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Discovering Thoughts, Inventing Future

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Art and Aesthetics of Ginga: Boundary for the Future in the in-between Places of Diversity

By Denise Marcos Bussoletti & Vagner De Souza Vargas
Universidade Federal de Pelotas, Brazil

Abstract - This article aims to reflect critically the possibility of educational practices guided by multiculturalist perspective, seeking to consolidate a Border Pedagogy based on what we stand for as an aesthetic of ginga. Discussing the aesthetics originating from emerging and miscegenation scenarios that the interculturality becomes possible to propose such as the art as the space in which through between boundaries enable us for the exercise of rediscovering other margins in the center of another story. None of this would be possible in our reading, whether the way for dialogue and experimentation to our actions were not the arts. This means that the arts are the ground which enables us deterritorialization of socially constructed norms and dogmas. In our activities, the arts were essential for stimulating reflection on the importance of valuing the diversity as a factor in social development.

Keywords : border pedagogy, aesthetics of ginga, diversity and multiculturalism.

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ART AND AESTHETICS OF GINGA BOUNDARY FOR THE FUTURE IN THE IN-BETWEEN PLACES OF DIVERSITY

Strictly as per the compliance and regulations of:

Art and Aesthetics of Ginga: Boundary for the Future in the in-between Places of Diversity

Denise Marcos Bussoletti α & Vagner De Souza Vargas σ

The art is before an organization of our behavior aiming the future, a requirement that may never materialize, but that leads us to aspire above our life what is behind it (Vygostsky, 1999: 320).

Abstract - This article aims to reflect critically the possibility of educational practices guided by multiculturalist perspective, seeking to consolidate a Border Pedagogy based on what we stand for as an aesthetic of ginga. Discussing the aesthetics originating from emerging and miscegenation scenarios that the interculturality becomes possible to propose such as the art as the space in which through between boundaries enable us for the exercise of rediscovering other margins in the center of another story. None of this would be possible in our reading, whether the way for dialogue and experimentation to our actions were not the arts. This means that the arts are the ground which enables us deterritorialization of socially constructed norms and dogmas. In our activities, the arts were essential for stimulating reflection on the importance of valuing the diversity as a factor in social development.

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I. First Considerations

The concept of border treaty in its most diverse possibilities of apprehension is a fundamental element for thinking in pedagogical proposals that span the differences as a focus of positive deepening to the enrichment of knowledge production in its wide complexity. Currently, few educational proposals are reflecting on concepts that should guide the academic as well as the educational practices in society as a whole (OLIVEIRA; COSTA, 2007; PANSINI; NENEVÉ, 2008).

In this sense, coming in accordance with what will guide the acceptations we've taken for fostering reflections presented in this text, we feel the need to conceive contexts that permeate the educational field starting from a multicultural perspective in the direction of what we defend as another perspective, supported here as inter-cultural. By multicultural, we rescued what Hall (2006) defines as:

> Multicultural is a qualitative term. It describes the social characteristics and problems of governability made by any society in which different cultural communities live together and try to build a life in common, at the same time they retain something of their original identity. In contrast, the term "multiculturalism" is substantive. Refers to the strategies and policies adopted to govern or manage problems of diversity and multiplicity generated by multicultural societies. This is usually used in the singular, meaning a specific philosophy or doctrine that holds multicultural strategies (Hall, 2006, p.50).

Thus, we propose an expansion to the critical perspective of multiculturalism, particularly when applied to the educational field and, for this, we will use reflections carried out through the activities developed in the Pelotas/RS, a city in the south of Brazil, during recent years by the Nucleus of Art, Language and Subjectivity (NALS), highlighting the proposal of the Programme Boundaries of Diversity[1]. Initially, it is important to emphasize some terms and concepts that will be needed to conduct our reflexive line.

In this perspective, we also mention what Pansini & Nenevé (2008) understand about the educational context in relation to multiculturalism historically formed:

> multicultural education proposes a rupture to pre-established models and hidden practices that within the school curriculum produce an effect of colonization in which students from diverse cultures, social classes and ethnic hues take the place of colonized and marginalized by a process of silencing of their condition (PANSINI; NENEVÉ, 2008, p.32).

In consonance with these aspects, we believe that the necessary possibility for paradigm changing in the direction of innovative educational proposals involves the recovery of the ethical dimension of educational making, allied to another aesthetic of human existence as its principles. Such direction, questions and confronts the social-economic and political of silencing relationships and rebels against the movements resulting from these relationships that lead to what Boaventura dos Santos (2001) calls as "epistemicide".

Author α : Doctor in Psycology, Professor of the Post-Graduation Program in Education. The Federal University of Pelotas (UFPEL). Brasil. E-mail : denisebussoletti@gmail.com
Author σ : Master in Health Sciences, Graduated in Theater. E-mail : vagnervarg@yahoo.com.br

[1] The Programme Boundaries of Diversity, was classified and covered by proclamation No. 4 by University Extension Program, PROEXT 2011 - Ministry of Education and Culture of the Secretary for Higher Education from the Government of Brazil. Performs its functions since 2011 at UFPEL.

Beyond the untold suffering and unsaid devastation that produced in people, groups and social practices that had been for him (epistemicide) targeted, meant an irreversible impoverishment of the horizon and the possibilities of knowledge. If today is installed a feeling of blockage by the absence of global alternatives to the way as the society is organized, it is because for centuries, especially after that modernity was reduced to capitalist modernity, we proceeded to the systematic liquidation of the alternatives, when they both in epistemological level, as in practice, not fitted with hegemonic practices (SANTOS, 2001:329).

We understand that in order to a rupture with silencing production models imposed could happen is necessary to focus on searching of the voices silenced concepts, dipping in identifying their differences and problematic of their adversities, in order that the possible distances not turn away yet more their alterities. Thus, we would be minimizing the difficulties in establishing efficient pedagogical proposals, capable of generating identification and significance in many different social groups. We believe that following this perspective we are being faithful to the principle of the Bakhtinian dialogism, contributing to the constitution of a space and time where all voices interest, all voices can and should be heard and that dialogue does not mean replacing or juxtapose announcers, but interact without the dogmatic imposition of a single voice, nor the relativism of an uncritical coexistence of all voices, but by dialectical synthesis of the contrary voices.

Saying that, we can refound and taken as an initial basis of the challenge, the contributions of McLaren (2000) and what the author presents as the different forms of multiculturalism, differentiating critical multiculturalism of the conservative or business, and distinguish it from liberal multiculturalism. In the first form - the conservative multiculturalism - white cultural elite considers as inferior and incapable the other racial groups, ignoring and denying them the knowledge, customs, beliefs and seeking to construct a common culture that ensures the hegemony of the cultural capital of the middle class. The second way - the liberal multiculturalism - defends the equality between races, based on the assumption that all have the same intellectual capacity, and therefore can compete on equal terms in a capitalist society. The left-liberal multiculturalism - the third way - accept cultural differences and points out that the emphasis on equality between races drowns out the important characteristics that differentiate one breed from another. Anyone working with this perspective tends to treat the difference as an "essence" that exists independently of history, culture and power. Peter McLaren (2000) points out that:

Revolutionary Multiculturalism recognizes that the objective structures in which we live, the material relations conditioned to the production in which we are situated and the conditions determined which produce us are all reflected in our daily experiences. In other words, the life experiences constitutes more than values, beliefs and subjective understandings , they are always mediated by ideological structures of discourse, power and privilege political economies and social division of labor. The Revolutionary Multiculturalism is a socialist-feminist multiculturalism which challenges the historically sedimented processes through which identities of race, class and gender are produced within capitalist society (McLAREN, 2000, p. 284).

Considering these challenges and limitations, the following text presents some considerations that have contributed to the discussions of the proposals developed in the specific implementation of the Programme Boundaries of Diversity, at Education College, from Federal University of Pelotas (UFPEL), Brazil. Finally, we present the proposal of the aesthetics of ginga as an essential ally that led us to consider the arts as a central element and catalyst for the development of significative processes toward a society where respect for difference and diversity are constituted as essential pillars of our relationships.

II. Through Between the Diversity and the Difference

We start from reason that only the pedagogical principles of an education directed to diversity by the difference may provide conditions for effective implementation of emancipatory practices in the Brazilian educational and social scenery. But of which diversity concept are we speaking?

To encompass the core of this issue, is of fundamental importance to affirm, according to Homi Bhabha (1988: 63), the distinction proposed between the concepts of difference and diversity. For this author, the cultural diversity is an epistemological object, where the culture is apprehended as an object of empirical knowledge, since the difference is a process of enunciation of culture "as 'knowable', legitimate, appropriate to the construction of cultural identification systems", is a process of signification. In the process of signification, the culture affirms itself as a force field where different groups recognize and affirm their own identity, never homogeneous, much less as representations of separation of totalized cultures or "protected in the utopia of a mythic memory of a single collective identity".

Among the discussions and conflicts about diversity and difference, Brazilian public policies, enroll in a scenario that is driven by the expressive mark established by the Brazilian Federal Constitution of 1988, initially mentioned that among their foundations, postulates human dignity and the expanded rights of citizenship consecrating the debate that occurs mainly since the 1980s in Brazil, about the respect for cultural diversity in the sense of citizenship training. Since then, several mechanisms have emerged on the national and international perspective of the promotion and defense of human rights.

However, although advances in the normative field, the brazilian social reality denotes the most different and accentuated expressions of inequalities. The National Plan for Education in Human Rights (PNEDH) from the Brazilian government, one of the important actions in the establishment of human rights, since in its introduction highlights the magnitude of inequalities in the brazilian society and the challenge imposed:

There is still much to be achieved in terms of respect for human dignity, without distinction of race, nationality, ethnicity, gender, social class, region, culture, religion, sexual orientation, gender identity, generation and disability. Likewise, there is much to be done to enforce the right to quality of life, health, education, housing, leisure, environmental health, sanitation, public safety, to work and to cultural and religious diversity, among others (BRAZIL, 2007: 23).

In the brazilian context as a whole, deriving these social inequalities are evident. One of them is the socially instituted prejudice (in all its nuances).

Data resulting from the brazilian government researches, from the Institute Foundation of Economic Research (FIPE) made upon request of the National Institute of Economic Research (INEP) entitled "Prejudice and Discrimination in School Environment" revealed that 99.3% of people belonging to the school community from 501 Brazil's public schools (parents, teachers, staff and students) have prejudice. Prejudices of the most different orders and levels were identified: persons with disabilities (96.5%), ethnic-racial (94.2%), gender (93.5%), generational (91%), socio-economic status (87 5%) sexual orientation (87.3%), territorial prejudice (75.95%). The study also pointed to the fact that 99.9% of respondents expressed the need to keep a distance of at least some social group specifically. In alarming numbers and scale greater prejudice, there are the following groups: intellectual disabilities (98.9%), homosexuals (98.9%), gipsy (97.3%), disabled people (96.2%), Indians (95.3%), poor (94.9%), residents of the suburbs or slums (94.6%), rural residents (91.1%) and blacks (90.9%) (BRAZIL. MEC/INEP, FIPE, 2009).

This study, combined with analyzes of educational indicators available (sociodemographic, offering, access, participation and efficiency) has shown since the 1990s that even considering the existence of universalists education policies, the reduction of social and educational inequalities is not seen in the same extent. As a result of this situation, specific social groups shall be subject to discriminatory practices and continue to have lower school performance in school, highlighting factors that significantly affect performance generalized positive. In the context of the proposition of affirmative policies and social inclusion, brazilian public policies have also guided the discourse of diversity through the axes of the social organization and policies necessary to its viability, stating from official documents that:

The important advances made by the democratization of society, very leveraged by the human rights movement, point the emergence of the construction of social spaces less exclusive and of alternatives for living in diversity. The capacity that a culture has to deal with the heterogeneities that compose itself became a sort of criteria for evaluating its development stage, especially in times of fundamentalism and intolerance of all orders as we live in (BRAZIL, 2005: 7).

Therefore, we understand and justify the needing for the creation and implementation of projects and affirmative actions in order to qualify the educational practices that promote respect for diversity and human rights in the educational space. And, based on this, that we have structured the Programme Boundaries of Diversity, which will be described later.

III. About Borders

Before focusing on the proposal and the actions of the Programme Boundaries of Diversity we feel to be necessary to return again Homi Bhabha. We emphasize therefore that the author introduces his book "Local Culture" with a beautiful formulation of Heidegger which says: “A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something begins its presencing (HEIDEGGER, 1971, apud BHABHA1998, p. 20).

This leads us to say that thinking boundaries in the field of culture also refers to punctuate them, not only in the presences but also in absence repressed and actively constructed as such. For us, in the case of Latin America, it is still particularly fundamental and needed to be understood. Our borders are marked by absences indisputable. Significant powerful such as hunger, poverty, violence and oppression, perpetuate forms of organization and of subjectivities sustaining of an order producer and reproducer of absences that from its origins to its unfolding can not leave to be radically contested. The catastrophic effects, objective and symbolic, that such absences affect in the lives of thousands people make us ask: is it possible to conceive a Latin American subjectivity that resists in this condition spatiotemporal of frontier?

Adding to these considerations is also necessary to resume some reflections proposed by Silveira (2005, p.18) when he says that the borders always imply in a relational level, evidenced by the interaction of differences, whatever they may be. Therefore, if the border exists it is because there is a membranous dimension, permeable or porous, allowing the transit of various elements, which carries a markedly selective character because it is of the "nature" of the frontier which through it occurs the passage, flow or interdiction. So, thus these are various ways of flows: of people, ideas, substances, states of consciousness, objects and, combined with such dynamism, all that it represents in the configuration of more complexity or even construction and dispersion of the senses in the world.

Faced with the dispersal of meanings in the world, Boaventura dos Santos (2005) mentions the existence of a certain uneasiness in the air as typical of current times, times considered as passage, and that are independent of a measured time by clocks or ruled by the calendar. There is, in this perspective, a distrust in old maps and the demand for new maps, there is the space of a "interval society" or "a society paradigmatic transition." Space where new boundaries are aligned. And it is in this space and this time that seems to us important to imagine a subjectivity capable of facing such a challenge. More specifically, a subjectivity that allows as a space of exercise and apprehension of uneasiness, related to the creation and the possibility of meeting with the ruptures and continuities necessary to the emergence of new paradigms.

This leads us to return Silveira (2005, p.23) when he says that the existence of the frontier involves exchanges that can enclose multiple meanings, points of contact in which the exchange may be favorable for both sides, points of contact where the "hybridization" is possible forming a kind of "third included." From the point of view of this author, we can consider the boundaries as especially symbolic spaces in which differences and asymmetries are well marked, being away from meaning an affectionate bond and destitution of conflicts. For this reason, when considering any educational practice transiting this threshold of the concepts of borders, we have to take the precaution we are blotting the differences in the way of searching for the diffusion of respect and understanding, instead of accentuate inadequate attributes about a perspective for analysis of the differences.

Also with Homi Bhabha we will find some clue that enables us to survive, or even live at this time, whose name, if now said by many, we consider still insufficiently assumed. We affirm that we move thus among postmodernism, post-colonialism, post-feminism, and as many other "post" which we can see some confusion, a disorientation, which causes some explicative problems. Facing this, so, we can ask: But then: what is "new" in all this? Bhabha responds, what can be innovative in terms of theoretical and political, in contemporaneity, is the needing for of focusing on moments and processes where the originated subjectivities are produced respecting and articulating the existing cultural differences. This subscribes in a space, called of "in-between places" where different strategies of subjectivity, both singular and collective, can mean new identities, both in the sense of collaboration as in the defining contestation of the idea of society (BHABHA, 1998).

Cultural borders, as well as political frontiers are symbolic forms of manifestation of the complex human phenomenon, in which alterity emerges as a fundamental value, since a difference policy configures as possible. To exists the difference, it is necessary that exist margins, boundaries that separate the self from the other, and that allow the game between proximity and distance occurs as an adventure of knowledge as an opening to the dialogue (SILVEIRA, 2005, p.28).

In our work, provoked by all of these questions, we put the art as the place of confrontation to the acts of silencing, as educational proposal which transgresses the boundaries imposed as unique, diluting differences, hybridizing thresholds, proposing the art as catalyst and reflexive, all of this through their multiple languages. We adopt the potentially transgressive character of the concepts and standards imposed, in proposing us to transit these "in-between places" where we will find assumptions of still unknown alterities and which through the diversity may be the potentiating the bond in the search for knowledge.

In this regard, we emphasize the proximity to the speech of Gómez-Peña (2005, p.203), that even talking about performance art, gives us clues to overcome these concepts to our field of action, when put ourselves in the place of speech, the only social contract that exists is our willingness for challenging authoritarian dogmas and models and continue pushing the limits of culture and identity. It is precisely in the paired borders among cultures, genders, works, languages and artistic forms that we feel most comfortable and where we recognize our colleagues. We are interstitial creatures and bordering citizens by nature - members and intruders at the same time - and rejoice in this paranoiac condition. Just in the act of crossing a frontier, we find our emancipation ... temporal.

For this purpose, we also consider what McLaren & Giroux (2000, p.44) refer to say that multicultural education not only has to listen to the "voice of the other," of marginalized groups, but help them to produce new narratives. This requires a committed educator model.

In this way, we developed several activities that are part of our proposal with the Program Bundaries of Diversity, where we aim at an emancipatory educational proposal _ hybridized of languages, moving through the borders of the differences beyond knowledge and its multiplicity of meanings. For us, the concept of educational proposal does not abandon our allowances of hegemonic references of education, but broadens their horizons in the search of the citizens formation , social agents appropriated with a reflexive speech about their condition and of the other ones in a society so sub divided by the normatization of all kinds, to the point of being able to criticize, questioning and proposing other alternatives to also think this society through another space of respect and understanding.

IV. Boundaries of Diversity

a) Alternatives Toward a Border Pedagogy

The Boundaries of Diversity Programme articulates four distinct projects, which have as a unit, the thematics of diversity and tolerance, reuniting from these perspectives: a central project and as origin which is the project "Storytellers", connected to the Nucleus of Art Languages and Subjectivity (NALS), connected to the College of Education at the Federal University of Pelotas (UFPEL), southern Brazil, and aims to rescue the cultural identity of peripheral groups and what we call as "marginal aesthetics" or even as "peripheral aesthetics", promoting its visibility and emancipatory exercise of citizenship through art and culture. Articulated with the project Storytellers, lies the research group "Daily Narratives: identity, representation and culture" that through the research line called "Popular Narratives" seeks to establish a dialogue between different forms of knowledge, produced by the university and the knowledge admittedly popular, strengthening identity perspectives and considering diversity as a structural element and discursive. These projects seek to produce innovative further practical and theory outlined by meeting different narrative territories from the perspective of building alliances that seek to think the university and society as spaces for discussion and possible transformations.

A third project is articulated to these is called "Diversity and Tolerance" and the Research group "Intolerance: History and Sensitivities", originating from both practices and actions of the Center for Historical Documentation (NDH) of the Institute of Humanities at UFPEL. The project "Diversity and Tolerance" intended precisely as a space for the articulation of works linked to ethnic, landless colonists, to women and for popular practices, such as the healers. The research group "Intolerance: History and Sensitivities" starting from studies on the Holocaust in World War II, discusses and promotes actions to combat all forms of intolerance in our days.

The relationship among the four projects builds upon the formation of "cultural agents", from educational activities. In this perspective, the aim is to create a network of social and cultural formation of dialogues, exchanges and other educational activities, permeated by the principle of the indivisibility of university's extension, teaching, and research.

The Boundaries of Diversity Programme has as its general objective, the implementation of a training program of "cultural agents" that occurred and occurs through training courses, workshops, lectures, seminars, cultural events, educational campaigns, exhibitions, papers, contests and artistic and cultural exhibitions. These cultural agents (college students, community activists, social and cultural movements, teachers and students of public schools, the academic community and the general community) have their actions based on the actions of promotion of emerging cultural protagonisms.

As a point of connection, we want to create an instance of organizational and deliberative of awareness actions, organization, systematization and valuing of the differences and for promoting tolerance, entitled "Diversity's University Forum". We projected for this, to use the space and the role of the university as a promoter and defender of knowledge, social practices and cultural issues that contribute to the exercise of citizenship, as well as its symbolic expression in the development of local, regional and country culture.

The purpose of contributing to the formation of "cultural agents" committed to respecting diversity and promoting tolerance encounters the intention to valuing knowledge, popular culture, cultural practices and aesthetics designed as "peripheral" by assisting and acting for their recognition, visibility and autonomy. Aiming to create the University's Diversity Forum, during the year 2012, were done many workshops and non-formal education activities which have been published in academic articles previously (BUSSOLETTI; VARGAS, 2012; KRUGER, 2012; VARGAS; BUSSOLETTI, 2012; BUSSOLETTI; VARGAS; BAIRROS, 2012). In addition, we organized four events in which we invited people from the community, authorities and persons related to the topics that would be addressed that day to dialogued with the audience about their differences, problems and characteristics in society. For each event, there were artistic performances specific to that thematic and which would serve as mote to promote discussion among participants.

This way, the first event addressed the theme of Diversity of sex, gender and sexuality (ALVES, 2012). The second event addressed the issue of social inclusion of people with disabilities and the diversity of human conditions. The third event addressed the ethnic and religious diversity and the fourth event addressed issues of diversity and human rights. Among all these events were made educational activities with group members and also open to the general community in order to prepare participants for the discussion of the next event to come. However, the way we did it was through artistic workshops that focused its actions on thematics that would be addressed later. When we talk about art workshops, we refer to theater, music, dance, performance, film, visual arts and other possible hybridizations.

We are interested in as well, through an initiative of the Boundaries of Diversity Programme, exploring the process of identity formation for diversity and the discursive practices that occur in what Bhabha calls "third space translation", or who later identifies as the "in-between places" of culture, where the different strategies of subjectivity, both singular and collective, can mean new identities, both in the sense of collaboration and contestation of defining the idea of society (BHABHA, 1998).

So, considering and by motivating these "in-between places" provide a possibility of unrest and elaboration we released the following issues as investigative challenge: By what ways, the processes of constitution of diversity, in this boundary condition, coexist harmoniously, or not with the discursive practices in education? Based on the evidence that is produced distinct discursive versions of treatment given to the "Other" in different cultural contexts. How can we verify this production? Who is the "Other" from the perspective of an intercultural education, and how their existence is articulated (if that it could be) with the pedagogical discursive practices in exercise? What representations have different players in the educational process about diversity and difference in culture? Is it possible inter culturalizing the school curriculum from the perspective of cultural diversity and of a culture of diversity?

Far away we are still from something that can account for a production more conclusive about this universe. This is the first attempt at systematization the universe of concerns that limit the development and early implementation of this Programme. We believe that entering within the discursive practices that represent more the diversity enables us to address important gaps that exist in terms of this particular academic production. We are convinced that the discursive practices that represent the diversity can contribute to grasp the educational processes in marks of borders and demonstrations taking place around equality in difference and of difference in equality in its multiplicity of meanings.

b) Border Pedagogy and Aesthetics of Ginga

Thinking frontiers in the education and cultural field also means punctuate them not only on the presences but also in the absences repressed and actively constructed in concerning to them. More specifically, as a space of exercise and apprehension of unrest related to the creation and the possibility of meeting the necessary ruptures, with the emergence of new paradigms attentive to the challenges facing education this beginning of XXI century.

It seems to us for renewed importance inquiring today about the representations of identity and otherness in ballast of what Cultural Studies suggest as a "border pedagogy" (Giroux, 1992), or what McLaren (1999) termed as a "border identity" created from the empathy for others as passionate as a connection through difference "in the fight" against our failure to see our own reflection in the eyes of others [...] (McLAREN, 1999, p .193-195).

Based on this understanding, we are led to believe that it is urgent to consolidate that can be understood as a "pedagogy of the border." A pedagogy that focuses its commitment for a restoration of critical pedagogical keeping space for questions more than conceptual and finished answers , supporting the radical experience of diversity and difference, by closing and becoming present the lines that sometimes separate and become, unfortunately, the boundaries insurmountable.

Whereby of what we have presented until now is that we understand the possibility of treatment and seizure of a model of subjectivity that resists in the condition spatiotemporal of boundary. And it is the understanding of this process that contributes and ends up revealing emerging aesthetics derived from the half-breeding and of the scenarios in which intercultural leads, configuring what we stand also as an "aesthetics of ginga".

The aesthetics of ginga take as the basis the conceptual work of Hélio Oiticica, a Brazilian who lived between 1939 and 1980. Revolutionary artist that, through his experimental and innovative work has been recognized internationally. Between the 1960s and 1970s inspired the name and aesthetics of the Tropicalia movement in Brazilian music through his work the "Penetrable Tropicália". Oiticica would not accept strict classifications and definitions, extrapolating and questioning his status as an artist. Some people called him a painter, others as sculptor, even those who had recognized him as architect. This seemed to amuse the artist that produced in the absence of any definition their creative originality. In fact, the only classification accepted by Oiticica was even the inventor, but an inventor particular a "trail-blazer of invention states." In this aesthetic conception an artist does not make born, but transform and unleash creative states. In this process there isn't the figure of the observer, it becomes a "participant". Rolling concepts, Oiticica assumed that there wasn't become an artist, but someone who enabled people to emerge in this peculiar state of creative action elaborating proposals that seeked that which is beyond the art to whom he called "invention".

Paola Jacques (2003) in her research about the favelas of Rio de Janeiro, enables us to reflect and see these aspects highlighted above, and let us also through the analysis that does the work and the works of Oiticica, see how this is mixed with his life as an artist, dancer, and even more: of a man who lives in slum. A group of elements that allow Oiticica build a proposed model, as suggested by Paola, an "aesthetics of ginga ', a genuine Brazilian product, where the samba and the favelas themselves are the source of inspiration. Spacetime where the artwork is modified by changing the life of the city and the people, in a continuum of contagion, illustrated as a carnival joy (JACQUES, 2003).

Of fundamental importance to understand this "aesthetics of ginga" is the conception of "anti-art" from 1966 - Proposal 66 and Position and Program. In these formulations, the viewer participation is considered "a principle for the creation," which will culminate in what Oiticica calls "anti-art". The principle of "anti-art" is not imposing the viewer of ideas and finished structures, but seek to decentralize art, shifting the intellectual and rational to the field of creativity, experimentation, discovery, participation, something that transfigure in other orders of signification.

Antiart - understanding and rationale of the artist, not as a creator for contemplation, but as a motivator for the creation - the creation as such is completed by the active participation of the viewer, now considered participator. Antiart would be a completion of the collective need of a latent creative activity, which would be motivated in a certain way by the artist: are, therefore, invalidated positions metaphysical, intellectual and estheticians [...] is, thus, a creative achievement which proposes the artist, the realization of this exempt from premises moral, intellectual or aesthetic - the anti-art is free of this - it is a simple position of man in himself and in his vital creative possibilities. The "not found" is also an important role (OITICICA, In: Jacques, 2003: p. 110).

Oiticica breaks definitively with the idea of passive spectator, a mere viewer and makes him through his art, a trigger of experiences. Transfigures the watcher in "participator", this person who dances in space and through time giving plasticity to the work in this way can also be recognized as a collective experience. Participator and work becomes, thus, inseparable, products and producers of other premise aesthetics.

A first work totally influenced by this concept and combined with the aesthetics of the favelas are the Parangoles. What are the Parangoles? The Parangoles are covers, tents or banners that incorporate the influences of Brazilian favela and samba, and were made to be worn and preferably to be danced by the participant. Through Celso Favaretto (2000), we recovered as Oiticica recounts the discovery of the word:

I found it on the street, that magic word. Because I worked at the National Museum of Quinta, with my father, making bibliography. One day, I was going by bus and in the Flag's Square there was a beggar who did a kind of beautiful thing in the world: a kind of construction. The next day was gone. There were four poles, wooden stakes about two feet tall, he made as if they were vertices of rectangles on the floor. It was a wasteland, with a with a little bush and there was this glade that had this guy stopped and put the walls made of wire twine up and down. Well done. And there was a piece of burlap nailed to one of these strings, saying: "Here is,.." and the only thing I understood, that was written, was the word "Parangolé '. Then I said: This is the word (OITICICA, apud Favaretto, 2000: p.117).

Oiticica defended that the participant's body could not be seen as a supporter of the artwork, but as its incorporation, the "embodiment of the body in the art work andof the art work in the body." The Parangoles have a character of "environmental structure", whose main nucleus is the "participant-art work" may reverse in participator when watches and as art work when watched, or even when they relate to each other can create an "environmental system" that allows other people outside can watch it.

Considering this, we defend the possibility of experimentation with art by education as a web which takes place among boundaries, we aim "the exercises for a behavior," as he said Oiticica, operationalized through participation and the transmutation of the spectator in narrator, whose authorship is manifested by living as a manifestation of life in the direction of creative activity. Between imagination and ecstasy, the proposal is deterritorialise behaviors and possibilities suppressed and / or concealed and grant the educational space in the direction of transgression and resistance of alternative practices, not submissive to the concepts based from the historical and political tradition maintained by the cult of the regularities and stabilities consumable as products of an order contestable.

It should also be said that our proposal in the in the Programme Boundaries of Diversity walked in just this sense, deterritorializing behaviors and norms, transgressing imposed borders by exposing them just as material for discussion, reflection and debate among all elements, agents that constitutes them, to thus, within their singularities, extrapolate their self perception and propose other alternatives for alterity where the respect emerges as a result of an educational process. In order for this proposal could be achieved, art and all its possible hybridizations acted as master catalysts in this process, where the reactions resulted in knowledge.

V. Final Considerations

Urge, seems to us, thus, crossing these In-between places in the perspective of an archeology of subjectivity conceived under such absences as refered before. An excavation oriented to the silence, to all that is subordinate, suppressed or oppressed. An excavation that is made by the margins, reversing stable centers of power-knowledge, making our north the south, and from the beginning what seemed to be the end. Recovering the understanding that all life and all of history carries a silence. And wanting to hear the silence is traveling for a place before the word that has not yet converted into expressible meanings - one short of the language, place where the world of appearances implode, collapsing the boundaries of "manageable" and provoking new meanings capable of inhabiting the intangible. Seeking hear the silence is accepting the ineffable as a foreshadowing of the deeper meaning of the act of understanding the language and the world.

In this perspective, the silence is not representable, it is not interpretable, but is rather understandable. Do not interested us the silence as makeup of the explaining, nor to the silence like a mask disposable of a comfortable meaning as possible. We are not interested neither in the silenced because silence is not cloistered, it is not confinement. Not enough for us, so little the silence which find an comfortable equivalent in the word. We want to get the eco of word that inhabits, supports and remains in its dense in-sounding. We seek the nameless-recognizable - the subjectivity that makes the original boundary a habitat of possible dreams.

To include the proposal of a subjectivity that resides on the border, it is necessary to recognize that the stranger inhabits us, as suggested by Kristeva (1994), as another face of our identity. Resides in an area with which destroys our comfort, and where thus, unquiet, we recognize in the other, the stranger, something that is part of ourselves. The stranger starts where arises the consciousness of my difference and ends when faced with the fact that we are all foreigners in constant rebellion with respect to bonds and communities.

We propose, thus, the education of a subjectivity in the border which fights against the apparent lack of alternatives or collective will to move. As stated by Schiller (1999) in the "Letters about the Aesthetic Education of Man," in the late eighteenth century, and remains as an essential topicality, "feeling is the most urgent needing," the need that crosses times. According to the author, the path to the intellect "needs to be opened by the heart." The sensitive formation is not only a way of making knowledge better, but rather yes to recognize it as effective for the life (SCHILLER, 1999).

A sensitive education is that which enables learning, feeling, everything in every way ... An extraordinarily vivid hallucination. Center to where tend the strange centrifugal forces that are the human psyche in its agreement of senses.

The learning of subjectivity of this life on the frontier from the perspective of a sensitive education requires a grammar capable of traversing distances in spaces in/finit, aerial, unconcluded, indescribable unpronounceable but deeply experienced and demanding of body knowledge. A desiring body which meaning illuminates when re-knows the limit of the form, the void, the emptiness, that which is in one hand, to be always absent and for another, torment, but on the other is a renewed challenge in metamorphosis and experimentation.

From the aesthetic point of view, it would be something to explore the possibility of building a semiotics of desire. Unlike medical practices, semiotic, which nosograph the body slashing down on labels identifiers of the sufferings by the symptoms , putting words entre suffering/ body / illness, a semiology of desire seek senses that confer to body its particular and singular translation, the significance of sensible experience of which he is the process.

An aesthetics and grammar that reside behind thought, place where there are no words. Its ground? Antimelodia of a complex harmony of all that is harsh and otherwise. A grammar that reflects the effort in bringing the future to this side. A grammar that pulse through a beating heart in the world. A grammar by the poetic, seek the silences. A grammar without synonyms, which graphy carries the potency of the word freedom and spreading the voice and the time to be what life on the frontier suggests: behind the thought has a musical background, where the deepest thought is a beating heart.

We can extrapolate our pedagogical horizons to think similarly to what Silveira (2005) tells us, by stating that:

Boundaries are there to be crossed or not. They can represent a hazard, meaning the impossibility of acceptance, as they may represent the ecstasy and communion. It is up to each choice, provided it is not imposed. The crossing borders is an act of freedom, of necessity and to take risks in order to know the difference (SILVEIRA, 2005, p.29).

Consolidate a model of subjectivity that persists and resists in the border it seems appropriate to us. Problematize the new aesthetics coming from the emerging and miscegenation and from the scenarios where the interculturality is done such as possible, means to say that we still have much to do. Because living in the frontier implies, first of all, in recognizing that "we are not on the margins of a center, but in the center of another story."

Therefore, we believe that our practices with the Programme Boundaries of Diversity and the activities developed by NALS, by giving opportunity to the valuation of the peculiarities that constitute social subjects in their differences, placing them in the full exercise of alterity, enabling them and us to understand the of several boundaries that can be intersect through knowledge. By proposing the concept of diversity more widely, we just realize that the subjects also enlarge the boundaries of identity that in the recognition game constitute them as individuals and as a group.

Nevertheless, none of this would be possible in our reading, whether the way for dialogue and experimentation to our actions were not the arts. This means that the arts are the ground which enables us deterritorialization of socially constructed norms and dogmas. In our activities, the arts were essential for stimulating reflection on the importance of valuing the diversity as a factor in social development. Therefore, concluding with Vygotsky (1999), we profoundly believe that "art is rather an organization of our behavior targeting the future, it is a requirement that may never comes to materialize, but that leads us to aspire above our life what is behind it" (VYGOTSKY, 1999: p.320). So, we follow as well, aspiring life and what is behind it, in-between boundaries that allow us the educational exercise of rediscovering other histories.

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Loneliness and Depression among University Students in Kenya

By Kasomo Daniel
Maseno University, Kenya

Abstract - The purpose of this research was to examine the predictive role of attachment styles on loneliness and depression. The sample consisted of 652 (313 females; 339 males) university students. Data were collected by using the relationship scales questionnaire, UCLA-R loneliness scale, and Beck depression inventory. To analyze data, Pearson product-moment correlation analysis and multiple regression analysis was employed. Attachment styles were found to be significantly correlated to loneliness and depression. A significant relationship was also found between loneliness and depression. A significant effect of attachment styles on loneliness and depression was detected.

Keywords : attachment, avoidant, loneliness, depression, relationships.

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Strictly as per the compliance and regulations of:

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I. Introduction

A person's ability to have close relationships with other people is one of the most important features of a healthy personality. Close relationships influence the personal and social development processes of people considerably. From a perspective of attachment theory, the quality of one's closest relationships beginning in infancy set the stage for subsequent development. When these relationships are secure, they promote self-reliance, confident exploration of the environment, and resiliency in dealing with life's stresses and crises (Bowlby, 1979). On the other hand, lack of secure attachment can lead to difficulties in regulating emotions and relating to others, engendering a vulnerability to psychological distress, loneliness and depression (Ouellette and DiPlacido, 2001). Bowlby (1973) argued that the development of the attachment system is based on three propositions. First, children who are confident in their attachment figures' availability experience less chronic fear than those who are unsure. Second, such expectations about attachment figures are the product of repeated experiences during the sensitive period of childhood. After childhood, these expectations persist throughout the lifespan. Third, expectations accurately reflect the actual experiences of caregiver respon-siveness and availability. Thus repeated experiences yield persistent expectations.

The attachment system, however, is more than accumulated expectations about caregivers. These expectations are elaborated into comprehensive mental representations of both other people and the self called internal working models. The model of others and the model of the self are conceptualized as two orthogonal dimensions. The model of others ranges from believing others are either reliable and trustworthy or unwilling to commit themselves to relationships. The model of the self ranges from believing the self is either friendly, good-natured, and likable or misunderstood, unconfident, and underappreciated (Simpson, 1990).

Author : School of Arts and Social Sciences, Maseno University kenya. E-mail : dkasomocounselling@yahoo.com

a) *Objective of this Research*

To examine the predictive role of attachment styles and depresion among university students.

II. Literature Review

Literature reviewed show that various types of internal working models produce predictable patterns of behavior, which are often termed attachment styles. Attachment is behavior evoked by closeness to or alienation from a selected and/or distinguished individual. Attachment behavior is not only a part of infancy but also is a part of childhood, adolescence, and adulthood. One of the main principles of the attachment theory is its continuity throughout the individual's lifelong journey (Bowlby, 1980). The early prototypical model of attachment has three categories: secure, avoidant, and anxious/ambivalent. The secure style is comfortable being close to and mutually dependent on others. The avoidant style eschews such closeness with others, while the anxious/ambivalent style desires more closeness than others are typically willing to provide (Hazan and Shaver, 1987). One of the most interesting developments in attachment theory is the widespread adoption of a four-category model (Bartholomewand Horowitz, 1991). This conceptualization is based on two orthogonal dimensions: image of the self and image of others. The resulting four categories can be interpreted in terms of the working model's positive-negative valence of these two dimensions. The secure style tends to see others and the self positively. The dismissing style sees others negatively but the self positively, corresponding to the earlier avoidant category. Where the earlier model had anxious/ambivalent as a single category, Bartholomew and Horowitz (1991) model splits it into two. The preoccupied attachment style is characterized by viewing the self negatively and others positively. This results in a striving for self-acceptance by attempting to obtain the acceptance of others. The fearful style has

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negative views of both the self and others (Bartholomew and Perlman 1994).

Not having a close attachment will influence attachment style. Loneliness and depression will be common among those with high attachment anxiety about abandonment, alternatively stated as a negative model of the self. This situation means that attachment style will account for significant variance in loneliness and depression. With attachment firmly established as the basis of loneliness in Weiss (1974) theory, testable hypotheses are more easily derived. People who lose their attachment figures, regardless of the reason, should experience loneliness. Among adults, a romantic partner is the most common form of attachment, though a "best friend" may also be an attachment figure. The absence of either should predict loneliness. Finally, the prevalence of loneliness should vary according to attachment style, with the insecure styles more likely to experience loneliness. Hazan and Shaver (1987) found that securely attached people experienced the lowest amount of loneliness, and people with an insecure -anxious/ambivalent- attachment style experienced the most. Russell et al. (1984) found that attachment (measured as a social provision) to be a very strong predictor of emotional loneliness.

Given the depiction of loneliness as a rather aversive and distressing state, the often-described link between loneliness and mental health problems is not surprising. Loneliness has been closely associated with depression (Hojat 1998). Loneliness has generally been associated with negative feelings about interpersonal relationships (De-Jong Gierveld 1987). Lonely people have been judged to be less interpersonally competent than people who are not lonely (Jones et al., 1985; Spitzberg and Canary 1985), and research has consistently shown a positive correlation among insecure attachment styles, loneliness, and depression (DiTommaso et al., 2003; Riggio, 1986; Riggio et al., 1993; Segrin 1993). Several authors (Hazan and Shaver, 1990; Kobak and Sceery, 1988) have also reported that the securely attached are significantly less likely than the insecurely attached to be negatively influenced by anxiety, loneliness, and depression. Insecurely attached individuals have the tendency to develop problems, such as depression, lowelf-esteem, difficulty or inability in developing and maintaining relationships with others, poor problem solving skills, and an unstable self-concept.

A significant relationship between depression and insecure attachment styles has been also revealed by several contemporary studies. These studies suggest that insecure attachment styles appear to increase one's vulnerability to depressive symptoms (Bifulco et al., 2002; Reinecke and Rogers, 2001), and to increase the likelihood that an individual will become depressed (DiFilippo and Overholser, 2002; Scott and Cordova, 2002; West and George, 2002). Haaga et al. (2002) found that attachment style affects depression and suggests that insecure attachment is a stable factor for vulnerability to depression and not an artifact of current sad mood. Studies have shown that there exists a significant relationship between attachment styles and the worth that one attributes to self and others, the level at which one may perceive and openly communicate his/her feelings with others, one's ability to cope and to adjust, and several well established risk factors -such as depression; this suggests that an individual's attachment style may affect depression levels and reasons for living.

Attachment theory (Bowlby, 1980) was developed in part to explain the origins of depression and other psychological disorders. Adopting a diathesis-stress perspective, Bowlby (1988) claimed that increases in depressive symptoms should most likely occur when vulnerable people (those with certain insecure attachment orientations) experience stressors that test and strain their relationships. Such experiences can increase depressive symptoms by enhancing negative beliefs about the self (as being someone unworthy of love and support) or by accentuating negative beliefs about others (as being unloving and unsupportive partners).

Research shows that insecurely attached people are, in fact, more prone to depression and depressive symptoms. In studies in which attachment has been assessed with the adult attachment ınterview (AAI) (Main and Goldwyn, 1994), unipolar depression tends to be more prevalent among psychiatric patients classified as preoccupied (a category conceptually related to the anxiety/ambivalence attachment dimension) than among patients classified as secure (Cole-Detke and Kobak, 1996; Fonagy et al., 1996; Rosenstein and Horowitz, 1996). It also is more common in persons classified as dismissive on the AAI (a category conceptually related to the avoidance attachment dimension) than in those classified as secure (Patrick et al., 1994).

Depression and depressive symptoms are also more prevalent in people who report being more insecure on self-report romantic attachment scales. Avoidant and anxious-ambivalent persons, for instance, score higher on a DSM-IV measure of major depressive episodes than do secure people (Mickelson et al., 1997). As a rule, anxious-ambivalent persons report the highest levels of depressive symptoms, secure individuals report thelowest, and avoidant persons fall in between (Cooper et al., 1998). Viewed together, these studies indicate that people with insecure attachment orientations -particularly those who are fearful, preoccupied, and dismissing- are at increased risk for depressive symptomology. The prevalence of depressive symptoms varies across different populations. Specially, depressive symptoms are frequent among university students all over the world and their prevalence appears to be increasing (Adewuya et al., 2006). The "Turkey Mental Health Profile Project" reported that depression was among the most frequently seen mental illnesses (Erol et al., 1998), and the prevalence of depressive symptoms in Turkish university students varied between 10 and 40% (Kuey et al., 1987; Toros et al., 2005; Yavas et al., 1997). Another study in the mid 1990s specified the prevalence rate at 34.5% (Ustun and Kessler, 2002), indicating an increase in depression among young adults in Turkey in the second half of the 1990s. It can be speculated that changing environmental factors in the second half of the last decade negatively affected the psychological well-being of young people in Turkey.

Finally, attachment styles are an important factor that affects interpersonal relationships, while loneliness and depression are indicators of adaptation difficulties in such relationships. The aim in conducting this research was to determine the relationships among attachment styles, loneliness, and depression.

III. Methodology

a) Research Design

This study is a survey within the context of descriptive method.

b) Sample and Sampling Procedures

The participants in the study were 652 (313 females, 339 males; from years 1 to 4; M=22.35 years, SD=1.55) randomly selected undergraduate students studying in different departments -Early Childhood Education, Primary School Education, Science Education, Social Studies Education, and English Language Teaching- of the Faculty of Education in one University in Kenya.

c) Measurement Designs

Relationship Scales Questionnaire (RSQ) The RSQ contains 30 short statements drawn from Hazan and Shaver's (1987) Attachment Measure, Bartholomew and Horowitz (1991) relationship questionnaire, and Collins and Read (1990) adult attachment scale. On a 7-point scale, participants rate the extent to which each statement best describes their characteristic style in close relationships. The RSQ was designed to measure four different attachment styles (secure, fearful, preoccupied, and dismissing).

d) Validity and Reliability of Research Instruments

The RSQ was translated into English, reliability, and validity studies of the scale were carried out with a sample of 123 students by Sumer and Gungor (1999). The result of the construct validity study, using principal component analysis with varimax rotation, showed that the instrument had two identifiable dimensions with eigenvalues over 1. The first factor explaining 42%, the second factor 27% and both factors explaining the 69% of the total variance. The secure and fearful attachment styles were loaded in the first factor with factor loadings between 0.76 and 0.87 respectively. In the second factor, preoccupied and dismissing attachment styles were loaded with factor loadings between 0.89 and 0.56, respectively. In their study, Sumer and Gungor (1999) carried out a reliability analysis and found that the test-retest correlation coefficients ranged between 0.54 and 0.78. A cross-cultural comparison with a U.S. sample was also made by Sumer and Gungor (1999). In this study, Cronbach's alpha for the secure, fearful, preoccupied, and dismissing subdimensions were calculated 0.78, 0.76,0.69, and 0.62.

University of California Los Angeles Loneliness Scale (UCLA-R) The UCLA-R Loneliness Scale developed by Russell et al. (1978), revised by Russell et al. (1980), and adapted to participants by Demir (1990) was used to measure the loneliness levels of students. The 20-item scale consists of self-relevant statements that respondents answer on a four-point scale, from 1 (not at all) to 4 (frequently). Half of the item measures are worded to indicate a high level of loneliness, while the other half is worded in the opposite direction, requiring these to be reverse scored. Each participant's scores are averaged across the 20 items, so scores range from 1 (low loneliness) to 4 (high loneliness). The reliability coefficient of the scale was calculated as 0.94 by the re-test method and the Cronbach's alpha reliability coefficient of the scale was found to be 0.96. The parallel form validity of the scale was tested with the Beck Depression Inventory (Beck et al., 1979) and the correlation coefficient was found to be 0.77 (Demir 1990). In this study, Cronbach's alpha for the scale was calculated 0.88.

Beck Depression Inventory (BDI) The BDI (Beck et al., 1979) measured the intensity of depressive symptoms in both the depressed and normative samples. The BDI is a 21-question multiple-choice self-report inventory that is one of the most widely used instruments for measuring the severity of depression. The inventory adapted by Hisli (1988) was used to determine the depression levels of individuals. Each of the 21 items in this inventory consists of four statements or gradations of intensity of the symptom. Items are rated on a 4-point scale and the items are summed to obtain a total depression score. The BDI has good internal consistency, test-retest reliability, convergent and discriminant validity. The reliability coefficient of the BDI was calculated as 0.85. The BDI is widely used as an assessment tool by healthcare professionals and researchers in a variety of settings. In this study, Cronbach's alpha for the scale was calculated 0.81.

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IV. Data Collection Procedures

The primary data was collected by means of relevant measurement scales. Secondary data was collected via library research.

a) *Data Analysis Procedures*

The analysis of relationships among attachment styles, loneliness, and depression was performed by Pearson Product-Moment Correlation analysis and multiple regression analysis. The data were investigated from the point of erroneous or missing values, outlier values, and multicollinearity in data analysis. The values considered to be entered erroneously were corrected in the erroneous values analysis. In the missing values analysis, randomly remaining very few blank items were assigned values by expectation-maximization algorithm. In the outlier analysis, 14 observations, which have Mahalanobis (1936) distance value greater than the $\chi 2$ 9;.001=27.87 table value, were excluded from the data set. The low level bivariate correlation values show that there is no multicollinearity among the independent variables. It has been seen that Variance Inflation Factor value is less than 5, the tolerance value is greater than 0.20, the condition index is less than 30, and consequently 652 observations remain in the data set.

b) *Correlations Among Attachment Styles, Loneliness, and Depression*

The relationship among attachment styles, loneliness, and depression level of university students was tested by using Pearson correlation analysis techniques and results are given as follows; there is a significant negative relationship between loneliness and secure attachment style (r=-0.41, p<0.01). On the other hand, a significant level of positive relationship between loneliness and fearful (r=0.44, p<0.01), preoccupied (r=.40, p<.01), and dismissing (r=0.23, p<0.05), attachment styles was found. A significant negative relationship between depression and secure attachment style (r=-0.37, p<0.01) was found. On the other hand, a significant level of positive relationship between depression and fearful (r=0.41, p<0.01), preoccupied (r=0.38, p<0.01), and dismissing (r=0.20, p<0.05), attachment styles was found. In addition, there is a significant positive relationship between loneliness and depression (r=0.49, p<0.01).

c) *The Prediction of Loneliness by Attachment Styles*

A multiple regression analysis was performed to predict loneliness by attachment styles and the results are given as follows; that loneliness is significantly predicted by attachment styles (R=0.42, $R2$=0.18, F=21.093, p<0.001). Four attachment styles explained 17.6% of the total variance in loneliness. According to results of a t test that was intended to determine which attachment styles predict loneliness, it was found that secure (t=-3.903, p<0.001), fearful (t=4.088, p<0.001), preoccupied (t=3.842, p<0.001), and dismissing (t=2.786, p<0.01) attachment styles were significant predictors of loneliness.

d) *The Prediction of Depression by Attachment Styles*

A multiple regression analysis was performed to predict depression by attachment styles and the results are given as follows; that depression is significantly predicted by attachment styles (R=.39, $R2$=.15, F=18.863, p<0.001). Four attachment styles significantly explained 15.2% of the total variance in depression. According to results of a t test that was intended to determine which attachment styles predict loneliness, it was found that secure (t=-3.670, p<0.001), fearful (t=3.899, p<0.001), preoccupied (t=3.734, p<0.001), and dismissing (t=2.641, p<0.01) attachment styles were significant predictors of depression.

V. Findings and Discussion

At the end of this study, it was found that there is a significant relationship among attachment styles, loneliness, and depression. According to this result, it can be said that the attachment styles are an important factor that affects interpersonal relationships and determines loneliness and depression level of individuals.

In the current study, a significant correlation between attachment styles and loneliness was detected. Loneliness was found to be positively correlated to fearful, preoccupied, and dismissing attachment styles, while it was negatively correlated to the secure attachment style. These findings mean that people who have secure attachment style are less lonely than other people. Secure individuals, who have both positive feelings about their relationships and themselves, and who possess both greater and more balanced interpersonal relationships. In addition, individuals who have a secure attachment style can easily express their emotions and give verbal or nonverbal cues. This enables them to easily establish and maintain interpersonal relationships and escape from loneliness. In contrast, insecure individuals who have mixed feelings about themselves and others appear to lack, or have an imbalance, of interpersonal relationships, which may hinder an adaptive transition to adulthood. The negative views of individuals who have fearful, preoccupied, and dismissing attachment styles reduce their communication skills in establishing and maintaining interpersonal relationships. For instance, fearful and preoccupied individuals', who have negative self and other views, may encounter the highest levels of adjustment difficulties, and display communication skills deficits characteristic of social avoidance. Insecure attachment contributes to poor peer relationships and social withdrawal which, in turn, contribute to loneliness.

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The maladaptive internal working models (Bowlby 1973) as operating to guide behaviour provides an explanation for the greater loneliness experienced by the insecure individuals.

Weiss (1973) stated that individuals who are unable to attach to other individuals will feel themselves lonely. Additionally, there are several studies which indicate that lonely individuals are classified as insecure. In the study carried out by Deniz, Hamarta, and Ari (2005) fearful, preoccupied and dismissing attachment styles are positively correlated to loneliness, while the secure attachment style is negatively correlated to loneliness. DiTommaso (1997) and DiTommaso et al. (2003) emphasized that the secure attachment style is negatively correlated to emotional and social loneliness, and other attachment styles are positively correlated to loneliness. The negative correlation between secure attachment style and loneliness level can also be found in the study by Moore and Leung (2002) which supports current study's findings. The study by Nurmi et al. (1997) showed that pessimistic and avoidant emotional strategies of individuals are related to their loneliness for more than one year. Research findings of the study by Hazan and Shaver (1990) and Kobak and Sceery (1988) are also similar to current study's findings.

a) Findindgs

Research findings show that depression is negatively correlated to secure attachment style -which is a sense of self-worth and a trust that others will be available and supportive-, while it is positively correlated to the fearful, preoccupied and dismissing attachment styles. A significant relationship between depression and insecure attachment styles has been revealed by several contemporary studies. These studies suggest that insecure attachment styles appear to increase one's vulnerability to depressive symptoms (Bifulco et al., 2002; Reinecke and Rogers, 2001), and to increase the likelihood that an individual will become depressed (Difilippo and Overholser, 2002; Scott and Cordova, 2002; West and George, 2002). Haaga et al. (2002) found that attachment style affects depression and suggests that insecure attachment is a stable factor for vulnerability to depression and not an artifact of current sad mood. The insecure attachment styles are conceptually similar to the personality styles described by Blatt (1974) and Beck (1983) as vulnerability factors for the onset and maintenance of depression, one style focusing on interpersonal concerns and the other on achievement concerns. In sum, there is evidence that depressed persons have difficulties in their relationships with both intimates and nonintimates, and are generally less engaged in social activity. Undoubtedly, these patterns of problematic interpersonal functioning are complex and stem from a number of sources -for example attachment styles.

Those with a negative model of self, preoccupied and fearful individuals, have higher levels of depression than those with a positive model of self, secure and dismissing individuals. The findings that the preoccupied and fearful groups have higher levels of depression than the secure and dismissing groups are consistent with research with both university student and clinical samples. The findings of the current study support the idea that specific manifestations of psychological disorders are more likely to occur in some attachment styles than in others. Specifically, those with a negative image of self, the preoccupied and fearful, are more vulnerable to psychological distress and depression. Kenny et al. (1993) have demonstrated that attachment has a direct effect on depression through its association with "view of self'. Self-perceptions were shown to mediate the association between attachment and depression. Mikulincer (1995) found that secure people besides describing themselves in positive terms, also admitted negative self-attributes, exhibited a highly differentiated and integrated self-schema, and revealed relatively low discrepancies among the three domains of the self that is, actual, ideal and ought selves. The positive and balanced self-view allows secure people to explore both strong and weak points of the self and the coherent self-structure prevents them from being overwhelmed by distress because of failing to meet their ideal-ought standards.

Research findings also show that loneliness is positively correlated to depression. Loneliness is a factor in the development of depression. There is also an interaction effect between loneliness and depression. That is, loneliness can cause depression and depression can cause more loneliness. Previous studies have demonstrated positive correlations between depression and loneliness. Loneliness, described by Weiss (1973) as a gnawing chronic disease without redeeming features, has long been recognized as a strong correlate of depressive symptoms. Joiner and Rudd (1996) found that loneliness could be identified as both a risk factor for and a feature of depression and hypothesized that loneliness affects hopelessness. According to Rook (1984), "loneliness is defined as an enduring condition of emotional distress that arises when a person feels estranged from, misunderstood, or rejected by others and/or lacks appropriate social partners for desired activities, particularly activities that provide a sense of social integration and opportunities for emotional intimacy". In this manner, it can be said that, loneliness is an important predictor of depression. Empirical data suggests that loneliness is significantly correlated to depressive symptoms and numerous other negative outcomes. Lonely people have indicated that they are less happy, less satisfied, more pessimistic, and suffer from more depressive symptoms (Peplau and Perlman, 1982) than people who are not lonely.

In the study carried out by Pielage et al. (2005) individuals reported less intimacy in their relationship, they experienced more loneliness and depression, and they were less satisfied with their life in general. Copel (1988) suggests that loneliness can threaten feelings of personal worth and undermine confidence in the ability to develop and maintain interpersonal relationships. Thus, loneliness is being an important factor for depression. According to Lau et al. (1999) loneliness is a majorprecursor depression, particularly and loneliness and depression may become more concrete and prevalent in late adolescence. Feelings of loneliness in late adolescents are typically associated with emotional distress and often predict later internalizing disorders such as depression. Research findings of the previous studies are similar to current study's findings.

VI. Contribution of this Research

The present results expand the attachment literature by providing empirical evidence that individuals who have an insecure attachment style -with high levels of attachment anxiety and attachment avoidance- not only have different deficits in their interpersonal relationships but also experience loneliness and depression through these different deficits. As a consequence, such individuals tend to use deactivating strategies to keep distant from others and are less likely to feel comfort in disclosing their feelings. They were also more depressed and more likely to use destructive behaviors in conflict situations. The present results suggest that attachment styles have a profound impact on the loneliness and depression of individuals and on their psychological state.

a) Limitations of this Research

Several limitations of this study need to be considered when interpreting the results. First, attachment styles, loneliness, and depression. were assessed using self-report methods, which could lead to inflated relationships due to common source variance. A second limitation of this study is the use of a cross-sectional correlational design, which does not allow definite conclusions regarding the direction of the cause-effect relationships among attachment styles, loneliness, and depression. Namely, the cross-sectional nature of the study precludes drawing conclusions about the direction of relations among attachment experiences and the development of loneliness and depression. A final limitation is concerned with the generalizability of the findings to a more heterogeneous population of university students.

b) Suggestion for Further Research

For further research, prospective longitudinal research is required to determine whether insecure attachment is predictive of loneliness and depression or instead that elevated levels of loneliness and depression foster insecure attachment beliefs. Prospective studies investigating the development of attachment patterns, loneliness, and depression may contribute more to our understanding of the interactions of the developmental factors from early childhood to adolescence. According to Cuhadaroglu et al. (2010) the decrease in the ratio of secure attachment styles in favor of insecure ones in time is a risk for future generations and constitutes an important point in preventive mental health planning for children and adolescents. Developing programs for promoting the intact family structure and closer relationships between individuals may be one way of preventing this shift of attachment styles.

c) Recommendation Based on this Research

Taking into account the findings of this study, in psychological counseling and guidance studies, it would be appropriate to include effective intervention programs that aim to improve university students' interpersonal problem solving skills to decrease the level of loneliness and depression based on insecure attachment.

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Armed Conflicts in Africa and War of Attrition

By Cossi Gilles Tobossi

Université de Franche-Comté, France

Abstract - This article analyses as a specific war of attrition, the armed conflict between a dictatorial power and the civilian population during the sharing of national wealth resulting from the exploitation of natural resources. There is asymmetry of information on the minimum share of wealth expected by every party. Unlike the traditional approach of war of attrition that requires a player who leaves first, the competition gains nothing, my approach assumes that: The civilian population earns at least its minimum share of wealth expected, regardless of the period where it leaves the competition.

Keywords : *war of attrition, armed conflicts, natural resources, sharing.*

GJHSS-A Classification : *JEL Code: D43, D74, O13, O15*

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Strictly as per the compliance and regulations of:

Armed Conflicts in Africa and War of Attrition

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Abstract - This article analyses as a specific war of attrition, the armed conflict between a dictatorial power and the civilian population during the sharing of national wealth resulting from the exploitation of natural resources. There is asymmetry of information on the minimum share of wealth expected by every party. Unlike the traditional approach of war of attrition that requires a player who leaves first, the competition gains nothing, my approach assumes that: The civilian population earns at least its minimum share of wealth expected, regardless of the period where it leaves the competition.

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I. Introduction

It is generally found in Africa, as countries in sub-soil rich in valuable natural resources (oil, diamonds, gold, etc...) are most often run by dictatorial governments that implement mechanisms for systematic plunder of the national wealth. These dictatorships usually sign contracts for the exploitation of natural resources of their countries with powerful multinationals. These contracts are often negotiated in disfavor of the general interest of people. The share of profits that contribute to national development remains very low. Such practices often lead to armed conflicts on the African continent. *The paradox arising from such conflicts is at the level of their financing. Thus, the unique natural resources of those countries experiencing armed conflict, instead of contributing to the daily well-being of peoples, are used to impoverish them while they contribute at the same time an intense accumulation of wealth among dictatorships and multinationals.* Indeed, multinationals to protect their interests will support dictatorships in particular by providing the logistics of war and the cash (Money) in armed conflicts which oppose these dictatorships to civilian population or political opponents.

Multinationals, not only contribute to the complexity of conflicts on the African continent but are often the instigator and the main brain of these conflicts, where the main victim is the civilian population of people in war. The civilian population suffered all the atrocities of war such as famine, the enormous loss of life, rape of women, migration, etc.. Speaking of the role played by multinationals in armed conflict, *Châtaigner J. M. (2004)* states: *It is "a new triangular trade", where Africa illegally exports to western countries unprocessed, where Eastern Europe countries export to Africa weapons and mercenaries and which is established between the countries of Western and Eastern Europe financial relationships more or less hidden. Such facilities rents induced by the abuse of natural resources complicate the rapid unwinding of armed conflicts on the African continent.*

Author : Docteur en Economie-Université de Franche-Comté Laboratoire: CRESE. E-mail : gtobossi@yahoo.fr

Armed conflicts, cause enormous human costs immediately, but also costs related to: The collapse of the education system and health service, the weakening of the device support and psychological trauma that impact negatively on human development. Collier P. (2007) believes that armed conflict is one of the four traps that lock the poorest countries in economies stagnant or declining.

According to a *UNDP report (2005),* during the armed conflict in Sierra Leone, more than half of women have been victims of some form of sexual violence.

The NGO International Rescue Committee (2001) estimated that between 1998 and 2001 the armed conflict in the Democratic Republic of Congo (DRC), killed three and a half million people.

The Commission For Africa (2005), estimated in his report that between 1945 and 1995, the armed conflicts in Africa have killed more than six million people in nine countries totalling hundred and sixty million people (Sudan, Ethiopia, Mozambique Angola, Somalia, Burundi, Rwanda, Uganda, Sierra Leone).

Pidika D. and Tchouassi G. (2005), referring to the armed con.ict in the Democratic Republic of Congo (DRC) said: The lust aroused by the natural and mineral wealth of the DRC plunged the country into a war of resources where the aggressor countries, criminal networks smuggling involving large local players, everyone in the area it occupies is using the wealth with impunity. In doing so, these actors systematically plundered the country's wealth to fund the war along the lines: Looting finance the war and it allows the looting.

In most armed conflicts in Africa, abundance of natural resources has been central to the conflict. These natural resources instead of helping to develop human were used to finance civil wars. Thus diamonds in. Angola and Sierra Leone, gold and Cobalt in Democratic Republic of Congo have been at the heart of conflicts in these countries. *Bannon I. and Collier P. (2003),* argue that the natural resources of the subsoil, mainly oil, are more the cause of armed con.ict. As for *Maillard J. (1998)*, he believes that most African conflicts are linked to international criminal networks and the regulation of a "world without law" is central to the prevention and control of conflicts.

Collier P. and Hoeffler A. (2000), reasoning in a utilitarian contest as H. Grossman I. (1991), analyze the conflict as a war between a legitimate government and a rebellion which they define as a criminal organization characterized by greed. In this context, conflict is more likely that the level of income per capita is low and the share of raw materials is important in exports.

This article focuses on the armed conflicts in which civilian population fighting the dictatorship (supported by the multinationals) in power in order to compel him to grant the people a greater share of wealth from the exploitation of country's natural resources. During such competitions, the civilian population cannot drop the weapon if it has at least a certain minimum share in sharing the national cake. While the dictatorship, that controls the wealth realized will want to confiscate at least some minimum share. *In this context it is in the case of a game of sharing wealth, where the dictatorship in power loses part of his wealth confiscated, whenever he grants an additional share of wealth realized to the civilian population.*

The outcome of such competition will depend, above the minimum share of wealth which the civilian population wishes to benefit, and below which it will not lay down their arms.

This game of sharing in which the dictatorship in power extracted from the national wealth, private benefits can be approximated in corporate finance for the extraction of private benefits by executives and some controlling shareholders who exercise control activity within the company. The dictatorship in power and multinationals can be assimilated to executives and shareholders while the civilian population can be assimilated to minority shareholders. The concept of private benefits in corporate finance has been deepened by *La Porta R. et al. (2000),* under the concept of tunnelling which they define as the transfer of assets or profits of a firm to executives and shareholders (insiders) who exercise control within the company. This transfer is to detriment of minority shareholders (outsiders) who do not control the activities of the company.

As corporate finance, it arises in this game a threshold problem of extracting private benefits tolerable by the civilian population. Given that the minimum share of wealth expected by each protagonist is private information: *How the conflict resolves itself in a position where the dictatorship in power ignore the minimum share expected by the civilian population and below which it cannot disarm.*

To solve the problem of ending such a conflict, I analyze it as a war of attrition based on a specific auction mechanism in which:

– The civilian population earns at least its minimum share expected whatever the period of abandonment;
– The dictatorship in power wins a share of wealth than the minimum share that she hopes to be confiscated, if only his opponent gives up first in the competition. While she gains nothing by giving up first, the competition.

This type of game war of attrition differs from the approach traditionally developed in the literature. *In fact, in a standard war of attrition, a player who leaves the competition in the first gain nothing, whereas in our game sharing, the civilian population earns a minimum share renouncing first in the competition.*

In the rest of my article, I present in the first part, the terms of my model and in the second part, I present the different outcomes induced by a war of attrition in which *the civilian population earns at least its minimum share expected whatever the time she leaves the competition.*

II. The Model

To analyse situations of armed conflict between a dictatorship in power and the civil population during the sharing of national wealth, I suppose that these conflicts involve:

– The couple, dictatorial government - foreign powers (the dictatorial government manages the natural resources of the country);
– The civil population, which demands a larger share of national wealth.

To protect the economic interests of their multinational corporations, foreign powers support the dictatorship in power. The civil population disadvantaged in the sharing of national wealth declares war to dictatorial government. The civil population in its struggle will claim a share more and more important in the sharing of wealth. In such a conflict, each protagonist hopes to receive a minimum percentage (threshold) of the wealth realized by period of time. To simplify my analysis, I distinguish two main agents who pursue conflicting interests. They are:

– The civil population that I designate as "Agent oppressed" or player 1;
– The couple, dictatorial government - foreign powers that I designate as "selfish agent" or player 2.

I suppose that the endowment in natural resources (net of all operating expenses) of the country in the beginning of competition and in each period of game has a constant monetary value noted ω which is common knowledge. So ω is at every game period, the wealth produced by the country.

On the wealth realized ω at every game period j, the player 2 (selfish agent) transfer a portion to player 1 (oppressed agent) through the expenditures of public utility in the areas such as the infrastructures, the health, the education, etc...

The objective of player 1 is to force the player 2 to transfer him at each new game period, a larger share in the distribution of wealth realized ω.

I suppose that in the beginning of competition ($j=0$), both players are in the following situations:

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- Player 2 (selfish agent) has a part λ_2^* (common knowledge) of the wealth realized ω;

-Player 1 (oppressed agent) has a part λ_1^* (common knowledge) of the wealth realized ω; - $\lambda_2^* > \lambda_1^* > 0$.

Being in an environment of asymmetric information where the dictatorship cannot observe the minimum share that the civilian population demands in the national wealth achieved by time period, there is no possibility of negotiation between both parties. In this case, to know the outcome of such a conflict, I propose a game in which a player (civilian population) wins at least the minimum share that he hopes to benefit in the wealth produced by time period regardless of the player who leaves first, the competition. While the other player (dictatorship - foreign powers) earns the minimum share that he hopes, if only he does not give up first, and gains nothing if he gives up first, the competition.

I suppose that war of attrition between the two parties begins at the moment (j=0) where the oppressed agent enter into armed con.ict against the dictatorship to force him to transfer in his favour, a larger share of national wealth.

Let λ_1, the minimum share of the wealth achieved ω, which player 1 (oppressed agent) hopes to benefit in each game period and from which he give up the competition. λ_1 is for him private information.

Let λ_2, the minimum share of wealth achieved ω that player 2 (selfish agent) hope confiscate and below which he give up the competition because it is not more profitable for him to continue the war. λ_2 is for him private information.

I suppose that early in the competition ($j = 0$):

- The part λ_2^* that holds the player 2 (sel.sh agent) is such: $\lambda_2^* > \lambda_2$ (private information);
- The part λ_1^* that holds the player 1 (oppresed agent) is such: $\lambda_1^* < \lambda_1$ (private information).

I assume that in each game period (j=1; 2; …), player 2 under the pressure of player 1 increases in proportion α, the share of player 1. The share confiscated by player 2, decreases in the same proportion in each new game period.

On the threshold λ_2, player 2 receives a share of wealth less important than the player 1 and that before reaching this threshold, it benefits, a larger share than player 1.

I suppose that below the accumulation of wealth equal to $\lambda_2\omega$, player 2 will incur by playing period, costs of competition (to finance the conflict) above $\lambda_2\omega$. This forced him to abandon the competition when he is on the threshold λ_2. So if player 2 leaves first, the competition, according to the above hypothesis, we have $\lambda_2 < \lambda_1$.

Player 1, being aware that before player 2 reaches the threshold λ_2, civilians bear huge losses, will abandon the competition once it reaches its threshold λ_1, because he is aware that if he continues to fight beyond this threshold to get the power, the new team that will steer the country will always capture private benefits. Player 1 in abandoning the competition at threshold λ_1, reveals that there is a tolerable level of expropriation (1 - λ_1), and even a democracy can be induced to fly beyond this threshold. So player 1 leaves first, the competition, when it reaches its threshold λ_1 and it comes: $\lambda_2 > \lambda_1$.

I suppose that λ_1 and λ_2 are random variables independently distributed on [0; 1] by the same probability distribution *F* with density function f positive, continuous and twice differentiable on [0; 1].

The equilibrium strategy β (payment) of each player i ($i = 1; 2$) is an increasing function of its signal λ_i. Indeed, each player invests more in competition when it expects a higher share of wealth realized (ω).

Let: $$\beta : [0;1] \to [0;\infty[$$
$$\lambda_i \to \beta(\lambda_i).$$

When player 1 reaches its threshold λ_1 and leaves first, the competition($\lambda_2 > \lambda_1$), it collects per time period, a gain $\lambda_1\omega$ while player 2 receives a gain (1- λ_1)ω such that: (1 - λ_1) > λ_1 and therefore $\lambda_1 < \frac{1}{2}$.

When player 2 reaches his threshold λ_2 and leaves first, the competition ($\lambda_2 < \lambda_1$), it sees no gain because it is not interesting for him to stay in power and in this case player 1 takes power and enjoys all the wealth realized by time period ω. Player 1 then receives a gain equal to ω when player 2 leaves first, competition.

Both players are risk-neutral.

I suppose that both players support per unit of time, the same cost of competition which is equal to unity.

We are in a game of attrition where player 2 (selfish agent) being the force that controls the wealth realized ω, will be forced under pressure from the player 1 to allocate to the latter, at least his minimum share λ_1 in the wealth-sharing.

Gradually, as the competition continues, the conflict becomes more intense. This leads "selfish agent" to gradually increase the share of wealth realized ω allocate to the "oppressed agent".

The player, who receives a signal equal to zero, invests in the competition, an equilibrium payment equal to zero. Indeed it is a passive player who expects nothing in sharing of the wealth realized ω. Such a player will not participate in armed conflict.

At simultaneous abandonment, both players share equally the wealth realize ω.

a) *Equilibrium strategy of player 1*

Given that player 1 (civilian population) still hopes a win at the end of the competition regardless of the player who leaves first, and then he plays an

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asymmetric equilibrium strategy to that of player 2.

The expected utility of player 1 when he announces at equilibrium, $\lambda_1 = t$ is:

$\pi_{11} = (1 \square F(t))[t\omega \square \beta(t)]$, if player 1 leaves first, competition ($\lambda_2 > \lambda_1$),

$\pi_{12} = \omega F(t) \square \int_0^t \beta(\lambda_2 = s) f(s) ds$, if player 2 leaves first, competition($\lambda_2 < \lambda_1$).

With:

$F(t) = \Pr[\lambda_2 \leq \lambda_1]$,

$\beta(t)$, the equilibrium payment of player 1 when he gives up first, competition;

$\int_0^t \beta(\lambda_2 = s) f(s) ds$ the equilibrium payment of player 1 when player 2, leaves first, competition.

The total expected utility of player 1 is:

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square (1 \square F(t))\beta(t) \square \int_0^t \beta(s) f(s) ds. \tag{1}$$

By maximizing the total expected utility of player 1 with respect to t, the first order condition gives:

$$\beta^{'}(t) = \omega[1 + \frac{f(t)}{1 \square F(t)}(1 \square t)] \quad \forall t \in [0; 1]\,. \tag{2}$$

The equilibrium strategy of player 1 is then:

$$\beta(t) = \int_0^t \omega[1 + \frac{f(t)}{1 \square F(t)}(1 \square t)]dt \quad \text{car } \beta(0) = 0 \tag{3}$$

Proposition 1 *The equilibrium utility expected by player 1 in the armed conflict is equal to zero.*

Proof. $\pi = t\omega(1 \square F(t)) + \omega F(t) \square (1 \square F(t))\beta(t) \square \int_0^t \beta(s) f(s) ds.$

By integrating by part, the amount $\int_0^t \beta(s) f(s) ds$, I get:

$$\int_0^t \beta(s) f(s) ds = [\beta(s)F(t)]_0^t \square \int_0^t \beta^{'}(s) F(s) ds = \beta(t) F(t) \square \int_0^t \beta^{'}(s) F(s) ds.$$

Substituting $\int_0^t \beta(s) f(s) ds$ by its value in π, I get:

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square (1 \square F(t))\beta(t) \square \beta(t) F(t) + \int_0^t \beta^{'}(s) F(s) ds,$$

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square \beta(t) + \int_0^t \beta^{'}(s) F(s) ds.$$

Using the relations (2) et (3), I get:

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square \int_0^t \omega[1 + \tfrac{f(t)}{1 \square F(t)}(1 \square t)]dt + \int_0^t \omega[1 + \tfrac{f(s)}{1 \square F(s)}(1 \square s)]F(s) ds$$

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square \int_0^t \omega[1 + \tfrac{f(s)}{1 \square F(s)}(1 \square s)][1 \square F(s)] ds$$

$$\pi = t\omega(1 \square F(t)) + \omega F(t) \square \int_0^t \omega[(1 \square F(s)) + f(s)(1 \square s)] ds$$

$$\pi = \omega[t(1 \square F(t)) + F(t) \square \int_0^t [(1 \square F(s)) + f(s)(1 \square s)] ds]$$

$$\pi = \omega[\int_0^t \{(1 \square F(s)) + f(s)(1 \square s)\} dt \square \int_0^t [(1 \square F(s)) + f(s)(1 \square s)] ds] = 0$$

This result shows that the strategy played by player 1 in the armed conflict is an efficient equilibrium. This implies that in equilibrium, player 1 commits as payment in the armed conflict, all its expected payoff in case of victory.

Proposition 2 *When player 1, hopes to capture by time period all the wealth realized ω by announcing at equilibrium a signal $t = 1$, it spends in the competition, an equilibrium payment equal to the wealth realized ω.*

Proof. $$\beta(t) = \int_0^t \omega[1 + \frac{f(t)}{1 \square F(t)}(1 \square t)]dt,$$

For $t = 1$; we have: $\beta(t = 1) = \int_0^1 \omega dt = [\omega t]_0^1 = \omega.$

This result shows that when the civilian population (player 1) is greedy and wants to monopolize the entire wealth realized by time period, it will never give up first, the competition. This is true insofar as it is ready to invest (by time period) in the armed conflict, an equilibrium payment equal to the wealth realized ω.

b) Equilibrium strategy of player 2

The expected utility of player 2, when he announces at equilibrium $\lambda_2 = t$ is:

$\pi_{21} = \square(1 \square F(t))\beta(t)$ if player 2 leaves first, competition $(\lambda_1 > \lambda_2)$

$$\pi_{22} = F(t)\omega \square \int_0^t s\omega f(s)ds \square \int_0^t \beta(\lambda_1 = s)f(s)ds$$ if player 1 leaves first, competition ($\lambda_1 < \lambda_2$).

With:

$$F(t) = \Pr[\lambda_1 \leq \lambda_2],$$

$\beta(t)$, the equilibrium payment of player 2 when he gives up first, competition; $\int_0^t \beta(\lambda_1 = s)f(s)ds$, the equilibrium payment of player 2 when player 1 gives up first, competition.

The total expected utility of player 2 is:

$$\pi = F(t)\omega \square \int_0^t s\omega f(s)ds \square \int_0^t \beta(\lambda_1 = s)f(s)ds \square (1 \square F(t))\beta(t). \qquad (4)$$

By maximizing the total expected utility of player 2 with respect to t, the first order condition gives:

$$\beta'(t) = (1 \square t)\omega\frac{f(t)}{1 \square F(t)} \qquad \forall t \in [0; 1]. \qquad (5)$$

The equilibrium strategy of player 2 is then:

$$\beta(t) = \int_0^t (1 \square t)\omega\frac{f(t)}{1 \square F(t)}dt \qquad \text{car } \beta(0) = 0. \qquad (6)$$

Proposition 3 The equilibrium strategy of player 2 is such that he can never claim to any period of time, all the wealth realized ω by announcing at equilibrium, $t = 1$.

Proof. When player 2 decides to monopolize all wealth realized ω, he supports at equilibrium, a marginal payment such as:

$$\beta'(t = 1) = (1 \square 1)\omega\frac{f(1)}{1 \square F(1)} = 0.$$

This result implies that if player 2 announces $t = 1$, he supports a payment equal to zero. He cannot then come into armed conflict with player 1 when he attacks him. Given that player 2 cannot keep the smallest share of the wealth realized ω without fighting the player 1, he will never announce at equilibrium, $t = 1$.

Proposition 4 At a simultaneous abandonment ($\lambda_1 = \lambda_2 = t$), the marginal equilibrium payment supported by player 1 (civilian population) in the armed conflict, is higher than the marginal equilibrium payment supported by player 2.

Proof. See appendix.

This result shows the determination of the civilian population to make significant sacrifices to get a better share of national wealth. Indeed in such a conflict, the human cost increases considerably the payment of the civilian population.

III. Discussion

The sharing of wealth from the exploitation of natural resources, which is at the root of armed conflicts (between dictatorship in power and civilian population) in Africa, can be analyzed as a game of attrition. This is a game of incomplete information, insofar as: The minimum share of wealth expected by each protagonist is private information. The dictatorship, which controls the wealth realized, wants to confiscate a minimum share, while the outcome of the competition will depend on the minimum share of wealth that the civilian population, wants to benefit and below which she does not disarm. In this context, the dictatorship in power decreases his wealth confiscated, whenever she grants an additional share to the civilian population.

To specify the outcome of such a war of attrition, I analyze it as a particular auction mechanism in which: A player (civilian population) wins at least the minimum share that he hopes to benefit in the wealth produced by time period, whatever the player who gives up first, the competition. While the other player (dictatorship) earns the minimum share that he hopes if only he does not give up first, competition and gains nothing if he gives up first.

The civilian population, leaving first, the competition when She gets its minimum share of wealth expected, shows that there is no public power completely honest, which realizes zero private benefits. The difference between the wealth realized, and the minimum share of wealth expected by the civilian population, can be considered as the share of private benefits socially acceptable that a governement (democratic or dictatorial) may be confiscated. Such private benefits are for governments, a premium for good governance, insofar as the share of national wealth allocated to public interest is deemed socially adequate. In fact, the civilian population supposed rational, cannot remain in the logic to capture the entire wealth realized because it is aware that even by installing in power a democratic government, the system will always produce private benefits that may even exceed of a small value ", the private benefits socially acceptable.

Such an assessment of the situation from the civilian population is well illustrated by his equilibrium strategy $\beta(t) = \int_0^t \omega[1 + \frac{f(t)}{1-F(t)}(1-t)]dt$ insofar as: If his equilibrium signal is t = 1 (she wants all the wealth realized), she supports in the competition, an equilibrium payment equal to the wealth realized ω, while she is aware that no government in power can not realize zero private benefits.

However, armed conflicts that occur between civilian population and dictatorship in power for the sharing of the national wealth do not necessarily lead to an outcome in favour of the civilian population which is most often in a position of weakness.

Indeed dictatorships in power, which controls national wealth, invest in such conflicts, significant financial and material resources. These conflicts cause massive civilian casualties, which constrain the most frequently civilians to disarm and continue to suffer the atrocities of the dictatorship in place. In this context, the civilian population, to be successful, must be determined to make enormous sacrifices.

IV. Numerical Application

I suppose that λ_1 and λ_2 are random variables independently distributed on [0;1] by a same uniform law F with a density function f positive, continuous and and twice differentiable on [0; 1].

The marginal equilibrium payment of the civilian population (player 1) is:

$$\beta'(t) = \omega[1 + \frac{f(t)}{1-F(t)}(1-t)] = \omega[1 + \frac{1}{1-t}(1-t)] \quad \forall t \in [0;1],$$

we get:

$$\beta'(t) = 2\omega.$$

The marginal equilibrium payment of the dictatorship (player 2) is:

$$\beta'(t) = (1-t)\omega\frac{f(t)}{1-F(t)} = (1-t)\omega\frac{1}{1-t} \quad \forall t \in [0;1],$$

we get:

$$\beta'(t) = \omega.$$

We note that the marginal equilibrium payment of the civilian population is twice the one of the dictatorship (player 2).

V. Conclusion

In an armed conflict between a dictatorship and the civilian population, where the minimum shares expected by both in the sharing of the national wealth are private information, a game of attrition solves the problem of sharing. The outcome of such a competition leads to an equilibrium in which the civilian population supports the highest equilibrium payment. This result confirms the will of the civilian population to fight the dictatorship at the cost of enormous sacrifices to receive at least its minimum share of wealth expected. Another interesting result is that the equilibrium strategy of the dictatorship is such that it can never monopolize the entire wealth realized when the civilian population declares him a war.

VI. Appendix: Proof of Proposition 4

The marginal equilibrium payment supported by player 1 is:

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$$\beta_1^{'}(t) = \omega[1 + \tfrac{f(t)}{1\square F(t)}(1 \square t)].$$

The marginal equilibrium payment supported by player 2 is:

$$\beta_2^{'}(t) = (1 \square t)\omega\tfrac{f(t)}{1\square F(t)}.$$

$$\beta_1^{'}(t) \square \beta_2^{'}(t) = \omega[1 + \tfrac{f(t)}{1\square F(t)}(1 \square t)] \square (1 \square t)\omega\tfrac{f(t)}{1\square F(t)} = \omega$$

It comes:

$$\beta_1^{'}(t) = \beta_2^{'}(t) + \omega.$$

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Cultural and Political Alienations in Sembene Ousmane's *Xala*

By Sikiru Adeyemi Ogundokun
Osun State University, Osogbo, Nigeria

Abstract - Linguistic alienation is a wall, which separates the African elite away from their fellow African brothers and sisters. This gap is what we intend to break because it is a kind of cultural alienation, which hinders development in all its ramifications. Our search light in this paper is on cultural and political segregations in Sembène Ousmane's Xala. We demonstrate that El Hadji Kader Beye, the chief character in the story represents the Senegalese elite in a post-colonial setting while the beggars stand-in for the oppressed masses, who are more than 80% of the country's population. The oppressed make themselves relevant in the scheme of societal affairs by being the ones that have solution to the xala, a disease of impotence which the protagonist in the story suffers. The spitting act becomes a form of freedom of speech to voice out their mind; especially by showing their displeasure over an exploitative system in the perceived new dispensation. As its purpose, the paper validates the fact that art and society are two interlocking entities. Hanged on sociological criticism, the paper ends with a warning that Africans in general should see the embracement of their culture particularly language as the root of durable and sustainable developments.

Keywords : culture, language, literature, independence, development..

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Strictly as per the compliance and regulations of:

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Abstract - Linguistic alienation is a wall, which separates the African elite away from their fellow African brothers and sisters. This gap is what we intend to break because it is a kind of cultural alienation, which hinders development in all its ramifications. Our search light in this paper is on cultural and political segregations in Sembène Ousmane's *Xala.* We demonstrate that El Hadji Kader Beye, the chief character in the story represents the Senegalese elite in a post-colonial setting while the beggars stand-in for the oppressed masses, who are more than 80% of the country's population. The oppressed make themselves relevant in the scheme of societal affairs by being the ones that have solution to the xala, a disease of impotence which the protagonist in the story suffers. The spitting act becomes a form of freedom of speech to voice out their mind; especially by showing their displeasure over an exploitative system in the perceived new dispensation. As its purpose, the paper validates the fact that art and society are two interlocking entities. Hanged on sociological criticism, the paper ends with a warning that Africans in general should see the embracement of their culture particularly language as the root of durable and sustainable developments.

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I. Introduction

For the fact that literature is an open concept, it is variously defined or described. In 1968, Wellek and Warren define literature as "a social institution, using as its medium language, as a social creation…Literature represents life and life is in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary imitation".

Warner Berthoff (1981) says; "… literature itself has its own purpose and determinants… never wholly autonomous it draws its prime motives from deep within the common culture, the life experience of its producers in their time… but it never speaks for the totality of that culture," Therefore, literature or any work of art generally is not closed, independent or self-sufficient on its own. There is a connection between literature and the milieu/environment where it is produced and this fact has been demonstrated in Sembène Ousmane's *Xala*.. Since social problems are systemic things; literature as a product of a given human society can be employed to solve or at least to reduce social challenges by consistently flogging such issues and recommending functional remedies to the identified perceived social *"brouhaha";* hindrances, disturbances or impediments.

Literature is designed on the basis of prevailing daily or persistent events both socio-culturally and ideologically. Achebe (1988) "Literature, whether handed down by the word of mouth, or in print, gives us a second handle on reality, enabling us to encounter in the safe, manageable dimension of make-believe the very same threat to integrity that may assail the psyche in real life, and at the same providing through the self discovery which imparts a veritable weapon for coping with these threats whether they are found within problematic and incoherent selves or in the world around us".

Cyril Mokwenye (2000) "Literature was (and it is still) the most efficient medium of manifesting African culture and civilization, while poetry became the most effective genre for expressing it … not just to illustrating and defending Africa's cultural values …but also to the rehabilitation of Africa's damaged image, …". We, however, extend the frontier of our discussion beyond poetry because poetry is not the only genre of literature. There are three major genres of literature namely: drama, poetry and prose. All these branches of literature have potential ingredients which make them functional platform to showcase Africa's beliefs, feelings, norms, values and aspirations which can translate into desired societal development.

Literature is not just a piece of writing, which only entertains. It is equally, at the same time too, a means of expressing ideas, views, opinions, experiences, feelings, body of knowledge, cultural values as well as teaching moral lessons and healing souls. Literature has turned out to be" a medium of appending contemporary or conventional realities through the exposition of the socio-cultural and political experiences of a given society; since it (literature) is a product of a particular human society. It is far from being ambiguous that literature buys into the expressive function of a given language. And, the understanding of culture and the society, which are potential ingredients on which literature is premised, paves the way for an effective development", (Ogundokun, Sikiru A., 2013).

Through protest writing, radical but reasonable African creative artists condemn the follies and the vices in their societies. They frown at corruption, bad

Author : Department of Languages and Linguistics, Faculty of Humanities, College of Humanities and Culture, Ikire, Osun State University, Osogbo, Nigeria. E-mail : akorede4sure@gmail.com

governance, repressive policies, woman oppression, moral decadence and societal disturbances such as religious intolerant, with a view to making positive changes, which might accelerate human and material developments in Africa and the world at large. The primary aim of these committed African writers is the genuine struggle for cultural and socio-political revolution using literary activities as a platform. The different peoples of the world are made to understand the African world view through writing both now and before independence.

The major challenge of the 20th century is racial segregation but in this 21st century cultural issues have presented themselves as the most disturbing determinants, which militate against global developments. UNESCO sees culture as "What has shaped societies' and individuals' ways of life; while certainly rooted in ancestral values, it is also a source of dialogue, exchange, innovation and creativity, and the foundation stone of endogenous systems of solidarity, forms of expression and ways of transmitting knowledge that are as valid for meeting the challenges of tomorrow as for preserving traditions", (UNESCO, 2005). In a simple term, culture is an aspect of people's identity which promotes social integration and organization among a community of people.

Once the culture of a people is captured by another people, the people whose culture is invaded will remain in a perpetual darkness, perhaps till the kingdom comes. Culture is a soft-ware, the moment it is inflicted by the virus of another culture; the affected culture is crippled and becomes impotent.

However, culture is never static; it is dynamic, hence, it should adopt itself to constructive and meaningful changes which come or evolve with time. In this modern world which is ruled by science and technology, an unhealthy attachment to cruel crude culture is unacceptable as it hinders societal development.

II. Theoretical Framework

Our favored theory for this paper is the sociological criticism because we examine a social phenomenon. Sociological approach to the study of literature holds that literature and other forms of creative arts should be examined in the cultural, economic and political context in which they are written, produced or received. This literary theory explores the connections/relationships between the artist/writer and his or her society. To understand a writer's literary work(s), it may probe into the writer's society as well as studying how societal elements are represented in the literature itself since it is believed that literature has certain functions to perform in contributing to the development of human societies through moral or behavior re-orientation. And, of course, our adoption of the sociological approach of literary criticism can be justified since this critical approach or theory is believed to be "the most apt to render a full account of modern African literature" because it (the approach) takes into consideration "everything within our society which has informed the work", Abiola Irele (1971).

III. Analysis of the Text

Let us begin by taking a peep into the story. Sembène Ousmane's *Xala* is about a successful Muslim business man named El Hadji Kader Beye, who lives in Dakar, capital of Senegal, a West African country. This El Hadji suffers a misfortune after his third marriage. There is a swift fall from being a wealthy man to an absolute humiliated man as a result of impotence he suffers.

Bending on solving his health challenge, El Hadji moves from one healer to another without a permanent solution. This sickness takes greater part of his time; he cannot attend to his business any more. Hence, he is insolvent and bankrupt. He is cut off from his business associates and he feels dejected.

One fateful morning, a beggar who claims El Hadji is the cause of his ruined life many years back, reveals that he is responsible for El Hadji's impotence. The only cure to the spell is for El Hadji to stand naked before the beggar and other beggars who accompany him to El Hadji's house to spit on him (El Hadji) twice. The police, the security agent of the state is at hand; fully armed thinking there will be a breakdown of law and order but surprisingly, El Hadji accepts and endures the condition given to him in desperation!

One of the major elements of cultural identity is language. In short, language, which makes man different from other animals, is the pivot of any culture. It drives culture because cultural traits are transmitted from one generation to another through language. In this regards therefore, by seeing the speaking of his local language as ridiculous, barbaric, degrading and an uncivilized act or practice, El Hadji, the main character in *Xala* is an agent of cultural alienation. He is indeed a bastard, an out-cast, who ceases to be an" **omolúàbí**"; an acceptable member of his community.

El Hadji overtly nails Rama, her daughter for speaking their indigenous language each time he speaks French with her. Let us hear the irresponsible father: « …pourquoi quand je te parle en Français, tu me réponds en Wolof? »

Besides the linguistic slavery which El Hadji is suffering from, he extends his ignorance to another aspect of cultural practice. He refuses to sit on a mortar and straddle the pestle on the night of his third wedding as a traditional cleansing ritual to neutralize the efficacy of spells of impotence.

The consequence of his cultural rejection or denial is that he is unable to consummate his marriage as he suddenly becomes impotent. El Hadji stupidly describes a culture he has practiced for years as *"histoires",* a mere made-up, which makes no sense what so ever!

Sad enough, El Hadji's betrayal of his culture takes him no where than being in isolation. He is neither here nor there. He is neither "fish" nor "meat". An African by birth but has denounced being African. He has rejected African practices, norms and values. He does not have anything to build on to make himself a French man for the color of his skin, at least, will not permit him.

El Hadji has separated himself through linguistic line so much that he crucifies Rama, his own daughter for speaking Wolof, their mother tongue. El Hadji, an archetype of most African elite does speak the white man's language as a show-off to demonstrate their superiority over the uneducated larger population. El Hadji and his likes are bound to meet their waterloo. Those who are ashamed of their culture and demonstrate traitorous attitude towards it (culture) are suffering from colonial madness and, or mental slavery. It is not only El Hadji, it includes other elite who fall in this category. The plural pronoun of you, "vous" which El Hadji's aunt uses when addressing him validates our claim.

Sembène Ousmane does not call for a total rejection of the colonial master's tongue/language; rather he wants the use of such language restricted only to official quarters. In *Xala,* Rama demonstrates the mind of Sembène Ousmane, the revolutionary artist by speaking French when addressing a police man. This is the only time Rama speaks French, the colonial master's language in the story. A survey of his literary creations shows that Sembène Ousmane makes his films in indigenous languages to make-up for his inability to communicate with over 80% of his people, the Senegalese audience who are illiterate and cannot read his novels and, or collections of short stories which are written in French.

Another aspect of culture which suffers a set-back in the hands of African elite as demonstrated in Sembène Ousmane's *Xala* is the mode of dressing. At the beginning of the story, the elite wear traditional African outfits but later we see them in tuxedos, an indication that they have been assimilated and given themselves up to the western culture. They are nothing but traitors. They have indeed culturally isolated themselves from their people. This is a wall or a fence, which needs to be broken for the purpose of peaceful co-existence in African society.

Annoyingly, the kind of polygamy which fails to meet the socio-economic justification and religious injunctions is the only aspect of African culture which the African elite joyfully embraced for selfish reasons. For instance, El Hadji's practice of polygamy is informed by sexual greed and mere personal-aggrandizement (show-off)!

In scholarly studies over the years, the inter-relationship between literature and society has been strongly attested. The writer or artist is an individual subject to emotions and feelings and he/she is a product of certain social make-ups, which literary work is potentially a response.

Sartre (1948) observes thus; "The writer has no means of escape, we want him to embrace his time closely, and it is his lot: it is made for him and he is made for it," Sembène Ousmane demonstrates this fact in his novel, *Xala* by reflecting on political alienation in his country. Neo-colonialism, a new stage of colonialism after independence, is a mechanism used by the foreign powers to remotely control, dictate and dominate the economic and political spheres in African states. Barango (1980) observes: "By neo-colonialism, we mean the practice of granting a sort of independence with the concealed intention of making the liberated country a client state, and controlling it effectively by means other than political ones." This new order brings about divide and rule, which set Africans against one another. Politically, the elite are incapable of providing the much awaited leadership. They are mere rubber-stamp, carbon-copy of the colonial order; mimetic machinery that reflects a psychological departure from what belongs to them. It is a direct path to destruction as we have made to see in El Hadji's symbolic xala. Dupont Durant, the French mentor of the president, a character behind the curtain in the story, who plays the role of a special adviser, represents an elongation of the colonial rule. It is also an indication that Africans are ill-prepared for the independence they get. They have no programs/agenda, no vision and no leadership training. All that they do is to scramble for or fight over leftovers for their own gain to enrich themselves. They do not care about their oath to improve living conditions of their people. They are crabs in the same basket tearing each other apart in order to lay their hands on the few resources, which are available. « Qui sommes-nous, si ce n'est que des minables commissionnaires moins que des sous-traitants. Nous ne faisons que de la redistribution des restes que l'on veuille bien nous céder…Nous sommes tous des crabes dans un même panier…apprentis sorciers et mal initiés dans les affaires… »

Sembène Ousmane derives joy in the practice of making fun of human actions with a view to correcting the excessiveness or weakness in a given society. This practice is called as satire. Adeoti(1994) says, "Satire is pleasurable mechanism evolved by the society through which it copes with deviation from accepted codes of behavior" Satire is an attack on follies and, or vices demonstrated by an individual, a group of people or a given society with the intention to correct such dirty or unacceptable behavior It is used to achieve a reaction of contempt.

Neo-colonialism is another form of imperialism through which the industrially powerful nations manipulate and dominate the weak/poor nations culturally, economically, politically and socially. The African elite blindly follow the wicked and exploitative foot print of their colonialists not only through the divide and rule strategy but also by humiliating the ordinary defenseless people with the security agents who are paid with the people's hard earn money. For instance, people who advocate for genuine changes are painted as revolutionists and they are forced out of the system into exile. « …Si tu n'es pas contente, tu iras faire ta révolution ailleurs. Ces sont les gens comme moi, …qui avons bouté les colons et libéré le pays… » Beggars are seen as human refuse so; the police are to get them off the streets. The packing of the beggars into police vans and driving them off the streets to where only God knows is a political alienation. The picture here reminds one of George Orwell's *Animal Farm*, a political satire, where the novelist exposes political madness in English society at a time in history. Indeed, some animals are more equal than the others even in the post-colonial African society as reveals in Sembène Ousmane's *Xala.*

The social stratification in the land can be connected to the capitalist tendency inherited by the new leading elite. The beggars are not just there because they like their condition; instead, they are victims of fate and, or circumstance engineered by the insensitivity of their leaders in the affairs of state governance. The available resources are not prudently distributed.

The few elite embezzle the little drops, rather than directing the resources towards developmental projects, which will benefit all and sundry. It is evident that the African elite are corrupt. Corruption is till date the bane of social vices in African society. The money those Senegalese elite collect from the colonialists after the independence becomes bile, which contaminates and cripples the economy of the country. It is liquor which intoxicates the elite and later renders them impotent. African countries are in bad state of indebtedness, flat broke up to their ears, even with cuts in government expenditures like the removal of subside on basic daily commodities. Africans cannot afford two meals daily still, their perceived leaders keep stocking money in foreign accounts without any impunity.

In 1998, Okey, D. Ebele captures the human condition in African society thus: "It is evident today; the rural communities have been cut off from the urban areas because their roads have become impassable. Most, if not all our communities, are smarting from their rustic eerie darkness. The people of our hinterland are hungry for development, and desirous of the opening up of their villages to beat back the forays of want, deprivation, poverty, primitivism, superstition. Generally, they long for better living conditions and the benefits of science and technology."

The African elite are incapable of bringing socio-economic progress required by their country through their leadership because their idea of national freedom or independence is too narrow. They think independence is just sacking the colonial lords and replacing them with the natives to oversee state matters without any sense of direction. One would have expected the new elite to correct the anomalies, which the colonial imperialists left behind in the polity; that is, the faulty policies which are not in consonance with African context.

As a result of his wealth and political influence/power, El Hadji ignorantly alienates himself socio-economically, culturally, politically and even psychologically from his people and community. However, El Hadji's eventual acceptance of the prescribed cure to his xala, impotence is a rebirth of his consciousness. To restore his manhood, El Hadji is told to stand naked while beggars spit on him and this he does. In African society, this spitting act speaks volume. It reminds one of the fact that there is always a pay-back time. In other words, there is punishment for any sin or offence which one commits whether against humanity or God. The didactic ingredient of this spitting act cannot be treated with a pint of salt. It calls for caution and moral uprightness in all that one does at all times.

The beggars represent the masses, the oppressed people of Africa in general and in Senegal in particular while El Hadji symbolizes the African elite, the opportunists who do not have what it takes to give the good governance which the people yawn for. In African world view, spitting literarily and figuratively connotes dissatisfaction. It is hazardous to spit on someone. It is more harmful than the open insult or vulgar abuse. It is a demonstration of despise, hatred and/or disgust. The oppressed masses use this act of spitting as a weapon to press home their point that never again would an exploitative and insensitive government has a place in their country.

The search for a cure for "xala", impotence can be translated as the inability of the newly independent African state to achieve a political order which can provide human and infrastructural developments .Durable and sustainable developments need to be tied to socio-economic, cultural and political realities of any human society. This is the view of Sembène Ousmane in *Xala,* the novelist's account on 1970s Senegalese government. And, as a matter of fact, this is the view we own too. From the study, it can be deduced that the oppressed in Sembène Ousmane's *Xala* are well mobilized and they behave as true agents of positive social transformation or reformation.

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Radical or revolutionary artists "do not merely testify to the conditions of social crisis but offer a precise diagnosis [as well as remedies to cure the identified social ailments]," (Vazquez 1973). This has been validated by our author, Sembène Ousmane in *Xala.* As a realist and a social pathologist, he suggested solutions to the social problems which he has identified in the society he designed and presented in the novel under review. The writer's experiences are brought into his work to inform and educate his publics for the purpose of influencing the society at the end. "…literature is crucial in shaping the mentality of a people, it is crucial in shaping their identity. Literature therefore has a role to play in shaping people's consciousness",(Darah 1987).

IV. Conclusion

Sembène Ousmane has underscored the fact that it is possible to use art as a weapon or an instrument to fight against repressive policies, cultural alienation and other societal vices so as to develop the society since there is a deep relationship between art and the society which paves the way for its creation and eventual production. Art is a weapon "for fighting oppressive ideologies such as capitalism, fascism and other totalitarian hegemonic ", (Vazquez 1973).

It has been practically demonstrated that when people disassociate or distance themselves from their culture, it is a rape on their system. Blind political affiliation to ex-colonialists will never bring about the sustainable development which African countries are longing for. Africans should disconnect themselves from colonial legacy to totally free themselves from mental slavery and perpetual poverty. Hence, African elite need a rebirth of their consciousness and a re-orientation to reestablish them into their cultural heritage. A river which forgets its source will soon dry-up. In this paper, we have shown Sembène Ousmane as a revolutionary artist, who is interested in the purification of his society. In this case, he attempts to detoxify the African elite from cultural and political alienations.

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Eating Attitudes and its Psychological Correlates among Female College Students

By Anna Rangini Chellappa & Karunanidhi, S.
University of Madras, India

Abstract - The purpose of the present study was to find out the prevalence and psychological correlates of abnormal eating attitudes in female college students in the city of Chennai, Tamil Nadu. Two hundred undergraduates with mean age 19.0 years from five premiere colleges affiliated to the University of Madras were administered the Eating Attitudes Test (EAT-26), Rosenberg Self Esteem Scale, State Trait Anxiety Inventory and Beck Depression Inventory. Abnormal eating attitudes (EAT-26 score ≥ 20) were found in 30% of the total sample. Use of Pearson Correlation and independent t-test revealed that participants who had abnormal eating attitudes had scored higher levels of depression and higher levels of both state as well as trait anxiety than those with normal eating attitudes (Eat-26 score <20). No significant correlation was found between low self esteem and abnormal eating attitudes. Further, abnormal eating was not related to weight status as assessed using the body mass index (BMI). The present findings indicate a substantial prevalence of abnormal eating attitudes among female college students and also abnormal eating attitudes related to psychological characteristics such as anxiety and depression. The above findings highlight the need for the attention of clinicians, community workers and psychologists to curtail the risk of increase in eating disorders among this population.

Keywords : eating attitudes, anxiety, depression self esteem.

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Strictly as per the compliance and regulations of:

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I. Introduction

Adolescence is a period of transition from childhood to adulthood and as such has a richness and diversity unmatched by any other stage of life. Sometimes referred to as teenage years, youth or puberty adolescence covers the period from roughly 10 to 20 years in the life of an individual (Steinberg, 2001).

According to Witte, Skinner and Carruth (1991) and Hurlock (1999) adolescence is a period that is characterized by dramatically accelerated physical, physiological emotional and social development. The psychological, emotional and social tensions during the adolescent years may be attributed to the profound body changes associated with sexual development, identity crisis, family conflicts and pressure for peer group acceptance (William, 1990). Apart from these problems, a vast body of literature highlights eating disorders as an emerging problem with detrimental health consequences among this vulnerable age group.

During adolescence, many individuals become preoccupied with their body weight and shape and they attempt to achieve the ideal physique reinforced by media messages that equate attractiveness with thinness. This preoccupation influences their dieting and eating behaviours (Rus-Makovec & Tomori, 2000; Makimo, Hashizum, Yasushi, Tsuboi & Dennersteei, 2006) and subsequently leads to eating disorders (Patel, Phillips & Pratt, 1998).

The current diagnostic classification of eating disorders include a restrictive form in which food intake is severely limited (anorexia nervosa), a bulimic form, in which binge eating episodes are followed by attempts to minimize the effects of overeating via vomiting, catharsis, exercise or fasting (bulimia nervosa) (Stein, 1991; Whitaker, 1992) and those non specified eating disorders that do not fulfill the criteria for anorexia nervosa or bulimia nervosa (Crow, Agras & Halmi, 2002).

Eating disorders are most prevalent in western cultures where white women experience social pressure to thinness (Patel et al., 1998) and this problem seems to be the major psychological problem as it has been reported that 1.3% of the general western population meet formal criteria for disordered eating with higher prevalence among adolescents and adults (Nattiv & Lynch, 1994). Such prevalence has also been reported in non – western populations though varying in, severity and frequency from those in the west (Mumford, Whitehouse & Platts, 1991; Makimo et al., 2006). With regard to the Indian scenario, diagnostic entities such as anorexia nervosa and bulimia are not common (Khandelwal, Sharan & Saxena, 1995) but occur in milder forms with fewer symptoms (Srinivasan Suresh & Jayaram, 1998).

It has been found that disturbed eating attitudes are ten times more prevalent in females than in males (Prouty, Protinsky & Canady, 2002 ; Pritts & Susman, 2003). Young adulthood especially during the transition to a college setting appears to be a vulnerable time for development or a continuation of eating disorders when parents have little control or influence on eating behavior (Morris, Parra & Stender, 2011) and when peer influence is greater. In a recent study, Bas, Asci, Karabudak and Kiziltan (2004) reported abnormal eating attitudes in a substantial 11.5 % of Turkish university students. An even higher prevalence (17.5%) was found in mid atlantic university students (Prouty et al., 2002). Srinivasan et al.,

Author α : Department of Home-Science, Queen Mary's College, Chennai-600 004. E-mail : anna.chellappa@gmail.com
Author σ : Department of Psychology, University of Madras, Chennai-600 005.

(1998) investigated the nature and extent of eating disorders in 210 medical students in the city of Chennai in India, and reported the absence of anorexia nervosa, bulimia nervosa and other eating disorders. However, 15% of the students examined had a form of distress and disorder in eating habits as well as attitude towards body weight. In another study, Tendulkar et al., (2006) reported faulty eating habits in 13.3% of 451 college students in urban Mumbai. Higher scores on depression and suicidal ideation were also reported in the population with faulty eating habits.

Over the past three decades there have been considerable number of studies on the relationships between abnormal eating and factors such as self-esteem, anxiety depression and body mass index, but the conclusions are conflicting. Abnormal eating attitudes as revealed by the EAT-26 score, was found to be significantly correlated with lower self esteem (Bas et al., 2004) and higher trait anxiety (Bas et al., 2004; Ross and Gill, 2002).

In a recent study, Cohen and Petrie (2005) investigated the psychosocial correlates of disordered eating among under graduates. The symptomatic and eating disordered groups reported more sadness, anxiety, guilt, stress and less happiness, confidence and self-esteem than the asymptomatic group. Several other studies have also linked different forms of eating disorders with depression and addiction (Garfinkel, Moldofsky & Garner, 1980; Hatsukami, Eckert, Mitchell & Ryle, 1984; Walsh, Roose, Glassman, Gladis & Sadik, 1985). However, Thomas, James and Bachmann (2000) reported that low self-esteem and depressed mood were independently associated with disordered eating attitudes of English secondary school students. Similarly, Lorenzo, Lavori and Lock (2002) reported a weak correlation between high EAT-26 score and depression in high school students in the Philippines.

With regard to the relationship between body mass index (BMI) and eating attitudes, published reports have yielded conflicting results. Jones, Bennett, Olmsted, Lawson and Rodin (2001) reported occurrence of eating disorders particularly with those with high BMI value suggesting a potential link between disordered eating and overweight. However, Lorenzo et al., (2002) reported a weak correlation between abnormal eating attitudes and BMI. Hoerr, Bokram, Lugo, Bivins and Keast (2002) reported that BMI was a significant but a very weak predictor for disordered eating in female college students. This finding is in accordance with those of Zimmerman and Hoerr (1993) and Wong and Huang (1999) who reported that disordered eating is not related to weight status as compared to body satisfaction.

Female adolescents and young adults, particularly the college going population, are most vulnerable since colleges may serve not only as a place to develop disordered eating but a time and place to learn how to have a healthy relationship with food and one's own body (Martz, Graves & Sturges, 1997). Seemingly innocent dietary habits, exercise and weight control behaviour during this stage need to be taken seriously as they may lead to eating disorders that can affect an individual's overall health and well-being (Bulick, 2002; Bardick et al., 2004). Therefore precise information on the eating attitudes of college students would be extremely valuable in detecting abnormal eating behaviour at an early stage itself. If not identified and treated in the early stages abnormal eating attitudes may lead to chronic conditions with devastating, physical, emotional and behaviour consequences (Lask & Bryant - Waugh, 1999).

Further, from the above review it is also evident that there is a dearth of information on the prevalence of abnormal eating attitudes and its psychological correlates in the Indian context. Such studies are warranted especially among adolescents and young adults owing to the erratic and unhealthy eating trends (viz., snacking, skipping of meals, consumption of fast foods and junk foods, binge eating, excessive dieting) that have become popular in India as a result of acculturalisation, urbanization and globalization. Hence a systematic critical study was undertaken with the following objectives:

1. To determine the prevalence of abnormal eating attitudes among female college students in the city of Chennai, Tamil Nadu
2. To find out the differences between female college students with normal and abnormal eating attitudes in self–esteem ,depression, state and trait anxiety.
3. To find out the association between body weight status and eating attitudes of female college students.

The choice of the study group is relevant because 18 years of age has been speculated to be the age of onset for eating disorders (Thelen et al., 1987). Further, college students tend to adopt abnormal eating attitudes as fads in food habits and western concepts of beauty and attractiveness in slimness are diffusing among the youth in this vulnerable age group (Srinivasan et al., 1998)

II. Method

a) Selection of the Sample

By using convenience sampling technique, five premiere colleges affiliated to the University of Madras were approached to collect data regarding demographic details, eating attitudes, self-esteem, depression, and anxiety of female college students. Prior permission was obtained from the respective principals of the colleges explaining the purpose and inclination of the study. After permission was obtained, the researcher addressed college students and oriented them about the nature, purpose and significance of the research undertaken. Consent forms were then distributed to the participants and those who were willing to participate in the study were asked to give their written consent and the same was obtained. It took approximately 30-40 minutes to administer the tests and collect the data from the students

b) Description of the Sample

Participants consisted of 200 female college students between 17-21 years of age from five premier colleges affiliated to the University of Madras in the city of Chennai. The mean age of the sample was 19.0 ± S.D 1.46. Majority (66%) of the students were non-vegetarians. With regard to participation in sports, only twenty two students (11%) of the total sample reported involvement in sports activities.

c) Instruments Used

A demographic questionnaire was used to elicit information regarding age, height, weight, participation in sports and dietary pattern (vegetarian/non vegetarian).

The *Eating Attitude Test (EAT-26):* Eating attitudes of the female college students were assessed using the EAT-26 developed by Garner, Olmstead, Bohr and Garfinkel (1982). The instrument contains twenty six items with six possible answers ranging from never (0) to always (3). The total score on the EAT-26 are derived as sum of the composite items, ranging from 0 to 78. Scores that are greater than or equal to 20 on the Eat-26 are frequently associated with abnormal eating attitudes and behaviour and scores that are less than 20 are associated with normal eating attitudes.

Rosenberg Self- Esteem Scale (RSES): Self – esteem was measured by the self –esteem scale developed by Rosenberg (1965). It is a ten-item Likert-type scale with items answered on a four-point scale from strongly agree to strongly disagree. Five of the items have positively worded statements and five have negatively worded ones. The scale measures state self-esteem by asking the respondents to reflect on their current feelings. The scale score ranges from 0-30, a higher score denotes higher self-esteem. Correlations range from .82 to .88. and Cronbach's alpha range from .77 to .88.

The *Beck Depression Inventory* (*BDI):* In order to evaluate depression, the BDI developed by Beck, Ward, Mendelson, Mock and Erbaugh (1961) was used to evaluate 21 symptoms of depression that includes cognitive, behavioral, affective and somatic component of depression. The statements are rank ordered and weighted to reflect the range of severity of the symptom from neutral to maximum severity. Numerical values of zero, one, two and three are assigned to each statement to indicate degree of severity. The total Beck Depression Inventory score can range from 0-63, higher scores represent more reported depression.

The *State Trait Anxiety Inventory* (STAI): The STAI developed by Speilberger, Gorsuch and Lushene (1972) was used to measure state and trait anxiety respectively. It is a definitive instrument that clearly measures and differentiates the generally ambiguous concept of anxiety, into situational anxiety and trait anxiety. The state anxiety scale consists of 20 items that evaluate how the respondents "feel right now at this moment" and the trait anxiety scale evaluates how the respondents "generally feel. Scores for both State and Trait Anxiety Inventory have a direct interpretation i.e., high scores on their respective scales mean more trait or state anxiety and low scores mean less. The cut-off score for state anxiety is 36 and for trait anxiety is 42. All these instruments were selected for data collection as they have been widely used in previous studies among adolescents and were found to be reliable in the Indian context.

d) Criteria to Classify Weight Status Based on Body Mass Index:

The self – reported height and weight provided in the demographic questionnaire was used to compute body mass index (BMI) which was calculated using the formula weight in kilograms/height in meter squared). Based on their body mass index, the participants were graded as underweight (BMI<18.5), Normal (18.5-24.9), Overweight (25.0-29.9), Obesity (BMI >30) as per the WHO (2002) guidelines. With regard to the present sample, it was observed that 61.5% were of normal weight. Thirty percent (60) of the students were underweight; 7.5% (15) were overweight and only one percent was obese.(Table 1)

e) Data Analysis

The data collected were coded and analysed using the SPSS (Statistical Package for Social Sciences) version 11. Descriptive statistics like mean and standard deviation were obtained for age, body mass index, eating attitudes, self-esteem, depression and anxiety. The relationship between eating attitudes and related psychological characteristics was examined using Pearson correlation. Independent 't' test was done to find the difference between students with normal and abnormal eating attitudes in self–esteem ,depression, state and trait anxiety. Analysis of variance was done to find the mean difference in eating attitude scores in the four BMI categories.

III. Results and Discussion

It is widely believed that the process of admixture of western attitudes and behaviours occurring at a rapid rate in India due to urbanization, globalization an acculturalisation may give rise to abnormal eating attitudes. This may soon lead to the emergence of severe diagnostic entities such as anorexia nervosa and bulimia nervosa among college students if not identified and treated at an early stage itself (Srinivasan et.al., 1998). Hence, the present study attempted to determine the prevalence rate of abnormal eating attitudes among female college students and to find out the difference in self-esteem, depression, state and trait anxiety between college students with normal and abnormal eating attitudes.

The study revealed a substantial prevalence of abnormal eating attitudes (30%) among the female college students chosen for the study (Table1). The current prevalence was found to be much higher than a study done by Srinivasan et al., (1998) who reported 15% of female college population in Chennai with a form of eating distress. Interestingly, the current prevalence rate was higher than previous studies that reported abnormal eating in 11.5% of Turkish university students (Bas et al., 2004) and 17.5% in mid Atlantic university students. (Prouty et al., 2002).

The above findings indicates the alarming prevalence of abnormal eating attitudes among female college students in the city of Chennai, Tamil Nadu and challenges the notion that abnormal eating attitudes are predominantly a western malady. The diffusion of western ideals with regard to body image and food habits coupled with the reinforcement of media messages of western concepts of beauty and attractiveness in slimness could be probable reasons for the increased prevalence of abnormal eating attitudes in this vulnerable age group of college students. It can also be attributed to the invasion of international chain of restaurants that offer delicious and attractive calorie rich ready- to- eat foods . In the recent past, these food outlets have lured the youth of the present generation into consuming 'fast foods' and 'junk foods' rather than traditional wholesome home-made foods and have probably brought about a dramatic change in the food habits and eating attitudes among them.

In the present study there was no significant difference in the eating attitudes of female college students based on body mass index categories (underweight, normal, overweight and obese) indicating that abnormal eating attitudes are related more to attitudes and perception of one's own self in terms of their body image rather than their actual body weight. This finding is supported by Lorenzo et.al., (2002) who reported a weak correlation between abnormal eating attitudes and body mass index. Further, Zimmerman and Hoerr (1993) and Wong and Huang (1999) also reported that disordered eating is not related to weight status as compared to body dissatisfaction.

Comparison between vegetarian and non – vegetarian students revealed a significant difference ($P < 0.01$) among them in their eating attitudes. It was observed that the non- vegetarian group had higher scores(16.15 ± 9.91) on the EAT-26 when compared to the vegetarian group (12.37 ± 8.63) thereby suggesting greater tendency towards abnormal eating attitudes. Non-vegetarian students tend to indulge in fleshy foods and fried delicacies that are a rich source of fat. It is quite likely that they may also be tempted to try new variety of rich foods and eat more than required which may likely lead to abnormal eating attitudes.

Table 2 presents a description of the sample with regard to selected psychological variables such as self-esteem, depression, and state and trait anxiety. Analysis of the relationship between eating attitude scores and these psychological variables revealed a significant correlation between abnormal eating attitudes and levels of depression, state and trait anxiety. No significant correlation was found between self-esteem and abnormal eating attitudes (Table-3). This finding is in contrast with the findings of Gargari, Khadem-Haghighian, Taklifi, Hamed-Haghighian, Behzad and Shahkari (2010) who reported that subjects with disordered eating attitudes had lower self esteem than normal subjects. It is quite likely that other factors such as depression and anxiety may contribute more to abnormal eating attitudes.

Further investigation into the differences in selected psychological characteristics between students with normal and abnormal eating attitudes revealed a significant difference in depression and trait anxiety scores , whereas no significant difference was found in state anxiety and self-esteem scores (Table 4). Participants in the abnormal eating attitude category had exhibited higher scores on depression when compared to those with normal eating attitudes. It is speculated that people who tend to be sad, discouraged about the future and disappointed in themselves often use food as means of venting their emotions. Some may get preoccupied with food and over – eat in an attempt to overcome their depression. This in turn may eventually lead to obesity. Others may just starve themselves when they are depressed which may gradually make them underweight. Apart from this, the resulting obese or underweight physique may aggravate depression. Thus depression and abnormal eating attitudes may begin to appear in a vicious cycle and may be mutually exacerbating.

Regarding trait anxiety, participants in the abnormal eating attitude category had higher trait anxiety scores. Some individuals have an inherent tendency to take things hard, excessively worry about trivial issues in daily life and demonstrate discontentment and disappointment in every area of their lives. Such individuals may adopt unhealthy food habits such as skipping of meals in a day, snacking in between meals or binge eating as a means of coping with their anxiety. Probably such seemingly harmless food habits may likely lead to abnormal eating attitudes that may eventually accelerate the prevalence the eating disorders if not addressed in the early stages itself. This result is supported by earlier studies by Bas et al., (2004); Ross & Gill, (2002).

Results also revealed that participants with abnormal eating attitudes had scored higher on state anxiety than those with normal eating attitudes, though the difference was not statistically significant. This probably could be due to the fact that situations that stimulate feelings of nervousness, tension, worry and discomfort may often make an individual respond to food in a

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repulsive manner. On the other hand, some may become preoccupied with food and indulge in binge eating just to 'cool' themselves down. Such dietary responses to situational anxiety may be the reason for abnormal eating attitudes. Besides this, the pressure imposed by mass media messages that equate slimness with beauty and attractiveness may also give rise to fears of being overweight. The anxiety to maintain the ideal body image may lead to abnormal eating attitudes among female college students.

No significant difference was found in the self-esteem scores of female college students with normal and abnormal eating attitude. This result was contrary to the finding in previous studies that indicated that abnormal eating attitudes was found to be significantly correlated to lower self-esteem The conflicting result in the present study is probably because the instrument used measures global self esteem rather than multidimensional self esteem of an individual. It is possible that self-worthiness of female college students may not be related to their eating attitudes.

IV. Conclusions

The prevalence rate of abnormal eating attitudes seems to be high among female college students as 30% of the students in the present study reported abnormal eating attitudes. This gives insight that abnormal eating attitudes is a major health concern among female college population and also suggests the increased risk of eating disorders among them. Non-vegetarian participants seemed to show greater tendency towards abnormal eating attitudes than their vegetarian counterparts. Participants with abnormal eating attitudes had scored higher levels of depression and state as well as trait anxiety. Findings also reveal that eating attitudes are not related to actual body weight status and could probably be related more to the perception of one's own self in terms of their body image. From the present study it can be inferred that awareness about the ill-effects of abnormal eating behaviour needs to be created among female college students by nutritionist, community workers and health psychologists as a preventive strategy to curtail the risk of increase in eating disorders among this population.

a) *Limitations of the Study*

One of the major limitations of the present study is that data was collected only from 200 female college students from five colleges due to time constraint and resource crunch. Findings cannot be generalized since only self report measures of symptoms and concerns characteristic of eating disorders were used and this needs further confirmation using diagnostic criteria. With regard to the assessment of self-esteem, a global measure was used instead of a multidimensional self-esteem scale.

Table 1 : Description of the sample with regard to eating attitudes and body mass index based on standard norms

Variable	Group	Female college students (N=200)			
		N	%	Mean	S.D
Eating attitudes (EAT-26 score)	Normal<20	140	70	9.64	4.96
	Abnormal ≥ 20	60	30	27.07	6.29
Body Mass Index	Underweight (BMI<18.5)	60	30	17.06	1.32
	Normal (BMI18.5-24.9)	123	61.5	21.05	1.63
	Overweight (BMI 25.0-29.9)	15	7.5	26.41	1.23
	Obesity (BMI >30)	2	1.0	30.07	.04

Table 2 : Description of the sample with regard to self- esteem, depression, state and trait anxiety

Variable	Norms	Female college students			
		N	%	Mean	S.D
Self-esteem	High<20	85	42.5	14.14	1.52
	Low>20	115	57.5	27.76	1.78
Depression	Low<16	139	69.5	6.58	4.58
	High>16	61	30.5	22.90	6.00
State Anxiety	Low<40	123	61.5	29.49	6.98
	High>40	87	43.5	44.41	9.01
Trait anxiety	Low<40	72	36	31.49	6.03
	High>40	128	64	49.85	7.13

Table 3 : Relationship between eating attitudes and selected psychological variables such as self-esteem, depression, and state and trait anxiety

Variable	Self esteem	Depression	State anxiety	Trait anxiety
Eating attitudes	-.045	.303 (**)	.139(*)	.229(**)

** p<0.01 *p<0.05

Table 4 : Mean, S.D, and t-value of self-esteem, depression and anxiety of female college students based on eating attitudes score

Variable	Group	Mean	Std. Deviation	't' value
Self-esteem	Normal Eating attitudes (N= 140)	21.23	4.09	1.452NS
	Abnormal Eating attitudes (N=60)	20.35	3.45	
Depression	Normal Eating attitudes (N= 140)	10.26	8.82	3.156**
	Abnormal Eating attitudes (N=60)	14.58	8.96	
State anxiety	Normal Eating attitudes (N= 140)	38.31	11.52	1.429NS
	Abnormal Eating attitudes (N=60)	40.73	9.52	
Trait anxiety	Normal Eating attitudes (N= 140)	42.26	11.24	1.909*
	Abnormal Eating attitudes (N=60)	45.52	10.55	

** p<0.01 * p<0.05 NS = Not Significant

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A Handbook on Procedures for Bullying or Harassment Disputes

By Manuel Velázquez & Juan Ignacio Marcos
Basque Observatory on Bullying, Spain

Abstract - In this paper we are presenting an executive summary of the "Handbook on Procedures for Bullying or Harassment Disputes" elaborated by the authors within the activities of the Basque Observatory on Bullying, an association composed of different kind of professionals: judges, lawyers, labour inspectors, psychologists and doctors. The content of the Handbook has been recently discussed in the Summer Course organized by the University of the Basque Country in Saint Sebastian (June 27th and 28th, 2013).

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A HANDBOOK ON PROCEDURES FOR BULLYING OR HARASSMENT DISPUTES

Strictly as per the compliance and regulations of:

A Handbook on Procedures for Bullying or Harassment Disputes

Manuel Velázquez [α] & Juan Ignacio Marcos [σ]

Abstract - In this paper we are presenting an executive summary of the "Handbook on Procedures for Bullying or Harassment Disputes" elaborated by the authors within the activities of the Basque Observatory on Bullying, an association composed of different kind of professionals: judges, lawyers, labour inspectors, psychologists and doctors. The content of the Handbook has been recently discussed in the Summer Course organized by the University of the Basque Country in Saint Sebastian (June 27th and 28th, 2013).

I. What is a Procedure for Bullying Conflicts?

It is a procedure which regulates the intervention in workplace bullying or harassment disputes of any kind (whether sexual harassment or bullying) suffered by a person from other people who are working in the same company or workplace or by third parties.

II. Why do we Need a Procedure for Bullying or Harassment?

Because they all (company and workers) should know how to act quickly and safely when such a kind of conflicts arise, without being necessary to improvise a response before that particularly delicate situation.

III. What is the Purpose of the Procedure?

The purpose of the procedure is to avoid and prevent the risk of harassment or bullying by early detection of the circumstances that can generate it and adopt appropriate preventive and corrective measures.

When a bullying behaviour has been verified or has actually occurred, other disciplinary proceedings have to be approached.

IV. Premises for the Good Functioning of the Procedure

The first premise is the commitment of the employer. The employer must believe in its usefulness and must be willing to put all the necessary means to achieve its aims.

The second premise is to provide information to workers. It is necessary that workers understand what bullying is and when and how to report it.

The third premise is the participation of workers' representatives in the development of the procedure. This participation is desirable to reinforce its legitimacy and for its real and effective use.

V. The Legal Basis of Procedures

The use of procedures for bullying situations is recommended by the ILO in its Guidelines on Workplace Violence (2003) and the European Social Partners in the Framework Agreement on Harassment and Violence (2007).

The only specific mention in the Spanish legislation to procedures is found in Article 48 of the Law on Effective Equality of Women and Men for sexual harassment and gender-related bullying.

We also have a growing number of collective agreements that oblige companies to follow an internal procedure for these disputes.

In any case, we consider that the most appropriate way for addressing harassment or bullying procedures is their inclusion within the policy of prevention on psychosocial risks in the company.

VI. General Principles for the Development of a Protocol

The first and most basic principle is that the procedure should be adapted to the rules and practices of the company. The procedure should not be a simple copy or a mechanical translation of existing protocols in other organizations.

The second principle is clarity in the process. We consider that the process should be regulated and its stages must be well described, specifying who should perform each role and the binding force of the decisions adopted.

Lastly, the third principle is the immediacy. Detection of harassment should be as early as possible and the decisions should be taken immediately. For ensuring this aim deadlines must be prescribed and the procedure should not be interrupted at all.

VII. People Who Manage the Procedure

The people who manage the procedure must always be perfectly identified, be impartial, be properly trained for their role and should have recognized their powers to adopt binding decisions.

Authors α σ : Basque Observatory on Bullying, Spain.
E-mail : mvelazquezf@meyss.es

VIII. How to Initiate the Procedure

The procedure can be initiated by the complaint of the person who considers himself or herself aggrieved.

But there may also be requested by other instances, such as the Prevention Service, the workers' representatives or an appropriate number of workers.

In any case, the company managers should be able to start the procedure because of their legal responsibility to avoid and prevent bullying or harassment in the workplace.

IX. Previous Stage to the Procedure

Before starting the procedure, it should be considered to try to resolve the dispute by informal arrangements through an assisted dialogue between the parties concerned.

In any case, any complaint should be subjected to a prior review and be determined the existence of reasonable suspicion of bullying or harassment

This decision should adopted by an impartial person or body

X. Mediation Stage

Mediation must be carried out to try to resolve the dispute quickly and through the dialogue.

In some circumstances, this step can be omitted since it is not always convenient to carry it out.

In any case, the mediator may be a neutral person or plural group of persons and the participation of the parties in this stage should be voluntary. The mediator's proposals should not be binding.

XI. Resolution Stage

This stage begins when mediation is not considered appropriate, when this attempt has been rejected or when the measures proposed by the mediator have not been accepted.

It has to be carried out a thorough investigation of the facts, giving hearing to the affected persons and witnesses.

External experts can also be used if necessary. The decision adopted shall be binding.

When it has been found evidence of harassment or bullying behaviour, disciplinary proceedings should be proposed. In any case, the need of preventive measures should be always considered, even if the harassment behaviour has not been able to be ascertained.

XII. Guarantees of the Procedure

The main guarantee is the confidentiality of the complaint and the procedure for the parties.

The complaint should be strictly confidential and must be placed in a stage before the start of the procedure. The procedure starts with the decision taken after considering the application.

Only the interested parties can get the facts and circumstances contained in the procedure and the decisions with regard to them.

The second guarantee is the protection of witnesses, to ensure their immunity and avoid pressure.

Lastly, the third one is to ensure the impulse of the procedure by the employer in order to prevent its stagnation.

XIII. Other Labour Conflicts Should be Otherwise Treated

Finally, it should be noted that there are other similar conflicts whereby it is necessary to intervene but should not receive the same treatment than harassment or bullying.

Such situations can be e.g. serious and punctual offenses against the dignity of the people, labour disputes between management and staff or between groups of workers within the company, styles or forms of despotic management, poor communication problems or role conflicts among workers.

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- 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.
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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
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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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