeyer, 1999). However, there has not been research on how attachment style relates to general styles of decision making. Given the connection between decisional conflict and psychological stress, insecure attachment style should play an important role in how decisions are made with secure attachment being positively related to vigilant patterns and insecure attachment being positively related to non-vigilant patterns of decision making.

The traditional values connected with nationalism, often involve strong beliefs that may over-ride rational thought, and these beliefs could be influential in styles of decision making adopted. Nationalism may be viewed as an attachment not only to specific groups, but also to the group-defining elements (Rothi, Lyons, & Chryssochoou, 2005). Group defining elements may be viewed in relation to the exclusiveness of the boundaries that are perceived as defining the group or nation. For example, some members of a group would perceive that only those who share a common background or heritage with the majority would be included in the group category, while others might view identification with the group as related to the rights and obligations of the nation to which they belong, irrespective of their traditional background. Rothi et al. (2005) have developed a dualistic way of understanding nationalistic identity based on an attachment to the traditional culture reflecting a connection with the nation's traditional past, a position not requiring any significant thought. On the other hand, civic construction, relating to the shared policy and civic practices of those defining themselves as belonging to the nation, is congruent with a position associated with a more thoughtful approach. Presumably these beliefs which vary on their degree of exclusivity would also be associated with more or less rigid beliefs which could likely be related to decision making style. Thus, traditional culture should be positively related to non-vigilant decision making patterns and civic construction should be positively related to vigilant decision making.

Similarly, the traditional values associated with patriotism may be influential in the style of decision making adopted. Patriotism is defined by the personal behaviour that accompanies and encourages the group's or nation's decisions and actions (Rothi, Lyons, & Chryssochoou, 2005). Staub (1997) distinguishes between two types of patriotism: blind and constructive. Blind patriotism is represented by an unquestioning positive view of one's nation, a position requiring little thought. Constructive patriotism requires critical questioning and reflection on the national practices with the view to create positive changes to the society, a position requiring considerable thought. Thus, blind patriotism should be positively associated with non-vigilant patterns of decision making while constructive patriotism should be positively associated with vigilant decision making.

Finally, values associated with strong religious beliefs may also be influential in the decision making styles that individuals choose. Allport (1954) originally wrote about religious motivation, conceptualizing two types of motivation: intrinsic and extrinsic. Intrinsic religious motivation was defined as ultimate religion which referred to religion as an end in itself, while extrinsic religious motivation was seen as instrumental, or religion as a means to achieve a particular end. Strong religious beliefs would probably over-ride a methodical thoughtful approach to decision making and would be associated with non-vigilant decision making styles. Thus, intrinsic religious motivation should predict stronger beliefs than extrinsic religious motivation and would thus be more strongly associated with non-vigilant styles of decision making than extrinsic motivation.

Thus, a number of individual differences related to the variables discussed above should be related to various styles of decision making. The following hypotheses were made:

1. Culture will have an impact on decision making in that Australians will report high vigilant and lower non-vigilant patterns of decision making than Singaporeans.
2. Insecure attachment styles (anxious and avoidant attachment dimensions) will be positively related to non-vigilant styles of decision making and negatively related to vigilant decision making
3. Nationalistic beliefs associated with traditional culture will be positively related to non-vigilant styles of decision making and negatively associated with vigilance in decision making, while the beliefs associated with civic construction will be positively related to vigilant decision making and negatively related to non-vigilance in decision making.
4. Patriotic beliefs associated with blind patriotism will be positively related to non-vigilant decision making and negatively related to vigilant decision making; while beliefs associated with constructive patriotism will be positively associated with vigilant decision making while negatively associated with non-vigilant decision making.
5. Intrinsic religious motivation, representing a stronger belief will have a greater positive association with non-vigilant decision making styles and a greater negative association with vigilant decision making than extrinsic religious motivation.

These hypotheses were tested on a sample of Australian and Singaporean university students.

II. Method

The Australian sample consisted of 135 respondents (28 male and 107 female) attending psychology lectures in a university in Sydney, Australia who received course credit for their participation. Respondents ranged between 18 and 48 years of age (M=20.3, SD=4.10). The Singaporean sample

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consisted of 159 respondents (60 male and 99 female) attending a university in Singapore. Respondents ranged between 18 and 56 years of age (M=19.9, SD=3.87).

A questionnaire was constructed the consisted of the following scales:

Melbourne Decision Making Questionnaire (Mann, Burnett, Radford & Ford, 1997). This scale was based on the Janis and Mann (1977) conflict model of decision making and consists of 22 items measuring the four styles of decision making discussed above: vigilant (Sample item: " I consider how best to carry out the decision"); hyper-vigilant (Sample item: "I feel as if I'm under tremendous time pressure when making decisions"); buck-passing (Sample item: "I prefer to leave decisions to others"); and procrastination (Sample item: "I waste a lot of time on trivial matters before getting to the final decision"). Items were rated on a 3 point scale of 1 (true for me), 2 (sometimes true for me), and 3 (not true for me), which were re-coded from 0 to 2. The following alpha reliabilities for the subscales have been reported: vigilance (alpha=.80), hyper-vigilance (alpha= .74), buck-passing (alpha=.87), and procrastination (alpha=.81).

Experiences in Close Relationships (Brennan, Clark, & Shaver, 1998). This questionnaire consisted of 36 items measuring the two dimensions of anxious (Sample item: "When romantic partners disapprove of me, I feel really bad about myself").and avoidance (Sample item: "I do not often worry about being abandoned") attachment. Items were rated on a 7 point scale ranging from 1 (Strongly Disagree) to 7 (Strongly Agree). Alpha reliabilities reported for the subscales were: Anxiety (alpha=.91) and Avoidance (alpha=.94). These two dimensions may be placed into categories in order to form discrete attachment styles. However, to prevent loss of data by categorization, and in line with previous research, the dimensions will be used as representative of the attachment styles. Thus, for this paper, the two dimensions will be used interchangeably with the two attachment styles of anxious and avoidant.

National Attachment and Patriotism (Rothi, Lyons, & Chryssochou, 2005). National attachment consisted of 19 items measuring traditional culture (Sample item: "In my opinion a person is truly Singaporean/Australian if they have family that has lived in Singapore/Australia for many generations"), and civic identity (Sample item: "In my opinion a person is truly Singaporean/Australian if they think of Singapore/Australia as their 'home'"). Items were rated on a 5 point scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Alpha reliability reported for the subscales were Traditional Culture (alpha=.91), and Civic Identity (alpha=.84).

Patriotism consisted of 21 item measuring blind orientation (Sample item: "Questioning national decisions will lead to the downfall of Singapore/Australia") and constructive orientation (Sample item: "When you love your country you should say when you think its actions are wrong"). Items were rated on a 5 point scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Alpha reliability reported for the subscales were: Blind Orientation (alpha=.84), and Constructive Orientation (alpha=.85).

Religious Orientation Scale (Allport & Ross, 1967; Brewczynski & McDonald, 2006)). This questionnaire consisted of 21 items designed to provide a measure of extrinsic (Sample item: "Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being") and intrinsic (Sample item: "I try hard to carry my religion over into all my other dealings in life") religious motivation. The scale was subsequently revised by Brewczynski and McDonald (2006) which was the version used for this questionnaire. Items were rated on a 5 point scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Alpha reliabilities were not reported on the revised scale.

There were a number of demographic questions asked including age, education, country of origin, the importance of religion in their lives, and questions about current and past relationships. Following ethics approval, students were invited to participate in an online survey.

III. Results

Data were initially examined for differences between respondents based on country and gender. These results, along with alpha reliabilities for the scales are presented in Table 1. The Singaporean sample tended to report higher scores on anxious (F=9.18, p=.003), and avoidant attachment (F=17.40, p=.000), intrinsic (F=6.27, p=.013) and extrinsic religiosity (F=5.85, p=.016), blind orientation (F=23.75, p=.000) and traditional cultural content (F=24.21, p=.000), and hyper-vigilance (F=5.47, p=.020) in decision making. The Australian sample tended to report higher scores on constructive orientation (F=11.56, p=.001) and civic content (F=11.08, p=.001), and vigilance (F=6.83, p=.009) in decision making. Thus, hypothesis 1 was partially accepted in that Australian respondents reported higher vigilant and lower hyper-vigilant decision making scores than Singaporean respondents. With all of these reported differences between the two samples, we decided to control for culture in the regression analysis by using culture as a dummy variable. The data were then analysed for gender differences. Males scored higher on constructive orientation (F=19.48, p=.000) while females scored higher on blind orientation (F=6.88, p=.009), hyper-vigilance (F=13.78, -=.000), and procrastination. There were no interactions between country and gender. We decided to control for these findings by including gender as a dummy variable in the regression analysis.

Table 1 : Mean differences on survey variables by country and gender and alpha reliabilities on the scales used.

VARIABLE	SINGAPORE (n=159)	AUSTRALIA (n=135)	MALES (n=88)	FEMALES (n-206)	ALPHA
Age	19.91	20.30	20.23	20.03	
Attachment Dimensions					
Anxiety	4.08**	3.76	3.94	3.93	.89
Avoidance	3.25***	2.82	2.98	3.08	.52
Religiosity					
Intrinsic	3.08**	2.82	3.05	2.92	.89
Extrinsic	2.96*	2.81	2.98	2.86	.78
Patriotism					
Blind Orientation	2.66***	2.43	2.39	2.53**	.84
Constructive Orientation	3.68	3.91***	3.99***	3.70	.85
Nationalism					
Traditional Cultural Content	2.88***	2.43	2.76	2.64	.91
Civic Content	3.40	3.62***	3.38	3.56	.84
Decision Making Variables					
Vigilance	2.48	2.59**	1.48	1.55	.77
Hyper-vigilance	2.04*	1.95	0.89	1.05***	.59
Procrastination	1.86	1.88	0.79	0.90*	.69
Buck-passing	1.90	1.89	0.87	0.92	.59

We conducted Pearson product-moment correlation analyses between the decision making and the other variables. Initially, correlations were separated by country, but as there were only minor differences in the results, the data were combined. These results are reported in Table 2. Hypothesis 2 predicted that insecure attachment styles would be positively related to non-vigilant decision making and negatively related to vigilant decision making. Vigilant decision making was not related to anxious attachment, but was negatively related to avoidant attachment ($r=-.19$, $p<.001$). Hyper-vigilance was positively related to anxious attachment ($r=.33$, $p<.001$) and avoidant attachment ($r=.21$, $p<.001$). Buck-passing was positively related to anxious attachment style ($r=.23$, $p<.001$) and to avoidant attachment style ($r=.15$, $p<.01$) Procrastination was positively related to anxious attachment style ($r=.25$, $p<.001$) and to avoidant attachment style ($r=.23$, $p<.001$). Thus, hypotheses 2 was largely accepted, with the exception of the relationship between vigilance and anxious attachment. As vigilant decision making increased, avoidant attachment decreased and as non-vigilant patterns increased, anxious and avoidant attachment style increased as well.

Table 2 : Pearson's product moment correlations between decision making variables, attachment dimensions, religiosity, patriotism and national identity.

Decision Making Variable	Anx	Avoid	Int Relig	Ext Relig	Blind	Const	Trad	Civic
Vigilance	-.04	-.19***	.07	-.01	-14**	.26**	-.07	.26***
Hyper-Vigilance	.33***	.21***	-.07	.17**	.20***	-.14*	.19***	.14*
Buck-Passing	.23***	.15**	-.01	.04	.08	-.02	.07	.15**
Proctrast-ination	.25***	.23***	-.09	.03	.07	-.09	.02	.09

Anx=Anxious Avoid=Avoidance, Int Relig=Internalized Religiosity, Ext Relig=Externalized Religiosity, Blind=Blind Patriotism, Const=Constructive Patriotism, Trad=Traditional Nationalism, Civic=Civic Nationalism

Hypothesis 3 predicted that nationalistic beliefs associated with traditional culture would be positively related to non-vigilant decision making styles and negatively related to vigilant decision making while beliefs associated with civic construction would be positively related to vigilant decision making and negatively associated with non-vigilant decision making styles. Vigilant decision making was positively related to civic construction ($r=.26$, $p<.001$), but not significantly related to traditional culture. Hyper-vigilance was positively associated with traditional culture ($r=.19$, $p<.001$) and civic construction ($r=-14$, $p<.05$). No other non-vigilant patterns of decision making were significant. Thus, there was partial support for hypothesis 3. As vigilant decision making increased, so did civic construction. While hyper-vigilance increased, so did traditional culture, as well as civic construction, which was an unexpected finding.

Hypothesis 4 predicted that patriotic beliefs associated with blind patriotism would be positively related to non-vigilant decision making styles and negatively related to vigilant decision making, while patriotic beliefs associated with constructive patriotism would be positively related to vigilant decision making and negatively associated with non-vigilant decision making styles. Vigilant decision making was negatively related to blind patriotism ($r=-.14$, $p<.01$) and positively related to constructive patriotism ($r=.26$, $p<.001$). Hyper-vigilance was positively associated with blind patriotism ($r=.20$, $p<.001$) and negatively associated with constructive patriotism ($r=-.14$, $p<.05$). No other non-vigilant patterns of decision making were significant. Thus, there was partial support for hypothesis 4. As vigilant decision making increased, so did constructive patriotism, while blind patriotism decreased.

Hypothesis 5 predicted that intrinsic religious motivation would be positively associated with non-vigilant decision making patterns and negatively associated with vigilant decision making and that this relationship would be in the same direction, but stronger than the relationships of extrinsic religious motivation. There were no significant relationships for vigilant decision making. Hyper-vigilance was positively associated with extrinsic motivation ($r=.17$, $p<.01$). This was the only significant relationship. Thus, hypothesis 5 was rejected as hyper-vigilance was positively related to extrinsic religious motivation, but not to intrinsic religious motivation.

We conducted linear regression analyses to ascertain the best predictors of vigilant and non-vigilant patterns of decision making. To predict decision making styles, variables were entered in the following order: country, gender, anxious attachment, avoidant attachment, blind patriotism, constructive patriotism, traditional cultural nationalism, civic content nationalism, intrinsic religiosity, and extrinsic religiosity. Vigilance in decision making was predicted by gender (female) ($t=2.09$, $p=.04$), lower avoidant attachment ($t=-2.50$, $p=.01$), higher constructive patriotism ($t=3.08$, $p=.002$), and higher civic content nationalism ($t=2.88$, $p=.004$), which accounted for 11.8% of the variance. Hyper-vigilance was predicted by gender (female) ($t=3.81$, $p=.000$), increasing anxious attachment ($t=5.34$, $p=.000$), increasing avoidant attachment ($t=2.97$, $p=.003$) and increasing religious extrinsic religious orientation ($t=2.49$, $p=.01$), accounting for 18.3% of the variance. Buck-passing was predicted by increasing anxious attachment ($t=3.24$, $p=.001$), increasing avoidance ($t=2.24$, $p=.03$), and higher civic content nationalism ($t=2.16$, $p=.03$), accounting for 7.1% of the variance. Procrastination was predicted by country (Singapore) ($t=-2.127$, $p=.03$), increasing anxious attachment ($t=4.25$, $p=.000$), and increasing avoidant attachment ($t=3.93$, $p=.000$), accounting for 10.4% of the variance.

Discussion

We explored variables that were related to decision making and found that there were a number of individual factors related to both vigilant and non-vigilant decision making. Australians scored higher on vigilant and lower on hyper-vigilant decision making than Singaporeans. Vigilant decision making was negatively related to avoidant attachment style and blind patriotism, while positively related to constructive patriotism and civic content nationalism. Vigilant decision making was predicted by gender (female), low avoidant attachment style, civic nationalism and constructive patriotism. Hyper-vigilant decision making was positively related to anxious and avoidant attachment style, external religiosity, blind patriotism, traditional and civic nationalism, while negatively related to constructive patriotism. Hyper-vigilance was predicted by gender (female), anxious and avoidant attachment style and extrinsic religiosity. Buck-passing was positively related to anxious and avoidant attachment style and civic nationalism. Buck-passing was predicted by anxious and avoidant attachment style and by civic nationalism. Procrastination was positively related to anxious and avoidant attachment style and was predicted by country (Singapore) and anxious and avoidant attachment style.

The pattern of higher vigilant scores and lower pyper-vigilance scores for Australians than for Singaporeans is congruent with past research (Brew et al., 2001; Radford et al., 1993) and for hyper-vigilance (Mann et al., 1998). However, these findings differed on previous research where there were no reported differences vigilant decision making based on country (Saez de Haeda et al., 2001; Mann et al., 1998). The differences with past research may be related to the particular country, as the countries reported do not include Singapore data. The current findings may also be related to the work by Stewart (1986) and Hofstede (1980) suggesting that decision making differences may be due to individualist-collectivist differences between Eastern and Western countries, questioning the advisability of conducting such research. Yet, subsequent analysis in this paper provides additional information that is relevant to this discussion which will be considered later in the paper. However, perhaps more importantly, these results suggest that a range of individual factors are related to decision making. In particular, attachment style plays a key role in that insecure attachment is related to non-vigilant patterns of decision making. Thus, when a decision maker is not able to manage stress well, a pattern of knee jerk reactions associated with hyper-vigilance, or avoidance associated with procrastination or buck-passing is a plausible explanation. Insecure attachment styles with their associated difficulties in managing stress, are easily encompassed by the non-vigilant patterns of decision making that provide quick rather than considered solutions.

However it is not only attachment style, but beliefs that are associated with nationalism and patriotism that are also related to decision making. Generally, the more thoughtful positions on nationalism (civic) and patriotism (constructive) are associated with the more rational and considered position of vigilant decision making. Constructive orientation involves an active questioning and reflection on national practices while blind orientation implies a simple acceptance. Active questioning could be viewed as a significant part of the process in vigilant decision making. This is similar to nationalism and the civic identity where nationalism is viewed as an active process and was related to vigilant decision making. The other key pattern related to nationalism and patriotism is hyper-vigilance in decision making. This pattern was positively related to the less clearly thought-out positions on nationalism (traditional) and patriotism (blind) and negatively related to the more thought out positions of constrictive and civic. While the decisions made by these conservative thinkers may be innocuous if the content is unrelated to nationalistic and patriotic issues, there could however be important ramifications. For example, decision making on refugees and terrorism may well be related to ideas surrounding nationalism and patriotism, leading to less considered debate and processes of decision making. Thus, there is the potential for extreme reactions that have potentially enormous ramifications such as the decision that was initially taken by one man in the southern USA discussed in the introduction.

While the majority of the findings are consistent, there are a few anomalies such as the positive relationship between civic nationalism and hyper-vigilance and buck-passing. It is possible that civic nationalism, being more widely discussed and accepted as there are significant numbers of immigrants around the world, may be a more widely accepted position now and may not discriminate as well as does patriotism, a more traditional concept. Further research would need to be conducted in order to evaluate differences between the concepts of nationalism and patriotism.

The finding that being female was a predictor of both vigilant and hyper-vigilant decision making styles appears contradictory and is thus more difficult to explain. Clearly this finding was supported by the gender differences in the preliminary analysis of the means of the variables for hyper-vigilance but not for vigilance. It is possible that this finding may be due to the small number of males in the study in comparison to the females and these males may be less representative of the general population.

The other major anomaly was the finding that being Singaporean was a predictor of procrastination. This finding was also not mirrored in the results of mean differences between the two countries in the preliminary analysis. However, in these results, Singaporeans described themselves as less vigilant which could be related to procrastination as an avoidance technique. The predictor however was significant only at the .03 level, which was clearly not as robust as the other predictors for procrastination. Perhaps what is more surprising, is that given the number of differences between cultures in the preliminary analysis, that there were few significant cultural factors in the regression analysis. When comparing Singapore and Australia on decision making, that there are few significant differences. This finding questions the conclusions of Stewart (1986) and Hofstede (1980) who argued that the individualist-collectivist differences between Western and Eastern cultures make comparisons of decision making relatively meaningless. However, it could also be suggested that Singapore has become more Westernized and thus more individualistic in nature. Yet, we must be conscious of the finding that differences were found in the preliminary analysis, and also that we are sampling a non-representative university population. Possibly additional research would need to be conducted with a broader subject pool in Singapore and also less Westernized countries to further examine Hofstede's (1980) and Stweart's (1986) conclusions.

While a greater impact of religiosity was predicted, it was not realized. There was only one significant finding which related religiosity to hyper-vigilance. It was expected that internalized rather than externalized religiosity would be more significant, but this was not the case. Perhaps in this modern world, religion doesn't play the part that we thought it would play in that religion is not as important, particularly with this university sample. We see many signs in our modern world of decisions that appear to be influenced by religiosity particularly related to issues such as terrorism, but this is perhaps masked by a more substantial influence of patriotism and nationalism. Of course many countries where there is strong patriotism and nationalism have strong ties to religion as well, making it easy for the variables of nationalism, patriotism and religiosity to be confusing. However, according to these findings, while we have been considering many decisions as a result of religion, it may be more helpful to think of them in a context of nationalism and/or patriotism instead.

There are some limitations to this research as the respondents consist of a convenience sample of university students. University students may have thought patterns that are quite different to the broader population when it comes to ideas about religion, patriotism, and nationalism, as well as styles of decision making which may lead to some bias in these data. The sample was overrepresented by female respondents which may have also biased the results. The survey also suffers from the deficiencies on any self-report strategy. For example, it is difficult to adequately assess attachment style by a questionnaire. However, the scale selected is widely used in such research and is generally accepted as an adequate measure for these purposes.

While there were a number of cultural differences between the two samples from Australia and Singapore, the culture variable only appeared to make a difference in the procrastination decision making style. Thus, there are many similarities between Australia and Singapore, which may be related to the rapid westernization of Singapore that has taken place as they increasingly compete in the global market for trade and tourism.

Future research should focus on a broader range of respondents so that is it not limited to a group of respondents that often think more broadly than those not attending university. It would also be important to obtain a group of people who have made particularly ill-advised decisions, such as those in prison for a range of crimes as well as those who have made particularly good decisions. Perhaps the group used in this study would be thought of as being such a group. However, a broader aged group and similar numbers of males and females could be a more useful comparison group. Furthermore, other countries could be involved to ascertain the validity of comparing other eastern countries on decision making variables.

IV. Conclusion

This study explored the conflict model of decision making (Janis & Mann, 1977) in relation to culture, attachment style, religiosity, patriotism, and nationalism. Findings suggest that there are few major differences between Australia and Singapore on decision making, despite preliminary analysis of means. However, attachment style, patriotism and nationalism were the key factors that appeared to be related to decision making styles. More considered and thoughtful positions on patriotism and nationalism were associated with vigilant decision making, while the more traditional views and thus less well thought out positions were associated with the non-vigilant decision making patterns. Insecure attachment style also appeared to be a major factor in explaining non-vigilant decision making patterns. Thus, individual factors related to patriotism, nationalism and insecure attachment style appear to be significantly related to styles of decision making, while religion appeared to have very little significance. When we consider the importance of decisions that could be influential on the world stage, it seems that emotional stability (as measured by the attachment dimensions) and attitudes towards nationalism and patriotism may be more influential than culture or religion in determining outcomes related to issues such as immigration and terrorism, suggesting that it may be important to ensure that decision making is accompanied with as many well thought out opinions as possible to ensure a sense of stability in the world.

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3. Submission of Manuscripts,

4. Manuscript’s Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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Mistakes to evade

- Insertion a title at the foot of a page with the subsequent text on the next page

- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

· Use standard writing style including articles ("a", "the," etc.)

· Keep on paying attention on the research topic of the paper

· Use paragraphs to split each significant point (excluding for the abstract)

· Align the primary line of each section

· Present your points in sound order

· Use present tense to report well accepted

· Use past tense to describe specific results

· Shun familiar wording, don't address the reviewer directly, and don't use slang, slang language, or superlatives

· Shun use of extra pictures - include only those figures essential to presenting results

Title Page:

Choose a revealing title. It should be short. It should not have non-standard acronyms or abbreviations. It should not exceed two printed lines. It should include the name(s) and address (es) of all authors.

Abstract:

The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript--must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for briefness. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As a outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an conceptual must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.
- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.

- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

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	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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