

GLOBAL JOURNAL

OF HUMAN-SOCIAL SCIENCES: H

Interdisciplinary

Law, Morality and Medicine

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VOLUME 14

ISSUE 4

VERSION 1.0



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY

VOLUME 14 ISSUE 4 (VER. 1.0)

OPEN ASSOCIATION OF RESEARCH SOCIETY

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY

Volume 14 Issue 4 Version 1.0 Year 2014

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-460X & Print ISSN: 0975-587X

Law, Morality and Medicine: The Euthanasia Debate

By Wole Iyaniwura

Introduction- On Monday 20th of January 2003, the British Broadcasting Corporation (BBC) reported that a 74 years old Briton, who was terminally ill travelled to Zurich Switzerland and paid \$60 to a group, Digital (dying with dignity) and he drank a cupful of barbiturates with a straw and died. His wife who assisted him was arrested on arrival in Britain. Why? Euthanasia and assisted suicide is illegal in Britain. The issue to be discussed here is euthanasia, its historical background, the scope of its otherwise, the religious aspect, the human rights dimension, problems and prospect of future. As Joubert said in the eighteenth century. It is better to debate a question without settling a question than to settle a question with debating beyond it.

The goal is to debate the subject through probably not settled. The restriction against physicians aiding or assisting suicide. Its author and exact dates are unknown. The Hippocratic Oath is most famous for its command "to help or at least do no harm" and to respect all human life. It states "Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course.

Since it arouses question about the morality of killing, the effectiveness of consent, the duties of the physicians, and equity in the distribution of resources the problem of euthanasia is one of the most acute problems in medical ethics.

GJHSS-H Classification: FOR Code: 220311, 399999p



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Law, Morality and Medicine: The Euthanasia Debate

Wole Iyaniwura

"Death Destroys A Man, But the idea of Death Saves Him"

E.M. Forster (1879- 1970).Howards End.(1910) Chapter 14.

I. INTRODUCTION

On Monday 20th of January 2003, the British Broadcasting Corporation (BBC) reported that a 74 years old Briton, who was terminally ill travelled to Zurich Switzerland and paid \$60 to a group, Digital (dying with dignity) and he drank a cupful of barbiturates with a straw and died. His wife who assisted him was arrested on arrival in Britain. Why? Euthanasia and assisted suicide is illegal in Britain. The issue to be discussed here is euthanasia, its historical background, the scope of its otherwise, the religious aspect, the human rights dimension, problems and prospect of future. As Joubert said in the eighteenth century. It is better to debate a question without settling a question than to settle a question with debating beyond it¹

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Since it arouses question about the morality of killing, the effectiveness of consent, the duties of the physicians, and equity in the distribution of resources the problem of euthanasia is one of the most acute problems in medical ethics.

The problem of the taking of human life is based on fundamental and deeply held ethical and religious convictions, in the Judaeo- Christian tradition, the concept is founded on the notion that life is a gift over which we have stewardship but no final control. This conviction is expressed in many ways, the common feature of which is that there is a value in life which must be taken as moral absolute. The right of each person to life is something which is intrinsic to his status as a human

being and which is a necessary commitment of human existence.³

Those with a religious outlook believe that human life itself of divine and are therefore, out of human disposal. Those who deny existence of a creator can however maintain a different strict view.⁴ It is not difficult to construct a utilitarian argument in favour of such a position which is founded on the proposition that the consequence of allowing the taking of life is, ultimately, destructive of greater societal happiness.

Nevertheless, few of those who recognize its value will deny that life may be taken in at least some circumstances. The principle of self defense either in the private context or in the context of a just war may admit the killing of others. Similarly those who would normally condemn murder might nonetheless, see legal execution as an appropriate part of criminal justice.

In medicine too, stout opponents of euthanasia may accept the legitimacy in a process which by any standards, involves the taking of some of life. We admit the right of a person to commit suicide and do them on the grounds that in general, the right to self-determination is the most fundamental of all human rights. The door is thereby opened for considering euthanasia in some forms as a morally acceptable practice. However this is not the end of the euthanasia problem.

II. HISTORICAL PERSPECTIVES

In 1935, the world's first Euthanasia Society was established in London, England and by 1938; the Euthanasia Society of America was founded.

In 1958 Werterbrocker published *Death of a Man* describing how she helped her husband commit suicide. It was the first book of its genre. In 1973 Dr. Gertruida Postma, who gave her dying mother a lethal injection received a light sentence in Netherlands. The furor launched the euthanasia movement in that country (NVVE).⁵

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¹ Nancy W. Dickey ,M.D- Euthanasia: A Concept whose Time Has Come. Issues in laws and Medicine Vol.8 No 4 1993

² Venion D. Plueckilahn and Stephen M. Corder Ethnics. Legal Medicine and Forensic Pathology 1991p.2-3.

³ Lingere Center. Report of a Working Party Euthanasia and Clinical Practice (1982) p. 37.

⁴ For a discussion of non-religion grounds for opposition to euthanasia, see P.

Foot Virtues and Vices (1978) p.33 et. Sec. A short appraisal for the lawyer is to be found in Wilkison The Ethics of Euthanasia (1990) 35 J Law Soc Soc243

⁵ A Twentieth Century Chronology of Voluntary Euthanasia and Physician Assisted

On April 14, 1975 Karen Ann Quilan a 21 year old woman lapsed into a coma from which she never emerged. This began the most famous case in the history of American medical ethics. The combination of valium, aspirin and three gin and tonic at a party, may have deprived persistent vegetation that was to last 10 years while the family, the hospital and the courts angrily fight over her body. The national media caught every breath and blow in the action.

After months of watching their adopted daughter's body curled up in a foetal position and maintained by life supports, Joseph and Julia asked the physicians at ST. Clares Hospital In Danville. New jersey, to disconnect the ventilator. Dr. Robert Morse attending physician, agreed and had the Quilans sign a form absolving him of liability. A few days refused to disconnect the ventilator, telling, the Quinlan that since Karen was 21 they needed a court order appointing. Mr. Quinlan as Karan's legal guardian before the ventilator could be switched off as Karen was not brain dead under New Jersey law.

There was some electroencephalographic activity, through neurologist agreed that her comatose condition was irreversible.

Meanwhile Medicare was paying the Medical Costs of \$450 per day.

The Quinlan's lawyer. Paul Armstrong first argued that since Karen was brain dead, she should be unhooked from life- support systems. But when Judge Muir pointed out that Karen had not met the criteria for brain death under New Jersey law Armstrong amended his brief, arguing for a right to die based on three grounds: religious claimed that Karen's wish to die was based on her religious beliefs. The second compares the physicians at the hospital to prison guards who were punishing prisoners. The third the right to privacy, appealed to the Roe v. Wade abortion decision of the Supreme Court which spoke of an individual's right to make personal decisions. The New Jersey Attorney-General declined pulling the plug arguing to do so "would open the door to Euthanasia". Morse's lawyer Ralph Porzio, argued that to allow Karen to die would start a slippery slope leading to the killing of people who lives a poor quality of life⁶ "And first in our minds are the Nazi atrocities. Fresh in our minds are the human experiment (Dr. Joseph Mengel) also fresh in our mind are the Nuremberg code"⁷.

In Rome, a Vatican theologian, Gino Concetti, condemned the act of removing Karen from life support system. "A right to death does not exist. Love for life,

even a life reduced to a ruin drives one to protect life with every possible care."⁸

The case was appealed and on January, 26, 1976, the New Jersey Supreme Court overruled Judge Muir, it set aside all criminal liability in removing Karen from a respirator. St Clare's Hospital, fearing bad publicity in allowing Karen's death, stalled and even added a second machine to control Karen's body temperature. Finally, after several weeks of waiting, Karen was waned off the ventilator St. Clare's asked that she should be transferred to another institution. But that proved difficult to do. Twenty hospitals and nursing homes refused to accept Karen, the Morris View Nursing Home took her on June, 9 1976, some five and a half months after the Courts decision to allow her to die.

For 9 years Karen Quilan lay in a comatose state via a feeding tube. Each day her father would talk to Karen massage her back and even sing to her. His comatose daughter was still a person to him. On June 11, 1985 Karen died.

The New York Times recently reported that presently over 10,000 people in the June 1990 the United Supreme Court decided that unless there is prior clear proof of intent the matter of allowing a patient in a persistent vegetative state to die should be left up to individual's states.⁹

III. WHAT IS EUTHANASIA?

The subject of euthanasia is clouded by uncertainties of definition. Steadman's Medical Dictionary has two citations, a quiet, painless death and the intentional putting to death by artificial means of persons with incurable or painful disease. The former is etymologically correct but the latter more closely mirror the public view. Thus, Collins English especially to relieve suffering from an incurable illness: To hide behind accept, the admittedly unpalatable, fact that it involves some form of killing, it is only by so doing that the moral and legal implications can be reviewed in a clear light.¹⁰ From time to time euthanasia has been classified into different categories in the following ways.

a) *Voluntary Euthanasia*

This implies that the patient specifically request that his or her life be put to an end for this form of euthanasia to have resemblance of validity the request must come from a patient who is either in intolerable pain or who is suffering from an incurable or terminal illness. It may be made prior to the development of the illness, or during its course.¹¹ Circumstances must be request come as a result of pressure from relations or

⁶ Pojman Louis. P. Life and Death Grappling with the Moral Delemmas of our Time, Published by Bouton Jones and Berthlett 1992, chapter 5 – Euthanasia pg. 53-54.

⁷ Gregory Pence Classic Cases in Medical Ethics (New York McGraw-Hill, 1990), p. 11.

⁸ Quoted in Ibid p. 13.

⁹

¹⁰ Law and Medical Ethics: Fifth Edition Euthanasia. P.414

¹¹ Manson and McCall South, Law and Medical Ethics (2nd Eition, 1987) p. 231.

those caring for the patient. Should there be, it is no longer voluntary.

b) Involuntary Euthanasia

This term is used to describe the killing of a person in opposition to his or her wishes. It involves ending the part. The motive for involuntary euthanasia – relief from suffering may not be different from that of voluntary euthanasia; the ground of its justification lies on a paternalistic decision as to what is good for the deceased.

c) Active Euthanasia

This occurs by causing death through a direct, positive action in response to a request from that person. An example was the mercy Killing of in 1998 of a patient with ALS (Lon Gellin's Disease) by Dr. Jack Kervorkian, a Michigan physician. The patient was afraid to die a terrible death and opted for a quick painless exit thus causing his death. Dr. Jack Kervokian was found guilty of 2nd degree murder in 1999.¹²

d) Passive Euthanasia

This is causing the patient death by withdrawing some form of support that should have possibly kept the patient alive for a longer period, and letting nature take its course. Examples are: removing life support equipment (e.g turning off a respirator as in Karen Quilan's case, stopping medical procedures, medications etc) not delivering cardio pulmonary resuscitation and allowing a person whose heart has stopped to die.

e) Physician Assisted Suicide

In this situation a physician supplies information and / or the means of committing suicide (e.g. prescription for lethal dose of sleeping pills or a supply of carbon monoxide gas) it is thereafter left to the patient whether or not to take the ultimate step. This form of euthanasia is commonly referred to a voluntary passive euthanasia.¹³

IV. DISTINGUISHING BETWEEN EUTHANASIA AND ASSISTED SUICIDE

The important aspect of agency marks the difference between euthanasia and assisted suicide. Euthanasia in which the physician in the agent, is an intentional act to cause the immediate death of a person with a terminal incurable, or painful disease by the medical administration of a lethal drug with instruction for its use; but the patient is the agent who decide when and if to use the drug.¹⁴

¹² B.A Robinson, Euthanasia and Physician assisted suicide all sides of the issues Hitbox com. (Essay obtained in the internet July 25th 2000).

¹³ B.A. Robinson Loc cit.

¹⁴ Mahend, S. Kochar Kasavan Kuttly: Kochar's Concise Textbook of Medicine 3rd ed Maryland:Wilkins, 1998 p. 22.

V. EUTHANASIA AND THE LAW IN NIGERIA

In Nigeria shorn of all forms of linguistic accoutrements the practice of euthanasia in any of its afforested categories fall within the ambit of homicide which is a subject of Criminal law as stipulated in the Criminal Code and related laws.¹⁵

It is clear from the provisions of the Criminal Code that none of the aforesaid categories of euthanasia is legalized in Nigeria. For clarity, a comparative study of Criminal Code provision vis leads of euthanasia is made as follows:

Primarily, section 306 of the Criminal Code provides: it is unlawful to kill any person unless such killing is excused or justification by law. Section 308 of the code provides that:

"Except as hereinafter set forth any person who causes the death of another, directly or indirectly, by means of whatever, is deemed to have killed that person".¹⁶

From the above provision, it is obvious that involuntary euthanasia is unlawful. What is the position of other forms of euthanasia?

The main justification for other forms of euthanasia other than involuntary euthanasia is that they are based on the freewill or consent of the patient. Nonetheless under the Criminal Code, the consent or freewill of the dead cannot. Section 299 of the Criminal Code takes the situation beyond debate by providing "Consent by a person to the causing of his own death does not affect the criminal responsibility of any person by whom such death is caused".

In further establishing euthanasia as illegal, Section 326 of the Criminal code provides that any person who procures another to kill himself or counsels another to kill himself and thereby wishes him to do so, or any person who aids another in killing himself; is guilty of a felony and is liable to imprisonment for life.

Apart from the above stated general provisions there are some provision, which specifically go to root in illegalizing the practice of euthanasia in its different categories.¹⁷

Nigeria is not the only country or jurisdiction where euthanasia or any other taking of human life under any unjustifiable guise as unlawful.

However, the position on euthanasia varies from country to country especially in the advanced countries. It will be desirable to examine the state of the law on

¹⁵ Nigeria has two codes, Criminal Code for the Southern parts of the country and the Penal Code for the Northern part. The provisions of the two code's respect of homicides are substantively similar. For this paper the provision of the Criminal Code is adopted.

¹⁶ It should be noted that depending on the circumstances surrounding death, the killing may amount to murder or manslaughter – Section 315 Criminal Code.

¹⁷ See inter alia section 330,308 311 343(1) e.f. Criminal Code.

euthanasia in some countries to elucidate the development over the years.

VI. THE NEITHER LANDS

Holland has been in the forefront of liberalization of gay abortion rights and it is not surprising that it was the first country to legalize euthanasia was illegal in the Netherlands. In that year Dr. Gertruida Postma was arrested and put on trial for killing her terminally-ill mother with morphine.

The court gave her a suspended sentence of one week in jail and a must have been taken to eliminate the pain. Finally, the patient must have clearly expressed his or her consent. Judge Matsuura said that the action of Dr. Tokonag did not reunite all the conditions, he also discussed that the patient had not made clear expressions on his physical pain nor had he given his consent. Consequently, the action of the doctor cannot be considered as euthanasia but it represented an illegal completion of the life of the patient.¹⁸

VII. UNITED KINGDOM

In the United Kingdom suicide and attempted suicide are no longer criminal offences.¹⁹ Whether or not this implies a legal right to end one's life is debatable but it is at least now firm law the refusal of life sustaining treatment is not a matter of attempted suicide.²⁰ The major interest, here lies in the residual offence of counseling, procuring, aiding and abetting suicide which remain an offence in England and Wales by virtue of the Suicide Act 1961. Section 2 (1)²¹ It is now clear that while counseling or assisting a suicide remains an offence this can be illegal if conducted on a basis of immediacy and intent- the impersonal distribution of advice or information is unlikely to attract legal sanction.

We are unaware of any prosecution of doctor in the United Kingdom and whether such a prosecution would succeed depends, very much on the type of assistance given. It might for example, be perfectly clear to a patient that he would die were he to use a conveniently located switch to disconnect an electrically operated life, sustaining apparatus, the fatal dose of a drug would be far less obvious and its "successful" use might depend upon advice from the medical attendant and in law, counseling, procuring, aiding and abetting are talking as a whole.

In practical terms and particularly, in view of the British jury's well demonstrated benign attitude to the medical practitioner it would be difficult to prove beyond

reasonable doubt an intent to commit a crime. Leaving the pills could certainly be an offence but law might turn at least, an unseeing eye. The situation is however, likely to be different when the doctor's assistance necessarily involves some activity.²²

In 1999 British's Parliament rejected by 234 votes to 89 (which was the seventh attempt in 60 years to change) the law on assisted suicide despite polls showing that 82 percent of British people want reform.²³

VIII. THE VATICAN

In February, 2000 Pope John Paul issued one of his strongest condemnations of euthanasia in Vatican city. The Pontiff was addressing participants at a meeting to commemorate the 5th anniversary of the release of his 1995 encyclical *Evangelium Vitae* (The Gospel of Life) which branded euthanasia as an unjustifiable evil. Encyclicals are the highest form of papal writing and the world's billion Catholics are expected to obey their teachings.²⁴

IX. TO BE OR NOT TO BE: THE EUTHANASIA DEBATE

Various people from all shades of life have put up arguments in support of one form of euthanasia or another. They have not failed to buttress their arguments with sound reasons. In fact I quote from the great Indian apostle of passive resistance "Should my child be attacked with rabies and there was no helpful remedy to relieve his agony. I should consider it my duty to take his life"²⁵ Gandhi understood that at least one situation the great trinity- benevolence beneficence and caring love- requires that we take life.

R.M Hare tells the story of a truck driver whose truck had turned over and who was lay pinned under the cabin while the truck is on fire. The driver, who was slowly roasting away begged the on lookers to hit him on the head so that he would not roast to death. Should they have done so as they watched the man slowly die in agony?

Should we take life then antagonists of active euthanasia will say that it violates National Law. We have a natural inclination to preserve life, which is trespassed in this act of relieving the man from agony. Frankly speaking, the notion of natural laws can't be used to argue against either suicide or euthanasia. Medicine itself would be prohibited if we only followed the natural course of things. Certainly we wouldn't year's

¹⁸ Ibid at p.3 .

¹⁹ Ibid at p.3.

²⁰ For a discussion of the difference between suicide and the refusal of treatment, see 223: D. Lanham. *The Right to Choose to Die with Dignity* (1990) 14 *Crime J. L.J.* 401 considers the subject in details.

²¹ It is also an offence throughout the US, save in Oregon which has legalized abetting suicide by physicians (Already discussed above).

²² *A.G v Abelt* 1984QB 795. (1984) ALLER277

²³ *Manson and v Smith* *Law and Medical Ethics* (5th Edition. 1999) p. 422

²⁴ Derek Humphry *A Twentieth Century Chronology of voluntary Euthanasia and assisted suicide* (1966-2000) Updated November. 2000.

²⁵ Source Reuter:2/14/2000 provided by the Pro-life informat. A daily compilation of Time Life News and Information.

probation!²⁶ This set a precedent and the courts established a set of guidelines for when it was permissible for physicians to assist a patient committing suicide.

An informal, defacto arrangement in 1974 allows physicians in Netherlands to help patients die and avoid litigation as long as certain safeguards are followed. The patient for example, has to be terminally ill, in considerable pain and mentally competent and must repeatedly express a wish to die. The system is popular with the Dutch and a model for euthanasia supporters around the world.²⁷ But there is the dark side to the Dutch practice. In slightly more than half of euthanasia cases, for instance, the doctors kill without the patient knowledge or consent.²⁸

By 1997 the Dutch Voluntary Euthanasia Society's (NVVE) membership had reached over 90,000 out of whom 900 made request for help in dying to its Members' Aid Service.²⁹

X. THE UNITED STATES OF AMERICA

In the euthanasia debate America has presented a distorted picture with the good, bad and ugly emerging at various times. With the aid of an effective media (print and electronics) euthanasia legal tussles become a national event.

In 1906 the first euthanasia bill was drafted in Ohio it failed.

Recently, the state of Oregon came to the forefront. In 1994 Oregon voters approved Measure 16, a Death with Dignity Act (ballot Act) which permitted terminally ill patient under proper safeguards, to obtain a physician's prescription to end life in a humane and dignified manner.

The vote was 51-49 percent.³⁰

On March 7, 1996 a Circuit Court of Appeal declared unconstitutional a law of Washington that criminalized acts of a doctor that helped terminally ill patients. The court by a majority of 8 to 3 said that the law infringed the right to the freedom and the equal protection guaranteed by article 14 of the constitution of the United States.³¹

The court said "When the patient cannot pursue freedom or happiness and does not wish to have life,

the rigor and vigour of the state to maintain them alive is less obligatory". The mentally incompetent, the adult terminal patient having lived approximately all his life, has a strong interest in the freedom to choose a humane and dignified death instead of being reduced to the state of impotence, and incompetence. The decision was condemned by the Medical Association of America, the Roman Catholic Church, AIDS activists received it with enthusiasm.

In 1998, 16 people died by making use of the Oregon Death with Dignity Acts by receiving physician assisted suicide in its full year of implementation. In 1999, Dr. Jack Kervorkian (Alias Dr. Death) was sentenced to 10-25 years imprisonment for second degree murder of Thomas York after showing a video of death by injection on national television. In the year 2000 a citizens' ballot initiative in Maine to approve the lawfulness of physician-assisted suicide was narrowly defeated by 51 to 49 percent.³² Consequently it is only the state of Oregon that has legalized euthanasia in U.S.A.

a) Australia

In 1996, the Northern Territory of Australia passed into law bill allowing voluntary euthanasia. The Northern Territory consist of one-sixth of the whole Australia but with population of 168,000 inhabitants. In 1997, the Senate of Australia rejected the law of the Northern Province.³³

b) Cambodia

On 20th of May 1999 the Constitutional Court of Columbia legalized euthanasia for terminally ill patients who have given clearly their assent.

With a vote of 6 to 3 judge will have to write a regulation and to consider each case separately.³⁴

c) Japan

On the 28th of March, 1995, the Court of District of Yakahoma found culpable a doctor that helped in a patient that hoped to die in a few days commit suicide. The doctor got a two year suspended sentence.

However, the court enunciated four conditions under which euthanasia will be allowed in Japan – The patient must suffer a continuous physical pain. Death must be inevitable and imminent. All measures possible build air planes or dams just as we use dam to divert a river from its course to prevent flooding of a city, so it seems natural to use a knife to divert a few pints of blood from reaching the brain to release a terminally ill patient from a period of hopeless suffering.

Another argument is that voluntary active euthanasia is "Playing God" and violates the sanctity of

²⁶ The Essential Ghandi 215 (Loud Fisher ed. 1962).

²⁷ R.M Hare Philosophical Exchange vol. 11 (summer 1975) p. 45. Here continues .

Now will you please ask yourself as I have many times ask myself ask myself. I cannot believe that anybody who considered the matter seriously as if himself were in that situation and how now to give instruction as.

²⁸ Euthanasia in the Neitherlands A belief history from the Internet htm. P.1.

²⁹ In 1984 the Dutch Supreme Court approved voluntary euthanasia under certain conditions.

³⁰ U.S News and World Report, April 25. 1994. P.36.

³¹ Derek Humphry A Twentieth Century Chronology of Voluntary Euthanasia and Physician Assisted Suicide – 1960-2000.

³² Present Legal Condition of Euthanasia p.2. Source: Internet: Euthanasia htm 01/09/2001.

³³ Ibid at p.2.

³⁴ Pojman, Louis P. Life and Death Groppling with Moral Dilemmas of our Time-p 57-58 published by Booston Jones and Bartolett 1992.

life. Only God is allowed is that voluntary euthanasia is "Playing God" and violates the sanctity of life. Only God is allowed to take and innocent life. Our right to life cannot be waived. The use of the term "Playing God" is just a pejorative way of expressing emotion against an autonomous action. The use of medicine to keep a sick person from dying is playing God is so far as it means affecting the prospects of death. To kill harmful bacteria is playing God. Defending one's self from a rapist by killing him as playing God, as is feeding the starving or administering population control programs. All difficult moral decisions involve the kind of reasoning and action that might be labeled playing God".

If playing God simply means doing what will affect the changes of life and death then a lot of responsible social action does that. If on the other hand, the term means unwarrantably affecting the life chances of someone, then the question boils down to what is morally correct behavior in dealing with the dying process. What we need to know is which types of playing God are normally correct and which are not.³⁵

XI. COMPASSION AND DIGNITY

The euthanasia debate has been characterized by the liberal use of tragic stories and hard cases on which a lethal injection is portrayed as the only compassionate and human option. It is painted as "find rest peace at least" and "aid in dying" Compassion is a universal human experience, one which can lead to positive acts of care and alleviation of another's suffering. However, feelings of compassion are not adequate justification for just any kind of measure to be taken to end that suffering.

Feeling of compassion should accompany acts of kindness to end the suffering, but do not justify immoral acts if the suffering must be expressed within an ethical framework. Emotion including those of compassion divorced from a basis in morality can lead to all sorts of abuse.³⁶

True compassion is costly, sacrificial and cause one to give off oneself, Euthanasia is the easy way out, divulging careers of the distress of seeing and helping another human being particularly one they love, through their suffering. Euthanasia and physician assisted suicide are the ultimate act of abandonment and social isolation.³⁷

"Mercy killing" is not a true expression of mercy, as one cannot care for another person following his or her arranged death.³⁸ Human dignity is inherent, it does not rely upon the degree to which one is independent or

capable. The intellectually or physically disabled, the demented, ill or comatose have not lost their human dignity. To assert that they have to is deny respect for their personhood and make them vulnerable to "compassionate dismissal from life".

A suffering person retains innate dignity even while he or she takes advantages of all available options for relief of pain and other forms of suffering and loss.³⁹ The issue of dying with dignity is a reason for the provision of good quality holistic palliative care which is responsive and respective of patient and their families needs and desires. It is not a reason to legalize euthanasia or assisted suicide.⁴⁰ That healing is a physician's priority has served society well, argues University of Chicago physician- ethicist Leon Kass because it allows patients to trust their doctors, "Physicians are always tried by patients slipping or not getting better," Say Kass. "Once they think of death as a treatment option then physician simply gave in to their weakness".⁴¹

The issues surrounding the with draw and omission of treatment care are complex and decision-making is often difficult and painful for family members.

A competent person cannot be treated without his or her consent.

The person make the decision in light of information regarding the benefits and risk of a treatment and understanding of his or her medical condition.⁴²

Most difficult arise when treatment decisions need to be made for incompetent patient According to historical moral and legal tradition. Decision is made by relatives or guardians who consider the medical advice. It is assumed that they have the best interest of the patient at heart. Where there is doubt about this, other measure, can be taken (e.g tribunal hearing). Incompetent patient should be awarded the same basic standard of treatment which would be made available to a competent. A competent patient would be offered treatments considered to be beneficial and not futile or inordinately burdensome or expensive.

XII. FOREGOING AND WITHDRAWING TREATMENT

The option of withholding a particular treatment (where appropriate), while preventing, life from being should not have as its purpose the hastening a death.⁴³

As the ethic of the intrinsic value of human life has begun to crumble there has come about a belief

³⁵ John F Kilner et al (eds) Dignity and Dying.

³⁶ Jonathan Moreno (Ed) Arguing Euthanasia New York Touchstone 1995 p.ss135-135).

³⁷ Jonathan Moreno (Ed) Arguing Euthanasia New York Touchstone 1995 p.ss135-135).

³⁸ John Kilner, op cit 1996, 112-113.

³⁹ Bob Thomas (ed), A life worth living: The Euthanasia Debate, Prebyterian Church of Victoria.

⁴⁰ U.S. News and World Report, April 25 1994,p.35.

⁴¹ Luke Gormally (ed) op. cit p.61.

⁴² Ibid p. 67-68.

⁴³ Rita Marker and Wesley Smith Words International Anti-Euthanasia Task Force.

that a person can be in such a condition that his or her or at least not loss (in which case death may benefit him or her). This has led to the practice of omission of treatment according to quality of life by the judgment of another rather than according to the efficacy or benefit of the treatment to the patient i.e. a decision is made about which the patient is worthy of the treatment rather than whether the treatment will improve his or her condition, comfort or length of life.

The logical extension of quality of the judgment is that an incompetent patient is better off dead, why not omit treatment with purpose of hastening death (in contrast to not prolong life)? To achieve an early death in patients who would not die quickly of their medical condition alone (for example, some patients in a persistent vegetative state and some disabled newborns) the administration of nutrition and fluids by any method have been recategorised from "comfort care" to "extraordinary treatment" and can therefore be legally withdrawn in many jurisdictions. There have been cases of hastened death by thirst and starvation with sedation to reduce the unpleasant symptoms of both competent and incompetent patients, particularly disabled newborns in western countries.⁴⁴

Nutrition and fluids by whatever method of administration are not a form of treatment. They do not treat a disease and healthy people require food and fluids every day. There are some instances in which food and fluids would be detrimental for example during the last hours of the dying process in which the body "shuts down and food is no longer able to be digested. However, apart from such cases withdrawal of fluids amount to intentional killing because it is dehydration and starvation which is the cause of death rather than the patient's illness alone.

There are situations in which omission or withdrawal of life sustaining treatment is appropriated. However, when the decision is based upon a unable to fend for himself and becomes vulnerable to inadequate treatment and hastened death.⁴⁵

XIII. LIVING WILLS

There is also issue of living wills which are advance directives or documents in which people request in advance the withdrawal or omission of treatment in certain circumstances. The living will was originally formulated in 1967 by the Euthanasia Educator Council in the USA due to increased acceptance of euthanasia.⁴⁶

Living wills become increasingly popular following a stream of court cases notably that of Quinlan

in which substitute judgment were made by relatives in order to determine whether life support treatment should be discontinued for an incompetent patient.

They are promoted as the opportunity to make one's own end-life decisions so that one's own wishes will be upheld if incompetence supervenes at a later date. A typical living will looks like this.

Death is much a reality as maturity and old age-it is one certainty of life. If the time comes when I can no longer take part in decision of my wishes.

While I am still of sound mind in which there is no reasonable expectation of my recovery from physical or mentally disability, I request that I be allowed to die and not be kept alive by artificial means or "heroic measures". I do not fear death itself as much as the indignities of deterioration, dependence, and hopeless pain, therefore ask that medication be mercifully administered to me alleviate suffering even though this may hasten the moment of death.

This request is made after careful consideration. I hope you who care for me will feel morally bound to follow its mandate. I recognize that this appears to place a heavy responsibility upon you, but it is with the intention of relieving you of such responsibility of placing it upon myself in accordance with my strong conviction that this statement is made publicly.⁴⁷

In 1993 President Clinton and Hillary Rodham Clinton supported advance and signed living wills, acting after the death of Hugh Rodham, Hillary's father. By 1994 more president living wills were revealed.

After the deaths of former President Richard Nixon and former Lady Jacqueline Kennedy Onassis, it was reported that both had signed advance directives.⁴⁸ The public generally views these documents favourable for a number of reasons. People are afraid of being forced to undergo burdensome, unnecessary and expensive treatment. This fear is largely unjustified as in reality economic pressures and principle of good medical practices is strong disincentives to give such treatment. Patients do not want to suffer pain and distress longer than necessary as a result of treatment keeping them alive if they become terminally ill. Again this rarely occurs in clinical practice. Many patients fear surviving an accident or illness which leaves them chronically disabled in a wheel chair or on a persistent vegetative state. Many patients fear chronic degenerative illness such as dementia.

In theory living wills should make decision making much easier for doctors and families because the now incompetent patient's wishes are in writing. However, practical experience has highlighted many difficulties and uncertainties about their use.⁴⁹

⁴⁴ Dr. Eloise Grawler Euthanasia Physician-Assisted Suicide and the Withdrawal of Life Sustaining Treatment.15

⁴⁵ International Anti-Euthanasia Task Force: The Living Will: Just a Simple Declaration.

⁴⁶ Pojman, Louis P. op. cit p.63.

⁴⁷ Darek Humphry: Update Nov. 2000 op. cit.P.4.

⁴⁸ J Larson and Darrel W Amundsen: A Different Death: Euthanasia and the Christian Tradition Illinois Intervarsity Press 1998 p. 180.

⁴⁹ The Patient Self-Determination Act 1990.

Living wills assume that prognosis is a precise art, when in fact it is far from being so. There than expected and countless instances of patients defying the odds and living far longer than expected and even going into remission.

The living will indicates the patients past rather than his or her present attitude to disability and terminal care. People change their minds about many things. And care able to adjust to an illness and lifestyle change with the passage of time. The healthy do not choose the same way as the sick. Life seems much more precious when one has less of it. Also, while well, the patient may have unrealized fear about unknown possible illness and treatments and therefore make inappropriate decision as to which treatments to have and not to have.

Even discussion with a doctor cannot fully inform the patient as to be anticipated and many conditions are too complex to address in a simple document.

Living will can be used by hospitals, governments and health funds to advance money by encouraging patients to decline future resuscitation and other treatment. United States of America Federal law requires all death providers receiving Medicaid reimbursement to provide all patients being admitted to hospitals the opportunity to sign an advance directive.⁵⁰ One fund in the United State reduces it premiums, if a living will is signed.⁵¹ In fairness to former US President Bill Clinton, it was NBC's Tom Brokaw who in question to him expressed living wills in the context of saving money. Nonetheless the President's answer was jarring. There are "a lot of extra costs in medical care at the end of life, and getting more American to sign living wills is one way to weed some of them out" Clinton replied.⁵²

Clinton's answer raised an issue rarely spoken but highly feared that a right to die can easily become a "duty to die" for the elderly, the sick, the poor and others devalued by the society.

Once a living will is signed family input into decision making is ruled out it is the doctors prerogative to decide when and how a living will is to be applied even though it is possible that the patient was possible that the patient was previously unknown to him or her. Living will can also remove the possibility of negotiation and adjustment of treatment according to the patient's progress. Instead a "blanket" statement written in ignorance of the present circumstances must be followed.

Medical decision regarding cessation of burdensome or futile treatment for incompetent parties

should be undertaken only after frequent discussion between medical staff and close family so that the different facets of the patients illness and treatment and the likely prognosis are fully understood. A balanced decision can be made with all the factors in mind. Unlike the use of the living will, this system allows the true circumstances to be evaluated by those who know the patient best and would have the most accurate understanding of what the patient would have wanted.

XIV. THE SLIPPERY SLOPE ARGUMENT

The legal scholar. Yale Kamisar, echoes the fears of many people he argues that we ought not to permit voluntary euthanasia of terminally ill patient since Such a practice may bring us closer to involuntary euthanasia.⁵³ The moral theologian Joseph V. Sullivan puts it this way: if voluntary euthanasia were legalized there is good reason to believe that at a later date another bill for compulsory euthanasia would be legalized. Once respect for human life is so low that innocent person may be killed directly even all his own request compulsory euthanasia will necessarily be very near. This could lead easily to killing all incurable charity patients the aged who are a public care, wounded soldiers, all deformed children, and the mentally afflicted and so on. Before long the danger would be at the door of every citizen.⁵⁴As Euthanasia becomes increasingly acceptable voluntary euthanasia will be provided to competent patients, who in the opinion of others should have requested euthanasia but have not done so.

It would be impossible to prevent abuse of sanctioned or legalized physician assisted –suicide or voluntary euthanasia.⁵⁵Even with every conceivable safe-guard in place, diagnostic and prognostic errors can be made depression may not be detected or treated and subtle pressures can cause the elderly, chronically terminally ill and the disabled to feel themselves to be a border and head them to request euthanasia for their relative or other's convenience. An inheritance could provide ample temptation to a patient's relation suggest to "granny" that she does not have to suffer any longer are does not wish to. Doctors are also subject to the emotions and pressure that characteristics human experience. In the case of Hue Hasscher. The 50 years Old Dutch woman was not terminally illness deeply depressed she had faced a bitter divorce and the death of her two sons, one by cancer and the other by suicide. She, too, had wed to commit suicide. When she threatened it again her psychiatric thing that in a society that allows the self-sacrifice of those in physician it was suitable for a doctor

⁵⁰ Ben Mitchell and: Michael Whitehead "A time to live and a Time to die Advance Directives and Living wills" a Ethics and Medicine 1993. P. 91.

⁵¹ US News and world Report 1974 op. Cit P.39

⁵² Yale Kamisar "Euthanasia Legislation" Some Nonreligious objections" Minnesota Law Review Vol.42, No.6 (1958).

⁵³ Joseph V. Sullivan "The immorality of Euthanasia, in Marvin Koll ed, Beneficial Euthanasia (Buffalo Prometheus 1975).p.24.s

⁵⁴ Luke Gormally.op Cit p. 164

⁵⁵ US News and World Report April 25 1995 p.39.

to help someone in unbearable emotereal misery ends his life.⁵⁶

It might be a little too easies to accede to a request for euthanasia from a difficult and demanding chronically ill patient without carefully help rather than being a true desire for death.⁵⁷ Economics pressures on health care would provide a strong incentive to encourage euthanasia-it is far less expensive than patience care, long-term treatment of a chronic illness or personal source for militate against research development and wide provision of palliative care techniques and research into treatments for currently incurable condition.⁵⁸

The New York State Task Force on Life and Law in 1994 stated that".....laws barring assisted suicide assistance and euthanasia serve valuable societal goals: they protect vulnerable individuals who might otherwise seek suicide assistance or euthanasia in response to curable depression, coercion or pain: they encourage the active care and treatment of the terminally ill: and they guard against the killing of patients who are incapable of giving and knowing consent.⁵⁹

There is an aspect of human tendency which includes the rejection of other humans who are in plights or condition which one would dislike for oneself. Their presence makes one uncomfortably aware of one's own morality and frailty. There is crude and deep repugnance which if allowed to surface can express itself through efforts to rid society of such people.

This was exemplified by the practice until less than a few years ago of hiding away the physically, intellectually or psychiatrically disable in institutions from major towns.

The attitude has also marked the many eugenically motivated atrocities which have occurred with tragic respective throughout the history of human kind.

Hitter's extermination policies grew out of the systematic killing of people with disabilities and mental illness. The justification was that such people are not truly human beings and that they would be better off dead, both for their own sakes, and for the sake of others who would be relieved of the burden of providing for and caring of them.⁶⁰

Unfortunately, it appears that there is a failure to learn from the past. The pre World War 11 doctors in Germany portrayed the disabled and mentally ill as sub human and akin to criminals in order to justify

involuntary euthanasia.⁶¹ Australia bio ethicist Peter Singer attempts to equalize animals and humans by altering th3e definition of what constitutes a person. He uses this new definition to justify infanticide of congenitally disabled infants.⁶² Singer writes "some members of other species are persons some members of our own species are not...so it seems that killing a chimpanzee is worse than killing a gravely septic human who is not a person."⁶³ Perhaps such a philosophy in which like Singer's concept personhood, human attributes were denied to certain groups of people.⁶⁴ Euthanasia within a philosophical framework such as that of Singer would pose a great danger to those who were considered "non-person".

XV. THE VIEW POINT OF MAJOR RELIGION OR SECTS ON EUTHANASIA

At this juncture a discourse on the position of major religions on Euthanasia will elucidate the controversial and complex subject the more. Interestingly while some religion has been very static on their anti euthanasia stance, some have shifted grounds in attempt to win converts in advanced world. The ancient Greek and Romans did not win converts concept of intrinsic human worth or value of a universal right to life.⁶⁵ Whilst most ancient pagans did not endorse suicide for anyone for any reason they do not appear to have condemned it under all circumstances. Apart from Pythagoras and some Platonist, it seems there were exceptions for the terminally ill.⁶⁶

a) *The Jews and the Christians*

The ancient Jews, unlike the ancient Greets and Romans maintained a strong belief in the inherent value of the human being based upon Genesis 1:27 God created man in His own image Throughout the Old Testament the emphasize is on God's sovereignty over life and death. "It is He who kills and gives life (Deuteronomy 3239). Jewish tradition therefore opposes suicide and euthanasia. This belief has been carried over into Christianity which shares the Old Testament foundation with the Jews.

Christianity espouses the equality and inestimable value of every human being. Christian are also exhorted by Jesus example in the writings of the New Testament to show sincere and practical love, compassion and concern for the sick and to attempt to

⁵⁶ US News and World Report April 25 1995 p.39.

⁵⁷ Moreno (ed). Op cit.p -195

⁵⁸ Anneh Street Nitsentike "Seven Deaths on Darwin Cases Society under the Right of -ill Act, Northern Territory Australia".

⁵⁹ Vol.352.p.1110

⁶⁰ As quoted in Frank Brennan, Legislating Liberty: A Bill of Rights for Australia and Queensland, University of Queensland Press 1998.p.108.

⁶¹ Michael Burleigh: Death and Deliverance Euthanasia in Germany 1900-1994 Cambridge. Cambridge University Press 1994. CL.1

⁶² Michael Burleigh op. cit p. 180-183.

⁶³ Peter Singer. Rethinking Life and Death, Melbourne. The Text Publishing Company 1994 p.180-183.

⁶⁴ Peter Singer: Practical Ethics Cambridge Melbourne University Press 1979 p.79.

⁶⁵ Michael Burleigh op. cit 298.

⁶⁶ John M. Rist: Human Value: A Study in Ancient Philosophical Ethics Ler cen L. J Brill 1962 p.1-7.

alleviate their suffering. Christianity brought about a duty to care. This includes restoring and enhancing health where possible but where impossible caring for the suffering is paramount until the day on which God takes that life. In Christianity, there remains hope and meaning in the midst of suffering so that while life is not extended at all cost death is not to be expedited. From such admonitions to be charitable grew hospitals, orphanages and houses for the aged and poverty-stricken.⁶⁷

Interestingly traditional medical ethics grew out of the marriage of Christianity and Hippocratic values. In Christendom views on euthanasia has started changing. Some ministers such as the Methodist, Dr Leblie Weather land advocates euthanasia in the future if the dignity of human life is to be maintained. Some Jewish leaders believe that if a dying person is kept alive by outside means, such as a life support machine, his or her soul is being prevented from entering heaven. If there is anything which causes a hindrance to the departure of the soul, then it is presumable to remove it (Rabbi Moses). In such event, it is justifiable to let the patient die, because it is seen by many Jews as the natural course intended by God.⁶⁸

b) *Traditional African society*

Africans are deeply spiritual in their view about life and death. For example, among the Yoruba's. God (Olodumare) is believed to be the giver of life and death. Suicide is seen as an aberration and euthanasia is definitely out of the way. Consequently even when faced with death rituals are performed to the gods for life. Life should be preserved at all costs but where death occurs the traditional African, in the absence of linkage with sorcery or witchcraft, regards it as God-sent. The belief of the African is akin to the Jewish Christian position. The traditional the African will not take his own life nor assist another person to do.

c) *Islam*

The sanctity of human life is a basic value as decreed by God even before the times of Moses, Jesus and Mohamed. Commenting on the killing of Abel by his brother Cain (the two sons of Adam). God says in the Quran "On that account we ordained for the spreading mischief in the land- it would be as if he slew the whole people."⁶⁹ Older people are highly respected members of the Muslim Community. Younger generations recognize that old people were the carers and providers of yesterday and when the elderly can no longer care for themselves, it is the younger Muslim's duty to take on the role of provider and care.⁷⁰

The Sharia listed and specified the indications for taking life (i.e. the exceptions to the general rule of sanctity of human life), and these do not include mercy killing or make allowance for it. The concept of a life not worth living does not arise in Islam. The patient should receive every possible psychological support and compassion from family and friends, including the patient's spiritual (religions) resources. The doctor also participates in this, as well and provides the therapeutic measures for the relief of pain.

Muslim who assists suicide in the name of euthanasia would be failing to do their duty according to Islam and would, therefore, forfeit their place in paradise. Euthanasia is seen as an act of suicide, and is totally prohibited and not forgivable. "Whoever throws himself from the top of a mountain to kill himself he will be in hell fire doing the same thing forever? Whosoever swallow a poison to kill himself, he will be in hell fire doing the same thing to himself forever (Hadith).⁷¹

d) *Buddhism*

Buddhists believe that euthanasia is an issue that has to be resolved for each separate case, within keeping to the principle of avoiding harm to others. If relatives are extremely distressed by keeping the person alive in such a condition, then it may be more humane to allow the person to die.⁷²

e) *Hinduism*

Historically, Hinduism which is considered to be oldest religion by its followers has gone through many changes in its attitude to euthanasia. The current position is that euthanasia can be a very respectable and thoughtful way to die. In Hinduism the main goal is that of Moksha or liberation. Liberation is only achieved by way of Samsara. To go through many cycles of Samsara, an individual must die.⁷³

To be released of the pain and burden of a disease caused by age or illness by way of euthanasia is considered liberating the person and helping them to achieve Samsara and inevitably reaching Moksha.⁷⁴ The use of euthanasia is condoned as long as the suffering individual wants to die based on self will.⁷⁵

Thus, Hinduism though an ancient religion has progressed into the twenty-first century quite smoothly. It has dealt with the issues put forth by the experiences of the modern day. Euthanasia being an issue that Hindus has somewhat an alternative view on; they have supported their views with the fact that euthanasia has actually been a helpful aspect of their religion and in furthering their religious quest.⁷⁶

⁷¹ The Holy Quran Surah 17:23-24.

⁷² Source: Religions of the World, Yorkshire International Thompson Multimedia CD ROM.

⁷³ Ibid .

⁷⁴ Coward: Lipner and Young, 1989.

⁷⁵ Campbell, 2000.

⁷⁶ Coward et al 1989.

⁶⁷ Dr. Eloise Grawler op.cit p.1.

⁶⁸ Edward J. Larson and Darrel W. Amundsen op cit. p35-101.

⁶⁹ Source: Religious of the World, Yorkshire International Thompson Multimedia CD ROM.

⁷⁰ The Holy Quran Surah 5:32.

f) *Sikhim*

In India, Sikhs rarely have to deal with the normal debate which surrounds euthanasia because the phenomenon does not really exist there. The morality of keeping someone alive on a life-support machine for years rarely arises, simply because so few of these artificial aids exist in developing countries.

Death is not resisted in Sikhim, nor is it feared, because it is seen as a gateway into another life.

"The dawn of the new day is the herald of a sunset. Earth is not your permanent home".⁸⁰ Sikhs believe that life is giving by God. It may be joyful or sorrowful. It may be long or short, but they firmly believe that no one but God has the right to shorten it "God sends us and we take birth. God calls us back and we die".⁸¹

g) *Rastafarianism*

Euthanasia is forbidden by Rastafarians. Anyone who takes a life including their own is condemned forever.⁷⁷

The Mormons- The Church of Latter Day Saints To the Mormons, deliberately assisting violates the commandment of God.

In instances of serves illness or accident, members exercise faith in God the Lord and also seek competence medical assistance. If death is inevitable it should be regarded as a blessing and a purposeful part of eternal existence. One should not feel obliged to extend mortal life by unreasonable mean.⁷⁸

XVI. CURRENT TRENDS ON EUTHANASIA

From the above discussions on euthanasia it is evident that in the past euthanasia in whatever form was regarded as an anathema. However things are changing in the advanced world, we are being confronted with remarkable moves towards medical participation in euthanasia.

Recent polls show support for euthanasia in some countries as follows:⁷⁹

1. 57% in favour, 35% opposed in the US CNN/USA today Poll off June 1997. An earlier Gallup Poll taken in May 1966 showed 75% support.
2. 76% in Canada (Gallup Canada Poll, 1995; a rise from 45% in 1968)
3. 80% in Britain
4. 81% in Australia
5. 92% in the Netherlands.

Moreover, in the religious realm which used to be greatest source of anti-euthanasia.

The Evangelical Lutheran Church in America in a 1992 statement declared:

"Health care professionals are not requirement to use all available medical treatment in all

circumstances medical treatment may be limited in some instances, and death allowed to occur".⁸⁰

Despite the above current trends in the international circles it is succinct that only Netherlands and the state of Oregon has legalized euthanasia in any form.

XVII. THE NIGERIAN SITUATION AND THE WRITERS POSITION

The parameters of the advanced economies on the issue of euthanasia is incongruous to Nigeria. There are no available statistics with regard to acceptance or otherwise of euthanasia in any form. For a very long time Nigeria's economy has been in bad shape consequently, the health facilities and insufficiently motivated and overstressed personnel. Substantially most Nigerian hospitals have acquired the status of more "consulting clinics".

Moreover, about 38% of Nigerian citizens have no access to basic primary health care.⁸¹ With such a disturbing scenario, it is not surprising that many terminally ill people in agony are deprived of adequate pain management therapy, abandoned to painfully await the time death would be gracious enough to come and take them away. Definitely the administration of a lethal injection cannot be a solution to the relief of the patient nor can it bring succor to the relatives that look on powerlessly. Even if they pray for death for their relatives in agony, euthanasia in any form cannot be the answer at this level of our medical development.

Undoubtedly, it can be quite expensive in Nigeria to keep an incurable critically ill person alive particularly when we bearing mind the slippery slope argument, economic pressure, inheritance prospects can open the floodgate for abuse of euthanasia in any form is legalized.

Though there have been calls from some quarters that voluntary euthanasia should be legalized in Nigeria. Where will the line drawn?

In Netherlands where euthanasia has been legalized the Dutch patients now have less control over the way they die. According to Richard Ferigsen an retired Dutch physicians and euthanasia opponent. "The euthanasia movement actually promised liberation by death from Doctors determine instead the powers of doctor increased immensely. Doctor determine how euthanasia is predicted, they establish the diagnosis they inform the patient if they wish, they decided whether to report it to the authorities and most cases are not reported".⁸²

Once euthanasia is accepted within a society, it becomes impossible to certain with safe boundaries.

⁷⁷ Cohen Brown: Hinduism and Euthanasia.

⁷⁸ Ravidas – Gur Granth Sahib 793.

⁷⁹ Ibid 1239.

⁸⁰ Pojman, Louis Op. cit P. 183.

⁸¹ Pojman, Louis P. Op. cit P. 173.

⁸² B.A Robinson Op. cit.

"Killing" occasioned by insufficient care poses an even greater threat to the vulnerable and marginalized poor in Nigeria than terminal illness.

VIII. RECOMMENDATION- PALLIATIVE CARE

Provision of compassionate and humane care of the disabled chronically ill and dying can be activated without having to kill them or enable them to commit suicide.⁸³

Palliative care is a specialized medical discipline for the care of those living with a terminal illness. Palliative care is usually undertaken by a multidisciplinary team and is based upon a holistic model of care. The family is regarded with the patient as part of the "unit of care".⁸⁴

Dr. Cicely Saunders, who founded the first modern hospice, demonstrates a basic level of palliative care. "You matter because you are you. You matter to the last moment of your life and we will do all we can not only to help you until you die peacefully but also to live until you die".⁸⁵ The dying process is an integral human experience. Kubler Ross identifies stages in the dying process which if dealt with appropriately and with the aid of sensitive counseling for patient and family can lead to personal growth.⁸⁶

Illness and dying are part of living and care must not only address the physical but the emotional and the spiritual aspects of this period of life. People in the dying process or who have disabilities or chronic illness often a burden on family and the community. Because of negative community attitudes, such feelings are widespread, and therefore the opportunity must be taken to develop interventions to address them.

A supportive and reasoning environment must be provided in which the patients can express themselves and be helped to work through their emotions.⁸⁷ Physician pain and other distressing symptoms can always be alleviated in circumstances in which there is competent medical care available.⁸⁸ The fact that such care is not always accessible gives reason for the necessary resources to be provided rather than giving reasons for the provision of euthanasia.

Advances in palliative care have resulted in the development of sophisticated techniques for pain and other symptomatic relief and contrary to the assertions of many euthanasia proponent is rarely made contrary to the necessary resources to "pharmacological

oblivion". Instead efforts are usually successfully made to enable patients to remain lucid and live as full a life as possible because at the end of life relationships are of paramount importance.

There are uncommon circumstances in which the administration of pain relieving medication at appropriate levels may bring forward the time of a patient's death as an unnecessary side effect.

The purpose of giving the medication is to relieve pain not hasten death and therefore is not immoral. However, the common effect of adequate pain relief is to give the patient "lease of life" after enabling patients to return to some of their former activities.⁸⁹

The hospice movement began in the 1970's. Hospices are facilities through which the terminally ill patients can access high quality pain and other physical and emotional management in an environment in which comfort care rather than life prolonging technology is provided.⁹⁰

Modern hospices system provide domiciliary care for patients who wish to die at home or remain at home for as long as adequate symptom of relief can be provided for in the home setting.

The quest for humane care of the dying must continue, but without violating the ancient proscription against killing which are so fundamental to the protection of the vulnerable. This is consistent with African values of total and unequivocal respect for human life.

XIX. CONCLUSION

The euthanasia debate is the surface manifestation of an underlying clash between two opposed philosophies, the ethic of the intrinsic value and worth of the human being versus the concept of individualism and assert one's right defines one's value and dignity.

Parliaments and courts must protect the weak and vulnerable in society by upholding of laws which prohibit the taking of another's life.

Physicians must resist the pressure to become merchants of death and rather retain and maintain their singular role of caring and healing within a doctor-patient relationship characterized by integrity and trust.

⁸³ B.A Robinson Op. cit.

⁸⁴ Ni.....

⁸⁵ U.S. News World Report April 25, 1995 p. 36.

⁸⁶ Robert Baird and Stuart Rosenbaum (eds) Euthanasia: The Moral issues New York. Prometheus Book 1989 p. 138.

⁸⁷ Megan Jane Johnstone (ed) the Politics of Euthanasia A. Nursing Fesponse

⁸⁸ As quoted in Robert Weir (ed) Op. cit, p 132.

⁸⁹ Elisabeth Kubler-Ross on Death and Dying New York Collier Books 1969.

⁹⁰ Robert Weir op cit. P. q 122-123.



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY

Volume 14 Issue 4 Version 1.0 Year 2014

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-460X & Print ISSN: 0975-587X

Pulp Art Making: A Tool for Promoting Recycling through Hand Papermaking for Effective Curriculum Delivery in Art

By Nana Afia Opoku-Asare & Rita Yeboah

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Keywords: *pulp art; recycling; hand papermaking; curriculum; creativity.*

GJHSS-H Classification: *FOR Code: 190199*



Strictly as per the compliance and regulations of:



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Nana Afia Opoku-Asare^α & Rita Yeboah^σ

Abstract- Recycling to produce new products out of waste materials is not a regular feature of school art programmes in Ghana. A previous quasi-experimental recycling project revealed the possibility of using pulp waste fabrics and paper mulberry fibre to produce good quality art paper suitable for teaching and learning of drawing, painting, stitching, colour work, and book binding. This article reports on the follow up workshop aimed at introducing 15 art teachers in Kumasi to pulp art making to support effective delivery of the Creative Arts, Basic Design and Technology, and Visual Arts curricula followed in Primary, Junior High and Senior High Schools respectively. Besides learning to produce papers, the teachers tested the suitability of the produced papers using colour pencil, pastel, poster colour, watercolour, oil and acrylic paints. They also learned to sew sheets of the produced papers together into miniature books to teach calligraphy and encourage development of good handwriting skills among their students. This one-day hands-on workshop generated sufficient interest to motivate four participants to successfully replicate the workshop in their respective schools.

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I. INTRODUCTION

Educators and educational institutions are always called upon to take up and address issues when behavioural changes are needed; the waste crisis is no exception. Educators could add a fourth “R” (recycling) to the traditional three “Rs” of reading, ‘riting and ‘rithmetic. By practising recycling, reducing and reusing with their students, teachers will be encouraging them to develop positive behaviours of waste management. Schools also possess a unique opportunity to form the behaviours of people during the earliest stages of development through to adolescence. As the learning environment where children learn the behaviours they will adopt for their lifetimes, school is a perfect place to initiate the habit of recycling, which can help inculcate a sense of leadership and responsibility in young people. Implementing school recycling programmes can also support lessons on environmental stewardship and conservation that is taught in science

and social studies. By implementing recycling programmes, schools can become a hands-on learning environment where students learn to practise the behaviours of environmental stewardship and good citizenship by reducing waste (Bullman, 2007).

It is good for communities if future leaders learn the recycling habit, which they will carry over into their homes and on into adulthood (Association of New Jersey Recyclers, 1994). A school recycling programme of waste products may not necessarily make money but it can cut down on waste and disposal costs and also instill positive behaviours associated with conserving natural resources. When educators take up recycling, the schools will end up teaching the society examples they should follow.

II. WHY RECYCLE?

According to The Dallas Sierra Club (2008), land filling and open-space dumping of waste bring about odour concerns, air pollution, pollution of ground and surface water and indiscriminate littering. Incineration of waste materials is expensive to build and operate, they require a lot of energy, they produce air pollutants that include sulfur dioxide and nitrogen oxides, they can release metals such as cadmium, chromium, mercury, nickel and zinc in their ash, and they also generate wastewater that requires further cleanup. Landfilling of waste, incineration of waste and open-space dumping of waste, all have serious environmental challenges that can destroy the sustainability of the environment and the inhabitants in the environment (The Dallas Sierra Club, 2008).

Friends of the Earth (2008) has outlined the importance of recycling waste materials as:

a) *Recycling saves raw materials*

it reduces the need for raw materials such as metals, forest materials, oil, and also reduces the pressure on the environment. The level of consumption in the world has a significant impact on raw materials and the environment as a whole which is a key cause of global habitat loss. For example, demand for paper and cardboard is threatening ancient woodlands. Also virgin materials need to be refined and processed to create products, requiring the use of vast amounts of energy and the use of polluting chemicals which causes further

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destruction to habitats. For example, making one tonne of aluminium from virgin materials requires four tonnes of chemicals and eight tonnes of bauxite, which is a mineral ore; it takes 95 percent less energy to make a recycled aluminium can than a new can from virgin materials (Friends of the Earth, 2008).

b) Recycling reduces the world impact on climate change

although recycling uses energy, overall it reduces climate emissions, as recycling a material generally uses far less energy than manufacturing products from virgin materials. Recycling waste paper saves three times the energy used up in burning it. Recycling plastics also saves five times the energy created by burning it (Friends of the Earth, 2008).

c) Recycling costs less

the costs of different waste management techniques are subject to many variables which make it difficult to distinguish between them in purely economic terms. However, when comparing land filling of waste, incineration, open-space dumping and recycling, recycling has considerable economic merit. Friends of the Earth (2008) concur with The Dallas Sierra Club (2008) that recycling, instead of sending waste to landfill, avoids the payment of landfill taxes and potential breach of contract fines.

d) Recycling can generate cash

after collecting waste materials or recyclables, they are separated and sent to re-processors such as paper mills, glass works or plastic reprocessing plants where the waste is processed for use in new products. Although it costs money to collect waste materials, the materials generate income when they are recycled and sold (Friends of the Earth, 2008).

d) Recycling can Create Jobs

The process of every kind of waste recycling from collection to the sorting and reprocessing of the recyclables creates more jobs than incineration and land filling of waste. There is still a huge potential for growth in the reprocessing of waste sector, particularly with strong manufacturing industries (Friends of the Earth, 2008).

f) Recycling helps us toward sustainable living

Making people think about the impact of their consumption and production of waste can help to encourage them to make lifestyle decisions to reduce the waste they create and thereby reduce negative impacts on the environment. Recycling saves energy, reduces raw material extraction and combats climate change. The vast majority of studies have shown that recycling our rubbish is better for the environment rather than incinerating or landfilling it. Recycling creates a cyclic way of living rather than the current linear model. This cyclic way of living is essential for reducing the

negative impact on the environment as a whole, and will help the world develop sustainably (Friends of the Earth, 2008).

Today the field of recycling is considered as the method that is being used to take care of waste to protect the environment (Spilka et al., 2008). Bullman (2007) stresses that reducing waste, reusing materials and products, and recycling are some of the most powerful ways individuals, households, institutions and businesses can protect their communities and the environment. Using fabric waste for hand papermaking is therefore a good option for cleaning the environment and putting resources to good use.

III. BENEFITS AND OPPORTUNITIES IN PULP ART

Essentially, the value of the pulp art process is much more important than the products that can be created; hence Smith (1995) asks teachers to guard against being too product-oriented at the outset. Papermaking projects with any number of participants can be made manageable if smaller works are made because bigger works require more pulp, more drying space, and more drying time, which can all create problems, implying that teachers must not set themselves up for something they cannot handle. One of the most exciting things about teaching hand papermaking is the many new learning experiences it often provides (Radolan, 2004) such as the opportunity to introduce some basic chemistry and environmental issues to learners (Vickerman, 1995). Pulp art also provides and also offers artistic possibilities limited only by the imagination of the pulp artist. An instructor organising a papermaking project must therefore have a general understanding of the entire process involved in the craft (Hiebert, 1998).

a) Basic Processes Involved in Hand Papermaking

According to Hiebert (1998), the following are the basic processes involved in hand papermaking:

1. First, raw material is obtained (papermaking fibre) by harvesting plant material or purchasing fibre from a papermaking supplier.
2. Once the fibre is obtained it is processed; the processing varies from fibre to fibre but most plant fibres require cooking.
3. All processed and cooked fibres are beaten into pulp, using methods such as hand beating, a blender, or beating in a Hollander beater.
4. After beating, the pulp is mixed with water in a vat.
5. A mould and deckle is then dipped in and out of the vat of pulp, allowing the pulp to settle on the screened surface of the mould as the water drains through the holes in the screen. With this the deckle is removed and the mould is tilted to let the excess water drain off.

6. The wet sheet on the mould is then transferred onto a felt or blanket. Multiple sheets of paper, one on top of the other, can be couched together each separated by a layer of felt or blanket.
7. The couched sheets are pressed to remove water from the wet sheets.
8. The pressed sheets are dried using a box fan or sunshine.

b) Organising and teaching papermaking

Papermaking can be organised and taught successfully using different techniques. Smith (1995) calls on the instructor to introduce the concept of pulp art slowly to the audience because the process of making a piece of paper involves many steps and students can only grasp so much at a time. Smith indicates that the process must always be broken down into as many steps as possible to allow the participants or students to assimilate all they are taught. The first day of paper making can focus on pulp preparation and the next day for working with the pulp. Ideally, it can take the students several practices before they can use the pulp as an art medium. In a classroom situation, all the required materials and tools must be present for a smooth operation. Depending on the number of students and the class size, the tools, materials and equipment should be arranged carefully and very well to allow space and easy movement in the room.

To Smith (1995), what works best is to have tables in the middle of the room for easy access to supplies of materials and to surround them with student work tables on which two or three vats of pulp are placed, leaving the equipment and materials on the supply tables. Chairs must be placed along the walls of the room, and if need be, to restore order in the room by directing the participants to sit on them. If the time for training is limited, instructors can complete some of the initial process before the participants arrive. For example, the instructor can prepare the different kinds of pulps to be used for the project and even make samples of what would be taught to the participants before the start of the class to save time. Because the making of paper from plants is labour intensive, Radolan (2004) recommends that instructors do most of the labour intensive and time consuming processes like fibre harvesting, preparation, and cooking before the start of the workshop.

If the students or participants are not involved in the preparation of the pulp, the process of preparing the right consistency of pulps for creating the different kinds of works must be explained to them through a brief demonstration during the teaching session. The processes involved in papermaking are many so Smith (1995) advises teachers taking people through papermaking to have one or two volunteers or teaching assistants to help carry out the project. This allows for orderliness and also ensures that all participate fully

throughout the process. In the case of teachers who do not have volunteers to help them during the training sessions, students who are able to grasp the process and finish with their works early could be asked to help and assist other students who will still be working.

c) Safety Measures

Although manipulating pulps to create art is fun for all ages, there are safety measures that instructors must consider when organising and teaching any kind of pulp art (Smith, 1995; Radolan, 2003, 2005, 2006, 2010). Vickerman (1995) insists that instructors of children in particular must always adopt the “safety first” motto because some wood and plant materials can cause allergic reactions and skin irritations to some individuals. Pulp spraying, which involves spraying pulp on three dimensional moulds to attain the form of the mould with the pulp may be harmful, especially to people with pre-existing respiratory conditions (Schutter, 1998). Pulp spraying could cause some people to cough and sneeze within seconds of entering the papermaking workshop. Soda ash and caustic soda which are added to soften fibres during cooking are highly corrosive upon skin and eye contact and inhalation. Chlorine bleach, which is added to pulp to whiten it and other colouring pigments, must be handled carefully by instructors because they can cause skin, eye and respiratory irritation (Vickerman, 1995). Protective gloves can be worn to prevent cracking effects on the hands during cooking and rinsing of fibres (Farnsworth, 1989).

The blades in mechanical beaters can trap the hands when working with or cleaning the pulp out of the beater. Instructors must especially guide their participants on the use of mechanical beaters during pulp art projects. The use of large amounts of water in papermaking workshops also presents hazards if splashed on electrical outlets or on other electrical equipment around. While Vickerman (1995) advocates preventing situations of electricity coming in contact with water when working, Hiebert (1998) cautions instructors to make sure their working area is free of all electrical hazards and that all extension cords must be kept well above the working floor and far away from water during working hours. It is important therefore that hand papermaking projects are organised in well ventilated rooms or areas; bearing in mind that beating can be done anywhere, although the pounding and blending creates noise that can disturb other people around the place (Vickerman; 1995; Hiebert, 1998).

IV. MATERIALS AND METHODS

This one-day hands-on workshop involved a purposive sample of 15 art teachers drawn from 20 schools (3 in primary; 5 in Junior High, 7 in Senior High) in Kumasi. Selection was largely determined by interest and willingness to participate in the workshop that was

held in the Textiles studios of the Faculty of Art in KNUST, the research base of the authors. The workshop commenced with an introduction that outlined the concept of recycling, details of the workshop, a discussion of the paper mulberry plant, and examination of plant and fabric samples to get the teachers to become familiar with the materials to be used. Equipment assembled for the project as well as samples of previously produced papers and those on which drawings had been done were thoroughly examined by the participants. The next thing done was to take the teachers through the processing of waste fabrics and paper mulberry fibre, first by cooking cut up pieces of the mulberry plant with caustic soda to soften it so that the outer bark could be peeled off to obtain the inner fibre. After two to three hours of cooking in a pot of water, a piece of the cooked fibre was removed from the pot and tested by attempting to pull the inner fibre and outer bark apart to ascertain its softness and readiness for pulping. As Heibert (1998) indicates, if by pulling on a piece of bark it separates with a slight tug, then the bark is ready. If not, cooking is continued and the fibres checked every 30 minutes. When the test showed that the fibres were ready, the outer bark was peeled off to reveal the inner bark which was rinsed with clean water and then cut into smaller pieces.

The next stage was the sorting of the waste fabrics by type with the participants, cutting the fabrics

into tiny bits with scissors and milling each type separately in 1.5 litres of water into pulp in a domestic blender with a measured quantity of the cooked mulberry fibre. The pulp was poured into a 25-litre pan filled with water, the mixture was vigorously stirred by hand to obtain an even consistency after which a mould and deckle was used to scoop some of the pulp onto the mould. The pulp on the mould was then couched on a felt placed on a flat wooden board. This process was repeated several times to obtain a pack of wet sheets that were placed in-between felts and pressed using either G-clamp or Jack press to drain the water from the wet sheets. Afterwards the pressed sheets were removed and placed on flat metal plates for drying in the sun.

After drying, the sheets were removed and tested by asking the teachers to explore the potentials of the produced papers with colour pencil, pastel, poster and water colour, oil and acrylic paint. The results were similar to the original project described by Opoku-Asare and Yeboah (2013).

The participating teachers were not necessarily taught to acquire painting, drawing and book binding skills per se because as art practitioners, they needed no tuition to do what they already were familiar with. The highlight of the workshop was showing the teachers how to make miniature books out of the dried handmade papers. Plates 1 - 11 show stages of the workshop.

Procedure followed at the Workshop



Plate 1 : Introducing participants to the concept of the workshop



Plate 2 : Taking participants through preparation of mulberry plant for pulping



Plate 3 : Participants try peeling inner and outer bark of mulberry



Plate 4 : Participants being shown how to clean cooked mulberry



Plate 5 : Participants practise cleaning of paper mulberry stalks



Plate 6 : Showing participants how to make sheets



Plate 7 : Participants practising making of wet sheets



Plate 8 : Demonstrating use of G-clamp and Jack Press



Plate 9 : Demonstrating preparation of pressed sheets for drying



Plate 10 : Demonstrating forming of miniature books from dried sheets



Plate 11 : Participants testing sheets with painting and drawing mediums

V. TESTING THE SUITABILITY OF PAPERS IN BOOK FORM

Linen and Mulberry Papers: The sheets were comfortably sewn into a book [Plate 12] but the mushy nature of the sheets made writing on them feel foamy. This nature of the paper caused the writing to look blurred and faint. The soft sheets made no flipping sound when the pages were flipped.

Cotton and Mulberry Papers: The crispy nature of the thin cotton and mulberry sheets made it very easy to sew a book out of them. Writing on the sheets also felt like writing on machine made papers. The writing was

very legible on the paper. The book [Plate 13] was easy to open because the sheets flipped easily and made flipping sounds as they were flipped.

Nylon and Mulberry Papers: Sewing a miniature book out of the nylon sheets was not comfortable because the fibres peeled off when holes were punched in. Them fluffy and soft nature of the sheets also made them tear apart when being sewn. Writing in the book made the fibres flake. The entire book [Plate 14] felt soft to the touch almost like soft carpet. The pages made no flipping sound upon flipping as the pages remained in position when they were flipped. The writing was not very legible on the sheets and it also appeared faint.

Polyester and Mulberry Papers: The polyester sheets were sewn into a miniature book [Plate 15] without any problems although the fibre content of the sheets flaked off when writing on them. The writing was not legible and it appeared faint on the paper. No flipping sound was heard when the sheets were flipped and the sheets did not return to their position after flipping.

Wool and Mulberry Papers: Making a miniature book out of the woollen sheets did not go very well. The soft and non-crispy nature of the sheets and the loose bonding of the fibres made the sewing thread tear through the sheets. Writing on the sheets also made the fibre content peel off. The writing was not legible on the sheets as it appeared faint and blurred. The book [Plate 16] was quite thick when felt and the pages made no flipping sound when the book was flipped.

Acetate and Mulberry Papers: The fibre content of the acetate sheets began flaking off as the book was being sewn. Writing on the sheets also made the fibre content peel off. The writing appeared faint, dull and blurred on the sheets. The entire book [Plate 17] was soft to the touch and felt very much like a soft carpet.

Linen, Cotton and Mulberry Papers: The strong nature of the combined linen and cotton sheets made sewing it into a miniature book [Plate 18] very easy. Writing on the sheets was comfortable and easy. The writing was very legible on the sheets. The flipping sound made by the sheets when they were flipped was low when compared to the cotton and mulberry fibre sheets.

a) End of Workshop

The workshop ended with the participants being asked to evaluate the workshop and also to talk about the need for recycling in general. This was done using a question based interview guide. After the discussion, the teachers were informed of follow up visits to find out what they would do with the knowledge and skills acquired through the workshop.

VI. RESULTS AND DISCUSSION

The use of the different sheets as writing materials showed marked differences in the way each type of paper made from the combination of different fabrics and paper mulberry fibre reacted to their use in book form. Considering the suitability of these handmade papers as material for books, the study showed that the Cotton and paper mulberry, and the Linen-with-Cotton and paper mulberry worked very well because of the strong bondage of the fibres in the sheets. Linen worked partially well; although the sheets could take some writing, its foamy nature made it very uncomfortable to write well on them. The nylon, polyester, wool and acetate sheets did not work as writing pads because of the fluffy nature of the sheets. The implication is that papers derived from Cotton and mulberry fibre, and the Linen-with-Cotton and mulberry fibre can produce sheets of papers suitable for use as writing pads.

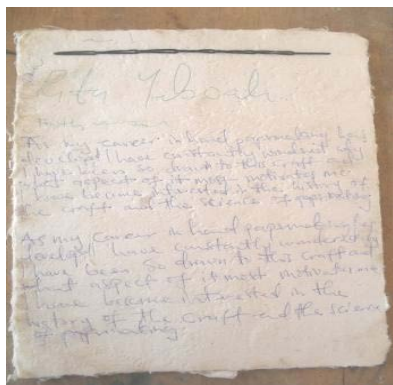


Plate 12 : Linen and Mulberry Book

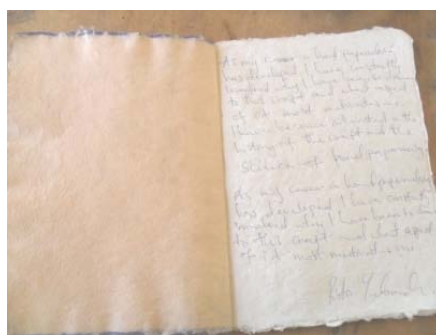


Plate 13 : Cotton and Mulberry Book



Plate 14 : Nylon and Mulberry Book



Plate 15 : Polyester and Mulberry Book



Plate 16 : Wool and Mulberry Papers



Plate 17 : Acetate and Mulberry Book

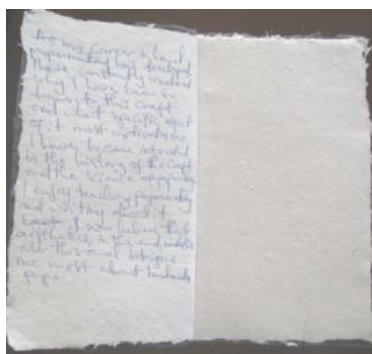


Plate 18 : Linen, Cotton and Mulberry Book

VII. EVALUATION OF WORKSHOP

The enthusiasm, positive attitude and views expressed by the teacher-participants during the workshop suggested that recycling waste into useful products is a worthwhile activity that needs to be encouraged at all levels of Ghanaian education. The participants said this will help individuals in the country to be more creative and innovative to know how to handle waste and develop the love for manual work in students. They were very passionate on how waste of different kinds is taking over our environment without anything being done about it. A participant mentioned that “if nothing useful is done about the waste that we generate every day, it will cause problems for the environment and for the individuals who live in the environment”. This showed that the effects of waste on the environment and our communities were primary concerns of the participants. Another participant also voiced out that “if individuals in the country continue to be ignorant about proper waste management, a day will come that waste will take over the environment”. This suggests that the workshop was a positive effort in saving the environment.

The attitudes of the participants however, differed as to the possibility of implementing recycling programmes in Ghanaian schools. Some were of the opinion that it depends on the education and curriculum developers and planners in the country. Others thought

that waiting for education and curriculum planners to incorporate recycling in the Creative Arts, Basic Design and Technology (BDT) and Visual Arts syllabi before teaching recycling in Ghanaian schools would not work. Another participant said “recycling activities and programmes can be treated as extracurricular activities or teachers and students can form clubs where such activities can be handled”. One participant drew attention to the fact that papermaking is one of the topics mentioned in the Junior High School Basic Design and Technology (BDT) syllabus but teachers do not teach it. This revelation led to an argument on whether recycling is important to artists only for which reason recycling has been captured under the visual art component of the Basic Design and Technology syllabus followed in Junior High Schools. The participants strongly objected to the idea of recycling being identified with only Visual Art, saying recycling can be incorporated into science, social studies, mathematics, and all subjects taught in Ghanaian schools as this will be beneficial to students.

When asked if participants had practical recycling programmes already operating in their schools, only one mentioned that their school was involved in a collaborative programme that focuses on waste recycling with another overseas school. The other 14 participants had no practical experience in recycling as a school activity; they also could not explain why this was the situation in their schools. None of the participants also knew of recycling programmes in any other school that operates a practical recycling programme for its students. This is indicative of espoused theory (syllabus requirement) that does not translate into classroom practice, suggesting the appropriateness of the workshop for effective delivery of the art curriculum and the possibility of the workshop generating the interest and capacity for the workshop participants to initiate recycling programmes in their schools.

With regards to participants who already had ideas on waste recycling and were practising their ideas before participating in the workshop, only one participant shared the fact that he recycles waste

papers to produce sculpture works and had been teaching this to his students. With regards to the attitudes of Ghanaians to recycling, the interview revealed a variety of answers. A section of the participants shared the view that they do not see recycling as a natural behaviour of the people of Ghana. Instead, Ghanaians always want new and already made products because of laziness and lack of education. They added that this attitude is evident in the poor maintenance culture practised in the country, with regards to regular periodic servicing of personal or state property to prolong their lifespan. Other participants argued that recycling has not been evident among the people of Ghana but now some individuals are becoming more conscious of recycling as a result of environmental awareness. Examples were given on how some individuals were producing useful items such as shopping bags and furniture out of waste plastic bags and bottles.

The most important example cited by the participants was the KNUST Communication Design student who used plastic bottles to manufacture living room furniture which were exhibited at the 2010 Trade and Technology Fair held in the KNUST museum. The participants articulated passionately that educating individual Ghanaians on the need, importance and benefits of recycling can help individuals in the country to appreciate the usefulness of recycling. When asked to share their views and experiences on the workshop, one teacher said "At first, when I heard of papermaking, I thought of the use of machines but now I know that useful papers can also be made manually through a very smooth process with local materials". Other participants described the papermaking process as an interesting process which they enjoyed.

Throughout the workshop, participants articulated that they had learnt a new activity which they did not know of. Some participants also promised to initiate recycling programmes in their schools with the knowledge and skills they had acquired from the workshop, what they had witnessed, learned and produced. The teacher who mentioned that his school was collaborating with a school in the USA to reduce waste through recycling recommended the workshop as an opportunity for him to learn more about recycling. A number of the participants articulated that there were student clubs in their schools which would offer them opportunity to introduce the knowledge they had acquired to their students via the clubs. Some concerns were however, raised by the participants about how they could create awareness about what they had experienced at the workshop among other teachers who were not present at the workshop. Some suggested that the teachers' resources centre in Kumasi could be the means by which both education officials and other teachers could be alerted to opportunities in recycling through the papermaking so that all art teachers could

benefit from it. The truth is that the officer in charge of the resource centre who could provide the teachers with this service was invited for the workshop but did not show up or send a representative.

The interview with the workshop participants revealed that introducing the Ghanaian student to practical recycling activities and programmes is an important venture that must be encouraged. The participants also said recycling activities can benefit students in all schools irrespective of the subject they are studying. Hence, recycling should not be regarded as exclusive to the Visual Arts and technical skills oriented programmes. Part of the lessons learned from the participants was that it is through education on waste recycling that the need for recycling waste can be instilled into the citizens of the country. The impression deduced from the workshop is that the art teachers who do not include recycling or paper making in their schemes of work and lessons lack the requisite knowledge and expertise for that purpose. The experiences the participants shared at the evaluation stage of the workshop indicated that the workshop activities had enabled them to gain new knowledge and skills that they could transfer to their students. They viewed the project as a very useful and important venture necessary for recycling and reusing waste materials to benefit individuals and the nation as a whole. What needs to be done, they reiterated, is education which could conveniently begin from the schools.

It will take much education for waste recycling to become part of Ghanaians; this type of education can start from our schools. Teachers and all in charge of education in the country have a role to play in educating and instilling the recycling attitude in the Ghanaian. It can be deduced from the group interview organised at the workshop that education can help make the individual Ghanaian to become aware of the need for waste recycling. Also it was discovered that papermaking is in the Junior High School syllabus as part of BDT but most schools ignore it. The workshop has revealed that this might be due to lack of expertise on the part of the teachers who are in charge of the subject in the schools. It is now possible for teachers who took part in the workshop organised by the researchers and students who have experienced hand papermaking in their schools to embrace the recycling exercise positively to make learning fun while also gaining new skills and knowledge at the same time.

VIII. FEEDBACK FROM THE TEACHER PARTICIPANTS

The teacher participant from one Junior High School taught the students how to combine waste paper and paper mulberry in hand papermaking to produce useful sheets. According to the teacher participant, the

students responded positively to the exercise and were very excited about the whole process. Every student present showed an interest in the exercise and wanted to partake in the process. The students were very amazed about how loose fibres in water were able to

form sheets of papers. In general, the teacher participant described the class as lively and very interesting. Plates 19 - 22 illustrate stages of the follow up school projects.



Plate 19 : Weweso JHS students making their papers



Plate 20 : Weweso JHS students drawing on their papers

At the Boadi Primary School, the teacher participant taught her students how to use waste polyester and linen fabrics with paper mulberry to make

handmade papers. Information obtained from the teacher participant indicated that some of the students told her that the process was interesting and fun and it was their first time of learning to make their own papers. Some said that they had seen how to make papers manually and so they would try the process at home. Others also said they had learnt how to use waste fabrics to make papers so when they see dressmakers going to throw away their waste, they would collect them and try their hands on what they had learnt. Others also said they were happy to know how to make their own papers and that they liked the process.

The headteacher of the school and teachers from other classes were also amazed about how waste fabrics could be used to make sheets and said, it was their first time of witnessing such a process. According to the teacher participant the student who took part in the exercise had fun and every student present was keen to have a feel of the sheet forming process. Overall it was a worthwhile exercise for the students. Plates 22 - 23 illustrate the Boadi School project.



Plate 21 : Pupils of Boadi JHS making papers



Plate 22 : Display of artworks on handmade sheets in Boadi Primary School

At the Bomso Junior High School, the students were introduced to hand papermaking using acetate and cotton waste fabrics with paper mulberry fibre. According to the teacher participant, the students present were eager to take their turn in making the sheets and every student made sure his or her sheet came out well. Students who took their turn first in making their sheets helped their fellow students who

were yet to make their sheets. The teacher participant also said that some students confessed they never knew that paper could be made easily. In all, the participation of the students was very encouraging. Teachers in the school also took turns to pass by to witness the exercise. Plate 23 illustrates the Bomso School project.



Plate 23 : Bomso JHS students making papers

At the KNUST Junior High School the teacher participant exposed the rest of the teachers in his department to what he was introduced to at the workshop. From there, Form Two students in the school were taught how to recycle waste cotton and linen fabrics with paper mulberry into useful handmade papers. The teacher participant commented that the students actively participated in the process and every

student present made sure he or she made a paper of his or her own. The students were very excited about the whole process and some took home already prepared pulps, with the intention of trying their hands on the papermaking process at home. In general, the papermaking process was a good exercise the students encountered. Plates 24 and 25 illustrate this school project.



Plate 24 : KNUST JHS students making



Plate 25 : KNUST JHS students making Appreciation of their Art works on Handmade Papers

IX. CONCLUSION

The attitudes that were exhibited by these students in the four schools who had the opportunity to go through the papermaking experience using waste materials give an indication that if the recycling concept is encouraged in Ghanaian schools it would be embraced positively by students and they would learn lots of interesting ideas from it. If students are introduced to such recycling activities, they would be having fun and at the same time learn important things. If recycling activities are encouraged in Ghanaian schools with students overseeing them, not only will they benefit from the programme in terms of knowledge but also would acquire or improve their leadership skills. For waste recycling to become part of Ghanaians it will take education; this type of education can start from our schools. Teachers and all stakeholders in the education enterprise in Ghana have a role to play in educating and instilling the recycling attitude in the Ghanaian. If sustained, pulp art and hand papermaking could inculcate the habit of recycling among the teachers and students of the participating schools and positively impact on environmental and waste management issues in Ghana, which could also spark off the teachers of other subjects and thereby get them involved to expand the recycling project.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY
Volume 14 Issue 4 Version 1.0 Year 2014
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

A Study of Students' Experiences of Mobile Learning

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Abstract- These days mobile phones are ubiquitous with everyone and there is lot of craze for messenger applications. Researchers has oftenly found their students asking them "Do you use WhatsApp?" or "Are you on we chat?". This tickled their mind and made them think how these mobile applications can help in education. This very thought triggered the first step to this research. During session 2013- 2014, 37 student of B.Ed. (Bachelors in Education) programme were selected. All the selected students were using smart phones and mobile application named 'WhatsApp'. A WhatsApp group was created and students & teacher interacted with each other through it during 40 days teaching practice schedule. After the end of teaching practice schedule, students were asked to fill in the questionnaire on the experiences of WhatsApp m learning and for knowing their attitude towards it. For in depth analysis, Interviews of 10 randomly selected students' was also taken. Findings of the study show that student find learning through WhatsApp very interesting and educationally useful. They found that their social interactivity with their peers and teacher has increased moreover they learned collaboratively. The attitude of the students toward WhatsApp m learning was favorable. The study also revealed that married students found learning through WhatsApp disruptive and that they prefer learning in traditional classroom as it does not collide with their family time.

Keywords: *m learning, whatsapp, mobile devices, ubiquitous learning, collaborative learning.*

GJHSS-H Classification: *FOR Code: 671399p*



Strictly as per the compliance and regulations of:



A Study of Students' Experiences of Mobile Learning

Tulika Bansal ^α & Dr. Dhananjay Joshi ^σ

Abstract- These days mobile phones are ubiquitous with everyone and there is lot of craze for messenger applications. Researchers has oftenly found their students asking them "Do you use WhatsApp?" or "Are you on we chat?". This tickled their mind and made them think how these mobile applications can help in education. This very thought triggered the first step to this research. During session 2013- 2014, 37 student of B.Ed. (Bachelors in Education) programme were selected. All the selected students were using smart phones and mobile application named 'WhatsApp'. A WhatsApp group was created and students & teacher interacted with each other through it during 40 days teaching practice schedule. After the end of teaching practice schedule, students were asked to fill in the questionnaire on the experiences of WhatsApp m learning and for knowing their attitude towards it. For in depth analysis, Interviews of 10 randomly selected students' was also taken. Findings of the study show that student find learning through WhatsApp very interesting and educationally useful. They found that their social interactivity with their peers and teacher has increased moreover they learned collaboratively. The attitude of the students toward WhatsApp m learning was favorable. The study also revealed that married students found learning through WhatsApp disruptive and that they prefer learning in traditional classroom as it does not collide with their family time.

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I. INTRODUCTION

It is no hidden fact that technology has taken over the society in last few years. Everyone is using technology, from children and teenagers to adults and elders. Technology is vital in today's world and makes everything easier. It has transformed our ways of communicating, socializing, playing, shopping and everything we do. These profound changes are placing increasing pressure on the traditional models of teaching and learning. Due to ever-increasing and diversified needs of the students technological advancements are also taking place in the field of education every day. While e-learning is still being used as a supplementary tool to the conventional forms of learning, a new method of knowledge addition called m-learning has emerged in the global scenario.

M- Learning refers to the "provision of education and training involving portable or mobile devices such as Smartphone's, Personal Digital Assistants (PDA's),

palmtop's, i pod's, digital cameras, pocket computer's , Mobile Phone's. etc."

Mobile devices provide significant opportunities to help learners become more autonomous and also have the potential to change the delivery of teaching and learning in higher education. (Isil Boy and Gary Motteram, 2013). Mobile learning can both complement and conflict with the formal education processes. On the positive end, learners can extend their classroom learning activities to homework, field trips, and museum visits by reviewing teaching materials on mobile devices; and or collecting and analyzing information using handheld data probes.(Park Hyungsung). Liak (2011) believes that "mobile learning is about changing the way we teach with the way students' best learn."

The concept of mobile learning applied in this research is defined as a teaching learning interchange happening through mobile phones only. Among all the mobile devices, mobile phone is chosen because it is probably the most popular and widely used mobile device in the world, especially in India. India is the second-largest mobile phone user with over 900 million users in the world (Press Information Bureau, Government of India). As per the Telecom Regulatory Authority of India (TRAI), there were 910.16 million mobile phones and 938.34 telecom service (including landlines) users in India at the end of May 2014.

Mobile phones as M Learning devices are more prevalent and the most popular of mobile devices. Mobile phones are making our lives easier and it has become very hard to imagine life without mobile phones because people are accustomed to them (Guoqiang Cui, Shuyan Wang, 2008). Mobile phones are so advanced and smart that they actually perform almost the same functions and features as personal computers. Prensky (2004) has defined mobile phones as not just communication devices sparking new modalities of interacting between people, they are also particularly useful computers that fit your pocket, are always with you, and are always on. Like all communication and computing devices, mobile phones, can be used to learn.

There are several features of mobile phones like Voice, SMS, Browsing, Downloading, Gaming and variety of applications. With the introduction of smart phones, the popularity of mobile applications has raised and its usage has become increasingly prevalent among mobile users. One such application which is very

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popular among smart phone users these days is WhatsApp messenger. According to NDTV news, India is the largest market of WhatsApp messenger; and according to DNA news report, there were over 60 million Indian users of WhatsApp in August 2014.

WhatsApp Messenger is a proprietary, cross-platform instant messaging subscription service for smart phones and selected feature phones that uses the internet for communication. In addition to text messaging, users can send each other images, video and audio media messages as well as their location using integrated mapping features (Wikipedia). WhatsApp messenger has the following collaborative features: (A. Bere, 2012)

1. Multimedia: It allows the user to exchange videos, text messages, images and voice notes.
2. Group Chat: It supports the interaction of up to 50 group members.
3. Unlimited Messaging: The number of messages you can share on WhatsApp is unlimited. The application uses 3G/EDGE internet data plan or Wi-Fi to ensure continuous data transmission across platforms.
4. Cross Platform Engagements: Interactants with different devices (personal digital assistants, Smart phones, Galaxy tablets) can message one another through various media (text messages, pictures, videos, voice notes).
5. Offline Messaging: Messages are saved automatically when the device is off or outside coverage area.
6. No Charges involved: there is no charges involved for using WhatsApp as it uses same internet data plan which is used for email or web browsing.
7. Pins and Users Name: WhatsApp user need not to remember passwords or username as it works via phone numbers and integrates with users' address books.

WhatsApp has become very popular and besides all, this Application is highly addictive and can create a great impact on regular users, and apart from that it can leave a trace that becomes difficult to control and cure" (Johnson Yeboah and George Dominic Ewur, 2014). According to the article in The Hindu "this application is hit among the college going students and it seems to be handy for even the teachers who are using it to clear doubts of their students after the college hours."

Motiwalla (2007), in his research related to the use of instant messaging for educational purposes, suggests that popularity and support for mobile devices within the student population is great and that the majority of students at universities benefit from texting through mobile learning devices. Bere (2013) examined the use of WhatsApp in a South African university. The students gave the positive feedback and claimed that it

was an easier way to communicate with their teachers and the rest of the class and that it was also fun.

A study conducted among students in Spain, examined the use of WhatsApp in English language studies. The students reported a rise in motivation and a greater enthusiasm for reading in a foreign language (Plana et al., 2013). The research conducted by Aicha Blehch Amry (2014) demonstrated the effectiveness of WhatsApp social networking in comparison with face-to-face learning in the classroom.

Overall, WhatsApp has become a shared platform that enhances accessibility, encourages cooperation, and intensifies motivation to take an active part in academic assignments (Bere, 2013; Chipunza, 2013).

II. PURPOSE OF THE STUDY

India is a developing country and after considering the technological environment here, the study will only use mobile phone among other mobile devices as this device is ubiquitous with most of the people in India. The study is not just an interesting technological experimentation but it is undertaken for meeting the educational needs of students, staff and course of B.Ed. programme according to the available technological choices.

The targeted group is B.Ed. student because in B.Ed. programme students' move away from the campus for their teaching training schedule and during this period lot many things come up in the campus. They require continuous update of what is happening in the campus. During training period they also face several problems related to class management and control for which they need continuous guidance from their teachers. Moreover they lose touch with the previously learned lessons. Similarly teachers also fails in keeping track of what students are doing and what problems they are facing.

In such a case if they are provided with administrative messages, classroom management tips, short summaries of previously learned topics, and provided opportunity to ask queries related to the problems they are facing it will prove useful and add on education for them. This will also help the teachers in knowing what students are doing and what problems they are facing. Moreover it will also encourage collaborative learning by providing the opportunities to work in a group using their mobile devices.

Thus the idea behind the study is to motivate the teachers and students' to use m learning in education. It is generally seen that teachers find use of mobile phones in classrooms as irritating and disturbing rather than useful for education. Moreover teachers do not share any enthusiasm to except it in teaching learning practices. This can be overcome by convincing the teachers that any inconvenience offered will be

offset by convenience offered. And similarly students will be taught etiquette to be aware of when and where the use of these devices is acceptable. Once this will be experienced, we anticipate a change in mindset that will eventually lead to next stage of m learning: using the technology in their teaching. The rationale behind this research is that the introduction of mobile devices will be useful in teaching learning practices and for taking first step into m learning. the current research is expected to provide transition to m learning.

III. DESIGN OF WHATSAPP MOBILE LEARNING PROCESS USED IN STUDY

Discussion below shows the process employed by the researcher in WhatsApp m learning

Phase 1 (Motivation): During I phase of the research, students' were motivated to be in touch with teacher through WhatsApp. It enabled to remove hesitation and fear of student.

Phase 2 (Creation of WhatsApp group): In II Phase of the research, WhatsApp group named "Students' of VCE" was created and students' were added in the group with their permission.

Phase 3 (Teaching of Ethics): Ethics of the group were decided and communicated to the students'. Some of the ethics were:

- i) no use of absurd language
- ii) no use of it inside the classroom
- iii) no personal remarks

Phase 4 (Implementation): Here messages were sent and received using WhatsApp. The messages were sent related to

- Administrative updates or messages.
- Sending ad on knowledge messages related to lessons learned prior to teaching practices.
- Class room management tips.
- Students' queries and problems were also resolved during teaching practice.

Phase 5 (Feedback): Students' were asked to give their feedback about the experience of WhatsApp mobile learning through questionnaire. Follow up interview (n=10) was conducted.

IV. TYPES OF COMMUNICATION

All the possible types of communication were used the group. Students' and teacher frequently shared videos, audios, words, emoticons, images, photographs from their notebooks and URL links.

V. OBJECTIVES

1. To study the student's Perception on ubiquitous aspect of WhatsApp m learning.
2. To study Educational benefits of WhatsApp m learning.

3. To explore Collaborative learning in WhatsApp mobile learning atmosphere.
4. To study the Social interactivity in WhatsApp mobile learning atmosphere.
5. To study the Attitude of students' towards WhatsApp mobile learning.

VI. RESEARCH METHODOLOGY

Current study is an experimental research employing single group post test only design. Research is conducted during teaching practice schedule of B.Ed. programme in the academic session 2013- 2014. The research is based on mixed methodology; with quantitative approach the study also employed qualitative approach, as the study narrates student's experiences on WhatsApp mobile learning. Total 37 B.ed. teacher trainees (32 females and 5 males) of Maharshi Dayanand University, Haryana, India; batch 2013 -2014 participated in the research. All participants were using WhatsApp and participated willingly. They were free to withdraw from the study at any given time. It should be noticed that none of the participants had previously used WhatsApp application for teaching and learning.

VII. DATA COLLECTION

Two data collection tools namely questionnaire and interviews were employed. Questionnaire is developed using five points Likert Scale (Strongly Agree; Agree; Neutral; Disagree; and Strongly Disagree). Total 30 questions covering five areas (Ubiquitous Learning; Educational Benefits; Collaborative Learning; Social interactivity in WhatsApp mobile learning atmosphere; and Attitude towards WhatsApp mobile learning) were developed. The study is conducted in a teacher education college of Maharshi Dayanand University, Haryana, India and total 37 B.Ed. trainees (who had smart phones with internet facility and were using WhatsApp application) filled in the questionnaire.

Furthermore, after the quantitative study is made, qualitative data is collected using interview. Ten interviews were conducted with randomly selected students from the experimental group (N = 37). The interviews took the form of a friendly chat and interviewees were not aware that they are being interviewed. The information gathered throughout the interviews were not categorized in a predetermined fashion, but evolved gradually as the interviews continued (Bouhnik & Deshen , 2014).

VIII. RESEARCH FINDINGS

In this study, along with questionnaire, data was also collected through interviews. After interviews were conducted (involving ten students), a descriptive qualitative analysis is carried out in order to identify the effectiveness of WhatsApp m learning in teaching

learning. Research findings of the study are categorized under.

a) Ubiquitous Learning

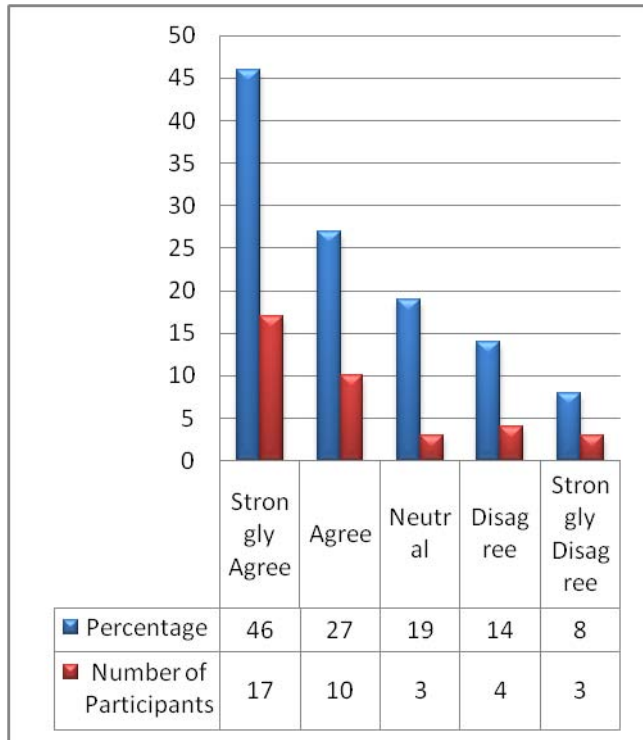


Figure.1

Ubiquitous learning is learning anytime, anywhere. 73% of the student found learning anytime, anywhere convenient whereas 22% disagreed to it and 19% were neutral about it. Follow up interview confirmed the questionnaire results and disclosed that learning 24/7 and anywhere is interesting to students. Most of the discussions on the group were late night and students' supported the fact that m-learning increases the flexibility of accessing a variety of resources for learning independently at anytime and anywhere. (Jaradat, 2014)

Disagreement came from those participants who were married and doesnot want compromise on family time.

Interviewee 3: "I am married and can't participate in discussions all the time as I have other responsibilities as well. I missed most of the discussions and sometimes felt irritated with continuous beep of my mobile phone. I feel discussions should be left only for classroom and feel more comfortable in learning in classroom. WhatsApp m learning does not guarantee learning to me."

Therefore it can be said that married participant supports traditional classroom and does not want to compromise on family time. The result of the research is similar to Bere. A. (2012).

b) Educational Benefits

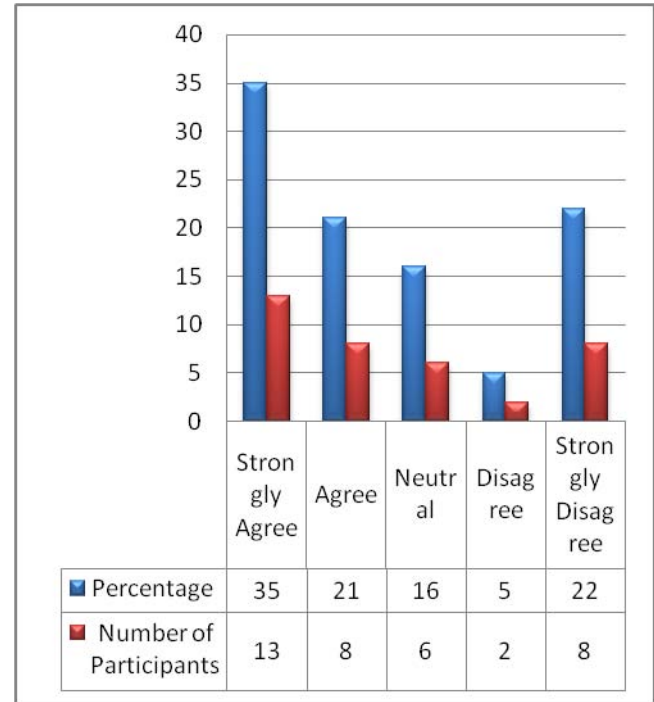


Figure. 2

56% of the participants agreed that learning through WhatsApp m learning has educational benefits, 27 % disagreed to it while 16% were neutral to the concept. Some of the educational benefits mentioned by the students' during interview are: immediate feedback to the problem; learning on move; deeper clarity on issues; revision of previously learned topics; learning from others problems; healthy discussions; and availability of learning material all the time.

But those who disagreed to the concept of learning through WhatsApp m learning gave the following reasons: preference to entertainment with WhatsApp rather than education with WhatsApp; problem of one cannot be problem of all; and misleading discussions and posts at times. Neutral response during interview was: learning anyways i.e. whether through WhatsApp or in classroom has its own benefits.

c) Collaborative Learning

82% of the participants agreed that learning through WhatsApp m learning is collaborative learning. During interview it was disclosed that students' were eager to post videos, audios, texts on the problems and were also learning from others posts. Moreover they were always willing to solve others problems. Those who disagreed gave the reason that not everybody shared the content in the group. 5% Neutral response came from those students' who found learning in classroom also a collaborative effort.

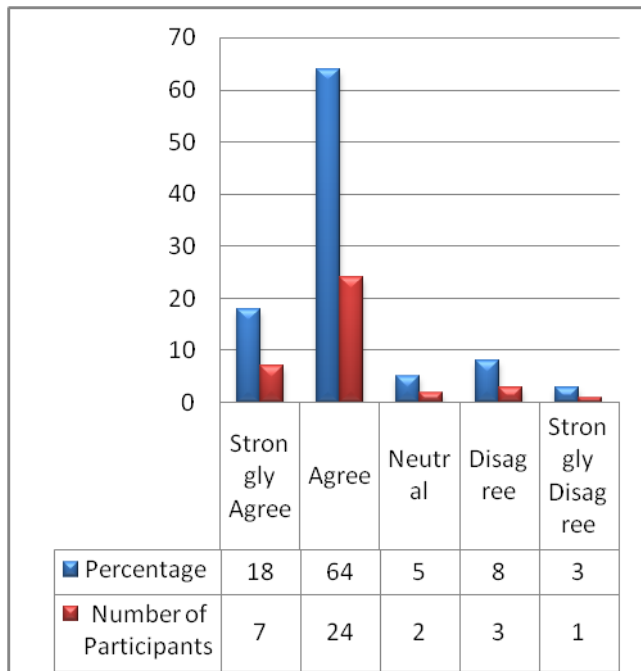


Figure. 3

d) *Social Interactivity*

81% of the participants agreed that WhatsApp m learning has increased social interactivity in the group while 11% were neutral to it and 8% disagreed to the concept. Interview disclosed that those students' who never had conversations with each others are now friendly with each other. The findings also show that WhatsApp m learning has helped in breaking hesitation between teacher and students'; and students' are now more comfortable in asking questions from teacher.

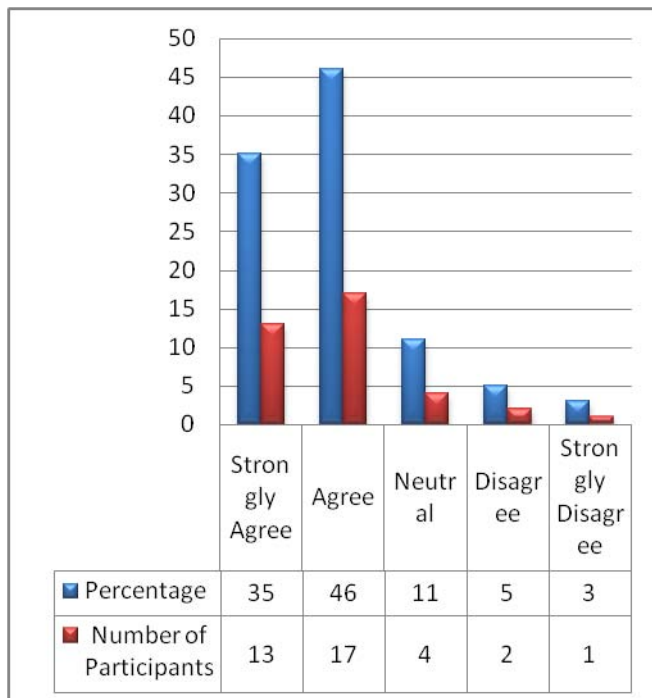


Figure. 4

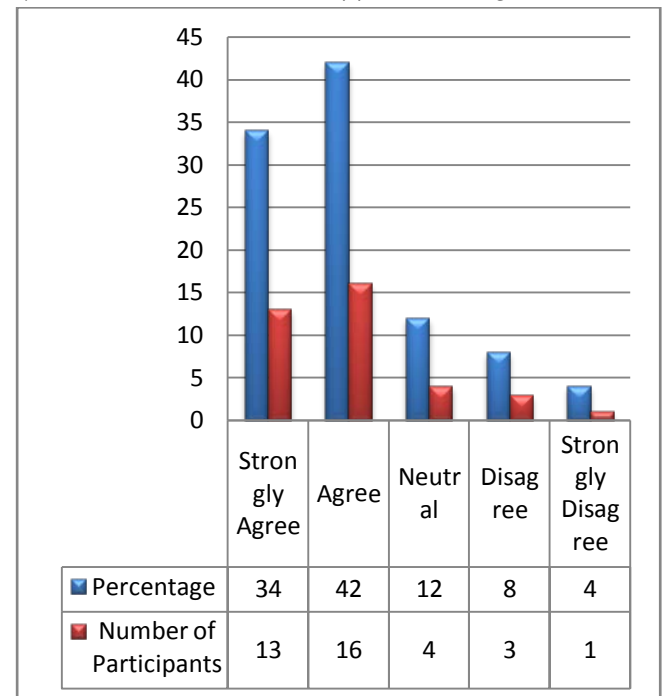
e) *Attitude towards WhatsApp M Learning*

Figure. 5

76% of the participants had favorable attitude towards WhatsApp m learning. They found WhatsApp m learning a valuable teaching method; a valuable learning aid and highly personalized instructional medium. Students' gave preference to WhatsApp m learning over traditional classroom and are willing to continue using WhatsApp In future for teaching learning.

The reason behind unfavourable attitude of the 12 % participants is small mobile screens, preference to entertainment over edutainment with WhatsApp and family priorities among married participants.

IX. DISCUSSION

Researches shows that many educational stakeholders have positive attitude towards the adoption of MLearning in educational situations (Bere, 2012; Bouhnik and Deshen, 2014; Demirbilek, 2010; Cochrane and Bateman, 2010; Guy, 2009; Cornelius & Marston, 2009). Results of this study are in conformation made by the above mentioned researchers since the majority of students' found learning anytime and anywhere very useful. A small number of married students find learning everywhere and anytime disruptive to their family life.

When educational benefits were concerned, students' found it beneficial as it provides immediate feedback to the problem; opportunity to learn on move; provide deeper clarity on issues through discussions; revision of previously learned topics; learning from others problems; and availability of learning material all the time.

Most of the students agreed that learning through WhatsApp m learning is a collaborative learning

experience and it has increased their social interactivity with their peers and teacher. Overall students' shows a favorable attitude towards WhatsApp m learning. They found WhatsApp m learning a valuable teaching method; a valuable learning aid and highly personalized instructional medium. Students' gave preference to WhatsApp m learning over traditional classroom and are willing to continue using WhatsApp in future for teaching learning.

Rajasingham (2009) concluded that with increasing sophistication in information technology, educational paradigms are challenging conventional teaching methods. Findings of this study also support this as students' finds that learning through WhatsApp m learning is making their lives easier since they can learn anytime and anywhere hence contributing to the overall success of teaching and learning.

X. CONCLUSION

The research has attempted to find the perception and attitude of students' (teacher trainees) towards WhatsApp m learning by creating WhatsApp learning atmosphere. The findings indicate that student finds WhatsApp m learning ubiquitous aspect interesting and educationally useful. Apart from it they also find it a collaborative learning experience and helpful in increasing their social interactivity with peers and teachers. A positive attitude of students towards WhatsApp m learning was highlighted from the study. Students' gave preference to WhatsApp m learning over traditional classroom and has also shown their willingness to use it in the future.

Moreover, according to the findings of the study, WhatsApp m learning is not suited to married students and they prefer traditional classroom teaching learning. This is because they it disruptive to their family life and time. This is in line with the findings of Bere, 2013.

As of now, it is possible to say that students have positive attitude towards using WhatsApp in education as it enables them to co-operate and work as a team which is not fully developed in the traditional classroom. But if we want WhatsApp m learning to become a common tool teaching and learning, there will be need of further researches in identifying its educational and pedagogical goals as well as for concluding its theoretical and practical implications. The study has dealt with teacher trainees of particularly B.Ed. programme (a Graduate course in teacher education); further researches should examine other courses as well.

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GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: H
INTERDISCIPLINARY

Volume 14 Issue 4 Version 1.0 Year 2014

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-460X & Print ISSN: 0975-587X

A View of Dialect and Folklore in Hurston's *their Eyes Were Watching God*

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Abstract- After long been rejected by harsh criticism, Alice Walker brings back credit to Zora Neale Hurston's novel *Their Eyes Were Watching God*, about a black heroine. Species from the south folklore is portrayed in black dialect echoing traditional literary voice. Our paper targets to analyse the linguistic and cultural diversity in the novel noticed between black dialect and Standard English of the narrator; plus an exposition to folkloric elements spelled out of the Southern black culture accurately reported by the novelist through Janie whose voice represents the actual situation of everyday life. Hurston, as most urban and rural African American writers, defies canonical literature and conventional literary representation; indeed, she succeeds to develop the skill of reproducing the ritualized vernacular contest, stories, games, entertainment and other popular habits. Grounded in a theory of cultural oral legacy, Hurston's novel is duplication of the black culture and dialect which have had an unmistakable influence on American society.

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GJHSS-H Classification: *FOR Code: 420220*



Strictly as per the compliance and regulations of:



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Keywords: folkloric imagery, black dialect, culture, stories.

I. THE NOVEL: THEIR EYES WERE WATCHING GOD

The novel exposes the true identity of a woman living in the 1920s and 1930s to trace the development of the African American woman of the time, "Hurston created the character of Janie during a time in which African-American female heroines were uncommon in literature. In 1937 when the novel was originally published, females experienced fewer opportunities than they do today. Hurston chose to portray Janie as a strong, independent woman, unlike most African-American females of the early nineteenth century. Perhaps Hurston characterized Janie as capable and courageous to empower her readers and to show them that opportunities do exist for all women; they just have to embrace them". (Cliffnotes). Hurston seems searching for herself in this novel, through Janie the prominent character who was compelled to marry three times and has no right to be what she is herself. She was obsessed to find true love. After she fails in her first marriage with the farmer Logan Killicks, she meets Joe Starcks who first seems ambitious and open minded. He took her to Eatonville, Florida but soon Janie's life was a jail freed from it at Joe's death. Finally Janie succeeds to know true love with Tea Cake who is twelve years younger than her. They share memorable times working together in the fields of Everglades before

the hurricane comes threatening the people's life. Since then Janie has known disruption with Cake who after his attempt to save her from a savage dog he was bitten and became aggressively ill with jealousy till killed by Janie in an attempt to protect herself and after she proves her innocence she turns back home to narrate her story to her best friend Pheoby Watson.

II. SOUTH BLACK DIALECT

Hurston masters the rural south black dialect which makes the novel's discourse idiomatic and individual through special use of grammar, vocabulary and tone. The use of black dialect with the narrator's Standard English creates uniqueness to the novel. She challenges to incorporate the standard and the dialect and endeavours to navigate "two distinct narrative traditions – a black oral tradition characterized by active interchange between responsive storytellers and participatory listeners, and a (written) Western literary tradition where, typically, the author composes and the reader reads in isolation from the author – and suggests her interest in infusing the American novel with expressive potentialities derived from Afro-American culture" (Awkward 1990:2) Highly recommended narrated sentences in front of choppy simple spoken utterances like in "Words walking without masters; walking altogether like harmony in a song. 'What she doin coming back here in dem overhalls?'" (Chapter 1). The dialect is abundant in the whole novel in many instances like when Janie shows indifferent to the town gossip " 'Ah don't mean to bother wid tellin' 'em nothin', Pheoby. 'Tain't worth the trouble. You can tell 'em what Ah say if you wants to'" (Chapter1). Nanny, Janie's grandmother, uses explicitly the dialect when she warns from Men superiority "De nigger woman is de mule uh de world so fur as Ah can see," (Chapter2). Also the dialect is used by Jody when he mocks at Janie when she attempts to give few words on the occasion of Jody's new stature as the mayor of the town saying "Thank yuh fuh yo' compliments, but mah wife dont know nothin' 'bout no speech-makin'" (Chapter5).

Hurston uses particular phonetic spelling to capture the spirit of "Eatonville's Ebonics" to represent the prototype of southerners. The dialect pervades in the novel both in dialogue and narrative creating hunger to read more about these folk people of Eatonville and their speech accurately depicted by Hurston "It was the time for sitting on porches beside the road. It was the

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time to hear things and talk. These sitters had been tongueless, earless, eyeless conveniences all day long. Mules and other brutes had occupied their skins. But now, the sun and the bossman were gone, so the skins felt powerful and human. They became lords of sounds and lesser things. They passed nations through their mouths. They sat in judgment" (Chapter1). The use of

dialect investigates other perspectives like, the Black free time to gossip, colour, customs purposefully put by Hurston to show a realistic vision of the black community, "such a novel, born of folklore and rooted in the oral tradition of storytelling, begs to be heard and discussed" (Guarrigues 2003:21). The following figure illustrates some dialectal words used by Janie (ibid: 23)

A Lexicon of Janie Dialect	
ah = I	dis= this
uh = a	dem= them
mah = my	'cept= except
yuh = you	'scuse= excuse
tuh = to	yo'= your
youse = you are	ole= old
dat = that	git= get
wid = with	mo'= more
kin = can	'cause= because
'bout = about	Lawd= Lord

These features are characteristic of regional speech and distinctive dialect, Hurston novel is a writing of oral art dealing with criteria of Negro art to offer what Henry Louis Gates (1988) has called "speakerly Text" to mean "a text whose rhetorical strategy is designed to represent an oral literary tradition" (181). The following

table refers to a glossary of important idiomatic expression in purely black dialect which denotes Hurston's attachment to folk speech used as a technique to sound the black speech, though her novel is intended to be standard but looks exceptional within these chunks of speech.

Colloquialisms	Meanings
Ah been feelin' dat somethin' set for still-bait	In other words, she is saying that she's feeling like she's the target of the community disapproval, like a bait on a hook that can't move or wriggle as a worm might do.
All them dat's goin' tuh cut de monkey	in other words, if everyone has finished acting silly.
before de ornery varmit could tack	a sailing and boating term, consistent with the strong wind that was blowing during this episode. To a sailor, "tack" means to turn the bow to the wind. The mule wasn't fast enough to turn and run into the wind in pursuit of the children.
bucked each other	beat and/or challenged each other.
cold-cocked her a look	looked her straight in the eyes.
crazy as a betsy bug	a variation of "crazy as a bed bug," an insect of a family (Cimicidae) of wingless, bloodsucking hemipteran insects, especially the species (<i>Cimex lectularius</i>) with a broad, flat reddish-brown body and an unpleasant odor that infests beds, furniture, walls, and so on, is active mainly at night, and may transmit a variety of diseases.
dat ole forty year ole 'oman	a reference to Janie; the remark, by a woman, about a woman, is made out of spite and envy. Although Janie is 40 years old, she is still an attractive woman, much to the annoyance of the women.
Don't keer how big uh lie get told, somebody kin b'lieve it	Tea Cake believes that the size of a lie has nothing to do with whether some people will believe it.
fetid	having a bad smell, as of decay; putrid.
flivver	a small, cheap automobile, especially an old one.
Give it uh poor man's trial	A poor man takes any respectable job he can get and does his best with it.
goosing	a sudden, playful prod in the backside
hard of understandin'	Pheoby will want a detailed explanation to be sure that she understands all that Janie says.

a huge live oak tree	an evergreen oak.
in and through Georgy	living in and passing through the state of Georgia.
kissin' yo' foot	acting more like a servant than a husband and an equal
knocked up	pregnant.
a lost ball in de high grass	The townspeople love baseball; not only do they like to watch it, but they also like to play it. The field where they play has tall, uncut grass, and fly balls are often lost and the game delayed while both teams search for the ball.
Love is lak de sea . . . it's different with every shore	Hurston uses the simile to explain that love is different for everyone who experiences it.
meriny skin	like browned-egg-white meringue; a complexion color.
a mink skin . . . a coon hide	one thing looks pretty much like something else until both can be studied carefully. No one can understand what Janie's life was like with Tea Cake or with Joe until each is examined carefully.
never hit us a lick amiss	never beat or spanked the children when they didn't deserve it.
No Matt Bonner with plow lines	Plow lines control an animal. Now that the mule is dead, he will no longer be hitched to the plow.
pickin' my box	playing my guitar.
quart of coon-dick	cheap moonshine or bootleg whiskey
rub board . . .	The old-fashioned galvanized or glass washing board was in common use before washing machines became economically available
run our conversation from grassroots to pine trees	We've gone as far as we can go with this conversation — from minor matters to larger issues. Hurston has used other expressions like this to indicate limits and extremes in conversations
Say you started tuh Miccanopy but de mule . . .	Miccanopy is a small community northwest of Eatonville. The man didn't really know where he was going.
school out . . . high bush and sweeter berry	take more time to look around and think about what you want to do. Picking a good husband is compared to knowing what part of a berry bush has the sweetest fruit.
twelve o'clock whistle	Jacksonville is a railroad town, and railroad shops usually had loud whistles that sounded at regular times during the day.
two hundred dollars inside her shirt	Janie is following some basic wisdom shared by wise women: Always have enough money on hand for your fare home — no matter who your date is.
uh butt-headed cow	a stubborn animal that won't do what its owner wants it to do.
uh mite too previous	In this particular colloquialism, "previous" means "a little too early."
watchin' de job	watching and waiting for Tea Cake to die.
Y'all really playin' de dozens tuhnight	trading insults, usually in a predictable way, but the insults are based on exaggeration of personal traits and involve derogatory statements about members of each other's family — often, someone's mother.
You got me in de go long	opening for a proposal of marriage. Janie has captivated Tea Cake, and he will "go long" through life with her.

Colloquialisms in *Their Eyes Were Watching God*: adopted from ClifftesNotes.

These colloquialisms extracted from the novel give detailed account about people's thoughts and talks and Hurston's heavy use of dialect brings praise to her from the African American poet and novelist Sherley Anne Williams (1978) who says « to characterize her diction solely in terms of exotic 'dialect' spellings is to miss her deftness with language. In the speech of her characters, black voices - whether rural or urban, northern or southern - come alive. Her fidelity to diction, metaphor, and syntax... rings, even across forty years, with an aching familiarity that is a testament to Hurston's skill and to the durability of black speech" "Foreward." p. ix. The figurative language in the whole novel echoes the non-standard dialect representative of black folk language and shows us that Hurston captivates the dialect and celebrates the folk culture to echo the evolving black culture in America.

III. ZORA NEAL HURSTON'S INTRODUCTION TO BLACK FOLKLORE

With the aim to outline the future of African American existence in society, Zora Neale Hurston and many others like Langston Hughes, Nella Larsen, Jean Toomer, Claude McKay, in the times of Harlem renaissance between 1920s and 1930s, reflected the roots of oral traditions of African slaves in America in the form of stories and fables, music and slave narratives. Hurston's own words about her close contact with the treasure of black heritage are evident when she says: "I was glad when somebody told me, 'you may go and collect Negro folklore'"¹. She admires this heritage when she says "Folklore is not as easy to collect as it sounds. The best source is where there are the least outside influences and these people, being usually underprivileged, are the shyest. They are most reluctant at times to reveal that which the soul lives by." (idem). She considers folklore as the essence of existence defining it as "boiled-down juice of human living" (Hurston 1999). Being an obedient student to the famous anthropologist Franz Boas, Hurston travels to the south of the United States and the Caribbean region to collect the folklore and record the speech of the rural illiterate people of African descent. This is why "not surprisingly, the novel she reputedly crafted in just seven weeks is laced with legends, superstitions, songs, tales, proverbs and local lore about the weather, plants, and animals of the south" (Garrigues 2003:21).

Hurston as a folklorist finds no difficulty to gather those stories, sayings and songs preserved orally by her people to make it much known to her. Her acquaintance with the black culture enables its stamp in her works exposing a variety of religious, spiritual and sorrowful songs usually performed by slaves, uttered

from their mouths often painful -"weird old songs in which the soul of the black slave spoke to men." (Dubois 1903). Telling stories is frequent in black folklore as depicted by Hurston; some stories often tricksters' tales advice people to be more vigilant and less arrogant, and others dealing with animal characters like rabbit, fox, and spider.

Signifying or verbal word play is significant marker in black culture. It is a manipulation of figurative language in the form of allegory where the meaning is indirect. In addition to popular games like playing the dozen which is a type of signifying basically relied on an exchange of insults. Through these elements and others, Hurston raises awareness about the availability of black folklore and its influence on American stories. Her novel *Their Eyes Were Watching God* is a sampling of Hurston's glamorous works in supporting a strong movement whose aim is to install the Negro identity as an influential African American one.

IV. FOLK TALES

The novel itself is a story about storytelling. The main story is told by Janie about her search for love in her fourth relationships with first her nanny and then her three husbands always disappointed by them. Janie's grandmother, being herself a former slave, contributes to the formulation of stories about slavery and civil war; she highlights the issue of sexual inequality hoping that things will change with her granddaughter "Ah been prayin' fuh it tuh be different wid you." (Chapter2). Also, the stories are told by people set in the porch the "porch sitters" near to Joe Starcks' crossroads store, the gathering place for Eatonville's men and women, where Janie admires listening to them in spite of Jody discouragement to her because he considers the folk people as 'trashy'; "Janie loved the conversation and sometimes she thought up good stories on the mule, but Joe had forbidden her to indulge. He didn't want her talking after such trashy people." (Chapter 6). The stories are reported in the form of conversation, related to events or people passing to and fro the porch. The gossipers prefer to speak about women passing near to them like talking about a beautiful girl called Daisy Blunt, Daisy is walking a drum tune. You can almost hear it by looking at the way she walks. She is black and she knows that white clothes look good on her, so she wears them for dress up. She's got those big black eyes with plenty shiny white in them that makes them shine like brand new money and she knows what God gave women eyelashes for, too" (Chapter 6). All the rest of the single men have crowded around Daisy by this time. She is parading and blushing at the same time. The novel in a whole is a retelling of the past. Also funny stories are held to entertain about Matt Bonner's mule who is subject of mockery by the folk people teasing their friend who unfriendly treats his animal. The

¹ Zora Neale Hurston says, in the Introduction to her volume, *Mules and Men*, published in 1935.

peoples' mockery at Bonner increased at the mule's loss outside the store. The town members also make fun of Bonner and the mule cadaver when the birds eat its carcass. Furthermore, a woman begging more food to her chicken was subject of scorn when Joe gave her small piece of pork.

All these stories and the way they are told represent a rhetorical orientation of oral literary tradition crafted by Hurston through different speakerly voices of the interplay between individuals in the Negro community.

V. PLAYING THE CHECKERS

Playing is usually a feature of folk culture inherited from generations to another. It is exposed in the novel at the meeting of porch sitters gathered around the table for the game but also playing is a leisure time to talk and tease. In chapter 6, Jody asks Janie to bring the checkers to play with Sam "You gettin' too moufy, Janie," Starks told her. "Go fetch me de checker-board and de checkers. Sam Watson, you'se mah fish." This is an idiomatic expression to mean a good catch because Jody has the intention to beat Sam at checkers — that is catch him like a fish on his hook. Playing the checkers is represented again between Janie and her third husband Tea Cake who allowing her to share the game is a sign of independence for the woman and a hint that Cake is the lover she seeks unlike her former two husbands who represent the patriarchal world of Hurston.

VI. FOLK SONGS

In chapter 11, Cake plays the guitar with Janie "Evenin', folks. Thought y'all might lak uh lil music this evenin' so Ah brought long mah box." "Crazy thing!" Janie commented, beaming out with light. Also in chapter 13 there are titles of songs as in the following passage "after a while there was somebody playing a guitar outside her door. Played right smart while. It sounded lovely too. But it was sad to hear it feeling blue like Janie was. Then whoever it was started to singing "Ring de bells of mercy. Call de sinner man home. Her heart all but smothered her... He walked on in with a guitar and a grin. Guitar hanging round his neck wit ». Many songs, characteristic of Negro expressions are repeated in Chapters: 2-5-6-9-10-14. Others are abundantly found in her Anthropological Works and Folklore Collections: *Mules and Men* (1935), *Tell My Horse: Voodoo and Life in Haiti and Jamaica* (1938), *Every Tongue Got to Confess: Negro Folktales from the Gulf States*. Carla Kaplan, ed. (published 2003).

VII. HURSTON THE FOLKLORIST

Hurston shows as a prominent folklorist in *Their Eyes Were Watching God*, proved along the use of rich indigenous dialect for her native rural Florida and the

Caribbean. She speaks simply about her folks' ordinary life in that depressed America, she says "We goin' on de muck." "Whut's de muck, and where is it at?" "Oh down in de Everglades round Clewiston and Belle Glade where dey raise all dat cane and string-beans and tomatuhs. Folks don't do nothin' down dere but make money and fun and foolishness. We must go dere." (Chapter 13). To succeed her novel, she investigates the folklore in several regions beyond United States to lead Her ethnographic work about black communities. She states her data in her book *Tell My Horse* (1938) and pursue her admiration to her black people weaving the songs, stories, and other colours of folklore "Dat mule uh youn, Matt. You better go see 'bout him. He's bad off." "Where 'bouts? Did he wade in de lake and uh alligator ketch him?" "Worser'n dat. De womenfolks got yo' mule. When Ah come round de lake 'bout noontime mah wife and some ohters had 'im flat on de ground usin' his sides fuh uh wash board...Yeah, Matt, dat mule so skinny till de women is usin' his rib bones fuh uh rub-board, and hangin' things out on his hock-bones tuh dry." (chapter 6). Hurston's aim was to present the prototype of the new Negro as no more submissive but rather self assertive and racially conscious. Her mission as an anthropologist was not at all easy especially that "African American folklore had received no scholarly attention before this time, and Hurston appeared to be an ideal researcher, as an African American raised in the Deep South, she understood its traditions. Yet, Hurston soon discovered that collecting the folklore was no easy task" (Litwin 2010:48). Though the use of dialect in the characters' speech seems difficult, Hurston ventures to use it being aware of its treasure and reflection of reality, "as an anthropologist and a writer, Hurston believed that the jokes, stories, and songs she witnessed needed to be reported exactly as she had heard them. Anything less would misrepresent or dilute their distinctive sound. The author's careful use of Eatonville's regional speech animates her characters while serving, at the same time, to make them more believable. Janie, Joe, Tea Cake, and the others are authentic and vital literary versions of the real porch-sitters of Eatonville" (ibid 54-55).

Being a speakerly text, it is a benefit to be read aloud and is recommended in most high colleges of America. Hurston uses folklore as a tool of literature and structured her novel out of this premise to highlight the rich verbal rituals caring less of any political profit nor of financial one, she sinks in a reservoir of tasteful folktales and dialect and underlines the price slavery pays for the sake of civilization. Proud of being the spokeswoman of her own people, she attacks all the negative stereotypes about the Negro, and passionately believes in the merits of folklore.

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ISSN 975587

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