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The Action Based Effective Leadership Development and Influence Framework: From Program to Full Course

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Abstract

This paper will discuss the application of the action based effective leadership development and influence (ABELDI) framework as an undergraduate and graduate leadership development program and a learning practice in higher education. The psychology of leadership course was offered as a special topics elective course at an undergraduate institution of moderate size in the northeastern region of the United States for six semesters prior to receiving full course approval for Spring of 2022. An overview of the ABELDI framework is presented along with related literature, and student perceptions of the course from both semesters are analyzed. As a result of reading this paper, readers will have the opportunity to learn about and examine the impact and student perceptions of an effective leadership framework in a leadership course at a specialized institution of higher education.

“Glorifying Ecocide in Mainstream Cinema: A Cross-cultural Comparative Analysis of Selected Films in Hollywood and Bollywood”

Ahmed Tahsin Shams and Sanjida Akter

Abstract

The treatment of the environment in many contemporary Hollywood and Bollywood cinemas is derogatory. To prove this claim, the way a glorification of the genocide of ‘Nature’ can be termed as literal ecocide, is practiced in films is a concern of this paper. In the name of ‘saving the world,’ cinematic superheroes’ destructive actions not only generate the pleasure of gaze with a false consciousness of ‘nationalism’ but also invite a missing critical approach when environmental catastrophe becomes a celebration in cinema halls when the audience applauds such visuals where ecological rape is regarded as aesthetics. Through the qualitative inductive method, this paper critically studies the hegemonic mindset and ego-consciousness working behind those constructions where a significant number of mainstream Hollywood and Bollywood action-thriller films impose idolized violence performed against Nature. First, this research identifies Marvel superhero movies and a few contemporary Bollywood action films where the destruction of the environment is a demand of the script in order to establish an egoist concept of heroism. The next chapter of this paper studies the ecocritical theories in order to deconstruct the hegemonic impact of those visuals upon the audience. Thirdly, this study re-examines this world view of patriotism promoted through such violence against ecology in cinema by not only marginalizing the green movement but also leading to gratifying results of a cinematic style to be a trend.

Keywords: Ecocide, Hollywood and Bollywood Cinema, Nationalism, Ecological Rape, Green Movement

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A Critical Appraisal Of Adekunle Ajasin University Policy On Internet Resource Centre In Service Delivery Adekunle Ajasin University, Akungba-Akoko, Ondo State.

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Abstract

Government all over the world has intensified efforts in making internet and resource centres readily available in public institutions and centres for the advancement of humanity and working processes. Information and communication resource centre will not only help in the reduction of task that are presumed to be herculean. This centres influenced the working rate and productivity of both staffs and students and its benefit. The utilization of the internet and information resource centre will not only speed up service delivery, working time and efficiency of the system. Information and Communication Technology plays significant roles in presenting equalization strategy for developing university community and improving educational service delivery. This equalization will not only advance, accelerate and ensure results are accessed electronically, ensuring the transfer and confirmation of students' academic records and their results in the world without physically available to request for these services. This study seeks to make Critical Appraisal of Adekunle Ajasin University Policy on Internet Resource Centre in Service Delivery Adekunle Ajasin University, Akungba-Akoko, Ondo State. The study employ descriptive survey design method in identifying hindrances of the non-utilization of technology in the service delivery in the university. Findings revealed that the adoption of internet and resource centre in the Exams and Records unit of the University shall help in delivering more in students' records/results processing.

Keywords: Internet, Resource, Centre, Policy and Service Delivery.

The New Woman in the Collector of Treasures

Asad Al-Ghalith

Asma Nashwan

For many years, women have campaigned for equality in male-dominated countries where they are routinely disregarded in various facets of life, including political agendas, concept creation, and even literature. In *The Collector of Treasures* (1997), women have also found themselves essential actors in these areas. Though the story is set in a poor African country, it has its ideas and approaches to womanhood. In *The Collector of Treasures* (1977), women are depicted as more potent when battling males. Isaac Schapera, a writer focusing on the contributions of Tswana women in his book *The Tswana* (1953), observed:

Women tilled the fields, built and repaired the walls of the huts, granaries, and courtyards, thatched roofs with grass which they fetched themselves, prepared food and made beer, looked after the fowls, fetched water, wood, and earth, collected wild edible plants and did the housework. (p. 27)

The Collector of Treasures (1977) is a story about male-female interactions. From a woman's perspective, Head stresses the differences between femininity and masculinity. The story revolves around the tensions brought about by gender problems. In other words, women struggle with oppression due to the masculine social construction where males are always in the lead. Women in Head's works are more empowered to intervene to stop their husbands' mischief. What sets this one apart is the obvious delineation of male and female roles, putting the woman's life into sharp focus, owing to her determination to maintain her integrity and independence (Dandeg, 2011)

African women's responsibilities are only briefly mentioned in Bessie Head's short stories. However, her tone and attitude remain the same as in her lengthy fiction. Even though the load of women's work is exhausting, her female characters are physically and emotionally strong enough to handle it. As they do the work that tradition has allotted to them, they are filled with zeal and excitement (Vidal, 1989). Bessie Head attributes women's status in society to an old tradition, saying "The ancestors made so many errors and one of the most bitter-making things was that they relegated to men a superior position in the tribe, while women were regarded, in a congenial sense, as being an inferior form of human life" (Head, 1977, p.92).

The Collector of Treasures (1977) takes place in post-colonial Botswana and follows Dikeledi Mokopi and her estranged husband, Garesego Mokopi. He has abandoned her and their three children, leaving her to care for them while he seeks sexual fulfillment with other women. So far, Dikeledi's next-door neighbors, Paul and Kenalepe Thobolo, get along well. The bond between Paul and Dikeledi, on the other hand, makes Garesego envious. Dikeledi asks Garesego over to her house when she needs money to pay for their eldest child's school tuition. He has the idea that she wants to have relations with him. Dikeledi, on the other hand, uses a kitchen knife to sever his genitals. She is condemned to live in prison for her crime. She befriends three other women in jail who have committed the same crime.

Dikeledi has had a terrible existence since she was a child. Her given name, "Dikeledi," means "tears." She has been orphaned as a child and raised by her uncle, a self-centered man who has treated her as a servant and refused to educate her for six years. He is the one who has forced Dikeledi to marry Garesego, his friend, who had proposed to her. Dikeledi has taken the chance to "get out of my [her] uncle's yard," and Garesego "was the only man who proposed to me [Dikeledi]". The marriage has swiftly devolved into an unpleasant one, not that the partnership had ever been cheerful, to begin with. Dikeledi and their three young children have eventually been left to their own devices. Despite this, Dikeledi has worked hard to raise her three children and utilized her sewing, thatch-making, knitting, and other abilities to obtain money and resources for herself and her family.

Susan Gardner (1989) mentions that *The Collector of Treasures* has "a discernible feminist content" since it emphasizes "the insistence that women have suffered systematic social injustice because of their sex . . . I've never heard of a man being murdered by his genitals being slit," Bessie Head told Susan Gardner (1989) following a discussion about Dikeledi's act of killing her husband. However, it reveals Dikeledi's long-term psychological suffering.

The Collector of Treasures (1977) is yet another attempt by Bessie Head to explore the intersection of masculinity

and paternity in the construction of the father she has never known. Our focus should be on Garesego, Dikeledi's rascal husband, and his foil, the good man Thebolo, a schoolteacher who offers to look after Dikeledi's children when she goes to jail. Botswana has recently achieved independence in the plot. It is a far cry from the traditional African civilization she envisages while she is still in South Africa, entrenched in ancestral traditions and practices. The two men, Garesego and Thebolo, react to the shift in radically opposite ways. Garesego maintains the privileges that conventional society has bestowed on males in the past, partly because the checks and balances governing men's use of this power have partially crumbled because he now makes enough money to gratify his cravings. Garesego is revealed to be the worst example of manhood. He is competent in biological paternity and can father children, but he will not take on the duty of protector and provider for the children he fathers (Mwikisa, 2021).

Bessie Head gives a brief history of the changes in *The Collector of Treasures and Other Botswana Village Tales* (1977) that males in Southern Africa have gone through in the century and a half since European colonization has taken over their ancient tribal society. This narrative framing of the story explains how males like Garesego, Dikeledi's spouse, have sprung onto the postcolonial scene as symbols of particularly predatory masculinity. Head describes people like Garesego: "In the old days, before the colonial invasion of Africa, he was a man who lived by the traditions and taboos outlined for all the people by the forefathers of the tribe" (Head, 1977, p. 91).

He has not had much personal choice to decide whether or not these practices were humane. "The colonial era and the period of migratory mining labor to South Africa were a further affliction visited on this man. It broke the hold of the ancestors," Head says. "A man was separated from his wife and children for long periods of time while he worked for a pittance [...] to pay his British Colonial poll-tax" (Head, 1977, p. 91). As a result, the African male's position in the tribe has shifted from one of primacy to one of separation and inferiority: "He then became" the white man's servant and a machine-tool in the South African mines (Head, 1977, p. 91-92).

Garesego Mokopi is the embodiment of men's phallocratic dominance in society. He is also one of Head's "evil" males, likened to a dog that "imagined he was the only penis in the world and that there had to be a scramble for it" (Head, 1977, p. 91). These men are the worst in Head's stories, according to Femi Ojo-Ade (1990, p. 82): These men "make babies like machines and turn their backs on the poor women." Garesego, according to Ojo-Ade (1990, p. 83) has "all the essentials to feed his hunger for sex and alcohol". The text's narrator attributes this to both the colonial system and the forefathers' code of behavior. The post-colonial man evolves into "a broken wreck with no inner resources," and women become "an inferior form of human life" since the colonial system has never prepared the people for independence and national management (Head, 1977, p. 92).

Garesego's existence revolves around returning home and having sexual relations with Dikeledi. The following explains his purpose: "Dear Mother, I am coming home again so that we may settle our differences. Will you prepare a meal for me and some hot water that I might take a bath, Gare?" (Head, 1977, p. 101)

Dikeledi reads the letter as an expression of Garesego's intent to fulfill his sexual cravings, stating that he is "coming home for some sex" (p. 101). He not only tries to be affectionate (he refers to himself as "Gare"), but he also plays on her emotions by referring to her as "Mother." He instantly casts her in the role of a kind and supportive wife who will take care of his needs. Acting as though she is his parental superior and he is the prodigal son returning home is the only way he believes he can control Dikeledi. Perhaps he is attempting to push her into the role of an oedipal mother, an influential maternal figure.

In this new post-colonial society, women suffer much more than men. Men have a false sense of liberty due to the changes in society and its structure. New manifestations of male pride, such as administrative employment, money, and power, have resulted in erratic anarchy. Men behave like a pack of wolves on the prowl, and women suffer as a result. This viewpoint is consistent with Paglia's (1993, p. 63) observation that "male lust and male aggression are two uncontrollable forces of nature in society." Sexist brutishness has resulted from years of colonial subjugation. Garesego is an example since he has replaced his marriage relationship with a free-ranging, carefree pursuit of women. Paul Thebolo, on the other hand, is an educated man who presumably earns the same amount of money as Garesego at his work. He is an academic who preaches Marxism and revolution. However, he could mix his most refined traditional African customs with new methods of approaching modernization. By merging masculinity and paternity, he nevertheless accepts the customary privileges afforded to males by tradition. He, like his wife, is drawn to a diverse group of friends: "They had guests every evening, illiterate men who wanted him to fill in tax forms or write letters for them, or his colleagues who wanted to debate the political issues of the day" (Head, 1977, p. 94).

In Head's writing, Paul Thebolo is the legendary man, the so-called new African man. "Gentle, loving, responsible men, with the standard gendered role divisions otherwise unchanged," writes Driver (1984, p. 246) of the new African society inhabited by men like Paul Thebolo. According to Sarah Chetin (1989, p.135), Paul may have been named after the Christian St. Paul, who is "a symbol of charity and visionary hope." Paul is in charge of looking after Dikeledi and her family once Garesego has abandoned them, and he is also prepared to look after them if she needs to go to jail: "You don't have to worry about the children, Mma Banabothe. I'll adopt them and educate them all through secondary school" (Head, 1977, p.103).

Garesego makes other women suffer until Dikelide, who is oppressed by his vileness, is forced to kill him. A man is created to have his accomplishments and disappointments, but only if he respects the component of life that drives a person to revere womanhood, motherhood, and the family. A man like Garesego, doggedly pursues pleasures, even at the expense of those around him, dreads reality, and clings to delusions imposed by colonialism and custom. A man like Garesego does not have to be perfect. He just needs to sift out his current feelings, thoughts, and moods. He shows how a male-dominated culture might lead to confusing perceptions of masculine dominance. It is a characteristic of "that man," whose deeds only serve to place him on a path to his demise and death (Lederer, 2019). Paul has sexual power and authority as a male within this patriarchal culture. He plays the usual patriarchal role of providing for his family, unlike Garesego who spends his money on alcohol and abandons his wife and children for other women. On the other hand, he is not like Garesego in that he does not oppress women to maintain his power; instead, he is kind and compassionate. When Dikeledi first met him, he made an impression on her: "The sunlight and shadow played all kinds of tricks with his eyes" because he was "peaceful as a person" (Head, 1977, p. 93).

In society, Head sees two types of men: the good and the wicked. In the figure of Paul, she presents an example of a "good man." Head admires his character's ability to develop himself from the ground up. "He turned all his resources, both emotional and material, towards his family life and went on and on with his quiet rhythm like a river," she says of this type of man (Head, 1977, p. 93).

The Collector of Treasures (1977), a gender-oriented story of African literature with female and male characters, and different perspectives, epitomizes Head's entire life experience and literary profession: "If these stories of the village are simultaneously stories of the modernizing society, they are also versions of Head's own story" (Chapman, 1996, p.381).

The most emblematic of the book's short stories is *The Collector of Treasures* (1977), which gives the entire collection its title. Pain and loneliness run through all of Bessie Head's life experiences in this short story. "Theirs is not a tender, compassionate, and romantic world," Van Wyk Smith stated (1990, p.116); Head feels compelled to write about herself in her works, using autobiographical allusions to convey societal issues via her own experience. Head demonstrates in *The Collector of Treasures tales* (1977) that a man-woman connection may be renewed. Paul Thebolo is inspirational and represents the "new kind of man." Paul Thebolo is shown as a sensitive, cooperative, kind, and compassionate character. Though these characteristics are often associated with women, Paul's cooperative attitude is demonstrated by his assistance to "illiterate men, who wanted him to fill in the tax forms or write letters for them" (Head, 1977, p. 95). The way the character is represented significantly differs. In this talk, Head distinguishes Paul and Garesego in treating women. The male characters' portrayal dramatically changes from Garesego, who is dictatorial and domineering, to Paul, who is kind and accepting of women. Paul sexually treats women with kindness and care, according to his wife, Kenalepe. Throughout the novel, Head identifies him with good power, notably positive power. By doing so, Head draws attention to Paul and Garesego's sexual imbalance (Lederer, 2019). According to Head (1989), all of the conventional restraints and biases against women work against Dikeledi and threaten to overturn the measure of happiness she has eked out for herself and her children. She murders her spouse because she sees no way out of the trap. Victims — other convicted spouse murderers— try to make a life for themselves in prison by working together and sharing a sense of purpose through mutual understanding and a feeling of shared purpose.

Despite her anti-violence stance, Head does include grisly scenes of violence in her books on occasion. She performs in her works a true misuse of power by recounting all aspects of reality, demonstrating how horrible dehumanization can be. She permits things to happen on purpose to show that she cannot always influence characters to prevent bloodshed. The tragedies presented in this fashion by Head emphasize that human interactions prosper when all that is compassionate and kind is preserved while that which is dehumanizing is removed.

The role of women is the subject of Head's short stories. She emphasizes that in traditional communities, women should not accept positions solely created for them by males. In *The Collector of Treasures* (1977), she utilizes excellent men like Paul Thebolo to show that she values women as equal partners. Women who have been placed in difficult situations, such as forsaken spouses like Dikeledi, are strong survivors. Being rejected by her husband, Dikeledi utilizes her handicraft skills to support herself and her children. In the stories, women are empowered in subtle ways. "You know I am the woman whose thatch does not leak," Dikeledi says, demonstrating her self-assurance (Head, 1977, p. 90).

The Collector of Treasures (1977) is a comprehensive feminist work. It portrays the African conventional man-woman conflict and all the agony that comes with it. In detail, it vehemently opposes the perceived inferiority of women, regardless of the terrible consequences, and envisions a new reasonable equilibrium based on a new kind of man and a new kind of woman: "The conditions of a society in upheaval: the women of Head's bustling Botswanan village face religious conflict, the burden of poverty, and, partly as a result of the clashes of ancient custom and the modern way, stressful marriages," writes Chapman, (1996, p. 381). As many critics have noted, the teacher behind it is simply identifiable. There's also a hint of the oral story's didacticism (Chapman, 1996).

It draws an interesting connection between African postcolonial independence and political freedom, as well as feminism and African women's emancipation. This is a once-in-a-lifetime chance. For better or worse, her female protagonists are willing to leave the oppression of the past behind them, as all the oppressed women move ahead into the future without looking back. Despite its terrible ending, it is a hopeful story.

Bessie Head is not a die-hard fanatic. Her novels are also not anti-male. It is just the negative kind of man, the one who prevents transformation, is metaphorically attacked and literally castrated and killed. It is not just his responsibility. Much of the guilt lies with history, but it is now hard for him to change.

4. Conclusion

In a nutshell, the theme of The Treatment of Women in African Literature in Bessie Head's *When Rain Clouds Gather* (1969) and *The Collector of Treasures, and Other Botswana Village Tales* (1977) has been discussed from various perspectives to show that women in modern African literature have essential roles in society, not just a few superficial ones.

Bessie Head creates a base of operations and eventually arrives at her destination. In Botswana, she realized her roots and identity. Due to this detailed study of Head, the significance of gender mutualism has been recognized in maintaining calm and stable human connections. However, precious times of closeness between couples are frequently squandered in fighting and warding off one another; Head's work should be viewed as a lesson in human coexistence. Individuals in positions of control should be aware that humanity contains "diverse threads that could be woven into a fine cloth of society" (Ezenwa, 1990, 130).

In our analysis of character interactions, it is observed that Head creates circumstances that imply that "human life can only be expressed through a complementarity," as Elliott claims (1982:103). Complementarity is tied to phrases such as "compatibility," "balance," "supplementarity," and "mutuality" in my mind. Importantly, we realize that these terms all have the same meaning: wholeness, completion, coexistence, merging, and balance.

When Rain Clouds Gather (1969) demonstrates the value of mutual existence in the interaction between Makhaya and Gilbert in their administration of the Golema Mmidi microcosm as an example. Gilbert has agricultural expertise, while Makhaya possesses the communication skills required to provide a learning environment; Head has demonstrated how working together may be successful. We have seen powerful figures like Makhaya select to improve communities rather than destroy innocent people so that power may be harnessed and used in constructive ways.

Bessie Head has consistently highlighted the difficulties of gender relations in Africa in her works. She is one of the rare male and female African writers of any gender of her time to address not only gender prejudice but also propose a remedy. *When Rain Clouds Gather* (1969) emphasizes how generations of male power have oppressed women. A woman is something you have purchased at some point, like a table you would store in the back room and not give any thought to (Head, 1969). Makhaya's strong anti-apartheid feelings have made him intolerant of his Zulu culture's discriminatory tradition of female servitude. His critique of capitalism is intrinsically related to his condemnation of racism.

The works of Bessie Head depict the roles of women in different eras. Head depicts women's suffering as a result of

a colonial system that hinders them from bettering their circumstances. As confirmed by Abd-Rabbo (2019), social distinction and freedom can only be attainable under the prevailing social standards that may lead to the excellence and achievement of women, and thus women are required to respond differently to the prevalent social norms and traditions. In her stories, she demonstrates that a woman is capable of more than just being a mother, sister, wife, and daughter. We can hear the female, as it is the voice of all other women in Head's writings, as she fights and seeks to express herself. In Africa, Bessie Head depicts the notion of the New Woman. She looks into the subject of sexual discrimination. Her works depict the agony of her female protagonists while also raising women's awareness of their predicament.

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The problem of bullying in the views of the Kazakhstani schoolchildren

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Abstract

The article presents the results of a research among schoolchildren in Atyrau region on studying ideas about bullying and the specifics of its manifestations in the educational organizations of the Republic of Kazakhstan. 424 schoolchildren were examined. For this research was used a questionnaire developed by E.G. Norkina methodology for determining "Structure of the bullying", S. Hobfoll's Stress Recovery Questionnaire, Survey "Assessment of the degree of protection of individuals from cyberbullying" and O.O. Andronnikova methodology for studying the tendency of victim behavior. The purpose of the study was to find answers to key questions: how school staff recognize, react, and describe bullying, how they explain its causes and consequences, what measures they take to prevent bullying in the school environment.

If we analyze the results of the survey "Assessing the degree of protection of individuals from cyberbullying", a total of 188 students participated in the survey: 156 Kazakh-speaking, 32 Russian-speaking. This survey was conducted anonymously to identify problems in protecting children's rights in cyberbullying and to find out children's views on this issue. 48% of respondents who participated in the survey were boys, 52% were girls.

If we analyze the research results obtained according to the methodology for determining E. G. Norkina the "Structure of the bullying", a total of 120 students participated in the survey: 97 Kazakh-speaking, 23 Russian-speaking. 42.5% of all respondents who participated in the survey were boys, 57.5% were girls. Using this methodology, the roles, and positions of teenagers in bullying were determined. The test for teenagers consisted of 25 questions, three of which asked about the presence of violence by students and teachers in the classroom.

If we analyze the research results obtained according to the research methodology of victim behavior tendency O.O. Andronnikova, a total of 116 students participated in the survey: 91 Kazakh-speaking, 25 Russian-speaking. 40% of all respondents who took part in the survey were boys, 60% were girls. The methodology of the study of victim behavior is designed to measure the tendency of adolescents to carry out various forms of victim behavior.

Keywords: bullying, cyberbullying, psychological climate, victim, aggression.

Currently, there is an increase in violent acts in interpersonal relationships all over the world. Often, these actions are closely related to physical and verbal aggression, which together are manifestations of many variations of bullying as the main form of violence. That is, bullying is a social behavior that occurs in relatively stable groups and involves other people.

Situations that caused bullying and cyberbullying occur in Kazakhstan today: in 2022, 155 suicides and 309 suicide attempts among peoples were registered in the country, and as of 4 months of 2023, 47 suicides and 137 suicide attempts were registered among students [1].

In Kazakhstan, the problem of bullying is considered from the point of view of various fields of science (pedagogy, psychology, sociology, jurisprudence), the works of a number of scientists were analyzed. Among them, A. Magauova, G. Kasen, A. Iskakova, Zh. Ermekova, P. Seyitkazy in their research consider the analytical and practical aspects of the problem of research and prevention of bullying in the school environment. Presents the results of the rapid research on the detection of bullying in Atyrau schools. Based on the results of diagnostic methods, some common characteristics characteristic of children at risk of bullying are named: high level of anxiety, emotional instability, emotional-volitional instability, shyness, low self-esteem, insufficient level of demands, low attention [2].

Methods:

To achieve the objectives of the study, a survey method was used in this research. The research methodology was chosen in Atyrau; Republic of Kazakhstan was conducted in the schools of the city. We have developed psychological methods were used as a research tool, along with a questionnaire with limited answers, in particular: the questionnaire "Assessment of the degree of protection of individuals from cyberbullying", the methodology for determining the "Bullying structure" by E.G. Norkina, S. Hobfall Questionnaire "Getting out of stressful situations", "Victim behavior tendency research" methodology. The results were processed in the SPSS program.

The following research questions (21 questions) guided this study:

- Are you registered on social networks?
- How many friends do you have online?
- Have you shared your passwords with your friends?

- Do you shop online?
 - Do you participate in online forums?
 - Do you open sites, emails or links with unclear content?
 - Should moral principles always be followed online?
 - Do your friends post negative information about someone online?
 - Have you posted negative information about someone online?
 - How many hours a day (on average) do you spend on the Internet?
 - Are you worried when you can't access the Internet?
 - Do parents monitor your online presence?
 - Have you ever observed others being bullied at school?
 - Were you bullied at school?
 - Rate your relationship with your parents (on a 5-point scale)
 - Do you ever have bad moods?
 - Can you be nice to people you don't like?
 - Can you open up easily to the people?
 - Are you a sociable person?
 - Have you ever been harassed or bullied via the Internet or mobile phone?
 - Have you ever hurt someone's feelings over the Internet or cell phone?
- The paper used the following survey to determine the problems of bullying.

Results:

According to our information, among 21 pupils, 1 girl is 10 years old, 3 boys, 9 girls are 11 years old, 1 boy, 2 girls are 12 years old, 1 girl is 11-12 years old, and 11.1% of respondents who took part in the survey are boys (4 boys) and 88.9% (17 girls) were girls.

If we analyze the results of the survey "Assessing the degree of protection of individuals from cyberbullying", we selected a total of 21 pupils who answered the survey.

Interviewed pupils tried to give for us the correct and true information about their attitude to the bullying and cyberbullying. The survey was conducted in Pavlodar region in 2023. For the question "Are you registered on social networks?" respondents answered that 72% of pupils use social networks "sometimes" or when necessary, as evidenced by the answers of "many pupils are monitored by their parents, they do not allow them to sit on the phone for a long time" during the survey, only 3 of the 21 participating teenagers are active users of social networks. Therefore, we can say that almost all respondents registered on social networks.

For the question "Have you shared your passwords with your friends?" 62% respondents, chose the answer option "never", while 8 pupils, it is 38%, chose the answer option "sometimes". Thus, after this question, we see that most of the are treated with caution to their online safety.

The responses to the question "Should moral principles always be followed online?" and "Do parents monitor your online presence?" are given in Table 1.

<i>Answers/Alternatives</i>	<i>Number in pupils</i>	<i>Percentage (%)</i>
not always	11	45%
Always	6	32%
not in this place	4	23%
Total	21	100
Yes	7	33%
Try	8	38%
No	6	29%
Total	21	100

When answering the question "How many hours a day (on average) do you spend on the Internet?" the respondents said that they used the Internet:

43% of teenagers said that they use the Internet from 2.5 to 5 hours a day,

33% of the respondents indicated that they spend more than 5 hours a day on the Internet,

24% indicated that they spend less than 2.5 hours on the Internet.

During the survey we have found some issues in the questions "Have you posted negative information about someone

online?" and "Do your friends post negative information about someone online?" for questions 8 and 9, only 1 student in the class chose the answer "often", so the class teacher needs to identify and work with that student first. For the question "Were you bullied at school?" based on the results of the question, 48% of pupils answered "never", 52% answered "sometimes". These results indicate that cyberbullying occurs among students.

If we analyze the research results obtained by G. Norkina's methodology for determining the "Bulling - structure", a total of 120 students participated in the survey: 97 Kazakh-speaking, 23 Russian-speaking. 42.5% of all respondents who participated in the survey were boys, 57.5% were girls.

Using this methodology, the roles and positions of teenagers in bullying were determined. The test for teenagers consisted of 25 questions, three of which asked about the presence of violence by students and teachers in the classroom. According to the diagnostic results, the class is divided into:

Initiators (abusers)	The initiator's assistants	Defenders of the "victim"	Victims	Observers (witnesses)
Initiators (abusers) are characterized as people with a high potential for general aggressiveness. They "attack" not only their victims, but also their teachers and relatives.	The initiator's assistants are characterized by their desire to help and imitate the "oppressor". They use direct intimidation	Defenders of the "victim" usually have the greatest reputation among their classmates.	Such children experience psychological violence, isolation and loneliness, danger and anxiety. "Victims" of bullying are characterized by symptoms of depression, high levels of anxiety and other negative emotional manifestations.	Observers (witnesses). In the case of bullying, the role of "witness" can be children of any description.

54.6% of the respondents from the Kazakh group were boys, 45.4% were girls, and 30.4% were boys and 69.6% were girls from the Russian group.

52.2% of the participants from the Russian group said that they are friends with everyone in the class (protectors), 39.1% said that they have a few friends in the class (helpers). No one chose the answer option "No, I'm not friends with anyone" (meaning there are no victims). According to the answers of the Kazakh group, 51.5% of the subjects said that they are friends with everyone in the class (protectors), 40.2% said that they have a few friends in the class (helpers). "No, I'm not friends with anyone" was chosen by 4.1% (meaning there are victims).

Answers to questions 13, 17 and 20 will allow you to learn about the presence of violence in the classroom by students and teachers.

According to the 13th question, 84.5% of the Kazakh group and 82.6% of the Russian group stated that "there is no child in our class that everyone is afraid of."

And, according to the 17th question "It seems to me that acts of abuse often happen in our class (calling other names, teasing, offensive gestures or actions)", 34.8% of the Russian group, 54.6% of the Kazakh group said "no, we don't have that", 27.8% of the Kazakh group, 47.8% of the Russian group chose the answer option "no, except for some circumstances".

According to the 20th question, "I think teachers discriminate and insult students at school", 59.8% answered no, 23.7% sometimes, 9.3% yes, and 7.2% often. According to the Russian group, 39.1% answered no, 34.8% sometimes, 21.7% yes, and 4.3% often.

The obtained results show that there is a manifestation of violence in the classroom on the part of students and teachers. If we analyze the research results obtained according to the research methodology of victim behavior tendency (O.O. Andronnikova), a total of 116 students participated in the survey: 91 Kazakh-speaking, 25 Russian-speaking. 40% of all respondents who took part in the survey were boys, 60% were girls.

The methodology of the study of victim behavior is designed to measure the tendency of adolescents to carry out various forms of victim behavior.

O.O. Andronnikova shows the following levels of sacrifice:

A "normal level of victimization" characteristic of an individual characterized by good adaptation	The "average level of sacrifice" depending on specific social conditions and the socio-cultural	The "high level of sacrifice" associated with the special qualities of an individual, which increases his
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	norm of accepted sacrifice	vulnerability and reduces the level of adaptation
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Analysis of the results:

Realized victimization scale (seventh scale).

On this scale, groups with a common arithmetic score of 4/4 k/o make up the score. It means the norm (normal) (4-7 sten) - sometimes conflict situations have a psychological and physical harmful effect. But the reasons for these situations are often not related to personality traits. Also, they don't have a strong desire to defend or attack in the first place. Respondents in this direction are characterized by an adequate (normal) attitude to the happenings.

Aggressive Victimization Behavior Propensity Scale. Aggressive victim behavior model. The common arithmetical value of the indicators of the respondents was equal to 5/6 of the k/o groups.

Below the norm (1-3 sten). People of this type are characterized by low motivation for success and spontaneity. Hypersensitivity is possible. Good self-control, striving to follow accepted norms and rules. Consistency in maintaining attitudes, interests and goals.

Above the norm (8-10 sten) - this group has a tendency to often get into unpleasant situations or, as a result, types of behavior that cause aggressive actions that harm life and health (offending, lying, slandering, threatening, etc.). They are characterized by the special creation or instigation of conflict situations.

Self-Injurious Behavior Propensity Scale. Model active victim behavior. The average arithmetic index of the indicators of the respondents on this scale was 6/5 in the k/o groups.

Below the norm (1-3 walls). Increased concern for your own safety, the desire to protect yourself from mistakes and difficulties. May lead to personal passivity, "better to do nothing than to make a mistake". It is characterized by increased anxiety, suspicion, prone to fear.

Above the norm (8-10 sten). Bullying is associated with the active behavior of a person, creates a victim situation based on his request and request. Therefore, active bullying describes the behavior of two types of situations: if another person is involved in bullying, then there is provocation and self-blame, and it is characterized by a tendency to risk, often the type of dangerous, harmful behavior prevails for oneself and others. They do not care about the consequences of their actions and hope that everything is fine.

Propensity Scale for Hypersocial Victimizing Behavior. Model of proactive victim behavior. According to this scale, the average arithmetic index of the indicators of the respondents in the k/o groups was 6/6.

Below the norm (1-3 sten) - the teenager is characterized by indifference and indifference to the events happening around him. Acts on the principle of "my house from the edge", which can arise as a result of resentment towards the outside world, a feeling of misunderstanding, isolation from the world, lack of a sense of social support and integration into society.

Above the norm (8-10 sten) - sacrificial behavior accepted and expected by the social environment. This includes people of good character who direct the aggressor's criminal activities. A person who shows positive behavior in conflict situations according to the demands and expectations of his social role. People of this type strive to resolve conflict situations even if their health and life are at risk. The consequences of these actions are not always consciously accepted. Courageous, indecisive, quick, compassionate, principled, honest, kind, demanding, ready to take risks, may be dominated by too much arrogance. Self-esteem is too high. Behavioral motives will be positive.

The scale of propensity for dependent and helpless behavior (passive victim behavior model). The mean arithmetic index of the respondents on this scale was 6/6.

Above the norm (8-10 sten) - people who do not resist for various reasons: due to age, physical weakness, helpless condition (permanent or temporary), cowardice, fear of responsibility for their illegal or immoral actions. They may have an attitude of helplessness. He does not want to act without the help of others. Low self-esteem.

Below the norm (1-3 sten) - tendency to independence, isolation. Always tries to stand out from the peer group, has all the views, disagrees with the opinion of others, can be authoritarian, quarrelsome. Increased skepticism. Internal vulnerability is possible, which leads to an increased desire to isolate from others.

Non-critical Behavior Tendency Scale.

Model of uncritical victim behavior. According to this scale, the mean arithmetic index of the respondents in the k/o groups was 4/4.

Above the norm (8-10 sten). This group includes people who are predominately apathetic and show an inability to correctly assess life situations. Uncriticalness can appear on the basis of negative personality traits (greed, selfishness, etc.), as well as positive ones (generosity, kindness, responsibility, courage, etc.), as well as due to low intellectual level. This shows that people are careless, unable to correctly assess life situations as a result of any personal or situational factors: emotional state, age characteristics, level of intelligence, any type of illness.

Below the norm (1-3 sten) - thoughtfulness, caution, sometimes the desire to predict the possible consequences of the

actions of the teenager, which leads to passivity, fear. In this case, the teenager's self-realization is quite difficult, social passivity may appear, which leads to dissatisfaction with their achievements, irritation and jealousy.

External, intrapersonal, and familial causes of bullying are distinguished: external reasons (the influence of the atmosphere of the educational organization, the attitude of teachers to students and bullying situations, political mood in the country, labels); intrapersonal reasons (the struggle for leadership in the adolescent environment, in the classroom, the emergence of an acute conflict under the influence of external factors, aggressiveness of a teenager, feelings of inferiority, low self-esteem, puberty, which includes physical and psychological changes); reasons within the family (low socio-economic status of the family, increased requirements for academic performance that do not correspond to the abilities and capabilities of the child, hyper-care or neglect of parents, parental change (stepfather, stepmother).

School bullying is a persistent problem with long-term negative consequences for students. Bullying has well-known consequences, including low self-esteem, depression, social anxiety, psychosomatic problems, suicide, and distrust of others (Horton et al. 2011) [3].

Conclusion

The following work should be done during primary prevention: the formation of skills to assess the social situation and accept responsibility for one's own behavior; the formation of skills to accept, use, and show psychological and social support and the formation of effective communication skills.

From the responses of the adolescents shown in the above diagrams and tables, it can be seen that the phenomenon of bullying and cyberbullying among adolescents in school is taking place, and this phenomenon is perceived by every pupil as a normal everyday activity. However, given that each student perception leads to different emotional consequences, we predict that their defensive actions and attitudes will also end up with different results. Therefore, we provide specific recommendations for timely prevention of bullying and cyberbullying by adults.

The rehabilitation of young people who have experienced severe forms of bullying is supported by tertiary prevention. An effective intervention strategy should concentrate on these circumstances and modify the type of social relationships that have emerged within them. This suggests that bullying behavior is closely related to specific characteristics of the immediate social environment, particularly family and school environment factors.

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The Right To Inclusive Education For People With Disabilities For A Society That Is Plural, Egalitarian, And Tolerant Of Difference

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Abstract

Everyone has the right to access to educational opportunities and to a quality education, with the joint participation of the State, the family, and society, acting as a network, for the effectiveness of the democratic rule of law and the promotion of human dignity. Education, as a fundamental right, guaranteed in the Universal Declaration of Human Rights, should favor understanding, tolerance and friendship for the maintenance of peace (article 26), and should be universal, egalitarian and inclusive. School is a powerful *locus* of moral, ethical, aesthetic and political formation of the individual, and the Brazilian legislation, based on the Convention on the Rights of the Persons with Disabilities, founded on the principles of equality and non-discrimination, with a view to realizing this right on the basis of equal opportunity, preaches the attendance of students with disabilities in common classes (article 24). The Brazilian Statute of the Person with Disability (Law 13.146/15), in articles 27 to 30, disciplines the right to education of the person with disability with the aim of inclusion, which unfortunately does not occur in practice. It is necessary to make these rights effective, breaking down physical, architectural and attitudinal barriers, seeking the integration of all students, to live and coexist in a plural society. The State needs to act to eliminate these barriers in partnership with all individuals, working mainly to break down those of an attitudinal nature, because the behavior that prevents or harms the social participation of people with disabilities on equal terms and opportunities with others is one of the reasons that make it impossible for inclusion to become fully effective. UNESCO, in coordinating the 2030 Agenda for Education as a goal of Global Sustainable Development, made a commitment to ensure inclusive, equitable and quality education and promote lifelong learning opportunities for all. The social inclusion movement, as expressed in the Salamanca Declaration (SALAMANCA, 1994), demonstrates that education systems should be planned and educational programs implemented with the diversity of learners in mind, recognizing that each child has characteristics, interests, abilities, and learning needs that are unique to him or her. The Incheon Declaration (INCHEON, 2015), stating the embryonic principles of Jomtien (JOMTIEN, 1990) and reaffirmed in Dakar (DAKAR, 2000), establishes the right to education and its interrelationship with other human rights, drafting a unique and renewed education agenda that is holistic, challenging and ambitious, focusing on access, equity and inclusion. It was reaffirmed in Incheon that the right to education is a public policy, a fundamental human right, and the basis for the enforcement of other rights. It is essential for peace, tolerance, human fulfillment, and sustainable development. This is because exclusion from school is the most perverse and irremediable form of social exclusion, since it denies the elementary right of citizenship, reproducing the circle of poverty and marginality, alienating the person from any future perspective (Law 10.172/2001 approving the National Education Plan, p. 13). The aim of this research is to answer the question that, even in the presence of all the legislative apparatus and well-intentioned public policies, what are the obstacles that need to be overcome for the effective implementation of the Brazilian Law of Inclusion in Education. After all, the right to education can multiply other rights.

Keywords: education; law; inclusion; effectiveness

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Discovery-Based Learning In Elementary Geometry: The Boat Exercise

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Abstract: Mathematical education in Greece has stagnated for several decades using traditional curricula and outdated practices. The University of Piraeus has commenced the project KIDEDU (Play Create Learn) aiming to reform the traditional curricula in mathematics, currently in use in the Greek primary schools. The project involves a series of interactive games intended to pupils between six and twelve years of age. These games are rich in context and design, and they utilize 3D animations and realistic visual and sound effects. We introduce an adventure game involving a series of small-scale exercises, which is addressed to students between six and eight years of age and targets the measuring skills of the and their ability to conceptualize geometric shapes. The relevant exercises guide students to virtually construct and equip a boat. The specific exercise familiarizes students with the generic notion of length and provides a digital alternative to conventional teaching practices.

Keywords: Discovery-based learning, constructivism exercises, e-education

Learning Without Pressure and the Power of Praise

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Abstract

Growing up, maturing, and progressing are factors we do not choose when we are born. It is impossible for a man to act on many traits because he carries a program in his DNA. The analysis of this paper is how much in the course of learning and growing up we progress under punishment, and how much with praise, support and a friendly attitude. Whenever we look back in time, we can analyze our motivation and how punishment or a kind friendly word affected our progress and learning outcomes. Through my work, I study what influences the characteristics of people who thrive in conditions of empathy, without pressure and punishment, or those who appreciate orders and rigid rules.

Keywords: learning, pressure, price, ,rigid rules,empathy

The Effect Of Using Specific Exercises To Improve The Performance Of The Straight Punch And Some Physical Characteristics Of Kickboxing Players

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Introduction and research problem

The sport of kickboxing is characterized by dynamic work characterized by strength, speed, and variable movement ability that is noticed while directing different punches, as well as surprising the competitor with speed of performance and response to playing situations in the shortest possible time, with its distinction with appropriate accuracy depending on the behavior of the competitor, and to implement this requires the availability of a large amount of physical capabilities. (37: 73) (7: 26) (14: 65) (24: 51) (15: 19) (17: 66.)

Therefore, the dependence of the player on the movement activity of the sport of kickboxing varies according to the extent of his possession of these abilities according to the different weights and individual differences between the players, so Scott, Edward (1994), Bastawisi Ahmed (1999 AD) Abu El-Ela Abdel-Fattah, Nasr Radwan indicate (2003 AD) that the successful trainer is the one who plans his training program so as to develop the capabilities required by the type of specialized activity, using the exercises that work and use the same movements for this activity so that the focus is on training the working and joint muscle groups to perform the specialized sports activity according to the nature of their work. (64: 36)(6:115) (3:1(

Mohab Abdel-Razek (2002) and Hazem Hassan (2005) indicate that specific exercises are the highest degree of specialization in the development of skillful performance in terms of quantity, quality, and timing according to the momentary uses of muscles or groups within the skillful performance. Sports activity in an attempt to operate and build the body in accordance with the requirements of skills and is used to develop and develop the correct performance of motor skills, as these specific exercises are similar to the technical performance of the skill. (30: 83) (8: 75(

Ahmed Bayoumi (2004) also believes that similar and identical exercises give an opportunity to succeed and improve the skill. It is preferable to develop the physical capabilities of the skill through the use of motor performance

The exercises are similar to the nature of the motor performance, and it also aims to prepare and develop the skills related to the type of sports activity in a manner commensurate with the requirements of the skill. (2:91(

Essam El-Din Abdel-Khaleq (2005) believes that whenever these exercises are similar in their dynamic construction of the movement to be learned, the greater the learning and the improvement of the athletic skill performance. (20: 135(

And by analyzing the Republic Kickboxing Championship for those born in 99, which was held in Alexandria, it was concluded that the most used punches and scoring points are straight punches, as they were performed with a number of 1030 repetitions during the ten matches during thirty rounds, and the number of punches reached 515, with a rate of 50%, and it was the main reason for scoring points, which is one of Reasons for winning the match according to international kickboxing law. And through the results of Hassan Mohamed Hassan's study, it was reached to use dumbbells, medical ball, and performance on the sandbag (punching bag), to develop the strength that is distinguished by speed, speed of performance, and endurance of speed and performance. This prompted the researcher to design a training program using the specific exercises that were reached from the previous study.

Research goal:

The research aims to improve the straight punch of kickboxing players through:

- 1 Designing a training program using specific exercises for the straight punch.
- 2 Developing some physical characteristics of the straight punch.

Assuming the search:

- 1- There are statistically significant differences between the two measurements (pre-post) for the (experimental) group to improve the performance of the straight punch and some physical characteristics of the kickboxing players in favor of the post-measurement

. Reference studies:

-1A study by Hassan Mohamed Hassan (2013 AD) entitled "Determining the most appropriate specific exercises for the right straight punch for boxers according to some biomechanical variables." The research sampled four boxers, champions of the Republic, of different weights. The strength distinguished by speed and speed of performance and endurance of speed and performance of the straight punch. (9:12(

Search procedures-:

Research Methodology-:

The researcher used the experimental approach due to its suitability for the type and nature of the research, using the two-measurement design (pre-post) for an experimental group.

research community-:

The research community consisted of 12 kickboxing players at the Muslim Youth Club in Alexandria, registered in the Egyptian Kickboxing Federation, under (19) years old, with different weights.

The research sample-:

The research sample was selected by the intentional method and registered in the Egyptian Federation of Kickboxing under (19), as it consisted of (12) players in the Muslim Youth Club in Alexandria, and their training age was two years.

Tests used in the research:

Skill tests:

-1Performing the right rectal head test for 10 seconds. Measure the largest number of right straight punches to the head within 10s. (31:35(

-2Test the performance of the left rectum of the head 10 seconds. Measure the largest number of left straight punches to the head during 10s. (31:35(

-3Performing the right rectal head test, 30 seconds. Measure the largest number of right straight punches to the head within 30 seconds. (31:36(

-4Test the performance of the left rectum of the head 30 seconds. Measure the largest number of left straight punches to the head within 30 seconds. (31:36(

-5Test the performance of the right rectus of the head 60 seconds. Measure the largest number of straight punches to the head during 60 seconds. (31:37(

-6Test the performance of the left rectus of the head 60 seconds. Measurement of the largest number of left straight punches to the head during 60 seconds. (31:37(

Physical exams:

-1Oblique supination test with flexion of the arms 10 seconds, measuring the force characteristic of the speed of the arms

(23:104)

-2Oblique supination test with flexion of the arms, maximum repetition. Measuring the force tolerance of the arms

(23:116)

-3Pushing a medicine ball weighing 900 grams with one arm. Measuring the force characteristic of the speed of the arm. (23:94-92)

The homogeneity of the research sample in the variables under study:

Table (1) The arithmetic mean, standard deviation, and torsion coefficient of the experimental group in the skill and physical tests under study

n = 12

The test is the unit of measurement of the arithmetic mean/standard deviation of the torsion coefficient

1Performing the right straight head, 10 seconds, count 22.083 2.60 .223

2Performing the left rectum for the head 10 s number 22.416 1.97 -1.041

3Performing the right straight head, 30 seconds, number 58.083 1.88 -1.43

4Performing the left straight head, 30 seconds, count 62.50 1.93 045

5Performing the right straight head, 60 seconds, count 105.33 2.90 -1.30

6Performing the left straight head, 60 seconds, number 132.833 2.91 -.382

7Inclined supination with arms flexion 10 sec 11.833 1.89 .572

8Inclined supination, bending the arms, the maximum number of repetitions 20.66 1.77 - 212.

9Throwing a 900-gram medicine ball 8.991.846 - .396

It is clear from Table No. (1) that the values of the torsion coefficient for the research sample were limited to (± 3), which indicates the homogeneity of the sample members in the tests under consideration for boxers

. Tools and devices used in the research:

Results of the analysis of the Republic Championship for kickboxing players, born in 99, which was held in Alexandria.

-The results of a study by Hassan Mohamed Hassan (2013) on specific exercises for the right rectus of boxers.

-Dumbbells are different weights according to the weights of the players

-Sand bag (hanging punching bag) - medical ball - boxing gloves - flat ground to perform physical tests. - A boxing ring. - A medicine ball weighing 1 kg.

Exploratory study:

The researcher conducted the exploratory study to obtain the results of the Republic Championship for kickboxing players born in 99, which was held in Alexandria.

Basic experience:

The experiment was applied during the period from 1/2/2023 AD to 4/24/2023 AD, and the pre-measurement was conducted from 1/30-31/2023 AD and the post-measurement from 4/25-26/2023 AD, with a total number of 36 training units, three training units per week. Sunday, Tuesday and Thursday.

Training program content:

The training program included a warm-up and varied running and jumps of all kinds. (Attachment 1(

-General physical preparation, which included exercises for the legs, torso and arms (Attachment 2.(

-Special physical preparation (experimental variable), exercises using dumbbells - punching bag - medicine ball. (Attachment 3(

-The intensity ranged from 40-60%, with a repetition of 11-20 repetitions, rest up to 120 n / s to withstand the strength distinguished by speed and performance endurance from 50-75%, and repetitions from 21-30 rest between sets up to 130 n / s.

Using dumbbells, sandbags (hanging punching bag) and medicine ball.

Presentation and discussion of results

table (5)

Significance of statistical differences using the (T) test between the pre and post standards

for the experimental group in the tests under study

n=12

M

Statistics

unit variables

Measurement Pre-measurement Post-measurement Calculated (T) value

Arithmetic mean x/standard deviation Arithmetic mean x/standard deviation

1Test performance of the right rectus of the head, 10 seconds, number 22.083 2.609 27.416 1.443 6.822**

2Test the performance of the left rectus of the head, 10 seconds, number 22.416 1.975 27.250 1.2880 10.195**

3Test performance of the right rectus of the head, 30 seconds, number 58.083 1.880 67.416 1.443 17.245**

4Performing the left straight head test, 30 seconds, number 62,500 1,936 71,916 1,378 12,500**

5Right head rectus performance test, 60 seconds, number 105.33 2.902 132.166 1.169 27.723**

6Performing the left straight head test, 60 seconds, number 132.833 2.918 141.916 1.975 8.552**

7Inclined supination test with arms flexion 10 s Number 11.833 1.898 15.083 0.996 4.811**

8Inclined supination test, bending the arms, the maximum number of repetitions 20.666 1.775 35.916 1.676 21.208**

9Throwing a 900-gram medicine ball 8.991 0.2444 11.833 0.223 13.33**

The tabular t-value is at the level of statistical significance (0.05) = 1.796

It is clear from Table No. (5) that there are statistically significant differences between the pre and post measurements of the experimental group in the variables under study in the sample of the research, where the calculated value of t was located between (4.811, 27.723), which is higher than the tabular value of t at level W05 (1.796.)

It is clear from Table No. (5) the improvement of the experimental group in the variables under study. The researcher attributes this improvement to the standardized training program, which included qualitative exercises similar to the nature of performance and aimed at developing skill requirements and building their dynamic movement, which increased the performance improvement, and this explains the importance of using exercises that are similar to work. Muscular with the requirements of skillful performance and in the same motor path and the same time moments of skill and development of physical abilities

skill, which affects the improvement of the level of skill performance. This is consistent with the study of Mahmoud Hamdi 1993, Muhammad Refaat 1999, Muhammad Al-Sayyid 2000, and Mahmoud Ragai 2001.

.(124 :27) (113 :22) (98 :25) (117 :29)

The superiority of the experimental group was attributed by the researcher to the standardized training program, in which he used specific exercises that work in the same time course of the movement and with the same muscles working for it. Through the use of the motor performance of similar exercises for the motor performance of these basic movements, it also aims to prepare and develop the skills of the type of sports activity to build the body in a manner commensurate with the skill requirements (2: 91(

This is in agreement with Jamal Aladdin, Nahed Al-Sabbagh and others (1985), Abdel-Fattah Khader (1982), Yahya Al-Hawy (1983), Abdel-Hamid Ahmed (1989), Muhammad Abdel-Dayem, Medhat Saleh and Tariq Shukry (1993.(
(137 :26) (98 :16) (123 :34) (483 :19) (256 :10)

Conclusions:

-1The proposed program (the experimental group) led to the improvement of the straight punch and some physical attributes under study in favor of the experimental group.

-2The use of specific exercises under study led to an improvement in some physical attributes and an improvement in the performance of the straight punch for kickboxing players.

Recommendations:

-1The use of the training program using the specific exercises under discussion in preparing and training kickboxing players.

-2Completing the elements of other physical attributes through specific exercises for kickboxing players.

-3Conducting more research on specific exercises in the field of kickboxing for the rest of the skills.

Development and investigation of a professional English classroom anxiety scale

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Abstract

Student anxiety arises primarily from language barriers, including an inability to listen, speak, read, and write in English. In most professional courses in Taiwan's medical universities, teachers teach students using Mandarin or English. Students learn directly from the English material: Teachers ask students to read the English material and submit homework in English. Such situations may lead students to experience class anxiety. Compounding this concern, they will then lose the ability to self-study. Based on the above-mentioned reasons, this study intends to establish a professional English classroom anxiety scale and explore the causes of student anxiety based on the scale. The results can assist in measuring students' classroom anxiety with professional English and help teachers to design their pedagogy, educational content, and so forth in order to decrease student anxiety. The study intends to use a combination of quantitative and qualitative analysis. The famous instrument FLCAS, which measures students' classroom anxiety when learning a foreign language, was developed by Horwitz et al. (1986). However, FLCAS cannot be directly applied in this study because this study aims to assess students' classroom anxiety with professional English. It should not only measure English learning anxiety, but also anxiety related to understanding the professional content. This study would be a mixed method study: Study 1 would adopt the quantitative method, and Study 2 would adopt the qualitative method.

Keywords: classroom anxiety, English learning anxiety, professional English, scale development

Development and Validation of a Visual Literacy Scale for Health Students and Professionals

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Abstract

The purpose of the study was to develop an adequate comprehensive and psychometric visual literacy scale for health students and professionals according to Taiwanese cultural contexts. To produce more consistent results on the psychometric indicators of the new scale, four hundred and sixty-four validated surveys were collected from health students and providers in Taiwan. The scale was first compiled in English, which was reviewed by two bilingual English instructors. After the panel discussed the visual literacy scale items, the 76 items on the 9-point Likert scale were reduced to 45 items on the visual literacy scale, with 9 items indicating “always” and 1 item indicating “never.” It was then translated to Mandarin Chinese and subsequently translated back to English. Two Taiwanese researchers with master’s or doctoral degrees in English compared the original version with the subsequent version and made minor revisions. In the final version, three experts checked the validity of the content again; three college students were chosen to assist in clarifying each item for the avoidance of ambiguity. The statistics were based on SPSS (version 14.0). Through exploratory factor analysis and principal component analysis, three factors and 30 items were identified: “allegorical meaning,” “explicit meaning,” and “symbolic meaning.”

Keywords: visual literacy, health students and professionals, exploratory factor analysis, psychometric properties

Populism and public attitudes towards Ukrainian refugees

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Abstract

The world was shaken by Russia's brutal invasion of Ukraine and the ensuing human suffering. European countries took in almost 8 million people fleeing violence, with more than 4.8 million having registered for temporary protection or similar national protection schemes. Ukrainian refugees have been warmly welcomed by most of the host populations within the neighbouring countries of the Central and Eastern regions (CEE) in Europe.

Objectives: Most of the CEE countries are, however, facing significant and rising economic pressures, disinformation, populist efforts, among other challenges. As the war enters its second year, the key objective is to provide insight into the factors that might undermine social cohesion between Ukrainian refugees and host communities.

Methods: Our first aim is to analyse changes in public solidarity towards those seeking refuge from the war in Ukraine on a representative sample of 1 851 Slovaks. The second aim is to test the mediation effect of attribution of blame to Ukrainians in relation between populist attitudes and hate towards Ukrainians on a representative sample of 254 respondents (gender, age, education, region of Slovakia). The third aim is to describe practical challenges, varied experiences, discrimination and difficulties that displaced Ukrainians face living in Slovakia, based on data obtained from 3 focus groups (N = 36).

Results: Comparison tests indicated decreasing support for Ukrainians by Slovaks over nine months in the year of 2022. Mediation analyses revealed that the effect of populist attitudes on hate towards Ukrainians was fully mediated by the attribution of blame to Ukrainians for the economic state of the country. The focus groups pointed to the fact that tensions can lead to increased polarisation of society and discrimination or hate crimes against minorities.

Conclusion: Our results suggest that populist efforts, disinformation, and hate speech are risk factors that may erode community cohesion between Ukrainians and host countries.

Keywords: public attitudes towards refugees, populism, hate speech, refugees from Ukraine

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Shared Experiences, Shared Hopes: Śrī Rāmakṛṣṇa's Stories Leading Towards Perfection

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Abstract:

The nineteenth-century Bengali mystic Śrī Rāmakṛṣṇa (1836-1886) was a master storyteller. He lived in a world of stories fabricated out of his own life experiences, mythologies and folk tales. While his stories were a major tool to share his profound worldview, they would also discuss numerous human dilemmas and provide healing resolutions to listeners. His tellings were similar to the intense performances of Shamans, Rabbis and Sufis; he would often act out roles, sing a couple of lines and modulate his voice. The story-acts (kathā-abhinaya) would mesmerize the devotee-listeners and offer plausible opportunities to transform and progress towards an envisaged perfection. His stories are found in a major literary and hagiographic work, “*Srī Srī Ramakrishna Kathāmṛta*”.

The core paradox of life is the haunting sense of incompleteness, of being somehow unfinished, that grows out of the reality of living on this Earth. Ernest Kurtz & Katherine Ketchum said, “For to be human is to be incomplete, yet yearn for completion; it is to be uncertain, yet long for certainty; to be imperfect, yet long for perfection; to be broken, yet crave wholeness” (19). Stories seem to hinge on the possibility of empowering the listener to extract power (*rasaniṣpattih*) to navigate their ongoing lives towards perfection. Stories make us; we are “*homo-fictus*”, the “fiction-man”, and through narrative metaphors, we are able to express and comprehend the ineffable truths of being and existence. In this paper, I shall examine the “performative utterances” of Śrī Rāmakṛṣṇa's stories, which have inherent soteriological purposes and in consequence seem to usher phenomenal changes in his devotees. How have his stories provided truth and shaped his idea of the Absolute? How have his allegories generated hope in his devotees through the experience of rasa? And finally, I will investigate his agency as a storyteller in adopting stories from various sources and how he uses his stories in multiple situations to drive forward his philosophical understanding through his virtuosity in telling stories (like Jesus and the Buddha). The theoretical premises I include shall be elements of *Nāṭyaśāstra*, *Dhvani* and Storytelling & Performance Theory.

Key Words: Storytelling, Rāmakṛṣṇa Studies, Spiritual Experience, Rasa, Kathā, Kathāmṛta, Faith, Absolute, Hope, Transformation

Shared Experiences, Shared Hopes:

Śrī Rāmakṛṣṇa's Stories Leading Towards Perfection

Introduction: Śrī Rāmakṛṣṇa As A Storyteller

The nineteenth-century Bengali mystic, Śrī Rāmakṛṣṇa, (1836-1886) was a master storyteller. He lived in a world of stories fabricated out of his own life experiences, mythologies and folk tales. Stories were woven into the web of his lived life. Amiya P. Sen claims, “By nature, Sri Ramakrishna was a conversationalist, not a formal religious instructor. His recurring use of stories and parables, as is only too evident from the *Kathāmṛta* [a compilation of Śrī Rāmakṛṣṇa's conversations, discussed later], places him among those who tried to revive older narrative strategies in a greatly transformed world. The quasi-Vedantic text, *Yoga Vasistha Ramayana*, from which Ramakrishna occasionally borrowed, uses stories and parables to advance a philosophical point. To this, Ramakrishna innovatively added images and metaphors from Bengali rural life—sprawling rice fields and the husking of rice, fish and vendors of fish, toiling artisans, peasants and woodcutters, the housewife and her domestic economy—all of which connected culturally with his audience” (162-63). These stories, some only a sentence or two long, are seen as a distinctive feature of his teachings. While his stories were a major tool to share his profound worldview, they would also deliberate numerous human dilemmas and provide profound resolutions to listeners. Swami Nikhilananda writes, “For a quarter of a century this man of God (Śrī Rāmakṛṣṇa) preached his gospel of God-life. Never did he refuse anyone the solace of his instructions, if the seeker was earnest about them” (21). His instructions often included stories and simple narratives, which offered possibilities of profound interpretations and multiple meanings. Listening is an individual engagement, each listener hears a distinct message and finds that the same story leaves multiple impressions over time. Reducing a story to a single meaning destroys the spoken word's potential and aesthetics. Amy-Jill Levine states, “This surplus of meaning is how poetry and storytelling work, and it is all to the good” (2). His tellings were similar to the intense performances of Shamans, Rabbis and Sufis; he would often act out roles, sing a couple of lines and modulate his voice. The story-acts (*kathā-abhinaya*) would mesmerize the devotee-listeners and offer plausible opportunities to transform and progress towards an envisaged perfection. Śrī Rāmakṛṣṇa performed his stories with an elan. Amiya P. Sen ardently comments on Śrī Rāmakṛṣṇa's storytelling ability in his essay, “On God, Man and History: Representative Voices from Nineteenth-Century Bengal”: “People were apt to find in him [Śrī Rāmakṛṣṇa] an ingenious storyteller whose parables, even when drawn from tradition, had a remarkable relevance for contemporary life” (82). He retold the stories to suit the needs of his contemporary urban audiences, often modified by minor improvisations. His stories can today be found in a major literary and hagiographic work” - *Śrī Śrī Rāmakṛṣṇa Kathāmṛta*.

Apart from the above-mentioned publication on Śrī Rāmakṛṣṇa's life, a substantial amount of scholarly literature based on his gospels and instructions was published following a religious movement named the “Ramakrishna-

Vivekananda Movement” initiated by various disciples. Swami Vivekananda (1863-1902) was one of Śrī Rāmakṛṣṇa’s premier disciples, who had revealed in his Guru’s uniqueness to religious sensibility and thoughts regarding the world. However, the book that provides his stories and instructions, “*Śrī Śrī Rāmakṛṣṇa Kathāmṛta*”, mentioned earlier, was published on 11 March 1902, the year of Vivekananda’s death. R. K. Dasgupta, a scholar of Rāmakṛṣṇa Studies states, “When Vivekananda explained the essence of Ramakrishna’s Religion, the five volumes of Mahendranath Gupta’s ‘Sri Sri Ramakrishna Kathamrita’ were not available for reading” (5). Though Swami Vivekananda had not known about this phenomenal book based on a diary entry, he had read the initial pamphlets written by Mahendranath comprised of a collection of Śrī Rāmakṛṣṇa’s sayings translated in English and had praised him profusely. Keshab Chandra Sen (1838-1884) and Suresh Chandra Datta also published collections of Śrī Rāmakṛṣṇa’s sayings. Swami Saradananda (1865-1927), Girish Chandra Sen and Ramchandra Datta (1851-1899) published biographies of Śrī Rāmakṛṣṇa. Akshay Kumar Sen (1854-1892) wrote another biography in verse. But among all of these early printed works, the book, “*Śrī Śrī Rāmakṛṣṇa Kathāmṛta*” is considered to be the authentic source of the stories and parables narrated by Śrī Rāmakṛṣṇa.¹ Śrī Rāmakṛṣṇa loved spinning stories borrowed from folk narratives, mythologies, reminiscences or simple accounts of his and others’ lives. His teachings and spiritual stories were quite the same.

A religious storyteller might see his stories as divinely inspired and use them to illuminate religious principles functioning in this world and convey them as religious teachings. Stories are figments of illusion (māyā) as we fail to express their form in the highest reality with words alone. Stories evolve in particular contexts with the purpose of presenting particular points and are created by the interaction between the storyteller and the listeners. A story changes with each retelling. A story appears to hinge upon the possibility of empowering the listener to extract power (rasaniṣpattih) to navigate their ongoing lives toward an imagined perfection. Stories make us; we are “homo-fictus”, the “fiction-man”, through narrative metaphors we can express and comprehend the ineffable truths of being and existence (Gottschall xiv).

In this paper, I shall examine the heterogeneity of Śrī Rāmakṛṣṇa’s stories, which have a single inherent soteriological purpose and in consequence seem to usher phenomenal changes in his devotees. How did multiple stories told by him in a single conversation have one focused theme? How have his stories provided lessons on spiritual virtues and reflect his idea of the Absolute? How did the allegories generate hope in his devotees through the experience of rasa? And finally, I will investigate his agency (as a storyteller) in the transformation of his devotees, not alone by his spiritual power, but also through his virtuosity in telling stories like Jesus and the Buddha have also done throughout time.

¹ We have come to understand much about his sādhanā and his views on various other sādhanās from his own narratives, which have been recorded in two authoritative books—*Śrī Śrī Rāmakṛṣṇa Kathāmṛta* (The Gospel of Sri Ramakrishna) and *Śrī Śrī Rāmakṛṣṇa Līlāprasāṅga* (Sri Ramakrishna: The Great Master)—which are generally recommended and accepted by scholars in Ramakrishna studies, his devotees as well as his disciples.

Spiritual Storytelling: Shared Ideas With A Common Purpose

Stories have multiple existences and variations. Passed along from one person to another, they are not fixed or identical, they are cast into different forms reflected by the memories and improvisations of the storytellers. Buddha narrated episodes from his past lives, Christ used parables to teach, Jewish rabbis and Sufi masters often gave instructions through tales, and Zen masters fashioned a narrative form to share their paradoxical statements. Religious storytellers have an immense role to play in the study of comparative religion. Their stories have a specific function or a purpose to fulfil. Kirin Narayan quotes her Swamiji (the saint storyteller) in her acclaimed book on religious storytelling to illustrate the inherent goal of storytelling, “A person tells stories according to the feelings (bhāvanā) he has,” said Swamiji... “When you tell a story,” he began again after a moment’s reflection, “you should look at the situation and tell it. Then it turns out well. If you tell just any story any time, it’s not really good. You must consider the time and shape the story so it’s right. All stories are told for some purpose” (Narayan 37). Śrī Rāmakṛṣṇa was very insightful and sharp-witted and would tell suitable stories pertaining to various situations or discussions that emerged out of the meetings with his followers with the sole purpose of divinising their lives. Oftentimes, the stories seemed to be mere conversations and not elaborate performances as such. Sādhus in India often share stories in the course of their conversations, without making it a special event, as merely a means to illuminate certain religious themes. While some sādhus are learned scholars and can chant Sanskrit shlokās with ease, sādhus like Śrī Rāmakṛṣṇa, having less or no formal schooling, could tell stories keeping the oral tradition alive.² British Indologist and scholar of religion, John Campbell Oman states, “Nearly every sadhu, however ignorant he may be of letters, or however regardless in the practice of what is usually held as the essentials of a moral life, is aware of, and, on occasion, can parade wise maxims, instructive stories, and pithy parables intended to point the way to virtue or dissuade from vice” (157). Śrī Rāmakṛṣṇa had a grounding in a tradition of religious stories and storytellers. He had heard stories from his father and different wandering saints who came to Kamarpukur, his birthplace.³ “Experience that is passed from one mouth to the next is the source from which all storytellers have drawn,” says Walter Benjamin (24). Śrī Rāmakṛṣṇa could dramatically recite and perform the stories he had heard from others. Later, during his Dakshineswar days, he used these stories and many more, to teach his ideas of religion and share his understanding of the Absolute Truth, the Brahman. His vast collection of stories was borrowed from all possible sources available to him. He himself mentioned that a large part of his stories and teachings came from wandering monks and sādhus. Along with the Hindu scriptures containing many narratives, there is also a cluster of Buddhist, Jain and Christian story collections, which might have

² Amiyo P Sen writes, “Although he [Śrī Rāmakṛṣṇa] had no formal education, he was curious about the objects and institutions around him. He also used his prodigious memory to good effect to become familiar with major religious texts” (5).

³ Little Gadadhar [Śrī Rāmakṛṣṇa’s childhood name] learned to read and write in the village school. From his father, he learnt hymns for gods and goddesses. He loved to listen to discourses on the various Hindu Epics. Quick to grasp and possessed of great memory he would recite to the villagers whatever he had heard... When he was only seven years old his father passed away and he mingled with the Sadhus who visited the village and learnt hymns from them.

had an influence on him. These collections are not watertight compartments, and often motifs, themes, and entire tales have seeped between them. For example, The Goālinī (Milk-maid) story told by Śrī Rāmakṛṣṇa, to inculcate faith in his devotees, is similar to a Christian story and a Sufī tale.⁴ Śrī Rāmakṛṣṇa narrated the following story to his disciples:

“A milk-maid used to supply milk to a brāhmana priest living on the other side of a river. Owing to the irregularities of the boat services, she could not supply him with milk punctually every day. Once, being rebuked for arriving late, the poor woman said, ‘What can I do? I start early from my house, but have to wait for a long time at the river bank for the boatman and the passengers.’ The priest said, ‘Woman! They cross the ocean of life by uttering the name of God, can’t you cross this little river?’ The simple-hearted woman became very glad at heart on learning this easy means of crossing the river. From the next day, the milk was supplied early in the morning. One day the priest said to the woman, ‘How is it that you are no longer late nowadays?’ She said, ‘I cross the river by uttering the name of the Lord as you told me to do, and I don’t stand now in need of a boatman.’ The priest could not believe this and wanted to see it. The woman took him with her and began to walk over the water.” (*Tales and Parables of Sri Ramakrishna* 123, *Tales and Parables of Sri Ramakrishna* is a collection of stories extracted from *Śrī Śrī Rāmakṛṣṇa Kathāmṛta* translated by Swami Nikhilananda). The purpose of this story was to instil faith and feelings in his devotee's heart. Śrī Rāmakṛṣṇa considered faith to be the ultimate achievement of a seeker. Absolute faith in God can create miracles. Amiya P. Sen notes in Protap Chandra Mojumdar’s testimony, “He [Rāmakṛṣṇa] is the worshiper of no particular Hindu God. He is not a Saiva, he is not a Sakta, he is not a Vaishnava, he is not a Vedantist. Yet he is all these... His religion, unlike the religion of ordinary Hindu sadhus, does not mean the maturity of doctrinal belief or controversial proficiency. His religion means ecstasy, his worship means transcendental perception, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling” (130). He incessantly spoke about faith and longing; the two essential virtues necessary to foster profound devotion. So, as we can see, the recurring theme of faith repeatedly manifests itself in his stories. Again, in another instance, he told a story to his devotee, Kedar, “You must have heard about the tremendous power of faith. It is said in the Purana that Rama, who was God himself— the embodiment of the Absolute Brahman— had to build a bridge to cross the sea to Ceylon. But Hanuman, His devotee, trusting in Rama’s name cleared the sea in one jump and reached the other side. He had no need of a bridge” (Nikhilananda 28). Everybody present there along with Kedar laughed and soon after, he tells another story. It is interesting to note that the same motif is being explored in the following story as well:

“Once a man was about to cross the sea. Bibhishana wrote Rama’s name on a leaf, tied it in a corner of the man’s wearing-cloth, and said to him: ‘Don’t be afraid. Have faith and walk on the water. But look here: the moment you lose faith you will be drowned.’ The man was walking easily on the water. Suddenly he had an intense desire to see what was tied in his cloth. He opened it and found only a leaf with Rama’s name written on it. ‘What is this?’ He said to

⁴ The Christian story can be found in Anthony de Mello’s *The Song of the Bird* (New York: Doubleday-Image, 1982), pp.72-73. There is an almost identical ancient Sufī tale, “The Man Who Walked on Water,” retold by Idries Shah, *Tales of Dervishes* (New York: E P. Dutton, 1970) pp. 84-85.

himself. ‘Just the name of Rama!’ As soon as doubt entered his mind he sank under the water.” (*Tales and Parables of Sri Ramakrishna* 126)

Śrī Rāmakṛṣṇa reiterated the concept of faith in his stories, which were interwoven artistically in a single conversation. One story would lead to another, emphasizing a core value and would have a common metaphor to create a connection. In the above-mentioned stories, we notice the metaphor of crossing over water repeating again and again. The recurring theme of faith being associated with walking on water [or crossing the water body] has a strong and well-known connection with the Biblical story of Jesus walking on water as found in Matthew 14:22-34, Mark 6:45-53, and John 6:15-21. Though many scholars feel that the idea of a powerful person possessing the ability to walk on water was not original [in the *Bible*] when the “Gospels” were written, in earlier classical texts it is usually presented in terms which acknowledge the sheer impossibility of the act. The main purpose of this narrative was a premise in which all His followers needed to do was place their faith in Him [Jesus]. Neil Godfrey notes that Indologist, R. Garbe thinks that the above-narrated gospel story was borrowed from a Buddhist tale. However, it is further surprising to note an intriguing use of the same motif in another Christian story, wherein a Bishop wanted to teach prayers to three fishermen who resided on a remote island, because they could only say, “We are three, you are three, have mercy on us”. Months later, when the bishop happened to pass by the island, he saw three figures walking on the water towards the ship. When they came close, the bishop recognised the three fishermen. They said that when they saw the ship, they hurriedly came to meet him because they had forgotten the lovely prayer. The bishop felt humbled, “Go back to your homes, my friends,” he said, “and each time you pray say, ‘We are three, you are three, have mercy on us!’ ” (Kurtz & Ketcham 25-26).

The comparative similarity found in such stories from different geographies and timeframes is on par with what Vladimir Propp has referred to as “functions”, or the actions of the characters in a folktale. Alan Dundes has proposed that the term “function” be replaced by “motifeme” and that the varying details which fill the slot of a “motifeme” be termed “allomotifs.” As Dundes has demonstrated, “allomotifs” are generally symbolically equivalent (Narayan 29). “Motifeme” is the basic unit of the stories common in many narratives and renditions, which help us understand certain folk symbols occupying the same structural slot. Śrī Rāmakṛṣṇa unknowingly used the “motifeme” in all the above-mentioned stories for the end purpose of inculcating a spiritual value in his devotees. The theme of “impossibility becoming a possibility through faith” emerges from many stories with the “motifeme” of walking on water being functionally present.

Apart from Buddhist and Christian acquisition, Śrī Rāmakṛṣṇa also adopted from the Indian repository of stories to serve his purpose, which is equally rich and diverse. Indian story collections are known as ‘*Kathā* Literature’, they include the *Buddhist Jātaka* tales, *Panchatantra* fables (which had also inspired *Aesop*), the *Hitopadesha*, the *Sukasaptati*, the *Kathāsaritsāgar*, and the *Bṛhatkathāmanjarī*. The *Kathā* literature uses the power of narrative to offer religious and moral instructions. For example, *Panchatantra* fables were set up to provide education to the King's three

sons by a scholar brāhman named, Vishnusharman. *Kathā*, which also represents the repertoire of religious stories told during particular rituals, are performed by priests, *brāhman pandits*, *kathākārs* and even lay devotees. *Kathā* is told in cities, towns and villages alike and they include stories of Puranas and other sacred texts. Among these *kathās*, the *vrata kathās*, are the domesticated illustrative parables explaining the ritual practice in honour of a particular deity (mostly observed by women). Śrī Rāmakṛṣṇa had appropriated tales from *kathās* to elucidate his philosophy and teachings. He took the story of the jackal that wouldn't leave the company of a bullock, to reveal the deceptive appearance of the world and the oppressing stench of worldliness, from the *Jataka* tales (*Tales and Parables of Sri Ramakrishna* 47). To prove the banality of this material world, he adopted a very popular Hindu story: "All for a Single Piece of Loin Cloth" (*Tales and Parables of Sri Ramakrishna* 55). Another common Vaiṣṇava story, retold by him to generate faith and devotion in his devotees, was the story of the child named *Jatila* (*Tales and Parables of Sri Ramakrishna* 111). He also shared a large number of stories picked up from the Indian epic, *Rāmāyana* and Puranas, to illustrate various spiritual norms and religious ethics. There are more than two hundred such stories told by Śrī Rāmakṛṣṇa, as a part of his religious teachings, as noted in *Kathāmṛta*. However, the question remains whether the stories played an edifying role amongst his followers or not. D. N. Mazumdar has done extensive fieldwork on religious rituals in villages and has remarked dubiously about the uplifting values of the religious stories. He asserts, "Many such stories are recited, but it is doubtful whether the *Kathā* ceremonies have any reformative value in the village. The villagers enjoy the stories all right, but the moral of it fails to arrest the attention: at any rate, they do not realize that they should put these morals into practice..." So one can, without exaggeration, say that *Kathā* ceremonies in the village do not serve their real purpose. (292-293)

While *Kathā* ceremonies are narrative performances in a larger congregation, stories told by saints or spiritual storytellers usually happen in close quarters with fewer audiences. So, the pessimistic note claimed by Mazumdar does fall short in this case. However, the suspicion remains, and a demand for further research is felt. Did the stories told by Śrī Rāmakṛṣṇa change the life and work ethics of his followers who heard them? The British storyteller, Ruth Sawyer says that it is absurd and sterile to associate morality with any work of art, she also agrees that stories have vivid effects on the imagination of the listeners (32-33).⁵ In India, stories from time immemorial are indigenously recognised as a means of implanting values and attitudes (Parmar). Narrative, in a sense, has an inherent purpose to organize experience and endow it with meaning. The story mirrors the dimension of time in human life (Ricoeur). A story is a reflection of a lived cultural reality.

⁵ Ruth Sawyer writes, "I honestly believe no true artist ever put into concrete form a great and living idea with the primary impulse of educating humanity or building its character, one jot or one title" (32). She later writes explaining the effect of story-listening on young audiences, "Without purpose or effort young minds will be led out, stimulated, winged by the sharing of stories aloud, and to a far greater degree than when read alone and to oneself" (33).

Stories of Hope: Aesthetic Experiences And Transformation of Lives

The relation between a life and a tale of that life is not discreet, but rather a relation of senses is born between them. We sense stories everywhere, just as the brain models the outside world. The psychologist Professor Nicholas Epley says, “Our species has conquered the Earth because of our ability to understand the minds of others” (Storr 36). The capacity to create a mental space for the other in our mind gave birth to our religion. Our religion grew with the ability to fill our minds with imagined other minds, by projecting human-like minds into trees, rocks, mountains and animals. In our childhood stories, we gave life to our dolls and toys. We never really grow out of our inherent animism. We abuse our creaking doors and hit on tables to teach them a lesson. Our mind continuously makes hallucinatory models out of the minds of the objects; and in stories, we share the minds of the characters. Will Storr writes, “The novelist and psychologist Professor Charles Fernyhough has led research in which 19 per cent of readers reported hearing the voices of fictional characters even after they’d put their books down” (37). Although it is acceptably absurd to be able to quantify human behaviour with absolute numerical precision, it is a substantially observable phenomenon. In the theatre, the audience creates a parallel world of the performing characters in their mind and they get affected by their emotions, which we shall discuss later in the context of storytelling in this paper. This capacity to create a parallel mental world reflecting objects, fictional characters and other human beings, makes religion a possibility in the human sphere of existence. While the anthropologist, Clifford Geertz, defines religion as a system of symbols, Kirin Narayan equates religion to a system of stories (244). Stories shape the characters of the deities and every saint or prophet has a trail of legends that have become a lesson for their followers. The system of morals and values inherent in religion is dramatized by the stories within through their characters and plots. Therefore, ‘dramatized stories’ can be considered to be one of the most significant and effective components of religious teachings. Śrī Rāmakṛṣṇa was a connoisseur of theatrical performances and was himself a fine performer in his daily life. He loved to dramatize his storytelling by changing voices and enacting roles from the story. Amiyo P Sen asserts, “Sri Ramakrishna often used his ability to mimic people to embellish a serious discourse. One such mimicry that would set his predominantly male audience rocking with laughter was his imitation of a crafty, scheming wife trying to cajole her husband into buying her an object of desire” (5). At the same time, the listeners were also affected by these story acts. Kirin Narayan notes, “You don’t need to read something to remember it. Things that you have heard, stick in your head. It’s easier to remember things you hear than what you read. When you hear something, the action makes it stick in your mind. When you read, there’s no action, but when you hear something, the acting makes it stick immediately” (41). By “action”, Narayan meant “utterance” with “gesture”, words entangled in concrete human situations; a dominant oral culture.

The aspect of such performative oral culture is extensively discussed and studied in the phenomenal treatise, the

Nāṭyaśāstra, composed by the sage, Bharata.⁶ The tradition of ballad recitation found in Vedic literature is very old in

⁶ “The four constituents of this Veda [*Nāṭyaveda*] were adopted from the four earlier Vedas, namely, the Recitation from the *Rg Veda*, the song from the *Sāmveda*, the *Abhinayas* (the histrionics) from the *Yajurveda* and the *Rasas* (sentiments) from the *Atharvaveda*” (Tarlekar 2).

India. They were known as *Itihāsa*, *Ākhyāna*, *Kathā*, *Gātha*, *Samvāda* etc. The performances included narration, dancing, and acting.⁷ In contemporary times, similar performances like *Pāndavāni*, *Ojā-Pali*, *Tāl-maddaale*, *Burrā Kathā*, *Gondhāl*, *Keertan*, *Powādā*, *Chitra Kathā*, *Patuā*, *Daskathiā* and many others are practised in various parts of the country. They are mostly semi-dramatic narrative forms added to other elements like music, dance, painting and puppetry. These performances, as mentioned in the *Nāṭyaśāstra*, have a single purpose and that is to evoke *Rasa*. *Rasa* is translated as “aesthetic delight” by G. H. Tarlekar (54). The basic state of mind (*sthāyibhāva*), when combined with an emotive situation in a human setting (*vibhāva*), the mimetic changes, which are inspired by an aroused basic mental state (*anubhāva*) and transient emotions (*vyabhicāribhāva*), are experienced as *rasa* (Haberman 16). According to *Taittirīya Upaniṣad*, *Rasa* is Brahman, the Absolute.⁸ The performance experienced by the audience, thus, can offer an understanding similar to the experience of the Absolute (*Brahmasvāda*). The *Dhvani* school of aesthetics claims that *rasa* is a suggestive experience evoked by *dhvani*.⁹ Professor Dr Kanti Chandra Pandey asserts, “*Rasadhvani* is that suggestive power which floods the mind with a host of ideas, not always clearly definable, which are necessary for such completion of the aesthetic image as is necessary for suggesting the basic mental state at a high pitch and bringing about complete self-forgetfulness in the hearer, in which the aesthetic experience consists” (306). *Rasa* is thus the abstract and subtle reflection of the Self: the Absolute Truth. In a way, according to *Rasa* theory, storytelling experiences or any artistic performance, might aim to reach the coveted goal of self-realization.

Bharata further explores other aspects of performance known as *abhinaya*. According to him, *abhinaya* is fourfold

— *āṅgika* (physical, gestures and postures), *vācika* (Verbal or Oral), *āhārya* (Dress, make-up, set, etc) and *sāttvika* (temperamental and emotions). In religious storytelling acts, all four aspects of *abhinaya* are used. While the narration conforms to the norms and styles of *vācika abhinaya*, the eye movements, use of fingers, gestures and bodily postures explore the *āṅgika abhinaya*. The temperament of the characters and the situation of the story is reflected through *sāttvika abhinaya*. The storytellers often dress specifically for a story and use properties to enhance their telling, according to *āhārya abhinaya*. Śrī Rāmakṛṣṇa was very particular about these aspects of *abhinaya* and the ultimate *rasa* experience. The *Kathāmṛta* is replete with such dramatic moments. Binay Kumar Bandopadhyay writes, “though Śrī Śrī Rāmakṛṣṇa *Kathāmṛta* is not a full-fledged dramatic work, it is a conglomeration of rich visual images, dramatic literature and eventful

⁷ M. L. Vaaradpande writes, “In *Kathasaritsagar* we are told about a dance performance of an actor called Nanda. Vararuchi, a young boy with a capacity to exactly reproduce what he has once seen and heard, says that he would reproduce the text and its visual manifestation if he once observed it. His exact words are— *darshayishyami sapatham*. The musical instrument used to enliven the performance was a kind of drum known as *mrudanga*. The actor Nanda was narrating a story with dancing and acting and also playing on the musical instrument. The narrator tells his story through mime, music and dance (89).

⁸ “Raso vai sah” (2.7).

⁹ *Dhvani* is ineffable, it cannot be expressed in words. It is a category of medieval poetics according to which the artistic enjoyment from literary works is achieved or evoked (*kāvasya atma dhvani*). It is a theory of meaning, a theory of symbolism. The theories are proposed by Anandavardhana.

descriptions” (61). Śrī Rāmakṛṣṇa and Śrī M (Mahendranath Gupta) are the two main characters of this literary piece based on Śrī M’s diary entry of five long years of their meeting. I shall do a close reading of a selected portion of a diary entry of the stories told on 14 December 1883 to demonstrate the above claims. I have done the English translation from the original Bengali text:

It was *Purnimā*, the full moon day and the last day of the month of *Agrahāyan*. It was around nine o’clock in the morning. Thākur Śrī Rāmakṛṣṇa was standing near the door of his room, towards the southeastern veranda. Rāmlāl was standing beside him. Rākhāl and Lātu were somewhere around. Maṇimohan Sen came and bowed down to touch his feet. Thākur [Śrī Rāmakṛṣṇa] said, “You have come? Today is a nice day.”

[The entire setting of this chapter is found to be so dramatic and performative.]

After some time, Rāmlāl was reading the *Ādhyātma Rāmāyan*. Thākur and Mani were listening. In the afternoon, when Thākur Śrī Rāmakṛṣṇa was resting after his lunch, many other devotees came along with Dr Shyām and had a meaningful conversation with *Thākur*. In the evening, Mani loitered around *Panchbati* and *Kālī Bāri* (the temple) and thought about the words of Thākur on *sādhana*. Later, a teacher from Brown Institution came along with his students. Thākur spoke to them about idol worship and then he looked straight at Mani, who was sitting in his room and said, “When one has *anurāga* (love, affection), one achieves the Lord. You need a lot of *vyākulata* (longing). An abundance of longing leads our mind unto Him.” [Then he tells a couple of stories. It is noticeable that, like a master storyteller, he provides a thematic introduction to his stories, making them comprehensible for all. The audience includes a group of students, their teacher and Mani.]

A person had a daughter. She became a widow at a very tender age. She had never seen her husband’s face. She sees the husbands of the other girls’ coming and meeting them. One day, she asked her father — Bābā (father), where’s my husband? Her father said Govinda is your husband, if you call him, he shall meet you. The girl soon locked herself in a room and started to call Govinda. She cried and said,— Govinda! Please come, show yourself to me, why are you not coming? Lord couldn’t hold himself back, listening to the wailing of that young little girl, He appeared before her.

[The narrative has well-constructed dialogues. Śrī Rāmakṛṣṇa was a fine actor, he had played the role of Shiva and many other characters in his childhood.¹⁰ Therefore, it can be assumed that he must have enacted the dialogue portion well by using *vācika* and *āṅgika abhinaya*. And soon after, he reiterates the theme to insist on understanding the story's objective or motif among the audience.]

Child-like faith! The longing that a child has to see his / her mother. The moment longing happens then the Sun rises. The Sun has to rise. Just after longing, the Lord appears.

[Thereafter, he dramatically segues into another story to strengthen his claim.]

There's a story of a boy named Jatil. He used to go to school. He was afraid because he had to pass through a forest road to go to his school. When he told this to his mother, his mother said, "What are you scared of? You shall call for Madhusudan". The child asked, "Who is Madhusudan"? Mother said, "Madhusudan is your elder brother". As he was going alone, he was scared and soon called, "Dādā (brother) Madhusudan". No one was there. Then he started to cry aloud, "Where are you, Dādā Madhusudan, please come, I am so scared." The Lord couldn't resist. He appeared and said, "Here, I am, what fear do you have"? Saying this, He took him along the road going to the school. And further said, "Whenever you shall call me, I shall come. Don't be scared." This is a child's faith. This is the longing. (*Kathāmṛita* 322-326)

The two stories, back to back, create an atmosphere of deep and profound understanding of the virtue of faith and longing. Like the legendary storyteller, Herodotus (Benjamin 98), he offers dry accounts through his stories without a single word of explanation, which provokes the thoughts and emotions of the listeners. Mani is affected by the story. The situations set in the stories are the *vibhāvas*, like the appearance of the other husbands in the first story, which make the girl grieve (*śoka bhāva*) because of her husband's death or the forest which evoked fear (*bhaya bhāva*) in Jatil's mind; these *vibhāvas*, combined with different mimetic changes, *anubhāva*, in the characters, like crying, tears rolling down, fast and short breath etc, fused with *vyābhichārabhāva*, finally induces the experience of various *rasas* in the audience and at the end, when the characters meet the Lord, the audience experiences *śānta rasa*. After listening to the

¹⁰ He [Śrī Rāmakṛṣṇa] proved himself to be a fantastic artist. Along with his schoolmates, he used to do performances at night (*Puṅthi* 20). Sri Ramakrishna's expertise in performance art can be noted in the following records made by his biographers during his enactment in front of his school teacher. Swami Saradananda writes, "Gadadhar used to perform all the characters of the play himself by changing his voice and expressions" (47). Solo performers usually play multiple roles by using their voices and expressions in various ways. They are required to train in voice-changing techniques and switch quickly from one expressive mode to another. Sri Ramakrishna had a similar inborn talent because he used to play the roles of all the characters one by one by copying them exactly. Akshay Sen mentions in the biography, *Śrī Rāmakṛṣṇa Puṅthi*:

Hese hese mone guru saha ca tragan / Katoī ānanda tār nāhi niruan / Paśālā hoilo ṭik rangāśālā moto / Nitya prāy Gadāy Gadāiyer jātrā tathā hoto (20).

"The teacher and the student laughed and enjoyed Gadāi's performance. Quite often he would perform *Jā trā* in the school and gradually the school seemed to turn into a theatre." (20)

stories, the listeners experience the calmness of sincere realization, paired with a sense of earnest faith and intense longing. The repercussions of the stories on Manimohan Sen are noticeable. He plans to stay back in Dakshineswar on the temple premises to do *sādhana* (*Kathāmṛta* 326). The transformation apprehended in Manimohan Sen is the effect of the shared experience of Śrī Rāmakṛṣṇa's own faith and longing to see Mother Kāli.¹¹ Śrī Rāmakṛṣṇa's personal experiences are reflected in his stories initiating probable transformation in the listeners (as we see in Manimohan Sen, Girish Ghosh, and Kalipada Ghosh, etc). While perceiving the importance of faith and longing were the prime motifs of his stories, he also shared his worldview on religion through stories as well.

The Truth Tales: The Suggested Stories About the Absolute

Śrī Rāmakṛṣṇa shared his own insight through his performed stories and conveyed the idea of religion that he believed in. He believed in the harmony of all religions. He practised the harmony of religions. He spent specified time on various religious practices during his *sādhana* days and validated an infinite path to infinite reality (Ayon 2018). Amiya P. Sen states that the religious universalism of Śrī Rāmakṛṣṇa was not based on "a scholarly scrutiny of texts," but on "intensely personal and demonstrated religious experiences" (145). His stories germinated out of these spiritual experiences and performances. The American performer and theorist, Richard Schechner, asserts, "Performances mark identities, bend time, reshape and adorn the body, and tell stories," (28). The direct experience cannot be explained with words alone, one has to refer to "innumerable associations of ideas, to examples, to the construction of ingenious situations". (Barba 33). Therefore, the stories constructed out of those associations and examples, represent the experiences of the storyteller in an artistic way consisting of complex images and abstruse idioms. The performed stories thus reveal the ineffable truth of his Ontological and Philosophical understanding of God. God is beyond description, so his stories created the *rasa dhvani* to evoke the suggested meaning of God in the minds of the listeners. The stories did not explain the truth, but rather induced deep thoughts regarding the absolute.¹² The stories of a salt doll that went to fathom the depth of the ocean (*Tales and Parables of Sri Ramakrishna* 179), four friends who looked beyond the tall wall (*Tales and Parables of Sri Ramakrishna* 179), the girl who said neither yes nor no (*Tales and Parables of Sri Ramakrishna* 180), an ant who went to the sugar hill (*Tales and Parables of Sri Ramakrishna* 184) etc were told by Śrī Rāmakṛṣṇa to give an idea of the unimaginable God or the Supreme Truth, Brahman. Unimaginable was Śrī Rāmakṛṣṇa's power of storytelling that gave hope to his devotees and followers towards a life of perfection. As Walter Benjamin claims, "In every case, a storyteller is a man who has counsel for his readers" (Benjamin 127). The

¹¹ The worship in the temple intensified Sri Ramakrishna's yearning for a living vision of the Mother of the Universe... He felt the pangs of a child separated from its mother. Sometimes, in agony, he would rub his face against the ground and weep so bitterly that people, thinking he had lost his earthly mother, would sympathize with him in his grief. Sometimes, in moments of skepticism, he would cry: "Art Thou true, Mother, or is it all fiction — mere poetry without any reality? If Thou dost exist, why do I not see Thee? Is religion a mere fantasy and art Thou only a figment of man's imagination?" (*Kathāmṛta*)

¹² Śrī Rāmakṛṣṇa unknowingly proved to be a master storyteller, as Walter Benjamin had specified, "In fact, at least half of the art of storytelling consists in keeping one's tale free of explanation" (96).

listeners could hook into the metaphoric allusions of the story to comprehend the incomprehensible truth. For example, the story of the salt doll is narrated by Śrī Rāmakṛṣṇa on numerous occasions to express his idea of the Absolute and the experience of knowing the Absolute. He tells the story six times as recorded by Śrī M in *Kathāmṛta*. The story: “Once a salt doll went to measure the depth of the ocean. It wanted to tell others how deep the water was, but this it could never do, for no sooner did it get into the water than it melted. Now, who was there to report the ocean’s depth?” What Brahman is, cannot be described. In samadhi one attains the knowledge of Brahman— one realizes Brahman. In that state, reasoning stops altogether, and man becomes mute. He has no power to describe the nature of Brahman (Tales and Parables of Sri Ramakrishna 179). Śrī Rāmakṛṣṇa first tells this story to Išvarcandra Vidyāsāgar, on 5th August 1882. Śrī Rāmakṛṣṇa claims that it is impossible to describe Brahman in words. He uses an extremely interesting word to elucidate the phenomenon, and that is ‘Ucchiṣṭa’, which literally means, “to be touched by the mouth”, and has suggestive meanings as one that has lost its purity, or has been used at least once, or has lost its freshness. He asserts that all things are ‘Ucchiṣṭa’, the Vedas, Puranas, Tantra, Śaṛa Darśana, everything. They all have been read and have been uttered through the mouth, so they are ‘Ucchiṣṭa’. It is Brahman alone, which is not so because no one could say anything. When a person is in *samādhi*, he gets to experience Brahman, in that state, he loses all reasoning and rationality and becomes dumb (*Kathāmṛta* 49). Thereafter, he tells the story of the salt doll who goes to fathom the depth of the ocean. Vidyāsagar, the learned scholar from Bengal, was highly impressed by the conversation.

Śrī Rāmakṛṣṇa again repeats the story in a gathering of Brahma Samāj followers on 28th October 1882. One of the followers asked him whether the Lord is “*Sākār*” (with form) or “*Nirākār*” (formless), and he answered by saying that there is no end to the Lord’s form of being, with form, formless and more. He further mentions that when someone realizes the Lord, he is not in a state to share it with others and soon he again told the story of the salt doll (*Kathāmṛta* 99).

Later again, in separate instances, Śrī Rāmakṛṣṇa tells the same story to Bijoy, Amṛta, Acārya Śrī Becārām, and Maṇi and also to scholars and practitioners, which all have long dealt with this recurring theme of the form and formlessness of God. In Hindu religious thought, God is both with form and is also formless, and is also both personal and impersonal. In the Upaniṣadic period, following the Vedantic period, “the Gods came to be understood as the Supreme Being” and His nature became an important issue for the seekers. Śrī Rāmakṛṣṇa is very clear and precise in his understanding of God’s nature. He says: “God with form is as real as God without form. Do you know what describing God as being formless only is like? It is like a man’s playing only a monotone on his flute, though it has seven holes. But on the same instrument, another man plays different melodies. Likewise, in how many ways believers in a Personal God enjoy Him! They enjoy Him through many different attitudes; the serene attitude, the attitude of a servant, a friend, a mother, a husband or a lover” (*Kathāmṛta*).

While Śrī Rāmakṛṣṇa believed in a variety of religious experiences, his followers had difficulty comprehending the experience. And to share the idea of religious experience, Śrī Rāmakṛṣṇa tells stories to them. Stories lead the devotees to the ineffable truth, to a shared experience...offered through stories alone, which suggested hope.

Conclusion:

Stories make our world comprehensible. We live because we believe in stories. Stories help us penetrate the complex world of knowledge and understanding. Yuval Noah Harari states, “New twenty-first-century technologies are likely to make such fictions even more powerful. To understand our future, we need to understand how stories about Christ, France and Apple have gained so much power. Humans think they make history, but history actually revolves around this web of stories” (181). Śrī Rāmakṛṣṇa understood the power of stories and used them to their fullest to make complex philosophies and experiences coherent and accessible to common people. The stories provided hope to the simple-hearted devotees. With the change of time, many things and technologies will turn useless, but stories shall gain strength and even strengthen. And Śrī Rāmakṛṣṇa can prove to be a model for storytellers, inciting hope in lives striving for perfection. A further study of this storytelling-saint may surely open new vistas in the field of human development.

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Brief Biography:

Dr Janardan Ghosh is a performing artist, academic, performance coach and storyteller (Katha Abhinaya). His research-based work engages the indigenous practice methods exploring the perspectives of historicity, spiritual consciousness, intertextual dialogue, and body-space dynamics of myths, tales and gossip. He is a doctorate in English (Performance and Spirituality). He is a Teaching & Research Associate with RKM Vivekananda University, Creative Director of OGLAM & Culture Monks. He conducts classes for Theatre Studies at Winnipeg University, Canada, NHSM, and Surendranath College, Kolkata. Have been awarded for Performance in Education for Social Change by Monash University, Australia and The Telegraph, Kolkata.

Contents Design of Blended Education for Fundamentals of Analog Electronics Course

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Abstract:

Blended learning is a teaching approach that combines traditional face-to-face instruction with online learning activities. It has gained popularity in higher education in recent years due to the flexibility and convenience it offers. This paper presents a content design of blended education for Fundamentals of Analog Electronics in the university setting. The paper describes the learning objectives, instructional strategies, assessment methods, and teaching effects after blended education used to develop the course content. The blended education approach is expected to enhance students' learning experiences and improve their performance in the course.

Keywords: Blended education, Fundamentals of Analog Electronics, Higher education, Contents design

1. Introduction

Blended learning is consistent with the values of traditional higher education institutions and has the proven potential to enhance both the effectiveness and efficiency of meaningful learning experiences[1]. In recent years, blended learning has become an increasingly popular teaching approach in the university setting[2]. Blended education combines traditional face-to-face instruction with online learning activities. This approach offers several advantages over traditional classroom teachings, such as flexibility, convenience, and personalized learning.

Many universities around the world have recognized the potential of blended education in enhancing student learning outcomes and have made efforts to improve their blended learning offerings[3][4][5]. For example, the University of Central Florida (UCF) has developed a blended learning toolkit that provides faculty with resources and best practices for designing and implementing blended courses. The University of British Columbia (UBC) has implemented a flexible learning initiative that encourages the development of blended and online courses that are accessible and inclusive for all students.

In this paper, we present a content design of blended education for Fundamentals of Analog Electronics in the university setting. The course aims to provide students with a solid foundation in Fundamentals of Analog Electronics and prepare them for further studies in the field.

2. Learning Objectives

The primary learning objectives of the Fundamentals of Analog Electronics course are to:

- a) Understand the basic principles of Fundamentals of Analog Electronics, including Ohm's law, Kirchhoff's laws, and circuit analysis techniques.
- b) Analyze and design basic Fundamentals of Analog Electronics, including amplifiers, oscillators, filters, and operational circuits.
- c) Develop practical skills in constructing and testing Fundamentals of Analog Electronics using simulation tools and laboratory experiments.

- d) Understand the role of Fundamentals of Analog Electronics in modern technologies, such as communications, computing, and control systems.

3. Instructional Strategies with blended education

The educational theory that supports blended education is called the "constructivist learning theory"[6][7]. According to this theory, learners construct their own understanding of knowledge and concepts through an active process of exploration, discovery, and reflection. Blended education aligns with this theory by providing a variety of instructional strategies that allow learners to engage in different modes of learning, including online and face-to-face interactions, project-based learning, and self-directed learning.

The course uses a variety of instructional strategies to enhance students' learning experiences, including:

- a) **Online lectures**
The course partly uses online lectures, which students can access at their convenience. Online lectures provide students with the flexibility to learn at their own pace and review the course material as needed. They can be particularly helpful for students who have other commitments, such as work or family responsibilities. Online lectures also allow students to access a variety of multimedia resources, such as videos, animations, and interactive simulations, that may not be available in a traditional lecture.
- b) **Face-to-face lectures**
In addition to online lectures, the course includes traditional face-to-face lectures where students can interact with the instructor and ask questions in real-time. These lectures cover the theoretical concepts and principles of Fundamentals of Analog Electronics and provide examples and demonstrations of circuit analysis and design techniques. Face-to-face lectures have the advantage of allowing for direct interaction between the instructor and students. Students can ask questions, clarify their doubts and receive immediate feedback from the instructor. Additionally, face-to-face lectures provide a structured learning environment that can help students stay on track and engaged in the course.
- c) **Project-based learning**
The course also includes a project-based learning (PBL) component where students work in teams to design and build an electronic circuit that meets a specific set of requirements. The project is designed to provide students with a hands-on learning experience that integrates the theoretical and practical aspects of Fundamentals of Analog Electronics. Project-based learning can help students develop problem-solving, critical thinking, and teamwork skills that are highly valued in the engineering profession.
- d) **Interactive discussions**
Online discussion forums are used to encourage students to engage in collaborative learning and share their ideas and experiences. The discussions are moderated by the instructor to ensure that they stay on topic and are relevant to the course content.
- e) **Simulation experiments**
Students are required to use simulation tools, such as Multisim, to design and test Fundamentals of Analog Electronics. The simulation tools provide a virtual environment for students to experiment with different circuit configurations and analyze their performance.

Students are required to perform simulation experiments to test the Fundamentals of Analog Electronics they have learned using simulation tools. The laboratory experiments provide a hands-on experience for students to develop practical skills in constructing and testing Fundamentals of Analog Electronics.

While face-to-face and online lectures each have their unique advantages, both modes of delivery can be used together to create a blended learning environment that maximizes student learning outcomes. Combining the advantages of both face-to-face and online lectures can provide students with a flexible and engaging learning experience that caters to their individual learning needs. Face-to-face lectures can provide the structure and direct interaction that some students need, while online lectures can provide the flexibility and convenience that other students require. By using a combination of instructional strategies, including project-based learning, the course is designed to meet the diverse learning needs of all students.

4. Assessment Methods

The course uses a variety of assessment methods to evaluate students' learning outcomes, including:

- a) Quizzes and exams
Students are required to take quizzes and exams to assess their understanding of the course content. The quizzes and exams cover both theoretical and practical aspects of Fundamentals of Analog Electronics.
- b) Simulation experiments assignments
Students are required to complete assignments that involve designing and analyzing Fundamentals of Analog Electronics using simulation tools. The assignments are designed to develop students' practical skills and reinforce their understanding of theoretical concepts.

Students are required to submit their simulation experiment reports that document their experimental results and analysis of the Fundamentals of Analog Electronics they have constructed and tested.
- c) Peer review in PBL
After finishing the PBL, students are required to participate in peer review activities, where they provide feedback and critique on their peers' electronic circuit designs finished in PBL.

5. Teaching effects after blended education

Assessing the effectiveness of blended education in enhancing student learning outcomes is crucial in ensuring that the course meets its learning objectives. To evaluate the teaching effects of blended education, several assessment methods can be used, including student performance on exams, assignments, and projects, as well as student feedback through surveys and focus groups.

- a) Exam performance
Comparison of student exam performance before and after the implementation of blended education can provide insights into the effectiveness of the course in enhancing student learning outcomes. For example, if students show a significant improvement in exam scores after the implementation of blended education, it may indicate that the instructional strategies used in the course, including online and face-to-face lectures and project-based learning, are effective in enhancing student learning outcomes.
- b) Project-based learning
The success of the project-based learning component of the course can be evaluated through the quality of the projects that the students produce. For example, if students successfully design and build an electronic circuit that meets the set requirements, it may indicate that project-based learning is an effective instructional strategy in enhancing student learning outcomes.

c) Surveys and focus groups

Student feedback through surveys and focus groups can provide insights into their perceptions of the effectiveness of blended education in enhancing their learning experiences. For example, if students report that the combination of online and face-to-face lectures provides them with a more comprehensive understanding of the course material, it may indicate that blended education is an effective instructional strategy in enhancing student learning outcomes. Additionally, if students report that project-based learning helps them develop critical thinking and problem-solving skills, it may further support the effectiveness of this instructional strategy.

By analyzing student performance data and feedback, the course instructor can identify areas for improvement and make necessary adjustments to the course content, instructional strategies, and assessments to optimize student learning outcomes. This can lead to continuous improvement of the course and ultimately enhance the teaching effects of blended education in Fundamentals of Analog Electronics.

6. Conclusion

Blended education is an effective teaching approach for Fundamentals of Analog Electronics in the university setting. It provides students with a flexible and personalized learning experience that combines traditional face-to-face instruction with online learning activities. The contents design of blended education for Fundamentals of Analog Electronics presented in this paper has the potential to enhance students' learning experiences and improve their performance in the course. The course content is designed to develop students' understanding of Fundamentals of Analog Electronics, practical skills in circuit analysis and design, and improvement in their ability to use simulation tools and laboratory experiments. By using a variety of instructional strategies and assessment methods, the course is designed to meet the learning needs of diverse student populations. As blended education continues to gain popularity, it is important to ensure that the course content and instructional strategies are regularly updated and improved to meet the evolving needs of students and the field of Fundamentals of Analog Electronics.

Biography

JIHONG LIU received her Ph.D. degrees in Pattern Recognition and Intelligent Systems from Northeastern University in China in 2003. She is currently an associate professor with the School of Information Science and Engineering at Northeastern University in China. Her research fields include blended education methods, intelligent information processing, and biomedical signal acquisition.

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Emotional Setbacks and Advancements in American Adolescents Grades 7-12 Alongside Pandemic Restrictions

Jodie Johnson

WSWHE BOCES

Until 2020, teachers in the American school system were focused on academic learning at the forefront of adolescent education and the emotional growth of their students was evident, yet more subtle than we are seeing in 2023 (post-pandemic). As the 2023 school year begins to round itself out, the visible effects of the pandemic have taken their toll both academically and emotionally on America's youth. Today's presentation zero's in on my own observations and recommendations for teachers, counselors and administrators going forward for the 2023-2024 school year.

As a parent of a teenager, my concerns were illuminated as pandemic restrictions took effect in 2020 and continued into 2022. During this time, I saw my 5th grade son transition from in-person learning, to total shutdown, to online-only learning, to hybrid-learning and finally back to in-person learning. These transitions for him and his peers occurred during their

5th-7th grade years and now, as 8th grade students, the stark effects are evident. As a business owner & instructor with a degree in Psychology, my focus on Child Psychology and Adolescent Psychology became heightened. I began documenting the experience itself as a learning tool for my friends and colleagues with children in the public school system. I was both grateful and concerned by the use of technology entering our homes on such a profound academic level.

My son has always held a great interest in all things "tech" which I've found to be both generational and biological in nature. As all children have their preferences, my son's ability to focus and adapt have been greatly amplified with the use of computers and smartphones. His natural affinity for learning technology concepts, coupled with his eagerness to master tech-related advancements and build upon them, have all along been encouraged by myself and his peers. I decided to go against the current schools of thought when it comes to screen-time limitations, and instead, I

put in parameters for safety, while emphasizing the rewarding benefits of excelling in the world of technology. I saw how my efforts paid off when the shutdowns happened and those parents who had followed the advice and research out there with recommendations to limit screen time, found themselves in a world of hurt, as did their children, when schools switched to online-only learning. Students who were used to a 60 minute or less limit on their screen time, were unable to sit, learn, focus, adapt and excel. In fact, what I observed was frustration, tantrums, loneliness, cognitive decline, emotionally-stunted growth and poor communication skills among the peers of my son who were never given free reign online. The impact going forward has been nothing short of alarming at best. Everything I have witnessed unfold as both a parent, business owner and substitute teacher (grades 7-12), has led me to provide my insights and recommendations for real change to take place both in schools and in homes.

This presentation will provide you with my insights regarding the various high's and low's of online learning, when children ages 10-14 transition back to in-person learning and I will share with you what my observations, conclusions and recommendations are for those who parent, mentor and teach this age group as well as high school age groups. I have had the advantage of seeing these children in real-time in both their in-school learning and home environments and I've been keenly astute to the changes that have taken place in their minds; academically, socially and emotionally and I am eager to share my findings.

Adapting English Language Assessment Formats in a Hong Kong University Language Center for the Opportunities and Challenges of the Generative AI Context

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Abstract

In English language teaching, the level of ongoing support from generative AI tools now available to undergraduate students has prompted among educators a rapid re-evaluation of teaching, learning and assessment practices. For assessments, discussion on the potential benefits and challenges has focused on aspects including learner ability, academic integrity, future workplace preparation, and the integration of AI resources into the assessment task process. Traditional assessment formats such as five-paragraph essays, business emails, and narrated presentation recordings are now under scrutiny. More recent assessment innovations such as the digital documentary now also require format revisions for the AI context. These changes also raise key questions about validity, course content and learning outcomes. In higher education, English language centers often deliver a range of courses, including general academic English, discipline-specific subjects and postgraduate skill building, which encompass a wide range of assessment formats to be reconsidered in the age of generative AI resources. This presentation reviews the path being taken by a large English language department in a Hong Kong university for its compulsory English language courses, some of which are taken by several thousand students per year. While set within the evolving institutional AI policy, this departmental approach draws on emerging theories about AI-related language assessment tasks and bases assessment feedback on a competency-based language teaching approach. This creates a foundation to establish a more staged assessment of productive language tasks, which allows the integration of generative AI resources while maintaining focus on language proficiency skills required for academic and future workplace contexts.

Harnessing ChatGPT to Enhance the Writing Skills of University Students

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The Hong Kong Polytechnic University

Rapid advancements in artificial intelligence (AI) have paved the way for the advent of sophisticated language models like ChatGPT. This development has, to phrase things mildly, “unsettled” the teaching profession, particularly the fields of the teaching of languages and composition. In this presentation, we present a pedagogical unit aimed at leveraging ChatGPT to improve the academic writing skills of university social design students in Hong Kong, a TEFL/TESOL language environment.

The unit covers three main areas: literature review, editing and revision, and qualitative data processing. It first delves into suggestions for using ChatGPT for conducting literature reviews. Students, especially those whose dominant language differs from the medium of instruction, often struggle with identifying and extracting relevant information for their research. ChatGPT can assist in surveying vast amounts of literature more efficiently so that it becomes easier for students to synthesize information from multiple sources to create a coherent narrative.

The unit then explores how ChatGPT can be employed to help student to refine their own writing by identifying potential improvements in grammar, diction, and syntax, among others. The unit showcases different ways to refine ChatGPT prompts so that it produces results that better satisfy the writing needs of the students. Through integrating ChatGPT into the revision process, students can produce products that are clear, concise, and coherent.

Finally, the unit introduces ways to apply ChatGPT in processing qualitative data. Social design research entails working with large amounts of textual data, such as interview transcripts and field notes. ChatGPT can be prompted to identify themes, patterns, and even biases and limitations within this data, helping students to develop a deeper understanding of their research findings. Consequently, students will be able to interpret their collected data more meaningfully.

This presentation offers a few possibilities for harnessing ChatGPT in a language and/or a composition classroom. By teaching students to incorporate ChatGPT into their writing process, they can overcome common challenges in academic writing and produce high-quality work. Ultimately, we as teachers are able to employ AI in our teaching while still maintaining an essential role in our students’ education.

Usefulness of Technology and Support Systems in Completing an Online Doctoral Degree: Perspectives of Graduates

A West East Institute Conference Presentation
Dr. [Terence Branch](#) and Dr. [Loren Naffziger](#)

Abstract

Despite the enrollment increases in online doctoral programs, the graduation success rate is only 59 percent. Motivation is associated to student achievement in online learning. The purpose of this basic qualitative study was to explore doctoral students' perspectives on how educational technology supported their motivation to earn a degree in education. Deci and Ryan's self-determination theory was the conceptual framework that guided this study. The focus of the research questions is related to how online technology supports the doctoral students' basic psychological needs of autonomy, competence, and relatedness. The data collection was accomplished through semistructured interviews with 12 participants who earned doctorates online. Thematic analysis was completed using the process recommended by Braun and Clarke, which resulted in seven final themes: (a) instructors incorporated online technology to support learning, (b) use of online technology supported student's autonomy, (c) use of online technology hindered students' expertise, (d) completing a doctorate online is difficult and time consuming, (e) use of online technology supported students' expertise, (f) use of online technology promoted social integration, and (g) online technology usage could not replace face-to-face interactions. Findings from this study may help administrators and faculty improve the motivation of online doctoral students by addressing the learners' basic psychological needs. Motivating students to complete their programs can increase graduation rates, advancement for students in their careers, and create positive social change by helping learners become more knowledgeable and successful.

Keywords: online doctoral programs, motivation, online learning, basic qualitative study, self-determination theory, thematic analysis, online technology

On the Syriac Translation of “Pseudo-Dionysios the Areopagite’s Corpus”

Marika Chachibaia

Abstract

The greatest representative of Christian Neoplatonic philosophy with his philosophical-theological doctrine had a significant impact on both spiritual-dogmatic and secular-fictional works.

The study of the identity of Pseudo-Dionysius the Areopagite and his “Corpus Areopagiticum” has a five-century history. A renowned Georgian scholar, Shalva Nutsubidze and Belgian Ernest Honigmann independently of each other suggested a view that the clergyman Dionysius the Areopagite is the fifth-century Georgian author Peter the Iberian, who was in charge of the diocese of Maiuma and enjoyed great authority among the Christian circles of Palestine. Later this opinion was called Nutsubidze-Honigmann’s theory, and numerous scientific works were dedicated to it. Materials about Peter the Iberian are mainly kept in Greek, Syriac and Georgian sources, a large number of which are lost, and only a few of them survived in the form of translations. Despite the existence of a considerable amount of scientific literature devoted to Peter the Iberian and his creative work, there are still many problematic issues that need to be researched.

One of the most important works which requires thorough examination is the Syriac translation of Corpus Areopagiticum by a famous Syriac thinker, physician and philosopher Sergius of Reshaina, which Zacharias Rhetor considers as the precise Syriac translation of Dionysius the Areopagite’s creation and the “Book of Faith” which was written “in the lifetime of the eminent Peter, faithful bishop”. From the point of view of the development of philosophical-theological thought, Pseudo-Dionysius’ works represent an extremely important literary fact, which should certainly be taken into account while identifying Pseudo-Dionysius the Areopagite and Peter the Iberian. The comparative study of Syriac and Georgian texts of “Corpus Areopagiticum” reveals noteworthy and interesting details.

When The Poet Becomes A Reader: The Importance Of Fernando

Pessoa's *Marginalia*

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FERNANDO PESSOA is an important Portuguese Modernist poet, probably one of the most important Modernists in Europe. As well as poet, translator, dramatist and philosopher he also owned one of the most impressive personal libraries of his time, whose books were intensively read and annotated.

The wonder of FERNANDO PESSOA's *marginalia*, the forms they assumed and the intention behind them is the topic of this paper, which intends not only to present the emotive intensity that characterized the reading process of a vast amount of books, but also shows that each annotation of a book is a valuable element to identify a literary identity, once comments and notes promote the access to mental processes of the reader / annotator that Pessoa has become and the interactive moments he performed with the authors he read.

The exhaustive analysis of Fernando Pessoa's *marginalia* in the books that belong to his private library is a very important aid to help rebuilding his reading process as his annotations reflect aesthetic and literary worries that the Portuguese poet would show in his texts for all his life.

With this paper, we intend to present Pessoa's personal experience related to a literary and inter-textual memory, showing the emotive intensity that characterized him as a reader, a thinker as well as an interlocutor of each book he read and annotated, which became very important to his artistic and human development.

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Currently she is a teacher and investigator.

She participated in several conferences in Portugal and abroad (Oxford, Cambridge, London, Padova, Cardiff, Edinburgh, Paris, Barcelona, Ann Harbor - University of Michigan, University of Iowa, Rome) and she published several papers in literary magazines. She prepares the edition of the volume “Fernando Pessoa's *Marginalia*”.

From Passive Listening to Active Learning--Taking University Lectures as an Example

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Abstract

“Advertising Special Lecture” is one of the featured and compulsory courses for junior students at the college level advertising education. On one hand, the purpose of this course is to enable students to learn about practical knowledge, as well as the latest outstanding marketing and advertising cases through lectures by industry experts, especially after taking a considerable number of basic theoretical courses during freshman and sophomore years. On the other hand, this course attempts toward build a foundation of advertising and marketing practicing knowledge; in order to quickly bridge the distance for the coming summer student internship and strengthen their adaptation to the dynamic industry environment.

However, students lack enthusiasm for learning, even the industry leaders give speeches, they do not pay much attention. Therefore, educators attempt to improve student engagement by applying event marketing concept into course design and implementing innovative teaching methods, such as “learning by doing”, “project-based learning” and “flipping classroom”. Therefore, instead of just sit and listen to the speech, students must submit speech proposal and promote the speech by integrating event marketing tools.

This study evaluates the course progresses and tries to form a teaching model which can be transformed from teaching practical experience to teaching research knowledge. The students’ responses are investigated and analyzed through qualitative research and semantic analysis. The research results indicate: applying innovative teaching methods into course can lead students’ positive learning experience, such as teammate cooperation, communication with speakers, interaction with teachers/classmates, and self-accomplishment. By combining the three steps of "course design", "practice", and "research", this study suggest similar courses planning and optimize the teaching mode.

Keywords: flipping classroom, learning by doing, project-based learning, event marketing

Mapping Problems In The Beef Industry In Bandar Lampung, Indonesia And Its Potential Solutions.

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Abstract

The purpose of this study is to identify the problems faced by entrepreneurs of slaughtershouse owners in Bandar Lampung City, Indonesia. Two entrepreneurs, two beef suppliers, seven retails beef sellers. Visited and interviewed to find out the problems faced in the beef sales industry. The interview was carried out from October to December 2022 in Bandar Lampung. Data processing was applied using a qualitative approach method with in-depth interview tools. This study found that the main obstacle of the scarcity of beef in the market due to the present of undervalued rupiah, Foot and Mouth Disease (FMD) on livestock, and the fall of people purchasing power. To solve these problems, researchers recommend few steps to be highlighted, namely government participation to overcome this problem by stabilize the rupiah value, To prevent FMD virus by early vaccination on livestock and Empower entrepreneurs to breed more local cattle and set less dipendency to imported cattle.

Keywords : beef, cattle, solution, government, Lampung, Indonesia.

Robotics in teaching and learning in the UAE: Teachers' training and perception

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Abstract

It is becoming increasingly vital for the next generation of students to acquire problem solving, critical thinking, and collaborative skills in order for them to be successful in the 21st century. The integration of these skills is greatly bolstered by the use of technology. Robotics, one of the many emerging arrays of technologies, presents learners with challenges and opportunity for the development of innovative ideas, critical thinking, and higher order thinking skills. As a result, the Ministry of Education in Dubai realized these potentials, and took an essential step in the form of the distribution of Lego Mindstorms Education kits to schools with the goal of encouraging teachers to use these kits in their classrooms. The purpose of this research study aimed to investigate how well the teachers thought the training addressed their needs in terms of content, methodology, and activities, as well as how they felt about the training overall. In addition, the study investigated how the training might be improved in the future as well as the intentions of teachers to use Lego Mindstorm in their classrooms. A total of 59 high school (cycle 2) teachers from Dubai and Ras Al Khimah participated in the current study. These teachers were trained from professional trainers in the use and integration of robotics in teaching and learning. The data from the teachers was collected using both quantitative and qualitative approaches. The results of the study indicate that the teachers had a positive perception of the training, and they expressed an interest in integrating robotics into their classrooms in the future. The teachers made several suggestions for ways in which such training could be improved in the future to maximize its benefits.

The Role Of Innovation Of Ageing Wisdom Transmission For Reconciliation Society Towards Happy Society Development And Lifelong Learning

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The objectives of this research was to study the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development and lifelong learning in the eastern economic corrido of Thailand or EEC area: Chachoengsao, Chonburi and Rayong, provinces have been designated for the development of the Eastern Economic Corridor (EEC), to support the fast growing industries in Thailand. Qualitative research design was adopted for this study: documentary research method, focus group and in-depth interview. The samples comprised of 45 elderly and the data were analyzed by content analysis. Findings of the study were as follows: The role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area comprised 1) the role as knowledge for consensus building in society 2) the role as social interaction process for social solidarity 3) the role as social institution for transmission innovation of ageing wisdom to lifelong learning network 4) the role as community power integration for happy society development 5) the role as relationship for conflict resolution in community.

Keywords: innovation, ageing, wisdom transmission, reconciliation society, happy society, development, lifelong learning

Introduction

The new world after wave of COVID 19 and BANI: Brittle, Anxious, Nonlinear, and Incomprehensible model was proposed in 2020 in the context of the challenges posed by the COVID-19 pandemic [1] internet are still having a major impact integral part of human life and complex society. [2]Therefore, education is considered as the learning process for personal and social development through imparting of knowledge; practice; training; transmission of culture; enhancement of academic progress; building a body of knowledge by creating a learning environment and society with factors available conducive to continuous lifelong learning. How is education related to wisdom? and does wisdom increase with age? Theoretically, wisdom is considered a lifelong human developmental process, exemplified by [3] Kekes' statement that "one can be old and foolish, but a wise man is likely to be old, simply because such growth takes time." related to [4] Erikson identified wisdom as the virtue that arises after the successful mastery of the eighth psychosocial development task of *ego* integrity versus despair in old age. Older adults who can accept the life they have lived, including missed opportunities and failures in the past, can achieve ego integrity that will help them to accept the physical, mental, and social challenges during the later years and the finitude of life. Consequently, the relationship of education with ageing wisdom is one in which human potential development process, thus Thailand is among the fastest ageing countries in the world, 12 million population of 67 million population are elderly, How to enhance wisdom for development? According to [5] the [Madrid International Plan of Action on Ageing \(MIPAA\)](#) offers a comprehensive action plan for handling the issue of ageing in the 21st-century and for building a society for all ages. It focuses on three priority areas: older persons and development, advancing health and well-being into old age, ensuring enabling and supportive environments and [6] empirical evidence suggests that wisdom in old age is positively related to subjective well-being and less fear of death, even in the face of physical disability or the nearing of death. Moreover, the increasing number of older persons and their longevity present both new challenges and opportunities to integrate their wisdom for social development. Therefore, this study an attempt to suggest the

role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning.

Purpose of the Study

The purposes of this study was to study the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area.

Method

The population and the sample

The population for this study consisted of 260 elderly from the elderly school of 3 provinces in EEC area comprised Chachoengsao, Chonburi and Rayong. A total of 45 elderly were chosen based on [7] Nastasi and Schensul (2005) sample size determination.

Instrument

The research instruments consisted of interview questions in structured interview for the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area.

Data analysis

The data from interview questions for the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area were analyzed by content analysis.

Results

The data from structured interview questions focus on the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area were analyzed by content analysis and this study found that the role comprised 1) the role as knowledge for consensus building in society 2) the role as social interaction process for social solidarity 3) the role as social institution for transmission innovation of ageing wisdom to lifelong learning network 4) the role as community power integration for happy society development 5) the role as relationship for conflict resolution in community as shown in figure 2-6

1) The role as knowledge for consensus building in society.

This study found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area focus on the role as knowledge for consensus building in society comprised creativity communication for happy society, reflective thinking for consensus building in community, learning skill for the art of compromise as shown in figure 1



Figure 1

Figure 1 shown that the role as knowledge for consensus building in society comprised creativity communication for happy society (42%), reflective thinking for consensus building in community (31%), learning skill for the art of compromise (27%).

2) The role as social interaction process for social solidarity.

This study found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area focus on the role as social interaction process for social solidarity comprised voluntary activity, society reconciliation creating, corporate social responsibility as shown in figure 2

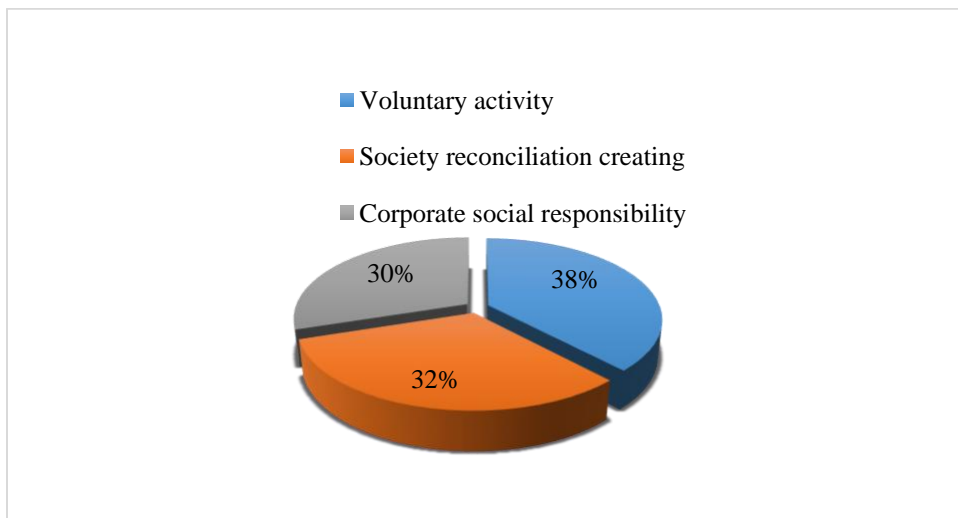


Figure 2

Figure 2 shown that the role as social interaction process for social solidarity comprised voluntary activity (38%), society reconciliation creating (32%), corporate social responsibility (30%).

(3) The role as social institution for transmission innovation of ageing wisdom to lifelong learning network.

This study found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area focus on the role as social institution for transmission innovation of ageing wisdom to lifelong learning network comprised transmission of wisdom and culture to lifelong learning network, social innovation center for development, cross-cultural networks for learning society as shown in figure 3

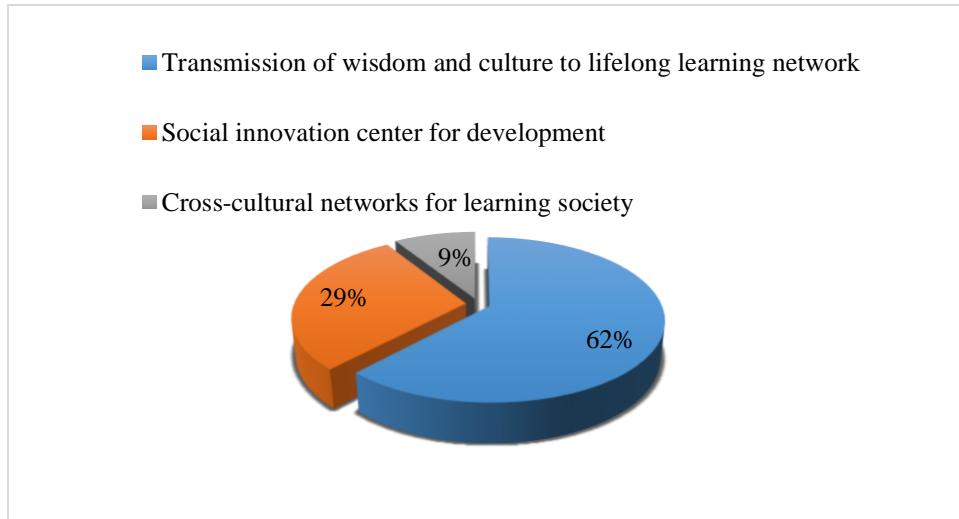


Figure 3

Figure 3 shown that he role as social institution for transmission innovation of ageing wisdom to lifelong learning network comprised transmission of wisdom and culture to lifelong learning network (62%), social innovation center for development (29%), cross-cultural networks for learning society (9%).

(4) The role as community power integration for happy society development

This study found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area focus on the role as community power integration for happy society development comprised integrate thinking for development, team Collaboration, knowledge sharing culture as shown in figure 4

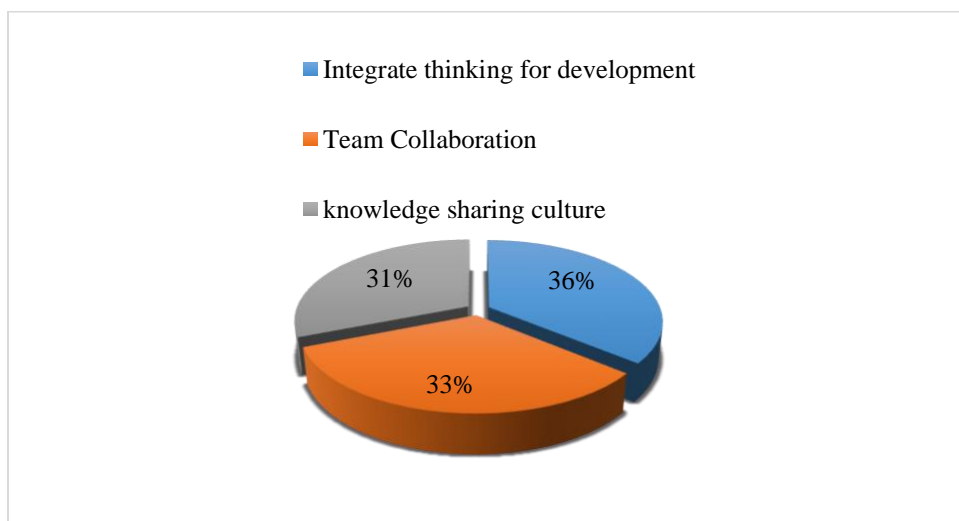


Figure 4

Figure 4 shown that the role as community power integration for happy society development comprised integrate thinking for development (36%), team Collaboration (33%), knowledge sharing culture (31%).

(5) The role as relationship for conflict resolution in community.

This study found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development dimension and lifelong learning in EEC area focus on the role as relationship for conflict resolution in community comprised relationship enhancement, sharing and caring mindset, conflict resolution management as shown in figure 5



Figure 5

Figure 5 shown that the role as relationship for conflict resolution in community comprised relationship enhancement (43%), sharing and caring mindset (39%), conflict resolution management (18%).

Discussion

The purpose of this research was to study the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development and lifelong learning in the eastern economic corrido of Thailand or EEC area: Chachoengsao, Chonburi and Rayong, provinces have been designated for the development of the Eastern Economic Corridor (EEC), to support the fast growing industries in Thailand. Qualitative research design was adopted for this study: documentary research method, focus group discussion and in-depth interview. Therefore this discussion based on the findings of the study as: the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development and lifelong learning found that the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development and lifelong learning in EEC area comprised 1) the role as knowledge for consensus building in society 2) the role as social interaction process for social solidarity 3) the role as social institution for transmission innovation of ageing wisdom to lifelong learning network 4) the role as community power integration for happy society development 5) the role as relationship for conflict resolution in community. When each aspect was considered, it was found that 1) the role as knowledge for consensus building in society comprised creativity communication for happy society (42%), reflective thinking for consensus building in community (31%), learning skill for the art of compromise (27%). 2) The role as social interaction process for social solidarity comprised voluntary activity (38%), society reconciliation creating (32%), corporate social responsibility (30%). 3) The role as social institution for transmission innovation of ageing wisdom to lifelong learning network comprised transmission of wisdom and culture to lifelong learning network (62%), social innovation center for development (29%), cross-cultural networks for learning society (9%). 4) The role as community power integration for happy society development comprised integrate thinking for development (36%), team Collaboration (33%), knowledge sharing culture (31%). 5) The role as relationship for conflict resolution in community comprised relationship enhancement (43%), sharing and caring mindset (39%), conflict resolution management (18%). This implies that transmission innovation of ageing wisdom is process leading to human resources development and a mechanism for developing happy society and lifelong learning and my results are in agreement with [8] the relation between age and three-dimensional wisdom was curvilinear and varied in shape by wisdom dimensions and education. The association between age and wisdom

followed an inverse U-curve with the peak at midlife and almost opposing shapes for the cognitive and compassionate dimensions and an intermediate shape for the reflective dimension. Education was positively related to wisdom and affected the shape of the relationships. [9] Related to the relationship between people's age and level of knowledge can be explained via two mechanisms: knowledge increases with age (wisdom of the elders), and opportunities to acquire knowledge decrease with successive generations (loss of experience). In this study, we examined the association between age and knowledge regarding the use of wild fruits among people living on Awaji Island in Japan. Analysis of the results revealed that the decline in knowledge among young people can be attributed to loss of experience. Furthermore, we found that the channels of knowledge transfer have changed between generations, earlier, children received it from their peers, but in recent years, it has been coming to them from older people and teachers. Moreover [10] Lanna Local Wisdom in Promoting the Elderly Well-being: A Pilot Study found that Lanna elderly care including health promotion and protection were an integral part of daily life. The spirit beliefs and all kinds of rituals were incorporated to elderly care for their physical and emotional well-being. The main principle of caring was five notions to live longer, starting with food: natural and nontoxic, exercise and activities based on their lifeway, emotion: morale to spiritual joyfulness, fresh air, and caring each other. Regarding specific rituals, these included Seub Chata, and Songkaeu-buchatean. Concerning therapeutic therapy, while the elderly got sick, folk remedies including herbal remedies and therapeutic rites were adopted. These remedies were caring for both physical and mind as the holistic health concept. These results are useful for elderly care plan including health promotion and remedies integrating local and universal wisdom and gaining 'contemporary health care suitable to social and cultural context in the globalization era. For that reason the findings of the study emphasize the role of enrichment and transmission innovation of ageing wisdom for reconciliation society towards happy society development and lifelong learning.

ACKNOWLEDGEMENTS

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“The effective of the science content in an online learning system for elementary school students during the epidemic crisis.”

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Abstract:

Refer to our research of Positive cartoon animation to change student behaviors in online study in pandemic#3, of which designed cartoon animations by the science subject to teach the students through online learning system during the pandemic for primary school student. It was found that the effectiveness of knowledge and understanding after teaching this medium through online classes, in addition to the changing of learning behavior, which has already been achieved. For this tried out research, we had applied the science content for students in elementary school in addition and test in 350 samples of elementary school students both public and private schools from the conducting research's studies, which the result has accepted the hypothesis levels with significance. We believe that it can also be used as a support medium in traditional classrooms for further teaching in content module of Intelligent Tutor System (ITS), AI for teaching and learning practices, ultimately accelerate the progress towards SDG 4 in pandemic.

Keywords: *The effective subject contents, Science Subject Content, Online learning system, Intelligent Tutoring System, Artificial Intelligent, AI for learning, AI Educations.*

1. Introduction

Since our first research in 2009, “Positive Cartoon Animation to Change Children Behaviors in Primary Schools” has start and the followed of “Positive Cartoon Animation to change behavior-Tried out Research”, which both researches were published in Hong Kong, China of which research conduct-studied for searching the efficiency educational tools to reinforcing and supported the traditional teaching in the classroom, those were the cartoon animation.

The first research has been cited from the academic around the world more than 10 year till now and it became a theory in 2015. And the previous research presented at this conference in 2017 (Harvard, Boston, MA) and 2019 (Rome, Italy). And journal of “The bakery loop for tomorrow for the environment” which was also present and published in online journal at Harvard University in 2017. While we have operated more researches in other tools for educational such as games (games-based learning), e-learning (Adaptative-based learning), Visual and AI technologies to support education and achieved UN's SDG#4 for many year ago until 2020.

2. Background of Problem

The world has impact with the COVID-19 pandemic crisis from 2020, of which affected the continuing education of students around the world, the study had to switch from classroom into

online education instead due to the closure of schools to reduce the spread of the pandemic. Therefore, we had to turn our work approach to emphasize to support the education during the pandemic too.

It was beginning of the research: “Positive cartoon animation to change student behaviors in online study in pandemic” (Hong Kong, China 2021) and the research: “Positive Cartoon Animation to change student behavior in Online Study in Pandemic #2 – Tried out Research in Science Context” (Lingnan University, Hong Kong, China, 2022) that conduct studies the effectiveness cognitive after studied by special designed cartoon animation through online classes, moreover to study the learning behavior changed of student from both experimental researches.

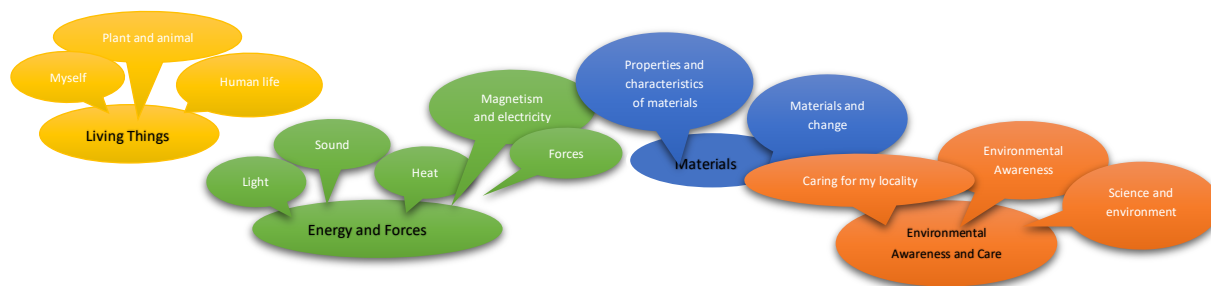
3. Objective of Research

1. To designed an animated cartoon by mixed animation designed techniques based on science content in the elementary education curriculum. Grade 4-6 for taught by online system during the school closed in pandemic or another crisis.
2. Study the learning behavior changed which will be impacted by the treatments.
3. To find the effectiveness and cognitive of online teaching tools of science after sample studied from treatment through online system.
4. Seeking for the new educational technologies to distribute the media learning to match each learning character of learner in the future mode of education.

4. Theoretical Framework

It has applied the equivalency of educational cognitive tool theories to be the design the treatment and the research operation study of experimental research conceptual as follows:

1. Science Content Design: The science subjects that are heavy and full of difficult scientific vocabulary that students in primary school must study as the basis of compulsory education, so it has been designed it into the form of animated cartoons to create a context for sciences.
2. Science Content Categories: We used the content base on American Elementary School Science Curriculum and comparing with other countries as follow:



Pic1. Science Content Design

Science Content of Elementary School Curriculum	USA	England	France	Canada	Germany	Switzerland	Thailand
Plants	√	√	√	√	√	√	√

Animal, Humans	√	√	√	√	√	√	√
Everyday Material	√		√		√	√	√
Diet and Food	√		√	√			√
Environment	√	√	√	√	√	√	√
Seasonal Changes			√	√	√	√	
Living Things and Their Habitats, Object	√	√	√	√	√	√	√
Rock, Soil	√	√	√		√	√	
Light	√	√	√	√		√	
States of Matter, Air, Water	√	√		√	√	√	√
Sound				√	√	√	√
Electricity, Magnetism	√	√	√	√	√	√	√
Properties and Changes of Materials	√	√	√	√	√	√	√
Earth and Space, Sky	√	√	√	√	√	√	√
Forces	√	√	√	√	√	√	√
Evolution and Environment	√	√	√	√	√	√	√

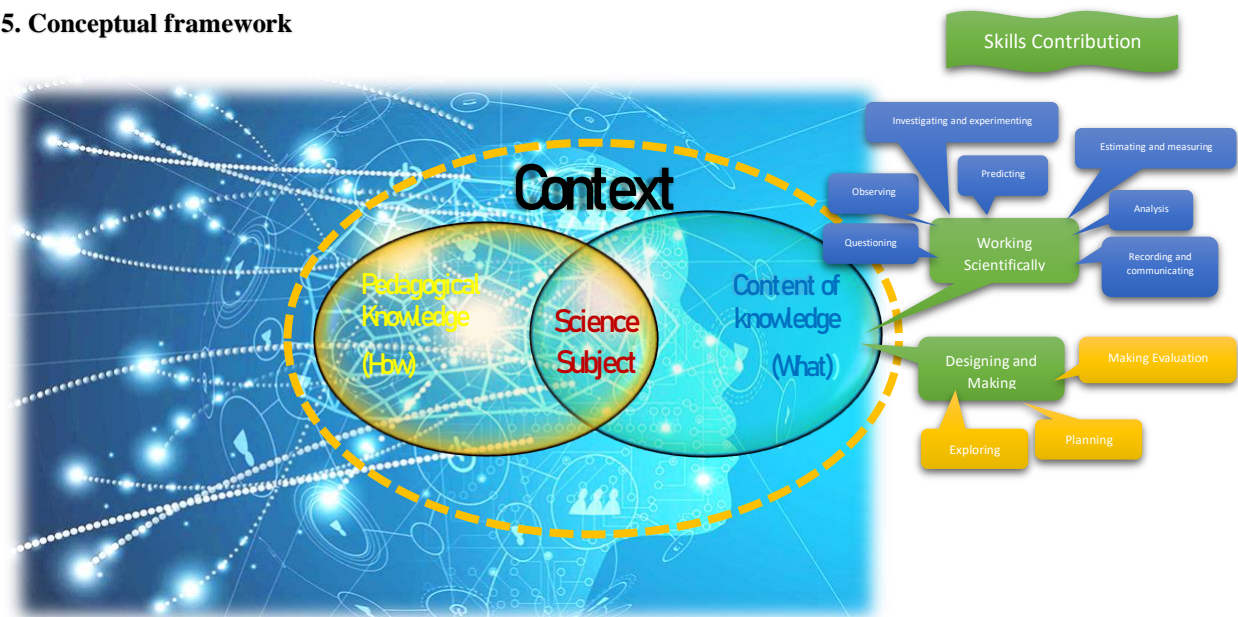
*Data <https://timssandpirls.bc.edu/timss2015/encyclopedia>

Table1. Science Content Design

Science content of elementary school curriculum in represent countries as USA, UK, France, Canada, Germany, Switzerland and Thailand. This table shows the science content in the elementary school curriculum in many countries

that is currently being taught which is matched content that we brought to be designed to be the treatments for the experimental research.

5. Conceptual framework



Pic2. Conceptual Framework

Scientific context is a conscious understanding of science that helps students understand the difference between facts and hypotheses that can be proved by tested.

Therefore, this is the science content in the elementary school curriculum in many countries that is currently being teaches, which is matched with the additional content that we brought for more designed to be the treatments for these experimental researches.

Scientific cognition is a subject that teaches children to understand things around them with provable reasons. Therefore, it is the basic knowledge necessary to develop analytical thinking potential.

And science subjects that are heavy and full of difficult scientific vocabulary that students in early age at the elementary school must study as the basis of compulsory education has been designed it into the form of animated cartoons to create a context for sciences.

6. Research Methodology

This study utilizes both qualitative and quantitative methods by experimental research. After sample were study in an experimental test that fits the pre-test post-test is conducted.

6.1 Study Group

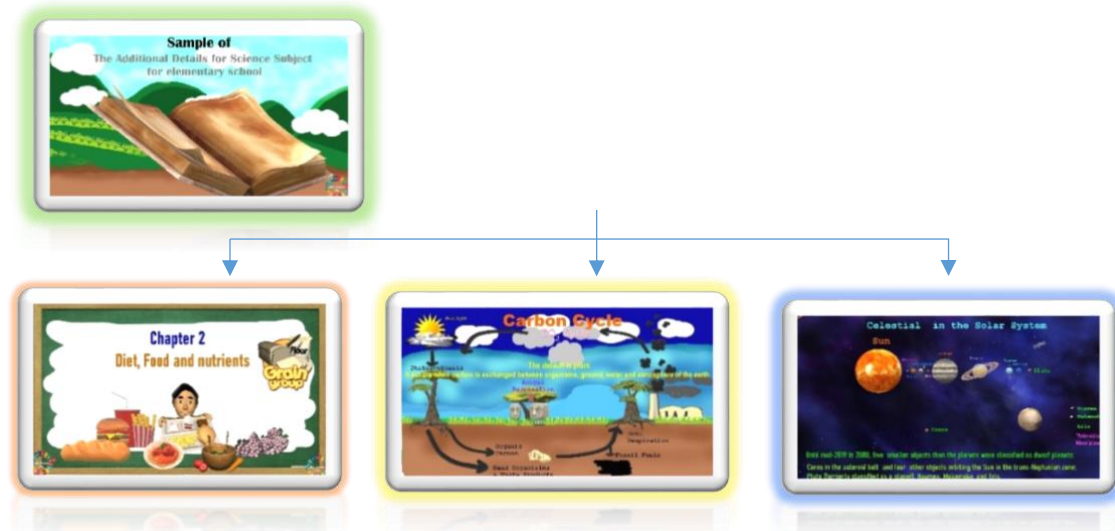
The sample consists of 350 students (N=350), who are enrolled in the public school and private school grade 4-6 were randomize selected by sampling.

All sample were asked to complete a pre-test questionnaire before testing, time required to study was approximately 1-hour for 3 sets of treatment. The post-test administered immediately. Moreover, semi-structured interview for keeping in-deep interviews data.

6.2 Treatment

For this experiment of project, pretest and posttest and in-depth interview have done after the procedure.

Cartoon Animation: The additional of Science Content for elementary school curriculum 3 sets.



Pic 3. The Treatments 3 sets.

6.3 Research Tools: Questionnaire (Pretest and Posttest) and in deep-interview (Posttest) to find the efficiency value of cognitive process (Attention, Learning, Memory, Perception and Thought)

6.4 Evaluation and Data Analyze: SPSS Program

6.5 System: Online Learning System.

7. Result of Research

ANOVA: A one-way ANOVA revealed that there was a statistically significant difference in defined level between at least two groups ($F(2, 0.84), p=0.43$). The content is consisting of the science cognitive processes types: Attention, Learning, Memory, Perception and Thought defined values.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Attention Pretest	Between Groups	0.37	2	0.18	0.84	0.43
	Within Groups	76.15	347	0.22		
	Total	76.52	349			
Attention Posttest	Between Groups	0.43	2	0.21	0.52	0.59
	Within Groups	142.72	347	0.41		
	Total	143.15	349			
Learning Pretest	Between Groups	0.08	2	0.04	0.16	0.85
	Within Groups	81.64	347	0.23		
	Total	81.71	349			
Learning Posttest	Between Groups	0.74	2	0.37	0.56	0.57
	Within Groups	228.67	347	0.66		
	Total	229.42	349			
Memory Pretest	Between Groups	0.16	2	0.08	0.28	0.75
	Within Groups	100.69	347	0.29		
	Total	100.86	349			
Memory Posttest	Between Groups	0.05	2	0.03	0.049	0.95
	Within Groups	192.52	347	0.55		
	Total	192.58	349			

Perception Pretest	Between Groups	0.08	2	0.04	0.16	0.85
	Within Groups	81.64	347	0.23		
	Total	81.72	349			
Perception Posttest	Between Groups	0.74	2	0.37	0.56	0.57
	Within Groups	228.67	347	0.66		
	Total	229.42	349			
Thought Pretest	Between Groups	0.16	2	0.08	0.29	0.75
	Within Groups	100.69	347	0.29		
	Total	100.86	349			
Thought Posttest	Between Groups	0.05	2	0.03	0.05	0.95
	Within Groups	192.52	347	0.55		
	Total	192.57	349			

Table 2: ANOVA: A one-way ANOVA revealed that there was a statistically significant difference in defined level between at least two groups ($F(2, 0.84)$, $p=0.43$). There was a statistically significant difference in defined level between at least two groups understanding the treatment in between groups and within groups value = 347 and significant value in between groups = 0.95 in memory posttest and thought posttest

8. Conclusion and Discussion

We found the efficiency of the science content in format of cartoon animation as follows:

1. It can be delivered science knowledge and created the science context to the samples and can be influenced and changed the primary student's learning behavior into the positive way.
2. The elementary students can be developed both academic and fun learning skills while studying at the same time through the online learning system.
3. It can be operated through online study system by smooth and effectiveness and can be developed to be the effective lesson in the online curriculum.
4. We found the efficiency of the science content in format of cartoon animation by the science context that defined by the cognitive process's types: Attention, Learning, Memory, Perception and Thought values.
5. It can be delivered science knowledge and created the science context to the samples and can be influenced and changed the elementary student's learning behavior into the positive way.

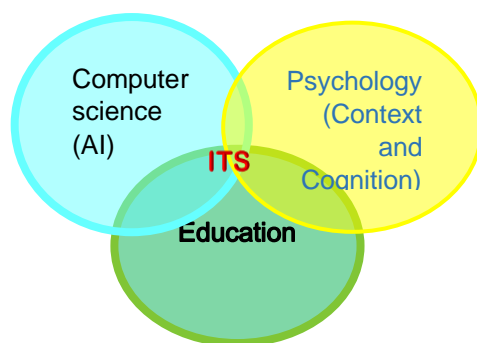
6. The elementary students can be developed both academic and fun learning skills while studying at the same time through the online learning system which can be developed to be the effective lesson of the online curriculum in the elementary student

9.Future works:

To increase more the knowledge of dissemination of scientific context for children, we are interested in applying it through “ITS” Intelligent Tutoring System

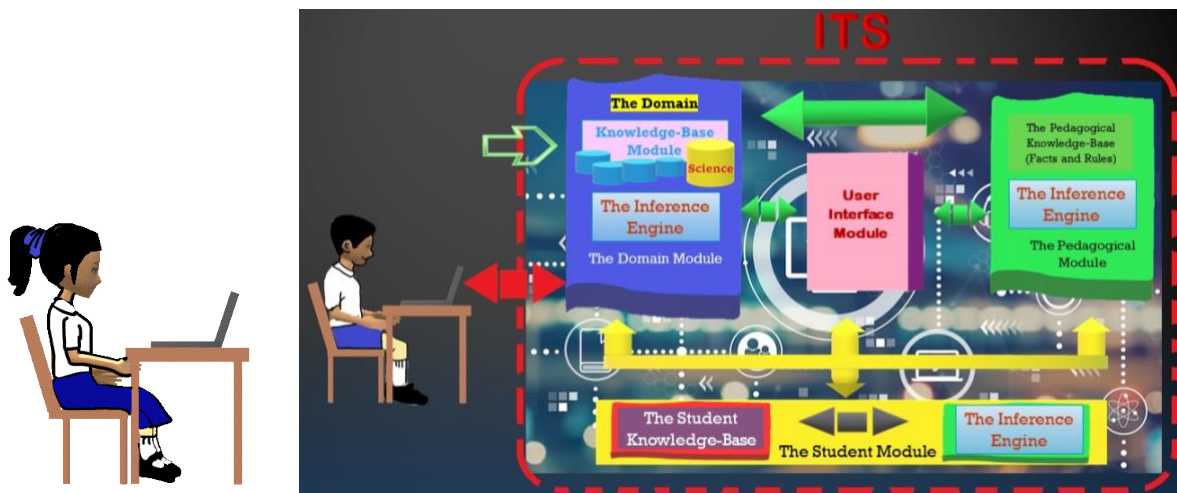
ITS is an intelligent tutoring system is an innovation for learning that uses artificial intelligence to designed for learners to managing the learning environment and the learning content to match the capabilities of each learner.

9.1 Conceptual AI framework



Pic 4 AI Conceptual Framework

The intelligent tutoring system tends toward the supplementary tutorials for the practical the participle by offering learners the knowledge. Moreover, techniques to enhance learning potential are imported to use in the enhancement of the capability of the intelligent tutoring system. The intelligent tutoring system (ITS) consists of four modules: Knowledge domain module is an important component of the system to respond the learning of user behavior in real time by using the knowledge based to create problems and assign tasks that are suitable for learners and interpret it by questions and comparisons, Student Module is a core component of the system to involve the issue of the learner by collaborating between the learner module and the knowledge-based module, Pedagogical Module has the main function of how to manage content. The teaching course of solves the problem of how to teach them by providing the learning environment. And Interface Module is the part where the intelligent supplementary teaching system is used to communicate with system users.



Pic 5 ITS Structure

We emphasized in the domain module which is providing all knowledge inside the module. By loading our media (Science subject content) into the knowledge domain module, which is the science content for elementary curricular, which is the core module of ITS modules.

10. Conclusion

ITS are the innovative learning which are produced by the advance's information technology, which is combined the artificial intelligence capabilities. It is intelligent supplementary in teaching systems is based on several concepts and theories, which is focus the ability of each learner for teaching and learning by computer-based teaching system. It might be encouraging the learner to study and changing their learning behavior into the positive way in the same time. We believe that, it can be used as a support medium in both traditional classrooms and online learning in crisis time for further elementary education. And our science content will be worked excellent and have the efficiency via Intelligent Tutor System (ITS), AI for teaching and learning practices and changing their learning behavior into positive way to ultimately accelerate the progress towards SDG 4.

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Stagnation, Change and Un-alienation: a Transnational Rendezvous in V. S. Naipaul's *The Enigma of Arrival*

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Abstract:

In *The Enigma of Arrival*, V. S. Naipaul delineates a world of stagnation encountered because of constant movements, which again unravels a series of modulations encapsulated within this miniature world of constancy. Elaborate dialogues between a sense of alienation, displacement, immobility, and cramped hopes are seen at play with each other. Due to this displacement, a search for identity is constantly at work that ultimately contributes to the understanding of space and incidents related to the space one is placed in. The notions of homelessness and exile accentuate the memories of displacement. However, the displacement, isolation and estrangement are put to test by Naipaul several times through the course of the novel. There seems to be the creation of a small world of temporary alienation. A flux of dramatic events changes the initially gained perspective about the place, Wiltshire in England where the novel is set. The novel epitomizes patience and forbearance as part of the development of a secure identity. The stagnation depicted so vividly is not stagnant in the real sense. It is rather a nurturing growth of the self-leading to a 'transnational identity' characterized with definitive traits of understanding and clarity. The journey taken in search of the self is accomplished in the most brumal circumstances. In the postcolonial world discussed by Naipaul, where growth seems questionable and life looks like a hopeless bleak, a small place which 'never changed in a hundred years', introduces 'Change' and 'Mobility' in the most conspicuous ways belittling the stagnation the place seems to be representing – a rendezvous with the idea of transnationalism. And finally, this encounter with transnationalism leads to a profound sense of un-alienation.

The change, the reconstruction of identity and the un-alienation due to the transnational experience in question here, is multifaceted, complex and yet, is acutely evident. Mostly etched with this change, decay and death, but also with rebirth and opportunity, the novel presents an encounter with the transnational idea of mobile-fixation. Amidst immense mobility and irregularities, a world of stagnant repulsion and yet another vigorous world of activity, makes

the entire experience quite complicated. But this whole scenario renders a vibrant transnational presence of a person still on transit. Being an immigrant, stranger, and outsider who cannot return, the writer, however, evolves out of it as a person with many different senses of identities taking one composite form – a transnational identity fixed with a strong sense of un-alienation.

An attempt is made to understand the elements responsible for this kind of transnational entropy that creates the initial stagnation and then to understand the minuscular but multilayered change and rebuild that takes place within this stagnation. Further, an attempt is made to collect the reminiscences of the writer that contribute to the reconstruction of an abstruse identity in a world of constant flux. Efforts are made to comprehend the postcolonial subtraction of tangible predictions. Nothing seems predictable except for change and yet this change seems to be camouflaged. Entrapped between ambiguous identity and compulsive removal from places, the novel suggests an inevitable growth that waits beyond the arena of this small world in context. Finally, the paper endeavors to locate the modalities of the different elements responsible for the reconstruction of identity within a seemingly frozen phase in time – a reconstruction of an identity chiseled with un-alienation.

Keywords: Transnationalism, Stagnation, Change, Reconstruction of Identity, Un-alienation

Left-handed: social representations of young people about an invisible difference

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Abstract

The left-hander can be defined as the one who has preference for the left side of the body to perform activities. It represents around 10% of the population and is present in all schools around the world. However, often these students do not find the proper physical and attitudinal conditions for their full development. It is admitted that not all schools have adequate furniture and material to meet the left-handed student in the specificity. The aim of this research is to unsee the social representations of young people about the left-handed person and propose alternatives of educational practices for their inclusion. To this end, a comprehensive survey of research on left-handedness, social representations and social representations about inclusion was conducted. In addition to the bibliographic and integrative review, an initial pilot study was carried out applying questionnaires with teachers and left-handed students from 6 to 17 years old in a public school of a municipality near São Paulo. As a result, it was found that students consider that the left-hander has more ease and skill for performing some tasks, has the most beautiful handwriting, is special, fun, different and cool. Teachers constantly ignore who the left-handed students are and are unaware of their needs. Subsequently, a field study was carried out proposing an experience with specific materials for left-handers (scissors, ruler, sharpener, pen, pencil, and crayon) followed by a conversation wheel and online questionnaire with a group of five young people from 15 to 20 years old in the community of Paraisópolis in São Paulo, four right-handed and one left-handed. The young people knew little about the subject and reported difficulty in using the materials and that this made them have empathy towards the left-handers by understanding them better. Participants from both territories reported understanding the importance of schools and families providing materials that make the school life of the left-handed student more favorable. It can be insured that deletion, invisibility, exclusion are complex concepts that permeate the issue of left-handedness, ordering a theoretical lens capable of apprehending this theme, full of challenges. Therefore, we chose to illuminate the research problem by the Theory of Social Representations, because social representations can be seen as a resource for groups to recognize themselves, differentiate themselves and certainly contribute to the construction of social identity. Its relevance is understood to deepen the issue of left-handedness because it is a

structure that involves, in addition to information or content on a given theme or object of representations, attitudes and values.

Keywords: left-handed; laterality; social representations; inclusion

Terrorism impact on the Economy and unstable politics of Pakistan

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Abstract:

In this research paper, an effort is made to discuss the cause and effect of economic terrorism and political instability. How does terrorism impact the economic growth of a state? How does terrorism impact the politics of Pakistan? Why does Pakistan's politics unstable? How does it affect and reduce foreign direct investment (FDI) and the local and international trade in the

state? 'ECONOMIC TERRORISM' is more dangerous and fatal than direct war within the states. In direct war, the foe is visible, while in terrorism the foe is invisible. Economic terrorism is a SILENT KILLER of a state. Non-state actors conspire to destroy the economic development of the state. They do so by massive destruction technique, which includes the destruction of infrastructure, buildings, transport, routes, tracks, and life of people. Massive destruction hinders the economic development of a state. Since huge sums of money are used to re-establish infrastructures, on other hand the skilled labor force decreases due to casualties, and the magnitude of investors and tourists coming to the country declines. Economic terrorism not only destroys the economy but it harms the physical and mental well-being of citizens. In the 21st century, everything has transformed, and even terrorism also has been transformed. The new technology and the new terms have been introduced in the new millennium. 9/11, had a great negative impact on the global world. The world is under two major threats one is man-made and the second is natural calamities such as floods, earthquakes, and pandemic problems. While terrorism is also a major threat to humanity, and it is a manmade threat. Man is not only destroying nature but the peace of mind of humanity through destructive activities and policies. Many countries are affected by terrorism and floods; Pakistan is one of them.

Hopefully, terrorism will end in 2025 and 2030. But it may appear in another extremist form. However, there is hope for humanity to end violence and live in harmony and peace. It is possible by rational understanding and reconciling policies. Economic terrorism is a real threat,

and it must be addressed by rational economic policies. On one side, terrorism and COVID-19 weaken the economy, while on the other side political instability in Pakistan threatens the economy and people of Pakistan. Though terrorism has declined in Pakistan, the economy and state politics are still not stabilized. The stability and defense of the state depend on a strong economy. If the economy is strong the state defense is strong. If the economy is weak the defense of the state is also weak. The political instability enhanced the economic crisis. Since 75 years after the independence, Pakistan's economy and state politics are not stabilized due to mismanagement, corruption, political instability, politically divided society, extremism, and terrorism. Recently Imran Khan's Government was removed by a 'No confidence vote on 10 April 2022'. Shabazz Sheriff became the P.M of Pakistan in April 2022 and avoided the economic crisis like Sri Lanka. However, the current economic crisis will be over with loans from the IMF and other friend countries. The next challenge will be how to pay back to the creditors because industries are not performing well, the foreign exchange reserve is low, and Pakistan's currency is devalued as compared with dollars and other currencies. The present situation is not welcoming for foreign investment.

Pakistan's annual inflation increased to 24.9% in July, and this is the highest inflation in 14 years. Mostly this is because of the lack of industrialization, trade, and high prices of food and utility bills. The stability of the state depends on political and economic stability. The leadership of Pakistan can adopt rational economic and political policies for the economic development of Pakistan. They can promote democratic values and industrialization in Pakistan. Industries produce goods for domestic and export. Increase export and decrease imports, let the political governments complete the tenure of rule.

Keywords: economic terrorism, terrorism, state actors, non-state actors, social actors, radicalization, transformation, identity.

Terrorism impact on the Economy and politics of Pakistan Introduction:

Terrorism is violent and unlawful action which is used against civilians and armed forces to achieve political, economic, and religious objectives. Terrorism, in Pakistan, has destabilized the state politically as well as economically. The terrorist attack on the World Trade center on 9 September 2001 shook the geopolitical and economic structure of the global world, Ali (2017). It has affected the economy and society of Pakistan. Terrorists try to bring change in political decisions, they spread terror through bomb blasts, suicide attacks, kidnapping, and abduction. Terrorism is studied in different ways with different

perspectives for instance, 'ECONOMIC TERRORISM'. This form of terrorism is more dangerous and fatal than direct war. Direct war has a visible foe and in contrast, terrorism has an invisible foe. Economic terrorism is a SILENT KILLER of state. Non-state actors conspire to destroy the economic development of the state. They do so by massive destruction techniques. Such as the destruction of the infrastructure of a city, buildings, educational institutions, transport routes, railway tracks, trades, and lives of people.

Massive destruction hinders economic development. Since huge sums of money are used to re-establish infrastructures, the labor force decreases due to casualties, and the magnitude of investors and tourists coming to the country declines. Economic terrorism hurts the physical and mental well-being of citizens. During such circumstances, citizens are forced to live a threatful life, deprived of necessities, which develops frustration and anger in them. To voice their demands they carry out protests and sittings.

These activities enhance tension in society and the state.

According to the Global Terrorism Index compiled by the [Institute for Economics and Peace](#) (IEP), Pakistan lies in the top 10 countries which are affected by terrorism, but due to the military operations, terrorism has been reduced. However still, the factories are in the process of redevelopment. The trade and economic activities reduced in Pakistan, especially the Textile industry in Pakistan mostly affected by terrorism. The textile industry is the 8th largest manufacturer industry in Pakistan. It comprises more than 8% of GDP, and it employs about 45% of the total labor force in the country. The Textile industry is not successful to produce due to the low value of the rupee and

high value of the dollar. In the market, the dollar rate fluctuates, which is troubling to the business community. The labor wages are low as compared to India and China. The industries are failing to export commodities; Ahmad (2018). India and China contribute a lot to the global market, while Pakistan is not able to export due to different unfavorable conditions Economist (2018). This is very sad that industrialists transferred their capital and machinery of the textile industry to other countries, for example in Bangladesh, Malaysia, and India.

Industrialists shut down industries because of terrorism or due to a lack of security and basic facilities, such as water, electricity, natural gas, etc. Terrorist activities destroy the transmission of electricity, water, and gas. The government was engaged in controlling terrorism and could not focus on the local industry's development.

There are many causes and sources of terrorism. The one cause is internal-local which is due to the involvement of local people with the terrorist organizations. They are radicalized by the different doctrines. The mostly local people are radicalized by the religious doctrine. While the second cause is external due to foreign non-state actors who are connected with foe countries and promoting the foe country agenda. They want to weaken the state through terrorist activities. The problem of terrorism and extremism exists in the society of Pakistan and it is due to the poverty, identity crisis, hatred of religious material present in the textbooks, the international political and ideological agenda such as the cold war. Although the government education ministry is working to change the textbooks and bring a value-based education, it is impossible to bring overnight change in curriculum. All this had an impact on the society of Pakistan, and it come out in the form of extremism and terrorism. After the tragic incident of Army Public School Peshawar, in which 144 people were, killed including students by the terrorist. After this, it was decided to end terrorism at any cost and reject extremism.

The change of society is possible by rational modern education. The extremist leaders are using the innocent people of Pakistan in the name of religion **Murphy(2012)**. In Pakistan, more than 60 % percent of people are living in poverty.60% of youth is under the age of 30. The youth is not getting jobs, so they are coming into the trap of extremist religious leaders. They radicalize the youth and use them in terrorism. Mostly this happened in Northern areas of Pakistan, especially in Federally Administered Areas FATA, Khyber agency, and in remote areas of Punjab, Sindh, and Baluchistan. In Waziristan and other areas, the youth become aggressive and rebellious due to the military action of Pakistan and drone attacks by the USA. The military action was essential to remove terrorism and terrorist from the land of Pakistan.

The government of Pakistan is struggling hard to uproot terrorism from Pakistan. It needs to strengthen law and order in society to ensure the peace and security of citizens. It is necessary to educate the police with the armed forces of Pakistan. The police force is not well trained to fight terrorists and terrorism.

There is needed to make the Afghan border safe. If there is peace in Afghanistan, there would be peace in Pakistan because terrorism and extremism spill out from Afghanistan. India intervened in Pakistan especially in Baluchistan, due to the Kashmir dispute. Pakistan is struggling to make cordial relations with India, but due to Kashmir, India, and Pakistan relations never being cordial. Sometimes both states open fire on the line of control or border areas. The non-state actors from both sides intervene. The members of religious organizations sometimes blast India in reaction to India's non-state actors also contributing to unlawful activities in Pakistan. Same as the non-state actors from Iran and Pakistan are causing trouble for both states. It has come to the observation that mostly they are motivated by the extremist's religious thoughts and radicalized. While all religions' teachings are based on peace. The extremists are not spreading religion but extremism and terrorism in the region. So it is clear that their objectives are not based on peace and progress. However, their objectives are destructive, and want to spread anarchy in the region. In the 21st century, the role of non-state actors emerged, and they did such things which have shattered the world peace.

Economic terrorism is an actual danger, and it must be resolved by rational economic policies. On one side, terrorism weakens the economy, while on the side it weakens the political stability in Pakistan. Once again the terrorist activities began in Swat in 2022 and they are challenging the government in northern areas. [Yusufzai.M. \(2009\)](#).

Fortunately, terrorism has declined in Pakistan, but the economy and state politics are still not stabilized due to terrorism and irrational policies. The threat of terrorism still exists and if it is not controlled again it can reduce the steps towards peace and prosperity. The stability and defense of the state depend on a strong economy. If the economy is strong the state defense is strong. If the economy is weak the defense of the state is also weak. Poor policies and a poor economy ruined the economic progress and the trust of the public in the government. Since 75 years after the independence, Pakistan's economy and state politics are not stabilized due to mismanagement, corruption, political instability, extremism, and terrorism. Recently Imran Khan's Government was removed by a 'No confidence vote on 10 April 2022'. Shabaz Sheriff became the P.M of Pakistan in April 2022. Pakistan's public and economy suffered a lot due to the political conflict and competition. [Yusufzai, M. \(2009\)](#).

Different incidences and global political crises had a terrible effect on the Paksitan. 9/11 was a tragic incident, it brought dramatic changes in local and global politics. After 9/11, the terrorist established in Northern areas and FATA. They were involved in diverse terrorist activities and challenged the government in that area. The government decided to take serious action against the local and foreign militants, especially after the Lal Masjid operation in Islamabad, Nawaz (2009). The US and allies forces were insisting on 'doing more to end Taliban and Al-Qaeda sanctuaries near the Afghan border. The USA gave \$ 10 billion to fight the war of terror, but Pakistan spend more capital on the war of terror, and it was a huge burden on the budget; and the public was not interested in this war on terror [Fair, C. \(2009\)](#). Pakistan suffered \$ 252 billion in the war of terror; [Pasha, H. A. \(2018\)](#). This has been mentioned in the book titled 'Growth and Inequality—Agenda for Reforms' authored by renowned economist Dr. Hafiz Pasha. The book, sponsored by German Institute Friedrich Ebert Stiftung. (FES).

Pakistan's annual inflation increased to 24.9% in July 2022, and this is the highest inflation in 14 years. Trading economics (2022). Mostly this is because of the lack of industrialization, trade, and high prices of food and utility bills. The state will be stabilized when the industries work and produce goods for export. It's only possible when the state politically is stable and industries work day and night. However, the political instability and terrorism worse impacted the economy and peace of Pakistan. The leadership of Pakistan can adopt rational economic and political policies for the economic development of Pakistan.

They can promote industrialization in Pakistan, and use their domestic goods. Increase export and decrease imports, let the political governments complete the tenure of rule. Political leadership should not allow extremism and terrorist activities in Pakistan. Authorities must promote law and order and peace in the state. If there is peace then multinational companies and foreign countries shall invest in Pakistan. The government of Pakistan allows and facilitates the local business community of Pakistan to establish industries and enhance trade with the global world. It will reduce the dependency on the IMF and other donor countries. In a few years, the state and people of Pakistan shall stand on their own feet. However, they have to make self-reliance policies with honesty, sincerity, and commitment. Khan, M.

W. J., & Khaliq, M. (2014).

The global world has been modernized and most global economic powers are using information technology (IT). Pakistan can learn from the economic powers; how did they become an economic power? How do they come out of poverty? China and Malaysia are good examples of economic progress. China's large population came out of poverty, and now they have the largest middle class in the world. The middle class has the potential for progress and its assurance for a state to grow more. In Pakistan, more than 62% of people are living in poverty. The government of Pakistan must adopt sustainable development policies as China has adopted. The government of Pakistan can use

information and communication technology (ICT) to facilitate the people of Pakistan and promote E.Commerce. During COVID 19 whole world used (ICT). E-governance will reduce corruption and enhance the trust of the public in transparency. It will also increase gross domestic product (GDP) growth. Produce industrial and agricultural products at the domestic or national level and provide to the nation on the cheaper level. It will reduce the inflation rate, and local industries shall grow more. The local business community will not go to invest in foreign countries,

but they invest in Pakistan if they get security in Pakistan. They can export surplus goods to foreign countries. This is all possible if government assures peace, and security and facilitates the business community. Provide them cheaper land for factories, water, and energy such as electricity, gas, and patrol. Government educates the public with the education of information technology (IT), but they have to reduce the fee structures and facilitate the educational institutions and reduce the extra tax charges from the utility bills.

The main asset of any state is humans or citizens, so government must invest in the public in the form of education and skillful training. The government of Pakistan can use the project, China–Pakistan Economic Corridor (CPEC), as an economic opportunity for the development of its people and for regional economic development. It can create more jobs, and the people of Pakistan can initiate local and global trade. The project the Government of China’s Belt and Road Initiative (BRI) is an economic development opportunity not only for Pakistan but for the region and global countries. All this is possible if the government of Pakistan has to modernize its public to get the benefit of modern technology. Modern technology and business can enhance the GDP of Pakistan, and it can improve the livelihood of the public. In a few years, the people in the lower economic class shall come up in the middle economy. After a few years, the middle economic class will be the higher economic class. All the citizens shall get an opportunity to contribute to the development of the state.

The economic opportunity for the citizens shall reduce the threat to regional economic projects as well as to global economic projects. The movements of nationalism, terrorism, and extremism are serious threats to global and regional economic activities. So there is a need for stable politics and political activities in the state. Leadership develop more comprehensive economic policies, based on openness, coordination, better communication, and dialogues inside the state and with the neighboring, regional and global world. Therefore, need to draw significant economic policies, modern education and the skillful public. It will end the conflict, and promote peace and prosperity at the local, regional and global levels.

Statement of problem:

What is the impact of terrorism on the economy?

Why does the Politics and economy of Pakistan unstable?

The objective of the research:

The main objective of the research is to examine the impact of terrorism on the economy of Pakistan. Why does the politics of Pakistan unstable? How will the state become an economic regional and global power?

Research Questions:

- 1- What is the impact of terrorism on the economy of Pakistan?
- 2- Why does the politics and economy of Pakistan unstable?
- 3- How will Pakistan become a regional and global economic power?

Research Methodology:

The research methodology is qualitative and secondary data has been taken from the books and the research reports.

Background:

Pakistan came into being on 14 August 1947, by the political struggle of the political leadership and people of India i.e. Muslim population and Minorities such as Christians, Hindus, Parsis, Ahmadis, etc. However, in Pakistan, some people think that Pakistan was formed in the name of religion. So religion must be the identity of the people of Pakistan. Such people think that their identity must be more religious than the national identity with the name of Pakistan. In the world other people's identity is with the state identity, then the other social, linguistic, ethnic, and religious identities. Gaboriau stated in the book 'Pakistan the contours of state and society (2002), that when the first constitution was promulgated in 1956, the religious groups turn into religious political parties. The Maulana Maudoodi gave the idea of Islamic Pakistan, while the other religious political parties followed the Maulana Maudoodi idea. Whereas, the political elites wanted to make Pakistan a secular state; **Iraqi, K. M., & Akhter, F. (2019)**. In the 1962 constitution, President Ayub Khan tried to remove Islamic and add 'Republic ' as the Republic of Pakistan, but later on, it changed into the Islamic Republic of Pakistan.

Later on, the General Zia period from 1977 to 1988 was the most favorable period for religious extremism and extremist organizations.

General Zia ruled in the name of Islam or Islamization. Islamization transformed into extremism and extremism transformed into terrorism, Hoodbhoy. P (2014). While religion Islam is the religion of peace. If a person uses religion to gain power or misuse religion, that is the sweet will of that man, not the religious teaching. The different religious extremist groups emerged under the umbrella of Islamization. In Asia, people are more inclined towards the traditional mindset and religious thoughts than to modernization. It is easy for terrorist organizations to motivate and radicalize the public in the name of religion due to a traditional Mindset and learned behavior.

The Iran revolution in 1979 ignited sectarian violence in Pakistan in the form of Sunni –Shai bloody conflicts. In 1979 Soviet Union attacked Afghanistan to reach warm waters and enhance communism in Asia and the Middle East. The Jihadists developed in South Asia, and many Mujahedeen came to fight with infidels in Afghanistan; **Mohammad, H. (2016)**. The US supported Mujahedeen and presented them as the hero. But after the disintegration of Russia. The US stopped its support to Afghanistan and Muhjdeen, due to which civil war began in Afghanistan and it became a battleground. From 1979 through 1989, many Afghan innocent and helpless families got refuge in Pakistan. The refugee inflow in Pakistan became a burden on the economy of Pakistan. The Kalashnikov culture was introduced in Pakistan, and it kindled sectarianism and terrorism in Pakistan. American forces left Afghanistan on 30 August 2021. Again the civil war began in Afghanistan, and refugees migrated to Pakistan and other countries. Refugees are present in all the major cities of Pakistan. It not only affected the economy but the social and cultural life of the people of Pakistan.

In 2001 when Pakistan's economy was in the phase of settlement. The US-NATO forces invaded Afghanistan on **October 7, 2001**, and unwillingly Pakistan had no other option but to avoid and joined the war of terror. During that period the extremist forces established themselves in Afghanistan and border areas of Pakistan. Terrorism weakens the economy of Pakistan as well as the European countries. Between 2004 and 2016, the 28 EU member states lost around €180 billion in GDP due to terrorist attacks **World Economic Forum's (2018)**. Pakistan suffered \$ 126 billion till 2018 due to terrorism, **PARACHA (2018)**. Dr. Hafiz Pasha gave a new analysis in his book that Pakistan suffered \$ 252 billion in the war of terror; **Pasha, H. A. (2018)**.

Pakistan is a dynamic country in the global world and has strategic importance on the world map. However, due to its strategic location, Pakistan suffered a lot. The US attacked Afghanistan on 7 October 2001. After 9/11 the world scenario changed at once. Religious extremism spread in the world, especially Islamization and terrorism. Terrorism mostly affected Asia, the Middle East, and Africa. In Asia, many other countries are victims of terrorism, but Pakistan is a severe victim of terrorism.

Pakistan's economy mostly agonized **Dudley (2016)**. In the world, there are about 274 terrorist groups but four

groups are the most dangerous i.e. Islamic State in Iraq and Syria ISIS, Boko Haram, the Taliban, and Al Qaeda are responsible for 74% of all deaths. Terrorism is not favorable for any country and people.

After the invasion of the US in Afghanistan, many refugees entered Pakistan; it became a burden on the economy of Pakistan. The political conflicts, race for power, false democracy, undemocratic rule, ethnic and sectarian conflicts, injustice, poverty, and identity crisis provided the opportunity to the social state actors and non-state actors to start terrorist activities to achieve their political, religious, or economic objectives. Samreen (2017). Terrorism has severely impacted public well-being, the economy, and politics, so it must be controlled and eradicated from the state. Since the birth of the country, there is no political stability in Pakistan. All such factors are becoming the cause of the economic and political instability in Pakistan.

Destabilized Economy OF Pakistan's and Global Economic challenges.

The global world is progressing economically, socially, and culturally. While the people of Pakistan are still fighting with extremism, terrorism, poverty, floods, political instability, and inflation. Today the neighboring country India has become a global economic power, while Bangladesh has also shown progress in industry and trade. The beginning of the 21st century brought unexpected transformations in the world. It has transformed the people of the nation positively and negatively. In 2000, *in Hannover, Germany* – the *OECD* Forum for the Future, organized a series of four Conferences to take place beforehand around the theme of “People, Nature and Technology: Sustainable Societies in the 21st Century”. At the conference, it was discussed, how technology will shape the future. Realizing economic and social goals is one of the fundamental challenges of human society. In the world, highly developed modern nations can get benefit from globalization and modernization through proper future planning, policies, and human development. However, it is a challenge for the backward and developing nations, how to get benefit from the technology. It is only possible when the state institutions are performing sincerely and within their limits and domains. If there is peace in the state then the state and its people will be able to use the technology and its benefits. So through stable democracy, the economic benefit of technology can be obtained to progress in the global world. Bardhan, P. (2004).

While the developing states are involved in political conflicts, **mismanagement of the** economy, lack of governance, corruption, false policies, promises and development projects, undemocratic rules, terrorism, etc. Since the creation of the world, human society is in the process of transformation. COVID- 19 has brought changes in the world, It has shattered the economy from a lower to a higher economic level. The public is unwillingly, and forcefully compelled to use face masks, and education is turned online. COVID-19 has changed not only the local culture of the states but the global culture of the world. New inventions and new technologies have greatly changed the world. Global Powers and the modern states of the world get the benefit of technology and enhancing their trade and GDP. The main challenge is for developing countries and the unprivileged people of developing countries. How will they survive in the fast-growing technologies? Burton, J. W. (1988). Conflict resolution as a political system.

9/11 had horrible impact on the global world economy and the stock market. It shattered the world economy. Terrorism affected the socioeconomic structure of the Pakistan society. The economic growth decreased during the terrorist activities. **Pakistan fought a war of terror, but it paid a heavy price in the form of casualties, infrastructure, the lifestyle of citizens, and financial loss.** Pakistan lost \$2.67 billion in 2001-02, and the loss increased over the sixteen years. **Economic survey.(2001-02).** According to Pakistan's economic survey, the loss was \$ 13.56billion in 2008-09, in 2009-10 loss 23.77 billion, in 2010- 11, \$11.98 in 2011-12, \$9.97 billion in 2012-13, \$7.70 billion in 2013-14, \$9.24 billion in 2014-15, \$6.49 billion in 2015-16, \$5.47 billion in 2016-17 and \$2.07 billion in the first eight months of the ongoing fiscal year 2017-18. Different research reports gave different calculations on the war on terrorism in Pakistan, but its a fact that Pakistan faced a great loss in the war on terror beyond the calculations. Khan, M. T. (2013). Ali, A. (2010). Economic cost of terrorism. *Strategic Studies*, 30(1/2), 157-170.

Before 9/11, the economy of Pakistan was gradually evolving positively. Numerous foreign countries invested in the telecommunication sector. Multinational companies were interested in the investment. But due to terrorism, the foreign business community stopped investing in Pakistan Ali (2017). Pakistan is a rising state and dependent on foreign direct investment (FDI). The foreign business community is not interested to invest its capital in Pakistan due to the escalating terrorism activities. They want to invest assets in safe countries. Investors are threatened due to terrorism. This is very important for Pakistan to invite foreign investors. There is ample room to invest in factories or establish new factories, mines, and the energy sector (drilling oil, gas, and electricity) including renewable energy and coal. Samreen. (2017).

Foreign portfolio investment (FPI) and foreign direct investment (FDI) can be good for the economic development of Pakistan. Foreign investors can invest by depositing money in countries' banks or purchasing a share in the stock market or bond market. The investors have lost trust to invest in Pakistan due to terrorism. Terrorism had severely affected the economy, trade, production, industries, and society of Pakistan.

Terrorist activities cause an extra burden on the state budget. A state has to make counter-terrorism policies. They have to provide sophisticated weapons, uniforms, and vehicles to law enforcement agencies (police). The non-state actors like terrorists or Non-government organizations and NGOs compel a state to adopt extra measures of security and provide compensation to the victim's family. According to the minister of finance, Pakistan lost \$ 40 to \$ 45 billion Pakistan's economic growth ceased by 2% in 2009. Terrorism harmed tourism. In 2009 the terrorist get footholds in Swat, which is the most beautiful part of Pakistan. Many local and foreign tourists want to visit Swat. In Swat 860 hotels, 406 restaurants, and about 40000 people are working and earning from the hotel industry. The tourism industry was stopped due to terrorism and military action in 2007-2009 and Swat valley lost 60 billion.

After 9/11, the terrorist established in Northern areas and FATA. They were involved in different terrorist activities. The government decided to take serious action against the local and foreign militants, especially after the Lal Masjid operation in Islamabad, Nawaz(2009). The US and allies forces were insisting on 'do more to end Taliban and Al-Qaeda sanctuaries in FATA and near the Afghan border. The USA gave \$ 10 billion to fight the war of terror, but Pakistan spend more capital on the war of terror, and it was a huge burden on the budget; and the public was not interested in this war on terror **Fair, C. (2009)**. Pakistan suffered \$ 252 billion in the war of terror; **Pasha, H. A. (2018)**. This has been mentioned in the book titled 'Growth and Inequality—Agenda for Reforms' authored by renowned economist Dr.

Hafiz Pasha. The book, sponsored by German Institute Friedrich Ebert Stiftung. (FES).

The Pakistan army did many operations in Swat and Fata. The first battle was fought, between the Pakistan army and Taliban, known as 'Operation Rah-e-Haq 1' in 2007. 'Operation Rah-e-Haq ii' in 2008. 'Operation Sirat-i-Mustaqeem in Khyber Agency (2008).

Operation Sherdil was jointly launched with Frontier Corps in Bajaur Agency (2008)

Operation Rah-i-Haq-III in Swat valley and Shangla (2009)

Operation Black Thunderstorm in Buner, Lower Dir, and Shangla district (2009)

Operation Brekhna in Mohmand Agency (2009)

Operation Rah-i-Rast, commonly known as Swat Operation, (2009) Operation Rah-

i-Nijat in South Waziristan (2009).Dawn (2014)

Operation Zerbe Azab began on **15 June 2014** in North Waziristan sideways the Pakistan-Afghanistan border because.

TTP and IMU attacked the Jinnah International Airport in Karachi on 8 June; Zulfqar (2017). After, this terrorist attack military started operations against all terrorist organizations in Pakistan. Pakistan took the war on terror as a

serious challenge after the attack on the Army public school in Peshawar by the Taliban; in that incident, 144 people including 132 students lost their lives. The government of Pakistan introduced 20 points National action plan to discourage extremism and terrorism and promote religious harmony and peace.

Millions of people were displaced from the FATA due to terrorism, which was called internal displaced people IDPs, mostly from Bajaur Agency in the north and Waziristan in the south. Ongoing military operations in the Khyber agency have forced as many as 100,000 to flee to safer locations in NWFP today it is called KPK. During the war of terror, the personal property of many people was destroyed, and roads, schools, colleges, and buildings were also destroyed. The terrorism activities disrupted the education of children. It was a big burden on the government of Pakistan to resettle the IDPs. Crisis group (2009). Pakistan has suffered a total loss of \$45 billion due to the war on terror from September 2001 until 2009. CRSS(2010).

CAUSES AND SOURCE OF TERRORISM IN PAKISTAN:

The cause of terrorism is internal as well as external. The cause of terrorism is not simple but a very complex and multilayered phenomenon.

The crucial reason for extremism and terrorism is poverty and identity crisis, in Pakistan, South Asia, and other parts of Asia. The other important features that activate extremism and terrorism are biased education, undemocratic rule, weak democracy, lack of industrialization and unemployment, weak governance, a weak economy, inequality and injustice, and weak law and order. Religion is not the hundred percent cause of extremism. The fanatic people use religion to get material objectives, power, and political objectives. Poverty leads people to violence and violence leads them to poverty. More than 60% population of Pakistan is living in poverty, and 60 % of youth are under the age of 30. While the public is practicing a traditional lifestyle in extreme poverty. Mostly the people are poor and inclined

toward the religious and traditional lifestyle Rehman, R. R. (2016). This has made a typical mindset of the public. The mindset of the public is radical. A society nurtures children and individuals in a fanatic environment. The education system is also biased based on odium material which is enhancing prejudices against the government, ethnic, and religious groups in Pakistan Murphy(2012). Students did not learn to accept and respect others' religion, culture, or language while they learned that 'others' are enemies. Entire lives they remain confused and ready to kill hurt and disrespect others. Further teachers' explanations are also bigotry. All this had made a typical extremist mindset in the society. Haider(2015)

The politicians of Pakistan were having conflict and aggressive politics wanted to win the election at any cost. The supporters were also aggressive and wished victory for their leaders and did not hesitate to hurt physically another opponent. This type of politics leads society to extremism and then to terrorism Murphy(2012). The non-state actors of the enemy state get the advantage of such situations and they promote terrorism in society. The non-state actors or the social state actors from other countries spread terrorism to thwart the economic growth of Pakistan. The kalbushan Yadeve was the Indian spy who was captured by the Pakistan security agencies. He entered Pakistan to spoil the China- Pakistan Economic Corridor CPEC. India wanted to promote such terrorist activities in Pakistan so Pakistan will not demand Kashmir.

To contain communism USA supported Mujahideen, which later on became the cause of terrorism and extremism, not only for Pakistan but for the global world. Osama bin Laden, the terrorist leader of Al Qaeda and the mastermind of the 9/11 incident, was hiding in Afghanistan. Therefore the USA attacked Afghanistan in 2001. The US troops attacked Afghanistan and remained for about twenty years in Afghanistan.

Afghanistan has not seen peace for many years. From 1979 to 1989, the Soviet Union troops were present in Afghanistan. Russia left Afghanistan but after its civil war started among the Afghan warlords for power, it became

a heaven for the terrorist groups and drug smugglers. Then the US troops attacked Afghanistan in 2001 and left Afghanistan in August 2021, which escalated the civil war in Afghanistan.

Now, again in 2022 Afghanistan is in control of the Taliban's government. The refugees flee from Afghanistan to Pakistan and other neighboring countries. From 1979 to 1989, some criminals also entered Pakistan and they were involved in Bomb blasts, kidnapping, and in some other illegal activities. They introduced drugs and Kalashnikov in Pakistan. **Baloch, A., Shah, S. Z., Noor, Z. M., & Lacheheb, M. (2017).**

Afghanistan was/is a breeding ground of terrorism and then it spread to the neighboring countries. If peace prevails in Afghanistan it will prevail in the region and as well in the world. Sometimes the Nonstate actors from Iran or Pakistan attack each other and enhance

terrorism. [Shahab\(2019\)](#). Terrorism and terrorist activities are not providing a solution to any problem. However, enhance the problem for everyone. Therefore it is necessary to eliminate terrorism with

proper planning. Terrorism cannot be eliminated by power but by addressing the main cause of terrorism. There is a need to study the cause and effect of terrorism. The main cause of terrorism is poverty, biased education, unresolved global political issues, learned behavior, and traditional mindset. Hence these causes of terrorism need to resolve by rational and sustainable policies for the sustainable peace.

Conclusion and Recommendations:

Pakistan had suffered a lot due to terrorism, many industries have been closed. The industrialists were getting threats from terrorist organizations to get funds. Most industrialists left the state and established industries in Malaysia, Bangladesh, and even in India and invested in Panama. The government prepared a plan to fight terrorism for that purpose Pakistan military came into action because the police were not able to fight with terrorists. Pakistan lost \$ 45 to \$ 60 billion in the war of terror, and many people and soldiers lost their lives. The infrastructure was destroyed. The education of children suffered due to the destruction of schools, colleges, and other institutions. Students were not able to attend school due to the danger of bomb blasts. Recently Dr. Hafiz Pasha analyzed that Pakistan suffered \$ 252 billion from the war of terror.

Pakistan is a land of multi-culture, multi-language with diverse faith. The Sunni Muslims are living in the majority, Shia Muslims are less in number, and other minorities of different faith live in Pakistan. Since the beginning extremism existed in Pakistan as the religious organizations are/were very powerful and insisted on the Islamic state and sharia. The problem is not in religion but the selfish desire for power and material objectives are our real problems. The extremist leaders have an extremist ideology and they want to impose on the innocent people of Pakistan. The teaching of Islam is based on peace. While some people want to use it for their interior motives. They have avaricious objectives; to get power. For that purpose they are supporting the extremists and terrorist organizations. The government of Pakistan needs to make strict laws and policies so that extremist people could not support or join terrorist organizations.

India is intervening in Pakistan due to Kashmir and wanted to sabotage China Pakistan Economic Corridor CPEC. The government of Pakistan and India needs to continue the dialogue and try to resolve the conflict diplomatically. Both are nuclear states and any kind of escalation would be a mutual assured destruction 'MAD' for everyone. India already is struggling to become an economic power. Pakistan is also having the same ambition. So both must avoid conflict and move towards the road of peace and prosperity.

The next reason for terrorism in Pakistan is the border with Afghanistan. The relations of Afghanistan never have remained cordial with the people of Pakistan since 1947, and even before the independence of Pakistan. Although they found refuge in Pakistan, refugees love to stay in Pakistan. At the time of any trouble, they are migrating to Pakistan. They bring their patients to the Peshawar hospitals. So they must draw such policies which lead to peaceful and good relations. This is the responsibility of leaders to stop the terrorism and outflow of terrorism from Afghanistan. The same policies Pakistan already had adopted to stop any type

of terrorism from the territory of Pakistan. Already Pakistan installing barbed wire on the border to stop illegal movement across the border.

The global powers must help the Afghan people by establishing factories in Afghanistan so the poor people of Afghanistan could have jobs and sources of earning. If Afghan citizens have jobs they will not join terrorist organizations. If they have education and are skilled they never get involved in smuggling, drug trafficking, or terrorism.

Pakistan and Iran have brotherly friendly relations but sometimes terrorist activities make relations tense. The non-state actors from both sides are involved in unlawful activities. Pakistan and Iran agreed on tight security on the border. They both agreed to have a quick response border force. All the neighboring countries of Pakistan must construct an interlinked intelligence system by which they can share information about terrorist organizations. Already, mostly the south Asian countries are developing countries; they must cooperate and construct stable trade relations. So all the countries grow economically. All the neighboring countries and Pakistan use the opportunity of CEPC.

All nations deserve to live in peace and prosperity. All the states must join hands and work for peace. They should draft such policies which are accepted by all. All the states, if not having nuclear capability but having other weapons mass of destruction. The public of all states is innocent, they want peace and progress. The terrorists are radicalized and have a radical mindset. This radical mindset would transform through proper education and a peaceful environment in their localities. In Asia, people joined terrorist organizations due to poverty, lack of education, and injustice at the local level or international level. The people are becoming rebellious and ready to take revenge. They need education, jobs, and a peaceful environment so they should not join terrorist organizations.

The government of Pakistan must strengthen the law and order in the state and provide security to its citizens and other people who are coming to Pakistan for business. If there is peace in the state, foreign countries and Multinational companies shall invest in Pakistan. The Government Authorities must facilitate the local business community to establish factories in Pakistan. The local industries produce goods for export and as well as for domestic use. It will reduce the dependency on the IMF and other donor countries. When the local industries produce goods, the people of Pakistan shall buy their homemade goods. Government must keep a balance of trade. Increase export and reduce imports. The revenue of the state will increase. However, it depends on the rational economic policies and peace in the state. If there is peace, very soon Pakistan will become an Asian tiger. But it depends on the rationale policies and commitment.

Modern global powers educate their public with the education of information technology (IT) and E.Commerce. Pakistan can also educate the public to get the benefit of technology. Government must facilitate the local and global business community to establish industries in Pakistan. They must grow industrial and agricultural products at home and provide the public with cheaper prices. It will increase the revenue, GDP, and export. While it reduces the import of goods and dependency on the other states. The value of the Pakistani currency will increase with a stable economy and a stable political process. It is possible through reliable economic policies. Reduce the burden of extra tax from the public and business community. To educate the public government must reduce the fee structure or introduce free education in Pakistan. Government must reduce the extra tax on utility bills so the public could think about progress. The public joins extremist organizations due to poverty. Thus there must be an equal opportunity for jobs for the public, so they could live with peace and prosperity.

It's the responsibility of leaders to provide such an environment to the public that they will not involve in any kind of terrorism. There is a need for a more comprehensive foreign policy that is based on strong security, cordial relations, and peace. So nobody will intervene in the state. The CPEC is providing a golden opportunity for trade and linking with other countries. Pakistan is providing a way to central Asia through Afghanistan and a link to the

Middle East North Africa and Europe through the Arabian Sea.

Conflict and terrorism are not the solutions to any problem. There is a need for foresight policies and planning to resolve conflicts with peace. So the innocent citizens of a state could grow with peace and prosperity.

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Saudi College Students' Perceptions of Using Mobile Applications to Learn English Vocabulary

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There has been a meteoric surge in mobile usage technology users worldwide and the number of mobile users has increased to 7.26 billion (Al-Azawei & Alowayr, 2020). As a result, firms that provide mobile products and services have expanded their offerings to cover lifestyle sectors such as mobile internet, social media, mobile payment, mobile commerce, mobile shopping, mobile government, and mobile learning (Al-Azawei & Alowayr, 2020). Mobile learning is a self-directed strategy that utilizes compact, wireless, and intelligent portable gadgets. It is characterized as “an extension of the learning that allows users to finish their education utilizing small, portable wireless devices.” (Al-Azawei & Alowayr, 2020, p. 694). Educative institutions have been exploiting students' access to mobile devices in novel ways (Al-Azawei & Alowayr, 2020). Today's students are commonly referred to as millennials and are motivated to employ modern technologies in numerous aspects of their lives. Students utilize cell phones for communication, pleasure, and instruction regularly. Accelerating the availability of mobile learning services promotes and improves student learning. However, mobile learning is still in its infancy because researchers have not addressed numerous concerns in prior studies. These concerns include cultural, technical, and social obstacles that hamper the acceptance of mobile learning (Al-Azawei & Alowayr, 2020).

As a result, academics have investigated the adoption of mobile learning in diverse cultures, considering learners' perspectives and attitudes. However, studies on the sustained adoption of mobile learning are still uncommon, a fact that should inspire more research to uncover the elements influencing the hedonic motivation and adoption of this technology among students. In contrast to *hedonic motivation*, which refers to the pleasure and delight derived from using it, *technology acceptance* is the declared willingness to utilize technology for its intended goals (Al-Azawei & Alowayr, 2020).

Literature Review

Benefits Related to Function and Applications

There are several ways to use mobile phones to learn a new language, but text messaging (Short Message Service [SMS]) is one of the most popular. According to Hayati et al. (2013), using SMS to teach English-language learners enhances the learning experience. Using SMS to establish a “student motivational system” (Hayati et al., p. 67) encourages students to become familiar with the target language as well as their teacher and classmates. Because their teacher exerts less control over their education, the SMS classroom setting allows children to feel liberated and safe. Moreover, learning in such a setting is a benefit of the “self-learning mobile system” (Hayati et al., p. 71).

Liu and Chen (2015) argued that mobile-assisted photo taking could generate a form of mental elaboration that improves or broadens word processing skills. Instructors can take advantage of this fact by requesting that students put photographs on a wiki page to create topics for class discussions. Furthermore, collaborative learning and photo-taking activities could boost students' learning excitement (Liu & Chen, 2015).

Elaish et al. (2019) also mentioned students' appreciation of the unique method of learning English vocabulary in the classroom, utilizing the mobile game application VocabGame. They found that some students learned English by playing, VocabGame at home during their free time. They advised including this software in the curriculum for teaching and mastering English vocabulary.

Benefits Related to Individuality

By utilizing SMS to study English idioms, English-language learners modify and customize their learning based on their requirements, learning styles, and interests. The objective of this system is to encourage students to maintain contact with their target language through communication with professors and classmates. As indicated previously, this strategy made students feel more at ease because their teachers exerted less content control, enabling them to become self-regulated learners via the self-learning mobile system (Hayati et al., 2013). According to Godwin-Jones (2011), the personal nature of mobile devices makes them perfect for individualized informal learning; students may choose which apps to download to their devices and determine how, when, and where to use them. In addition, readiness to study English, learning satisfaction, and self-perception of improvement affect English learning (Müller Son et al., 2018).

Benefits Related to Social Connectivity and Interaction

Collaborative learning that is guided by instructional design principles and benefits teachers and students is called “social connection” or “interaction.” Designing for collaborative learning should also involve designing for interdependent learning, in which students depend on one another to complete a task. Moreover, the evaluated research utilized a social-constructivist approach to learning. The results highlighted a need for design improvements based on task-based language learning, language learning techniques, and communicative language learning approaches in many cases (Kukulska-Hulme & Viberg, 2018).

Benefits Related to Language Learning Theories

The previously mentioned mobile application game, VocabGame, which can be downloaded from the Google Play Store, was intended to motivate English-language learners to study ESL (Elaish et al., 2019). This game increased students’ abilities in various categories, including learning to identify idioms, applying idioms in everyday conversation and writing, understanding common knowledge, and developing an appreciation for idioms. This game also affected pupils’ knowledge of foreign cultures through idiom learning. In addition to enhancing idiom perception and proficiency in employing idioms, language games can improve students’ behavior, foster temperament, and help students develop nationally and socially necessary talent.

The just-in-time learning theory is a first learning theory that promotes the use of educational technologies. This notion proposes that pupils should study only the information they need now. According to Collins and Halverston (2009), instructors should reassess their views on learning and the content they should teach. Moreover, Rigby and Przybylski (2009) determined that self-determination is essential for language acquisition. The second theory of self-determination defines motivated learning. People have a natural predisposition to engage in healthy, fascinating, and vital activities. Students become involved in a setting characterized by instructional technology because they are in charge of their learning. Moreover, the constructivist-learning is a third theory posits that individuals generate new information and comprehension through their interpretations. Perspectives are influenced by developmental stages, experiences, sociocultural origins, and contexts.

Concerns Related to Mobile Learning

Through education and training, one generation’s wisdom, knowledge, and abilities are transmitted to the next. Technology can distract pupils from the objective of active learning. Even if a school may have established explicit restrictions and limits for the use of technology during school hours, students who use their smartphones and laptops may violate the rules (Mehdipour & Zerehkafi, 2013). Consequently, they lose focus in class, possibly leading to subpar overall performance.

Technology may also promote cheating on exams and homework because students can use their mobile devices to search online for information without the teacher’s knowledge (Mehdipour & Zerehkafi, 2013). Contract cheating is a form of academic dishonesty in which students offer to pay someone to finish their homework, coursework, or tests (Amer, 2014). Instead of plagiarizing, most students use their mobile devices to photograph their classmates’ assignments and then copy them verbatim. Students also use the near-infrared information produced from mobile phones and earpieces, Bluetooth capabilities, and messaging programs to transmit exam materials to other test takers.

Future integration of technology in classrooms can be damaging because technical resources are expensive and not all students will be able to afford the necessary digital devices (Mehdipour & Zerehkafi, 2013). Although classrooms may have access to technology initiatives, several factors hinder the effective implementation of technology in classrooms, including inadequate infrastructure, inadequate technology, a lack of sufficient technological tools, ineffective professional development (external factors), low teacher self-efficacy, and teacher perceptions (internal factors) (Mehdipour & Zerehkafi, 2013).

Models of Using Mobile-Assisted Language Learning in Teaching and Learning

The advantages of mobile technology, such as adaptability, continuity, ubiquity, greater authenticity in the learning process, and the capacity to nurture independent learning skills, have led to a quantum leap in technology-enhanced language acquisition (Hsu & Lin, 2022). A vast body of research indicates that mobile-assisted language learning (MALL) provides beneficial assistance in vocabulary, speaking and listening, reading, and grammar (Hsu & Lin, 2022). MALL has been criticized for decreasing students’ willingness to learn and learning outcomes due to its limitations: small screen size, connection issues, privacy concerns, and typing difficulties (Hsu & Lin, 2022).

MALL as Edutainment

The benefits of employing mobile devices in education exceed technology's potential detrimental impacts on students' cognitive capacities (Kazanci & Okan, 2009). Because it provides an interactive and social setting for language acquisition, MALL is an ideal tool for teaching specific topics (Chen et al., 2017). Similarly, Liontas (2013) emphasized that instructors employing computer-assisted language learning (CALL) media should clearly know the underlying pedagogy and philosophy. It is essential to configure CALL with digital-multimedia-based instructional learning resources to utilize it effectively and ethically in the classroom.

Instagram

According to Aloraini (2018), a corpus-based evaluation of Instagram's utility for acquiring vocabulary learning in a second language revealed that the platform could be utilized to teach vocabulary in an English-language classroom. She recommended that instructors utilize closed group accounts to ensure participation and information flow. Instagram is a photo-, video-, and audio-sharing application that allows users to add text to their posts as captions. This application's length and variety make it simple to repeat information and receive a rapid overview of its primary features.

Problem Statement

Education technology is especially significant in the ever-changing technology sector, which has increased access to educational resources from the classroom to the students' smartphones. English is the foundation of worldwide business and market contact. English for Everyone, a 2018 initiative of the Tatweer project, aims to improve students' English ability by promoting online self-study. According to Al-Shahrani, (2016), recent education development in Saudi Arabia and the introduction of government initiatives throughout the past decade, particularly the public education development project Tatweer, launched in 2009, are intended to establish a knowledge-based society based on a well-considered approach and a defined long-term goal while emphasizing scientific and technological growth in education.

This study aims to investigate EFL students' perceptions of using mobile English vocabulary applications to motivate them to learn English vocabulary, enhance their vocabulary learning, and develop their collaboration at Qassim University in Saudi Arabia. I chose to study vocabulary because it is clear that vocabulary is essential for learning and acquiring a language. The most crucial aspect of learning a language is its vocabulary, followed by attitudes toward and experiences with this relatively new technology.

Research Questions

In this study, I intend to answer three research questions:

1. What are EFL college students' perceptions of using mobile English vocabulary applications to motivate them to learn English vocabulary?
2. What are EFL college students' perceptions of using mobile English vocabulary applications to enhance their vocabulary learning?
3. What are EFL college students' perceptions of using mobile English vocabulary applications to develop their collaboration?
- 4.

Method

Participants

The research population will include males and females studying at Qassim University in Saudi Arabia, majoring in EFL in the 2023 academic year. I choose spring 2023 because I have time from now to the following spring. I will communicate with the professor of English as a foreign language to introduce me to the students via WhatsApp group of EFL students. I will explain to the students my goal of using the research to see their perceptions and find a valuable way to learn vocabulary using mobile applications. I will select the sample purposively. It will comprise approximately 150 EFL students. These students are members of a WhatsApp group of EFL students who have smartphones and are familiar with EFL mobile applications.

Materials

There are two survey sections: (a) a student demographic information section and (b) a section on students' attitudes toward the usage of mobile devices for vocabulary survey section. In the demographic information section of the survey, I ask for demographic information about students (e.g., gender, age, and education level). These questions include the following: (a) What is your student ID (optional)? (b) What is your age? (c) What is your gender? (d) What is your level at the university now? (See Appendix A).

The Students' Attitudes Toward the Usage of Mobile Devices for Vocabulary Survey consists of four parts with 27 5-point Likert-type survey items and three open-ended questions. In the first part, I ask the students about

their perceptions of using mobile English vocabulary applications to motivate them to learn English vocabulary. The motivation part of the survey includes eight survey items (Survey Items 1–8). For example, survey items such as “Using mobile English vocabulary applications motivate me to learn English vocabulary in general” and “Using mobile English vocabulary applications motivate me to make connections between words” are presented.

In the second part, I ask the students about their perceptions of using mobile English vocabulary applications to enhance their vocabulary learning. The vocabulary learning part of the survey includes 10 survey items (Survey Items 9–18). For example, survey items such as “I enjoy using mobile English vocabulary applications to play word games to improve my English vocabulary” and “I enjoy using mobile English vocabulary applications to improve my English vocabulary” are presented.

In the third part, I ask the students about their perceptions of using mobile English vocabulary applications to develop their collaboration. The collaboration part of the survey includes nine survey items (Survey Items 19–27). For example, survey items such as “Mobile English vocabulary applications enhance my collaboration with peers to complete shared tasks” and “Mobile English vocabulary applications enhance my collaboration with peers practice using new words in conversation” are presented.

At the end of the survey. Three open-ended questions are asked: (a) How do mobile English vocabulary applications help you improve your English? (b) What are the benefits of using mobile English vocabulary applications to improve your English? (c) What are the challenges of using mobile English vocabulary applications to improve your English? (See Appendix B).

Procedures

After deciding on the proposal topic, I will design a 30-item questionnaire for EFL students after obtaining the professor’s approval. I will send a message to the participants over WhatsApp outlining the research and collecting their email addresses to make the survey more official. Due to time constraints, expenses, distance, and the number of potential participants, I will use an online survey as the mode of delivery for this investigation using Qualtrics. I will collect data for one month during the 2023 spring semester.

In the majority of studies, authorization is required before data collection. In this study, I will introduce myself to the English Department at Qassim University as a former university student. I will then email the survey questionnaire to the English Department at Qassim University. I need their permission and sufficient time before collecting the data from the participants one month before administering the survey. Before collecting data, a researcher is required by federal regulations and the research institution’s procedures to obtain institutional review board approval. Therefore, review board approval will be sought before collecting data in the spring of 2023. Then, I will send the questionnaire to EFL professors at Qassim University. After receiving permission from EFL college teachers, I will survey their students. Students will receive the questionnaire during the spring semester of 2023. The survey will be an anonymous, voluntary poll in which participants will not be required to identify themselves. The demographic data and survey responses will be confidential and used solely for this study. No specific participant identity information will be asked for or collected.

Data Analysis

I will apply the Cronbach’s alpha method to assess the questionnaire’s reliability. I will meticulously apply face validity to verify the questionnaire’s validity. I will also use SPSS and Microsoft Excel to answer the three research questions and analyze the collected data. I will calculate the mean and standard deviation of the responses to each questionnaire item. To do so, I will convert the responses into numeric values, as I previously stated, for statistical analysis. I will compute descriptive statistics of the mean and standard deviation for the three research questions.

I will use descriptive statistics on all survey items I will compute. Then, the frequency, percentage, and rating averages for the participants’ perception of the mobile applications’ ability to motivate them to learn English vocabulary will be analyzed using a 5-point Likert scale (1 = *strongly disagree* to 5 = *strongly agree*) after I calculate the values. In the survey’s final section, I will ask the EFL students three open-ended questions to add qualitative data, and I will analyze the data using thematic analysis.

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Translanguaging learning practices on students' learning attitudes

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Abstract

In this study, students' learning attitudes toward translanguaging learning practices, based on their self-efficacy and self-regulated learning in English for professional content, was explored and understood. Students majoring in the medical field participated in the study, as Taiwan's medical universities have mainly adopted English teaching materials and translanguaging learning practices. Thus, students in medical education have already experienced teachers' translanguaging teaching strategies. Hence, before conducting EMI (English as a medium of instruction), it is essential to understand students' learning attitudes toward the translanguaging learning environment; this information would help guide the enactment of the EMI policy. This study used a mixed-methods approach. Firstly, the authors aimed to develop an SEM (structural equation model) including students' learning attitudes, self-efficacy, and self-regulated learning in order to understand the relationship between these elements. The SEM consisted of three paths, based on three adapted scales: a self-regulated learning in English professional content scale, learning self-efficacy in English professional content scale, and students' learning attitudes toward translanguaging learning practices scale. The results showed the statistical significance of the three paths, leading to a discussion of the significance of the three paths in order to find the SEM's meaning and implications by the results of qualitative analysis. The qualitative analysis involved the collected data through interviews. Ultimately, the results led to more effective planning and implementation of the EMI policy in consideration of translanguaging learning practices. Finally, pedagogical implications, some limitations of this study, and further research were discussed.

The Boat Exercise: Measuring and Geometric Aptitude

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Abstract: We introduce an adventure game involving a series of small-scale exercises, which is addressed to students between six and eight years of age and targets the measuring skills of the and their ability to conceptualize geometric shapes. The relevant exercises guide students to virtually construct and equip a boat. The specific exercise familiarizes students with the generic notion of length and provides a digital alternative to conventional teaching practices.

Keywords: Discovery-based learning, constructivism exercises, e-education

Introduction

Constructivism is a part of several theories within psychology, adopting the view that learners construct their own knowledge via self-modification of cognitive structures (Faulkenberry and Faulkenberry, 2006). During self-modification the learners respond to cognitive disturbances by reshaping the way they think about the concept of interest to comprise novel information, and thus ease their cognitive disturbances. Constructivism contrasts with the classic behaviorist approach, wherein the individual is exposed to stimuli such as problems or exercises and subsequently shown how to derive certain outcomes, which yields some sort of external reward. Constructivism requires no external reward, instead it considers the thrill of newly modified cognitive structures as a reward itself (Faulkenberry and Faulkenberry, 2006). Constructivism usually involves tasks, allowing students to explore the concepts of interest via hands-on activities, employing various tools, such as manipulatives. These activities guide the students from concrete representations to more abstract concept elements through questions which necessitate higher level-thinking skills as well as mathematical reasoning, and multiple representations (Faulkenberry and Faulkenberry, 2006). Discovery learning is a constructivist theory postulating that learners construct their own knowledge by experimenting with a domain and inferring rules from the experiment results. The main idea is that constructive activities result in the learners understanding the domain at a higher level than when the necessary information is presented by teachers or by an expository learning environment (van Joolingen, 1999). Polya (2002) argues that learning cannot take place just by reading or listening to lectures, whereas Crawford and Witte (1999) emphasize that the driving force motivating students to learn is the search for understanding and therefore, a teacher must be able to capitalize on the students' energy by establishing interest besides a need for mathematics. In this respect, Smith (1999) notes that learning activities selected for class conduct must be mentally demanding and fully engage the higher mental capabilities of the students.

The present article discusses a series of small-scale exercises comprised in a broader adventure game, which is addressed to students aged between six and eight and fully conducted in digital environment. The specific exercises concern the virtual construction of parts of a boat. Initially, the students are expected to “build” a representation of the boat flooring and subsequently, they are asked to select paddles from a variety of shapes and lengths. The former part of the exercise utilizes measures enabling students to obtain the lengths of the planks and select those fitting the dimensions of the flooring, thus triggering their geometric aptitude. The latter part of the exercise allows the learners

to visualize the navigation of the boat, and thus observe that efficient navigation requires paddles of similar length and shape, that is, shows how the boat-paddles system works in the context of physical movement. The exercises cultivate the measuring skills of the individual and allow them to practice basic arithmetic operations. Furthermore, the exercises target the ability of the learner to engage in basic combinatorial thinking and familiarize them with the notion of length. Moreover, the latter part of the exercise connects elements from mathematics with elaborate notions from physics (i.e., length of paddles with movement and maneuvering of the boat). Similar exercises developed within the scope of the broader game consider the notions of mass and symmetry as well.

The exercise

Based on the notions of constructivism and discovery-based learning we develop a broad adventure electronic game involving several exercises. The game is intended to be included in the respective education platform and is aimed at students aged between six and eight. The relevant exercises can be undertaken either individually or in small groups.

In the first part of this game, the main character undertakes a journey, and in this respect, he is expected to build a boat and cross a river, to reach one of his intermediate destinations. To this end, the player is supposed to guide the construction of the boat floor, and thus they are expected to select appropriate planks to place on the floor surface (i.e., no cutting is allowed). The exercise provides the students with a set of planks of different length and a set of measures allowing them to find the length of the planks.

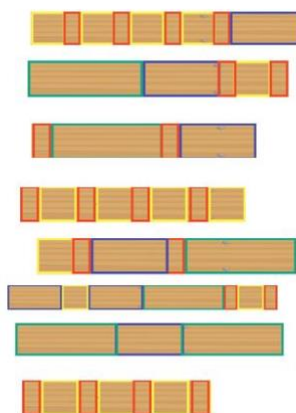


Figure 1. Planks in different lengths.

The virtual construction is conducted in digital environment and involves illustrations of planks. The “planks” are of specific but unknown length which has to be measured and cannot be cut to match the exact shape of the top view of the boat. The width is the same for all the planks, any 6 planks match the width of the boat. We include three pieces of 2m each, three pieces of 4m, two pieces of 5m, one piece of 6m, one piece of 7m and one piece of 8m, plus two pieces of 9m, three pieces of 10m and one piece of 11m. The players are instructed to use the measures which are of known dimension, in order to measure the planks and subsequently to select appropriate combinations of planks matching boat floor in accordance with the following requirements: The floor of the boat consists of six rows, the two middle rows are 8 m each, the two rows siding the middle rows are 7 m each, the two outer rows are 6 m each.

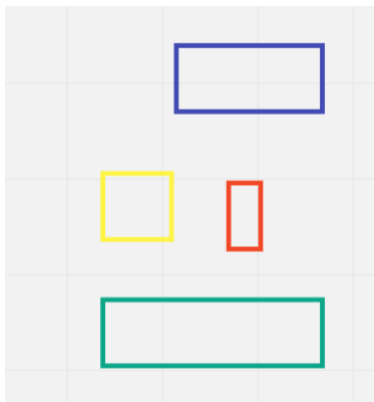


Figure 2. Set of Measures.

The measurement process requires applying additions, and subsequently the students are expected to practice basic combinatorial thinking to come up with selections of planks meeting the floor requirements. The employment of the measures, during the measuring process is a trial-and-error procedure which allows students to test the different combinations of the measures before coming up with the most appropriate combination for the different length planks, and thus derive their respective lengths. This part of the exercise allows the students to practice the arithmetic operation of addition, involving integer numbers up to 15. Furthermore, this exercise familiarizes the students with the notion of partition and allows them to develop their ability to conceptualize geometrical shapes and surfaces. This part of the exercise may be regarded as a puzzle with very few combinations of the given planks forming appropriate placements.

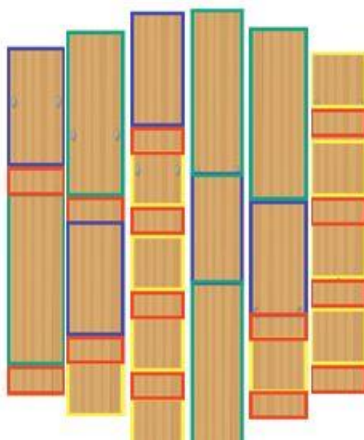


Figure 3. Placement of the planks on the boat floor.

In the final part of the exercise, the player is asked to equip the boat with a pair of paddles, which allow efficient navigation of the boat. Subsequently, the main character uses the boat to cross the river. The exercise environment entails paddles of different lengths and shapes. The player is instructed to try different paddles for the boat and observe the resulting boat speed and ability to maneuver. The players are expected to simulate the boat motion through try outs of different paddles and observe that efficient maneuvering requires paddles of the same length and shape and that longer paddles result in higher speed.



Figure 4. Paddles in different shapes and lengths.

Conclusion

Based on the principles of discovery learning and constructivism, we introduce a set of exercises as part of a broader adventure game. This game is intended for students aged between six and eight and provides an engaging alternative to conventional means of education, which can be easily implemented in electronic education platforms. These exercises cope with cognitive disturbances common in novice audiences. The first of them refers to the selection of planks covering the surface of the boat flooring, given that only three of them exactly match the length requirements (i.e., one of 6m, one of 7m and one of 8m) and thus, students have to combine the rest of the planks to cover the remaining surface. This disturbance is alleviated through practice, wherein the learner selects planks one after another until the total length is reached. This exercise enables students to conceptualize the partitioning of larger shapes into smaller ones. The second cognitive disturbance refers to the efficient navigation of the boat. To cope with this, the students are expected to try different pairs of paddles, potentially not matching each other, and observe that i) short paddles lead to slow movement of the boat and ii) non-matching paddles lead to maneuvering failures. Besides this information, via this exercise the students assume an investigative approach and learn to experiment to reach high levels of system comprehension. Moreover, these exercises allow the students to practice their skills in basic arithmetic operations and familiarize them with generic notions such as length. Finally, these exercises cultivate the measuring skills of the individual as well as their geometric aptitude.

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Appendix

We outline the steps that students must follow in order to complete the exercise and to proceed with the adventure game.

The boat is missing the floor and the paddles.

The students can find all the necessary material (i.e., set of measuring tools, planks in various sizes, paddles of various types and lengths) in a warehouse.

Task	Description
1	The learner is asked to measure the planks he needs to place on the floor of the boat. To this end, he uses the measuring tools available in the warehouse.
2	The floor of the boat consists of 6 rows. The planks should be placed as follows: The two middle rows should be 8m each. The two rows siding the middle rows should be 7m each and the two outer rows should be 6m each. The learner must select one of the appropriate combinations of planks to meet these requirements and place them on the floor of the boat.
3	In order to ensure the correct balance and maneuvering of the boat, our learner has to equip the boat with two paddles of the same length and shape. Any such pair would suffice but choosing paddles of different lengths or shapes results in unbalanced maneuvering of the boat. Furthermore, through trial-and-error the students will observe that pairs of longer paddles allow faster movement of the boat.
4	The learner has completed his task and is ready to continue with his journey on the boat.

The Development of an Open Educational Resource Platform with Collaborative Learning to Enhance Learning Empowerment in Order to Inspire the Preservation of Elderly Wisdom in the Eastern Economic Corridor, Thailand

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Abstract

The objectives of this research were as follows: 1) to study the components of an open educational resource platform with collaborative learning that is suitable for inspiring the preservation of inherit wisdom; 2) to develop an efficient open educational resource platform with collaborative learning to inspire the preservation of inherit wisdom in efficient EEC areas; 3) to study the effectiveness and inspiration of wisdom heritage preservation through learning from open educational resources. The research participants consisted of: Phase 1; 5 qualified individuals evaluating the components, Phase 2; 30 students testing the effectiveness, and Phase 3; 40 students testing the inspiration. The research tools used were the platform, platform quality assessment questionnaire, online test, the measurement of inspiration for the preservation of inherit wisdom, and satisfaction survey. The statistical analysis used included percentage, mean, standard deviation, and t-test dependent. The research findings indicated that:

1) The open educational resource platform with collaborative learning is suitable for inspiring the preservation of inherit wisdom in the Eastern Economic Corridor, Thailand area, consisting of 5 components: POWER – P; Participation & Proud Learning, O; Open Content Development and Maintenance, W; Wisdom Sharing, E; Elaboration, and R; Revise, Reuse, Retain, Remix, Redistribute.

2) The overall learning outcomes of inherit wisdom through the platform among undergraduate students were significantly higher after participating in the activities compared to before at a statistical significance level of 0.05.

3) The undergraduate students' inspiration in preserving local wisdom heritage was significantly higher after participating in the activities compared to before at a statistical significance level of 0.05.

4) Experts confirmed that the open educational resources platform with collaborative learning is highly suitable overall.

Keywords: Open Educational Resource Platform, Collaborative Learning, Learning Empowerment, Inspire the Preservation, Elderly Wisdom

INTRODUCTION

In a world marked by rapid technological advancements and evolving educational paradigms, the concept of education has transcended traditional boundaries. Open Educational Resources (OER) have emerged as a pivotal force in this transformation, facilitating access to knowledge and learning resources for learners of all ages. One area where the impact of OER is particularly noteworthy is in the preservation and dissemination of elderly wisdom. Which related to the process of transferring the wisdom of the elderly could be put into actual practice. [2] In this process, the elderly would transfer their knowledge through practical applications, which would then be used to provide learners with advice during their practice. This would involve demonstrations, lectures, and digital media examples given by the elderly people.

The elderly, often referred to as repositories of invaluable life experiences and knowledge, possess a wealth of wisdom accumulated over the years. This wisdom spans diverse domains, including culture, history, ethics, and

practical life skills. However, the challenge lies in ensuring that this reservoir of knowledge is not lost with the passage of time. This is where OER steps in, playing a multifaceted role in the documentation, sharing, and utilization of elderly wisdom.

Firstly, OER provides a digital platform for recording and archiving the wisdom of the elderly. Through text, audio, video, and multimedia formats, OER captures the stories, anecdotes, and insights that the elderly offer. This not only preserves their wisdom for posterity but also makes it accessible to a global audience, transcending geographical and linguistic barriers.

Secondly, OER serves as a means of intergenerational knowledge transfer. By making elderly wisdom available through online platforms, younger generations can access and engage with this knowledge, fostering a deeper understanding of cultural heritage and historical context. This bridging of generational gaps ensures that traditional values, skills, and life lessons are not lost and can continue to enrich societies.

Furthermore, OER allows for the co-creation of content, involving the elderly themselves in the process. There is an increasing demand on citizens to participate in social network websites and to create and share their own user-generated content (UGC), such as photographs, videos, and blogs. [14] This empowers them to actively contribute to educational materials, ensuring that their perspectives and insights are accurately represented. This collaborative approach not only enhances the quality of resources but also boosts the self-esteem and sense of relevance among the elderly.

The Eastern Economic Corridor (EEC) of Thailand stands as a beacon of technological progress and economic growth, but amidst this wave of advancement, there lies a treasure trove of cultural heritage and wisdom held by the elderly population. The challenge at hand is to preserve and propagate this wisdom to future generations while harnessing the power of technology. The solution emerges in the form of an Open Educational Resource (OER) platform infused with collaborative learning, which not only empowers learning but also serves as a conduit for inspiring the preservation of elderly wisdom.

At its core, the proposed OER platform acts as a digital ecosystem that hosts a diverse range of educational materials, spanning from texts and multimedia to interactive modules. This platform is strategically designed to be accessible to a wide spectrum of users, including the elderly, learners of all ages, educators, and researchers. By embracing open licensing, the platform encourages the creation and sharing of content while ensuring that the wisdom of the elderly is archived for perpetuity.

Collaborative learning serves as the catalyst for the empowerment of learners on the OER platform. [12] Through collaborative projects, discussions, and peer-to-peer interactions, users can engage in a dynamic process of co-creation and knowledge exchange. This not only enhances their understanding of cultural heritage and wisdom but also fosters a sense of community and inclusivity.

The transformative power of this OER platform extends beyond immediate educational benefits. By involving the elderly in the creation and curation of content, the platform acknowledges their role as invaluable contributors to society's collective knowledge. This recognition fosters a sense of pride and purpose among the elderly, instilling in them a renewed passion for sharing their insights and experiences.

However, the journey toward the successful realization of this OER platform is not without challenges. Technological barriers, especially among the elderly, might hinder their digital participation. To overcome this, targeted digital literacy programs should be integrated into the platform's framework. Moreover, garnering support from both the local community and stakeholders in the EEC is paramount to ensure the platform's sustainability and reach for lifelong learning.

In conclusion, the development of an Open Educational Resource platform with collaborative learning capabilities in Thailand's Eastern Economic Corridor has the potential to revolutionize the preservation of elderly wisdom. By empowering learners of all ages and involving the elderly in a process of co-creation, this platform not only imparts knowledge but also honors the heritage of the older generation. As the EEC continues its journey of progress, this initiative can stand as a testament to the harmonious coexistence of educational technological innovation and cultural heritage preservation.

All of these are the reasons why the researcher aims to study the components of an open educational resource platform with collaborative learning that is suitable for inspiring the preservation of elderly wisdom, to develop an

efficient open educational resource platform with collaborative learning to inspire the preservation of elderly wisdom in the efficient EEC areas, and to study the effectiveness and inspiration of preserving wisdom heritage through learning from open educational resources.

RESEARCH METHODOLOGY

1. This is a research and development (R&D) effort that applies the ADDIE Model to an open educational resource platform with collaborative learning in order to enhance learning empowerment and inspire the preservation of elderly wisdom in the Eastern Economic Corridor Thailand. This can be illustrated in Figure 1.

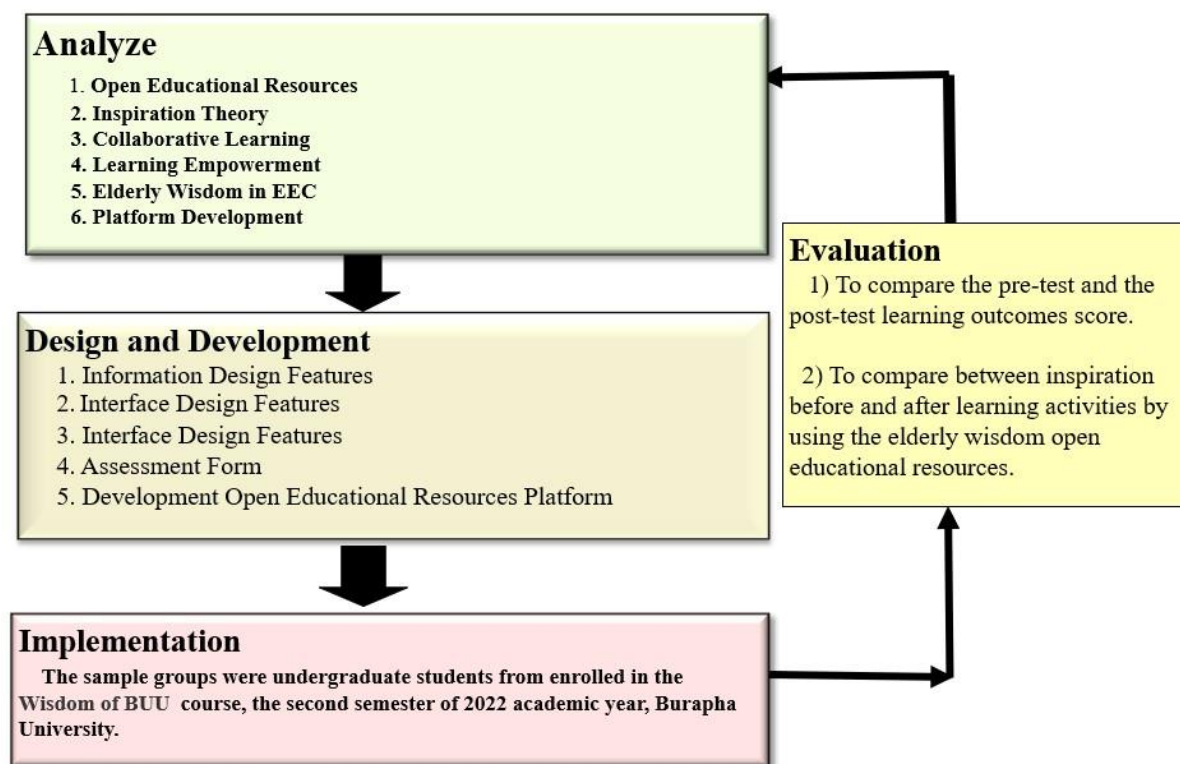


Figure 1: The research and development framework by applying ADDIE Model to an open educational resource platform with collaborative learning in order to enhance learning empowerment and inspire the preservation of elderly wisdom in the Eastern Economic Corridor Thailand.

2. The Research Participants:

Phase 1: A sample group for developing efficient open educational resource (OER) repositories consists of four expert groups, each comprising five individuals, following the guidelines of Nastasi and Schensul [10] who were selected from the method purposive sampling.

Phase 2: The subjects for experiments in the effectiveness of wisdom heritage preservation through learning from open educational resources were 30 samples, selected using the cluster random sampling method.

Phase 3: The subjects for experiments in the inspiration of wisdom heritage preservation through learning from open educational resources were 40 samples, selected using the stratified random sampling method.

3. The research instruments comprised of 5 types of the tools as follows:

- 3.1 Open Educational Resources platform.
- 3.2 Platform quality assessment questionnaire.

3.3 Online test.

3.4 The measurement of inspiration for the preservation of elderly wisdom.

3.5 The satisfaction survey.

CONCEPTUAL FRAMEWORK

The conceptual framework represents the researcher's analysis and synthesis of the literature review on how to explain the development of an open educational resource platform with collaborative learning in order to enhance learning empowerment and inspire the preservation of elderly wisdom in the Eastern Economic Corridor, Thailand, as follows. It is shown in Figure 2.

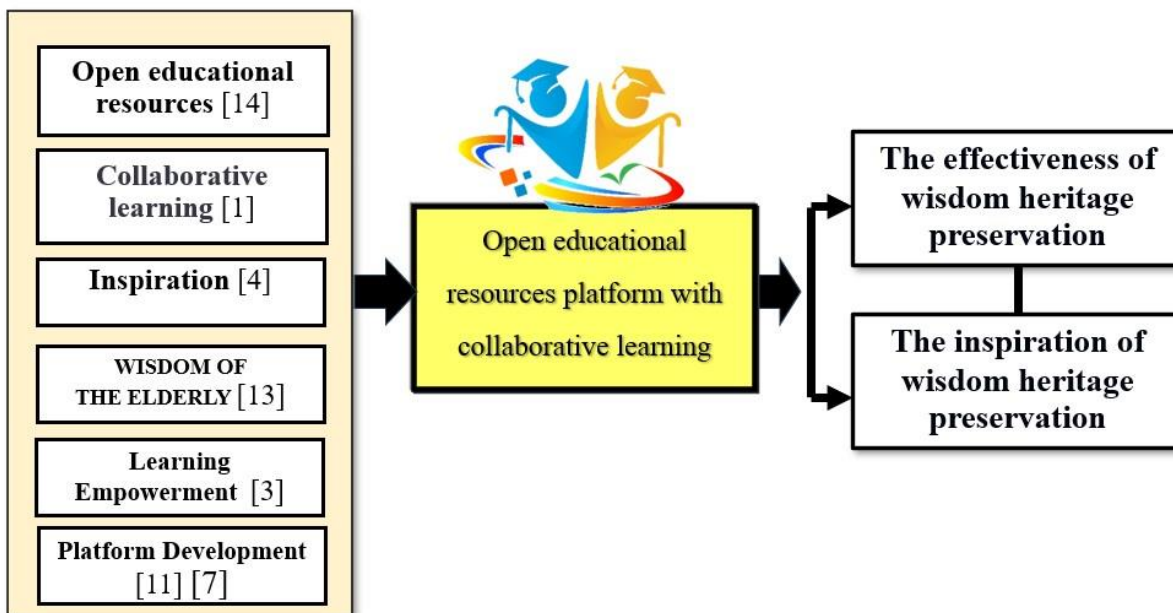


Figure 2: Conceptual framework represents the researcher's analysis and synthesis of the literature review on how to explain the development of an open educational resource platform with collaborative learning in order to enhance learning empowerment and inspire the preservation of elderly wisdom

DATA ANALYSIS

The statistics were used in this research study are as follows:

1. The basics statistics are the Mean and the Standard deviation.
2. The statistics for the assessment of the instruments' quality were;
 - 2.1 The value difficulty and the discrimination for analyzing the achievement test.
 - 2.2 Finding the Index of Congruence (IOC) of experts through research surveying involves having experts verify the questionnaire.

3. The statistics for assessing the experiment were the mean, the standard deviation and the t-test for dependent.

RESULT OF RESEARCH

1) The open educational resource platform with collaborative learning is suitable for inspiring the preservation of elderly wisdom in the Eastern Economic Corridor, Thailand area, consisting of 5 components:

POWER – P; Participation & Proud Learning, O; Open Content Development and Maintenance, W; Wisdom Sharing, E; Elaboration, and R; Revise, Reuse, Retain, Remix, Redistribute. It is able to show in figures 3. The specialists’ opinions about the components of the flipped classroom model are in the level of “very much” ($\bar{X} = 4.50$, $SD = 0.48$).

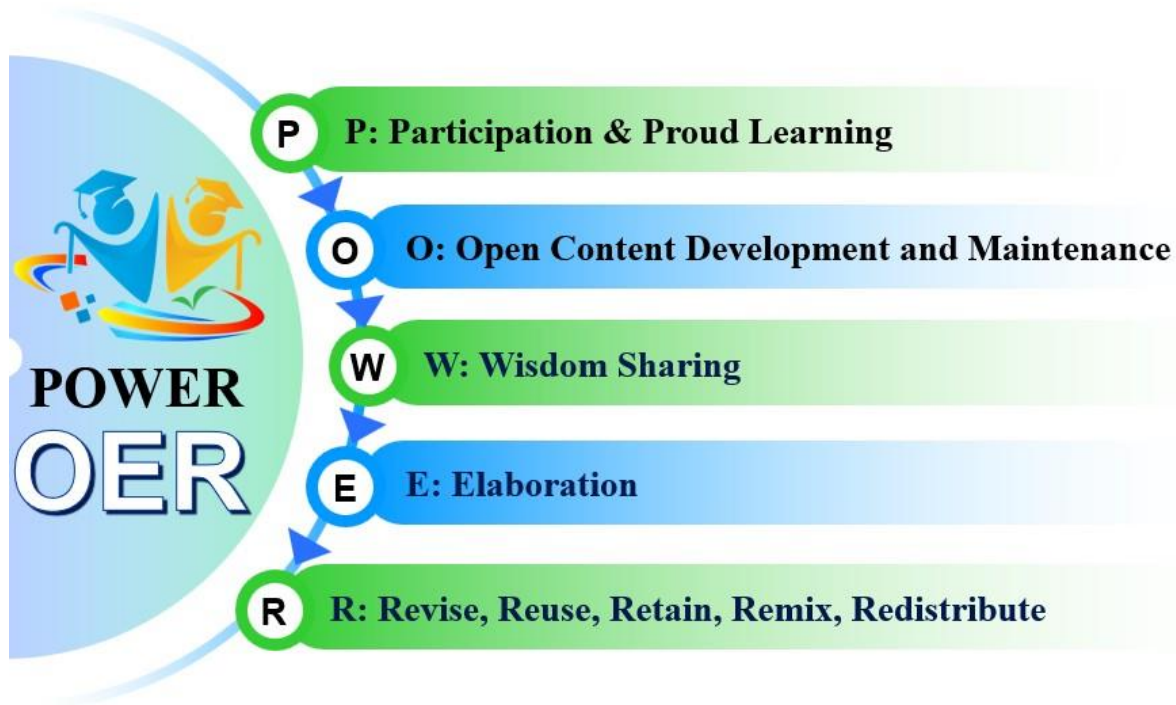


Figure 3: The open educational resource platform with collaborative learning is suitable for | inspiring the preservation of inherit wisdom in the Eastern Economic Corridor, Thailand area, consisting of 5 components: POWER

The platform is called "We Enjoy Wisdom," which consists of web applications, web app applications, and a repository of knowledge resources. The results of the development show that the learning platform is overall highly effective, as evaluated by experts at a very good level. It is able to show in figures 4.



Figure 4: Screen capture platform: <http://weenjoywisdom.com/home>

2) The overall learning outcomes of inherit wisdom through the platform among undergraduate students were significantly higher after participating in the activities compared to before at a statistical significance level of 0.05. Shown as in table 1.

Table 1: The overall learning outcomes of inherit wisdom through the platform among undergraduate students

Learning Outcomes of Elderly Wisdom		n	\bar{x}	S.D.	t	Sig
Pre-Activities	Pre-test	30	5.60	1.22		
Post-Activities	Post-test	30	8.43	0.20	48.33	0.00**

** Statically significant at .05

3) The undergraduate students' inspiration in preserving local wisdom heritage was significantly higher after participating in the activities compared to before at a statistical significance level of 0.05. Shown as in table 2.

Table 2: To compare inspiration in preserving local wisdom heritage between before and after participating in the activities by the open educational resource platform with collaborative learning "We Enjoy Wisdom"

Inspiration		n	\bar{x}	S.D.	t	Sig
Pre-Activities	Pre-test	40	4.13	0.58		
Post-Activities	Post-test	40	4.51	0.70	1.45	.018

** Statically significant at .05

4) Experts confirmed that the open educational resource platform with collaborative learning is highest suitable overall. (\bar{x} =4.58, SD=0.57)

SUMMARIZATION AND DISCUSSION

The open educational resource platform can help learning empowerment in order to inspire the preservation of elderly wisdom because activities were developed systematically and message design. The OER platform "We Enjoy Wisdom" can help inspire the preservation of elderly wisdom, as the sample group actively participates in disseminating knowledge. Furthermore, learning together through the OER platform "We Enjoy Wisdom" can help

create value for the wisdom of the elderly and the preservation of knowledge, as the platform is designed to enable continuous interaction with the sample group.

The implementation of an open educational resource (OER) platform infused with collaborative learning is indeed well-suited for inspiring the preservation of elderly wisdom in the Eastern Economic Corridor (EEC) of Thailand. This forward-thinking approach holds the potential to address multiple dimensions of the challenge, fostering intergenerational connectivity, knowledge sharing, and community involvement.

Firstly, the EEC's rapid economic development and technological advancements have led to an unfortunate disconnect between generations. The elderly, who hold a wealth of traditional knowledge and wisdom, might feel marginalized or isolated in this fast-paced environment. The OER platform's collaborative learning environment bridges this gap by providing a digital space where older individuals can actively engage with younger learners, sharing their experiences and insights. [9] This interaction revitalizes the elderly's sense of importance and belonging, leading to increased enthusiasm for preserving their wisdom.

Moreover, the EEC's cultural richness and diversity can be effectively showcased through the OER platform's multimedia capabilities. This allows the elderly to share their stories, traditions, and local knowledge in dynamic formats that resonate with younger users. Collaborative projects that involve both elderly individuals and students can serve as digital bridges connecting past and present, [8] ultimately fostering a deeper appreciation for the region's cultural heritage.

The adaptability of collaborative learning is another advantage. [6] The OER platform can host workshops, virtual events, and discussion forums that encourage participants to actively contribute. This approach empowers the elderly to take the lead in guiding discussions, sharing insights, and answering questions from learners. Such engagement not only boosts their self-esteem but also strengthens their role as cultural custodians.

The inclusivity of the OER platform ensures that this initiative is not just about technology but about preserving the heart of the community. By involving local educators, community leaders, and the elderly themselves in content creation, the platform becomes a true reflection of the EEC's essence. This sense of ownership encourages sustained participation and long-term commitment to the project.

Of course, challenges exist, such as digital literacy among the elderly and ensuring the platform's sustainability. However, these challenges can be addressed through community-driven training programs and partnerships with local organizations. The EEC's strong governmental and corporate support for technological development can play a pivotal role in these efforts.

In conclusion, the open educational resource platform with collaborative learning is an ideal approach to inspire the preservation of elderly wisdom in the Eastern Economic Corridor, Thailand area. It blends technology with tradition, engages generations, and fosters a sense of community stewardship. As the EEC progresses, this initiative ensures that the region's cultural heritage remains a thriving, relevant part of its identity.

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Experiential Learning In Action Research For The Mutual Growth Of Teacher And Students

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Abstract

Action research has been used by teachers in their own classrooms to advance practice and improve student learning. Experiential learning, an approach to teaching that has long been used extensively in higher education, professional training, organizational development, and lifelong learning, has recently gained popularity in the teaching of English as a second and foreign language and in pre-service and in-service teacher training programs. To promote the mutual growth of teacher and students, an experiential learning in action research project that combined experiential learning with action research was used with K-12 in-service teachers in a TESOL (Teaching English to Speakers of Other Languages) teacher professional development program in the United States. Qualitative and quantitative results show that experiential learning can be used successfully to support content knowledge attainment and academic language development of English learners and action research is an effective approach to cultivate the teacher-researcher in the participating teachers.

Keywords: action research, experiential learning, TESOL teacher professional development

Experiential Learning In Action Research For The Mutual Growth Of Teacher And Students

Teachers play a front and central role in education. The quality of teachers closely correlates with student achievement and the vitality of an education system (e.g., Ball, Maguire, & Braun, 2012; Borko, 2004; Darling-Hammond, Hyler & Gardner, 2017; Patfield, Gore, & Harris, 2021; OECD, 2009). Teachers gain competence in the teaching profession through the initial training received from pre-service teacher preparation programs and from continuing education or professional development throughout their career. Teacher professional development ensures that teachers maintain and develop their professionalism, and stay informed of changes and updates in subject content, educational policies, and teaching strategies and methods to adapt to the constantly changing context where teaching takes place and keep up with the actual needs of their students (e.g., Krille, 2020; Lipowsky, & Rzejak, 2015; Patfield et al., 2021; OECD, 2009). It thus has become “a key catalyst for improving student outcomes” with governments investment in various countries around the world (Patfield et al., 2021, p. 346).

In the United States, the changing demographics of its student body has also called for effective teacher professional development to be implemented. In the past three decades, public schools in the United States have seen a continuously growing number of English learners (ELs), students with no English or limited English proficiency. In 1990, there were one in 20 ELs public schools, which rose to one in nine in 2017 or 4.6 million students (Taie & Goldring, 2017). In Fall 2020, ELs account for 10.3% or 5.0 million among all students, ranging from 0.7% in West Virginia to 20.1% in Texas (National Center for Education Statistics, 2023b) as the overall student population dropped from 56.3 million to 49.4 million in 2020 (National Center for Education Statistics, 2023a).

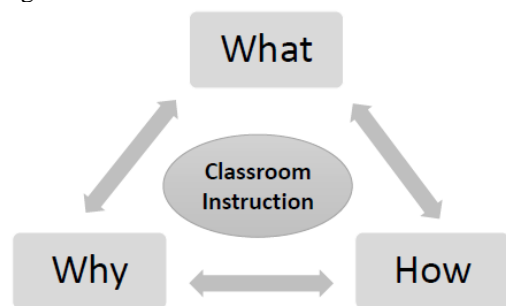
As could be imagined, the lack of English proficiency of ELs has put them in a significant disadvantage. Over the years, it has been documented consistently that ELs lag behind their native-speaking peers in standardized test scores, graduation rate, and advanced course and program enrollment (e.g., Cervetti, Kulikowich, & Bravo, 2015; National Education Association, 2008; OELA, 2022; Short & Fitzsimmons, 2007; U.S. Department of Education, 2018). During the 2015-2016 academic year, 67% of ELs as compared to 84% of students nationwide graduated from high school on time (U.S. Department of Education, 2018). In 2017, 14% of ELs in fourth grade were tested at or above proficient in mathematics and 9% at or above proficient in reading with smaller percentages in eighth grade. In comparison, one-third of native-speaking students were proficient in mathematics as compared to 6% of ELs attaining this level at eighth grade (U.S. Department of Education, 2018). During the 2017-2018 academic year, 4% higher school ELs as compared to 11% of their native-speaking peers enrolled in dual enrollment courses and the participation gaps in AP exam participation between ELs and all students ranged from a low of 4% in District of Columbia to a high of 60% in North Dakota (OELA, 2022).

Consequently, the large number of ELs and the academic performance and achievement gap between ELs and their native-speaking peers have presented a great challenge to the country's education system. Instructional support for ELs is necessary and urgent, but few mainstream teachers in US schools are trained to teach ELs with the strategies that work for them to help them learn the necessary academic content and improve their English at the same

time (Schleppegrell 2004; Short 2002; 2013; Short and Fitzsimmons, 2007; Villegas, 2018). To respond to the dire situation, since 2007, the US Department of Education, through the Office of English Language Acquisition (OELA) and with funding provided by the US Congress, has awarded million-dollar grants to higher education institutes and state education departments to work with local education agencies such as school districts with a high concentration of ELs to improve the quality of education for this fastest-growing body of students in the National Professional Development (NPD) program. Each of the NPD grant cycles lasts five years. With a goal to “help professionals meet high standards and obtain certifications to teach ELs [and to] learn new content and instructional skills to improve their work with ELs” (NCELA, 2021), the NPD program requires innovative programming and rigorous project evaluation of each of its grantees (The Department of Education, 2015).

The university that the author works at has received two NPD grants since 2012 and has provided professional development courses to about 200 in-service teachers for them to obtain a TESOL (Teaching English to Speakers of Other Languages) Endorsement to be added to their existing teaching licenses. As shown in Figure 1, the TESOL Endorsement courses place a balanced emphasis to the three key aspects of the What (to teach), How (to teach), and Why (to teach the way it is) of classroom instruction to provide all-rounded training to prepare K-12 in-teachers in the region to teach ELs. The courses cover inclusive education, educational linguistics, language teaching strategies, language teaching methods, and theories in first and second language acquisitions as well as a practicum (Zhang & Smolen, 2022). In one of the TESOL Endorsement courses near the end of their training, the in-service teachers conduct action

Figure 1: Three Foci of the TESOL Endorsement Program



research in which they implement an experiential learning project with the ELs in their classroom as one of the two choices to complete a final project.

The purposes of the Experiential Learning in Action Research project are 1) to familiarize the in-service teachers with the steps of conducting action research; 2) to explore the usefulness of experiential learning in the K-12 classroom with ELs; and 3) to increase the buy-in of the in-service teachers of their own capacity to become a teacher-researcher and their power to enact change. The following sections of the paper explains the theoretical underpinning of the experiential learning in action research project, describes the process of the in-service teachers’ completing the project, and evaluates the effectiveness and usefulness of the project with quantitative and qualitative data.

Theoretical Underpinning: Action Research and Experiential Learning

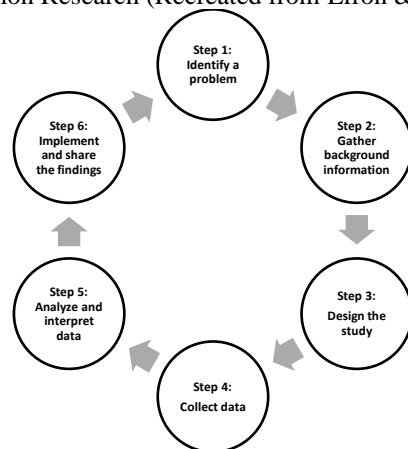
Action research has been used by teachers to improve their own teaching practice and promote development and change in the education system. It is defined as “an inquiry conducted by educators in their own settings in order to advance their practice and improve their students’ learning” (Efron & Ravid, 2020, p. 2). The origin of action research in education can be “traced to progressive educational leaders from the early part of the 20th century who lauded the role of practitioners as intellectual leaders and encouraged them to conduct research in their own setting” (p. 4) and the efficacy of action research has been documented in case studies and publications for decades (Efron & Ravid, 2020; Gay & Airasian, 2003; McNiff, 2013; Mertler, 2014; Somekh, 2006).

The biggest difference between action research and other research methods in education is that teachers themselves are the ones who identify and solve a problem in their own classroom. Gay and Airasian (2003) sums up the benefits of the use of action research for teachers as follows (p. 263):

1. Teachers investigate their own practice in new ways, looking deeper in what they and their students actually do and fail to do.
2. Teachers develop a deeper understanding of students, the teacher learning process, and their role in the education of both teachers and students.
3. Teachers are viewed as equal partners in deciding what works best and what needs improvement in their classroom or classrooms.
4. In most cases, solutions for identified problems are arrived at cooperatively among teachers.

5. Teachers are often more committed to action research because they identify the areas they view as problematical and in need of change.
6. Action research is an ongoing process and its strategies can be widely applied.
7. Professional development and school improvement are core aspects for any teacher who engages in action research.
8. Teacher reflection can be conducted individually or in a school-based team composed of students, teachers, and administrators.

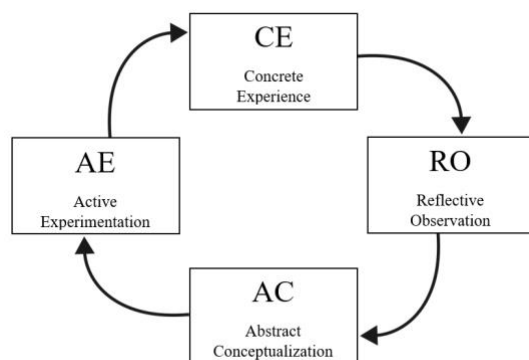
As a “a distinct kind of research”, Efron and Ravid (2020) describes five characteristics of action research: constructivist, situational, practical, systematic, and cyclical (p. 7). As shown in Figure 2, action research is a cyclical process with six steps that continues as teachers improve their teaching practice “incrementally” (p. 9) : 1) Identify a problem; 2) Gather background information; 3) Design the study; 4) Collect data; 5) Analyze and interpret data; and 6) Implement and share the findings. These characteristics of action research thus lends itself as a



constructive paradigm to be used in teacher professional development to promote continuing application in the classroom.

Experiential learning, on the other hand, has been applied much more widely as a powerful approach to teaching. It is conceptually rooted in the theories proposed by such influential figures as John Dewey, Kurt Lewin, Jean Piaget, and Lev Vygotsky (Weinstein, 2021). In this approach, learning is viewed as “the process whereby knowledge is created through the transformation of experience” (Kolb, 1984, p. 38) that starts with concrete experience and continues as the actors in the learning process conceptualize the content of learning through reflective observation and active experimentation as Kolb’s four-part cycle as Figure 3 depicts.

Figure 3: Kolb’s Four-Part Cycle of Experiential Learning



Kolb (1984; 2015) describes experiential learning as a process that is continuously grounded in experience, a holistic process of adaption to the world that involves transactions between the person and the environment, and the process of creating knowledge. It has been long been used in higher education, training, organizational development, lifelong and online learning (Kolb, 1984; 2015). In recent years, this approach has also gained popularity in the teaching of English as a second and foreign language (e.g., Masilamani &

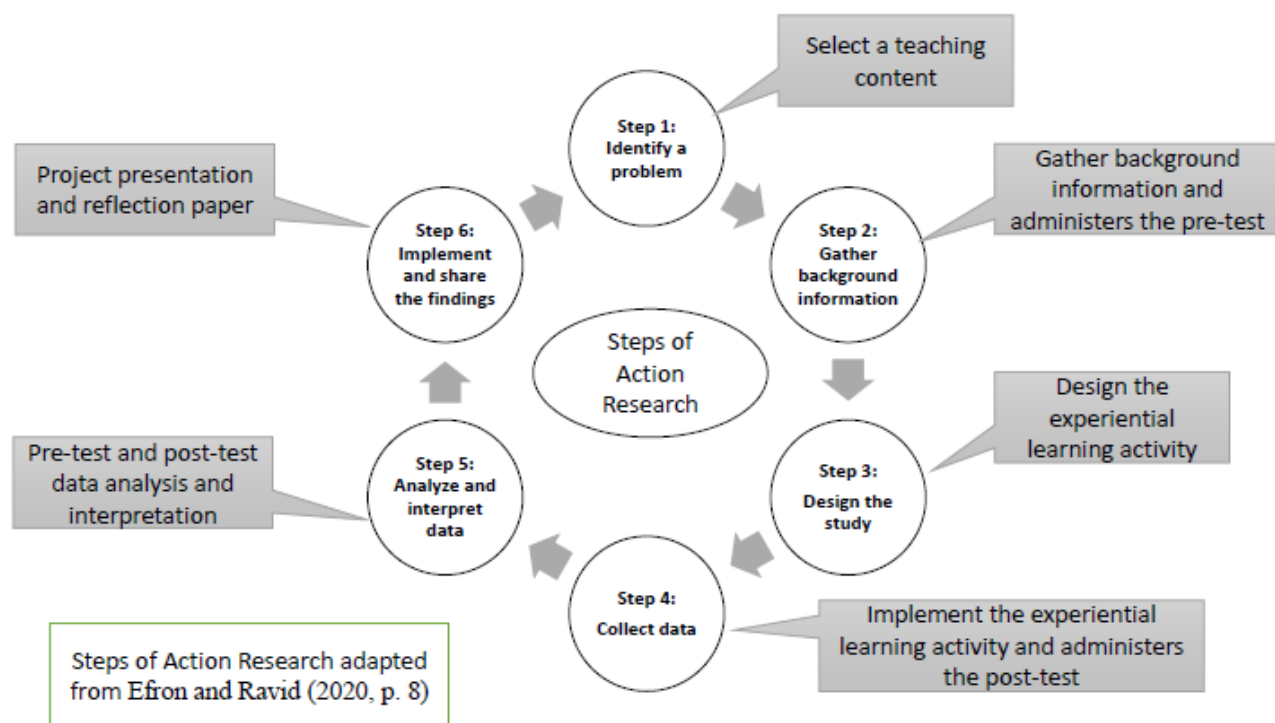
Sundarsingh, 2018; Tarnopolsky, 2012) and in professional development of pre-service and in-service teachers (e.g., Bohon, McKelvey, Rhodes, & Robnolt, 2017; Lee, 2019). A typical example of experiential learning in teacher training is to assign pre-service math teachers to tutor students Math to gain tangible experience with the difficulties students might encounter with Math. In the K-12 classroom, though, experiential learning can be thought of as hands-on learning or project-based learning, but in this paper, the author would like to establish experiential learning in the K-12 classroom as learning that is seamlessly integrated into students' everyday life and daily routine so that it becomes part of their life and school experience. Considering that ELs tend to have different life and learning experiences from those of native-speaking students, experiential learning, therefore, has been purposefully selected as the study to be integrated into the action research project in our training of the in-service teachers participating in the NPD grant.

Experiential Learning in Action Research Project

In the Experiential Learning in Action Research project, the in-service teachers design and implement experiential learning to facilitate academic language development and content knowledge attainment of their students following the six steps of action research in education described by Efron and Ravid (2020). The project was assigned to two cohorts of in-service teachers in two consecutive years together with another group project option in one of the TESOL courses toward the end of the training. Approximately 30% of the teachers took this option. Some other teachers were unable to take this option due to practical constraints, such as not having their own class of students or not currently teaching ELs.

This project starts with the in-service teacher identifying a problematic content of instruction that impedes language and/or content learning for ELs and other students, such as academic vocabulary in a particular content. Second, the teacher gathers background information of the ELs in their classroom and administers a pre-test to establish the base line of the students' knowledge about the content of instruction. Third, the teacher designs an experiential learning activity to be incorporated into the classroom instruction targeting the problematic content of instruction that matches the characteristics of experiential learning in K-12 classrooms. Fourth, the in-service teacher implements the experiential learning activity as an add-on to how they normally would teach and administers a post-test that is the same or comparable to the pre-test. Fifth, the teacher compares the results of the pre-test and post-test and assesses student growth to evaluate the effectiveness of the experiential learning activity. Sixth, the teacher reflects on the success and weaknesses of the design and implementation of the experiential learning activity for future implementation and improvement in a reflection paper and share their projects and experiences with other teachers in a presentation. The whole process is matched to Efron and Ravid's six steps of action research and summarized in Figure 4.

Figure 4: Experiential Learning Study Matched to the Six Steps of Action Research



The experiential learning in action research projects that the two cohorts of in-service teachers designed and implemented were of various content and of different grade levels. More importantly, each project covers both content knowledge and academic language. Table 1 below is the outline provided to the in-service teachers to guide the project. As their instructor, the author conferenced with each of them to make sure that everything stayed on track and were aligned with the steps of action research.

Table 1: Experiential Learning in Action Research Outline

Steps	Description	Notes
Identify a problem		
Gather background info		
Design the study		
Collect data		
Analyze & interpret data		
Share the findings and plans for future implementation		

One example of the experiential learning in action research project is a Math unit on 3D shapes targeting content knowledge attainment and academic language development of ELs in a kindergarten classroom. The particular problem the teacher identified was that the ELs in her class were newcomers to this country lacking in both English and classroom learning experience. Her goal of implementing an experiential learning activity in addition to what she usually taught the topic was to integrate the ELs into her class with other native-speaking students, offer more opportunities for her ELs to listen and practice using the academic language describing 3D shapes, and encourage ELs oral English production. Here is an abridged version of her reflection paper describing the learning context and the

project with an experiential learning activity that is inherently part of the learning experience of kindergarteners and bridges the gap between classroom learning and family connection:

The students that I am focusing my experiential learning project on are kindergarten students at a large suburban school. I have 17 students and five of them are ELs who speak Nepali at home with their families. Three of these students have adequate social language and the other two play and interact with friends in the classroom and recess. Four of the five students can communicate their needs to me in complete sentences and the other one can in phrases. As we began our shapes unit, I noticed that many students did not have the language for 3D shapes, so I decided to design my project to involve the students and their families so that the students could also practice looking for the shapes in their homes.

I chose to focus on the content language that is used in the learning and understanding of 3 dimensional shapes. These words are unknown by the students that I assessed before we began this unit. The six students that I chose to assess were grouped into three groups of two. Each group had an EL and a native speaker in it. Also the three groups were divided into above average, average and below average. The content objective is from the Ohio state standards for geometry. The standard asks for students to identify and describe 3 dimensional (3D) shapes including the cone, cylinder, cube and a sphere. The standards continue to ask the students to identify the shapes regardless of their size or orientation. I decided that I would focus on content language that is used when describing the 3D shapes. In addition to learning the names of the specific shapes, the students will be taught edges, vertices, bases and the students will learn what causes a shape to roll or slide. Learning these shapes and content language will also be taught by using our district math series, enVision. Topic 12 teaches students to identify and describe shapes. In our math series, solid or 3D figures are taught in one day. Knowing that my students did not have any prior knowledge or language to describe these shapes, I decided to stretch our math time and teach these shapes over two weeks. I began by introducing the students to the song "3D Shapes I Know." The song is very catchy and shows real life examples of each shape. The song also teaches the students the 3D shape - pyramid. I read books about shapes to the students, planned hands-on activities and used wooden shapes to show examples and attributes of each shape. Finally, the heart of the experiential learning project focused on asking the students to find a shape at home that they could bring into school. This became our 3D Shape Museum to stay on display in our classroom. As the shapes were taught, we could reference the shapes that were in our museum to help point out the attributes. Once all the shapes had been taught using the language edges, vertices, bases, roll and slide; I asked the students to participate in a SHOW and TELL experience to talk about the shape that they brought in from home. When the students told me what shape they had, the focus question became why? Why is a sphere a sphere, what are the attributes? After the students had completed these learning activities, I gave them a post assessment of the shapes that we learned, including the pyramid. The post assessment showed that five out of 6 students could identify all of the shapes. All of the students were able to use descriptive language to talk about the attributes of the shapes.

Evaluation of the Experiential Learning in Action Research Project

The experiential learning in action research project was evaluated quantitatively and qualitatively. First, the usefulness of the experiential learning study was evaluated by the pre-tests and post-tests administered by the in-service teachers with their own students as well as the teachers' observation of student engagement and participation reported in their reflection papers. Based on the data presented by the in-service teachers in their project presentation and the description of student engagement and participation in the teachers' reflection papers, the learning outcomes of the experiential learning activity were highly positive, with all students demonstrating higher rate of content knowledge attainment and ELs producing substantially more academic language orally and in writing, depending on the specific experiential learning activity involved. One teacher made this comment:

Through informal observation and assessment data, I was able to see the success and impact of my learning design on student learning and knowledge.

Overall, the in-service teachers taking this option were convinced of the usefulness of experiential learning for their students, especially ELs because of the experiential learning activities' high relevance to students daily and school life. The one teacher who only saw a slight improvement to no difference in student learning outcomes attributed the lack of success to limited time to practice and configuration of grouping and was willing to implement the experiential learning in the future with more time devoted to it and better configuration of grouping.

Second, the effectiveness of the experiential learning in action research was evaluated by the teachers' reflection papers and the author's observation of how engaged they were during the process of completing the project. Given this was the first time that these teachers had conducted action research, all of them showed different levels of skepticism at the very beginning. As the project moved forward, especially after they implemented the experiential learning study with their own students, their attitude toward the project changed from being skeptical to thinking about how to improve next time around. A qualitative analysis of the teachers' reflection papers provides further evidence for the teachers' buy-in in the value of action research and their willingness to continue the effort to improve their own classroom instruction, as shown in the following quotes from the teachers' reflections papers

Completing this experiential learning in action research project allowed me, as the educator, to learn more about identifying a specific language or academic problem my students may be facing and creating a hands-on way to tackle the problem. As teachers we tend to follow curriculum exactly how it is mapped out by district and state officials. However, time must be dedicated to reflecting on issues and difficulties the students are facing then finding creative and interactive ways to assist them in overcoming the problem.

I believe that experiential learning is a successful way to teach both content knowledge and academic language to English Language Learners. It allows the teachers to pinpoint a specific problem that the students are facing then create a hands-on way for the students to learn and overcome the problem. Additionally, teachers can formulate ways to tackle language and content simultaneously. Experiential learning projects give the students an opportunity to create their own learning via meaningful activities. Additionally, the steps of action research provide the outline for collecting and assessing student learning data which gives educators the room to adjust the project as needed to raise the students' success within the learning and project.

This project has allowed me to be more confident when I notice challenges. I can take on these challenges by creating a plan and experimenting to see if it can be solved.

Overall, I feel confident that the experiential learning project can be successful within any classroom with ELLs to help them become more successful with academics and content. I plan to share my results with other teachers on my team and I also plan to design and implement experiential learning projects in the future.

Conclusion

This paper describes an experiential learning in action research project used in a professional development program to in-service teachers from school districts with a high concentration of ELs in the United States to enable them to obtain a TESOL Endorsement. The project takes action research in education and experiential learning as its theoretical underpinning and was implanted in one of the TESOL Endorsement courses toward the end of the professional development program. The usefulness and effectiveness of this project was evaluated by quantitative and qualitative data. The successful implementation of the project offers evidence for the usefulness of experiential learning in the K-12 classroom with ELs and the effectiveness of action research in cultivating the teacher-researcher and promoting positive change in education. In one word, the experiential learning in action research project, sharing the characteristics of effectiveness professional development, has led to "changes in teacher practices and improvements in student learning outcomes" (Darling-Hammond et al., 2017, p. v). It is a course project designed well and implanted with a positive effect.

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Nüshu's Revelation of Gender Inequity and Female Identity in Southern Rural Hunan

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Abstract

This paper aims to investigate the cultural and historical nuances reflected in women's complaints, written in Nüshu (Female Script), against the Confucian ethics' imposition of social constraints on married women in Jiangyong, Hunan, China. Specifically, the paper will examine lines from women's correspondences written in Nüshu that relate to their frustration towards their inferior and submissive status as unconditionally obedient servants to their in-laws. Female identity expressed in Nüshu, is another major element within this paper that would explore how women in Jiangyong used Nüshu, a writing system created and used almost exclusively by women, as a medium to project their own sense of identity outside the androcentric paradigm. Women in Jiangyong used Nüshu to form their own narratives on female sexuality and their own humanity. The pledging of "sisterhood" is a common theme found in Nüshu. The circulation on the message of sisterhood among women, via Nüshu, empowered women and consolidated sisterhood, as a collective female identity among women in Jiangyong.

Key words: Nüshu, Confucian sexuality, gender inequity, female identity



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