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By Yasser A. Gomaa & Yeli Shi

Assiut University, Egypt and Zhejiang Ocean University, China

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SOFTBOILED SPEECH A CONTRASTIVE ANALYSIS OF DEATH EUPHEMISMS IN EGYPTIAN ARABIC AND CHINESE

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Yasser A. Gomaa [α] & Yeli Shi [σ]

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I. Introduction

Death is a taboo of human beings and inevitable social norm. It signifies completeness of life and the final destination of its journey. It is "a gate of exit from one life and entry into the other everlasting one. It is a good example of a mystery, since it is a phenomenon of which none of the living has any direct knowledge" (Bultinck, 1998, p. 11). In all societies and almost all languages, death is the most sensitive and fearful subject people try to avoid mentioning. It is also "a fear-based timeless taboo in which psychological, religious and social interdictions coexist" (Allan and Burridge, 1991, p. 153). Even in cultures where death is celebrated and embraced, the family of the deceased applies certain restrictions on clothing or food. Human beings have traditionally felt reluctant to deal with the topic of death using straightforward expressions. They prefer not to speak freely about death. This is a "symptomatic of the overall discomfort with the subject of death as a whole" (Fernández, 2006, p. 102). However, there are communication situations in which one cannot evade the notion of death. In this case, language users try to soften the effect of what they wish to communicate . They deliberately avoid the embarrassing expressions of death and replace them with more moderate ones. To this end, they resort to softboiled words and expressions which provide a way to speak about death. By using these words and expressions, the taboo topic of death is tripped of its most explicit and offensive overtone. Linguistically and culturally speaking, these softboiled words and expressions are called 'death euphemism'. Euphemism, in the sense of softboiled speech substituting for taboos, impoliteness, profanity or maintaining one's face, goes back to "primitive people and their interpretation of tabooed objects as having demonic power that should not be mentioned or touched" (Allan and Burridge, 2006, p. 11).

II. The Concept of Death in Egypt and China

In Egypt, *al-maut,* 'death' has two inseparable meanings related to the two components of a person, that is, to *al-jasad,* 'the body' and to *al-ru:ħ,* 'the soul'. The first meaning is related to the condition of a person's body when his/her soul separates or departs from it. The body is then described as being *la ħayat fi:h* or *la ru:ħ fi:h,* 'lifeless' or *la ħaraka fi:h,* 'motionless'. Secondly, death is referred to as a kind of *ʔintiqa:l,* 'passage' or 'transition' of *al-ru:ħ,* 'the soul' of a person from this life to another life. Egyptians believe that death is a transition from *da:r ad dunya,* 'this worldly life' to *da:r al aχirah,* 'the otherworldly house of hereafter' or *ʕa:lam al-ɣaib,* 'the invisible world which is known only to Allah'. Between this worldly life and the other world death is located. In other words, death is conceived by Egyptians as a transitional stage between this world and the hereafter including *yaum ad-di:n,* 'the Day of Judgment'.

In China, the Chinese character 死 *(si le)* 'death' is an inferential ideogram - created by the combination of two pictographic parts that pictorially mimics the intended meaning. The right part of this word represents *a person* and the left *remains*. It also contains two similar meanings. The first meaning is about the description of the dead 残骨, implying that the soul of the dead departs from the body with remains being celebrated by the living relatives. Secondly, the Chinese with folk beliefs, particularly the elders, believe that a

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person has lives in three worlds - the previous existence, this world and the hereafter. Once a person dies, his/her soul is guided by a ghost messenger to the nether world, where he/she is judged from his/her deeds done in this world by Yama - the king of the nether world, either to be sent to the hell 下地狱 or to the Elysium 极乐世界 or go back to this worldly life 转世.. Therefore, death in China serves as a transition as well.

III. Definition of Euphemism

Euphemisms are expressions which can be used to avoid those words that are considered to be taboo. That is, they are used to avoid unpleasant, hateful or sad words and expressions. They serve as a veil, and they substitute these expressions and words with more pleasant, less shocking ones according to necessity. Neaman and Silver, 1983, p. 4) state that the word 'euphemism' is first recorded in English in Blount's (1969) Glossgraphia, where it is defined as "a food of favorable interpretation of a bad word." They added that the word 'euphemism' comes from the Greek word *"euphĕmĕ (eu:* 'good, well' and *phĕmĕ:* 'speech' or 'saying'); thus, literally 'euphemism' means "speaking with 3 good words or in a pleasant manner", and can be defined as "substituting an offensive or unpleasant term for a more explicit, offensive one, thereby veneering the truth by using kind words (Neaman and Silver, 1983, p. 1). Kany (1960, p. v) believes that a euphemism is "the means by which a disagreeable, offensive or fear-instilling matter is designated with an indirect or softer term. Euphemisms satisfy a linguistic need. For his own sake as well as that of his hearers, a speaker constantly resorts to euphemisms in order to disguise an unpleasant truth, veil an offense, or palliate indecency." Ullmann (1962, p. 231) describes euphemism as an "inoffensive substitute" introduced to occupy the space left by the prohibited word according to the underlying psychological motivation (fear, courtesy, decency or decorum). Leech (1985), from the semantic point view, holds the view that euphemism makes no overt reference to the unpleasant side of the subject, and may even be a positive misnomer.

Rawson (1981, p. 1) believes that euphemisms are powerful linguistic tools that "are embedded so deeply in our language that few of us, even those who pride themselves on being plainspoken, ever get through a day without using them." Consequently, euphemisms are functional tools in protecting language speakers from possible effrontery and offence. As for the touchy and the taboo topic of death, euphemisms allow discussion of it "without enraging, outraging, or upsetting other people and help people to avoid the taboo words pertaining to death. They provide "a way of speaking about the unspeakable (. . .). It falls midway between transparent discourse and total prohibition. It is the would be safe area of language, constrained by

decorum" (Asher and Simpson, 1994). Burchfield (1985, p. 29) argues that euphemisms are important part of every language since "a language without euphemisms would be a defective instrument of communication." For Allan and Burridge (1991, p. 14), euphemisms are "alternatives to dispreferred expressions, and are used in order to avoid possible loss of face."

Lakoff (1975, p. 19) writes that "when a word acquires a bad connotation by association with something unpleasant or embarrassing, people may search for substitutes that do not have the uncomfortable effect - that is, euphemism." Along with the same line, Casas Gomez (2009, p. 727) states that "the euphemism consists of the substitution of an unpleasant word by another, pleasant one when the first is to be avoided for reasons of religious fear, moral scruples or courtesy." As examples of definitions of the same type, we can include those of Howard (1986, p. 101), who refers to euphemism as "the substitution of an offensive expression by another softer, more ambiguous expression, or a periphrastic one", as well as Wardhaugh (1986, p. 237) who considers euphemism to be the result of cleaning up certain areas of life in order to make them more presentable. Also, Wilson (1993) believes that euphemisms are "words with meaning or sounds thought somehow to be nicer, clearer or more elevated and so used as substitutes for words deemed unpleasant, crude or ugly in sound or sense. "As for the taboo topic of death, Tarrant (1952, p. 64) states that "in Plato's usage the most frequent verbal equivalent for 'to die' is 'to depart'. By this substitution he expresses his fundamental belief and at the same time adopts a natural and universal euphemism."

Similar meanings for euphemisms are found in Arabic with the Arabic root *luʈf* and its derivative *laʈa:fah* "to be kind, friendly, thin, fine, delicate, dainty, graceful, elegant, nice, amiable, etc.; tomake mild, soft, and gentle; and to mitigate, alleviate, ease, soothe, moderate, to treat with kindness, etc." (Wehr and Cowan, 1994). The English term "euphemism" is also translated into Arabic with *luʈf attaʕbi:r* "kind expression" and *ħusun attaʕbi:r* 'nice expression.' Examples of Arabic euphemisms are: *kullu man ʕalajaha fa:n* 'everyone will die'. In Chinese, the meanings of euphemism are displayed by two Chinese characters 委婉 euphemistic: 委 roundabout, indirect, winding and 婉 tactful, polite, and gracious. Euphemism, regarded as a rhetoric device in China, has been commonly used from ancient time to the present day, with a view to avoiding vulgarity, taboo and offence by speaking in a polite, tactful, implicit, mild and indirect way. Examples of Chinese euphemisms are 走了/去了 *(qu le/zou le)* 'went away/departed' and 没了*(mei le)* 'is gone'.

Despite the fact that the specific euphemisms may differ from culture to culture, the main areas where

euphemism are called for are generally the same, mostly taboos such as death, sex, body parts, bodily functions, etc. Death is not only a taboo of human beings and an inevitable social norm, but also it is an irresistible psychological topic. Both Egyptian Arabic (EA, hereafter) and Chinese have a number of euphemistic expressions to substitute expressions for death. The concepts of death in both the two cultures are profoundly influenced by their respective religious belief. In EA, for example, there are many euphemisms for death, including *ʔit-tawaffa/t,* 'he/she pass away'; *ʔintaqala/t iladda:r il-aχirah,* 'He/she moved to the home of eternity' and *allah yi-rħam-uh/ha,* 'May Allah have mercy upon him/her', etc. Similarly, there are lots of expressions of this kind in Chinese. For example, there are euphemisms for "Buddhists' death" such as 圆寂 *(yuan ji）* 'pass away with all virtues entelechial and all vices exterminated'; 坐化 *(zuo hua)* 'die peacefully hunkering like a living person'; etc. While the final purpose that the Daoism pursues is the life athanasy and to become celestial beings thus "death" is referred to 仙逝 *(xian shi),* 仙游 *(xian you),* 仙去 *(xian qu)*, etc. As mentioned earlier, euphemism is used to substitute taboos, profanity or for maintaining one's face and not hurting others. It is generally the role of euphemism to function in such a way.

IV. The Importance of Death Euphemism

Having established the definition of euphemism, the next logical question one might ask is what the importance of death euphemism is? The answer is not difficult to explain. Taboos, since the dawn of time, have been used by human societies to regulate behavior and discourse. In all cultures, death is considered a taboo topic and there is hypersensitivity towards it because of its connections with meanings and ideas that people can not mention overtly. The conception underlying death, as a taboo topic, implies a topic that may not be touched, or approached as it is scared and therefore forbidden. Therefore, it is a common human nature to avoid mentioning things that cause pain and unpleasantness as they are exactly the very things people are averse to. Here lies the importance of death euphemism with which language speakers can easily avoid the embarrassing death words and expressions and replace them with more moderate ones. That is, death euphemisms foster harmony in the course of people' social interactions and bridge the hiatus generated from the taboo topic of death.

In all societies, death euphemism is a common norm. People use it consciously or subconsciously. It is a linguistic politeness strategy and conveys a social attitude. In the sense of softboiled speech, death euphemism, substituting for taboos, impoliteness, profanity or maintaining one's face, goes back to "primitive people and their 5 interpretation of tabooed objects as having demonic power that shouldn't be mentioned or touched" Allan and Burridge (2006, p. 11). As Shipley (1977, p. 153) puts it, "Euphemism, the use of a pleasant substitute for a term with unpleasant or objectionable associations, appears in almost all our talk." The valid reasons for the prevalence of death euphemism include: (1) avoidance of the taboo topic of death (i.e., Saville-Troike (1984, p. 199) says that "attitudes towards language considered taboo in a speech community are extremely strong, and violations may be sanctioned by imputations of immorality, social ostracism, and even illness or death", (2) avoidance of embarrassment (i.e., people in general cannot mention or refer to death directly without embarrassment. To avoid such embarrassment, death euphemism naturally sets in), (3) avoidance of unpleasantness (i.e., death arouses unpleasant or uncomfortable feelings in all societies, therefore, a wide variety of death euphemisms exist which represent death words and expressions in some other terms), and (4) providing softening effect (i.e., death euphemism softens the harsh and sensitive reality of death).

V. Aim and Significance of the Study

Having reviewed the available literature, the researches found that the work on euphemisms is vast, and the euphemistic language is pervasive and heavily used in English, both in formal and informal situations. Also, most studies related to euphemisms have been piloted on Western cultures (e.g., British, French and American), but very few studies have been done in EA. The analysis of euphemisms in EA is scattered in linguistic and literary references. Euphemistic expressions in EA, especially these pertaining to the culturally sensitive area of death, have not received a lot of academic attention. Moreover, despite the fact that many researches on death euphemism in Chinese, which are abound and more complicated due to the deep cultural connotation, have been done by scholars in China, no contrastive study has been done on Chinese and EA death euphemisms. So, the present study aims to highlight death euphemism in EA and contrast it sociolinguistically with Chinese, since many native EA speakers are in need of learning Chinese. The Arabic language is also required to be learned as a foreign/second language, being one of the basic and important world languages. Hence, this study entails death euphemism in both languages and its general linguistic and cultural resemblances and distinctions. It is hoped that the predicted linguistic and cultural similarities and differences between EA and Chinese can play a significant role in textbook writing, teaching, learning and translating Chinese and Arabic as foreign/second languages for their learners.

China and Arab world have similar histories and have had cultural exchanges and mutual influence since the Tang Dynasty. Just as Chinese foreign minister Li Zhaoxing said, in the opening ceremony of the Forum in 2004, that "the Arab world is an important force in the international arena, and that China and Arab countries enjoy a time-honored friendship." In addition, global events and trends lave little room for doubt that China and the Arab world present important opportunities and challenges for tomorrow leaders. As for the Egyptian-Chinese relationship, increased exchanges in a variety of areas between the two countries have encouraged the Egyptians to pay more attention to China and the Chinese language. Besides, many universities in Egypt have regarded the Chinese language as one of the most important languages in the world. For example, the Chinese 6 Language Department at Ain Shams University has taken the lead in teaching and studying the Chinese language in Egypt. Al-Azhar University has also set up a Chinese language department. Similarly, Cairo University has established a similar department. These departments serve to provide the Egyptian community with tour guides for Chinese tourists, and qualified Egyptians who can work to promote economic and trade cooperation, especially following China's entry into the World Trade Organization.Therefore, any studies concerning the two sides will be of great significance to know better of the two great cultures. Besides, learning both to communicate and to understand the values systems of these two cultures is essential as Arabic and Chinese are two languages with a large global presence.

Based on what we previously stated, death euphemism is selected as an initial study on both cultures. Differences in hierarchical views, religions, customs and social and economic life may lead to the distinctions in death euphemism expressions in EA and Chinese. Therefore, the aim of the present study is twofold: (1) an investigation into the euphemized expressions pertaining to death in both EA and Chinese and (2) a determination of the differences and similarities, if any, in the use of death euphemism by native speakers of EA and Chinese. The two languages will be compared to determine if any language specific differences or similarities do exist, reflecting these two cultures. Moreover, the aim of this study is to look for euphemized death expressions used as substitutes for dispreferred one. More specifically, this study seeks to address the following issues :

1. Euphemisms that are used in EA and Chinese to replace the taboo topic of death.

2. Death euphemisms that are more frequently used and those that are less frequently used in both EA and Chinese.

3. Death euphemisms that are mostly used by males and those that are mostly used by females.

VI. Literature Review

Euphemism has been studied in a wide range of disciplines, including pragmatics and sociolinguistics (Allan and Burridge, 1991), psychology (Freud, 1952), anthropology (Frazer, 1980) and sociology (Durkheim and Ellis, 1963). The background of the present study is linguistics. Therefore, the studies reviewed in this section are linguistically and sociolinguistically oriented.

Ullmann (1962, p. 204) argues that euphemism is used to 'substitute a taboo word, and 'in this way taboo is an important cause of semantic change.' Moreover, he believes that some words had at a certain passages of time neutral or positive connotations, but by the constant and incessant use of such words as euphemistic surrogates for tabooed one, they acquire negative implications. Accordingly, he cites the French word 'fillè' which originally meant 'girl', but it came to be used as a euphemism for a prostitute. And nowadays it tends to have undesirable abusive significations; in consequence, 'girl' is translated as 'jeune fillè'.

Robertson and Cassidy (1954, p. 254) state that euphemism is "the substituting, for the ordinary natural word that first suggests itself to the mind, of a synonym that is thought to be less solid by the lips of the common hard, less familiar, less plebian, less vulgar, less improper, less apt to come unhandsomely between the wind and our nobility." They cite some examples of British euphemisms as 'serviette' for 'napkin', 'paying guest' for 'boarder' and 'coal-vase' for 'coal-scuttle'. They also cite some examples of American Euphemisms as 'expectorate' for 'spit', 'chiropodist' for 'corn-cutter', 'custodian' for 'janitor' 'realtor' for 'real estate agent, and 'heating engineer' for 'plumber'.

Bernstein (1965) argues that euphemisms are not fig leaves intended to cancel something, but they are diaphanous veils, intended to soften the grossness. He cites the example of 'toilet' and its transition to 'W.C.", 'wash room', 'lavatory', 'powder room', 'rest room', etc. Moreover, he states that the careful writer resorts to euphemisms for two major purposes: to avoid vulgarity and to skirt the fringes of emotions. He believes that when the purpose of euphemism is to avoid vulgarity, the writer has a legitimate place in good writing. He adds that it may be preferable to write that a man and a woman 'spent the night together' than to set forth in detail just how they spent it. And, when the purpose of a euphemism is to skirt fringes of emotions, the writer will usually be well-advised to veto euphemism.

Jesperen (1956) reports that many absurd names are used to avoid the authentic ones. So, instead of such indecent words, people use some innocent ones. For example, 'privy' is the regular English development of French 'privè', but when it came to be used as a noun for a 'privy place' and in the phrase 'in the privy parts', it had to be supplanted in the original sense by 'private', except in 'privy council', 'privy seal'

and 'privy purse' where its official dignity kept it alive.

Anderson and Stageberg (1966) believe that euphemism may arise to avoid given pain (i.e., 'he is gone' for 'he is dead'), to avoid hypersensitivity or excess of delicacy (i.e., 'white meat' for 'breast', and 'black meat' for 'leg' or 'thigh'), and to enhance prestige (i.e., 'cosmetologist' for 'hair dress', 'pre-owned car' for 'second hand car'). They emphasis that euphemism is at worst "a necessary evil", and at best " a handy verbal tool" to avoid make adversaries or shocking friends. They add that without certain kinds of everyday euphemisms life will be intolerable. For them euphemisms are psychological necessities.

Heatherington (1980) comments on several issues pertaining to euphemism. Discussing women's dialects, he says that women use more euphemisms than men do. He believes that anatomy of women is much more subject euphemizing than that of men. He also focuses on euphemistic language as used by politicians to manipulate public opinion. Commenting on the relationship between taboos and euphemisms, he defines taboos as "any action that is frightening …. merely those literally forbidden" (Heatherington, 1980, p. 185). He also argues that since dreadful actions or topics are of different degrees, various levels of them are discerned: (1) mild taboos (e.g., money and mutilation), (2) middle level taboos (e.g., death and anatomy), and (3) never-never taboos (e.g., excretion and sex). He adds that the number of euphemisms in sex is greater than that in the subject of death.

Brook (1981) reports that euphemism is provoked by references to parts of the body, giving 'tummy' for 'stomach' and 'anatomy' for 'body'; or to bodily functions, giving 'perspire' and 'expectorate' for 'sweat' and 'spit', respectively. He adds that euphemism covers the avoidance of unpleasant and the pretentious search for imposing words to express commonplace ideas (e.g., a barber may describe himself as a 'hair stylist' or a 'hair specialist'. He also believes that euphemism takes many different types. One type is the use of an entirely different word (e.g., 'shift' which originally meant a 'change of clothes' for 'smock', or 'drawers' for 'underpants' or 'trousers'. Another type or method is the use of a French-loan word (e.g., 'lingerie' for 'underwear' or 'underclothes'. Also, another way is the replacement of a word by the negative of its opposite (e.g., 'insane' for 'mad', 'unclean' for 'dirty' and 'untruth' for 'lie'). He also observes that sometimes initials are used for the same purpose (e.g., g.b.h.' for 'grievous bodily harm' and 's.o.b.' for 'son of a bitch'

Rawson (1981) divides euphemism into two general types: positive and negative and calls our attention to another way of classification: conscious and unconscious euphemisms. He gives a thorough description of the meaning, etymology of each euphemism and its relation to other terms in his dictionary.

Willis and Klammer (1981) argue that euphemisms are used to avoid shocking the sensitive or to soften the blow for those who have suffered a loss. They list a number of euphemistic expressions (e.g. 'rely on the work of others' for 'cheat', 'somewhat assertive in social situations' for 'bully', 'discharge' for 'snot', 'halitosis' for 'bad smelling breath', 'emotionally disturbed' for 'crazy person', 'planned withdrawal' for 'retreat', 'educationally handicapped' for 'very dull student', 'senior citizen' for 'old people', 'the disadvantaged' or 'the unprivileged' for 'the poor', and 'inoperative statements' for 'lies'. They add that it might be amusing to know that the Victorian Great Grandparents used the word 'limbs' instead of 'leg' and 'arms' because of the sexual suggestibility of these two words.

Chen (1983) investigates the deep historical and socio-psychological background of the generation of euphemism in China and reveals the social nature of it. He takes death for example. He argues that death is not only an irresistible physiological phenomenon but also an inevitable social phenomenon, for all members of the society will die. Moreover, he points out that in ancient time, controlled by supernatural power, people thought of death as a disaster and mystery. They were afraid of mentioning this word, which became a social habit. They used 他过去了 (ta guo qu le) 'He passed away', 他走了 (ta guo qu le) 'He was gone', 他不在了 (ta bu zai le) 'He was away, etc.,' to express their sorrow, respect or praise for the dead. He concludes that the death of people in different social classes or social status and of different ages had corresponding euphemisms, such as 驾崩 (jia beng) 'demise of the crown' for emperors, 薨 (hong) 'pass away' for vassals, and 死 (si), 'die' for civilians.

In their dictionary, Neaman and Silver (1983), offered a diachronic view on euphemism and culture: "what subjects and what portions of them were acceptable or forbidden have varied both from culture to culture and from one historical period to another within a single culture."

Robinson (1983) reports that euphemism is such a phenomenon associated with some middle-class groups. These groups are frightened of "calling a spade a spade" (Robinson, 1983, p. 23). She lists a number of euphemistic expressions that are used by these groups (e.g., 'under the influence of alcohol' or 'a little merry' for 'drunk', 'educationally sub-normal' or 'educationally deprived' for 'stupid', 'domestic assistant', 'home helper' or 'helper' for 'servant', 'transport facilities' for 'car or bus coach', 'I have a cash-flow problem' for 'I have no money', 'the smallest room in the house' for 'lavatory', and 'senior' for 'old person'.

Enright (1985) presents a comprehensive study on the use of English euphemisms in different fields, moving from the largely private realms of sex, bowel

movements, menstruation, money, sickness and natural death to the public sphere in different cultures (Greece, Rome, France, and the United States) and the use of euphemisms with respect to the factors of sex, age and educational background.

Wardhaugh (1986) argues that euphemisms are employed as to avoid mentioning certain matters directly. He claimed that euphemistic expressions allow us to us to give labels to unpleasant tasks and jobs in an attempt to make them sound more attractive. They also allow us to talk about unpleasant things and neutralize their unpleasantness (e.g., the subject of death and dying, unemployment, excretion, bodily functions, religious matters and criminality).

Gorrell et al. (1988) reflect on the role played by euphemisms and doublespeak in distorting our moral values. For example, a plethora of euphemism is produced to create a favorable attitude towards war (e.g., 'air support' for 'bombing', 'strategic withdrawal' or 'mobile maneuvering' for 'retreat', 'pacification' for 'destroying a village', 'protective reaction strike' or 'incursion' for 'any military activity ranging from a raid to an invasion', etc.

Allan and Burridge (1991) describe euphemism and dysphemism as sides of the same coin. They provide a linguistic analysis covering naming, connotation, conversational maxims, metaphors, and speech acts, to name a few. They also expose and explain the indefinite kinds of euphemisms and dysphemisms that people use. They believe that context, motivation and intention are so important to understand how and why people use euphemisms. They argue that people use euphemisms not merely as a response to taboo rather; they deliberately decide to use or avoid using them. They add that dispreferred expressions can be avoided by the use of circumlocutions, abbreviations, or acronyms. They conclude that euphemisms can be accomplished either by the use of technical expressions, or by the use of colloquial terms.

Warren (1992) investigates how euphemisms are formed. She gives four devices for euphemism formation: (1) word formation devices (i.e., compounding: 'hand job' for 'masturbation'; derivation: 'fellatio' for 'oral sex'; blends; acronyms: 'SNAFU', 'Situation Normal All Fucked Up', a military euphemism for a catastrophic event; and onomatopoeia: 'bonk' for 'sexual intercourse', where the sound of 'things' hitting together during the sexual act is employed to refer to the act itself), (2) phonemic modification by which the form of an offensive word is modified or altered (i.e., back slang where the words are reversed to avoid explicit mention: 'enob' for 'bone/erect penis' and 'epar' for 'rape'; rhyming slang: 'bristols' for 'breasts'; phonemic replacement: 'shoot' for 'shit'; and abbreviation: 'eff' as in 'eff off' for 'fuck off'), (3) loan words: the French words *'mot'* for 'cunt' and *'lingerie'* for 'underwear'); (4)

semantic innovation where a novel sense for some established word or word combination is created (i.e., particularization: 'satisfaction' for 'orgasm'; implication: 'loose', which implies 'unattached', for 'sexually easy/available'; metaphor: 'globes', 'brown eyes' and 'melons' for 'breasts'; metonym: 'it' for 'sex' 'thing' for 'male/female sexual organs'; reversal or irony: 'blessed' for 'damned' and enviable disease' for 'syphilis, understatement or litotes: 'sleep' for 'die' and 'deed' for 'act of murder/rape'; overstatement or hyperbole: 'fight to glory' for 'death' and 'visual engineer' for 'window cleaner'). Warren (1992) claims that these four devices are account for most euphemism formation.

Furthermore, Warren (1992, p. 129) states that "we have a euphemism if the interpreter perceives the use of some words or expressions as evidence of a wish on the part of the speaker to denote some sensitive phenomenon in a tactful or valid manner." She elucidates this view of euphemism as follows: (1) the referent (e.g., death, crime, sex, etc.) is considered a sensitive phenomenon, (2) the referring expression (euphemism) is thought of as less harsh and/or less direct than some alternatives, and (3) what determines whether an expression is a euphemism or not in the interpreter's perception that the speaker's choice of a word is based on considerations of tact embarrassment with the referent. Grand this point, she concludes that euphemism is in the eye/ear of the beholder despite the fact that there is consensus among language users as to what words are euphemistic.

Ayto (1993) investigates the various ingenious lexical formulas that speakers of English have come up with the tiptoe around conversational danger areas. He points out that a euphemism is more than just words. He maintains that body language is more often used to refer to what someone is too embarrassed to talk about. It might be a sign, an unarticulated sound, a cough and even a glance. It can be expressed via silence, syntax and grammar, and even pronunciation. Also, he argues that a euphemism does not have to be a single word: it can be a phrase, or a whole stretch of discourse. He also offers prima facie examples, as in 'It seems to me that what you are saying does not altogether accord with the truth.' This euphemistic discourse means 'I think you are lying.'

Farghal (1995) investigates the nature of euphemism in Arabic. He points out that speaker of Arabic employ four major devices for euphemizing: figurative expressions, circumlocutions, remodelings, and antonyms. He argues that there is close interaction between Leech's (1983) Politeness Principle and Grice's (1975) Cooperative Principle's maxims of conversation. Most importantly, he states that Arabic euphemisms flout one or more of the maxims of conversation, thus giving rise to Particularized Conversational Implicatures. Consequently, floutings are shown to play an important role in lexical choices in addition to their well-established

roles in structural and discoursal choices.

Shu and Xu (1995) analyze the existing problems in theoretical research on euphemism. They argue that although different languages may use the same generating devices of euphemism like phonetics, grammar, words and characters, they do have their unique ways to create euphemism. Also, they believe that euphemisms in Chinese are generated by deconstruction of Chinese characters, two-part allegorical sayings, symbolic substitution, elimination method and etc.

Li (2000) conducts a comparative study of euphemisms in English and Chinese from the angle of religion. He points out that language taboo is characteristic of religion as well as class differences. However, English displays more the former while Chinese more the later. Also, he argues that different influence on the growth and change of euphemisms all derives from the religion system which is monistic for the Englishspeaking people but pluralistic for the Chinese people. The monism religion – Christianity has generated numerous English euphemisms concerning death as well as in other domains. For example, "To get sb' goat" means "to irritate somebody" and "holy communion" is the euphemistic expression for "hard drinks". On the other hand, China is a multi-deity-worship country. The main two influential religions are Taoism and Buddhism. To a great extent, China has no common religious belief for the whole nation and each religion has its own followers. Chinese euphemisms coming from religions are far less than that of English. Many of them are more used in the religious groups instead of people's daily communication.

Gao and Wei (2004) analyze death euphemism in both English and Chinese from the angle of cultural anthropology based on the five orientations of Kluckhohn et al. (1961): (1) human nature, (2) relation between human and nature, (3) time orientation, (4) human activities and (5) human social relation. In the case of activities, they argue that the Chinese focus on members' identity, that is, "who are you". Identity is represented by behavior and utterance, especially in ancient China. Therefore, there are different death euphemisms for people at different levels of social status. On the other hand, the western society focuses on "what do you do". Achievement is prior to identity, for every one is endowed with innate rights with no inferiority or superiority among families or colleagues.

Moto (2004) examines the type of language and linguistic expressions which are employed in discussions matters of sex, sexual behavior and HIV/AIDS in the Malawian society. He gives examples of euphemistic words and phrases which refer to body actions such as urination, defecation and sexual intercourse. He argues that the conservative nature of the Malawian society is reflected in a kind of self-censored nature of linguistic use through the employment of euphemistic expressions. Malawians use euphemism to refer to sexual organs and parts of the human anatomy that are used to extricate human waste. He demonstrates that the Malawian society, which is a generally conservative and male dominated society, finds it difficult to directly express itself lives (i.e. in newspapers) on matters pertaining to sex and HIV/AIDS and often resort to using euphemisms and idiomatic expressions in their discourse on this dreaded disease. More importantly, he points out that the Malawian society's perception of illness and death also surface through the many expressions that have become part of the Malawians' linguistic repertoire.

Linfoot-Ham (2005) argues that the function of euphemism is to protect the speaker/writer, hearer/reader from possible effrontery and offence which may occur in the broaching of a taboo topic (e.g., religion or death) or by mentioning subject matter to which one party involved may be sensitive (e.g., politics or social issues). He examines how very personal linguistic choices are actually products of societal mores and pressures. He believes that how people use euphemism to talk about sex is a direct reflection of these social concerns. In order to examine this sentiment in a diachronic methodology, he uses Over 250 examples of sexual euphemism from three British novels that span 180 years: *Emma,* by Jane Austen, *Lady Chatterley's Lover,* by D. H. Lawrence, and *Well Groomed,* by Fiona Walker. Moreover, he examines Warren's (1992) model and testes the categories suggested by this model against euphemisms from the three novels. He concludes that improvements are required of the model in order for it to account for all examples. Therefore, he proposes a modified version of Warren's (1992) model to encompass all of these euphemisms, as well as other examples from notable sources.

Gu (2006) argues that euphemism can be thoroughly examined in its sociocultural and communicational context to explore the interaction between linguistic variables and social variables to reveal the nature of linguistic communication. She reports that in the use of euphemism is not only restricted by national traditions, social structure and collective awareness but also is closely related to the communicational context. She believes that the three elements of communication context, subject and participants as well as social status, gender and age may affect the conversation participants' use of euphemism. She also explains that women use more euphemism than men, so do people with lower social status or less education with the aim of not being looked down upon.

Hughes (2006) investigates euphemism in relation to taboo language and emphasizes that euphemisms are responses to taboos. He argues that the stronger the taboo, the greater the number of

euphemisms. He states that certain euphemistic items are far more developed in the united states than in Britain, and this development could be regarded as "a reflection of the optimistic, positive and progressive ideology of America" Hughes (2006, p. 14). Moreover, he traces the social history of certain euphemisms (e.g., the euphemisms used for 'Jesus" are 'Gis/Jis, 1528', 'Gemini, 1960', 'Jimini, 1830', 'Jimini Crickets, 1848', 'Gee Whillins, 1857', 'Gee Whiz, 1895', 'Jeez, 1900', 'Gee, 1905', 'Jeepers, 1920', 'Jesus Wept, 1922', 'Judas Priest, 1923', 'Judas H. Christ, 1924', and 'Jeepers Creepers, 1934').

Shi and Sheng (2011) point out that many English and Chinese euphemisms are generated in the framework of conceptual metonymy in daily life. They explore the role metonymy plays in the formation of euphemism in English and Chinese. In the case of metonymy the whole for the part, generally, people tend to use euphemism to avoid embarrassment. When referring to body organs, they prefer to broaden the conception of organs, for example, "the chest", "the bosom" are often used for "breast". Concerning sex, people may feel uncomfortable, in this sense, "having sexual relationship with someone" can be replaced by "going to bed with someone". In Chinese, 他在外面有女人 *(ta zai wai mian you nv ren)* 'he has a woman outside', which really means 'he has a mistress'. Here the conception of "woman" is broadened, replacing the sensitive word "mistress".

VII. Methodology

a) The Egyptian Arabic Data

i. Participants

The EA participants of the present study are native speakers of EA of both genders. They are Egyptian university teachers working at different colleges in Northern Boarder University in the Kingdom of Saudi Arabia. A sample comprising 20 males and 20 females was randomly selected. They were made aware that involvement in the study was completely voluntary. If consent to participate was given, they were asked to complete a questionnaire. To encourage honest responses and avoid self-censorship, participants were assured that their answers to the questionnaire would remain anonymous and confidential.

ii. Data Collection

The EA data of this study include euphemistic expressions used by EA speakers replacing tabooed matters pertaining to death. To harvest the required data, the researchers adopted an interviewing method and a questionnaire to gather sufficient and relevant data in a relatively short period of time. Prior to the formal construction of the questionnaire, the researchers interviewed some Egyptians of different social and economic backgrounds, ages, genders, and educational levels to discuss with them the death

euphemistic expressions they usually and frequently use to substitute the taboo topic of death. It is worth noting here that the interviewees also act as advisors in the process of looking at death euphemism that are used in EA. Their responses served as a basis for constructing the questionnaire.

The questionnaire was divided into two parts. In the first part, informants were asked to provide some demographic information relating to gender (i.e., either male or female) and their educational level. The second part listed the euphemized expressions of death. Upon receiving the questionnaire, the informants were asked to identify the euphemized expressions they use to refer to the taboo topic of death by putting a tick opposite to it/them. The questionnaire was given to forty adults, twenty males and twenty females.

b) The Chinese Data

i. Participants

The Chinese participants of this study are native speakers of Chinese of both genders. They are Chinese university teachers and students working or studying in Zhejiang Ocean University in China. A sample comprising 20 males and 20 females was randomly selected. The conduct of the questionnaire followed the same process used in collecting the EA data.

ii. Data Collection

The Chinese data include euphemistic expressions used by Chinese speakers replacing tabooed matters pertaining to death. To harvest the required data, the researchers have adopted an interviewing method together with a questionnaire to gather sufficient and relevant data in a relatively short period of time. The questionnaire is constructed after most frequently used death euphemisms have been collected both from interviews and a dictionary of Chinese euphemisms.

The questionnaire was divided into two sections. In the first section, informants are asked whether they use 死, 'died' directly. In the second section, they were asked to tick out the euphemistic expressions they frequently use to avoid the word 'died'. Both sections required the informants to provide some demographic information relating to gender (i.e., either male or female). The questionnaire was given to forty adults, twenty males and twenty females.

VIII. Findings

a) The EA Data

It was presumed that death euphemistic expressions are shared by all EA participants. It was also stated that these expressions used to euphemize the topic of death may vary in terms of frequency and use due to differences in gender. In this section, the collected data will be analyzed and the findings will be presented.

As we mentioned earlier, death is a universal norm. In all societies and cultures, death is seen as painful and it is usually fear that makes it unnamable in many infelicitous situations. Many people not only shy away from the stark yet dignified word of the norm of death, saying more softboiled words instead but also they say that someone has 'passed away', 'departed his life' among others instead of saying directly 'he has died'. Referring to this point, Allan and Burridge (1991) report that death taboos are motivated by a spectrum of types of fear: fear of the loss of loved ones, fear of corruption and disintegration of the body, fear of what follows death and fear of mischievous and harmful souls of the dead.

It is a universal phenomenon that any violation of the taboos relating to death seems to be undesirable in many societies and cultures. Therefore, people impose taboo bans on the direct reference to death (cf. Bloomfield, 1933; Hayakawa, 1972; Akmajian et. al.; 1984 and Herrick, 1984). In English, for example, instead of saying 'died' many people tend to surrogate it by other flippant expressions that can function as euphemisms, depending on the context, such as 'perished', 'departed this life', 'passed away/on', or 'succumbed'. Sometimes, people resort to certain phrases and collocations like 'kicked the bucket', 'pushed up the daisies', 'propped off' and 'passed in one's checks' (cf. Bernstein, 1977). Also, in English, a 'dead' person is referred to in indirect way as the 'lost', the 'deceased', the 'departed', and 'defunct'. Likewise, 'death' itself is more obscurely referred to by generalized terms and title like 'end', 'decease', 'passing', 'departure' and 'dissolution' (cf. Robertson and Cassidy, 1954; Bernstein 1977 and Gorrel et al., 1988). Such softboiled expressions and phrases are used to downgrade and belittle the fear which is aroused by the event of death.

Similarly and along the same line, the results of the present study make it crystal clear that the emotionally neutral verb *ma:t* 'died' is frequently avoided by most EA speakers when making reference to death. Instead, they speak of it euphemistically. In Egypt, death is considered one of the most euphemized topics. The interview revealed that most of the participants of this study were unwilling to name death directly because they fear it as it is unknown, inexperienced and undesirable. They find themselves reluctant to utter the word *ma:t/it,* 'died'. Therefore, they resort consciously and deliberately to replacing this excruciating and agonizing word by less harmful and more felicitous softboiled expressions. However, the first section of Table (1) shows that the taboo term of death itself, i.e. *ma:t* 'died' is employed directly by some males (3.3%) and females (1.7%). The researchers believe that they may not see it as socially prohibited in the spirit it is used in formal and written language. Also, they may not believe in the superstitions that surround the direct reference to death.

Table (1) also sheds light on the euphemized softboiled expressions which are used by EA speakers instead of the vehement and violent word *ma:t* 'died'. It also shows the frequency and distribution of each expression according to the gender of the participants. As Table (1) indicates, the euphemized expression *tawaffa/t* 'He/she passed away' is the most common expression with a frequency of 43 out of 180 and a percentage of 18.9 followed by *albaʔyyah fi ħayatak/ik* 'May the reminder (presumably of the life the deceased might have lived) be added to your life' with a frequency of 31 out of 180 and a percentage of 17.2. Next come expressions 4, 5 and 6 with a frequency of 29, 26 and 23 and a percentage of 16.1, 14.4 and 12.8 respectively. Also, the results indicate that expressions 7, 8 and 9 are the least frequent expressions employed by the participants in euphemizing the taboo topic of death with a frequency of 16, 8, and 4 and a percentage of 8.9, 4.5 and 2.2 respectively.

Moreover, Table (1) shows that speaking of death euphemistically varies in terms of use according to gender of the participants. For example, the euphemized expression *ʔit tawaffa/t* 'He/she passed away' is omnipresent among males and females. However, it is quite clear that it is more frequent among females (10%) than males (8.7%). In addition, despite the fact that the expression *albaʔyyah fiħayatak/ik* 'May the reminder (presumably of the life the deceased might have lived) be added to your life' recurs more frequently among females and males, it is employed with a frequency of 9% by females, while males use it with a frequency of 8%.

Also, certain expressions are only employed by females but are almost absent among males (e.g., the euphemized expression *faḍat ru:ħuh/a it   ṭa:hirah* 'His/her purified soul has flown out'). Egyptians believe that after death the corpse, which is material, decays and becomes *tura:b* 'dust'. It is completely decomposed, except for the skull and big bones, after one year. Therefore, the EA name for a tomb is turbah, which refers to dust or soil. Death is sacred as it is associated with the soul *'ru:ħ'* that belongs to ʕa:lam alɣaib 'the invisible world' which is known only to Allah. As opposed to the body, which is visible, material, mortal, earthly and profane, the soul is invisible, immaterial, immortal, heavenly and sacred. After being buried in the grave, the dead person, as Egyptians believe, has his/her soul restored for a short time. The deceased is believed to sit up in the grave and to be visited and examined by the tomb's two angels called *Nakir* and *Nakir*. They ask him/her about his/her religion, God, prophet, and faith. If the deceased passes the religious exam, the two angels congratulate him/her saying "sleep in peace till the final judgment of Allah." Then the soul departs the body and ascends to heaven where it is received by good souls, mostly of friends and relatives, and angels. If the

deceased fails the examination, the two angels threaten him/her with punishment. The soul departs the body but it is not allowed to ascend the heaven. Egyptians believe that heavens' gates are closed and armed with powerful angels that keep bad souls away.

Furthermore, females resort sometimes to euphemize the term *ma:t/it* through in/direct reference to religion by using *rabina aχad wadʕtuh* 'Allah took his trust (soul). Also, they euphemize death through describing it as a movement to a specified destination and through in/direct reference to religion by using *ʔintaqala/t ila:d-da:r il aχirah* 'He/she moved to the home of eternity' more than males do. It worth mentioning briefly here to what is meant by the word *da:r* in *ʔintaqala/t ila:d-da:r il aχirah*. The basic meaning of the word *dar* is simply a 'house/home,' both in the sense of a physical structure and of the people who live there. It is utilized by Egyptians to mean a place (visible or invisible) in which people (alive or dead) and other beings (visible and invisible or unseen) exist. For example, the life of this world is called *dar ad-dunya*, which means a low or inferior abode, residence or house. Also, this worldly life is called *da:r a-fanaʔ* or "the house of evanescence." As opposed to this life, there are two *da:rs: dar al-maut* which means the house or world of the tomb in which dead people wait until the day of resurrection and *dar al axira* or the otherworldly *dar* which is also described as *da:r al-baqaʔ* or the everlasting abode or house. Accordingly, EA speakers' use of euphemisms for death is metaphorically conceptualized. That is, the use of death euphemism in EA is structurally and basically employed in conceptual metaphors which refer to the understanding of one idea, or conceptual domain, in terms of another.

Based on the previously stated findings, it is clear that death euphemism is structurally and basically employed in EA in metonymy as a linguistic device and a figure of speech. Metonymy is a word or a phrase that is substituted for another depending on some actual relation between the things signified (Lexicon Website Dictionary, 1981, p. 601). It links two things that are somehow connected, physically or factually, or contiguous. Sapir (1977, p. 20) argues that metonym is "the relationship of two terms that occupy a common domain but do not share common features". Generally speaking, euphemistic metonymies contain common subjects in languages and they may vary from culture to culture, and accordingly from language to language. This includes taboos since they are of major importance in euphemistic metonymies.

To sum up, in the light of the findings of this study, EA speakers used nine euphemized softboiled expressions to substitute the taboo topic of death. The common euphemistic expression which is used instead of the verb *ma:t/it* 'died' is *ʔit-tawaffa/t* 'He/she passed away'. It is almost shared by all the participants. Besides, these nine expressions are neither equally dominant among males and females, nor are they equal in terms of frequency. That is, when examining the euphemisms of death as they occur and recur in the collected data, these seems to be unequal in terms of frequency, rather, some of them are more or less frequent than others. Moreover, the findings show that there is some sort of correspondence between the use of certain euphemized expressions and gender of the participants in the sense that certain expressions are used more frequently by females (e.g., 8 and 9). Besides, the findings indicate that death euphemism is structurally and basically employed in Egyptian Arabic in metonymy as a linguistic device and a figure of speech. Furthermore, the findings indicate that the term of death itself, i.e. *ma:t* 'he/she died' is violated and is spoken directly. The researchers believes that the informants who use this word persistently are over informative because they mention death directly and do not pretend that death is uncertain despite the fact that it is the only thing certain in life. The only uncertainty is when death makes a death.

b)   The Chinese Data

In China, since death is also regarded as the biggest misfortune of human being, people are afraid of being dead, and try to avoid mentioning the word 死 'died', which implies sort of mystery and horror. Therefore, it was presumed that in the real language communications, when people have to refer to 'death', more often than not, they turn to euphemisms; and women tend to be more euphemistic when they talk about tabooed topics. However, the first section of Table (2) shows that this presumption is challenged. Concerning death, women (9.2%) more directly mentioned 'died' than men (8.5%).

The second section of Table (2) displays the frequency and distribution of each expression according to the gender of the participants. The euphemized expression 走了/去了(*zou le/qu le*) 'went away/departed' is the most common expression with a frequency of 32 out of 141 and a percentage of 22.7 followed by another three similar expressions (3,4,5) 去世了(*qu shi le*) 'left the world/passed away' 没了(*mei le*) 'disappeared' and 不在了 (*bu zai le*) 'is no more' with a frequency of 24, 22, 20 and a percentage of 16.9, 15.6 and 14 respectively. Next comes expression 6 with a frequency of 9 and a percentage of 6.3. Also, the results indicate that expressions (7, 8, 9, and 10) are the least frequent expressions employed by the participants in euphemizing the taboo topic of death with a frequency of 3, 2, and 4 and a percentage of 2.1, 1.4 and 2.8.

Moreover, this section of Table (2) shows that the use of death euphemism varies with gender of the participants. For example, the most frequently used euphemized expression 走了/去了 *(zou le/qu le)* 'went away/departed' is prevailing among males and females. However, it is quite clear that it is more frequent among females (13.5%) than males (9.2%). The use of euphemistic expression 去世了 *(qu shi le)* 'left the world/passed away' has a large percentage gap between females (12%) than males (4.9%), for this expression in China shows one's respect for the deceased who are of high social status or of senior age. This percentage gap displays that males do not care much about the identity or age of the deceased, while females are more cautious about it when they are talking about the death of a person. In addition, expressions (4 and 5) share the same percentage in both females (7.8%) and males (7.8%). They are used alternatively with expression (2). Expressions (7 and 8) are barely used. The reason lies in the fact that the two have religious connotations. Also, the euphemized expressions (9 and 10) are only employed by males but are almost absent among females.

The previously mentioned findings prove that Chinese euphemisms for death are metaphorically conceptualized (e.g., 'He/She was gone', 'He/She passed away/is away/disappeared/departed/is no more'). Death is viewed as departure. In this conceptual metaphor, the source domain 'departure' is mapped to the target domain 'death'. When one leaves or departs, he/she can never be seen again. There is a great number of such expressions in Chinese besides the above mentioned indicating that death is a kind of departure from which one can never return, such as 辞世 *(ci shi)* 'say goodbye to the world', 离世 *(li shi)* *'leave the world'* and 永别 *(yong bie)* 'part forever'. Another basic conceptual metaphor can be found is 死亡是一次有着不同终点站的旅行 *(si wang shi yi ci you zhe bu tong zhong dian zhan de lü xing)* 'death is a journey with various destinations', since one generally departs for a certain destination. As the journey varies, the final destination of this journey also varies. Thus, people have different names concerning different destinations. It might be up in the heaven, or the west, or the hell in the underground. 'Home' is a common and universal destination. So death is regarded as returning or going home. For example, 上天堂了/上极乐世界了 *(shang tian tang le/shang ji le shi jie le),* 'went to the heaven/the Elysium', 见马克思去了*(jian ma ke si qu le)* 'went to see Marx', 上山了 'went up to the hill, 回老家了 *(hui lao jia le)* 'return to one's last home', 命归黄泉/命赴阴间 *(ming gui huang quan/ ming fu yin jian)*'go to the Nether region' and the like are more frequently employed in written language.

In Chinese there are many other conceptual metaphors concerning death. One typical example is 死亡是睡觉/安息 *(si wang shi shui jiao/an xi)* 'death is sleep/rest', the source domain is 'sleep' or 'rest', the target domain is 'death'. The cognitive domain 'sleep' is systematically mapped into the cognitive domain 'death'. The inactiveness and inattentiveness of sleep just correspond to the inactiveness of death. However, death is a very special kind of sleep for one never wakes up, and it is always considered to be a good rest. Thus, in Chinese, there are death euphemisms such as 安息*(an xi)* 'to be at rest/rest in peace' and 长眠, 长寐, 长寝 *(chang mian, chang mei, chang qin)* 'sleep forever'.

Moreover, the findings indicate that death euphemism is structurally and basically employed in Chinese in conceptual metaphors. Conceptual metaphor refers to the understanding of one idea, or conceptual domain, in terms of another. They shape not just our communication, but also shape the way we think and act. Lakoff and Johnson (1980) illustrate how everyday language is filled with metaphors we may not always notice. An example of one of the commonly used conceptual metaphors is 'Argument is War'.

Based on Liu and Chen's (2001) Dictionary of Chinese Euphemisms, it is apparent that Chinese death euphemisms are also generated metonymically. For example, when one dies, he/she will breathe no more, which is regarded as a symbol of death. Thus it is not surprising that people use 断气/气绝/气尽/咽气 *(duan qi/qi jue /qi jin)* 'to breathe one's last or last breath' to refer to death. Other expressions like 闭目/瞑目 *(bi mu/ming mu)* 'close one's eyes', 撒手 *(sa shou)* 'let go one's hold', 伸腿 *(shen tui)* 'stretch one's legs', are also chosen to denote death according to the physical symbol of death. Eyes, hands and legs are all part of body, so the above expressions are euphemized in metonymic way.

Other remarkable findings are based on interviews the researchers conducted before administering the questionnaire. This was really a significant process of finding out what people of different age group with different educational and social background felt and thought about the taboo topic of death. Firstly, almost all of them unanimously mentioned that they would take conversational context into consideration when asked whether they used death euphemisms or spoke of the word 死 'died' directly. When they talked about a person's death with the living family members or relatives of the deceased, in this context, they would use euphemistic expressions to soothe the concerned people. And they would use 死 'died' directly with the absence of relatives. Secondly, the use of death euphemisms also varies with different age groups. Young people of both genders do not think of 死 'died' as a kind of taboo. As shown in the first section of Table (2), 9.2% of female informants use it directly due to the fact that more than half of them are of

21-30 age group. On the contrary, middle-aged, especially elder people, regard 死 'died' as a taboo. Thirdly, most of the interviewees were non-religious, so they seldom used euphemized expressions with religious connotation. Such death euphemisms are abundant in Chinese, which largely results from the pluralism of Chinese religions with Taoism and Buddhism most prevailing. Taoism is a native Chinese religion. Taoists expect to gain longevity or even immortality, so they create such euphemisms for death as 仙去/仙逝 (*xian qu/ xian shi*) 'passed away', 化鹤 (*hua he*) 'became a crane', 跨鹤 (*kua he*) 'rode away on the crane to Elysium'. In Buddhism, there also exists a great number of death euphemisms indicating the death of monks like 归西 (*gui xi*) 'went to Western Paradise', 归真 (*gui zhen*) 'passed into the real world' and 圆寂 (*yuan ji*) 'passed away (of monks or nuns)'. However, these religious death euphemisms never achieve the popularity. They are more often used within the religious groups.

To sum up, in the light of the findings of this study, Chinese speakers used nine euphemized expressions to substitute the taboo topic of death in daily life. The first four expressions in Table (2), in the metaphorical concept Death is Departure, are most frequently and alternatively used by both genders. The use of Expression (3), that includes certain respect, is more frequent among women than men. This reflects the gender difference in preference of death euphemisms. The last four expressions are less frequently employed, structured in conceptual metaphor 死亡是一次有着不同终点站的旅行 (*si wang shi yi ci you zhe bu tong zhong dian zhan de lü xing*) 'death is a journey with various destinations'. Besides, whether Chinese speakers choose to use euphemism to avoid the tabooed topic or not depends on the conversational context. Moreover, Chinese people of elder age group are more likely to use euphemism for fear of approaching death. Finally, Chinese people with religious faith have exclusive euphemisms for death, but confined to their own religious groups.

c) *Contrasting the uses of EA and Chinese death euphemism*

The results of the present study indicate that euphemisms are universal since they exist in every language and no human communication is without euphemisms. Also, the results reveal that death is an extremely tabooed word in the Egyptian and Chinese societies. It is a sensitive and fearful topic EA and Chinese speakers try to avoid mentioning it because they can not feel ease about its gravity and dreadfulness. This section presents the similarities and differences between the use of euphemisms in EA and Chinese to gain a better understanding of its use in EA and Chinese, and to motivate learners, teachers, and

translators to discover how the influences of EA and Chinesecultures are portrayed in euphemisms.

i. *Similarities in the use of EA and Chinese death euphemism*

The findings of this study prove that both EA and Chinese handle the taboo topic of death with care. EA and Chinese speakers are very careful in approaching it since the majority of them do not show any direct reference to death. EA and Chinese death euphemisms are similar in that both regard death as a taboo. They also employ many euphemistic expressions to avoid mentioning it. This indicates that the two cultures share the same common values about the topic of death. Furthermore, death euphemism is structurally and basically employed in EA and Chinese in metonymy as a linguistic device and a figure of speech. Also, Both EA and Chinese employ conceptual metaphor to substitute the taboo topic of death. Besides, death euphemisms in EA and Chinese are formed consciously. Although there are various expressions of death, both people share identical views of death and the bodily experience of death are essentially the same. When this is reflected in people's thinking and languages, it can be easily found out that metaphors in different cultures share a common root. In this sense, it can be safely assumed that the conceptual metaphors of death between EA and Chinese can be identical because different peoples' understanding of death may be rooted in the same physiological experience.

ii. *Differences in the use of EA and Chinese death euphemism*

Chinese has a large number of death euphemisms as compared with EA ones. This is due to the fact that Chinese has a number of specific dictionaries for euphemisms, but EA does not. Consequently, learning Chinese death euphemisms may be easier for Arab learners, but learning EA death euphemisms may cause difficulty for Chinese learners. Besides, EA native speakers tended to euphemize death through in/direct reference to religion, where as Chinese native speakers seldom used euphemized expressions with religious connotation. The reason is that China is a multi-deity-worship country. Taoism and Buddhism and other religions created some euphemisms for death, but different religions explained this natural phenomenon differently. Consequently, the religious euphemized expressions are largely confined to their own religious groups.

IX. Conclusion

Through the contrastive analysis of EA and Chinese death euphemisms, it is obvious that euphemism is a linguistic and a cultural phenomenon. EA and Chinese death euphemisms have more

resemblances and fewer distinctions. This shows that euphemism is a universal phenomenon in natural languages and it is expected that most of similarities and differences between EA and Chinese may possibly be found among other languages. Therefore, the researchers believe that further research in cultures other than the Egyptian and the Chinese is required. Linguists need to thoroughly investigate the contrastive scope in the area of death euphemisms. It would be useful to know how far mentioning death is avoided in different cultures and what euphemisms are adopted. In short, a good mastery of the linguistic features of euphemism in the target language and awareness of the differences between the target culture and the native culture would help interpret and use euphemism properly in accordance with social context.

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Table 1: Frequency and distribution of death euphemism used by EA speakers

No.	Section 1: Use of the taboo term of death	M	F	T
1.	*ma:t/it* 'He/she died'	6 3.3%	3 1.7%	9 5%
No.	**Section 2: Death Euphemism**	**M**	**F**	**T**
2.	*ʔit- tawaffa/t* 'He/she passed away'	16 8.9%	18 10%	34 18.9%
3.	*albaʔyyah fi ħayatak/ik* 'May the reminder (presumably of the life the deceased might have lived) be added to your life'.	14 7.8%	17 9.4%	31 17.2%
4.	*allah yi-rħam-uh/ha* 'May Allah have mercy upon him'	14 7.8%	15 8.3	29 16.1%
5.	*t ʕiʃ ʔinta/i* 'May you live'	10 5.5%	16 8.9%	26 14.4%
6.	*ʕalayh/a raħmat ʔil- la:h* ' May Allah mercy be on him/her'	9 5%	14 7.8%	23 12.8%
7.	*rabina aχad wadʕtuh* 'Allah took his trust (soul)'	7 3.9%	9 5%	16 8.9%
8.	*ʔintaqala/t ilad- da:r ʔil- aχirah* 'He/she moved to the home of eternity'	3 1.7%	5 2.8%	8 4.5%
9.	*faḍat ru: ħuh/a iṭ-ṭahirah* 'His/her purified soul has flown out'	1 0.5	3 1.7%	4 2.2%
Total		80 45%	100 55%	180 100%

Key : M = Male, F = Female, T = Total of frequency, % = Percentage of frequency

Table 2 : Frequency and distribution of death euphemism used by Chinese speakers.

No.	Section 1: Use of the taboo term of death	M	F	T
1.	死了 *(si le)* died	12 8.5%	13 9.2%	25 17.7%
No.	**Section 2: Death Euphemism**	M	F	T
1.	走了/去了*(qu le / zou le)* went away/departed	13 9.2%	19 13.5%	32 22.7%
2.	去世了 *(qu shi le)* left the world /passed away	7 4.9%	17 12%	24 16.9%
3.	没了 *(mei le)* was gone	11 7.8%	11 7.8%	22 15.6%
4.	不在了 *(bu zai le)* was no more	10 7%	10 7%	20 14%
5.	老了*(lao le)* *was old*	6 4.2%	3 2.1%	9 6.3%
6.	上天堂了/上极乐世界了*(shang tian tang le/shang ji le shi jie le)* went to the heaven/ the Elysium	2 1.4%	1 0.7%	3 2.1%
7.	见马克思了 *(jian ma ke si le)* went to see Marx	1 0.7%	1 0.7	2 1.4
8.	上山了 *(shang shan le)* went up to the hill	2 1.4%	0 0%	2 1.4%
9.	回老家了 *(hui lao jia le)* return to one's old home	2 1.4%	2 1.4%	4 2.8%
Total		66 46.8%	75 53.2%	141 100%

Key : M = Male, F = Female, T = Total of frequency, % = Percentage of frequency

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Handloom Weaving in Assam: Problems and Prospects

By Dr. Raju Phukan

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Abstract - The Handloom sector plays a very important role in India's economy. It is a part of our culture and heritage and one of the largest economic activities after agriculture having the capacity of absorbing a greater number of manpower. In 2009-101 this sector provides direct employment to over 65 lakhs persons in India of which 60.40% are women. This sector contributes nearly 19% of the total cloth produced in the country and also adds substantially to export earnings. The ratio of handloom to power loom in terms of cloth in 2009-10 was 1:5.55.

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HANDLOOM WEAVING IN ASSAM PROBLEMS AND PROSPECTS

Strictly as per the compliance and regulations of:

Handloom Weaving in Assam: Problems and Prospects

Dr. Raju Phukan

The Handloom sector plays a very important role in India's economy. It is a part of our culture and heritage and one of the largest economic activities after agriculture having the capacity of absorbing a greater number of manpower. In 2009-10[1] this sector provides direct employment to over 65 lakhs persons in India of which 60.40% are women. This sector contributes nearly 19% of the total cloth produced in the country and also adds substantially to export earnings. The ratio of handloom to power loom in terms of cloth in 2009-10 was 1:5.55.

In India, Commercial looms formed 38.56% of the total looms owned, while 61.44% of the total looms were domestic looms. Of the looms in working order 40.90% looms were engaged for commercial purpose while 59.10% were used as domestic looms i.e., production of these looms was for personal consumption of the household.Moreover, out of the total weavers 47.51% are full time weavers and out of them 60% worked independently, 15% in cooperative societies, 18% under master weavers and the rest under private owners, state khadi and village industries. Moreover, weavers households were found to worked for 197 days in a year in India.

The reservoir of handloom skills is concentrated in the North-Eastern states of India, who together account for 16.83 lakh (60.5%) handloom households out of the total 27.83 lakh units engaged in the Country[2]. Assam alone accounts for 12.41 lakh (44.6%) handloom households, whereas Manipur and Tripura have 1.79 lakh (6.4%) and 1.21 lakh (4.3%) such households, respectively. However, only 13.4% of the commercial looms of the country are in NEI and their contribution to the country's total production of handloom fabrics is merely 20%. In 2009-10, a total of 1403484 weavers are found engaged in this profession in Assam of whom 147042 are full time weavers while 1256442 are part-time weavers[3].

Handloom weaving has an overwhelming presence in the socio-economic life of Assam since time immemorial. The loom is a prizes possession and has been a way of life in the state.As one of the oldest and largest industry it is known equally for its pristine simplicity and unequalled charm. The techniques of weaving are handed down over generations, allusions to that are available in Assamese literature and scriptures. Assam's handloom industry is basically silk-oriented. The salubrious climate of Assam is suitable for sericigenous flora and fauna. The most prominent and prestigious being muga, the golden silk.Muga silk is not only sensuous and beautiful but also strong and durable. Assam's golden silk is obtained from the caterpillar; Antheraeaassama Westwood. Widely distributed and cultured in the Brahmaputra valley, the silk worm is multivoltine and non-hibernating. As many as 260707families are associated with sericulture in Assam in 2009-10[4]. Out of these families the highest 8902 families are involved in muga culture followed by 7623 and 4704 families respectively in "eri" and mulberry culture. The "eri" (Non-mulberry) silk is used in manufacture of warm clothes for winter.

According to tradition, the skill to weave was the primary qualification of a young girl for her eligibility for marriage. This perhaps explains why Assam has the largest concentration of handlooms and weavers in India.

The spinning and weaving activities were popularized and became an indispensable profession of every Assamese household during the days of Ahomregime (1228-1826). The weaving of cloth was not considered as a degraded profession; rather it was practiced by the Brahmins and lower castes irrespective of their social status[5]. MomaiTamuliBarbaruah, a minister of King PratapSingha (1603-1641) made it an obligatory duty for every household to spin and weave.

There were many looms under the supervision of Royal house, called 'Rajagharia looms' for producing special types of silk fabrics for the use of the members of the Royal family. Such Royal looms were operated by expert female weavers drawn from various places of Assam. Such weavers received grant of rent-free land and other favours in return for their services. These Royal looms were not sufficient enough to fulfill the requirements of the Royal family; therefore, skilled weavers from outside the palace were appreciated for supplying good quality silk fabrics to the Royal house. It

[1]Annual Report, Ministry of Textiles, Govt. of India, 2009-10
[2]Handloom Census of India, Development Commissioner (Handloom), Ministry of Textiles, Govt. of India, 2009-10
[3]Economic Survey, Govt. of Assam, 2010-11.
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is learnt from the historical records that for supplying silk fabric to the Royal Family, grants of lands were conferred upon the weavers [6].

The Ahom kings created a separate administrative machinery to look after the silkworm rearing, reeling of silk yarn & weaving of silk fabrics. During the reign of 'Dihingia Raja' alias 'Shuhungmung' (1497-1539),the mother of 'BhawanipuriaGopal Ata', who was very expert in weaving, was entrusted with the charge of superintending the twelve score of royal looms [7].

From the historical records it is learnt that, some of the Ahom Queens were also personally involved in patronising silk industry in Assam. King Siva singha's (1714-1744) consort queens 'Phuleswari', 'Ambika' and 'Sarbeswari' were personally in charge of training the young girls on the art of weaving, as well as looking after the activities of the royal looms in the palace [8].

A class of people called 'Katoni' or 'Jogis' was famous for spinning and weaving during the Ahom period. It was also found that [9] weavers known as 'Tantis' and 'Jholas' (Mohammedan weavers) who migrated from other places of India had started weaving silk fabrics in Assam. During the Reign of 'Jayadhvajasingha' (1648-1663), Mohammedan experts in embroidery work were brought from Delhi and were established in Assam, which encouraged Assamese people to learn the art of embroidery for the upliftment of indigenous crafts in Assam[10]. King Rudrasingha [11] (1696-1714) also brought new ideas, techniques & design of the art of weaving from other parts of contemporary India through his envoys and encouraged the Assamese weavers to practice those ideas. These types of encouragement made by the Ahom king gave a boost to the Handloom industry of Assam.

Muga silk fabrics were also exported to the hill districts[12] and Countries like Tibet, China and Bhutan [13] where it was much appreciated. The silk cloth was an article of trade in Bengal as well as in the Coromandal and Malabar Coasts in the early 17th Century.

The handloom industry is a rural based cottage industry, where spinning, weaving and other processes were done only by hand. Therefore, the labour content in pre-weaving and weaving operation is predominant as compared to mechanical operations. Handloom industry apart from providing one of the basic necessities of life also plays a pivotal role through its contribution to industrial output, employment generation, and the export earnings of the country. Export of handloom has, therefore, been identified as a "Thrust Area" for the overall development of the sector. The Government is exploring the possibility of making optimal use of the resources to enhance production capabilities of exportable handloom products. The Indian cotton handloom fabrics and made-ups occupy a place of eminence in the sought-after markets of USA, UK, Germany, France, Sweden, Belgium, Netherlands, Japan and Australia. The main items exported belong to the segment of home furnishing which constitutes about 90% of our total handloom exports.

Handlooms have an umbilical linkage with various sectors like transportation, financial services, marketing services, maintenance services, cotton farmers and the rural farm economy and hotels. Many handloom centres are well known tourist spots, drawing visitors from far places of India and foreign countries as well. Moreover, Agricultural labour gets employment in handloom sector during the non-agricultural season. The sector has self-sustaining mechanism, including training for young weavers, irrespective of gender.

Handlooms are environment-friendly. A handloom is an independent and autonomous technology. No energy is required except for the machinery that spins the yarn used. In addition, the way most handloom weavers live is approximately 1/3 the carbon impact of an average Indian and an average Indian uses approximately 1/16 of the world's resources as an average North American. There are no building or transportation costs because most looms are set up in the homes of the weavers or within the village and the looms themselves are anywhere from 20 – 100 years old. They even use bicycles to transport materials from village to village. When one examine a garment by the energy used to produce it, approximately 29% of the energy is used in the weaving of the cloth, according to the environmental group Earth Pledge it is safe to assume that the reverse is also true. The sector thus lends itself to sustainable development policies aimed at reduction of negative impacts on environment and ecology.

Handloom can play vital role in the state's economy; proving sustenance to a large section of the people and at the same time, facilitating economic growth of the region. For this, it is essential to understand the role of handlooms in its proper perspective. In the rural areas, weaving activities are considered as an additional household chore to enhance family incomes and thus raise standards of living. Therefore for the economic upliftment of a large section of the population the development of this sector

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[6]W. W. Hunter, *Statistical Account of Assam,* Vol. I., Delhi, B. R. Publishing *.,*p.415.

[7]S.Rajguru, *Medieval Assamese Society*, Nagaon, Asami, 1988., pp.303.

[8] (a) R.Dasgupta, *Art of Mediavel Assam,* N.D.,Cosmo publications, 1982,p.190.

(b) L.Gogoi, *Tai SanskritirRuprekha,*Dibrugarh, Banalata, 4th ed.,1994*.,* pp. 75 & 203.

[9]S.Rajguru, *Medieval Assamese Society*, Nagaon, Asami, 1988., pp.305

[10]E.A.Gait, *History of Assam,* Ghy.,LBS Publications, 1982,p.190.

[11]B.C.Allen, Monograph on the Silk of Assam, 1858.

[12]S.L.Baruah, A Comprehensive History of Assam, 1985, Dibrugarh,p.438

[13]*ibid*, p.437.

is of critical importance. In a recently conducted survey, NABARD has identified handloom along with other 9 sectors for development for creation of additional employment in the rural areas. If the government extends its support, the tatters handlooms can transform themselves into engines of rural revitalization.

In a study made during 2009-10 among 70 sample weaving centers with 251 looms of Assam, it is found that the production of "Mekhela"(lower part of traditional women apparel) and "Chadar" (upper part of traditional women apparel) sheet together constitutes 76.64% of the total product produced by the sample centres in the reference year. The uses of such traditional apparels are not widespread outside Assam. Therefore, the production is meant mainly for consumption within the state. Other important modern women apparel like "Saree" however has a great demand throughout the country. But the weavers are interested in catering to the needs of the local Assamese customers who prefer traditional apparel to modern apparel. So they produced "Saree" in limited quantity (3.34%), though it has wider market potentials. This indicates that product diversification has not yet taken place among the handloom weavers of Assam.

The actual production of a loom per annum varies depending upon the quality of fabrics, design woven and regularity of the weavers in attending the looms. The annual average production of a loom producing purely plain fabric is as high as 516 m2, whereas it is only 142.88 m2 if the loom produces fabric with sophisticated designs.

In weaving, each loom provides direct employment to one weaver. Hence, 251 looms of the 70 manufacturing units in the entire sample districts provide direct employment to same number of weavers. However, one assistant (helper) is required between 2 and 3 commercial looms (average 2.5 looms) for preparatory works and also to assist the weavers in the looms for smooth functioning of the units. In small units, exclusively family members of the loom owner do the job of assistant. In the entire sample-manufacturing units, 101 hired assistants are found assisting 251 muga loom weavers in 2009-10. The tender aged boys and girls are generally employed as assistant on monthly salary basis. The assistant after doing the job for two to three years learn the art of weaving and then sit in the looms as learner weavers. The learner weavers are also paid on monthly basis.

The loom, however, do not remain busy in weaving throughout 360 days. The weavers, specially the hired ones, go on leave on various occasions such as traditional festival (Bihu), religious festival (Puja), marriage in family, sickness etc. It is estimated that the working days of a commercial loom is 270 days (9 months). Hence, the total mandays created by the weavers (both family & hired) and hired assistants is 67770 and 27270 respectively. The mandays created by

family members working as assistants in big or medium units could not be estimated, as they only occasionally help the weavers.

Out of 251 weavers employed in the entire sample units, only 19.52% (49) are family weavers. Out of the total 49 family weavers 40 are female and 9 are male. Since the male are primarily busy in managing the unit, they cannot get time to weave.

As per male: female participation rate in weaving in terms of mandays created by the weavers and assistants is concerned, it is found that the female dominate the entire sample units with 55.68% of mandays. In "Sualkuchi" of Kamrup district of Assam, where the commercial weaving centers are highly concentrated, it is more or less equal (male=50.90%, female=49.10%), while in other areas (non-commercial areas), females are dominant (76.92%). This is because, weaving is not popular among the male in the non-commercial weaving areas. Out of the total mandays created by the male hired weavers employed, 93.68% are found in Sualkuchi in 2009-10.

It is also found that most of the weavers did not take any formal training for learning theproduction process as they learn on-the-job while observing and helping the older family members as well as master weavers. Buta few of them took formal training course at the Government centres for both skilled and ordinary weaving styles.

Moreover, in traditional non-commercial areas it was observed that the weavers preferred throw shuttle looms having low productivity which is easier to operate and also cheap. The weavers due to their poor economic condition cannot convert their looms to fly-shuttle one.

The loom owners of Assam are getting a readymade domestic market for their products. But there is no proper marketing channel for displaying and selling the products outside the state, particularly 'Sarees', which could get a good market in the national arena.

Five distinct categories of market functionaries of handloom fabrics are identified. These are selling fabrics, (i) directly to the consumers, (ii) to the private silk stores, (iii) to the private peddlers and vendors, (iv) to the sales centres of Co-operative societies and (v) to the sales centres of Governmental agencies viz. The Assam Apex Weavers and Artisan Co-operative Federation Limited (ARTFED), the Assam government Marketing Corporation (AGMC), Khadi and Gramoudyog Board etc. The producers often sell their products to those who offer better price. Therefore, some manufacturers sell their products to more than one category of market functionaries.

Under direct category of sellers the manufacturers sell their fabrics directly to the consumers. Some of them have their own selling counters for this purpose. Some manufacturers sell in

trade fairs, exhibitions etc., and still some more sell directly to the ultimate consumers who visit the manufacturing units for this purpose. It is found that out of total 100 sample loom owners of Assam, 49 sell a part of their products through these direct marketing channels. The quantity of fabrics sold through these direct channels has been 9550.61 square metres (25.17% of the total fabrics of 37944.43 sq.metres produced in 2009-10).

The second category of sellers, i.e., Private sellers plays a very crucial role in marketing fabrics. There are about 100 private silk stores in Sualkuchi itself and numerous such stores are there in other parts of Assam. Silk-store owners or their representatives from outside Sualkuchi come to Sualkuchi and collect silk fabrics, from the weaving units. However, sometimes, fabric producers themselves go to the silk-stores for selling silk fabrics. The silk-stores sometimes order for silk fabric of a specific design as per requirement of the final consumers. It is also reported that some of the silk-stores supply necessary yarn on credit to the poor weavers on the condition that the products would be delivered to them. It is found that 57.57% of the sample producers sell 55.74% (21150.23 sq. metre) of their products through these stores in 2009-10.

The third category of sellers are the peddlers and vendors, who usually collect fabrics from the loom owners and resell them to the ultimate consumers in different areas of Assam. The operational jurisdiction of each of them is restricted to a locality, so that there is no competition among them. 27% of the sample producers sell a part of their products to such vendors who purchase about 13.81% (5240.13 sq.metre) of the total products of the entire sample units in 2009-10.

Only 4% of the sample loom owners sell a part of their products to cooperative societies. Generally, the sales counters of cooperative societies collect products from their member weavers only, but some time they collect fabrics from non-members also. The role of co-operative in marketing the products is, however, negligible; they sell products of about 3% of the workshops in Sualkuchi[14]. During the period under reference, this category of sellers purchases 0.83% (314.93 sq. metres) of the total products from the sample units.

There are two centralized marketing agencies set up by the Government of Assam for marketing products of the handloom weavers of Assam. The Assam Apex Weavers and Artisan Co-operative Federation Limited and the Assam government Marketing Corporation, both are registered with Department of Cooperatives, Government of Assam, for providing marketing support to the weavers and artisans. Both the organizations organize a number of

district, state and national level fairs with cent percent central assistance every year.

ARTFED possesses 52 sales counters, one weaving unit in the state and 5 sales counters outside the state (1 each at Kolkota, Delhi, Joypur, Indore & Kanpur). They collect fabrics from some reputed weavers of Sualkuchi. During the period under reference, ARTFED collects 3.62% (1373.59 sq. metres) of the total annual products from the sample units. They generally collect plain sheets where the ARTFED designers put designs on for selling them both in national and international markets. It is to be noted that ARTFED is the only channel through which handloom products are exported to the USA, the UK, Japan etc., and the products so far exported are muga quilt, pillow cover, cushion cover, plain sheets, bed cover, curtain etc.

AGMC also possesses 14 sales counters for selling handloom and handicrafts product in the state and 3 for national market (2 at Kolkota& one at Delhi). They also procure fabrics from the reputed master weavers or manufacturers of Sualkuchi. In 2009-10, AGMC procures 0.83% (314.94 sq. metres) of the total products of the entire sample units for sale. Thus ARTFED and AGMC together sold 1688.53 sq. metres (4.45%) fabrics of the entire sample-manufacturing units in 2009-10.

The sales counters of 'Khadi and Gramoudyog Board' (56 nos) procure fabrics from their own production units. There are about a total of 22 production units of 'Khadi and Gramoudyog Board' in Assam.

The handloom products of Assam are mainly marketed in the domestic market and a liitle amount exported to different part of India as well as Abroad. There is a great demand of Muga plain fabric in Japan for making their traditional dress called "Kimanu". The main fabrics exported are Plain muga fabrics and design "Saree" of Muga and Mulberry silk.

The Government is exploring the possibility of making optimal use of the resources to enhance production capabilities of exportable handloom products. A provision of Rs. 26 crores was made to implement the Handloom Export Scheme during the 10th plan. From 2002-03 to 2006-07, 57 Export Projects were sanctioned and Rs. 802.42 lakhs were released to various agencies covering 3942 weavers. During the same period, financial assistance of Rs. 1165.20 lakh was released for participation in 47 international trade events to the Handloom Export Promotion Council (HEPC), Association of Corporations and Apex Societies of Handloom (ACASH) and Handicrafts and Handlooms Export Corporation of India Limited (HHEC).During the year 2008-09, 399 marketingevents were organized, which includes 17National Handloom Expos, 74 SpecialHandloom Expos, 301 District Level Eventsand 7

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[14] P.Baisya, *The Silk Industry of Assam,* Spectrum publications, Guwahati:Delhi, 2005, p.118.

Craft "melas" (exhibition) besides promotion ofHandloom Mark through publicity.

The foremost requirement would be to cover weavers with poor education and economic condition in to institutional network like Cooperative. This only help them to mobilize limited resources, provide avenues for collective action and overcome constraints associated with size, promote technological development and enhance their ability to compete in the local and global markets.

Another most urgent need is to ensure that quality raw materials are available to the weavers to participate in an evolving market economy and to break out of the subsistence production cycle. It is found that most of weavers are unaware of the latest designs. The weavers are producing fabrics of obsolete design, no link to seasonal fashion forecasts, the looms has hardly changed leading to low productivity and overpriced fabrics, no change in product profile, low value addition resulting in subsisting wages, weavers are dependents on master weavers and there is no rewards for innovations and little opportunity to develop entrepreneurship.Thereforethere is always remaining a gap between the design preference of the consumer and the designs produced by the weavers.

Adaptation of various ethnic designs and styles to contemporary fashions and needs can open a new vista for the sector that can even have global dimensions. The impact of globalization has been seen in the handloom industry of the state. In the backdrop of rural unemployment, new opportunities for employment in rural areas will have to be largely in the non-agricultural sector like handloom weaving.Training should provide in two ways: training to produce new designs and operate the upgrade looms. During the training period the weavers should be paid stipend to compensate the loss of wages during the training period.

A number of schemealso have been taken up by the Govt. of Assam which aim at providing weavers for production of quality fabrics, modernization of looms, creation of commercial motivation amongst the weavers, extension of training facilities, development of textile design etc. the no of beneficiaries (weavers) under Central Sector and Centrally Sponsored Scheme and Programme was 20918 and the total expenditure incurred were Rs.710.71 lakhs in 2006-07. In the same year the Government of Assam has organized 14 nos District level fair and one nos National Handloom Expo for promotion and publicity of handloom products. The Directorate of Handloom and Textile Department directly runs 102 Handloom Training Centers, 98 weavers Extension Service Unit and 20 Handloom Weavers Production Centers in Assam. It covers 11570 nos of villages for its Handloom operation and the total no of weaver engaged is 1313213.

As a part of product diversification, the Govt. promoted organization for silk that will be used for making Jeans. According to Chairman of Central Silk Board (CSB), Govt. of India, the CSB has also developed fabrics that will be used for making every day wear T-Shirts other than "Saree"s and women's dress material. The CSB has been trying to revamp the image that Indian silk is often associated with women's wear and is meant for rich and well-to-do. In a move towards product diversification, the CSB have introduced a slew of items like carry bags and visiting cards made out of soft yarn, due to recession, the demand for Indian silk has gone down drastically and exports have fallen by Rs.1000 crore in the last one year. Cheap Chinese silk is giving stiff competition to Indian Silk in the International and National market.Chinese textile products are 10-20 percent cheaper than Indian ones.

The Ministry of Textiles, Govt. of Assam has taken an initiative to promote the "Silk Mark", an official mark on items made of silk, on the lines of "Hallmark" for precious metals and "Wool mark" for woolen products in order to differentiate pure silk from fake silk. These steps will not only help to promote Indian Silk but also help to beat the double whammy of the economic slowdown and slump in demand.

For upliftment of handloom sector it is most essential to identify the problems faced by this industry. Poor marketing and insufficient market linkage outside the state ails the industry from growing and earning more revenue. Apart from other, innovations in design to cope up with the latest market demand are not sufficient and have posed a threat to this indigenous industry. Therefore, it is high time that all round efforts are made to revive this important and unique industry.

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Diglossia in Arabic A Comparative Study of the Modern Standard Arabic and Egyptian Colloquial Arabic

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Abstract - Diglossia is a language situation in which there are two distinct varieties of a language used side by side. One variety, referred to as the High variety (H), is used only on formal and public occasions, while the other one, referred to as the Low variety (L), is used under normal, everyday circumstances. The distance between the H and L are sometimes to the extent that the two varieties are mutually unintelligible. One good example is the diglossic situation held between the Modern Standard Arabic (MSA) and the Egyptian Colloquial Arabic (EA). This article aims to compare the two varieties, at different linguistic levels, to illustrate how these differences have made the two verities mutually unintelligible.

Keywords : Diglossia, Standard Arabic, Egyptian Arabic, High Variety, Low Variety etc.

GJHSS-F Classification : FOR Code: 160603

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Strictly as per the compliance and regulations of:

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Abstract - Diglossia is a language situation in which there are two distinct varieties of a language used side by side. One variety, referred to as the High variety (H), is used only on formal and public occasions, while the other one, referred to as the Low variety (L), is used under normal, everyday circumstances. The distance between the H and L are sometimes to the extent that the two varieties are mutually unintelligible. One good example is the diglossic situation held between the Modern Standard Arabic (MSA) and the Egyptian Colloquial Arabic (EA). This article aims to compare the two varieties, at different linguistic levels, to illustrate how these differences have made the two verities mutually unintelligible.

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I. INTRODUCTION

Some languages have two totally distinct varieties used through a speech community, each of which with a different range of social functions. Whereas one variety, referred to as High (H), is used only on formal and public events, the other one, referred to as Low (L), is used under normal daily-life circumstances. This situation, referred to as "diglossia", is very common especially in Arabic-speaking communities. Varieties of Arabic form a roughly continuous spectrum of variation, with the dialects spoken in the eastern and western extremes of the Arab-speaking world being mutually unintelligible. The best example of this mutual unintelligibility is the diglossic situation, held between the Modern Standard Arabic (MSA) and the Egyptian colloquial Arabic (EA). This article aims at illustrating the differences between the two varieties at different linguistics levels, which have resulted in this mutual unintelligibility.

II. BACKGROUND

Diglossia is a situation in which two distinct varieties of a language are used. One variety is used only on formal and public occasions, while the other variety is used under normal, everyday circumstances. The term diglossia was introduced into the literature by Charles Ferguson (1959):

Diglossia is a relatively stable language situation in which, in addition to the dialects of the

language (which may include a standard or regional standards), there is a very divergent, highly coded (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation (p.336).

Diglossia for Trudgill (2009), "is a particular kind of language standardization where two distinct varieties of a language exist side by side throughout the speech community (not just in the case of a particular group of speakers, such as Scots or Blacks) and where each of the two varieties is assigned a definite social function"(p.113).

It is noticeable that Ferguson's definition of 'diglossia' is quite specific in that the two varieties should belong to the same language. Some other scholars, however, have extended the term to cover situations which do not count as diglossic according to Ferguson's definition. For Meyerhoff (2006:103) diglossia is a situation in which "One language may be used for some social functions or in a specific social context, while another language is served for other". Fishman (1971:75) refers to Paraguay as an example of a diglossic community, in which the two varieties do not belong to one language, but are Spanish and Guarani.

According to Warduaugh (2005:89), "the phenomenon of diglossia is not ephemeral in nature: in fact, the opposite is true: it appears to be a persistent social and linguistic phenomenon." In a diglossic situation, the two varieties have co-existed for a long period, sometimes, as in Arabic-speaking communities, for many centuries.

A key point in diglossia is that the two varieties are kept apart functionally. One variety, referred to as Low (L), is used at home or in other informal situations, however, if someone needs to give a lecture at a university or in any formal circumstance, (s)he is expected to use the other variety, referred to as High (H). For Wardhaugh, the two varieties cannot be interchangeably used. He asserts: "You do not use an H variety in circumstances calling for an L variety, e.g. for addressing a servant; nor does one use an L variety

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when an H variety is called for, e.g., for writing a serious work of literature"(2005 P: 90).

In a diglossic society, all children acquire the L variety. Some may concurrently learn the H variety, but many do not learn it at all. Therefore, the two varieties are not regarded as having the same degree of prestige. For example, this "diglossic situation may also be found in Egypt, where both classical Arabic and colloquial Arabic is used"(Finch, 2005:214).

Ferguson identifies four situations which show the major characteristics of this diglossic phenomenon: Arabic, Swiss German, Haitian (French and Creole), and Greek. In each situation, there is a 'high variety' (H) of language and a 'low' variety (L).

In an Arabic-speaking diglossic community, the two varieties are standard Arabic (H) and the various regional colloquial Arabic (L).

There has been this view that the spoken varieties of Arabic are corruptions of MSA (Modern Standard Arabic) or CA (Classical Arabic) as found in the Quran and are, therefore, less prestigious varities of Arabic. According to Wardhaugh (2005):

"The H variety is the prestige variety; the L variety lacks prestige. In fact, there can be so little prestige attached to the L variety that people may even deny that they know it although they may be observed to use it far more frequently than the H variety]……[This feeling about the superiority of the H variety is reinforced by the fact that a body of literature exists in that variety and almost none in the L variety. That literature may reflect essential values about the culture. Speakers of Arabic in particular gain prestige from being able to allude to classical sources. The folk literature associated with the L variety will have none of the same prestige" (p. 90).

Watson (2002) asserts that" Dialects of Arabic form a roughly continuous spectrum of variation, with the dialects spoken in the eastern and western extremes of the Arab-speaking world being mutually unintelligible" (p.8).

Palmer (2007), pointing out to a great increase in the number of Arabic programs and students interested in learning Arabic, argues that most students learn only the formal variety of Arabic. This situation "creates a fake of model of oral proficiency by presenting the students with an artificial variety that is not used by the native speakers since no one uses [formal Arabic] for daily-life situations"(Al-Batal, 1995:122). It is also believed that these programs must not be limited to the formal variety of the language if they are to train future professionals to communicate effectively with the Arabic-speaking world."The Arabic classrooms can and should be a place in which multiple registers co-exist, as they do in real life"(Al-Batal &Belnap,2006:397). Younes (1995:233) commenting on

the need for such Arabic programs to help learners communicate successfully, argues that "If the goal of an Arabic-as-a-foreign language program is to prepare students to function successfully in Arabic, then they should be introduced to both a Spoken Arabic dialect and [formal Arabic] from the beginning of an Arabic course."

There have also been views against teaching Spoken Arabic which focuses on the impossibility of dealing with the full range of Arabic dialects and the difficulty of choosing one dialect to teach, however, some surveys are indicative of the fact that "86% of students who expressed interest in learning Spoken Arabic prefer either Levantine[1] or Egyptian Arabic" (Al-Batal & Belnap, 2006, p.396, cited in Palmer, 2007, p. 115). These two are not the most commonly spoken and understood varieties of Spoken Arabic, yet " there are abundant materials available in each that would make it relatively painless for even a native Moroccan or Iraqi speaker to teach a class in Levantine or Egyptian; though the reverse is not viable" (Palmer, 2007:115).

To shed light on the diglossic nature of Arabic and to sport his argumentation in favor of incorporating Spoken Arabic in program curricula. Palmer (2007:115) cites the following sentences:

"On the political level, a rather spectacular case of this manipulation of linguistic variation is to be found in the political speeches of the late President Nasser. He used to begin his speeches at an elevated level, spoken slowly and rhythmically, because of the formality of the situation. But then his sentences would become gradually more and more colloquial, spoken in a faster tempo, until he reached a purely colloquial level. At the end of his speech, he would conclude with a few sentences in Pure Standard Arabic. Such a mixture reflects the inherent problem for politicians in the Arab world: on the one hand, by identifying with colloquial speech they wish to involve their audience, who for the most part do not use or even understand the higher levels of standard Arabic, on the other hand, they cannot simply switch to colloquial language, since this would be regarded as an insult to their audience"(Versteegh,2000, p. 196).

Palmer adds:

"This passage elaborates the diglossic nature of Arabic in two ways:"first it reveals that Nasser's audience- the common people-" do not use or even understand " MSA; the second, that Nasser felt obliged to include some MSA in order to fulfill his role as an educated persona(emphasis added) in a formal setting" (Palmer, 2007: 115).

III. DATA OF THE STUDY

The data of the study are collected from the Lingaphone Egyptian Arabic Course. The course includes 30 written and tape-recorded dialogs in

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[1] - A dialect spoken in part of Syria.

Egyptian Arabic. The dialogs are translated in writing into Standard Arabic and then tape-recorded, by Qamari (1993), for the purpose of teaching the two varieties of Arabic to students majoring in the Arabic Language and Literature, at Iranian universities. By Standard Arabic is meant the variety based on the speech and writing of educated native speakers of Arabic.

IV. METHODOLOGY

To illustrate the linguistic differences between Modern Standard Arabic (MSA), and Egyptian Colloquial Arabic (EA), the Surface Strategy Taxonomy has been utilized. This perspective, "highlights the ways surface structures are altered" (Dulay, Burt and Krashen, 1982: 150). Categorizing linguistic items according to the surface strategy taxonomy helps researchers analyze linguistic alterations, in more details. To achieve this, (1) the collected data are transcribed phonemically[2] , (2) the meanings are given in English, (3) when needed, a rough literal (morpheme-based) translation of the (Arabic) examples into English is given, to help the non-Arab reader follow the discussions, and (4) necessary explanations are provided.

a) Pronunciation Key

Arabic shares a good number of phonemes with other languages. Yet , there are a number of phonemes, only found in Arabic and some sister languages. The Arabic phonemes are presented in tables (1) to (4).[3]

Table 1 : Arabic Vowels.

Vowel		Arabic Letter	Arabic Example		Meaning
Short	/a/	َ	نَحن	/nahnu/	we
	/i/	ِ	مِن	/min/	of, from
	/u/	ُ	غُّرفة	/ɣurfa/	room
long	/a:/	ا	بلب	/ba:b/	door
	/u:/	و	صابون / sˤa:bu:n/		soap
	/i:/	ي	فِي	/fi:/	in, at

Table 2 : Arabic Diphthongs.

Diphthong	Arabic Example		Meaning	English Example
/aw/	يوم	/jawm/	day	house
/aj/	ضيف / δˤajf/		guest	eye

Table 3 : Specific Consonants.

Consonant	Arabic Letter	Arabic Example		Meaning	Features
/ sˤ/	ص	صباح	/sˤaba:h/	morning	(Emphatic) Voiceless alveolar fricative
/ dˤ/	ض	ضيف	/ dˤajf/	guest	(Emphatic) Voiced alveolar fricative
/tˤ/	ط	طالب	/tˤa:lib/	student	(Emphatic) Voiceless dental-alveolar stop
/ δˤ/	ظ	ظرف	/ δˤarf/	envelop	(Emphatic) Voiceled dental-alveolar stop
ʔ / /	ا ذ ئ	انا	ʔ / ana/	I	(Voiceless) glottal stop
/ʕ/	ع	عين	/ʕajn/	eye	Voiced pharyngeal fricative
/ɣ/	غ	غداً	/ɣadan/	tomorrow	Voiced uvular fricative
/x/	خ	خال	/xa:l/	uncle	Voiceless uvular fricative
/q/	ق	قريب	/ qari:b/	relative	Voiceless uvular stop

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[2] - The transcription is read from left to right although Arabic is written from right to left in the script.

[3] - The symbols used are taken from: Wikipedia-Arabic Phonology.

Table 4 : Shared Consonants.

Consonant	Arabic Letter	Arabic	Example	Meaning	English Example
/b/	ب	بحر	/bahr/	sea	by
/t/	ت	تمر	/tamr/	dates	table
/θ/	ث	ثلاجه	/θalla:dʒa/	refrigerator	think
/dʒ/	ج	جمل	/dʒamal/	camel	John
/g /	ج	جمل	/gamal/ EA	camel	go
/tʃ /	چ	چلاطه	/tʃalla:tˤa/ EA	ice cream	chaiʳ
/h/	ح	حبيب	/habi:b/	friend	hand
/d/	د	درس	/dars/	lesson	day
/ð/	ذ	ذلك	/ ða:lika/	that	that
/r/	ر	روح	/ru:h/	soul	run
/z/	ز	زهر	/zahr/	bloom	zoo
/s/	س	سيارة	/sajja:ra/	car	say
/ʃ/	ش	شيئ	/ʃajʕ/	thing	ship
/f/	ف	فرنسا	/faransa:/	France	France
/k/	ك	كتاب	/kita:b/	book	key
/l/	ل	لك	/laka/	for you	love
/m/	م	من	/man/	who	man
/n/	ن	ناس	/na:s/	people	nice
/w/	و	وقت	/waqt/	time	way
/h/	ه	هذا	/ha:ða:/	this	home
/j/	ى	يمن	/jaman/	Yemen	yes

V. DATA ANALYSIS

In a diglossic situation "most linguistic items belong to one of the two non-overlapping sets" (Hudson, 2005:55). The differences between H and L are manifested in (1) grammar, (2) lexicon and (3) phonology. According to Dittmar (2000):

1. L has fewer grammatical (morphological) categories and a reduced system of inflection; H has a greater grammatical (morphological) complexity.
2. H and L have, in the main, a complementary lexicon. It is a particular characteristic of the diglossic situation that pairs are used situation-specifically with the same meaning in the H variety and the L variety.
3. H and L share one single phonological system, in which the L phonology represents the basic system and the deviant characteristics of the H phonology from a subsystem or parasystem"(p. 120)

In the forthcoming sections, phonological, lexical and morpho-syntactic differences between MSA and EA will be introduced and analyzed.

a) Phonological Differences

Standard Arabic, lacks consonants /tʃ/, /ʒ/, /g/, /v/ and /p/, however, the first three sounds, are not ruled out in different colloquial varieties of Arabic. The only phonemes not found in the standard and colloquial varieties of Arabic are the voiceless bilabial stop /p/ and the voiced labio-dental fricative /v/.

In Egyptian diglossia, like any other diglossic situation, the H and the L variety "share one single phonological system, in which the L phonology represents the basic system and the deviant characteristics of the H phonology from a subsystem or parasystem" (Dittmar, 2000: 120). Some phonological differences are:

i. *Productive Phonological Alterations*

Consonants /θ/,/dʒ/ and /q/ in MSA change to /t/,/g/ and /ʕ/ in EA respectively. These consonant changes happen systematically to the extent that the former three consonants are neutralized in EA. In other words, /θ/,/dʒ/ and /q/ are not produced (frequently) in EA. The following examples show these alterations:

	MSA	**EA**	**Meaning**
	/θ/	**/t/**	
(1)	/kaθi:r/	/kati:r/	much, many
(2)	/θaman/	/taman/	price
(3)	/θamani:ja	/tamani:ja/	eight
	/dʒ/	**/g/**	
(4)	/ʃadʒar/	ʃagar /	tree
(5)	/ dʒami:l/	gami:l /	fine, pretty
(6)	/dʒamal /	/gamal/	camel
	/q/	**/ ʔ /**	
(7)	/qalb/	/ ʔalb /	heart
(8)	/ waqt /	/ waʔt /	time
(9)	/ saqf /	/ saʔf /	ceiling

a. Addition

In EA, verbs receive some phonological additions which are not there in MSA. These additions do not add any meaning to the verbs, i.e. they act as empty morphs. Some very common additions are /bi-/ /ʔit-/ and /- ʃ/. Some examples are as follows:

i) /bi-/ Addition

The CV syllable /bi-/ is added before a good number of (first and third person) verb roots in EA. Some examples are:

	/Ø/	**/bi-/**	
(10)	/ ʔuhibb(u)/	/bi- ʔuhibb(u)/	I would like….
(11)	/ʔalʕab(u)/	/bi -ʔalʕab(u)/	I play….
(12)	/jaʕmal(u)/	/bi-jaʕmal(u)/	(He) works.
(13)	/taʕmal(u)/	/bi-taʕmal(u)/	(She) works.

/bi-/ addition is a very productive process in EA. It comes not only before the verb roots identical in the two varieties (as in 10 to 13), but also before the verb roots specific to EA, as in (14 and 15) :

(14)	/juqabbiluna/	/bi-jbu:su:/	(They) kiss (one another).
(15)	/nataʕallamu:/	/bi-naʔxuðu: /	(We) learn……

MSA	**EA**	**Meaning**

ii) /ʔit-/Addition

	/Ø/	**/ʔit-/**

The CVC syllable /ʔit-/ is added to the beginning of a good number of second person verbs, including imperatives:

(16)	/tafadˤdˤal/	/ʔit- tafadˤdˤal /	Here you are.
(17)	/tafarradʒ/	/ʔit-(t)afarrag/	Look, See
(18)	/tafarradʒta/	/ʔit- (t)afarragta /	You saw….

iii) /-ʃ/ Addition

Consonant /- ʃ/ comes after the root of a good number of negative verbs, including negative-imperative verbs:

(19)	/la:-ʔuhibbu/	/ma:-ʔuhibbuʃ/	(I) don't like….
(20)	/ma:-ʕindana:/	/ma:-ʕindana /	(We)don't have…

ii. *Non-productive Phonological Alterations*

Non-productivephonological changes do not take place systematically and frequently. They can be found in only few examples. Non-productive phonological changes are of different types: Some examples are as follows:

a. *Consonant Changes*

	/ʔ/	**/j/**	
(21)	/miʔatajn/	/mijatajn /	two hundred
	/j/	**/ʔ/**	
(22)	/bijt/	/ biʔt /	house
	/ð/	**/d/**	
(23)	/ðahab/	/dahab /	gold
(24)	/xuð/	/xud/	Take!

One important point is that, unlike productive changes, non-productive changes do not rule out the existence of the altered phoneme in EA. For example, in (23) and (24), /ð/ in MSA is altered to /d/ in EA. However, the formation of /ð/ is not ruled out in EA. Some examples are:

(25)	/taðkira/	/ taðkira /	ticket
(26)	/ðaha:ban wæ ʔijabæn/	/ðaha:b(an) wæ ʔijab(æn) /	round trip (ticket)

MSA	**EA**	**Meaning**

b. *Vowel Change*

	/a/	**/i/**	
(27)	/man/	/min/	who
(28)	/ʔanta /	/ʔinta/	you (mas.)
(29)	/ ʔatni /	/ʔinti/	you (fem.)

c. *Vowel Deletion*

	/i:/	**/Ø/**	
(30)	/hisa:b dʒa:ri:/	/hisa:b ga:r/	current account
(31)	/taksi:/	/ta:ks/	taxi

d. *Multiple Processes*

In any of the examples (1 thr. 31) only one phonological change has happened. However, there are a good number of words of identical root in MSA and EA which undergo more than one alteration.

(32)	/la:-tansa: /	/ma:-tansaʃ/	Don't forget……..
(33)	/nisˤf /	/nusˤ/	half
(34)	**/ha:ð a: /**	/d a/	this (mas.)
(35)	**/ha:ð ihi:/**	/d i:/	this (fem.)
(36)	/ða:**likæ**/	/da:/	that
(37)	/sˤaɣi:r/	/sˤuɣajjar/	small, little
(38)	/ ma:ʔ/	/ma jja/	water

In the above examples, underlining and bold face indicate phoneme alteration and phoneme addition respectively.

b) *Morphological Differences*

Palmer (2000:120) asserts that " L has fewer grammatical (morphological) categories and a reduced system of inflection; H has a greater grammatical (morphological) complexity". This implies that the two varieties do not necessarily follow the same set of grammatical rules. The following examples support this claim to some extent:

i. *Gender Disagreement*

(39)	a. /na:hi:ja jumna:/		b. /na:hi:ja jami:n/		right side
	(fem.) (fem.)		(fem.) (mas.)		
	side right		side right		

MSA	**EA**	**Meaning**

(40)	a. /ʔar-rava:ja ʔæl-ku:mi:di:jja/	b. /ʔar-rava:ja ʔæl-ku:mi:di: /	a comic story
	fem. fem.	fem. mas.	
	ART-story ART-comic	ART-story ART-comic	

In Standard Arabic, "the adjective should be in accord with the noun in gender[4] " (Jorr,1973:26). This rule is violated in (39 and 40 b).

(41)	a. /ʔæd-dars-ul-xa:mis ʕaʃar/	b. /ʔad-dars-ul-xamista:(ʕa)ʃar/	the 15th lesson
	ART-lesson(mas.)-ART 15th (mas.)	ART-lesson(mas.)-ART 15th (fem.)	

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[4] - My translation from Arabic.

In standard Arabic "ordinal numbers should be in agreement with the preceding nouns in gender [5] " (Jorr,1973:26). (41b) is an example of the violation of this rule.

(42) a. θala:θa dʒunhi:jja:t/   b. / tala:ta ɡunhi:jja   three (Egyptian) pounds
      (mas.) (fem.)   (fem.)   (fem.)
      three   genes   three   gene

In Standard Arabic, " numbers 3 to 9 and the respective nouns are opposite in gender: a plural masculine noun(phrase) occurs with a feminine number and vice-versa[6] " (Awn & Al-Rajehi, 2003:148). Example (42b) has violated this rule.

iii.   *Number Disagreement*

(43)   a/θala:θa dʒunhi:jja:t/   b. /tala:ta ɡunhi:jja/   three (Egyptian) pounds
        (pl.)   (sin.)
        three   pounds   three   pound

In Arabic, the number 2 is regarded as dual. Plural starts from 3. Cardinal numbers 3 to 10, in Standard Arabic, "must be followed by plural nouns "(Jorr,1984:26). In (43b), this rule is violated.[7]

(44) a. /mirʔa:ta:n kabi:rata:n/   b. /mura:jatajn kiba:r/   two big mirrors
      mirror-dual big-dual   mirror-dual   big-pl.

In Standard Arabic nouns and adjectives should be in agreement with the respective nouns, in number[8] "(Jorr,1984:26): singular, dual and plural nouns must be followed by singular, dual and   plural adjectives respectively. (44b) is a violation of this rule.

MSA	**EA**	**Meaning**

iii.   *Deletion of definite Article*

(45)   /bi-s-sukkar/   /bi-sukkar/   with sugar
            with-ART-sugar   with -sugar

(46)   /ʔat-tadbi:r-il-manz-il-i:/   /tædbi:r   manzil -i:/   home making
            ART-policy-ART-house-Adj.marker   policy   house-Adj.marker

iv.   *Deletion of proposition*

(47)   /ʔana ða:hibun ʔila-s-si:nima/   /ʔana ra:jih si:nima:/   I am going to the cinema.

(48)   /lam taðhab ʔila-l-madrasa /   / maruhtiʃ-al-madrasa/   You haven't gone to school.

v.   *Double Negation*

While double negation is not formed in MSA at all, it is a productive process in EA. In the following examples, the negative elements are underlined :

(49)   /la:-tansa:/   /ma:-tansa:ʃ/   Don't forget…….

(50)   /la:-ʔuhibbu/   /ma:-ʔuhibbuʃ/   I don't like……...

(51)   /ma:-ʕindana: /ma:-ʕindana:ʃ/   We don't have…..

(52)   /la:-jardʒaʕu   /ma:-jarɡaʕiʃ/   (He) doesm't come back...

(53)   /la:-judʒidu /   /ma:-fiʃ/   We don't have……

c) *Lexical Differences*

As was cited before, in a diglossic situation, the "H and L have, in the main, a complementary lexicon. It is a particular characteristic of the diglossic situation that pairs are used situation-specifically with the same meaning in the H variety and the L variety" (Dittmar, 2000:120). There are a good number of examples of

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[5] and [6] - My translation from Arabic.
[7] and [8] - My translation from Arabic.

different words used for the same concept and vice versa. Words belonging to both categories are of different parts of speech. Some examples are:

i. *Different Words for the Same Concept*

a. *Adjectives*

(54)	/qali:l/	/ʃuwajja /	little
(55)	/ sˤaʕb /	/ʃadi:d/	difficult
(56)	/dʒajjid/	/kuwajjis/	nice

MSA	**EA**	**Meaning**

b. *Adverbs*

(57)	/ʔams/	/ʔimbarih/	yesterday
(58)	/fi-l-waqt-il-ha:l/	/di-l-waʕt-i:/	now
(59)	/ˈæl-jawm/	/naha:r-da/	today
(60)	/ɣadan/	/bukran/	tomorrow
(61)	/ʔejdˤan/	/kama:n/, /ra:xir/,/rixr:in/	too, also
(62)	/fawran/	/ʔihwa/	at once
(63)	/dʒiddan/	/xa:lisˤ/	very

c. *Prepositions*

(64)	/munðu/	/li/	since
(65)	/ʔila:/	/li/	to
(66)	/li/	/ʕalaʃa:n/	for, because of
(67)	/maʕa/	/wajja:/	with
(68)	/ka/	/zi:/	like, as
(69)	/dun/	/bi-du:n/	without

d. *Interrogative Pronouns*

(70)	/ʔajna/	/fi:n/	where
(71)	/ma:ða:/	/ʔi:h/	what
(72)	/mata:/	/ʔimti:/	when
(73)	/li-ma:ða:/	/lijh/	why
(74)	/man/	/ʔilli:/	who

e. *Negative Pronouns*

(75)	/la:-tuʕdʒiban-i:/ no	/miʃ-ʔuʕɡibn-i:/ not	It does not please me (I don't like it)
(76)	/lajsa-mawdʒu:d/ is-not	/miʃ- mawɡu:d/ is-not	not present
(77)	/lastu dʒajjidan/ am-not	/ma: ʔindi:ʃ miza:ɡ no	I am not well

f. *Verbs*

(78)	/juqabbeluna/	/bi-jbu:su:/	They kiss (one another)
(79)	/nataʕallamu:/	/bi-naʔxudu:/	We learn……

	MSA	**EA**	**Meaning**
(80)	/turi:du/	/taʃu:f/	You want…….
(81)	/naʕasa/	/da:xa/	(He) became tired.
(82)	/ðahabna:/	/ruhna:/	We went…..

g. *Pronouns and Demonstratives*

(83)	/nahnu/	/ʔihna	we
(84)	/ haða:/	/da/	this (mas.)
(85)	/ haðihi:/	/di:/	this (fem.)
(86)	/ða:(li)ka/	/da:/	that

h. *Noun*

(87)	/hali:b/	/ laban /	milk
(88)	/xub(u)z/	/ʕajʃ/	bread
(89)	/qism/	/ʕalam /	department, division
(90)	/ɣurfa /	/ʔawda /	room
(91)	/mindˤada /	/tira:bi:za/	table
(92)	/ θurajja:/	/naɡfa/	chandelier
(93)	/ kurat-ul-qadam/	/kura/	soccer, football
(94)	/sa:ʔiq/	/sawwa:q/	driver
(95)	/ʕutla/	/ʔiɡa:za/	day off, leave
(96)	/ziwa:ʤ /	/ɡawa:z/	marriage
(97)	/sæjjid-æt-i:/	/sitt-i:/	my lady
(98)	/tasa:wum/	/fɪsˤa:l/	bargaining
(99)	/risa:la/	/ɡawa:b/	letter
(100)	/maθluʤ/	/tʃalla:tˤa/	ice cream
(101)	/fa:sˤuli:ja:/	/lubi:ja:/	beans

i. *Borrowed Words*

The le icon of a language is said to be an open ended system. There are different strategies for adding new words to the lexical inventory of a language. Borrowing is the most familiar technique of adding words. No language variety is needless of borrowing.MSA and EA are not exceptions to the rule, though there are some differences. On the one hand, MSA borrows much fewer non-Arabic words than EA. On the other hand, whereas EA borrows many words from MAS, the reverse is not the case. In diglossic situations, especially in the Arabic Diglossia, the "low" variety borrows many words from the "high" variety, especially formal, official, academic, cultural and socio-political words. Some examples of borrowing are as follows. The borrowed words are underlined with the name of the source language underneath:

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[9] -The Turkish word <u>ba:ʃ</u> and the Arabic word "ka:tib" mean "head" and "writer", respectively. Borrowing words from Turkish dates back to the epoch of the Othman Empire.

[10] - /<u>ʔantik</u>/ is the European word "antique" and   /<u>xa:na</u>/ is a Persian word meaning "house".

[11],[12] , [13] and [14]- /P/ does not exist in Arabic, so it changes to /b/.

	MSA	EA	Meaning
(102)	/busta:n/ Persian	/gani:na/	garden, park
(103)	/ka:zi:nu: / Euro.(casino)	/ʔil-ʕahwa/	coffe shop
(104)	/ʔal-kijk/ English(cake)	/busta/	cake
(105)	/film / Euro.(film)	/riwa:ja /	film(script)
(106)	/ka:zi:nu:/ Euro.(casino)	/bufi:jja/ Euro.(buffet)	buffet
(107)	/raʔis-ul-kutta:b/	/ba:ʃ ka:tib/ Turkish[9]	notary public
(108)	/funduq/	/ʔutil/ French (hôtel)	hotel
(109)	/sajja:ra/	/ʔutumu:bi:l/ Euro. (automobile)	automobile
(110)	/raqam/	/numra/ Euro. (number)	number
(111)	/barqi:jja/	/tiliɣira:f/ Euro. (telegraph)	telegraph
(112)	/haðʕ/	/baxt/ Persian	chance, luck

	MSA	EA	Meaning
(113)	/mathaf/	/ʔantik-xa:na/ [10] Euro.- Persian	museum
(114)	/masrah/	/ti:ja:tr/ Euro. (theatre)	theater
(115)	/raʃʃa:ʃ–ul-ma:ʔ/	/duʃ/ French (douche)	shower
(116)	/har:is-ul-marma:/	/gu:l-ki:ber/[11] English (goal-keeper)	goal-keeper
(117)	/ʔal-bari:d/	/ʔal-bu:st/[12] Euro.(post)	post
(118)	/sari:ʕ-us-sijr/	/ʔiksbiris/[13] Euro.(express)	express
(119)	/barna:madʒ/ Persian	/biru:gira:m/[14] Euro.(program)	program

[9] -The Turkish word ba:ʃ and the Arabic word "ka:tib" mean "head" and "writer", respectively. Borrowing words from Turkish dates back to the epoch of the Othman Empire.

[10] - /ʔantik/ is the European word "antique" and /xa:na/ is a Persian word meaning "house".

[11],[12], [13] and [14]-/P/ does not exist in Arabic, so it changes to /b/.

ii.   *Same Word for Different Concepts*

Word	**MSA**	**EA**
(120) /ha:dʒa/	need	something
(121) /dʒawa:b/	answer	letter
(122) /xa:lisˤ/	pure	very
(123) /ʔidʒa:za/	permission	day off
(124) /laban/	yoghurt	milk
(125) /ʕajʃ/	life	bread

MSA	**EA**	**Meaning**

d) *Syntactic Differences*
i.   *Different Word Order*

(126)   /ha:ðih-il-ka:bi:na/   /ʔil-ka:bi:na di:/   this cabin
         this   ART- cabin   ART-cabin this

(127)   /sˤaba:ha ɣadan /   /bukra-sˤ-sˤubh/   tomorrow morning
         morning tomorrow   tomorrow - ART- morning

(128)   /ʔajna bajtu ʕamatuka/   / baitu ʕamatuk(a) fi:n/   Where is your aunt's house?
         where house aunt-your   house aunt-your where

e) *Total Differences*

        The above-mentioned partial differences, hand in hand, result in total differences at the levels larger than phonology and lexicon. MSA and EA use phrases and sentences made of totally different words, in the same situations. This is an important reason behind the mutual unintelligibility of the two varieties. The following example clarifies the extent of the difference:

(129)

MSA   a.   /ʔæ-lam taðhab   ʔil-al-madrasa ʔal-
                  Question word – not-went-you to- ART-school ART-day

EA   b.   /ʔinta   ma-ruhtiʃ   al-madrasa   naha:r da/
                  you(mas.) not-went ART-school   day   this

                           Haven't you gone to school today?

        Sentences 129 (a) and (b), uttered in the same situation and bearing the same general meaning, are totally different . They are different, except for the word / al-madrasa/ (the school), borrowed by EA, from MSA[15]. This is an important reason why the two varieties are so mutually unintelligible.   Some other examples are as follows:

(130)   /dʒajjid dʒiddan/   /ja: sala:m/   very good, perfect, bravo
              good   very   O' peace

(131)   /lastu dʒajjidan/   /ma: ʕindi:ʃ miza:g/   I am not well
              (I)'m not   well   not with me   mood

MSA	**EA**	**Meaning**
(132) /tˤa:ba jawmaka / be happy day-your(mas.)	/ naha:ra k saʕi:d/ noon-your(mas.) lucky	good day
(133) /lam ʔistajqaðˤ mʊbækkiran/ not woke up-I early	/ʔana ra:hat ʕalajja nawma / I went on-me sleep	I did not wake up early.
(134) / ðahabna: liruʔjati ʕammati:/ went-we for-visit aunt-my	/ʔihna: rʊhna: nazu:r ʕammati :/ we went-we visit-we aunt-my	We went to visit my aunt.
(135) /ʔalajka bi-s-saʕji fiha: ʔijdˤan/ on-you with effort in that too	/la:zim taɡtahid fi:ha: kama:n/ required you try in that too	You are to try in that too.
(136) /ʔa:ti: bi-ʔazha:rin maʕahu/ brought with flowers with-him	/ɡa:jib maʕa:h ʔazha:r/ brought with-him flowers	He brought flowers with him
(137) /fi ʔajji rutbatin min sˤaffi-ka ʔanta/ at which rank of class-your you	/tæati:b-ak kam fi-l-fasˤl/ rank-your how many at the class	What is your rank at the class.
(138) /ʔalʕabu kurat-al-qadami wa-l-dʒi:mnastik wa-s-siba:ha/ Play-I ball of the foot and the gymnastics and the swimming	/bi-lʕab (ʔ)il- kura wa-l-ɡimba:z wa ʔaʕrif(u) ʔaʕu:m/ play-I the ball and the gymnastics and I know I swim	I play soccer (football) and (exercise)gymna--stics and swimming.

VI. Conclusion

The data of the study manifest a good number of differences between Modern Standard Arabic and Egyptian Colloquial Arabic. They appear at the levels of phonology, morphology, lexicon and syntax. These differences, going hand in hand, make the two verities totally different, to the extent that they are mutually unintelligible.

VII. Suggestion for Further Studies

Diglossic relationship holds between the Standard Arabic, on the one hand, and such other verities of spoken Arabic as Iraqi, Jordanian, Lebanese, Algerian, Syrian, etc, on the other. It is advisable that similar studies on any of the said verities be conducted. Furthermore, while this article studies the differences between MSA and EA synthetically, narrower analytic studies on the subject are recommended.

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Chinese and Pakistani Teachers' Perspectives About Quality Oriented Education of China

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Abstract - The topic of the present study was "Chinese and Pakistani Teachers' Perspectives about Quality Oriented -Education of China" The present study aimed to appraise the quality-oriented education models of China and to find out the possibility of their implementation at primary level in Pakistan to improve the quality of education. It was a descriptive study and data for the study was gathered through administration of a questionnaire. The data for the study was collected from Chinese and Pakistani primary school teachers. Findings depicted that there were no significant differences in the opinions of the Chinese and Pakistani primary school teachers. In the opinions of the teachers of both countries independent model of quality oriented education is the best for primary level education. Teachers of both countries favoured independent model of quality oriented education and were not in favour of creative model, they did not give importance to feelings of student in learning processes and did not identity their problem in learning environment. It was recommended that as the Primary School Teachers of China and Pakistan are in favour of independent model of quality oriented education. The primary education system of both counties may follow this model for primary level. Teachers of China and Pakistan may be trained to teach in real context providing students chances of discuss, creating interest in teaching learning process, using playful activities for learners.

CHINESE AND PAKISTANI TEACHERS PERSPECTIVES ABOUT QUALITY ORIENTED EDUCATION OF CHINA

Strictly as per the compliance and regulations of:

Chinese and Pakistani Teachers' Perspectives About Quality Oriented Education of China

Dr. Sufiana K. Malik [α] & Wu Xiao Yu [σ]

Abstract - The topic of the present study was "Chinese and Pakistani Teachers' Perspectives about Quality Oriented - Education of China" The present study aimed to appraise the quality-oriented education models of China and to find out the possibility of their implementation at primary level in Pakistan to improve the quality of education. It was a descriptive study and data for the study was gathered through administration of a questionnaire. The data for the study was collected from Chinese and Pakistani primary school teachers. Findings depicted that there were no significant differences in the opinions of the Chinese and Pakistani primary school teachers. In the opinions of the teachers of both countries independent model of quality oriented education is the best for primary level education. Teachers of both countries favoured independent model of quality oriented education and were not in favour of creative model, they did not give importance to feelings of student in learning processes and did not identity their problem in learning environment.   It was recommended that as the Primary School Teachers of China and Pakistan are in favour of independent model of quality oriented education. The primary education system of both counties may follow this model for primary level. Teachers of China and Pakistan may be trained to teach in real context providing students chances of discuss, creating interest in teaching learning process, using playful activities for learners.

I. INTRODUCTION

a) What is Quality?

Quality refers to a person, in politics, ideology, style, morality and knowledge, skills, etc. After a long exercise, achieved a certain level of learning. It can play various acts of human long-term, continuing influence and even decisive role. (Cai Ling2003).

b) Quality -oriented education

Through the long term development and evolution of school building, it has come into being as a complete site of more canonical pattern and model-building. By the way it also gestates the birth of rapid development of China's primary and secondary school buildings and campus design to become the main construction of artificial space environment for the primary school students' growth. By entering into the 21st century, "Quality education" sounded the clarion calls for architects continue to review their designing around the educational environment and the quality of teaching space. During recent years, all aspects of the architecture and teaching space design have been being changed continuously. (Retrieved on December 11, 2011.) [http://mt.china-papers.com/3/?p=71099]

According to Bernard, (1999) quality-oriented education is human development and social development of the actual needs of all students. Focusing on development of human intellectual potential, the formation of human personality is a sound fundamental feature of the quality oriented education.

Comprehensive development of education is to promote the intellectual and physical freedom to the full, take the initiative to develop is to promote all aspects of human talent and interest in the development of expertise in the harmony and unity.

Quality - oriented education is also focused on the education for promote into the comprehensive development and improvement of the overall quality. Quality- oriented education is individual development and social development to improve the quality, the pursuit of long-term interests and objectives of education. It is for every student and different for each student and quality –oriented education, called for respect for every student. Quality –oriented education is based on the improvement of overall quality of students, fitting teaching to students' social development needs of the educational content. (Penny Ur. 2008)

Quality –oriented education includes the quality of internal and external. Intrinsic quality of the main people of the world, the environment, perception and meaning of life, including the person's world view, outlook on life, values, morality, and so on.

Quality -oriented education is a topic with distinctive characteristics of the times and important theoretical value. (Kai yuan2003) We should base ourselves on the overall target of constructing a harmonious socialism society, overcome the original way of thinking and ponder the quality-oriented education issues from a higher view of positioning.

Quality -oriented education is based on to raise overall students' performance, and it is a comprehensive measure of the quality of students in various forms. (Zhang xiaoqi, 1996). In Quality-oriented education all students achieve full potential and access to raise the overall personality development in order to lay a solid foundation to continue to develop in the future.   Quality-oriented education comprehensively

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improves the basic quality as the fundamental purpose to respect for human subjectivity and initiative. The wisdom focuses on the development potential and the formation of human personality as the fundamental characteristics of education.

"Quality-oriented education", the goal is to improve the quality of education. (According to Marx, and many great philosophers say, modern and future of people's "full development"2007)

c) Quality-oriented education models of China

The so-called Quality-Oriented Education (QOE) is fundamental to the development of the quality of students. The basic factors of QOE are: social needs education goals and pattern requirements. To improve the effectiveness of primary education, it is better to promote growth of mental health and personality improvement. Curiosity inspires students to explore and think. There are eight teaching models of quality oriented education that can be followed for imparting quality education.

i. *The model of Independent Education*

The independent model of QOE is based on the constructive theory of teaching and learning. Under the guidance of the constructivist theory of "self learning and practice", the teaching model can be summarized as: a student-centered. In the teaching process, the organizers can be the teachers, mentors, helpers, and the role of facilitator, the use of scenarios, collaboration, conversation and other elements of the learning environment of students .They give full play the initiative, pioneering spirit enthusiasm and ultimately to enable students to effectively achieve the knowledge of the significance of the current construction purposes. (Qu Zonghu 1998)

"Self learning and training" make students more active. In the training schools where they should not use brain only, but also attempt to the body's exercise, use creative thinking to identify problems, explore issues, to use the best way to creatively solve problems.

ii. *The model of Guidance Education*

The type of guidance teaching is that teachers according to teaching objectives and base on student's knowledge or age characteristics of reality to use a variety of vivid. This model means to lead students to positive thinking so that they take the initiative to obtain knowledge and develop intelligence in a positive way of teaching. (Wu han 1998)

Guidance in teaching style typically are:

1. The requirements of teachers should in pre-made or questions, students use their brains, a variety of actions envisaged in the thinking and practice and find the best solution.
2. Teachers to design teaching content into a range of issues, and a purpose to introduce students to a

mastery of technology, understand the truth of the Learning Centre where students are to explore ideas or creating the possibility on students' strong initiative.

3. Students in the learning of the subject with question. You can go to their own assumptions, to try to verify and draw their own conclusions. In accordance with their own ideas to practice, students determine their own learning and progress. Together with the interaction among the students learning to teach each other, mutual evaluation, free them from the teachers.
4. Teachers to provide a technical approach based on phenomenon allowing the students to explore this new approach.

iii. *The model of Group education*

This teaching model is under the guidance of teachers, a flexible form of organization of teaching activities where the students are to find their own partners to form a similar free and small mixed groups of learning, self-set learning objectives, give full play to the autonomy of small groups, promote students' initiative to conduct collaborative learning, complete learning tasks and consciously experience the fun of exercise. (Wu han, 1998)

The basic features of small group

1. Interactions are equal, in-depth and comprehensive.
2. Unity of purpose, integrated intensity.
3. Group members' face to face interaction.

The process of physical education teachers in the main task is to help students know them, understand the objective, students' learning is active and lively, easy to form in harmonious, harmonious relations between teachers and students, give full play to the students and teachers, the main leading role.

iv. *The model of tiered educational*

The model is individualized in the teaching of students according to different principles of individual difference psychological and physiological characteristics of the implementation of appropriate teaching content and teaching methods .So different students interested in hobbies. Strengths are given full play and it stimulates their learning initiative to enable students to active and happily study physical knowledge, technology, skills, develop physical fitness habits. (zhang yan, 2005)

v. *The model of Situational Education*

Situational teaching model comprises the teaching content is incorporated into the story to complete the task of teaching to reach the intended target. (Wang Huanbo, 2007)

Specific methods are: teachers compiled the content of classroom teaching .Such as simple stories or visualizing, setting the video object, setting a certain

scenario etc. Teachers and students play different the role of the story. Attention and interest of students about the development of teachers to exercise a variety of teaching content, the students play a role in the process to do the movements with the gradual development of the story into the role.

vi. *The model of Open Education*

Open teaching model is defined as physical education under the guidance of the dynamic structure to open. The students rely on their own power to acquire new knowledge and a creative learning. (Huang Lishen, 2008)

Such as teaching of rope skip pins teaching. It called the students free to compose, the results of students jumps much higher than the design of several teachers. The advantage of open teaching model is "unified and flexible control chaos" which will help develop students' creativity, imagination and self-control ability.

vii. *The model of Creative Education*

Creative learning model is based on understanding the structure of psychological theory, the model focuses on the development of the ability of students. The model is the creation of situations, to establish hypotheses and make verification. It is arranged by the teacher or learning environment an appropriate atmosphere for students to identify problems and then propose solutions to the problem of students. (Gao Yi, 2008)

This pleasant feeling can not only attend in mobilizing the potential factors involved in current activities and make such a good condition to the future of the study. The development of creative thinking is the core of discovery learning, students practice the spirit of innovation and discovery learning activity is the key.

viii. *The model of pleasant Education*

This education model is related to study traditional music in ancient China based on the innate human emotion. Especially the pleasure of a sense of psychological mechanisms, happiness is a simple primitive emotion but it forms the basis of the emotions. Enjoyable educational experience according to their own, determines the four basic elements. It included namely, love, beauty, interest and creativity. In other words, pleasure is a tool for development of education in the pursuit of pleasure purposes and happy with the development of a dialectical unity. Therefore, in primary education must guide students to learn happily, happy activities and happy life. (Yang Hong-lin, 2009).

d) *Features of quality-oriented education of China*

Under the guidance of teachers, the students study their doubts and their own explorations. The implementation of this teaching model is intended to fully mobilize the study subject, the enthusiasm of the students and guide them to take the initiative to learn,

analyze problems and develop their problem-solving skills to learn to seek knowledge.

e) *Chinese Teachers Only Focus on Exam-oriented Education in China*

Liu Zhao Hui and Hu zhong-ping (2005) observe that as a matter of fact, the word "exam-orientation" is just a neutral expression which is not necessarily negative or positive. The later is naturally a value-based judgment rather than a reality-based judgment, because there is a specific value instead of the reality of exam-orientation in the education. According to the value-based judgment, exam-oriented education is specifically a negative concept. It is the same to the concept of quality-oriented education. The way of understanding the concept of quality-oriented education and that of exam-oriented education and how the annotation of opposition is made is the key to the judgment between the two types of education.

Tsinghua University Professor Qin Hui (2003) explains that quality –oriented education is the purpose of examination-oriented education. China's college entrance examination-oriented education to bring the pressure is not bad but a quality –oriented education for scarce resources will lead to competitive pressures.

It is obvious that Qin Hui's (2003) view is indeed correct. China's biggest problem is not education lack of innovation in education, but rather the very lack of nurturing students' scientific literacy. Students mistakenly think that the scientific basis of scientific knowledge on is just rigid. Quality-oriented education is a topic with distinctive characteristics of the times and important theoretical values. Continuously improve the quality-oriented educational theory and move toward the combination of theory and practice in choosing research method, tap the successful pattern of quality-oriented education and summarize and enrich the quality-oriented educational theory. (Retrieved from www.cnki.com.cn on December 12, 2011.) Quality-oriented Education is an education which aims at enhancing the National Quality. Therefore, Quality-oriented Education is not only related to the students' growth and success, but also related to the nation's future and hope.

Wangchaiyi (1999) describes "Education has problems ", it means that quality-oriented education and examination-oriented education is education of the opposition and the media hype of the invention can be false problem. Exam-oriented education is a meaning of chaos, the concept is not correct, the criticism directed at the selection of the least bad way to test to be precise: China's primary education is all for scores of education. It first needs more information and more laboratory equipment; the state will need to increase investment in primary and secondary education. China's primary education at least has nine-year compulsory education (zhangyuan2005).

Teachers are forced to test scores of students teaching and learning, doing exercises, speaking exercises and examinations so that the students test scores high, but it certainly is not as good (Zhangyuan2005).

In the past primary education did not take into account the students' self-learning ability, initiative, enthusiasm and did not consider for enhance the students' knowledge and true understanding of the quantitative evaluation system.

A variety of incredible contrary to the aims of education wound management and even murderous things have happened. Liu from Shanghai, a teacher told us that the sum of the words: "What is the school does not teach students? Schools do best is to make students lose interest in learning." (Chenrun1999)

f) Lack of Implementation of Innovative Practices in Teaching in Traditional System

The problem of Chinese primary education is: China's primary schools teach the basic knowledge that is not enough. Likewise science education is almost empty. Objectively speaking, China's education system has begun to realize the need for students to do scientific research and enable students to understand how scientists do scientific research.

In traditional primary education, Chinese students do not even know how to think independently.

g) China's Educational reforms and the quality oriented education

Since the 1990s, the concept of quality-oriented education to encourage a student's creative spirit and ability rather than the centuries-old tradition in China of "teaching for examination and learning for examination" - has gradually found its place in Chinese education [www.china.org.cn retrieved on December 11, 2011]. Firstly, here is described the history of quality education in China. The emergence of the quality of education in China dated in the mid of 1980s, it has more than 20 years, during which approximately it can be divided into four stages of development. Here it has briefly been summarized as follows:

h) Germination Stage of Gestation (about 1985 - 1990)

This is the development of quality education in the first phase, marked by May 27, 1985 issued by the Central Committee "On education reform decisions." The first part of the title clearly states: "The fundamental purpose of education reform is to improve the quality of the nation, more talent, a good talent." Subsequently, several scholars have written that one of the few articles to explain the national quality content, to improve the quality of national significance and its relationship with the personnel training. In the "Decision", inspired by when he was the deputy director of the State Education Commission in 1987, Liu Bin, in an important meeting in April during the speech, clearly put forward the concept

of quality education: "Basic education can not simply accomplishing studies education and civic education should be a socialist, socialism is the quality of civic education." After two years, a number of scholars have published articles discussing the issue of quality education, and proposed to develop the political, moral and cultural qualities, psychological quality, aesthetic qualities, skills and physical qualities such as quality education goals and objectives. All of these, for the formal introduction of quality education have laid a solid foundation. (Mao Yufei 1998).

i) Initial implementation phase (about 1990 - 1999)

This is the quality of the educational development of the second phase, marked by July 29, 1991 the State Education Commission issued "on the implementation of primary school graduation examinations system of views." The next few years, the Centre Public China (CPC) Central Committee and State Council issued the "China Education Reform and Development Program" (1993), "Education Law of the Peoples Republic China (PRC)" (1995), "national education" 95 "Plan and the 2010 Development Plan" (1996) and other documents to improve the quality of the nation, the implementation of quality education and other important issues have made specific provisions and requirements. (Mao Yufei 1998).

j) Comprehensively promotes the quality oriented education (About 1999 - 2007)

This is the quality of the educational development of the third stage, marked by June 13, 1999 Central Committee and State Council issued "on the reform of education to promote quality education decision." "Decision" a comprehensive and systematic specification of the purpose of quality-oriented education focus is content, principles and methods and means

k) Content development stage (about 2007-present)

Quality education in China, after the three stages of development, the fourth phase can and should turn to a new stage of development. That is content development stage. In seventeenth Communist Party of China National Congress of the report "on the" priority to education and human resource power " Must be stressed that, given the quality of education in the first three stages of development, lack of guidance of scientific concept of development, one way or another have all the bias, so that in future content development stage, we must consciously be concept of development, seriously deal with the quality of education in their own internal and external aspects of the relationship.

l) What is the Difference between Quality-Oriented Education and Examination-Oriented Education?

"Quality-oriented Education" and the "examination-oriented education" are diametrically opposed to the two educational philosophies. The so-

called "examination-oriented education" refers to "the objective existence of our educational practice, the deviation from the educated groups and the actual needs of social development. The differences in the five are as follows:

"Examination-oriented education" focuses on the scores and selection in order to obtain a high score to obtain further education to qualify for the head, is short-sighted profit-oriented. And quality-oriented education is educated individual development and social development aimed at improving the quality, the pursuit of education long-term interests and objectives.

m) Implementation of quality-oriented education is to meet the technological challenges of the 21st century needs.

Contemporary scientific and technological development is characterized by new breakthroughs and highly integrated. Science and technology into productive forces greatly shorten the cycle, knowledge and information dissemination beyond time and space. In order to better meet the 21st century science and technology and knowledge-based economy challenges, each one must have life-long learning to constantly change and improve and develop oneself.

Implementation of quality oriented education is to overcome the "examination-oriented education". Long-term primary and secondary education in China as the "examination-oriented education" tendency for the troubled one-sided pursuit of their studies, contrary to the "Education Law" and "the principle of compulsory education law affecting the overall national education policy implementation is not conducive to the younger generation comprehensive development.

In today's growing self-awareness era, a teacher should inspire students to noble morality with superb teaching skills to guide students to conduct rigorous education students to a broad range of knowledge, new knowledge structure to attract students.

Classroom teaching is the main front of school education. Quality-oriented education is the main channel. Classroom teaching focus on to innovative education for the soul, the development of students as their own, to help students achieve a solid grasp of basic knowledge and skills conducive to student learning capabilities, helping to train students to create awareness, creative thinking and creative ability.

n) Objectives of Quality- Oriented Education
The true meaning of education can be summarized as "a mention, four rounds":

1. *"Mention"*

The so-called "mention" is education to enhance the status of persons. System in the cosmos and human beings are respectable. Thousands of years, the vast majority of people is a society of slaves, who are oppressed and exploited among the people and simply do not have experience and interpersonal.

2. *"Four founds"*

First, find the human values. People are valuable. The so-called human values are that all people should have the status, role and dignity. Education must help people get their rightful place and enjoy their due dignity to play their due role. The second is to explore human potential. Any life to have some or even good potential, it is the possibility of human physical and mental development. Explore their potential, to the possibility into reality. Third, the human personality development, everyone must have their own personality.

o) Curriculum of Quality- Oriented Education

In primary School the main courses are in Chinese language, mathematics, English, science, society, sports, music, art and other courses. The largest share in primary school curriculum is of Chinese Language. In China, the primary Chinese language is broken down into reading, grammar, writing and speaking etc.

Primary education in China is generally six years. Primary School courses include language, mathematics, English, science, society, sports, music, art and other courses. The largest share in primary school curriculum is of Chinese Language. In China, the primary Chinese language is broken down into reading, grammar, writing and speaking etc. Mathematics is a language is also very important course. Chinese primary schools always focus on mathematics education. English language is the most important addition to others courses. They are to learn foreign languages because it is the most important concept. In English language learning, more teachers are focusing on reading, grammar and pronunciation teaching.

Natural science classes typically include scientific knowledge, environmental education, science technology and physics knowledge. Social studies cover a very wide range of subject, generally include in historical, political, economic, resource conservation knowledge and so on.

Social class is often with the knowledge of imparting to students. Such as arrangements for the students or data collection .Some teachers will use audio, video and other modern electronic teaching equipment.

Although the primary school curriculum in recent years in China has been expanded and strengthened, but overall the whole primary school language, mathematics for various reasons other subjects often failed to attract enough attention sometimes subject to reduce and sometimes even canceled.

p) Primary Education in Pakistan

Pakistan's primary four categories: private schools run by the individual investor; established by the government-funded public schools; rose by the

township rural schools; A small number of British, American-run schools.

In these schools, run by the self-funded private schools teaching facilities and teachers are the best. All teach not only in English schools but also the communication between teachers and students is also in English. Teachers in these schools have many of the background of educated abroad, even in the preschool staff also served as the Senate who has studied abroad or have foreign qualifications recognized diploma. Established by the government-funded public schools are not all the conditions. English is just taught as a course. These schools are mostly for middle-class families, below the ordinary working-class. Raised by the township rural primary school conditions are even worse, the medium of instruction the mainly in local languages.

In Pakistan's primary education there is no uniform curriculum, each school is self-contained. In different schools, what the students learn is entirely different. In Pakistan the University's entrance examination papers are in English, for the non-English teaching graduate students in order to go to college is almost impossible.

In formal education system, there are a number of stages which are illustrated in the diagram in Annexure-I as described briefly below: Primary Schooling: This stage consists of five classes' I-V and enrolls children of age5-9 years. Since independence, for male it was 80 percent and for female it was 61 percent. For urban female it was 92 percent and for rural it was 50 percent. The lowest participation rate observed for rural female was in Sindh Province and that was 33 percent. The net enrolment rate was 42 percent, for urban male it was 47 percent and 37 percent for rural female (Khan, Sughra, 2004).

Examinations are usually held annually, which is the main criterion to promote the students to higher classes or to retain them in the same class. However, recently a system of automatic promotion up-to grade-III has been introduced in some schools. The Board of Intermediate and Secondary Education (BISE) conducts the examinations of Secondary and Higher Secondary. The degree level examinations are conducted by the respective universities (Khan Sughra, 2004).

Eastmond, Jefferson. N (1977) observes that in Pakistan, a national commitment is needed to solve the problems of primary education. In all districts, school mapping and current pupil participation studies should be conducted followed by a planning exercise to provide guidelines and a sequence for completion of specific school projects

To improve the quality of basic education since 1974, the Government of Pakistan conducted a total of 15 time's larger education reform achieved a lot. Over the years, international organizations, with the help of

Pakistan in the country established a number of teacher education institutions from 1996 to 2006 and during the 10 years, teacher education institutions increased by more than 200. These institutions train a large number of teachers, to a certain extent, ease the teacher shortage problem, but the problem of primary education still have not been fundamentally resolved. National Education Census 2005 showed that 26 percent of teachers in Pakistan have not received formal teacher education; only 37% of teachers were trained as primary school teachers' qualification.

Pakistan Government has set up a number of teacher education institutions, such as government primary School, Provincial Institute of Education, University faculties of education, university education, teacher professional development agencies, the Authority syllabus, course outline and the Board of Education. Training Department staff and so on, but the Government does not clarify the division of teacher education institutions, teachers, education authorities lack the coordination, management and guidance. Due to lack of communication and inter-agency cooperation failed to learn from each other. In addition, Pakistan's lack of teacher education program evaluation system, teachers receive no training in evaluation and feedback, teachers' professional knowledge and teaching ability.

II. Lack of Teaching Model

Teaching usually follows the following steps: reading - to explain - to ask questions. Teachers often read aloud the text and then ask questions from the student .These questions are usually asked of them to recall just read the article. Read is little question of teaching changes. In addition to oral questions, teachers may also write down the questions and answers on the blackboard for students to copy in the textbook. Teacher should ask the question from the groups of the students so that they can freely discuss issues. Teacher should keep moving in the classroom to determine that the students' group discussions do not deviate from the topic. Five minutes later the group should be asked to begin to state their answers. This way of teaching will certain by extent help to teachers to a great make up for the shortcomings of the main teaching methods.

a) Statement of the Problem

The purpose of the present study was to explore Chinese and Pakistani teachers' perspectives about the quality-oriented education models of China for implementation of these models at primary level in Pakistan for improving the quality of primary education.

b) Objectives of the study

Followings were the objectives of the study:
1. To explore perspectives of Chinese's primary school teachers about the characteristics of quality-

oriented education models of China;

2. To investigate perspectives of Pakistani's primary school teachers about the characteristics of quality-oriented education models of China;

3. To compare perspectives of Pakistani's primary school teachers' about characteristics of quality-oriented education models of China;

c) *Research Hypotheses*

1. There is difference in the opinions of Chinese primary school teachers about models of Quality oriented education of China.

2. There is difference in the opinions of Pakistani primary school teachers about models of Quality oriented education of China.

3. There is difference in the opinions of Chinese and Pakistani primary school teachers about models of Quality oriented education of China.

d) *Delimitation of study*

The present study was delimited to following factors:

1. To only the quality-oriented education models of China;

2. Information from primary school teachers of China and Pakistan only about four models of quality oriented education of China only (independent model, guidance model, group model, creative model);

3. Data only from primary school teachers in Pakistan and China only through questionnaire.

e) *Procedure*

i. *Population*

All primary school teachers of Chengdu city of China and all primary school teachers of Islamabad capital city Pakistan were the population of the study.

ii. *Sample*

The data for the study was collected through convenient sampling technique. Sample for the study was following:

Pakistani Primary school teachers= 20
Chinese Primary school teachers= 20

For this research, data for the study were gathered through administration of a questionnaire.

iii. *Design of the Study*

It was a descriptive study and data for the study were gathered through administration of a questionnaire. As the study focus was to find out the perspectives of Chinese and Pakistani teacher about QOEM of China.

iv. *Development of Instrument*

The researcher developed a questionnaire under the guidance of the supervisor. The questionnaire

was based on the characteristics of the four models of quality oriented education of China. These were:

Independent Model, the item No: 1-9.

Guidance model, the item No: 10-15.

Group Model, the item No: 16-22.

Guidance Model, the item No: 23-27.

v. *Validation and Reliability of Instrument*

The questionnaire was given to experts of National University of Modern Languages (Education Department) Islamabad and they were requested to check the validity of the instrument. The experts check the questionnaire and returned it with their suggestions. The suggested amendments were made in the questionnaire. A pilot study was conducted on 15 primary school teachers from Pakistani primary school, who were not included in the sample before administering it on the sample. At this stage some items were found difficult for respondents, therefore these items were deleted from the questionnaire. The reliability of the questionnaire was checked through using Statistical Package for Social Sciences (SPSS). The Cronbach Alpha value of the questionnaire was .794 which shows that this questionnaire was quite valid to measure views of primary school teachers' about four quality oriented models of China.

III. Data Collection

The data for the study were collected from one Pakistani primary school and one Chinese primary school. The researcher visited China for collection of data during the month of October 2011. After getting permission from authorities of the school, the researcher contacted personally the primary of the selected schools teachers, informed them about the objectives of the study and delivered them the questionnaires. The researcher assured simple teacher about the confidentiality of the information provided by the teachers and requested the teachers to give response honestly without leaving any statement. All the teachers returned the questionnaire so the return rate was 100%.

a) *Analysis and Interpretation of the Data is given below*

Table 1 : Chinese Primary School Teachers' Perspectives about models of quality oriented education.

Model	N	Mean
Independent	20	58.40
Guidance	20	27.05
Group	20	49.50
Creative	20	13.30

Interpretation :

The table No. 1 explains that the Chinese teachesr' opinions about quality-oriented education models of China. The table shows that Chinese

respondents have higher mean score (58.40) on independent model of quality education of China and the lowest mean score (13.30) on creative model of quality education of China.

Table 2 : Pakistani Primary School Teachers' Perspective about models of quality oriented education.

Model	N	Mean
Independent	20	59.10
Guidance	20	26.45
Group	20	48.35
Creative	20	13.35

Interpretation :

The table No. 2 explains that the Pakistan teachers in the opinions about quality-oriented education models of China. The table shows that

Pakistani respondents have higher mean score (59.10) on independent model of quality education of China and the lowest mean score (13.35) on creative model of quality education of China.

Table 3 : Comparison of Chinese and Pakistani Teachers' Perspectives about models of Quality Oriented Education. Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model.

Teacher		ind	gud	gp	crt
	N	Mean	Mean	Mean	Mean
Pakistani	20	59.10	26.45	48.35	13.50
Chinese	20	58.40	27.05	49.50	13.40
Total	40	58.75	26.75	48.93	13.40

Interpretation :

The table No. 3 explains that there are no significant teacher differences of in the opinions of Pakistani and Chinese teachers about quality oriented education models of China. The table shows that all respondents have higher mean score on independent model of quality education. However Pakistani teachers have higher mean score (59.10) more than Chinese

teachers (58.40) on independent model of QOE. There is seen revert position on group model of quality oriented education where Chinese teachers have higher mean score (49.50) than Pakistani teachers (48.35). However, all respondents have lower mean score on creative model of quality education. Total mean score is higher on independent model of quality oriented education of China.

Table 4 : Gender Differences on Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model of Quality Education.

Gender		ind	gud	gp	crt
	N	Mean	Mean	Mean	Mean
Male	11	58.18	26.55	49.09	13.00
Female	29	58.97	26.83	48.86	13.55
Total	40	58.75	26.75	48.93	13.40

Interpretation :

The table No. 4 explains that there are no significant gender differences of respondents in their opinions about quality education models of China.

However, the table shows that all the respondents have higher mean score on independent model of quality education of China. The respondent has lower mean score on creative model of quality education of China.

Table 5 : Age Differences on Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model of Quality Education.

Age	N	ind Mean	gud Mean	gp Mean	crt Mean
20-25	1	61.00	29.00	49.09	13.00
26-30	11	57.09	25.91	48.64	13.36
31-40	19	58.68	26.68	48.58	13.11
More than	9	60.67	27.67	48.93	13.40
Total	40	58.75	26.75	48.93	13.40

Interpretation:

The table No. 5 explains that the age group of respondents 20-25 have higher mean score on independent model likewise respondents of age group more than 40 have higher mean score on independent model of quality oriented- education of China. The next favourable model according to respondents is group model where each age group of respondents has higher mean score after independent model. However, the mean score is very low of all age group respondents on creative model of quality oriented education of china. We can observe from table no.5 that all respondents are appreciating the independent of all age group model of quality oriented model of China as the total mean score on independent model is 58.75 which is the highest from other three models.

Table 6 : Responses with references to Nature of job on Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model of Quality Education.

Nature of job	N	ind Mean	gud Mean	gp Mean	crt Mean
Contact	4	60.25	28.25	50.25	14.00
Permanent	32	58.56	26.37	48.69	13.31
Other	4	58.75	28.25	49.50	13.50
Total	40	58.75	26.75	48.93	13.40

Interpretation :

The table No. 6 depicts that contract job respondents have higher mean score (60.25) on independent model of quality- oriented education of China than permanent job. We can observe that respondents (58.56) and the next higher score of respondent is group model of quality oriented education of China. The table no. 6 explains that all respondents have lower means score on creative model of quality education of China.

Table 7 : Analysis of responses with references to Academic qualification on Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model of Quality Education.

Academic qualification	N	ind Mean	gud Mean	gp Mean	crt Mean
F.A	1	61.00	29.00	50.00	14.00
B.A	19	59.80	26.20	48.00	13.40
M.A	10	57.95	27.10	48.89	13.32
Other	10	59.00	27.61	49.80	13.50
Total	40	58.75	26.75	48.93	13.40

Interpretation :

The table No. 7 explain that academic qualification respondents have higher mean score on independent model of quality- oriented education of China. However, respondent have lower mean score on creative model of quality oriented education of China. We can observe that F.A respondents have rather higher mean score than M.A respondents (F.A respondents =61.00, M.A respondents = 57.95) and the next higher score of respondent is group model of quality oriented education of China.

Table 8 : Professional qualification differences on Independent Model (ind), Guidance (gud) Model, Group (gp) Model, and Creative (Crt) Model of Quality Education.

Professional qualification		ind	gud	gp	crt
	N	Mean	Mean	Mean	Mean
M. Ed	5	59.80	27.80	50.20	14.00
B. Ed	11	59.18	26.36	48.00	13.55
Other	24	58.33	26.71	49.08	13.21
Total	40	8.75	26.75	48.93	13.40

Interpretation :

The table No. 8 explains that professional qualification group of M. Ed have higher mean than others score on independent model .The next favourable model according to respondents is group model has higher mean score after independent model. However, the mean score is very low of all respondents on creative model of quality oriented education of China. We can observe from table no.8 that all respondents are appreciating the independent model of quality oriented model as the total mean score on independent model is 58. 75.

b) Findings and Discussion

The findings of the study revealed that primary teachers of China and Pakistan were in favor of independent model of quality oriented education of China at primary level. It shows that teachers of both countries (China and Pakistan) are in favour of providing children chances of self learning and they want to teach student in real life context .It is a fact that when we learn in real context then thing becomes clear and we can understand the text and concept very well and at the same time it can promote thinking of students as well. Self learning provides students opportunities to learn with responsibility. Independent model of quality oriented education also provide opportunities for discussion. In this way we can develop communications skills of our children and can provide them opportunities to express their feelings and thoughts. In this way they are able to develop new knowledge. The independent model provides opportunities for teachers to perform his/her duties as facilitator. Through applying various types of activities teachers can create enthusiasm and motivation for learning. In this way active involvement of students in teaching learning process creates interest in learning. Independent model of quality oriented education has a unique quality that it provides training opportunities for students in how to take initiative. It means that teachers of China and Pakistan are in favour of providing such learning environment.

We can observe from findings of the study that teachers of China and Pakistan are not in favour of creative model of quality oriented education of China. Its reason may be that due to pressure of curriculum and

hard routine work, teachers do not have time to take care of the feelings, emotions, thoughts and understanding students' problem. As independent model of quality oriented education is as important for Pakistan teachers as it is for Chinese. Therefore, it is obvious that if we implement independent model of quality oriented education of China in Pakistan at primary level of education, then of course it is possible to improve the quality of education at primary level which is now in current situation in pitiable form.

IV. Recommendations

On the basis of the findings and conclusions of the present study, the following recommendations were made in order to improve the quality of primary education in Pakistan:

1. It is recommended that the independent model of quality oriented- education of China may be adopted for the effective learning at primary level in China as well as in Pakistan.
2. As the Primary school teachers of China and Pakistan are in favour of independent model of quality oriented education. The primary education system of both counties may follow this model for primary level.
3. Teachers of China and Pakistan may be trained to teach in real context providing students chances of discuss, creating interest in teaching learning process, using playful activities for learners.
4. The primary school teacher of China and Pakistan may be trained in how creative opportunities for students for constructions new, how to develop enthusiasm in students for learning and how to take initiate in their learning and how to involve students in teaching learning process.
5. Teachers may provide opportunities for students in their teaching for students' creative thinking and identifying solving their problems.
6. In teacher training curriculum, the characteristics of on independent model of quality oriented education can be incorporated and teachers may be trained in use of this model in their teaching.
7. The teachers may be provided special training in understanding importance of students' emotions in

learning process and how to take care of students' emotions in learning process.

8. Further researches may be conducted on comparing the nature of training programs of primary teachers in China and Pakistan and curriculum of primary level of both countries.

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Socio-Religious Tolerance: Exploring the Malaysian Experience

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Abstract - This article will discuss the history of religious tolerance, its definitions and experience of Malaysian society. The brief discussion of the history of toleration starts from the Cyrus the Great of Persia 500 years BCE until this century. Then it continues with the debate on the definitions of tolerance. The discussion follows by exploring everyday life of the Malaysian society in which it seems that there are contradictory situations happen in Malaysia. From one pole, there are evidence of a highly tolerated society, whereby from the other pole, the situation is totally opposite.

SOCIO-RELIGIOUS TOLERANCE EXPLORING THE MALAYSIAN EXPERIENCE

Strictly as per the compliance and regulations of:

Socio-Religious Tolerance: Exploring the Malaysian Experience

A.T. Talib [α] & Sarjit S. Gill [σ]

Abstract - This article will discuss the history of religious tolerance, its definitions and experience of Malaysian society. The brief discussion of the history of toleration starts from the Cyrus the Great of Persia 500 years BCE until this century. Then it continues with the debate on the definitions of tolerance. The discussion follows by exploring everyday life of the Malaysian society in which it seems that there are contradictory situations happen in Malaysia. From one pole, there are evidence of a highly tolerated society, whereby from the other pole, the situation is totally opposite.

Keywords : Tolerance, religion, Malaysian society.

I. Introduction

In recent times, the study of religion has become more and more important to every society, state and the world in general. Every day we watch and hear about terrorism acts through media, which directly or indirectly are related to religious beliefs. Researchers in the field of religious studies are working very hard to give answers regarding this matter. They are including social scientists especially sociologists, anthropologists, political scientists and religious figures as well. One of the major elements that has been analyzed is toleration. Whether toleration is relevant or irrelevant, or whether it exists or does not exist in our real world, this topic is still very much subject to debate. It is also arguable whether this element is the cause - or the cure - to bring harmony to our world.

II. Toleration- from History to Concepts

The initial attempt towards toleration that is worthy of appreciation even till today is the work of Cyrus the Great of Persia (r.c. 558 – 529 B.C.E). Cyrus the Great made Persia the centre of a mighty new empire with its capital at Ecbatana (currently Hamadan) on the Silk Road (Julian Holland: 1999). He is the key figure who established the foundation for two traditions of toleration. He was praised in the Hebrew Bible for allowing the Jews to return to Jerusalem after their captivity at Babylon (Laursen: 2005) . Hinduism has been identified as one of the most tolerant of religions. This proclamation may be true as the Hindu way,

being entirely racial and hereditary, does not have the element of proselytization. Accordingly, it must tolerate alien faiths. The Mohammedan invasion put an end to tolerance in India by introducing cruel persecution of the Hindus and destruction of their temples. When the Mughal empire was established in Delhi, Akhbar, the most famous Mughal emperor, held discourses in his palace every Friday where Brahmans, Buddhists and Parsis expounded their views as freely as Mohammedans (Adeney:1926) . Although Adeney provided historical evidence supporting his argument about Mohammedan rule which cannot be denied, it seems to be focused on a few events only, while ignoring major contributions that Mohammedan rule brought to India.

At the time of the Greeks, the toleration for great varieties of religious beliefs may be attributed to their intellectual breadth, but also to the syncretism, which admitted a plurality of divinities into its pantheon. Accordingly, as Adam remarks:

"There was comparatively little persecution for religious beliefs in Greek antiquity. Religious institutions and ceremonies were carefully guarded; but in respect of dogma the limits of toleration were very wide. We may infer from a remark of the Platonic Socrates that Athenians in general cared little what a man believed, so long as he did not attempt to proselytize. "

The Orphic believers, as the same authority points out, were tolerated since they showed no sign of abstaining from the religious services which the city ordained. The Pythagoreans were attacked because they used their religious organization for political ends. The daring teachings of Socrates had long been tolerated without any interference on the part of the authorities (Adeney: 1926) . Xenophon placed himself in the Greek tradition with his policy of religious toleration. His policy of toleration was toward Medes, Hyrcanians and other religious and ethnic groups in his age (Laursen: 2005).

During the Roman age, it was Roman state policy to allow conquered nations to continue with the practice of their indigenous religious rites, including Jews and Christians. The Jews had the right to practice their religion based on commercial reasons. At first Christians obtained tolerance to practice on account of their Jewish origin. However when they separated, Christians were protected by Roman magistrates and police under The Acts of the Apostles. Although

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Christians were protected, Christianity was not a religio licita (the legal status under the Roman era, which means tolerated religion; this position enables adherents to enjoy some privileges such as collecting taxes or exemption from military service). When Trajan ruled the Roman empire, there was a limitation on the Roman policy of toleration whereby Christianity, which had previously been implicitly illegal, become explicitly illegal (Adeney:1926) .

Gallienus brought an end to religious persecution, when he issued a rescript in A.D. 260. This rescript was ordered throughout the world encouraging all who had been in hiding due to religious persecution, to come out of hiding and declared that no one may molest them. Gallienus's rescript has been claimed as the first Roman edict of toleration. However, it does not indicate that Christianity was now made a religio licita. The Edict of Milan was issued throughout the whole empire by Constantine in the year 313. The toleration granted in this edict is absolute and unconditional. It expressly applied to the Christians, for whose benefit it was clearly and primarily intended. But it also included devotees of all other religions as well. Constantine made Christianity not only tolerated but legalized as the religion of the state (Adeney:1926) .

In the very long history of the Roman period, Christianity was discriminated against by the Roman rulers. They did not have the right to practice their faith and beliefs, until the Edict of Milan was issued, whereby Christianity was legalized and made as the religion of the state.

In the medieval age, there was comparatively rare occurrence of persecution until the advent of the Inquisitions in the 13th century. Ecclesiastical, misguided zeal crushed out the spirit of tolerance and persecutions were still happening when Europe entered the Renaissance period. Castellio (1515- 1563), a Frenchman who has been a friend of Calvin (1509-1564) insisted on absolute toleration. He argued that if the end of Christianity be the diffusion of a spirit of beneficence, persecution must be its extreme antithesis. If persecution remains the essential element of religion, that religion must be a curse to mankind (Adeney: 1926)

- In 1689, John Locke published the first Letter Concerning Toleration (Locke 1983) anonymously in Holland in Latin which then was translated into English immediately. It was followed by the Second and Third Letters (Adeney: 1926) . It seems that religious devotees in Greek and Roman ages, and also in European countries before and after the Renaissance had been facing difficulties in practicing their own beliefs. Although this matter has not been fully explored yet, religious persecution is likely to occur in every society. The issue of asserting toleration in society began as early as during the time of the ancient civilizations and it still a pertinent phenomenon until this moment.

III. WHAT IS TOLERATION? A BRIEF CONCEPT

Toleration and tolerance are two words that can be used interchangeably. The meanings of these two words are similar and it is quite difficult to differentiate between them. These terms have been widely used in debates of social, cultural and religious contexts, beside other scientific contexts such as in medicine. This paper will be discussing further these terms in the context of religion.

According to Adeney (1926) in his toleration entry in the Encyclopaedia of Religion and Ethics, the word 'toleration' in its legal, ecclesiastical and doctrinal application has a peculiarly limited significance. It connotes a refraining from prohibition and persecution. Nevertheless, it suggests a latent disapproval, and it usually refers to a condition in which the freedom, which it permits, is both limited and conditional. Toleration is not equivalent to religious liberty, and it falls far short of religious equality. It assumes the existence of an authority which might have been coercive, but which for reason of its own is not pushed to extremes. It implies a voluntary inaction, a politic leniency.

John Christian Laursen (2005), after a long discussion, concluded that "Toleration is a policy or attitude toward something that is not approved and yet is not actively rejected. The word comes from the Latin tolerare (to bear or endure), suggesting a root meaning of putting up with something. There is no single and widely accepted definition of the term, and it is hardly an exaggeration to say that every author uses it in her own way. Therefore it may be best to understand the many uses of the words in terms of family resemblances."

"It should be clear that each of the languages that uses a variant of the Latin term (e.g. German. Toleranz; Dutch, tolerantie; French, tolerance; Spanish, tolerancia; Italian, tolleranza; ect) adds its own slightly different connotation to the word, based on historical experiences. Languages that do not derive the word from Latin have synonyms, each with some overlap and some differences in usage."

Throughout much of the history of the concept, toleration referred largely to a policy or attitude towards different religions. Intolerance could mean burning at the stake of heretics or apostates and forced conversions of adherent to different religions, and tolerance could mean anything short of that. By the late twentieth century, demand for toleration could also be viewed in reference to other disputed behaviour such as sexual orientations, clothing and dress, drug use, vegetarianism versus meat eating, and more, although religion was often not far behind these disputes. Ethnic and cultural behaviours and language usage could be the subject of tolerance and intolerance as well.

One of the thought-provoking paradoxes of toleration that was posed by Laursen is that if one is

tolerant of everything, then one is also tolerant of the intolerant. This may mean complicity with persecution, or at least failure to prevent it.

Colin Gunton (1996) in his toleration entry in the Dictionary of Ethics, Theology and Society defined toleration as the virtue of a preparedness to accept for the sake of higher good – especially the well-being of human society – behaviour and convictions that are believed to be mistaken. It implies disapproval of what is tolerated, and distinguished from the personal quality of tolerance by virtue of the fact that it refers to public policy whereby religions, groups or opinions, which are believed to be contrary to official policy or doctrine, are allowed existence. It is superficially paradoxical in theory, apparently involving acquiescence in error and immorality, but can be argued to be necessary for higher reasons such as human freedom to dissent and the value to society of the diversity of opinions. It tends also to be selectively applied in practice because it involves fine judgments about what measure of diversity a society can tolerate without dissolution.

The Roman Empire was considered tolerant of religions. It can be seen from one point that it allowed pluralism of religious practice, but in another aspect, it was repressive and persecuted religions which did not belong on its list of officially approved religions. The discussions of toleration centred on religion in the Western society, especially in the history of Christianity until very recent times.

From this writer's point of view, toleration can be seen from two angles. Firstly from the higher vantage point of an authority that has the decision-making prerogative, power, policy and laws on their hands, and then down to the masses. Whoever has the authority can determine what kind of toleration or which definition they are going to use. In the context of democracy, the majority has the authority over the minority to select and practice tolerance. The second point is from bottom to the top, which represents assertion from individual or minority group facing the authority or majority. Therefore, toleration, which always correlates with religion right from the beginning of human history until recently, is always the confrontation between the majority and minority groups.

In the context of my research, considering a number of definitions that has been discussed before, I can conclude that religious tolerance is an attitude of willingness to allow and accept religious differences to be practiced in any community or country without prejudice even if it is in one's power to reject or deny it, in order to achieve well being and a harmonious society. In this context, the allowance and acceptance of any religious differences does not imply becoming a believer or follower of that particular religion. In other words, anybody is permitted to believe and practice any religion. The power to reject or deny diverse religious beliefs and practices may take any form such as, using

legal authority, political power, religious institution, community pressure, individual action and so on. Also religious tolerance does not mean one views other religions as equally true, but upholds the right of others to practice their beliefs.

IV. Theories Related to Tolerance

Cyrus the Great of Persia led the world to the practice of toleration with the foundation of two traditions of toleration between the Persian Empire and the Jews. Xenophon of Greek had also used his policy of toleration for political ends.

John Wycliffe (1330 – 1384) developed the theory of toleration within his political theory of the king's responsibility to protect the welfare of civilians. Christine de Pisan (1364 – 1430) stressed the interdependence of the various parts of the body to the scenario in politics in order to justify tolerant treatment of differences of gender, class and nationality. Nicholas of Cusa recognized that mankind was inherently and inescapably diverse in language, culture and politics. If there will always be different customs and rites, toleration is justified because persecution is futile. Sebastian Castelleo (1515 – 1563) wrote some of the first sustained defences of toleration in his De haeretics (1555; Concerning heretics).

Thomas Erastus (1524 – 1583) gave his name to Erastianism, a term for state supremacy and policies that enforce toleration in order to maintain political stability and prevent religious fighting.

Thomas Hobbes (1588 – 1679) who wrote Leviatham (1651) is also credited with a theory of toleration in the ruler's own self interest. Trying to control people's thought may provoke too much opposition and squanders power that can best be used elsewhere. Merchant and Leveller William Walwyn (1600 – 1680) wrote in favor of complete religious toleration on religious grounds.

John Locke's (1632 – 1704) first work on toleration opposed it, but he did a turnaround and developed a theory of toleration which he published in "A Letter Concerning Toleration" (1689). Voltaire (1694 – 1778) also wrote a significant work on toleration in his "A Treatise on Toleration".

Most scholars studied religion from two main perspectives, namely structural functional point of view and conflict perspective. Johnstone, Ronald L. (2001) gives an overview of religion in society from various perspectives such as structural, functional and conflict. There are interesting relations between these theories when we use them to understand religious tolerance. In my assumption, the level of conflict in society will reduce when the level of tolerance increases and vice versa.

After taking into consideration all the above mentioned history, definitions and theories, the central point is that the phenomenon of toleration can be seen

from two different angles. Integral here is the differentiation between the meaning and experience of 'tolerance' practiced by those in authority and those who constitute the masses. Thus, it will be those authority figures in power who determine what kind of 'toleration will be exercised. Therefore, toleration, which always correlates with religion, and started from the beginning of human history and remains relevant until now, is the confrontation between majority and minority.

V. Experience of Tolerance in Malaysia

Malaysia, a multi-ethnic, multi-cultural and multi-religious country, is where people from different parts of the world have made their home in the relatively recent past (Hassan and Basri, 2005). Malaysian leaders have constantly been defending the claim that the level of integration among ethnic groups is relatively high. There are many government policies that have been formulated to increase and sustain ethnic integration such as the New Economy Policy, National Unity Policy and National Education Policy. From all those policies that have been established and implemented, it appears that ethnic based policies been developed to handle ethnic integration. While the government seems overwhelmingly engrossed with the policies regarding national integration, one thing that might be overlooked is that in line with those ethnic based policies, there is a religious based policy. Although many Malaysian leaders claimed that the people are living in harmony, there are a number of cases which happened recently that seem to be cracking that solidarity and need urgent attention especially from the policy makers. National integration issues may not only be catered through ethnic-centered points of view - religious matters also need to be considered. Religious toleration in a multi-religious country is increasingly important. This applies not only in Malaysia but also the rest of the world considering that there are hardly any countries which have only a single religion.

a) Scenario of Toleration

A numbers of scenarios have been explored and analyzed especially by scholars, which can help portray this phenomenon more clearly. Since independence, a number of studies had been carried out on the topic of religious tolerance. According to Wan Azizah Wan Ismail (2001), in the long history of mankind, religion has been the most fundamental source of happiness and the framework for the development of great civilizations. But throughout our history, mankind has been grappling with the problem of differences, whether of religion, socio-economic status, ethnicity, race, language, politics, ideology, gender and even body-weight and size. Unfortunately, religion sometimes has been used, or rather abused to extenuate and justify the discriminatory policies and practices based on various differences. Nevertheless in Malaysia, according

to Wan Azizah, there is a high degree of religious tolerance, and one evidence of this is the "Open house" concept that generally has been practiced among all major ethnic communities during major festivals. Although there are a number who disagree with her statement by saying that such concept is just happen at a surface level only.

A very interesting scenario has been explored by Mohamad Yusof Ismail (2006) regarding the Buddhist minority community who live in the Malay Muslim majority community in Kelantan. The Buddhist community has twenty temples in Kelantan which is noted for its orthodoxy in particular with regards to national politics and local practices of Islam. Based on that research, he concluded that both communities can live in harmony without any unwanted incident being recorded for a very long period. It means that religious tolerance was already practiced and proven in creating harmonious societies, particularly in Kelantan.

According to Zaid Ahmad (2003) it is interesting to track the experiences of ups and downs of inter-religious relations particularly in the post-independence era. The question is why all religions are capable of co-existing without much disconcert. Indeed at this point, we would not be able to measure the level and perhaps to what extent Malaysians practice tolerance in their daily lives.

b) Scenario of Intolerance

In December 7, 2006, the Prime Minister of Malaysia, Abdullah Ahmad Badawi has admitted that race relations in Malaysia are "fragile". This then shows how fragile the situation is among the races. If it is knocked it might shake, but if it is knocked harder it might break, he said according to The Star's report of his speech. Although this statement is about race relations, it is directly connected to inter-religious affairs. This speech was delivered when Malaysia was facing a few issues which challenged the Malaysian constitution regarding religious freedom.

The case of Azlina Jailani or better known as Lina Joy which happened in 2006 drew attention not only in Malaysia but also the rest of the world. She claimed that she had been converted from Islam to Christianity since 1998, having as proof a Baptism Certificate. She had been denied from changing her name and removing the word 'Islam' from her National Registration Identity Card by the National Registration Office of Malaysia. The case was brought up at the Malaysia High Court and Federal Court.

This case has been used by Article 11 Group and Inter-Faith Commission Group (IFC), which claimed to promote a more just practice of religion in Malaysia. The Malay Muslims feel that they have been threatened by these two groups and their supporters and are fearful of losing the Islamic status and privileges in many aspects of their daily life in this country. This scenario is

developing a new dimension in Malaysian inter-ethnic and inter-religious relations.

At the same time The Muslim Organisations in Defence of Islam (PEMBELA) was formed, which brought together more than 50 Non-Governmental Organizations (NGO). PEMBELA brings Muslims aspirations of defending the status of Islam in the Malaysian constitution from been attacked especially from Article 11 and IFC groups.

In November 2006, a similar case as Lina Joy happened. One Indian Christian individual known as Rayyapan, was converted to Islam in 1990 and got married with a Muslim lady. When he died in November 29, 2006, his former wife, Mary, who was a Christian, demanded to bury her husband's body according to Christian funeral practices but was challenged by Majlis Agama Islam Selangor or MAIS (Selangor Islamic State Council). MAIS claimed that Rayyapan was a Muslim according to their records and that he should be buried according to Islamic funeral practices. This case also created social tension among ethnic groups in Malaysia.

According to Anthony J. Marsella (2005) "Differences, of course, do not mean conflict, and conflict does not mean violence is inevitable" . Chandra Muzaffar (2001) said that there are many parallel values among the different faiths. In other words, as reform-minded women and men reach out to the core elements in their respective religions, they will also invariably connect with common essential values and worldviews embodied in the faith of the other.

VI. Conclusion

All those scenarios, of both tolerance and intolerance, are reflective of the social situation in Malaysia nowadays. It is very certain that the inter-religious ethnic relations are very fragile and uncertain. Therefore, a study is urgently needed in order to examine to what extent inter-religious ethnic relations in Malaysia need tolerance. Such a study has been conducted and the answer for the above question will be shared in another occasion.

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More Power to You: Securing Central Europe's Future Energy Supply

By Scott Nicholas Romaniuk

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Abstract - Single-track dependency amid dwindling global energy resources has lead to crises such as the one experienced in 2009 when Russia strangled Europe's energy stream as a result of the Ukrainian-Russian gas conflict between Gazprom and Naftohas Ukrainy over supplies, prices, and debts. Past and current crises in the European Union (EU)-Russia energy relationship reveal the vulnerability of the VisegrádGroup (V4) (Poland, Hungary, Slovakia, and Czech Republic), which are among the most dependent countries within the EU on imports of oil and gas, especially since the group's domestic production is largely incapable of meeting the current demands of its own consumers. As a result of slow progress with the Nabucco Pipeline (expected to be operational by 2017), the South Stream (completion due by 2015), and Germany seeking to secure its own energy future with the Nord Stream project, V4 countries face the threat of being left out in the cold. Europe's renewed interest in energy security is influenced by internal and external factors. Internally, lack of coherent policy in securing newenergy sources for the V4 collectively as opposed to singular regional states, and declining European energy production and fragmented energy markets externally, have contributed to skepticism and fear over the V4's energy future.

This paper examines the V4's critical energy security challenges as well as its position within an arena of competition as Russia, Norway, and Algeria remain the major gas suppliers of Europe, for the foreseeable future. In addition to critical analyses of both primary and secondary sources, a combined methodology of both qualitative and quantitative approaches is employed to assess V4 dependency on a variety of energy sources. This paper argues that V4 countries can enhance the security of its collective energy future in two ways, (1) the diversification of energy sources, and (2) reconsidering its energy policy to make energy security a central pillar within the context of strategic multilateral relations among V4 members. The paper suggests that energy diversification that includes a blend of coal, oil, gas, nuclear, hydro, biomass and waste, and geothermal, solar and wind energy, will enable the V4 to create a sustainable energy future that will satisfy the demands of its own consumers while breaking its reliance upon an unstable and unreliable energy architecture.

Keywords : Energy dialog, Gazprom, infrastructure, pipelines, gas fields.

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Strictly as per the compliance and regulations of:

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I. Introduction

This article analyzes the core elements of the energy status in Slovakia, Czech Republic, Poland, and Hungary, beginning in 1990. It compares the primary energy components in these four countries, collectively referred to as the VisegrádGroup (V4), and argues that V4 countries can enhance the security of its collective energy future in two ways, (1) the diversification of energy sources, and (2) reconsidering its energy policy to make energy security a central pillar within the context of its own strategic multilateral relations. The main topics of this research are the concept of energy security, the regional security complex, the V4 as an energy security community, energy dependence and crises of the V4, and the viability of an integrated energy security future for these four countries.1

The topic of this article forms part of the current scholarly debate and geopolitical discourse about the concept of energy security for the V4 by assessing the current challenges of V4 countries, including their collective interests and opportunities for enhanced cooperation to meet the security of energy supplies that lie in the present day and that potentially lie well into the future. Among the extent literature in this field, Andrej Nosko, Anita Orbán, Wojciech Paczyński, Filip Černoch, and Jakub Jaroš authored a policy paper in 2010, through the Visegrád Security Cooperation Initiative (VSCI) – a project organized by the Slovak Atlantic Commission – that identifies energy security challenges shared by all of the four members of the V4 and presents readers with a range of policy options and recommendations to strengthen internal V4 cooperation in order to promote their mutual and prominent interests in the field of energy security. This article proposes to build on their concept of energy cooperation among the V4, suggesting that V4 countries come together and form a coherent energy security syndicate that effectively coordinated their combined position on meeting the demands of their domestic consumers, and working in concert to mitigate the uncertainty and negative impact of energy dependency – their access to vital sources, difficulty in importing sources, and establishing reserves.

The primary aim of this article is to use the idea of an energy security community that is rooted in the concept of the regional security complex to insulate the group from uncertainty and risks associated with external dependence on energy, including rising energy costs, political pressures to adopt certain energy policy and form relationships with particular states, and nullify the economic disadvantage stemming from

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dependency on the major players in the oil and gas arenas. A field of question marks begins to surface as a result of the backdrop of this article. To what extent might major suppliers of energy be perceived of as threats to the energy futures of importer states? Can trustful interplay between V4 countries influence that define the interaction or relations of other countries in the EU on an energy level? Can existing partnerships and social contracts be determinants of or signal a move to more secure production and distribution of energy within the V4? These questions highlight some of the common and major themes arising from the literature and discourse presented herein. After exposing the weaknesses of V4 countries energy mixes, the idea of creating an energy securitycommunity is then applied to the domestic situations to the V4 as a whole. The analysis of this article and the subsequent theory of energy security in Central Europe presented explains not only the need for enhancing energy cooperation among groups within the EU-27 (soon to become the EU-28 with the inclusion of Croatia into the EU club – and beyond, but also the exigency in states fundamentally diversifying their energy mixes to formulate more robust and sustainable domestic energy structures. If we myopically see the rising demand of energy dependence simply as a manifestation of market trends without considering the long-term need for energy diversification, regions such as the V4 will inevitably become one of the great losers of the energy market in the 21st century.

The conceptual framework of this article is based on the concept of the Regional Security Complex Theory (RSCT) advanced by Barry Buzan and Ole Wæver (2003) members of Copenhagen Peace Research Institute (COPRI), and Emanuel Adler and Michael Barnett's theory of Security Communities. Both have been incorporated into the wider debates about energy security by Boenig (2008), Ole Kværnø and Marie Rasmussen (2005), Michael Merlingen, Manuel Mireanu, and Elena B. Stavrevska (2008), Anne Hammerstad (2005), CsabaVida (2007), and Emil Kirchner (2010), among others, who have applied these dynamic security theories to regions of Europe, Eurasia, Africa, and Central Asia in addition to a host of geopolitical concerns elsewhere around the globe. After briefly discussing the Visegrád Region and the concept of energy security, this article touches upon an understanding of the RSCT and the theory of Security Communities as tools constructed for the analysis of security more generally. The following section discusses the empirical data, which subsequently informs the theoretical component of the analysis. The conclusions are discussed in the final section.

This article analyzes energy security for the current members of the V4 group in Central Europe as well as the security of the V4 in the wider context dependency involving the EU and Russia as predominant energy suppliers and actors in the region. This article does not deal with the other members of the EU-27, other than Poland, Hungary, Slovakia, and the Czech Republic; nor does it address aspects of the other countries understood as belonging to the region of Central Europe, including Germany, Austria, Switzerland, Liechtenstein, and Slovenia, or peripheral areas sometimes regarded as part of Central Europe, within the underlying conceptual framework presented in the following pages. Hence, the information presented in this article is a comparative analysis of four countries that are treated as part of a political grouping known collectively as the V4, while touching on other issues in an among Europe as they related directly to the group.

II. Data

The data analyzed in this article are taken from the European Commission and Eurostat while drawing upon data from the International Energy Agency (IEA) and the Organization for Economic Cooperation and Development (OECD). The data utilized in the writing of this article is represented in Tables 3, 4, 5, and 6, and depicted further in Figures 2, 3, 4, 5, 6, and 7 in order to reveal the strengths and weaknesses in each of the V4 members' respective energy fields.The database consists of values indicating the primary energy supply, domestic production, imports, gross inland energy consumption, and generation of energy for solid fuels, oil, gas, nuclear energy, renewables, and other miscellaneous forms of energy for each of the members of the V4.I specifically focus on oil, natural gas, solid fuels, nuclear energy, and renewable sources of energy. These are the areas that suggest the greatest potential in building cooperation between members and areas in which national policies could be most successfully integrated. They also present the greatest areas of opportunity for the simple reason that they are amongst the weakest links within all of the four members' energy markets and policy structures.

The time period of the article loosely covers approximately two decades of energy transition amongst the members between 1990 and 2012. This period includes a constellation of vicissitudes in European geopolitics, particularly in the post-post-Soviet era or what those from the Russian side might refer to as the neo-Soviet period, including the two major enlargements of the EU (2004 and 2007), and the Russia-Ukraine gas disputes of 2005-2006, 2007-2008, and 2008-2009. However, it is beyond the scope of this article to cover all of the geopolitical events that characterize these two very transforming decades. As such, some of the primary events of these timeframe will be used to inform the analytical framework of this article, while an effort is made to mentioned limit this to those that have the most significant effect on the V4.

III.   THE VISEGRÁD FOUR

Taking into account the high diversity among countries of Europe and the EU with respect to degree and nature of development, which are unequivocally linked to geographical, political, and economic characteristics, the Visegrád Group (also known as the "Visegrád Four" or simply "V4") is a very distinct group for the constituents' common cultural, religious, and intellectual roots and traditions in addition to its shared political and economic qualities and interests. The Visegrád Declaration was signed by former-Czechoslovakian President VáclavHavel, Polish President Lech Wałęsa, and Hungarian Prime Minister JózsefAntall on February 15, 1991.

The ceremonial signing of the declaration officially laid the foundations of the Visegrád Group, which evolved from the Visegrád Three (Poland, Czechoslovakia, and Hungary) to the V4 (with the addition of the newly-formed Slovakia) as it is known today, following the political fragmentation of Czechoslovakia in January 1993.The Central European complex bridged strong lines of divisions through accession to the EU in May 2004. Despite group identification, the V4 did not materialize as an alternative to more predominant EU integration efforts. Although integration with the EU had been defined as the group's ultimate goal, the V4 did not simply disappear following accession. Rather, the leaders of each state following their accession to the EU in order to pledge their dedication to collectively meet a new set of objectives. Their geographical position is used as a baseline for cohesion within Europe and the EU, however, the V4 face a number of barriers affecting security. "A practical result of V4 cooperation," according to Czech News Agency (Česká tisková kancelář [ČTK]) (2011):

[…] was the establishment of the Central European Free Trade Agreement (CEFTA) in 1992. The CEFTA, aimed to boost economic contacts afflicted by the disintegration of the Council for Mutual Economic Assistance (CMEA), was gradually joined by other countries of the former Eastern Bloc.

Although the V4 jointly address a number of geopolitical fronts, this article assumes an energy security-related focus with a particular emphasis on energy diversity and the ability of these countries meeting the current and future energy demands of their domestic consumers. A primary objectives of the V4 is the formulation of a "European security architecture based on effective, functionally complementary and mutually reinforcing cooperation and coordination within existing European and transatlantic institutions" (Visegradgroup.eu). It is amid this backdrop that energy emerges as one of the greatest insecurities of the V4. In spite of aims at integrating further into EU structures and attempts to build institutional frameworks, the challenge

of cooperation in order to srengthen stability and secuity in the Central European region exists and should be taken into consideration.

Many of the challenges that the Visegrád Four has faced became evident following the states' integration into the EU, or the so-called post-accession period, such as solving the questions of mutual interest amongst the members, group identity, prominance and priority of the group in general in each of the members' respective foreign policies, secuity concerns, and further matters such ascooperation within the spheres of politics, economics, culture, science, education, and environmental issues (Visegradgroup.eu). The extreme deterioration of economoic footings for the members in the wake of the 2008/2009 economic crisis has greatly enhanced the threats and challenges facing the V4.

As the group moves forward in its third decade of existence, despite its consderably positive track record over previous years, pressure is increasing to address the threats that impact all members on the much more practical level as opposed to the comparably notional or ideological problems featured in the past with great effectiveness. This means that the V4 needs to and is expected to implement measures that are specifically designed to address a very precise issue even if that means following the EU model in securing energy independence. Whereas reference used to be made to the crisis of identity of the V4, the current geopolitical environment and future of the group can appropriately be seen as the crisis of energy security.

Figure 1: The Visegrád Group
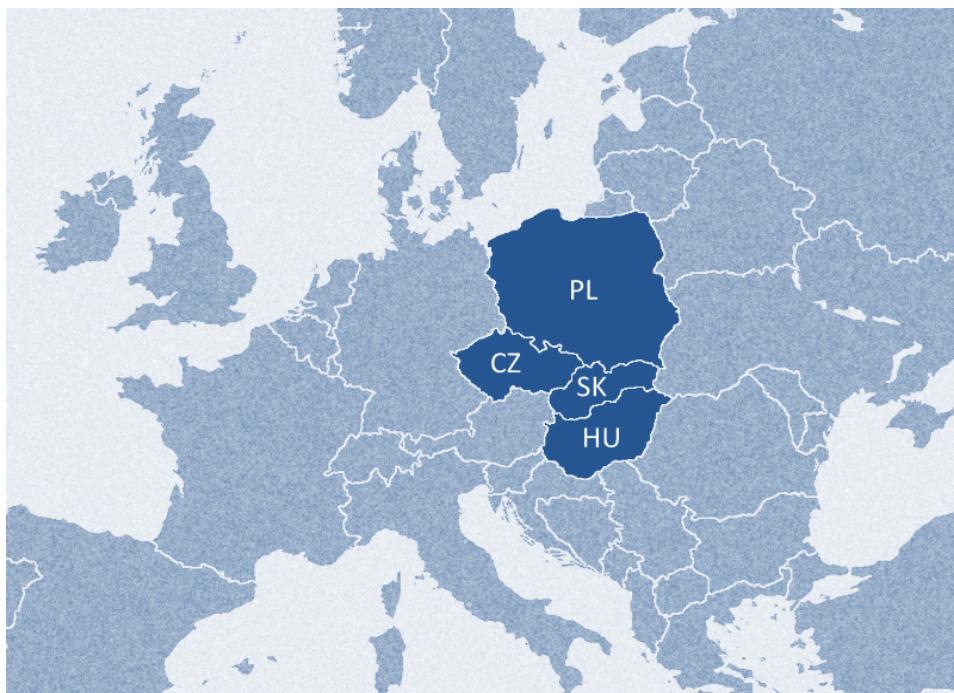
PL=Poland, CZ=Czech Republic, SK=Slovakia, HU=Hungary.

IV. ENERGY SECURITY

The practice of energy supply, production, and consumption represent different realities for European states. As such, the variation founding amongst such performancesimpacts each state in profoundly different ways even though the more illusory idea of reliable energy supply affects every state in the international system in much the same way. However, it is no wonder that states find it increasingly difficult to agree upon potential solutions and courses of action given the range of competing definitions and interpretations as well asvarious applications of the term "energy security." Indeed, this term morphs depending on where one lies on the value chain.

What is particularly interesting here is the issue of negotiating between discourses and opinions of security as they impact the collective interests of groups like the V4. Agreeing upon a common denominator among experts and policymakers when it comes to policy and strategy that has multiple effects upon state security, including elements within economic corridors, is a profoundly unique front in its own right. Whereas energy security has typically found its roots within the paradigm of economics, many within academic circles have crossed traditional borders of interpretation to apply the concept to a much wider range of scenarios.

To illustrate this point, the World Economic Forum in partnership with the Cambridge Energy Research Associates (CERA) presented a report in which they address the "New Energy Security Paradigm" in which they argue energy security has become the pinnacle of any political agenda. The impact of this new paradigm is so comprehensive that it is now seen as "great significance for developing countries, emerging economies, and energy exporters" (World Economic Forum, 2006: p. 7). In their explication of energy security, the term is seen as an umbrella term, an overarching concept under which a cluster of further items can be found. These groupings are depicted in the following Table.

Table 1 : Energy Security as an Umbrella Term.

Energy Security
Security of Infrastructure
Prices
Supply Diversity
Investment Regimes
Security Margin
Risks of Terrorism and War
Security of Supply
Security of Revenue
Access to New Reserves
Energy as a Weapon

Keeping in mind that the tradition elements of energy security include, in particular, supply sources, demand centers, geopolitics and market structures including the response exhibited by all related institutions, we turn to the some of the competing definitions of the term in question. Paczynski, Cernoch, and Jaros (2010: p. 1) describe the politically contestable concept of energy security as "predictable, reliable access to desired forms of energy at transparently determined market prices." Eng, et. al. (2003) described energy security as a process of:

[…] securing adequate energy supplies to sustain economic performance and growth – and extends this quantitatively oriented definition, again in a fairly conventional albeit less usually discussed direction, to include prices, that is – that of securing adequate energy supplies at reasonable and stable prices in order to sustain economic performance and growth (p. 4).

Yergin (1988) commented on the objective of energy security prior to the dissolution of Soviet Communismin which efforts must be made to "assure adequate, reliable supply of energy at reasonable prices and in ways that do not jeopardize national values and objectives" (p. 11).According to the International Energy Agency (IEA), energy security can be described as the "uninterrupted physical availability at a price which is affordable, while respecting environment concerns" (International Energy Agency [IEA], 2012).

The EU has also defined energy security from its own unique perspective. It describes it as the securing of "the immediate and longer-term availability of a diverse range of energy products at a price which is affordable to all consumers (domestic and industrial) while respecting environmental requirements" (quoted in Rousseau, 2012).According to Rousseau (2012), "The European energy security concept is based on two fundamental elements, those of: the accessibility and reliability of the flow of raw materials; and the economic sustainability of these supplies, both of which are dependent on market conditions."The IEA's (2012) approach to the concept of energy security emphasizes diversity and flexibility within energy sectors, and the call is made for countries to become "prepared collectively to respond to energy emergencies."

Definitions of energy security that either complement or conflict with one another have invariably corresponded with the need to look at responding to crises of energy security through collective action on the basis of flexible and sustainable energy policies in order to avoid or at least safely absorb so-called "energy shocks." As noted by CERA:

Yet less visible, and every bit as important as the risks, is a compensating reality. New sources of oil and gas, and technological advances both for energy production and for consumption – and the lessons learned and the institutional development that has come with those lessons – give policymakers the capability to manage "energy shocks" and to weather disasters, whether natural or man-made, that may lie ahead. Relations between producing and consuming countries are generally based much more on interdependence and cooperation than in the past, although new conflicts continue to erupt. Still, these more cooperative relations provide a crucial foundation for handling and minimizing shocks. In the longer term, a renewed commitment to new technologies and energy research and development holds the promise of further diversification, although neither the timing nor the certainty is as sure as some may wish (World Economic Forum, 2006: p. 8).

On the importance of collaboration as a better suited way to approach and potentially solve the puzzles related to energy security, flexibility in any plan can arguably satisfy even greater demands placed on states under pressure to meet energy demands, particularly in the case of the EU and EU member states as they interact with their primary suppliers of vital energy such as Russia. The idea is already shown in the EU model, which seeks to establish conditions by which member states should strive to meet. It is also shown in the export strategies of even the major exporters of oil and gas that hold monopolies over specific geographic locales, markets, and relationships (how relationships or partnerships are defined between two or more states and by which states).

The next section will examine the Regional Security Complex Theoryand Security Communities Theoryand place them in the context of V4 energy dependency. The aim is to provide a basic foundation for arguing in favor of greater integration and collective action among the V4 in confronting their energy challenges.

V. REGIONAL SECURITY COMPLEX THEORY (RSCT) AND SECURITY COMMUNITIES THEORY

Regional Security Complex Theory by the Copenhagen School, emphasizes an "analytical scheme for structuring analysis of how security concerns tie together in a regional formation" (Wæver, 2004) in which we find that the geographical local of the region in question is the critical factor. A Regional Security Complex (RSC) can be defined as:

[…] a set of units whose major processes of securitization, de-securitization or both are so interlinked that their security problems cannot reasonably be analyzed or resolved apart from one another" (Wæver, 2004).Taking into account the geographical proximity of the V4 with current and potential energy sources, it is worth underscoring the essential foundation of RSCs, which is "most political and military threats travel more easily over short distances than over long ones, insecurity is often associated with proximity (Buzan and Wæver, 2003: p. 11).

To overcome the challenges of the V4 in an energy context and diffuse the security deficit facing these four countries in Central Europe, consolidating in order to cooperate further and identify themselves as a security complex signifies positive step, not in prescribing a solution to energy security, but in closely connecting the need to identify the V4 as an security community so as to collectively confront the dependency crisis.By viewing the V4 as a security subregion within Europe, these countries could become more aware of their energy vulnerabilities, in which areas they find a lack of awareness and support for becoming "cleaner" users of energy and of more diverse sources of energy, and so they can become adopters of innovative sources of power.

Although analysts and scholars are confronted with the challenge of identifying, defining, and understanding emerging patterns of instability and insecurity, they are simultaneously faced with the difficulty of recognizing new security complexes within existing ones. Daniela (2011) has undertaken this practice, arguing the need to see the South Caucasus as a new regional security complex. A new elucidation of security has emerged as scholars have increasingly identified the Wider Black Sea Region as new security complex as we have moved away from the days of the Cold War and further into the days of multi-polarity. Considering the pressing realities facing every state in the contemporary international system, whether these exist in a political, economic, military, or social context, the RSCT serves as a highly appropriate and dependable tool of analysis within the respective analytical framework of the V4 and Central Europe.

To build on the ideas of RSCs, a security community might be understood as a subcategory of the regional security complex, such as the Baltic Sea Region (B3). Deutch (1957) defines a security community as anarea in which state and non-state actors "settle their differences short of war." He perceived this as a cluster of states that has integrated to the extent that there exists "real assurance that the members of that community will not fight each other physically, but will settle their disputes in some other way" (p. 6). Buzan and Wæver (2003) describe such a community as a pattern of security interdependence where the units do not conceive of, expect, or prepare for the use of force in their political relations with each other (pp. 56-58). Although the perspective on security communities by Adler and Barnett (1998) assume a slightly different angle that that of Buzan and Wæver, their view is quite salient. Adler and Barnett (1998) define security community as, "a transnational region comprised of sovereign states whose people maintain dependable expectations of peaceful change" (p. 30).

The following analysis is therefore based on the assumption that the Visegrád members are likely, or at least would be well informed, to follow a pathway of peaceful means to address energy security. More importantly, the theoretical ideas presented in this article can be used to stress the importance of further cooperation, and the solidification of a cohesive group that is much better equipped and situated both politically and economically to begin curing the energy security deficit that they face.

VI. ENERGY DEPENDENCIES AND THE V4

The focus is now turned to the state of V4 energy dependence, including energy mixes of each of the four countries in order to provide a nuanced understanding of where each of the countries rests in terms of reliance and being able to meet the current and future needs of their domestic consumers. The V4's growing interest and need to address energy security has been heavily driven by internal and external push and pull factors. Chief among these are progressively higher energy prices, a downward movement in the overall production of energy, and severely disjointed energy market, internally, all of which have fostered anxiety over the members' capacity to meet their own energy demands. Externally, the group's increasing attention toward energy security has been profoundly influenced by rising global demand as a result of growing economies2 such as India and China, insecurity as a result of conflict and political instability in energy-producing regions of the world, the threat of human and non-human elements against vital energy infrastructure, states' willingness to have their energy sources serve their political interests such as the Russian Federation, and fears and anxieties created as a result of the former and mixed with uncertainty.

These combine to form a caustic mixture inclining EU member states to address the issue of energy management, diversification, coordination and policy in an attempt to deal with a critical imbalance in energy production and consumption as well as the issue of climate change. State practices can be seen in the realm of the promotion of the efficient use of energy and fuels, the development of new and more sustainable infrastructures in order to facilitate the use of cleaner sources of fuel, developing renewable energy sources, and reduction of harmful emissions as a result of reliance upon "dirty" source of energy such as lignite, tar sands, oil shale, and liquid coal, among others that also have devastating extraction impacts on the environment. Contemporaneously, the political parties of these states remain under severe pressure to strengthen economic performance, and provide greater economic opportunity for their societies so as to legitimize their decision-making and power positions.

During the mid-1970s, oil production from the Organization of the Petroleum Exporting Countries (OPEC) states accounted for a total of 54% of all global

oil production. This figure took a sharp dive over the next decade to hit a 30% low in 1985. The figure currently stands at approximately 40%. "In terms of oil production capacity," according to the World Economic Forum and CERA, "15 countries dominate the future growth in long-term oil supplies" (World Economic Forum, 2006: p. 13). A rather disconcerting reality for the EU is that none of the current EU member states (including those of the V4) fall within the 15-country category, and are therefore subordinated to the sidelines of energy security. In a sense, the EU can be considered as a cluster of states that are not standing under the umbrella of energy security, as explained previously. The following Table shows which countries form the structural change of oil production capacities.

Table 2 : Structural Change – Oil Production Capacity Increases: 15 Countries Dominate Long-Term Oil Supply Growth (million barrels per day of production capacity).

Rank	Country	1995	2005	2015
1	Saudi Arabia*	10.2	11.1	13.2
2	Russia*	6.2	9.5	11.3
3	Iran*	3.7	4.2	5.2
4	Iraq*	2.1	2.3	4.0
5	Canada	2.4	3.5	5.3
6	Venezuela*	3.0	2.9	3.4
7	UAE*	2.3	2.9	3.5
8	Kuwait*	1.6	2.5	3.2
9	Nigeria*	2.1	2.9	3.7
10	Kazakhstan	0.4	1.2	3.3
11	Algeria*	1.4	2.2	3.1
12	Libya*	1.5	1.8	2.6
13	Brazil	0.8	1.8	2.7
14	Angola	0.6	1.3	2.5
15	Azerbaijan	0.2	0.4	1.1
Total Top 15		35.9	47.0	62.8
Share of World Liquid Capacity		50%	54%	58%

Source : (Cambridge Energy Research Associates [CERA], 2006: p. 13).
*OPEC member.

The Czech Republic is currently producing more energy than it consumes, while Hungary and Slovakia's energy consumption exceeds its current production. Poland is currently entering a new phase as its energy security whereby production has been steadily declining from 2006-2009 while its overall consumption has been slowly rising, with a relatively sharp increase for the 2009-2010 period. So Poland will see production-consumption lines intersect, demonstrating that it will be physically impossible for Poland to provide for its own consumers living within its borders. From a physical perspective, the Polish government will have to look beyond Poland to maintain its needs. Despite the current situation regarding all four of these countries, their overall need to import energyfurther in order to meet consumer demands is forecasted to grow in the coming years. As the Commission estimations of energy consumption illustrate that if current trends persist, then the EU will import approximately 65% of its total energy requirements by 2030, and the V4 will, in relative terms, import around 28% of its total collective energy needs, or roughly 55% of its oil and 36% of its gas (Eurostat, 2011).

The largest suppliers of EU energy are Russia, Norway, the Middle East, and North Africa. At 24%, Germany is currently the greatest importer of Russian gas, with Hungary, Poland, the Czech Republic, and Slovakia importing 6%, 5%, 4%, and 4% of Russian gas, respectively (Eurostat, 2011). Although the values for the V4 countries are comparably small when measured independently, their share of gas imports from Russia, becomes the second highest value within Europe on the Russian natural gas export market (Nosko, Orbán, Paczyński, Černoch, and Jaroš, 2010). This value is unique because it is relatively low enough for the V4 countries to cooperative in order to bridge this dependency gap while simultaneously countering Russia's use of energy exports for political ends in EU-Russia relations.

As the following figures illustrate, it will become possible to "green" these countries' energy production by simply adjusting energy production methods. In order to become "cleaner" producers and users of energy they will not necessary have to look abroad; there is only a need to consider how they are processing what they already create. This does not mean that new strategies will end energy imports. It does suggest, however, that there is a very critical aspect of energy policy innovation and modernization that can be capitalized on by the V4. The following section

addresses each of the V4 countries' key energy figures. It calls attention to the deficiencies in the current energy mix of each while noting current strengths and areas of opportunity.

a) Slovakia

Slovakia has taken steps to diversify its energy mix but has a long way to go in striking a balance in its energy production across the spectrum of energy types. The country'scurrent effort in meeting its domestic energy demand is rooted heavily in its nuclear energy production. This presents a positive note for the long-term production of energy in a way that produces lower levels of harmful emissions. Another positive aspect of its nuclear element is the point that Slovakia has the expertise to further develop its nuclear programs, turning nuclear energy into a core feature of its energy production base.

Solid fuels and renewables also contribute to the country's overall energy creation, which is a less that positive mark because solid fuel use is a method of energy production that is particularly difficult for weaker or smaller countries to break away from. Whereas the former still falls short of the overall national consumption value, the latter sufficiently covers domestic demands, but this cannot necessarily represent a sustainable option for Slovakia's energy future. Overall, Slovakia's nuclear energy and renewable energy production signify very positive avenues for securing future energy demands but the country still relies heavily upon foreign oil, gas, and electricity in meeting the needs of its domestic consumers.

Slovakia's energy mixcan be said to represent diversity when considering select forms of energy, however, the country is still unable to cover all of its current demands. This is palpable within the realms of solid fuels, oil, gas, and even nuclear energy despite nuclear energy being one of Slovakia's strengths. Slovakia's share of oil and renewables in primary energy supply, for example, falls below the EU-27 average. While its energy dependency in percent dropped in 2000, 2005, and 2006, it increased in 2004, and 2007. Thus, the overall trend in energy dependency in all areas, according to Eurostat (2011), should be characterized as a moderate level of fluctuation and is therefore still volatile. Slovakia relies on importing energy to meet roughly 66.4% of the country's overall energy demands (Eurostat, 2011). This puts the country well behind in the match to strike a balance in its production and consumption.

Table 3 : Slovakia Energy Mix, 2009.

Key Energy Figures, 2009			
Mtoe	Domestic Production	Imports	Gross Inland Consumption
Solid Fuels	0.65 (11%)	3.38 (21%)	3.88 (23%)
Oil	0.36 (6%)	6.88 (43%)	3.45 (21%)
Gas	0.09 (1%)	4.82 (30%)	4.42 (26%)
Nuclear	3.69 (11%)	0 (0%)	3.69 (22%)
Renewables	1.22 (20%)	0.05 (0%)	1.21 (7%)
Total	6.06	15.91	16.81

Source: (Eurostat, 2011).

* Percentages inserted into Energy Mix Facts chart represent my own calculations.

** Percentages represent a portion of national domestic production, imports, and gross inland consumption, respective. The fact that electricity and other miscellaneous forms of energy have not been factored into the national energy mix should be taken into account.

b) Czech Republic

According to the European Commission, the Czech Republic was recorded as having one of the lowest energy import dependencies of the EU-27. This is a result of its focus on the production of solid fuels and nuclear energy. As indicated in Table 2, solid fuel production far exceeds the country's final energy consumption, and the same can be said for nuclear energy production. A combination of the two sends mixed signals. On one hand, it is strong in the production of energy that is sustainable, one that emits no harmful emissions, and has the potential for meeting significant demand. On the other hand, the Czech Republic's heavy reliance on solid fuels contradicts the "cleaner" practices that it demonstrates through its nuclear program, even it the use of solid fuels represents a promising avenue for the prevention of increased energy import in coming years. Regarding oil and gas, the data show that consumption far exceeds current domestic production.

In spite of the moderate degree of energy mixing, the Czech republic has shown fluctuation in its overall energy dependency, according to Eurostat (2011). A steady rise in dependency was recorded between 1997-2005, though this movement began to ebb in 2006. The country's overall energy dependency was recorded as being approximately 0.4% higher in 2007 compared to 1997 (Eurostat, 2011).For 2009, Czech Republic was approximately 26.9% dependent upon energy imports (Eurostat, 2011). Even though the increase that the country has shown is still well below the EU average, the Czech Republic has a long way to go in diversifying its energies in order to ensure the security of its future supply.

Table 4 : Czech Republic Energy Mix, 2009.

Key Energy Figures, 2009			
Mtoe	Domestic Production	Imports	Gross Inland Consumption
Solid Fuels	20.85 (67%)	1.83 (9%)	17.52 (41%)
Oil	0.34 (1%)	10.38 (49%)	9.55 (23%)
Gas	0.15 (1%)	7.93 (38%)	6.73 (16%)
Nuclear	7.04 (23%)	0 (0%)	7.04 (17%)
Renewables	2.59 (8%)	0.11 (1%)	2.42 (6%)
Total	31.17	20.98	42.29

Source : (Eurostat, 2011).

* Percentages inserted into Energy Mix Facts chart represent my own calculations.

** Percentages represent a portion of national domestic production, imports, and gross inland consumption, respective. The fact that electricity and other miscellaneous forms of energy have not been factored into the national energy mix should be taken into account.

c) Poland

Poland's energy import dependency is currently among the lowest of the EU-27. Much of the country's self-sufficiency in energy production is a result of the government's emphasis on the burning of hard coal, which has had the unfortunate consequence of large CO_2 emissions. Even though Poland's solid fuel energy production far surpasses its final energy consumption, the country falls considerably short of meeting its own consumers' demands in the oil and electricity sectors, and to a lesser extent, the gas realm. Poland's renewable energy production is shown to require further advancement given that the current needs of the country are barely being met. Another area that needs to be addressed is the use of or integration of nuclear energy into the national energy mix.

Presently, nuclear energy represents a hole in the energy security fabric of the country, with oil significantly representing a weakness in any hope of Poland achieving long-term security of supply. Although the government is now considering the production of a nuclear facility, it could be another ten years before reactors are put to use to address some of the shortcomings described here. As is the case with other V4 countries, Poland relies heavily on Russian oil and gas and therefore needs to take into accountother means in which foreign oil weakens its energy security. One potential solution is a decreased reliance on Russian oil and an increased dependence on oil shipped from Russia to Germany vis-à-vis the Nord Stream pipeline.

Poland's overall energy dependency, according to Eurostat (2011), shows a disconcerting picture, with a steady rise in dependency having been recorded for the period 1997-2007. Poland's energy import dependency was recorded by the European Commission as 31.7% for 2009.Over the previous decade, Poland's energy dependency has roughly quadrupled despite being one of the least dependent of the EU-27.

Table 5 : Poland Energy Mix, 2009·

| Key Energy Figures, 2009			
Mtoe	Domestic Production	Imports	Gross Inland Consumption
Solid Fuels	56.42 (83%)	6.54 (15%)	51.49 (54%)
Oil	1.06 (2%)	27.51 (64%)	25.03 (26%)
Gas	3.68 (5%)	8.16 (19%)	12.01 (13%)
Nuclear	0.00 (0%)	0 (0%)	0.00 (0%)
Renewables	6.03 (9%)	0.24 (1%)	6.27 (7%)
Total	67.89	43.09	95.31

Source : (Eurostat, 2011).

* Percentages inserted into Energy Mix Facts chart represent my own calculations.

** Percentages represent a portion of national domestic production, imports, and gross inland consumption, respective. The fact that electricity and other miscellaneous forms of energy have not been factored into the national energy mix should be taken into account.

d) Hungary

Hungary relies very heavily on the burning of solids fuels to meet its domestic energy demands, which represents a balanced-positive equation when taking into account the solid fuels consumption value. This can be attributed to the emphasis placed on other sources of energy that are produced in order to fill Hungary's energy markets. Aside from partially meeting its energy demands through the use of solid fuels, Hungary is still dependent on energy imports, such as Russian oil, to fill the gaps in its demand but these cannot be considered critically demanding areas when compared to others in the V4. Nuclear energy, natural gas, coal, and oil only partially cover the total consumption now measured in Hungary.

Energy insecurity in Hungary can be seen as significant, especially when compared to other EU member states. Nuclear energy is a vitalelement ofthe state's energy mix, however, this source alone cannot meet the future demands of the country. The construction of more reactors can significantly address the deficiencies in Hungary's energy fabric and even be seen as an avenue for potentially resolving the weaknesses of other V4 members by exporting nuclear energy to Poland, Slovakia, and the Czech Republic.For the period 1997-2007, energy dependency in Hungary has risen roughly 8.6% even though a small reduction in dependency was recorded between the 2006-2007 period.In spire of some of the more promising notions when it comes to the country's production and consumption, Hungary's import dependency for 2009 was well over half and recorded as 58.8% (Eurostat, 2011).

Table 6 : HungaryEnergy Mix, 2009.

Key Energy Figures, 2009			
Mtoe	Domestic Production	Imports	Gross Inland Consumption
Solid Fuels	1.56 (14%)	1.11 (6%)	2.57 (10%)
Oil	1.44 (13%)	7.86 (44%)	7.20 (28%)
Gas	2.29 (20%)	7.91 (44%)	9.15 (36%)
Nuclear	3.99 (36%)	0 (0%)	3.99 (16%)
Renewables	1.85 (17%)	0.07 (0%)	1.85 (7%)
Total	11.20	17.89	25.31

Source : (Eurostat, 2011).

* Percentages inserted into Energy Mix Facts chart represent my own calculations.

** Percentages represent a portion of national domestic production, imports, and gross inland consumption, respective. The fact that electricity and other miscellaneous forms of energy have not been factored into the national energy mix should be taken into account.

As indicated by the energy mix values in the preceding tables, all four members face similar challenges even despite the fact that their respective composition differ in profound ways. This does not discount the reality that even with diverse or semi-diverse energy mixes, demand hovers well above supply. What is interesting to consider is the extent to which each country's strengths might be seen as useful tools for supporting the shortcoming of another V4 state. To this end, it becomes necessary to examine the potential of combining both effects of energy diversification policies and practices with the idea of energy production sharing. The notion of energy shortage is no longer a mere notion. The impact of shortages is made apparent in everyday politics and policymaking. This is evidence by the corpus of literature and empirical data produced by national governments and by EU institutions seeking to address the harsh realities of energy shortages. Although these issues are by no means unique to the V4, energy shortage will ultimately impact regions differently depending on their geographical locale, population sizes, economic markets, and access to energy sources. For the V4, these factors symbolize a potential strain. Energy shortage will be a looming evil over the growth of V4 economies, a bottleneck in development in the long run, and a severe impediment to state capacities for solving future problems such as constructing new and efficient energy infrastructure.

Figure 2 : V4 Energy Mix (Primary Supply).
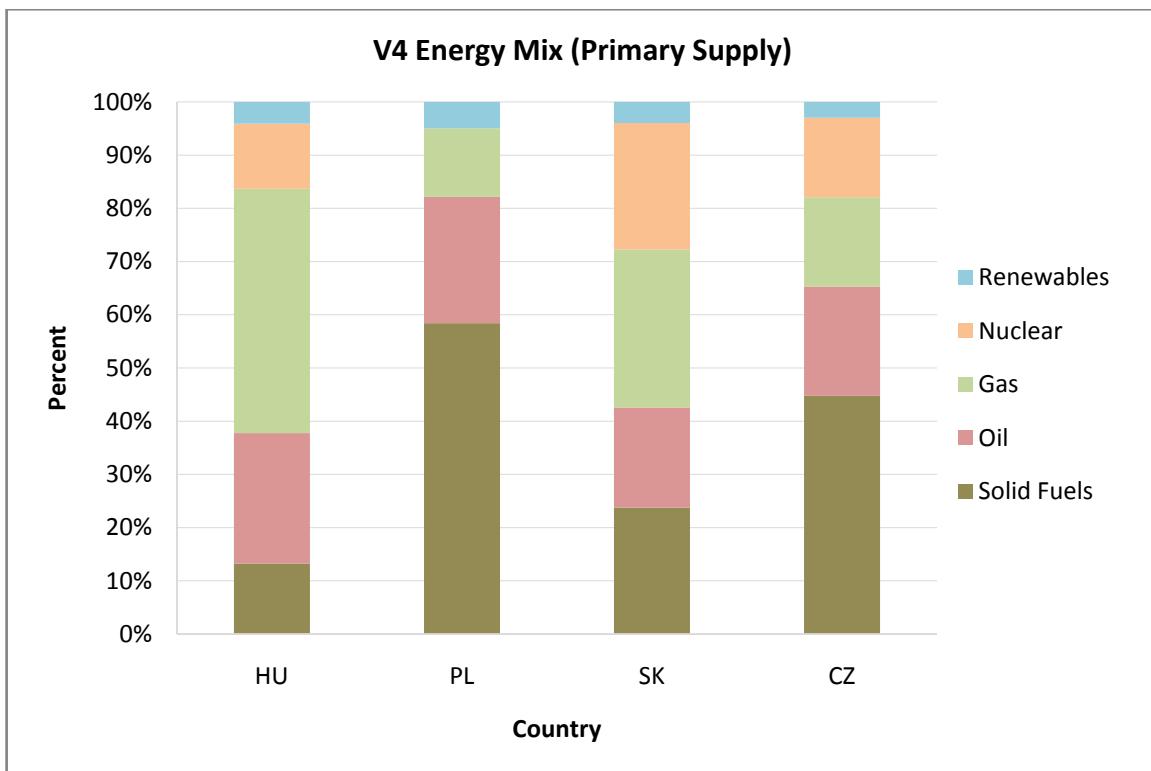
Source : (Eurostat, 2011).

Figure 3 : V4 Production/Consumption, 1999-2010.
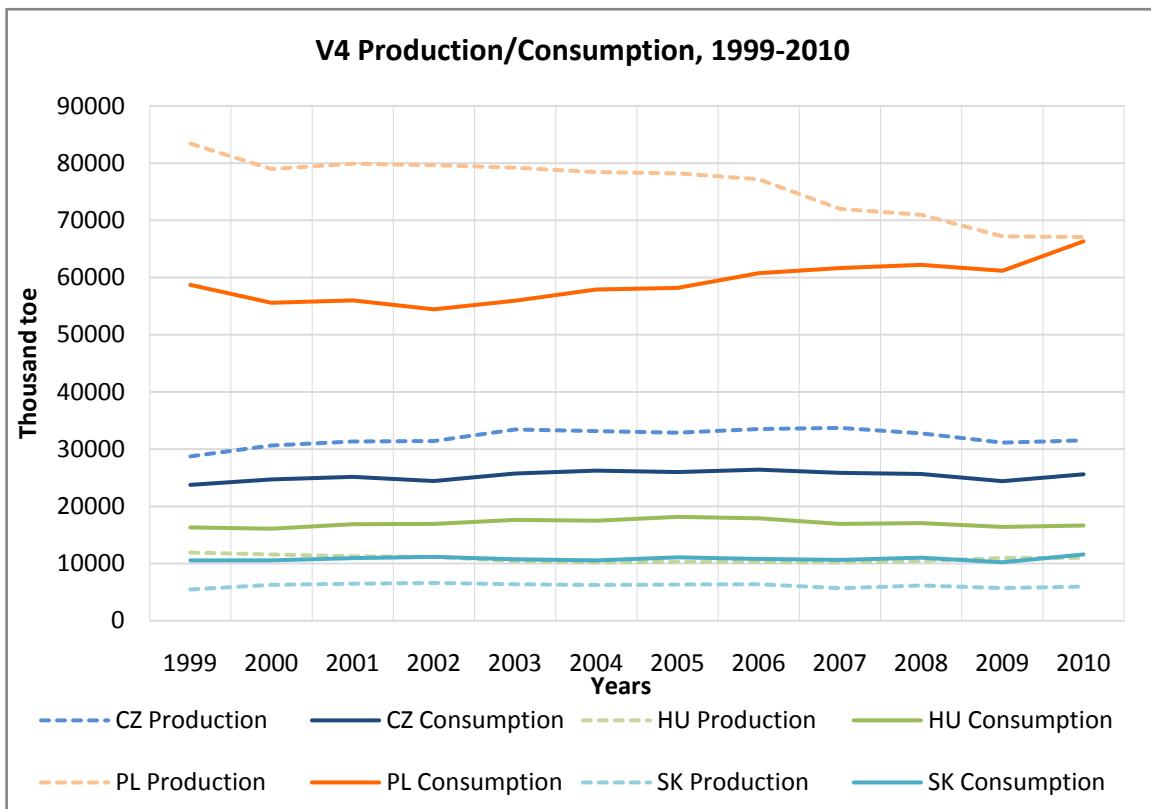
Source: (Eurostat, 2011).

Figure 4 : V4 Energy Dependency, % (1990-2009).
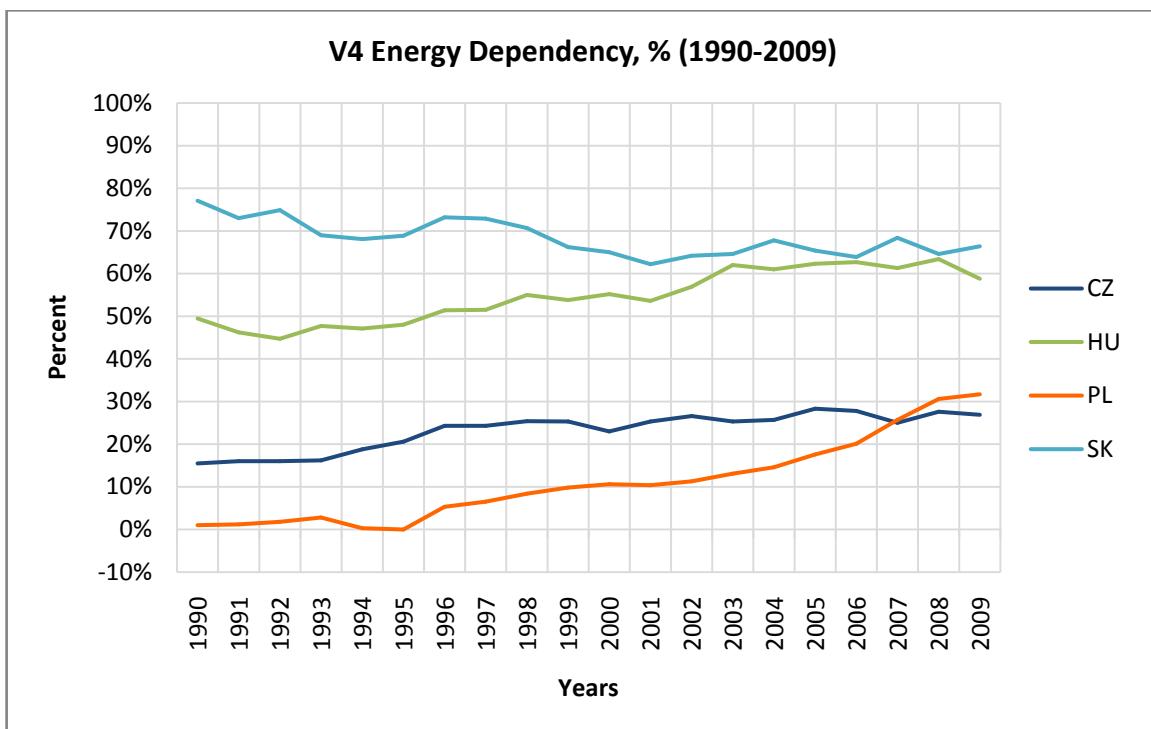
Source: (Eurostat, 2011).

Figure 5 : V4 Domestic Energy Production, % (2009).
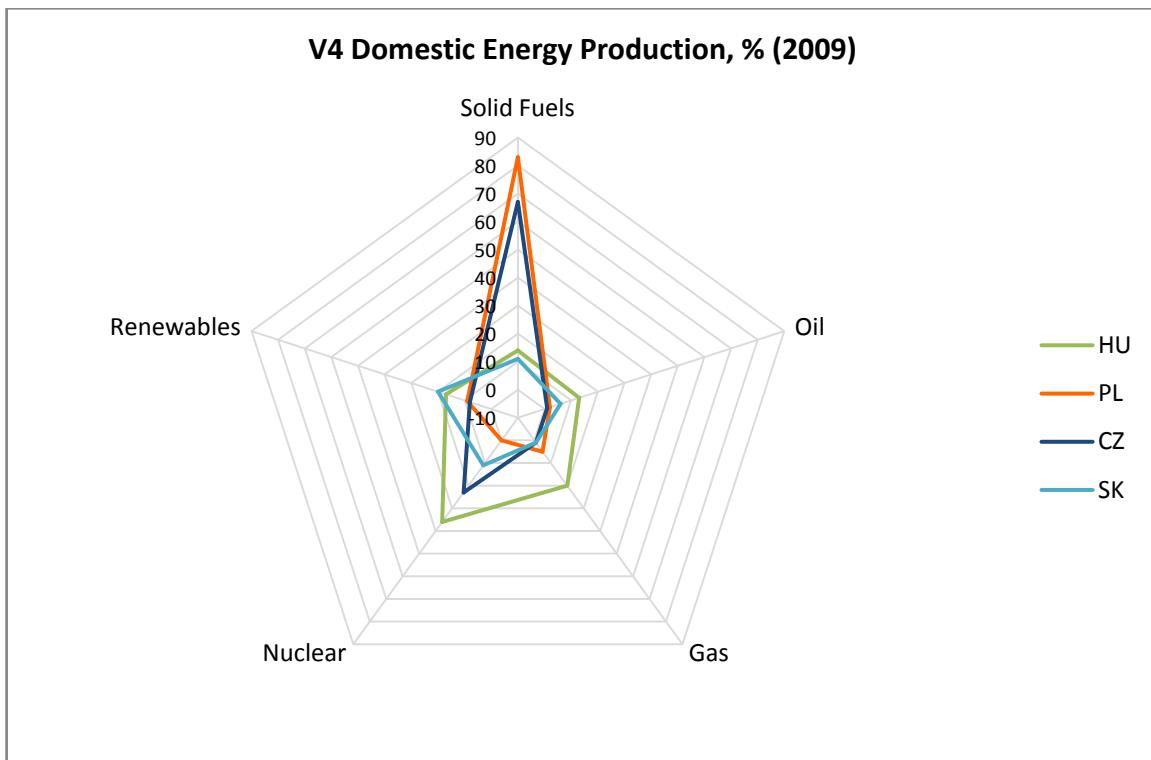
Source: (Eurostat, 2011).

Figure 6 : V4 Energy Imports, % (2009).

V4 Energy Imports, % (2009)
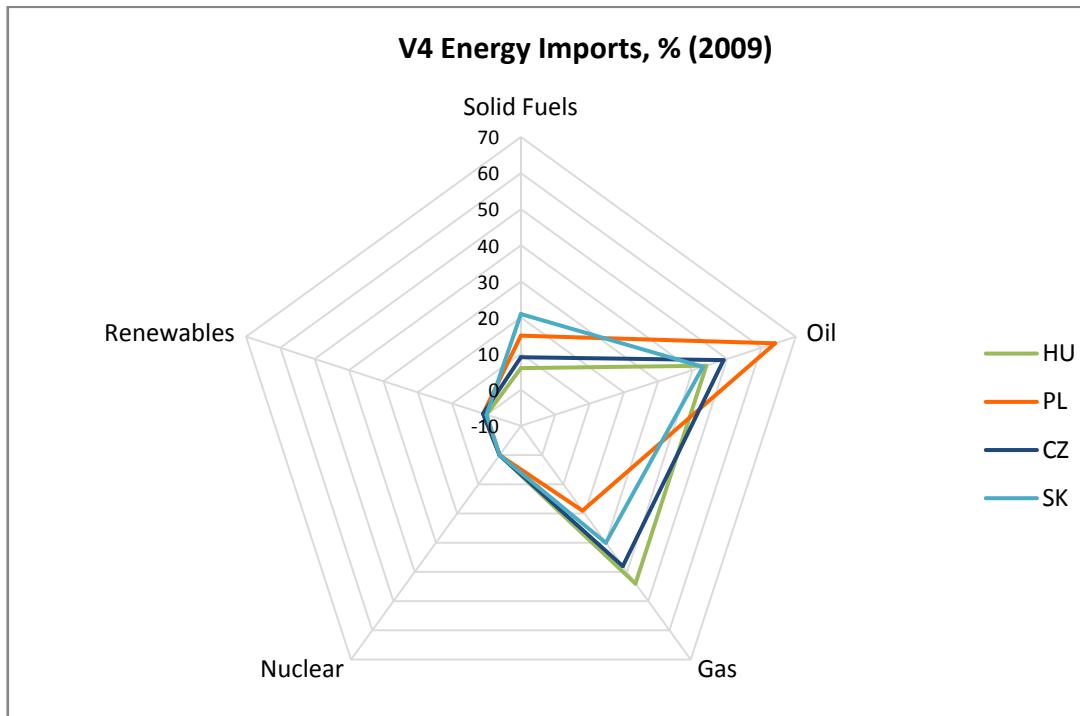
Source: (Eurostat, 2011).

Figure 7 : V4 Gross Inland Energy Consumption, % (2009).

V4 Gross Inland Energy Consumption, % (2009)
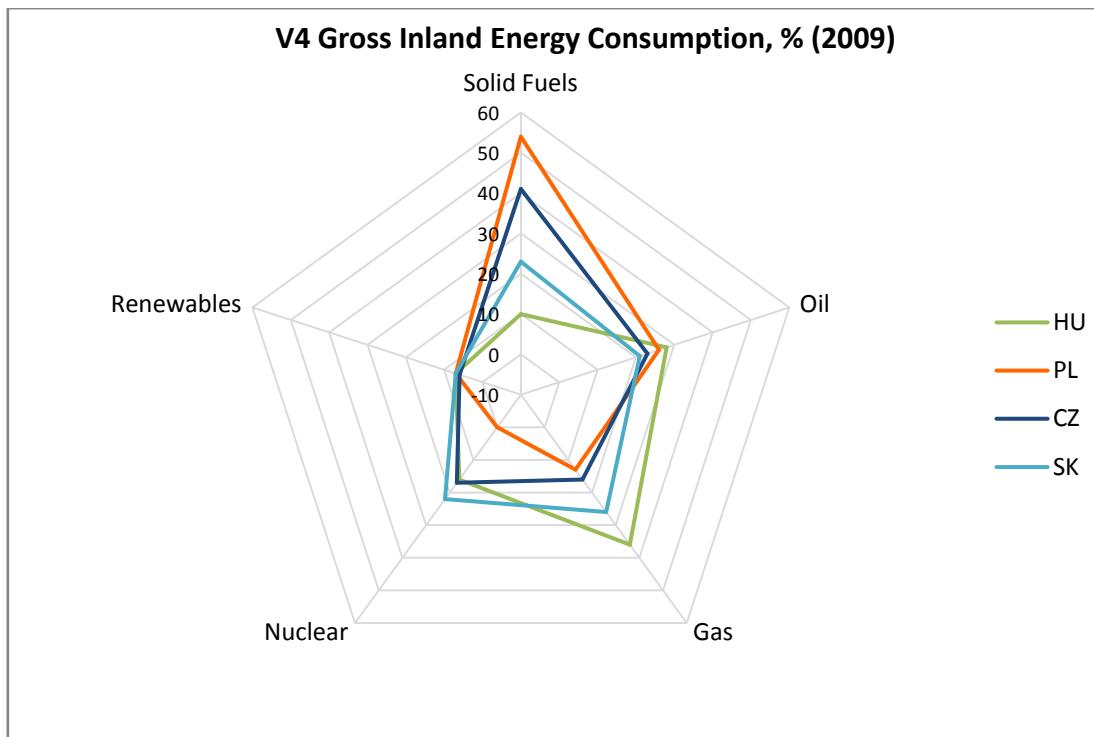
Source: (Eurostat, 2011).

VII. V4 ENERGY SECURITY FUTURE

Drawing upon the competing definitions of energy security, the application of the Regional Security Complex Theory, and the Security Communities Theory, and the analyses made regarding the empirical data illustrated in Section 6, this section aims to build on ideas of greater integration and cooperation economically and politically in response to the bewildering challenges facing the V4 in the energy

sector. Since the task of each of the governments of the V4 is to consider the cost, type, and nature of the energy they use to sustain the growth of their respective economies, while ensuring that their decisions fit into a wider regional set of strategies, the task cannot be easy. It is worth mentioning the impact of external factors, such as volatility in world energy markets, mobile populations, growing populations, rapidly changing technologies, and the demand of tackling climate change, the effects of which will also have a considerable impact on how countries are able to and should ultimately decide to address energy security issues.

a)   A Move to Mix

Much of the need for greater diversification in all countries' energy mixes and closer cooperation finds fertile ground in the existing energy policies of the V4. Energy policies in each case have taken aim at the creation of a fine balance amongst its primary objectives, those of: security of supply, economic efficiency, and positive environmental practices. These objectives are fairly universal, and both the EU and the IEA share their corresponding logic and applicability. However, while these aims can theoretically deliver on the reduction of energy import dependence, they retain the potential for actually increasing V4 energy dependence in several ways.

First, while reducing reliance on the imports from Russia, the construction of liquefied natural gas (LNG) terminal in Świnoujście, Poland, and another in Omisalj on the island of Krk, Croatia does little more than shift the source of V4 energy dependence from Eastern Europe to the Middle East, such as Qatar. The terminals provide Central Europe with an opportunity to neglect working toward emphasizing other sources of energy. Second, the South Stream project only marginally tips the balance of energy reliance for the V4, which would still be rooted in oil and natural gas, but this time from the Caspian region. Third, Nabucco provides the V4 with a potential supply of energy so long as the source of this energy remains secure in itself. The current security architecture in Iraq ultimately provides Central Europe with little assurance that the energy supplies necessary for meeting consumer demands could be met consistently and without any sort of constraining political conditions attached that might cause complications in other realms such as politics and state relations.

Figure 8 : Nordstream, Nabucco, and South Stream Pipeline Routes.

b) Coping with Competition

Thirty years of uninterrupted energy supply from Russia has convinced the V4 states that energy diversification is not a high priority, if necessary at all. Even as the V4 pushes for the EU to play a bigger role in addressing the energy crisis, even the EU has to deal with Moscow's efforts to maintain Russia's position in the energy markets. Russian energy exports have fallen in the past few years. Events like this will likely promote Russian policymakers' efforts to defend the Federation's position when it comes to supplying energy to EU consumers. Moreover, Russia is intensifying its efforts with oil giants in Germany, France, and Italy, all of which are making note of their own energy needs, and could be putting their domestic consumers before the interests of EU consumers collectively.

This notion is in line with the preceding theories of security whereby the states in question ultimately see one another as competitors. States, even EU member states, will resultantly act in their own interest and in accordance with the stable preference of maintaining profits while providing their economies with necessary energy for growth. In other words, the V4 cannot simply wait for the EU to solve its collective energy issues, nor can it depend upon the EU acting in the best interest of the V4 countries.Since the former signify strong impediments to a secure and stable energy future the prospect of pursuing a greater sense of energy diversity becomes even more remarkable. The most prevalent justifications for energy diversification and investment in alternative energy sources is the fact that energy security simply costs money. This is a paradoxical notion. Despite the fact that energy diversification projects are costly endeavors, efforts to maintain the supply of fuels that the V4 currently depends upon are just as costly.

A positive aspect of the 2008/2009 financial crisis is found in the level of sympathy that became apparent in the EU toward newer and more vulnerable states who might have feared that they will have to compete, not only with each other, but also with the rest of the EU over finite levels of Russian oil and gas. In this sense, the financial crisis has served well by taking the edge off of the fears of all EU member states that Russia will ultimately fail to provide for or feed EU or European economic growth has in 2005/2006, the new accession state and Soviet-successor states are concerned with being able to afford Russian oil and gas in order to adequately sustain even the most modest of economies. So we can say that the financial crisis and budgetary constraints that ensued has really forced or served as a very strong push factor for governments to reassess their situations and look elsewhere to secure the supply of energy.

The situation in which the Visegrád core countries currently find themselves cannot be seen as a permanent state. That is, while figures of EU energy imports are predicted to sore in coming years, so too are those of the V4. The basic precept thus, should be, "if not now, when?" The energy mix figures of Poland, Slovakia, the Czech Republic, and Hungary all show signs that cooperation and diversification is a very possible pathway to solving their mutual energy dependence. So long as the perspective of the V4 representing an energy security community is taken into consideration and is allowed to act as a guiding light in policymaking, the prospects for securing the supply is likely.

c) Avoiding Dependence

As shown by the national energy mixes of each of the V4 countries, one of the first steps to be taken in increasing energy security is the reduction of their dependence on oil and natural gas in their energy mixes. This obviously goes hand-in-hand with the idea of reducing Moscow's ability to coerce the V4 in political negotiation. Diversifying energy mixes is only a preliminary step. All four economies are very energy intensive, and are all among the eight most energy intensive EU countries. As of 2007, they needed between 2.4 (Poland) and 3.3 times (Czech Republic) more energy per unit of GDP (Eurostat, 2007; Eurostat Pocketbook, 2009). In this sense, not much has changed over the past five years. In general, Slovakia consumes two times the amount it produces, Hungary is in a similar state, and Poland is approaching a somewhat pivotal point as its consumption is now overtaking the country's overall production. The Czech Republic finds itself in a more insulated position as overall production is hovering slightly above inclusive energy consumption. The Czech situation is still somewhat volatile, however, as external forces could easily tip the balance out of this state's favor.

The current energy compositions of the V4 are quite dissimilar. As Figures 5, 6, and 7 reveal, Hungary and the Czech Republic's energy production is deeply entrenched in the use of solid fuels. V4 reliance on these sources are very much dichotomous with that of Slovakia and Hungary, both of which lean toward the use of renewable sources as well as nuclear energy. The major trend exposed through the mapping of the empirical data is the V4's continued need to import gas and oil to drive their economies and provide their consumers with energy. This is offset, if only slightly, by growing consumption by all of the countries with the exception of Poland. Thus, if the mapping elucidates to three important factors, they are: (1) the need to reduce reliance on oil and gas; (2) a greater concentration on the production and consumption of energy produced from renewable forms of fuel; (3) and the need for Poland to invest in nuclear energy as a way of plugging the major hole in its energy mix. Greater attention to the use of nuclear energy in Poland would satisfy the needs made apparent in the first factor of reducing the country's reliance on oil and gas.

d) Working Together?

Enhanced coordination among the V4 countries and acting together in producing balanced-positive energy mixes can also serve in a positive way by driving the larger picture of EU energy policy. In other words, the V4 could appropriately serve as a model or group that influences the strategies of the EU. The Visegrád countries have a firm historical record of working together to meet common goals and objectives most favorable to their region. Subsequently, the V4 could well be a leader in energy policy through such steps as greater transparency in government decision-making, the state assuming a greater role in creating investment opportunities for foreign companies, and making cross-border trade a more straightforward process. All three points would lead to a richer competitive environment with the entire region, and augment the overall bargaining power of the V4 as a collective whole, specifically in confronting the major energy players in the region. One of the most apparent disadvantages of increased cooperation in this sense is the risk of Russia perceiving this as a direct threat to its interests within Europe. This has to be considered even though Russia currently supports plans for gas reserve facilities to be built in the region. The same could be said about other EU member states that will also be searching for ways to secure their own place in a future of energy uncertainty.

VIII. Conclusion

The V4 or V4+ has the real potential of being an energy player as a whole and with real weight that is driven by a practical and sound raison d'etre. Far from being conceived of as an energy-NATO, these four countries present themselves as an entity that acts on real and genuine motives that seek to implement technological improvements, institutional development, and with environmental concern that is not so big as to instill fear of non-dependence in states like Russia, or play a fundamental and influential role in evolving and modernizing V4 infrastructure and EU models and conceptions of energy security.

The main conclusion of this article is that the V4 appears to be fertile ground for implementing efforts for greater cooperation that would serve to bridge the energy deficit that exists in such areas as solid fuels, oil, gas, nuclear, and renewable sources of energy for Poland, Hungary, Slovakia, and the Czech Republic, collectively known as the Visegrád Four. This energy deficit has grown over time. Since the 1990s, all four countries have found themselves in increasingly precarious positions with respect to securing sources of energy in efforts to meet the demand so their respective consumers. Moreover, while the scarcity of sources of oil, gas, and other solid fuels is likely going to increase over time, the need for meeting growing energy demands will increase at the same time.

From a theoretical perspective, this article constitutes a successful attempt to illustrate the current and prospective shortcomings in V4 energy security, and steps that might be taken to mitigate the insecurity that each of the V4 countries face. The mapping of the empirical data finds a place within the currently scholarly debate and should be considered in jointly with the theoretical framework in which this data and analysis is presented. From an empirical perspective, this article presents clear and cross-national evidence that the V4 individually face a serious challenge to energy security while collective their exist areas of opportunity to moderate the impact that is now being felt from a number of internal and external sources. In spite of pessimistic assumptions, the path to energy security for the V4 is full of promise, and ultimately the governing authorities of these four states have a great deal of agency in deciding the fate of their energy future.

IX. Notes

1. For a discussion of new approaches in energy security cooperation and energy security regimes, see Prantle (2011).
2. Data from the International Monetary Fund (IMF), Global Finance, and the World Economic Outlook Database have recently made available information on the fastest growing economies in the world for September 2011. On the basis of the Gross Domestic Product (GDP) rate of the countries, all of which marked a growth rate of more than 9%, the top ten fasted growing economies are listed as: Qatar; Ghana; Mongolia; Iraq; China; Turkmenistan; Haiti; Ethiopia; India; and Papua New Guinea (IMF, 2011; Global Finance, 2011; and World Economic Outlook Database, 2011).

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X.   Acknowledgement

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Analysis of Social Studies Evaluation in Selected Secondary Schools in Ogun State, Nigeria

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Abstract - The affective domain is the main focus of social studies as a subject. This should be reflected in the teaching and assessment of social studies. It would appear that, there is a cognitive orientation to the teaching and evaluation of the subject among social studies teachers in Junior Secondary Schools in Ogun State. this paper sets out to find, if social studies teachers generally evaluate the affective domain to an acceptable level and the proportion of teachers who meet the acceptable level of evaluation as specified by the study.

The population of the study was made up one hundred and forty three social studies teachers out of which eighty-four (84) teachers were finally randomly selected for the study. Ten public secondary schools were randomly selected for the study. Two hypotheses were generated for the study. Based on the findings, it was recommended among other things that all stake-holders in Education should place more emphasis on the affective evaluation of social studies.

GJHSS-C Classification : FOR Code: 160506 , 160809 , 130304

ANALYSIS OF SOCIAL STUDIES EVALUATION IN SELECTED SECONDARY SCHOOLS IN OGUN STATE, NIGERIA

Strictly as per the compliance and regulations of:

Analysis of Social Studies Evaluation in Selected Secondary Schools in Ogun State, Nigeria

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I. Introduction

Social studies as a subject area came into Nigeria Educational System with the United States Agency for International Development (USAID) and Ford Foundation which sponsored the Ohio project in 1956. Udoh (1989). It was introduced into the Nigerian Educational System as a partial solution to social problems and a tool for national development. According to Lawton and Dufour (1976) social studies may be seen as subject meant to develop in students a critical and balanced awareness. Ogundare (1988) posits that the modern social studies programme emphasizes the promotion of how to think, over what to think. Ogundare (1999) further opines that social studies in Nigeria is aimed towards social attitude formation. Kissock (1981) explains that the need for establishing social studies programmes arises when a society determines that it required formal instruction to develop a common set of understanding, skills, attitude and actions concerning human relationship among all members of the society.

The various views on the nature of Social Studies portray the subject area as functional in orientation. It is expected that there would be a remarkable change in the nature of the personalities exposed to learning opportunities provided by Social Studies.

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In the Secondary School Studies Curriculum (NERDC, 1981), the objectives of Social Studies as a discipline at the Primary and Junior Secondary School levels which are relevant to affective learning are:

(i) To develop in students positive attitudes of togetherness, comradeship and cooperation towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hardwork, fairness and justice and fair play as one's contribution to the development of the nation.

(ii) The development of the ability to think objectively and come to independent conclusion.

(iii) The creation of awareness that discipline is essential for an orderly society.

(iv) The demonstrations of flexibility and a willingness to accept necessary changes within a system.

The ultimate goal of Social Studies as a discipline is the development of socio-civic and personal behaviour. This orientation and expectations have implications for the teaching of Social Studies as a school subject. It also implicates how the subject should be evaluated.

Most curriculum implementation models stress the role of evaluation in the process of curriculum planning and development (Kissock, 1981; Saylor, 1974; Tyler, 1950; Wheeler, 1967). A comprehensive evaluation of students' performance in Social Studies based on the objectives of social Studies should be three fold, representing the cognitive affective and psychomotor domains of learning respectively. It could be said that the objectives of Social Studies lean more towards affective learning than the cognitive. This is in line with the view of Jarolimek (1981) which describes Social Studies as changing priorities from academic to socialization functions. Social Studies is expected to provide learners with adequate skills to relate effectively with their fellow human beings as well as their environment.

Literature abounds on the cognitive orientation of the teaching and evaluation of Social Studies in Nigerian schools (Novak, 1977; Okunrotifa, 1981; Iyamu, 1998). The practice in schools is that emphasis is laid on facts and information learning. Could it be that the teachers lack the needed competences to emphasize the affective orientation of Social Studies? The problem posed by this question makes it necessary to determine if social studies teacher in junior secondary schools in

Ogun state are competent in affective evaluation and the proportion of teachers who meet the acceptable level of competence.

a) The Problem

The problem to which this study addresses itself is wether social studies teachers in Ogun State evaluate the affective domain to an acceptable level? What proportion of social studies teachers meet this acceptable level of competence?

b) Research Questions:

To guide this study, the following questions were raised.

(i) Do Social Studies teachers in junior secondary schools generally evaluate the affective domain to an acceptable level as defined by the instrument?

(ii) What proportion of teachers of Social Studies in junior secondary school meets the criterion level of evaluation?

c) Hypotheses of the study

Based on the research questions in this study, the following hypotheses were formulated for testing.

(i) Social Studies teachers' evaluation of the affective domain will not significantly differ from the acceptable level as defined by the instrument.

(ii) The proportion of Social Studies teachers with the acceptable level of performance in affective evaluation will not significantly differ from the population of Social Studies teachers.

d) Purpose of the study

The study is sets out to determine if teachers of social studies generally evaluate the affective domain to an acceptable level. Another purpose of this study is to assess the proportion of teachers who meet the criterion level of evaluation.

e) Significance of the study

There are several reasons why it is important to focus on affective evaluation competence of Social Studies teachers in junior secondary schools. The first is that change in the behaviour of students arising from learning opportunities made available cannot be determined unless it is properly assessed. Proper assessment can be ascertained only when investigators attempt to conceptualize and measure it directly.

Another reason for examining competence of social studies teachers in affective evaluation is to enable educators understand some of the reasons why results do not adequately reflect changes of a student in the different domains of learning.

f) Scope of the study

This study is designed to assess the extent to which teachers possessed the skill and abilities to implement affective evaluation. The study further determined the proportion of teachers that meet the criterion level of affective evaluation.

The data for this study were the Social Studies teachers' scores on the affective evaluation competency rating scale. The study is restricted to Social Studies teachers in public secondary schools in Ogun State of Nigeria. The geographical scope of the study covers ten local government areas in Ogun State.

II. Methodology

a) Research Design

The present study is a survey study with the ex-post facto research design. The independent variable of this study was affectie competency of social studies teachers. The independent variable is the professional skill to teach social studies at the junior secondary level

b) Population of the study

The population of the study was made up of 143 Social Studies teachers in the public junior secondary schools in Ogun State of Nigeria. The distribution of these teachers by schools is shown in table 1.0.

Table 1.0 : Distribution of Social Studies Teachers in Junior Secondary Schools (JSS) in Ogun State by Local Government Area (L.G.A) and the Selected Sample.

Local Government	No of JSS	Eliminated No of Social Studies Teachers
Abeokuta North	27	16
Abeokuta South	30	18
Ijebu – Ode	25	15
Ijebu North	18	12
Yewa South	17	15
Yewa North	15	13
Ifo	23	16
Sagamu	18	13
Odede	13	13
Obafemi Owode	16	12
Total	197	143

c)   Sample and Sampling Procedures

The sample for this study was selected from ten local government areas in the State.

The number of Social Studies teachers in junior secondary schools in the local government areas, chosen for the sample of the study is also indicated.

A sample of eighty-four (84) Social Studies teachers participated in the study. The sampling involved a two stage approach. The first step was the selection of ten out of twenty local government areas in the state. The ten local government areas were randomly selected. Then, virtually all the Social Studies teachers available in the schools in the chosen local government areas were involved in the study. These were shown in the last column of the table.

d)   Instrumentation

The construction of the instrument was based on:

(i)   Jarolimek's (1977) inventory technique on devices commonly used to evaluate pupils progression

Social Studies.

(ii)   Kissock's (1981) summary of affective domain questions and

(iii)   Mezeobi's (1993) model for affective evaluation in Social Studies.

The instrument developed eventually contained twenty (20) items covering the five domains of affective evaluation as identified by Kissock (1982). The instrument was a rating scale with four levels on each item. They were very good, fair and poor. It had three sections for collection of background data on teachers.

e)   Validity of Instrument

The content validity of the instrument was ensured through the help of Social Studies experts. The validity of the instrument was also carried out by the use of blue print adapted front the work of Bloom, Hasting`and Madaus (1971), on formative and summative evaluation of students' learning.

Table 1.1 : Blue Print Distribution of Items over the Domain.

Receiving (Attending)	Question 2,10,15
Responding	5,8,10,12
Valuing	1,6,7,9
Organization and characterization by Value (higher levels)	3,4,11,13,14,17,18,19,20

f)   Reliability of the instrument

The validated instrument of this study was pilot tested to determine its reliability. The instruments were administered to 30 social Studies teachers in randomly selected junior secondary schools in Ogun State. the teachers were not part of the sample for the main study. The data collected from single administration of instrument was subjected to computer analysis. Crombach alpha co-efficient was found to be 0.932.

g)   Administration of Instrument

The teachers earlier selected as the simple group, were used for direct observation by the investigator or trained observers. This was in a bid to as ascertain their affective evaluation competency. The trained observers were teachers of Social Studies drawn from junior secondary schools outside the chosen sample schools for this study. They were regarded as competent because they are trained teachers of Social Studies. Three different interaction sections with the researchers were utilized to acquaint the observers with the purpose and mode of administering the test instruments.

The observers were requested to observe the junior secondary class two Social Studies teachers teaching, three times and rate their affective evaluation competencies base on the traits in the rating scale. The research was carried out with the cooperation of the school principals who were intimated of the purpose of

the research. The trained observers familiarized themselves with the sample subjects to keep them at ease with the observation. This, the investigator found to be a better method data than utilizing teachers from the same schools for the administration of the observation instruments as was done in the pilot test for the instrument.

Finally, the observation was carried out in all the schools within a specified period (6weeks). This was to ensure that teachers were observed teaching the same topics.

h)   Method of Data Analysis

The test instrument measuring the affective evaluation competency of Social Studies teachers took the form of Likert rating scale with measures ranging from 1-4. This served as the lowest point of the scale to the highest as shown below:-

To determine the status of each teacher with reference to performance in affective evaluation, a criterion score was determined. The criterion score was obtained by the nature of the instrument. The boundary point separating good from fair for each item attracted a score of 2.5 on the rating scale. This will separate a competent performer from an incompetent performer on each item. When this runs through the twenty items of the instrument, it yields a criterion score of 2.5 multiplied by 20. this is 50 out of 80 points which is the maximum obtainable score on the instrument. The score of 50 out of 80 points translates to 62.5%, which is a credit award

under any situation. Thus 50 points, becomes the acceptable level of performance as measured by this instrument

In order to test whether the over all performance of the teachers is significantly different from this acceptable level of performance, (Hypothesis I,) Z test for one sample was used. To determine the proportion of teachers that met this criterion (of performance on affective evaluation) Z test of proportion was used and the corresponding 95% confidence interval was generated.

III. Analysis and Discussion of Results

a) *Status of Teachers :*

In order to determine whether Social Studies teachers in junior secondary schools generally evaluate

the affective domain to an acceptable level (Research Question One), the following hypothesis was tested.

Hypothesis 1 :

Social Studies teachers' evaluation of the affective domain will not significantly differ from the acceptable level as defined by the instrument.

The mean and standard deviation scores of data collected from eighty four (84) respondents were computed and subjected to Z-test for one sample. The acceptable level of performance as indicated earlier in the study was fifty points. The summary of the data is shown in table 1.2..

Table 1.2 : A Z Test Analysis of Significant Difference Between Sample and Population Means.

No of subjects (N)	Hypothesized mean (N)	Sample Mean (X)	Sample Standard Deviation (SD)	Z cal	Z t
84	50	52,905	11.1348	2.3921	1.96

The calculated value of Z in table 4.1 was 2.3921 which was grater than the table value of 1.96 at .05 degree of significance. The null hypothesis was therefore rejected. It was concluded that the overall performance of teachers is significantly different from the acceptable level. That is, it is higher than the acceptable level.

In line with Badmus (1993), a 20 item inventory that reflected the specific expected behaviour of teachers with respect to affective evaluation was used in this study in 84 schools. The researcher or trained observer indicated on a four point scale the degree of teachers' compliance with the expected role behaviour. The overall mean level of teachers' competence was 52.905. this lies within the expected competence level. The competence level of teachers was significantly higher than the theoretical mean of 62.5%. however, item analysis reveal that teachers lack competence in the following areas:-

i. Ability to use checklist to record observation of specific behaviour of pupils.
ii. Ability to use conferences to learn specific interests of individual pupils.
iii. Ability to use Anecdotal records in group discussion.
iv. Ability to use socio metric device to observe changes in social structure of the group e.g. how children have or have not won greater acceptance by the group

These four items have the individual mean scores of 2.19, 2.29, 2.08, 2.18 respectively, which fall short of the theoretical acceptable mean percentage of 62.2% for competence.

These four item, represent the areas through which observation as an instrument of evaluation can be documented. This lends credence to the view that observation as a mode of evaluation is not documented formally as assessment scores. It also highlights the focus on cognitive assessment, Iyamu (1999). There is need to organize in-service workshop for teachers with respect to these prescribed implementation roles/behaviours and examine the instructional strategies used in the existing text books.

With the level of competence of teachers in affective evaluation indicated by this study, it is surprising that literature abound on the non implementation of affective evaluation. In this respect, it might necessary to take a look at a possible explanation offered by Fullan and Promfret (1977). They posit that incentive systems have been identified as one of the factors, that have significant impact on degree of implementation. Lee (1999), with respect to affective learning posits that there is a need for strong institutional support if teachers are to be motivated to use cooperative learning in a systematic and sustained manner. Otote (1996) discusses the role of motivation in affective evaluation, as well as population reasons for its non-implementation.

House (1974), posit that the personal cost for teachers trying innovations are often high and there is little indication that innovations are worth the effort. Costs, include the amount of energy and time involved in learning new skills and teachers are normally expected to bear the cost at their personal expense.

Since assessment of students by teachers is an individual act by each teacher, it was decided in the design of the study that the proportion of teachers of Social Studies in junior secondary schools who met the criterion level of assessment should be determined.

In order to determine the proportion of teachers of Social Studies in junior secondary schools, who met this criterion, (Research Question Two). The following hypothesis was tested.

Hypothesis II :

The proportion of Social Studies teachers with the acceptable level of performance in affective evaluation will not significantly differ from the sample of social Studies teachers.

The number of subjects whose scores on the evaluation of the affective domain were equal or higher than fifty (50), was found to be forty-five (45). This data was analysed using Z test of proportion.

The summary of analysis is shown in table 1.3 below.

Table 1.3 : A Z Test Analysis of the Proportion of Teachers who met the Acceptable Level of Performance.

Category of subject	(N)	Mean	S.D	Z Cal	Z t
Subjects with acceptable level of performance	45	61.84	6.34		
Subjects without acceptable level of performance	39	42.36	4.24		
Sample size	84			0.6544	1.96

The calculated value of Z was found to be 0.65 which was less than the table value. The null hypothesis was therefore retained. It was concluded that the proportion of the population of teachers who met the acceptable level was not significantly different from 50% of the sample of Social Studies teachers.

In order to determine the actual range of the population proportion of teachers with this attribute i.e. (those teachers with acceptable level of performance in affective evaluation), the 95% confidence interval was generated. This was found to be between 42.9% and 64.2% of the population of teachers. Hence, the population of Social Studies teachers capable of performing affective evaluation in Social Studies to acceptable level lies between 43% and 64%.

The results of the data analysis on table 1.3 show that the null hypothesis is retained. Hence, the proportion of Social Studies teachers that met the acceptable level of performance is about 50%. This amounts to satisfying the barest minimum standard of an arithmetic average. The affective evaluation competence level of Social Studies teachers may not augur well for the implementation of Social Studies curriculum, as affective learning is the major focus of Social Studies teaching (Jarolimek, 1981). It is note worthy that each teacher of Social Studies is expected to teach an average of three classes of about 30 students in each academic session. This amounts to teaching about a hundred pupils each year on a conservative estimate. Any defect in teaching may likely influence the students under the custody of the Social Studies teacher.

IV. Conclusion

Based on the findings of this study, the following conclusions are drawn.

i. Social Studies teachers in the junior secondary schools are generally competent in affective evaluation.

ii. About 50% of the population of Social Studies teachers evaluates the affective domain to an acceptable level.

V. Recommendations

On the basis of the findings and conclusion of this study, the following recommendations are made:

i. If literature supports the view that affective evaluation is not being implemented in secondary schools and this study shows that teachers are competent to implement it, then a study should be carried out to ascertain other factors that are likely to be responsible for the neglect of the evaluation of the affective domain in Social Studies teaching.

ii. Issues like the role of motivation and incentives in affective evaluation could be looked into. Also, researchers may be interested in developing a treatment package for fostering affective evaluation competences skills in Social Studies teachers. By comparing their pretest and post test measure of affective evaluation competences, they may be able to see the effects of such treatment.

iii. The curriculum planners and implements should place more emphasis on the affective domains of

teaching social studies because social studies is a vale-ladden subjects.

iv. Workshops and seminars on affective evaluation of social studies should be organized on regular basis for social studies teachers in Ogun State.

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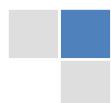
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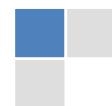
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- Paragraph before Spacing of 1 pt and After of 0 pt.
- Line Spacing of 1 pt
- Large Images must be in One Column
- Numbering of First Main Headings (Heading 1) must be in Roman Letters, Capital Letter, and Font Size of 10.
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You can use your own standard format also.
Author Guidelines:

1. General,

2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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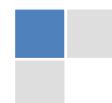
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Complete support for both authors and co-author is provided.

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(d) An Introduction, giving necessary background excluding subheadings; objectives must be clearly declared.

(e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.

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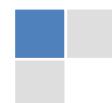
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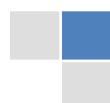
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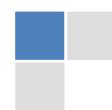
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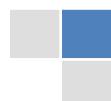
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28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

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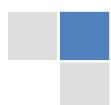
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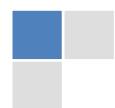
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- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant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

Approach:

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- 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

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- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
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- 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.
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- 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.
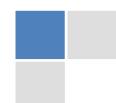
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

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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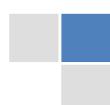
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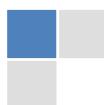
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Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar 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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