Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music

The Brazilian Soccer Fans Working with Female Participants

Highlights

Is Ecofeminism Doing Favoritism Christianity among the Vaipheis

Discovering Thoughts, Inventing Future

VOLUME 18 ISSUE 2 VERSION 1.0

© 2001-2018 by Global Journal of Human Social Sciences, USA

Volume 18 Issue 13 was originally issued as A2

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 13
Originally issued as A2

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 2 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2018.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*

Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

Editorial Board

Global Journal of Human Social-Science

Dr. Prasad V Bidarkota

Ph.D.,
Department of Economics
Florida International University
USA

Dr. Giaime Berti

Ph.D.
School of Economics and Management
University of Florence, Italy

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany
Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA
Dep. of Human Services,
University of Haifa

Dr. Heying Jenny Zhan

B.A., M.A., Ph.D. Sociology, University of Kansas, USA
Department of Sociology
Georgia State University, US

Dr. Adrian Armstrong

BSc Geography, LSE, 1970
Ph.D. Geography (Geomorphology)
Kings College London 1980
Ordained Priest, Church of England 1988
Taunton, Somerset,
United Kingdom

Dr. Periklis Gogas

Associate Professor
Department of Economics,
Democritus University of Thrace
Ph.D., Department of Economics,
University of Calgary, Canada

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics,
University of London
Associate Professor
University of Massachusetts, USA

Dr. Edward C. Hoang,

Ph.D.,
Department of Economics,
University of Colorado USA

Dr. Valerie Zawilski

Associate Professor,
Ph.D. - University of Toronto
MA - Ontario Institute for Studies in Education

Dr. Bruce Cronin

B.A., M.A., Ph.D. in Political Science, Columbia University
Professor, City College of New York, US

Dr. Danielle Riverin-Simard

B.A., M.A., Ph.D., Cognitive training, University Laval, Canada
Professor Emeritus of Education and Educational Psychology,
Laval University, Canada

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education
Professor at University of Murcia, Spain

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK
Associate Professor City University of Hong Kong, China

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology
Structural Engineering
Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector),
Master MU2, College Teacher in Philosophy (Italy),
Edu-Research Group, Zürich/Lugano

Dr. Hugo Nami

Ph.D.in Anthropological Sciences,
Universidad of Buenos Aires, Argentina,
University of Buenos Aires, Argentina

Dr. Helmut Digel

Ph.D. University of Tübingen, Germany
Honorary President of German Athletic Federation (DLV), Germany

Dr. Vesna Stanković Pejnović

Ph. D. Philospohy
Zagreb, Croatia
Rusveltova, Skopje Macedonia

Dr. Tao Yang

Ohio State University
M.S. Kansas State University
B.E. Zhejiang University

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM
Sintok, Kedah, Malaysia
M.Ed (Curr. & Inst.)
University of Houston, US

Dr. Asunción López-Varela

BA, MA (Hons), Ph.D. (Hons)
Facultad de Filología.
Universidad Complutense Madrid
29040 Madrid Spain

Dr. Thierry Feuillet

Géolittomer – LETG UMR 6554 CNRS
(Université de Nantes)
Institut de Géographie et d'Aménagement
Régional de l'Université de Nantes.
Chemin de la Censive du Tertre – BP
Rodez

Dr. Mohd Hairy

Mohd Hairy, PhD (Urban Climate), Masters
(Environmental Management)
(National University of Malaysia)
& Degree In Geography (Hons),
University Malaya, Malaysia.

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. The Brazilian Soccer Fans Economic Fidelity. *1-1*
2. Is Ecofeminism Doing Favoritism to Feminism?. *3-7*
3. Working with Female Participants for Field Work Photographic Practice in Saudi Arabia. A Case Study. *9-29*
4. Impact of Christianity among the Vaipheis in Northeast India. *31-35*
5. The Development of Symbolization, The Reinforcement of the Body Image and of the Socialization of Deaf-Blind Students through Social -Emotional Interaction. A Psychodynamic and Psycho Educational Approach. *37-46*
6. Psychoanalytic Psychotherapy as a Method of Treatment for a Special Educator Experiencing Disengagement in Relation to her Profession: A Case Study. *47-59*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Brazilian Soccer Fans Economic Fidelity

By Gomes, Lucas Alves Edmundo

Introduction- Soccer in Brazil is not just a sport, being what they call "national passion", influencing families behaviors, according a research of MOA Researches.

In the last years, has been seen in Brazil a feature that the clubs are increasing single game tickets prices, influencing their supporters to buy a kind of "full season ticket.

According Moreira (2013), the Coritiba Foot Ball Club has raised the single game tickets prices in at least 261%, and on the other hand, the minimum wage of Brazil has increased 183%. From this information, the club practically forces the supporters to purchase any _full season plan" A problem with the implementation of the "full season plan" in Brazil is the feature that some soccer clubs are not the owners of the stadiums where they play. That brings restrictions of practices related to "full season plans", whereas there is a limitation in the exploitation of the physical spaces of a stadium.

GJHSS-A Classification: *FOR Code: 110699*



Strictly as per the compliance and regulations of:

© 2018. Gomes, Lucas Alves Edmundo. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Brazilian Soccer Fans Economic Fidelity

Gomes, Lucas Alves Edmundo

I. Introduction

Soccer in Brazil is not just a sport, being what they call "national passion", influencing families behaviors, according a research of MOA Researches.

In the last years, has been seen in Brazil a feature that the clubs are increasing single game tickets prices, influencing their supporters to buy a kind of "full season ticket.

According Moreira (2013), the Coritiba Foot Ball Club has raised the single game tickets prices in at least 261%, and on the other hand, the minimum wage of Brazil has increased 183%. From this information, the club practically forces the supporters to purchase any _full season plan" A problem with the implementation of the "full season plan" in Brazil is the feature that some soccer clubs are not the owners of the stadiums where they play. That brings restrictions of practices related to "full season plans", whereas there is a limitation in the exploitation of the physical spaces of a stadium.

The main point for clubs to strengthen their "full season plans" is the fans (customer) loyalty. The clubs should keep them paying for the "full season plans" on time. Azevedo (2013) affirms:

> "|{ *is known that the biggest challenge of the clubs is not only in actions that stimulate their fans to join the program, but also crate ways to keep them contributing to the club for a long period. This requires the development of permanent work, associated with the knowledge of several areas, in order to convince its clients that is advantageous to continue with this partnership.*" (AZEVEDO, 2013).

Nowadays, Brazilian soccer clubs are able to compete with European clubs for the number of "official supporters". In a research of 2016, Brazil has three clubs in the top 10 with the largest number of "official supporters" around the world.

Accordin Kfouri (2016), citing research conducted by FS Consulting, Bayern from city of Munich, in Germany, is the top 1 club with the largest number of "official supporters" around the world, reaching about of 258.000 registered fans. The best Brazilian club is Corinthians, with approximately 132.000 registered fans.
The Brazilian clubs with most "official supporters should use them to capitalize more financial amounts, and add more value to their brands. According research of Forbes (2016), there is no Brazilian club in the top 10 of most valuable soccer clubs in whole world.

Among the twenty that receive the most amounts for television rights, there are no Brazilian club. The 2Oth club is Hull City, from Premier League (England) that receives $112.000.000,00. To compare, according Epoca Magazine (2016), the Brazilian club the most receive money for television rights is Flamengo, which earns approximately $40.000.000,00.

Therefore, it is possible to identify a large difference Europa and Brazil, based on the fact that the 2Oth European club that receive more money for television rights earns, approximately, three more than the Brazilian first club.

Based on this paper, it is easy to see that there is a lack of Brazilian soccer development, mainly through professional management for clubs.

References Références Referencias

1. AMA - American Marketing Association. *Marketing terms dictionary.* 2010. Available at <http://www.mark-etinqpower.com/dictionary>. Last visited march 23, 2017.
2. GUARAGNA, F. M., O *marketing no futebol brasileiro: a percepga~o do torcedor.* 2009. Available at <http:l/universidadedofutebol.com.br/>. Last visited april 01,2017.
3. KOTLER, Philip. *Marketing Management,* - l4th edition - Ed. Prentice Hall - 2000.
4. MELO NETO, F. P. *Marketing Esportivo.* Rio de Janeiro, 2003.
5. PEREIRA, Carlos Alberto. A Gest8o *estrategica dos clubes de futebol.* V Congresso USP de Controladoriae Contabilidade. USP. 2004

Author: Master in Business Administration - Funda5o Goto|lo Vargas.
e-mail: lucas_gomes93@hotmail.com

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

Is Ecofeminism Doing Favoritism to Feminism?

By Dr. Patil Sangita Sharnappa
Bangalore University

Abstract- The paper attempts to understand ecofeminism in Indian context which has its genesis in the West. Ecofeminism is the pluralistic theory; it has many voices. After exploring vast body of Indian and Western polemical discourse, the present paper focuses on its basic argument. Many ecofeminists put forth that the patriarchal development attitude is the root cause of the exploitation of women and nature and women are first-hand victims of the exploitation of nature. Embarking on this vital theoretical underpinning of ecofeminism (gender oriented analysis of the environmental crisis), the present paper investigates applicability of ecofeminist discourse in the Indian context by analyzing Indian environmental crisis. Therefore, the hypothesis of the paper to explore is: Are environmental crisis in India gender oriented?.

Keywords: ecofeminism; western ecofeminist discourse; Indian ecofeminist discourse; environmental crisis.

GJHSS-A Classification: FOR Code: 220306

Strictly as per the compliance and regulations of:

© 2018. Dr. Patil Sangita Sharnappa. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Is Ecofeminism Doing Favoritism to Feminism?

Dr. Patil Sangita Sharnappa

Abstract- **The paper attempts to understand ecofeminism in Indian context which has its genesis in the West. Ecofeminism is the pluralistic theory; it has many voices. After exploring vast body of Indian and Western polemical discourse, the present paper focuses on its basic argument. Many ecofeminists put forth that the patriarchal development attitude is the root cause of the exploitation of women and nature and women are first-hand victims of the exploitation of nature. Embarking on this vital theoretical underpinning of ecofeminism (gender oriented analysis of the environmental crisis), the present paper investigates applicability of ecofeminist discourse in the Indian context by analyzing Indian environmental crisis. Therefore, the hypothesis of the paper to explore is: Are environmental crisis in India gender oriented?**

Keywords: ecofeminism; western ecofeminist discourse; Indian ecofeminist discourse; environmental crisis.

I. Introduction

The aim of this paper is to understand ecofeminism in an Indian context through a close examination of a few major Indian environmental movements and protests. The core objective is to investigate that are Indian environmental crisis gender oriented?In a way, it is an attempt to do discourse analysis of ecofeminism in Indian context. To answer the hypothetical question, the paper is divided into two sections. First, the present paper does not depend upon the exhaustive standpoints of ecofeminism. It is delimited to its basic arguments. Therefore, to infer the basic argument the first section gives a cursory overview of ecofeminist discourse in the West. The Second section gives perspectives of Indian ecofeminists along with rumination and reflection of a few Indian environmental protests and movements which explore the ecofeminist discourse in India. Subsequently, the Indian environmental crisis is a good entry point to contemplate on Indian environmental movements which pose a question to the episteme of the Western theory building and discursive formation of the discourse.

a) Ecofeminism: A Discursive Formation

Ecofeminism, a neologism, was coined by a French feminist Francoise d'Eaubonne in 1974 in her path-breaking book *Le Feminisme Ou la Mort.* Her fundamental intention was to give a call to women to save the planet. Later, the concept of ecofeminism was evolved into a theory from various academic endeavors and activist movements against destruction of environment across the globe with the diagnostic focus on women and nature. As d'Eaubonne asserts, "Ecofeminism will put an end to patriarchy and save human society from the devastation wrought on the environment, the nuclear threat and the profit-based system which is at the origin of all war and exploitation on this planet" (Eaubonne, 1999:4). Moreover, it is the outcome of ecological crisis induced by industrialization, scientific revolution and the growth of market culture.

Ecofeminism has been gradually evolving as a praxis-oriented theory. It emphasizes the oppression of women and exploitation of nature by exploring the subtle connections–based on empirical, conceptual and epistemological concepts (Eaton & Lorentzen 2003 and Warren 1996)–between the two. The primary causes of exploitation of women and nature are explained away as modernization, globalization (Eaton & Lorentzen 203), development in science and technology (Merchant 1980; Griffin 1980 and Mies and Shiva 1993), reproduction technology (Adams 1994 & 2010) and corporate agriculture (d'Eaubonne 1974 and Shiva 2010). All of them, as per most of the renowned ecofeminists, are rooted in male domination–patriarchy (Francoise 1974; Daly 1978; Merchant 1980; Griffin 1980; King 1983; Warren 1997; Plumwood1993; Gaard 1998; Adams 2010; and Mies and Siva 1993). Ecofeminism is a quilt theory as, 'it is structurally pluralistic, rather that structurally reductionist or unitary: it emerges from a multiplicity of voices, especially women's voices across cross-cultural context'(Warren 1994: 188).

Mapping the contour of Western ecofeminist perspectives, it makes clear that the root cause of exploitation of women and nature is patriarchy, which for most ecofeminists means male domination. It is being perpetuated in the form of certain social practices such as the logic of dualism (Plumwood 1993), the "isms" of domination (Warren 1994) leading to women and nature being reduced to the absent referents (Adams 2010), and the hierarchical structure of power and exploitation. Keeping these limitations in consideration, the present paper does not depend upon the exhaustive standpoints of ecofeminism. These polemical voices show that ecofeminist discourse consists of many different ideas and actions and consequently, it cannot be generalized easily. It is delimited to a few core elements of ecofeminism to examine Indian novels. That is all the perspectives of the ecofeminist discourse revolve around the basic argument: the patriarchal development attitude is the root cause of the exploitation of women and nature, women are closer to nature as well as women are the first-hand victims of

Author: Assistant Professor LBS Govt First Grade College Bangalore University, Bengaluru Karnataka, India.
e-mail: sangitashivkumar@gmail.com

© 2018 Global Journals

degradation of nature. This core objective of ecofeminism is a launchpad to do discourse analysis (ecofeminism) through Indian environmental protests which tries to answer the basic argument of the paper: Are environmental crisis in India gender oriented?

b) The Western Perspectives on Environmental Crisis: A Brief Overview

Embarking on this vital theoretical underpinning of ecofeminism, which signify the role of gender in environmental histories, the present paper investigates applicability of ecofeminist discourse in the Indian context through the analysis of Indian environmental crisis. Before going to analyze the Indian environmental protest and movements, we need to have a cursory overview of a few Western movements and protests which has given a platform to this discourse to come into vogue. The peasant women protest against the proposed construction of the nuclear power plant in 1970 at Whyl in South West Germany, the Green Belt women-led Movement in Kenya. In 1978 Lois Gibbs, American environmental activists, protested against the dumping of toxic waste at Love canal because it affected ill health within her family, her friends, and neighbors. Ellen Swallow, the founder of science and ecology and established laboratory at MIT for women, propounded domestic science means primary health reasons related such as nutrition, water, sewage, and air (Eaton & Lois 13-14). The protest by Japanese women against contamination of food by chemically stimulated, commercial agriculture and for self-reliant producer-consumer networks, poor women's efforts in Ecuador to save the mangrove forests as breeding-grounds for fish and shrimp. Under the leadership of Garce Paley, in November 1980, two hundred women protested the against the bomb production that is women's pentagon action. Russian women protest against the Chernobyl catastrophe is one more example of women protest against environmental degradation. In 1992, Joan Sharp, a representative of Black Workers for justice, fought and created awareness among the Mexican workers that how the Schlage toxic chemicals usage contaminates the groundwater and causes cancer (Mies & Shiva 4).

In addition to these, we can examine a few American historians in order to investigate their perspectives on environmental crisis with especial focus on American environmental problems. They consider that in the Western countries the environmental problems are 'full stomach' phenomenon (Nash 1982), according to Hay, an American historian, discern, "safe to assume that when everyone turns environmental prosperity has truly arrived Greenness in the ultimate luxury of the consumer society" (Moore ix) as well as for American it is leisurely phenomenon. As Inglehart, a political scientist, says it is an outcome of 'postindustrial and post material society' (Inglehart 1977). The cursory glance on the ecofeminists, the ecofeminist movements, the environmentalists, and the historians give a common perspective that the environmental problems in the West are majorly related to health–the major focus is on women.

c) Ecofeminism in India: A Critical Reflection

Now, let us proceed to Indian ecofeminists perspectives and the reasons of environmental movements in India; the core objective of this section is to study Indian ecofeminists' perspectives in a nutshell as the pioneering Indian ecofeminist Vandana Shiva attacks the Western developmental attitude which has evaded Indian agrarian culture and indigenous people's knowledge about nature, which plays a vital role in Indian context. The seventy percent of Indians depend upon traditional systems of production for their survival and sustenance. Further, she argues that the global capitalist market system and the Western science and technology have destroyed sustainable way of life and biological diversity which she considers maldevelopment (Shiva 2010). Bina Agrawal says that the modern developmental attitudes impacted on indigenous knowledge and skills- peasants and tribal women- for example, the first, the modern scientific knowledge related to agriculture has excluded women from the domain by marginalizing and devaluing their indigenous knowledge and skills; the second, the degradation of natural resources degraded women position (Agrawal 1992). Next, Chhaya Datar says that liberalization, privatization, and globalization has changed rural economy by impacting on subsistence farming to cash crop farming, mix cropping to monoculture, the impact of usage of excessive chemical fertilizers, and depletion of groundwater (Datar 2011). Subsequently to have a glance on Aruna Gnanadason's argument related to exploitation of women and nature such as liberalization of the economy and privatization of every sector is grabbing the life and livelihood of the farmers. Ruether's observation in this context is very apt to study that Southern ecofeminists are primarily concerned with the "concrete reality of day-to-day life" (Eaton & Lois viii).

On the basis of the discussion of the Western and Indian ecofeminists and environmentalists, the paper deciphers that the western thinking, by and large, has tried to formulate the ecological crisis or the environmental problem from the point of view of feminism. The underlying assumption of this formulation is that nature and woman are exploited by patriarchal power relations. Another reason may be the rise of ecological consciousness coincides with feminist consciousness.

II. Rumination on Indian Environmental Crisis

For proper orientationof this underlying assumption in India, we need to examine synchronic snapshots of Indian environmental crisis by putting forth

© 2018 Global Journals

a question to ruminate: Are Indian environmental problems gender related? This will be a substructure to this paper.

India also witnessed a large number of environmental movements and protests. In India, environmental problems are not solved in isolation–gender analysis–because natural resources are the effective means of survival for the majority of Indians. The first epoch-making Chipko movement led the peasants of the Garhwal Himalaya region to protest against the commercial felling of trees by hugging the trees (Gadgil&Guha1994; Rao 2012). Himalaya is dying due to the onslaughts of aggressive developments in the form of damming the rivers, deforestation, mining and luxury tourism. The basic reason for the Chipko movement was minerals, soils and forest of the Uttarakh and region which attracted many entrepreneurs. This movement had taken birth in 1964 in Gopeshwar in Chamoli district in the form of *Dasoli Gram Swarajya Sangh* (DGSS). This organization was founded by an Indian Gandhian environmentalist and social activist Chandi Prasadd Bhatt who was one of the pioneer protesters. The initiation of the first protest of Chipko movement was against the local operators who wanted to cut the Ash trees. Later, the Ash trees were sold to a sports goods manufacturing company for the purpose of making bats and tennis rackets. The villagers initially appealed government to stop the exploitation of the forest; but their plea fell on the deaf ears. Therefore, the villagers adopted a non-violent protest against the felling of the trees. Indeed, the Chipko movement was led by women hugging the trees to save them. However, men also plays very vital and prominent role in this protest including Gaura Devi, Sudaresh Devi, Bachni Devi,Chandi Prasad Bhatt, Sundarala Bahuguna, Govind Singh Rawat, Doom Singh Negi, Ghanasyam Raturi, etc. In the context of historical background to the movement, Bahuguna says. "It was in 1930 that people in our area revolted against the commercialization of the forests. To suppress that rebellion, on 30th May 1930 the army was sent by the rulers of the State. As many as 17 persons were shot dead, about 80 arrested. Though the movement was then suppressed,-we got inspiration from them. We established a memorial to those martyrs. In 1969, we repeated a pledge in front of their memorial. This became the background of Chipko." (Bahuguna 1997: 17)

The Chipko Movement was led by women and women hugged trees from felling down from the government's project of mining. However, men also were part of this movement; almost every section of the people participated in this movement the prominent among them was Sundarlal Bahuguna. As Sudarlal Bahuguna, "The objective of this policy should be to heal the wounds of the Himalaya, keep it as a place to live for the local inhabitants and accessible to nature lovers and spiritual seekers, use natural resources in a sustainable manner to achieve regional self-sufficiency, keep the landscape intact, protect biodiversity and establish local autonomy for the advancement of culture. This will save both the nature and culture of these great mountains, a source of varied inspiration to humankind." (Bahuguana 1998:18) Therefore, the protest was not gender oriented, it was humankind oriented. There were foot marches of 4870 km from Kashmir to Kohima. It took 300 days to create the awareness of the impact of deforestation on their livelihood. Before this one more movement started in the Karnataka in Kunsur village in the Dharwad district of the Sothern state. The protest was against the allotment of the pasture land of the village to a polyfiber industry by the state which intended to grow eucalyptus on it and both men and women both equally participated in it (Gadgil and Guha 1994).

Another grass-root movement that launched a protest against the building of large dam on the Narmada River–which is considered to be one of the most catastrophic environmental disasters in the world–was the *Narmada BachaoAndolan* (Save the Narmada River Movement) (Rao 2012). In this protest also men and women equally participated, as Bahuguna says, "When the work on the dam started in 1978, many men and women went to stop the work and were arrested and sent to jail. The whole area was converted into a police cantonment so that the people could not do anything. The government said that they would hold talks, but nothing came out of them" (Bahuguna 1997). Further, Bahuguna adds, "We have been camping in a hut for last four years near the dam site in non-violent protest and have been able to stop the work twice. Twice I fasted to make the government realize the need for a review of the technical, social, economic, cultural, ecological and spiritual aspects of the project." (Bahuguana 1998) Next, there emerged various protests against mining projects, for example, in 1947 in the Doon valley in northwest India, and more recently in 1983 the Gandhamardan hills of Sambalpur district in Odisha. Such struggles sought to draw attention to the irreversible consequences such as deforestation, the drying up of water resources, and loss of agrarian lands (Gadgil&Guha1994).

Save Silent Valley, a social movement, was started in 1973 to save an evergreen tropical forest in the Palakkad district of Kerala, India from a hydroelectric project (Chengappa 2009).The land filling of hundreds of acres of water-beds and mangrove forests in Ernakulam district was to build a cricket stadium which created a lot of pernicious problems (Joseph 2011). Besides, in the year 1984 the pesticide factory of Bhopal–owned by the multinational company Union Carbide–accidentally released deadly toxic gas which had taken a heavy toll on the lives of many people and caused massive damage to plant and animal lives. And

© 2018 Global Journals

there were long lasting aftermath effects on survivors (Mukherjee 2010).

Moreover, in the year 2007, a malicious incident took place, when the state government of West Bengal signed a memorandum of understanding with the Salim industrial group of Indonesia to build a gigantic 'chemical hub' on the cultivated land. All these environmental movements project that the root cause of these problems are the modern developmental attitude. However, men and women both joined their hands together to resolve the ecological crisis.

III. Critical Deduction

On the basis of a critical rumination of Indian environmental movements and protests along with the Indian ecofeminists' perspectives, the present paper propounds that in India, there is something more than ecofeminism. That is the root cause of ecological destruction is not man; the environmental problems are not due to androcentric attitude but anthropocentric attitude. Here, we cannot accept watertight argument like only man is the root cause of exploitation of women and nature. To open up the axis of the hypothesis of the paper, we contemplate Marie Wilson frame of idea that men and women play an equal role in the nature-related issues, as the Indian environmental movements and protests are supported by men as well as women. In India, ecological problems are gender neutral. Therefore, the environmental crisis in India are not gender-oriented. In this context, it is useful to turn to Leopold's idea, "To understand the function of a hand it is necessary to understand the whole body and consider the former in an organic relation to the latter. Similarly, a human is both a member as well as the home of which (s)he is a member" (Leopold 1949:204).

Though I agree with (ecofeminism) analysis, the difference must be because of where I come from. In my mind, when I speak about women, I speak about humanity because there is equality in the Gitksan belief: the human is one species broken into two necessary parts, and they are equal. One is impotent without the other.

(Wilson 77)

Work Cited

1. Adams, Carol. *Neither Man nor Beast: Feminism and the Defense of Animals*. Continuum, 1994. --- *The Sexual Politics of Meat*. Continuum, 2010.
2. Agrawal, Bina. "The Gender and Environment Debate: Lessons from India."*Feminist Studies,* vol.18, no.1, 1992, pp.119-158.
3. Bahuguna, Sundarla. *Fire in the Heart, Firewood on the Back.* Edited by Tenzin Rigzen.
4. Kuti: Parvatiya Navjeevan Mandal for Save Himalaya Movement, 1997.
5. ---."Environment and Eduction." Edited by, Baidyanath Saraswati, *The* Cultural Dimension of Ecology.IGNCA and D. K. Printworld Pvt Ltd, 1998.
6. Chengappa, Raj. "1976–Silent Valley Movement: The Genesis of Green." *India Today* 24 December, 2009.
7. Daly, Mary. *Gyn/ Ecology: The Metaethics of Radical Feminism*. Beacon Press, 1978.
8. D'Eaubonne, Francoise. *Le feminism ou la mort.* Pierre Horay, 1974.
9. ---. "Feminism-Ecology: Revolution or Mutation?" *Ethics and the Environment,* vol.4, no. 2 1999, pp.175-177.
10. Datar, Chhaya. *Ecofeminism Revisited*. Rawat P, 2011.
11. Eaton, Heather, and Lois Ann Lorentzen, editors. *Ecofeminism and Globalisation*. Rowman & Littlefield Press, 2003.
12. Gaard, Greta, and P.D.Murphy, editors. Ecofeminist Literary Criticism: Theory, Interpretation, Pedagogy. University of Illinois Press, 1998.
13. Gadgil, Madhav and Guha, Ramchandra. *This Fissured Land an Ecological History of India*. Oxford University Press, 1992.
14. ---.*Ecology and Equity: Steps towards on Econom of Permanence.* UNSIRD, 1994.
15. Gnanadason, Aruna. "Traditions of Prudence Lost: A Tragic World of Broken Relationships." *Ecofeminism and Globalization.*Eds. Eaton, Heather, and Lorentzen Lois Ann. Roman& Little Field Publishers, INC, 2003.
16. Griffin, Susan. *Women and Nature: The Roaring Inside Her.* Harper & Row Publishers, 1980.
17. Inglehart, R. *The Silent Revolution.* Princeton UP, 1977.
18. Joseph, Sarah. *Gift in Green.* Translated by Valson Thampu, Harper Perennial, 2011.
19. King, Ynestra. "The Eco-Feminist perspective." Reclaiming the Earth: Women Speak Out for Life on Earth, edited by L. Caldecott, and S. Leland, Women's Press, 1983.
20. Leopold, Aldo. *A Sand County Almanac and Sketches Here and There*.OUP, 1949.
21. Merchant, Carolyn. *The Death of Nature*. Harper Collins Publishers, 1980.
22. Mies, Maria, and Vandana Shiva. *Ecofeminism*. Rawat Publications, 1993.
23. Moore, C. "Foreword." *Britain in the Eighties the Spectator View of the Thatcher Decade,* edited by Philip Marsden-Smedley, Grafton Books,1989.
24. Mukherjee, Upamanyu Pablo. *Postcolonial Environments: Nature, Culture and the Contemporary Indian English Novels*. Palgrave Macmillan, 2010.
25. Nash, Roderick Frazier. *The Rights of Nature: A History of Environmental Ethics*. University of Wisconsin P, 1989.

© 2018 Global Journals

26. Plumwood, Val. Feminism and the Mastery of Nature. Routledge, 1993.
27. Rao, Manisha. "Ecofeminism at the Crossroads in India: A Review". *DEP*, 2012.
28. Shiva, Vandana. *Staying Alive Women, Ecology and Survival in India*. Women Unlimited, 2010.
29. ---. *Biopiracy*. Natraj Publishers, 2012.
30. Warren, J. Karen, editor. Ecofeminism: Women, Culture, Nature. Indiana University Press, 1997.
31. ---. Ecological Feminism. Routledge, 1994.
32. Wilson, Marie. "Wings of the Eagle."*Turtle Talk: Voices for a Sustainable Future,* edited by Christopher Plant and Judith Plant, New Society P, 1990.

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Working with Female Participants for Field Work Photographic practice in Saudi Arabia. A Case Study

By Lujain Yousef Mirza
Princess Noura Bint Abdulrahman University

Abstract- My research project documented in this article explores the visual representation of ten Saudi women living in Saudi Arabia. Photography is used as a medium and a critical tool to examine and reframe the representations of Saudi women in a collaborative process. The aims of the project are to understand the place of photography in Saudi women's experience and self-perception; to analyse their response to its creative potential as a tool of self-presentation; to reveal the full potential of creative collaborative photography in research and to explore the complexity and diversity of Saudi women's identities. My research will nuance and contradict the stereotypes about Saudi women depicted as either victims of Islam or the state, covered in black veils, or wealthy women enjoying the luxuries of oil wealth and will illustrate the diversity and complexity of Saudi women who range from extreme religious fundamentalists to young, modern, liberal feminists. Through the women involved, the project introduces a complex and dynamic picture of Saudi society today.

Keywords: *fieldwork, saudi arabia, saudi women, stereotypes, photography and photographic portraiture, photo-elicitation.*

GJHSS-A Classification: *FOR Code: 220306*



Strictly as per the compliance and regulations of:

© 2018. Lujain Yousef Mirza. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Working with Female Participants for Field Work Photographic practice in Saudi Arabia. A Case Study.

Lujain Yousef Mirza

Abstract- My research project documented in this article explores the visual representation of ten Saudi women living in Saudi Arabia. Photography is used as a medium and a critical tool to examine and reframe the representations of Saudi women in a collaborative process. The aims of the project are to understand the place of photography in Saudi women's experience and self-perception; to analyse their response to its creative potential as a tool of self-presentation; to reveal the full potential of creative collaborative photography in research and to explore the complexity and diversity of Saudi women's identities. My research will nuance and contradict the stereotypes about Saudi women depicted as either victims of Islam or the state, covered in black veils, or wealthy women enjoying the luxuries of oil wealth and will illustrate the diversity and complexity of Saudi women who range from extreme religious fundamentalists to young, modern, liberal feminists. Through the women involved, the project introduces a complex and dynamic picture of Saudi society today.

Keywords: fieldwork, saudi arabia, saudi women, stereotypes, photography and photographic portraiture, photo-elicitation.

I. Introduction and Background of the Study

The participants in the research were ten Saudi women, ranging in age from 20 to 61, all educated and located in the capital Riyadh at the time of this research. The research employed a qualitative methodology using photography as part of a collaborative process. Photo-elicitation interviews were used as the principal means of data collection in the first stages and were followed with a creative photographic collaboration. Photo-elicitation is a method of using photographs to guide interviews by asking and answering questions about social, cultural and behavioural features (Suchar 1997, p.34). It has the ability to create an interactive dialogue through well-constructed questions. Hence, the key success factors are an understanding of the research topic and proper selection of the photographs (Suchar 1997, p.34). The process of photo-elicitation, is used in visual studies by employing visual images in research interviews (Liamputtong 2007, p.143).

The major findings created new insights on the Saudi women whilst presenting a unique contribution through listening to their voices and experiences of living in Saudi Arabia, gathering and analysing their perspectives through photographic narratives, looking at the ways they negotiate and relate to the photographs, and enabling them to present themselves through their own personal portraits and their participation in the portrait sessions.

This article explores and documents the experiential aspects of fieldwork in Saudi Arabia, specifically in terms of working with female participants, in particular the challenges, expectations and emotions I the researcher –also a Saudi woman – faced and how all this became part of my work.

According to Shaw (2011), few researchers take the time to reflect on their fieldwork experiences; most rush to present their final findings in formal publications. Therefore, to provide clarity regarding the results of this research project, I will discuss the challenges that occurred and provide details on the different stages of the fieldwork. According to Hoggart (2014), the defining characteristics of participatory research depend on the degree of engagement of participants. This participatory process, when adapting methods of research, can work towards change in communities (Hoggart, Lees et al. 2014). This project engaged with ten female participants, with the aim of making them visible from a Saudi female point of view. In the first stages this was achieved by accessing their own photographs and their own narratives, thereby creating an in-depth reflective journey of their identities.

a) Challenges during fieldwork in Saudi Arabia:

There is a growing recognition that undertaking qualitative research can pose many challenges for researchers (Brich and Miller 2000; Campbell 2002). Some of the challenges identified by researchers include issues related to developing a rapport (Liamputtong and Ezzy 2005), reflexivity (Ellingson 1998) and managing emotions (Rager 2005). Drawing on my own personal experience, it is important to discuss the challenges and difficulties that arose during the fieldwork, with the aim of reaching useful insights for

Author : Lecturer at Princess Nourah Bint Abdulrahman University, School of Arts and Design, Saudi Arabia.
e-mail: mirzalujain@gmail.com

© 2018 Global Journals

those embarking on research projects in Saudi Arabia in the future.

My qualitative fieldwork, which is discussed in more detail throughout this paperfocuses on understanding the representation of Saudi women through photography in the Saudi context. The first stages explore the relationships these women have with their own photograph collections, and how these photographs are able to provide us with detailed perceptions of their lives. During fieldwork, researchers ask a lot of those who allow them into their lives or homes. There are many delays and frustrations; but these provide an opportunity for the researcher to reflect on broader, deeper concepts like the responsibility that comes with embarking on a research project that involves the trust of the participants, the good usage of time and funding allocated to the project, the importance of keeping aware of the goals of the research, and the opportunity to be creative and learn patience.

II. Recruiting Participants

One of the first challenges regarding fieldwork is how to find and recruit participants. In a qualitative study, recruitment is an important process (Arcury and Quandt 1999). Many researchers do not accept generalization as the purpose of qualitative research (Gheondea-Eladi 2014, p.114). For example, Onwuegbuzie and Leech (2010) argue that in qualitative research statistical generalization is usually replaced with analytic generalizations, in order to pursue a richer and deeper understanding of those it studies (Onwuegbuzie and Leech 2010). Participant recruitment requires particularly careful consideration, beginning with the identification, targeting and enlistment of participants, and involves providing information to potential participants and generating interest in the proposed study (Arcury and Quandt 1999, p.128). A researcher might face problems accessing people in specific situations, especially when studying individuals who cannot be approached easily (Flick 2014, p.161). According to Flick (2014), strategies can range from using the media (e.g. advertisements in newspapers or announcements on radio programs), posting notices in institutions (e.g. schools, centres or meeting points), as well as snowballing. In the current research project, after having the methodology approved by the university committee, I have used social media and snowballing. The useof snowballing method widens the range of people interviewed. According to NoyChaim, snowball sampling can generate a unique type of social knowledge, which will develop and grow (Kothari 2006, p.3). Snowball sampling was used in this project because of the type of sample needed. According to Bernard (2006), when studying hard-to-find or hard-to-study populations, snowball sampling is preferred.



Figure 1: Flier that was circulated

I designed a flier that explained the project in general, and the specifications of the female participants being recruited, together with contact information, this was posted on social media six months prior to commencement of the fieldwork. Many social media web services contain one or more platforms that allow users to view one another's networks and interact with each other. These include comment spaces, chat rooms, Facebook, Twitter and more (Anon 2015).

I attempted to find a sample that would cover a wide range of Saudi women. Several women called asking about the project out of curiosity, but with no intention of participating. When advertisements on social media failed, I decided to contact everyone I knew and ask them to spread the word.

Establishing access to those women who were interested and making contact was the next step. I was given many contact numbers for women who wanted to talk to me and learn more about the project, but I needed to convince them before I was able to start working with them. Some women asked to be sent all the consent forms and explanation via email, however only one woman responded to these emails. According to Patel, Doku et al. (2003) a refusal to participate is considered a response. Recognising that many women prefer talking to a researcher on the phone, rather than receiving emails, made me change my engagement technique. Consequently, phone calls were made and an audio recording with my voice was sent to all those potentially interested in participating. In response to my project needs, I found that recording an Arabic audio explaining in detail the aims of the project and what each participant would be asked to prepare and do was a significant approach, although it was not enough, and some women had concerns and further questions which were later discussed in a phone call.

Establishing initial contact was critical, because Saudi culture is mostly very private, and the research topic is about women, a sensitive topic in the country; therefore, finding the participants took a long time. Many were eager to know more about the project, but very few were actually willing to participate. Due to the fieldwork

© 2018 Global Journals

tight three-month deadline, it made sense to start with the first women who agreed to participate while continuing to look for other participants. The final 10 participants were reached by snowball sampling.

III. Meeting the Participants (Presentation of the Participants with Their Portraits)

Each participant approved each of these portraits. Participants also added their own words that were later overlaid on the photograph. Their discussions with me as the photographer and their approval of the portraits and the words that were written are what makes these portraits part of a collaborative process.



Figure 2: Participant A.K.1

Participant A.K.1 studied fine arts at King Saud University. Later, after she married, she worked as an art teacher for a couple of years in a school in Riyadh. When looking for participants, I contacted all my friends, family, colleagues and any artists I knew, and was put in contact with her and explained everything in detail. At first, she was very hesitant, but after she discovered she could remain anonymous if she wanted to, she was more confident about participating. Although she seemed to be from a very traditional family that respects and follows traditions, when I asked her if she needed her husband's permission she made it clear that she did not and that it was her choice that mattered.

When asking her to write a sentence that would be added to the photograph she said: "The sentence that I always repeat… always, for the last 20 years is:"

"اللهم اني اشكو اليك ضعف قوتي، وقله حيلتي، وهواني على الناس"

Translation: "Oh God, it is you to whom I complain of my weakness, my helplessness and my insignificance upon people." She explained:

> I can't tell you that I'm a weak person. On the contrary, when I recall my life and my memories, I feel like a strong person… However, you cannot use strength with the people around you, especially people you love. Because then, you will lose them.
> And I personally don't want anyone to be upset for me… maybe, I'm too kind… too emotional. I don't like complications.
> So, when I do face difficulties or any small problems, it is then that I feel very weak… and no one knows about this or feels me except for God.
> He is the one who knows how much pressure I put on myself not to lose the people around me. So… 'God, it is you who I complain to the weakness of my strength and the little force I have…'
> Yes, I can answer back, yes I can defend myself, and face the situation without fear… but I do feel broken and weak because the situation requires that… or… I will lose!
> I will lose the people around me.
> And I want my image to be ideal with people.
> So, I do feel like I have little force… And the humiliation people have towards me…
> Sometimes, I'm treated in a manner that makes me feel like I'm nothing.
> And this is, of course, something that bothers me.
> That's it… So, I always repeat the sentence, and I feel comforted every time I say it…
> but God knows who I am, and what I am, and what's inside of me, and what I'm doing to please the people around me, and I don't upset any of them.
> Therefore, I see myself with this prayer, and I feel comforted after I say it.

In this portrait the participant looks unhappy and depressed. From what she explained during the photo-shoot, and later what she wrote on her photograph, I could say that there no actual problem preventing her from pursuing her art career again. There is no-one preventing her and nothing stopping her. She herself is blocking any change that could happen by focusing only on the things that put her down and not resisting them. At the end of her statement, she insisted that nothing is stopping her from going back to her painting and that she herself is the problem. On the other hand, perhaps she is not to blame. It is similar to whether you see the cup as half empty of half full. The question is why is she blaming herself? It could be said that she is clearly in a stressful situation where she is avoiding confrontation by repressing her feelings and not expressing herself. She says she feels humiliated and struggles with building her self-esteem. She

© 2018 Global Journals

believes that she is risking losing people around her if she does express her thoughts or feelings.



Figure 3: Participant D.A.2

I first met participant D.A.2 when we were in the seventh grade, nearly 13 years old. We were at school together for three years during middle school and then during the Gulf War we lost contact. Fifteen years later, at the time when she was adopting her son, we established occasional contact again. I had been turned down many times by women who wear the full niqab and at that time I had not recruited anyone who wore it, so I contacted her explaining the project and the situation. It took her around two months to decide.

Participant D.A.2 wrote: "Can you tell that I'm smiling?" And in Arabic, she wrote a saying:

الناس أعداء ما جهلوا

Which means "people are enemies to what they are ignorant of". She explained:

If you are going to be against something that you do not understand… you are going to be anti whatever you do not understand, and I strongly believe that this fits with my character, because I feel if you are going to judge me, because I cover then you are going to say, 'retarded', oppressed, backward thinking, maybe self-hating female, that she would do that to herself whatever it is and the reason why you would be an enemy to the way I cover is because you do not understand it.

> You do not understand why I am doing it.
> You do not understand that I chose it…
> you do not understand that it makes me feel more comfortable, so in anything in life…
> With the West, for a long time Russia was the bad guy right… and all the shows were about Russia and how bad they are, and represented them as terrorists… Just because you do not understand it, does not mean you should hate it.
> You should just try to understand it.
> Do not try to liberate me because I am liberal… in what I feel comfortable with.
> Oh, we are going to liberate Iraq… Iraqi people… true, they had their problems, but they have way more problems since you tried to liberate them.

When asked if she found this collaborative process helpful in representing her identity, she stated:

> I was hesitant about participating in this before.
> Looking back and how I experience life and how I enjoyed life so far.
> These interviews helped me see all the past years.
> I feel miraculous.
> I feel it is even clear to me now.
> In short, it was great going through my own past and still knowing what I want to do in life.

Participant D.A.2 is mixed, half Saudi and half American. She chose to write her sentence in both languages, Arabic and English. Yet, she states two completely different messages. From the way she chose to write her sentence, we can understand that she has a sense of humour. In her image-text combination, she chose to use both humour and seriousness in the sentence. Her use of Arabic and English text on her photograph expresses a lot about herself, her character and background, which was the purpose of asking the participants to express how they want to be represented visually and to add their own words to their portrait. Her choice to be photographed in her office where she works, the way she is sitting and looking straight at the camera while smiling, represent belief and confidence in what she does.



Figure 3: Participant D.Q.3

I met D.Q.3 in 2007 when I was completing my Bachelor's degree in Brisbane, Australia. She was doing her Master's degree in accounting and later returned to Saudi. She was one of many women I contacted to see if they were interested in participating or might know someone who might be interested. When I contacted her, she told me that she had just changed jobs and was living in the capital now and she would be willing to participate. After calling her several times, and after she requested me to take her photograph on the beach knowing that there are no beaches in Riyadh, I made it

© 2018 Global Journals

clear that I could not travel to the Western coast to take her portrait. She agreed that I could go to her house for the final photo shoot.

The participant did not have a clear vision of how she wanted her portrait. She knew the sentence she was going to write on the portrait but not the portrait itself. She showed me several portraits of women from the Internet, and said she would like hers to look similar. I took around ten photographs over a period of two hours. She explained:

I chose to write, 'The best is yet to come'.

I selected this phrase because, after all the ups and downs I have been through in my life, from my divorce, being away from my family and kids, to the passing away of my father, I have decided to look forward to a better, brighter, more successful future.

> I aim to focus on all the positive things in my life, no matter how small.
> I do believe that the best is yet to come. I am working hard for it and looking forward to it. It is a hopeful today for a better future.
> When discussing the process, she stated:
> What happened is that these three stages helped me think of who I really am.
> It made me understand myself more.
> I had never asked myself what represents me and what doesn't represent me.
> But this gave me a chance to understand myself more.

In this portrait the participant sits facing her bedroom window, staring at the open space in front of her. The light coming in, plays a crucial part in adding different shades to the portrait. She is looking into the distance without paying the camera any attention, as if she does no notice its existence. She did not want her face to appear very clear, and this is why she pushed the curtain away and sat with one part of it covering slightly her face. The way she tightly holds the coffee cup, communicates some stress, whether it is from being photographed, or from the future that she is awaiting the best from.



Figure 4: Participant K.Q.4

Participant K.Q.4 is a relative. I was explaining the difficulty of finding participants to my family, especially how hard it was proving to find more religious participants. It was suggested that I contact K.Q.4 which I did, but she said she was not interested at all. After a couple of weeks, she asked me to explain everything in detail and after some encouragement from another family member she contacted me saying, "I don't mind participating as long as you don't give my name, and as long as my face is not apparent. I want Western society to understand and see how lucky women are in Saudi."

At the beginning, the participant stated that she wanted me to take her portrait in her office, but on the day of the photo shoot, she took me to one of the new buildings and told me that I could take her portrait there. There were some artificial palm trees, and because she loves palm trees, she asked me to take her portrait near one. I took around ten photographs with her next to the palm tree, but the lighting was not sufficient to use the reflector. I was also unable to use the flash, because there were many reflecting surfaces around, so the photographs were not technically good. I explained we could go outside and take a photograph with a real palm tree, but she preferred to try the second floor of the same building. This portrait was taken on the second floor. She did not want her hands to be apparent in the portraits. The sentence that she wrote was as follows:

يا حبيبي يا سول الله محمد عليه افضل الصلاه والسلام

"O my dearest messenger of God… My beloved Muhammad peace be upon him." She explained:

> I mean it, really. This touches my heart because we really love him.
> He brought us from darkness into light. All his characteristics are perfect.
> He is our role model.
> This love is pure.
> He is dead now, and he can't do anything for us, but our love is represented in us following what he urged us to do. We hope that we follow his commands completely to show our love.
> If all people in world I mean Muslims or non-Muslims followed Islam's teachings, the world would be a peaceful place for all.
> This project made me think about things in me, I didn't think about before.
> Actually, photographs have meant a lot to me since I was a child.
> Pictures are good things to capture the moment because sometimes people forget. Although, many say that I have a good memory, I still need to capture my moments. One picture can tell a lot. It reminds you of every detail of that previous moment.
> It saves good memories.

© 2018 Global Journals

From the first glimpse of the participant it is clear that she is very religious. Being in her sixties she seems confident in herself and her beliefs, not caring what others might think of her. From the way she hides her hands in the hospital coat, and the extremely small opening of the niqab through which her eye can barely be seen, to the sentence she chose to write, the stress is on her being a proud Muslim woman. Nevertheless, being religious did not prevent her from being highly educated, an active professor and doctor at both the hospital and university.

However, her request to be first photographed inside a new building, next to a fake palm tree, confused me as it contradicted what she was presenting, which was strong faith, connection with nature and not caring for the materialistic; whereas, this photo-shoot was taken in one of newest buildings in the hospital where she works. In addition, her request to be photographed next to a man-made palm tree, does not demonstrate visibly her love of nature. Nevertheless, she may have chosen this building in particular to show Western people the modern facilities, which exist in Saudi Arabia. I presume this is an example that represents some of the contradictions we have with our own selves in Saudi society.



Figure 5: Participant K.H.5

K.H.5 is a childhood friend. I last saw her when we were sixteen, when she got married. She contacted me three years ago when she left her husband and went to court asking for a divorce. She had lost contact with her friends and never finished school until she left him. After she decided to leave her husband she went back to school, completed high school and was accepted at (PNU) Princess Nourah University, enrolling at the school of arts and design, because that had been her passion since she was a child. I called her after I received my ethics approval and told her about this research project and she was very excited and keen to participate.

She chose this one and wrote her sentence, which is a poem by the 4th caliph,[1] Ali Bin AbiTaleb:

وتحسب انك جرم صغير، وفيك انطوى العالم الاكبر

"And you think you are just a tiny object, but you hold the whole universe."

When asked about the statement, she stated:

I used to think that I'm nothing. I didn't believe in myself.

Suddenly, I discovered things in me I had never imagined.

All the disappointments, all the negative comments I got were illusions I believed in.

I really discovered that there is another world inside human beings, so this expression represents the place I reached today.

Every stage in this project helped me set the record straight.

It allows you to focus on things you didn't notice before, especially my photos in the past and the present.

People keep running in this life trying to make accomplishments without focusing on what they have in the current moment.

This process reminded me of our past, present and future.

It was helpful.

I didn't look at these photographs for a very long time.

Every one of these pictures reflects a part of my identity.

It is a part of who I am.

I always feel happy when I look at them.

The way I look at these pictures differs according to my age.

I told you before that I was thinking that my father didn't like me.

But now, when I look to the way my father used to treat me, I understand and I realize that I was wrong.

I discovered so many things.

I am so thankful.

Participant K.H.5 is the exact opposite of participant A.K.1. Even in the hardest moments, she never stopped believing in her capabilities, continuing with her artwork while going back to university after a failed marriage. She focused on the positive things she has. The sentence she chose describes her belief and her desire to be something better and greater. The fact that she is painting a complete face and figure of a woman, knowing that in Saudi conservative Islamic culture drawing a face of a human figure is considered a sin, signifies that she is a woman with her own beliefs and outlooks. Her direct gaze into the camera reflects a woman who is self-assured, optimistic, has a clear

[1]A person considered a successor to the prophet Muhammad.

© 2018 Global Journals

vision of her present and is ready to take off into a brighter future



Figure 6: Participant L.K.6

L.K.6 is one of my many cousins. When I was trying to reach as many women as possible, she knew about it but was not interested. However, she offered to ask her female work colleagues, several of whom wanted to know if they would be paid to participate in a research project involving being photographed and sharing private information. When I explained that no payment would be given, they were no longer interested. After several weeks, my cousin contacted me and said she would like to participate, to be part of what would hopefully be a successful project that would highlight the identity of women from Saudi Arabia. Her only concern was her working hours.

The participant has lived with her parents since her separation, which is Saudi tradition and culture for a divorced woman, and if her parents were dead she would live with one of her brothers. However, this is not an absolute rule; it differs from one family to another, and in some families if the woman has children she can live on her own. The sentence she chose was:

"دع ابتسامتك اول ملامحك، فهي لك صحه، وفي الدين صدقه، وفي القلب سعاده، ولمن حولك طاقه من الراحه"

"Let your smile be your first feature. It is health for you, alms in religion, happiness in heart, and a peaceful energy for those around you."

Participant L.K.6 stated:

I chose this because a smile is very important to me.

It has a positive effect on people around us.

I try to smile as much I can. One should smile even if he or she is sad or has problems.

Smiling has a good effect on people around you when they see you always smiling. My previous colleagues in Jeddah always remind me of my smile when I contact them.

It is good to be remembered by this.

That's why one should smile, to leave a good memory wherever one goes.

After I finished, I requested an Uber to pick me up, but the driver could not find the house. Her driver was asleep, and I could not find anyone to drive me back. She and her mother insisted I sleep over in their guest room until morning and then I could use their driver to return home. As embarrassed as I was, I accepted and called my family to tell them I would stay that night at her house. The next morning, at around 7am, their driver drove me home. When I asked the participant to reflect on her experience of this project and whether she found it useful or otherwise, she said:

This entire process made me think of many things.

The old photographs made me think about the things that made me who I am today. Maybe I reached this age and stage in life without focusing on how I became what I am.

I focused on things I have in my life, my identity.

It made me feel proud of myself because I was reminded of what I was, what I became and what I want to be in the future to represent myself. In addition, I felt proud because I wanted to be a part of this successful study that represents Saudi women.

I really like the concept.

Finally, I will be represented, that's why I felt proud.

From the sentence the participant chose, it is clear that she is a constructive person. Posing for the camera with a smile on her face goes together with the sentence she wrote. Her divorce did not change her positive attitude to whatever life throws at her.



Figure 7: Participant L.A.7

The youngest participant was L.A.7, from Riyadh whose older sister is a doctor who works in a hospital where a member of my family also works. She is one of many women who my messages reached. She contacted me and said her little sister admires photography and would be happy to participate, and gave me her younger sister's contact number. When I called her, she was excited and very curious to know

© 2018 Global Journals

more. She was also one of the first participants to give me an interview date after just a couple of days.

On the day of the photo shoot, she picked me up at 2pm with her family's driver and we went to Starbucks. We went straight to the family section (cafés and restaurants in Saudi Arabia have single men's sections and family sections). I knew that they had very big windows, so I was sure I would not need any additional light with me. However, I was wrong, as all the blinds were closed, and I was unable to open any of them. When I went to talk to the men working in the café, they said that, to prevent people from opening them the religious police cut all the ropes. The place was dark – with only the dim lights within the café. I had to put the camera's ISO on a very high setting to create more light. The photo shoot was over within ninety minutes, and although the participant was happy with the final photograph, all the other photographs shot that day were high in noise.[2] I asked her if we could repeat the photo shoot at the same place another day, when I would have my external light. She agreed, so I met her again four weeks later. We went at almost the same time, when there were fewer customers. I took around 30 photographs, but the participant still preferred her first portrait. When asked about the sentence, she replied:

"It's a line from Muhammad Abdu's song,

"غامضه مره ومره مثل نور"

which translates as "extremely mysterious sometimes and sometimes very much like the light".
I chose this phrase because I am very mysterious, yet very bright and clear, like the lights.
So this really does describe me.
When can I be very clear?
Or when am I very mysterious?
I'm very mysterious when I'm upset.
I wouldn't share or tell anyone what's bothering me.
I keep it to myself.
From the project, I felt and realized some features in me that I've never known existed.
The questions helped me a lot to think of who I am and what I believe.
I was surprised to understand that I have these features.
I was just living like anyone else without deeply thinking of who I am.
I seriously enjoyed it, and understood a lot about my personality that I never knew existed.
There are things that never crossed my mind before.

This participant chose to be photographed in Starbucks Café because it represents part of her daily routine. The way she posed for the camera gives the viewer the sense that she is thinking or concerned about something. The sentence she chose to write, "extremely mysterious sometimes and sometimes very much like the light", either represents her, or it could be that she likes that phrase or poetry, so in return she tries to perform it in the photograph; as if she is telling the viewer, "I am mysterious", or "I could be mysterious". From the way she is sitting, looking away from the camera, hiding a part of her face with her hair, it could be argued that she likes playing the role of a mysterious young lady, or perhaps she could be a shy person in nature. It could also be claimed that by holding her iPhone, showing off her watch, purse and drink, that she is contemporary and showing off her style of life.



Figure 8. Participant M.A.8

Participant M.A.8 is a therapist I met for a couple of months, seven years ago when I needed some advice and guidance. She was an amazing, inspiring, positive woman who appeared in my life at the right time. As she is also a photographer, we kept in touch due to our common interest. I contacted her about the research project and without hesitation she expressed her willingness to participate.

M.A.8 is a busy therapist as well as an active photographer. She made it clear to me that she is very busy and would not be able to spend long on the photo shoot. She contacted me two days before the photo shoot and said she wanted me to come and meet her at her house, instead of the original venue we had decided on, which was her own private clinic. I reached her house around 9am, and the caretaker opened the door for me and took me straight to her bedroom. On the way, I met her husband, who welcomed me and told me to go ahead to the second floor. When I reached her bedroom, she asked me if I would like anything to drink and I asked for a glass of water. The bedroom was big and had a work area with a desk and computer, a sitting area with a large sofa, and a dressing room where she was. She called to me, but I could not see her. She said, "Please have a seat. I'll be there in a couple of minutes, I'm just getting ready."

[2] The term "noise" is used to describe visual distortion, i.e. when the image looks grainy.

© 2018 Global Journals

I sat there looking around at all the family portraits and books she had everywhere. A few minutes later, she came out of the dressing room, smiling broadly, and asked me if I was ready. I asked her where she would like to be photographed, and she said, "Let's go out on the balcony". The door was jammed so I had to squeeze myself through it with my camera. It was a small balcony, with sand roses that she had collected from the desert whenever she went to take photographs, as well as a big plant that was partially green and partially dead. She stood in a corner and looked straight up to the sky. I took several shots over fifteen minutes. She looked at the photographs and chose one immediately. Later, we went back to the sofa and she sat down to write down her sentence. She wrote, "There are many journeys in life, make sure each one ends with a light of your choice".

I chose this sentence… light meaning that opportunity, that way out, that growth.

Some of these lights are very small, coming out from a little hole, from a window or from a wall.

But there is also an exit that light comes through and it means a way out.

It means growth… It means taking that lead of the light, and allowing yourself to grow no matter how dark things may be at a particular time of our lives.

So reach out, look for that light and let it be your choice to grow.

This project was able to represent all angles of my identity.

I think that I had never connected my identity to pictures. I have connected them always intellectually, so going through the process I was very careful in the reason for choosing a random picture of a women holding a scale of justice.[3]

> I just shot that picture there was no second thought. It was a part of my identity. It was a picture of me and it was also the cover of NY Times magazine, but definitely the process was identifying myself through pictures and how much the two are connected which, is my identity and what I gravitate to in pictures.

The way participant M.A.8 presented herself was as a strong woman who has no regrets in her life. She is a woman who has lived her journey with ups and downs and has reached inner peace. Although she does not look towards the camera, she holds her head up with pride. The sunlight hits her face, gently drawing out her features, and the slight smile on her face adds a sense of peace of mind and wisdom. The sentence she wrote signifies the choices she has made in her life, whether right or wrong, they were her own choices no one else's.



Figure 9: Participant R.M.9

I met R.M.9 on a plane traveling from Riyadh to Wadi-Aldawaser in Saudi Arabia. She was with her seven-year-old son, which made it easy for me to start a conversation with them. After introducing myself I talked with her about the research project and asked if she would be interested in participating. She asked me to email her the consent forms and the information related to it. She contacted me after several days to say she would be willing to participate.

We discussed the sentence she wanted written on her photograph. She said:

"I want to write

"في كتاب مكنون لا يمسه الا المطهرون" ,,

This is a phrase from the Holy Quran, describing the Quran itself. It translates as: "It is kept hidden in a book, which no one touches unless they are purified." I explained that she could not use that sentence and that she should think of something else because religiously and culturally it is not acceptable to compare oneself with the Quran.

After around thirty minutes, she came up with another sentence, but I told her to think more about it. Later, she decided to write, "I am an Arabian" or "I am an Arab." When asked to explain why she chose it, she said, "it is my identity, and it makes me feel proud. And even though I am an Arab, it does not prevent me from being an attractive, clever, beautiful woman." When the session was over, she asked me not to leave until I had finished editing all the photographs, added the text and sent it to her. She made lunch and asked me to stay to eat and to continue my work. I was at her place for seven hours; I was really exhausted, because I had had an earlier photo shoot. I was exhausted both mentally and physically.

a) *According to the participant:*

> Because this process was spontaneous and casual, and what I said came out of my heart, I wasn't acting. Basically, I verbalized my thoughts, who I am. I never talked about it… I spoke it… it is the power of words.

© 2018 Global Journals

I turned it into words, verbal words. It is as if I shaped and personalized who I am. I was looking forward to representing myself in a photograph, not only a word. Honestly it was fun, being photographed and putting on makeup.

From the sentence she chose to the way she wanted to appear, participant R.M.9 could mean that she wants to represent herself as beautiful, unique and exclusive, giving herself value. Maybe this is related to the fact that she is divorced, or it is just her character; holding on to her visual appearance to feel proud, happy or complete.



Figure 10: Participant S.A.10

Participant S.A.10 was the only participant whom I did not contact myself; she heard about my project and contacted me. I was about halfway through the fieldwork and I already had my ten participants, when I received a phone call from her explaining that she had obtained my phone number from three different people. I accepted her at once and began looking for space in my schedule for her. Two weeks later, one of my original participants dropped out, so S.A.10 took her place. She explained to me during our first phone call hat she had a lot that she wanted to say and share, and she had been waiting for an opportunity to do so.

I used the front window of a shop as a screen on which to reflect her. I took several photographs when, by serendipity, two men walked up the escalator, and I could see them in the glass. I asked her to just stand there for a second, I took that photograph, and she was very happy with it. The participant has been divorced twice, and those two men apparent as shadows in the background represented the two men in her past. They vanished and are not a part of her present.
When asked about the sentence she said,

"الضربه التي لا تكسر الظهر تقويه"

Meaning: "A blow that doesn't break the back, makes it stronger." She stated:

I have been through a lot of things, and I even suffered from aphasia (not being able to speak). That was because of the problems I had during the divorce. I kept my problems to myself and I did not tell my family. I don't know how to share my problems… you know how people see divorce… but I can no longer handle this…
If someone comes into your life, it becomes hard to lose that person… Also, during divorce, one becomes so tired… I did not lose my ability to speak completely, but I had a severe stutter, I would always say, 'Aaaaaa' then I pronounce the word… and that is because I kept my problems to myself…
It's been a long time since I tried to do something that represents my identity, whether by giving a speech or talking about my experiences, but now you have enabled me to express myself.
You made me think of my past since I was little… and how I was… the innocent. Then when we moved onto the second stage where I took photographs of myself. It made me think of the purpose of taking photographs, which is to represent ME and not to satisfy anyone…
There is a Hadith which is translated as 'Allah loves someone who, when he works, he performs it in a perfect manner (*itqan*)'. So I love to complete my work perfectly for the person I work for… it is also in this way that I like to represent myself.
This third stage represents all the aspects of my life as it is…
The first phase: is my study…
The second phase: after my study and my work…
The third phase: is what I want to do in the future…
Therefore, when I said, 'What does not break me, makes me strong', I mean that what represents my photograph, and you will notice that through the way I look, smile and through everything. You will see the strong me.

It appears from the way the participant is standing, and her gaze to the camera; that she is a clever, confidant and a proud woman, knowing what is surrounding her. The sentence she chose to write completely applies to her, meaning whatever breaks me, I will stand up high and strong again. Although it could be said that she is empathizing with her own self, she has a hint of a smile that resembles hope and faith for what the future hold for her, while the past remains in the past.

b) Biographical profiles of participants

Table 1 presents the biographical profiles of the broadly middle-class female participants. All ten participants share the same religion, nationality and social characteristics. They represent different education levels; however, they all hold or are studying for a university degree (BA, MA or PhD). They are aged between 20 and 61, and come from different regions of

© 2018 Global Journals

Saudi Arabia and different backgrounds. The table presents in brief their age, city, region, marital status, education level and occupation.

Table 1: Biographical profiles of participants

Name of participant or initials	Age	City	Region	Marital status	Education level	Occupation
A.K.1	37	Al-Madinah	Western	Married	Bachelor of Fine Arts	Housewife
D.A.2	39	Riyadh	Central	Single	Doctor of Chiropractic	Chiropractor
D.Q.3	36	Jeddah	Western	Divorced	Master's in Accountancy	Deputy Executive Director of Finance & Administration
K.Q.4	61	Al-Madinah	Western	Married	Post-Doctorate	Consultant in Paediatrics & Haematology
K.H.5	40	Makkah	Western	Divorced	Bachelor of Interior Design	Student
L.K.6	33	Al-Madinah	Western	Separated	Bachelor of English Literature	Assistant Employee Relation Manager
L.A.7	20	Riyadh	Central	Single	Bachelor of Marketing	Student
M.A.8	61	Al-Qaseem	Central	Married	Master's in Counselling Psychology & Education	Psychotherapist & Photographer
R.M.9	37	Al-Madinah	Western	Divorced	Bachelor of Dental Science	Dentist
S.A.10	35	Riyadh	Central	Divorced	Bachelor of Business	HR Manager & Development Executive

IV. Refusal to Participate

Some participants who participated in the project described their main reason for participating as being curious about the topic, while others were purely interested in participating in order to contribute to knowledge. Some were comfortable participating knowing that the project was to be presented in a different countryas my research work is for a PhD in the UK. However, many others refused to participate for different reasons.[3] Finding and interviewing participants requires that the researcher establishes access and makes contact with potential participants. It is not objective to only use people who are easy to talk to, and if researchers are overly shy or hate making phone calls, the process of finding participants and getting started can be daunting (Seidman 2013, p.11).

At the beginning of this research project I was aware that finding and recruiting participants would not be an easy task. I spoke to many women who refused to participate, the majority of whom gave no reason at all, while others gave a brief explanation as to why they rejected the idea of participation. After clarifying that the project was being conducted in the UK, and that it was about their own visual representation, and communicating that to an international Western and Arab audience in order for them understand more about us as Saudi women and Saudi women's identity, reasons for still refusing to participate included:

a) The Western view of Saudi women

"I do not care what Western people think about us as Saudi women, what they know or do not know about my identity. My identity is something private and I don't care to share my beliefs." It is understandable that there may be a sense of resistance towards the Western stereotyping of Saudi women, and reluctance to either reject or clarify these stereotypes. On the other hand, it could be as simple and straightforward as what this

[3] This paper is submitted to an international journal based in United States, United Kingdom and India. The distribution of the all photographs had the approval of the women participants and followed a specific ethical process.

© 2018 Global Journals

woman said; her identity is private and she does not like to share it.

b) Presenting a rosy picture

"This sounds very interesting, tell me what you want me to say and I will say it, I will say whatever makes my society, culture, traditions and myself look perfect." This suggests a fear that people who do not know Saudi women will judge them based on false interpretations projected in the media or elsewhere. Therefore this woman wanted to contradict what is presented by saying anything as defence to herself as a woman or to her society in general.

c) Praying to God for my forgiveness

"I pray to God for you, to put you on the right path. What you are researching and your entire project is forbidden (*haram*). May God guide you to what is in his favour." As discussed in the introduction, Saudi women vary from the extremely religious to extremely liberal. Therefore, even today there are women who believe that taking photographs is a sin for which the photographer will be punished.

d) Questioning the project without taking part in it

"I don't understand how a photograph can represent my identity or myself. How can an image represent you? No thank you." The main objective of these interviews was to explore whether or not women were able to represent themselves though photographs. Some women were not completely aware of the research project and its aims, but reached a judgment based on their assumptions.

e) Definite decision

"I do not like participating in these kinds of things… it's not me!" Some women knew from the start that they were not interested in interviews or meetings, no matter what the research project is about. It is a matter of preference, interest or curiosity, and they had none.

f) Payment for involvement

"Will I be paid to participate?" To encourage participation, some researchers offer people money or coupons in return for their participation. In this research project participants were not paid or presented with any offers. Nonetheless, all participants received their final stage three portraits as a part of the collaboration process, and when all interviews were completed, a box of chocolates was given to each of them in appreciation of their participation.

g) Privacy issues

"My mother says we are very private, and these questions and photographs are private, therefore she will never agree to any of this." Privacy and obedience to the elders is always an issue in Saudi Arabia, especially when it comes to issues related to women. Participants were offered anonymity if they wished; however, the narratives they would have shared would still be considered by many people to be private stories which they would not want to share and have published.

h) Guardian's permission

"It's my husband! He would never approve my participation. That's why I cannot participate." One important requirement for the women to participate was the approval of their guardians. Under Saudi law, women require the permission of their male guardian to travel, marry, sometimes to be granted employment, or even to pursue higher education. The guardian is typically the woman's father or her husband if she is married. If she is a widow she has to seek permission from her brother, or son if he is of age. In this project, not all participants needed their guardian's permission. It is different from one family to another, and the women would know whether or not they would require their guardian's permission to participate.

Some of the women who refused to participate provided insight into their reluctance, whereas many others who were contacted did not offer any reasons or explanations for their refusal. Others never answered the phone calls, messages or emails. This illustrates the complexity and sensitivity of this research.

V. The Pre-Interview Phase

Before each interview began, the purpose of the research project was explained, which meant clarifying the material presented when the interviewer first established contact and arranged an appointment. Participants were met with and interviewed three times in total, for an hour each time. Participants were offered the opportunity to either read the consent form themselves or to go over it in detail with me. The consent form was reviewed and explained thoroughly, and further discussions were offered to address any personal concerns about their participation. It is important to determine if a participant fully understands what participation involves (Lipson 1994). It was explained to them in advance what they would have to prepare for each meeting. The project was designed in three stages, following an initial phone call or in-person meeting. In the pre-interview phase, once the project had been explained and any questions answered, the participant was asked to sign the consent form and to give permission for the sessions to be audio-recorded. If they wished to continue, the following three stages were implemented: stage one (observed memories), which involved looking at the participant's existing photographs; stage two (self-engagement), which involved participants taking new photographs of their lives; and stage three (reflections), consisted of the researcher reflecting on the participant's personal insights and narratives to produce the final photographs. All three interviews used photographs as a method of understanding and researching. Participants

© 2018 Global Journals

were reminded that they were free to withdraw at any time.

During this initial interview, there was often much small talk, especially if the interview was being conducted in a place where the participant might not feel as relaxed as they would be in their own home, such as in a university or place of work. This was the time when the participant(s) and researcher were able to assess each other and begin to establish a degree of comfort and trust. This initial stage is very important and should never be hurried, because it sets the tone for the forthcoming interview(s) (Corbin and Morse 2003, p.341). Qualitative researchers must start a rapport-building process from their first encounter with the participant, in order to build a research relationship that will allow them access to that person's story (Liamputtong and Ezzy 2005; Goodwin, Pope et al. 2003). According to Corbin and Morse (2003), it is the beginning of a temporary but important human connection that will intensify and grow over the course of the interview.

The key factor in arranging an appointment with the participants was to set the first appointment though a phone-call, text or email. Then, after the first meeting I would set the second and third meetings face-to-face, giving them a chance to check the calendar and their obligations and making sure I left with the date of the next meeting. Setting an appointment with the participants was not a simple task and I had to contact each participant several times, some of them numerous times, to set a time and location. Even then, they would often contact me and reschedule new appointments because they could not meet on the agreed date, sometimes a day or even just a few hours before the scheduled time.

Each participant was free to choose any location she was comfortable with, ranging from their own residence (A.K.1, D.Q.3, K.H.5, M.A.8, R.M.9), a family member's or relative's house (L.K.6), a café (L.A.7), a university and a hospital (K.Q.4), or private offices (D.A.2, S.A.10). Some participants wanted to have the meetings away from their own or their families' homes, preferring a public place. Others were comfortable with conducting the meetings not only at home, but in the privacy of their bedrooms.[4] Others would change their minds on the location several times. When a participant was living with her family, she had to receive her family's permission to have me over. A three-month timetable, including weekdays and weekends, with the participant's name, date, time and location she selected, was prepared. Ultimately, establishing contact, scheduling and completing the set of interviews was very satisfying when accomplished.

VI. Transportation

One of the major challenges that women in Saudi Arabia face every day, and which I encountered intensely during the three months of the fieldwork in 2016, was transportation. At the time of writing, women are still not allowed to drive, which prevents them from commuting freely, and is a daily struggle for working women. They are usually driven around by male family members or personal drivers and the cost of hiring a private driver often prevents women from entering the labour market. Therefore, in families that cannot afford a private driver, inexperienced boys as young as 15 assist as drivers, which leads to many traffic accidents.[5]

There is no actual law in Saudi that actually forbids women from driving but usages are more powerful than laws: the majority of the society is not ready for such a change in their customs and traditions and still take a negative view of Saudi women who ask for the right to drive. In 2016, in an interview, Prince Muhammad Bin Salman stated that the reason for women not driving has nothing to do with religion or any civil law, saying:

To this day society rejects and is unconvinced about women driving, and believes it will have very negative consequences, but I stress that this issue is connected with the desire of Saudi society and what they want: we cannot impose something they do not want or accept. However, we do not know what the future holds, and we hope there are to be positive changes (YouTube 2016).

According to where the participants preferred to meet, whether in a private or public place, I would need a car and a driver for transportation. The Saudi Arabian public transport company operates inter-city buses, with the widest coverage in the capital, Riyadh. Some do not allow women at all, and when they are allowed they have separate entrances, with women-only sections at the back reserved for them (2016). Those in the lowest economic bracket use these buses. In general, buses in Saudi Arabia are perceived as not suitable for Saudi women.

During the fieldwork, I was fortunate that my father was sometimes available to drive me to and from interviews and later the photo shoots. At other times, when he was not available, I had to take a taxi, but I felt unsafe because taxi drivers are not registered with a company. Later I learnt that Uber cars were available, something which had not existed a couple of years earlier. Nonetheless, because it is a big city, it took around 45 minutes to an hour sometimes to reach a

[4] I established a lone working protocol for the fieldwork. All safety aspects, physical or emotional were considered, discussed and approved by the ethics committee at the University of Brighton before conducting the fieldwork.

[5] This was before the new regulations regarding women's right to drive would come into place in July 2018.

© 2018 Global Journals

location; therefore the cost of the Uber service was a setback.

This transportation issue was in Saudi Arabia during the time of fieldwork in 2016. By the time I finished my thesis, a new law was introduced by the Crown Prince Muhammad Bin Salman, allowing women to drive starting July 2018.

VII. Photographer and/or Researcher

Participation in qualitative research is almost always voluntary (Hammersley 1995, p.109); people must agree to engage with the project. In Tom Clark's study (2008) "We're Over-Researched Here!", he claims that research would be impossible without the assistance of those who are willing to provide the information that is needed for that research. Therefore, sustaining research relationships is the core of the innovativeness of qualitative research (Clark 2008, p.953). Certainly, much methodological and reflective work indirectly recognizes the challenging relationships that exist between researcher and participants, and the difficulties related to supporting these relationships. According to Clark (2008, p.954), the mechanism identified by researchers includes representation, informing, change, and issues such as power and identity. At the individual subject level, the supporting mechanisms identified include participants' interest, enjoyment, curiosity, introspective interest, material interest and social comparison. According to Clark, some participants are willing to share their personal information and offer their valuable time but actively negotiate their own interests and perceive a benefit from engaging (Clark 2010).During the final photo shoot (stage three) some participants did indeed made certain requests. They discussed what they wanted from me as a photographer (not a researcher) to give to them in return as a favour.

Although I maintained my identity as researcher, I was often seen as a professional photographer. The requests made varied from giving a private family portrait session, traveling to another coastal city to take a participant's portrait on the beach, and giving another participant the portraits I took during the research project photo session in colour and in monochrome versions, edited, signed and ready before leaving her residence. According to Bulmer "no one gives anything away for nothing, especially the truth" (Bulmer 1982, p.3). During this research project several participants actively shared their honest opinions and real-life situations. While research may fulfil one set of needs for the researcher, engagement may fulfil another set of needs for those who engage (Warren 1999). Several of the participants' engagement was for the core reason of self-expression and representation. Some participated out of enjoyment, curiosity, hope of change, and sharing their experiences and beliefs, while others wanted to be a part of a successful project. From my experience as a Saudi woman, talking about the self to a stranger in Saudi Arabia is an unfamiliar experience, especially if you are a woman and even if this stranger is another Saudi woman.

VIII. Feminist Interviewer/Interviewee Practice in the Context of Saudi Arabia

The interview only comes about when the roles of interviewer and interviewee are formalized, which means that individuals are able to come together in dialogue and discuss their experiences (Cisneros-Puebla, Faux et al. 2004). Although interviewing is an instrument of data collection, it is one of many ways in which people talk to one another (Benney and Hughes 1956). In her chapter about interviewing women, Ann Oakley argues that studies do not usually provide information on: the social/personal characteristics of the interviewer; interviewees' feelings about being interviewed; the interaction between the interviewer and interviewee; hospitality offered to the source of information; or the extension of interviewer-interviewee encounters into more broadly social relationships (Oakley 1997, p.31). She suggests that traditional interviewing practices create problems for feminist interviewers whose primary orientation is towards the support of women's subjective experiences (Oakley 1997, p.30). According to Oakley (1997, p.31), "Interviewing is rather like marriage; everybody knows what it is, an awful lot of people do it, and yet behind each closed front door there is a world of secrets". During this project, I was surprised to learn the extent to which some participants were willing to share personal information and offer their valuable time. Within just a few meetings they were comfortable enough to open up and share very private feelings and stories, and three out of the ten participants wanted to be referred to by name when discussing their photographs or exhibiting their final photograph. In Oakley's interviews with women, she would also offer to help the interviewees if the interview clashed with the demands of the house or motherhood. According to Oakley, the attitude she conveyed had some influence in encouraging the women to regard her as a friend rather than purely as a data collector (Oakley 1997, p.47).

In my experience I would not call my interview encounters as experiences of friendship; for me it was more aboutfeeling at easefor both interviewer and interviewee, comfort and accessibility. There were moments where it felt as if they were talking to a therapist. In two separate interviews, participants A.K.1 and D.A.2 stated that they believed they were suffering from depression. Participant D.A.2, a successful chiropractor, had feelings of failure for the sole reason that she is single and does not have her own family.

© 2018 Global Journals

Participant A.K.1, an artist, mother and housewife, was fighting severe depression due to mistreatment by her in-laws. Likewise, some of the divorced or separated women spoke of their experiences when they were married, while others simply shared narratives related to the photographs they selected for the interviews.

Lincoln (2003) calls for an empowering, educative ethic that joins the researcher with the subjects together in an open, friendly relationship, where barriers such as deception, threats of harm and loss of privacy are removed, stressing the importance of community, voice, exchange, and the building of collaborative, trusting relationships (Lincoln and Denzin 2003, p.218). The stories told not only matter to the participants, they also matter to other women, and telling them to a woman researcher is feminism in practice. The expectations and relationship between the participants and myself evolved over the different stages. Some were clearly more comfortable to talk and share by stage three, while others wanted it over and done with as soon as possible.

As a researcher, throughout my fieldwork, I found some of the interviews exhausting. During this fieldwork, although I was welcomed into some participants' homes and others were more comfortable meeting elsewhere, I was never treated as an outsider or as someone suspicious or hostile, even when the interview was conducted in an office or a café. That could be due to the fact that although I am a Saudi woman from the same culture and religion as they are, this project was directed and to be completed in the United Kingdom and not in Saudi Arabia. Some participants made it clear that they are more comfortable engaging with a project when it is conducted and presented in a Western country, or any other country other than Saudi Arabia. Nonetheless, all participants that took part gave their consent to have their photographs, words and views published in any country.

According to Oakley (2005, p.226), the subjective situation is essential to give women greater visibility in society. Interviewing women is a strategy for documenting women's own accounts of their lives (Oakley 2005, p.226). All of those interviewed in this project said that being interviewed and discussing their stories though the photographs changed their interpretation and view of themselves as well as their connection with their photographs. Participant A.K.1 stated, when asked if the interviews and other stages of the project were helpful in any way:

> It wasn't only helpful… It's seriously woken me up!
> I feel like I was sleeping and woke up… Awakened!
> From the first interview I did… and saw the photographs… and you started asking me, and I started talking… I felt like I'm a person who could achieve…
> Why am I doing this to myself?
> All these responsibilities that I have… are all an illusion…
> It's not that big a deal… maybe I'm exaggerating, to make myself feel busy?
> But no… this interview…the project…is extremely, extremely amazing.

Participant D.A.2 stated:

> I think these interviews helped me see myself…
> Because you know you live from day to day and you do not think of these things and you start asking me these questions… start thinking philosophical stuff in life… identity… etc.
> I feel prouder about myself…
> I guess for a while I went through this phase that I did not achieve enough in life… I do not have the traditional family that is such a big deal here…
> Where is the husband? Where are your own children?
> But I do have my adopted son…
> So there is something where I thought I am lacking or I did not achieve by the time I reach forty, which is so close now.

IX. Selection of Photographs

The participants chose the photographs that were the foundation of the interview, thus making it a participant-driven photo-elicitation project. These photographs came from the participant's personal archives(stage one), and the participants personal participation in taking recent photographs to represent themselves (second stage), and the final (stage three) where I took their portraits as a final stage to their personal visual representation.

According to Auken, Frisvoll et al. (2010), participant-driven photo-elicitation has the ability to break down barriers between the researcher and the participants. This in turn creates opportunities for citizens to be more meaningfully involved in data generation, and control is shifted from the researcher to the participant, as "the subject becomes the teacher" (Harper 1987, p.12). Since it de-centres the authority of the teacher, participant-driven photo-elicitation addresses postmodern concerns about representation, making it a sociological version of visual research (Harper 1987, p.15).

Asking participants to talk about photographs is typically perceived as being less threatening and more engaging than other methods (Collier 1976). In stages one (observed memories) and two (self-engagement), participants were asked to prepare and select up to 10 photographs: however a couple of them brought more than 10 photographs, bringing 30 and asking me to choose the ones I considered to be good or suitable. Although it was made clear that there was no right or wrong in their choices, they felt uncertain about what to choose, which suggests that either they did not

© 2018 Global Journals

understand the request or it was not entirely clear to them, or perhaps they lacked the confidence to put forward their own selection. It could also mean that because they were doing this for my (the researcher's) benefit) some may have wanted to be sure that I got what I wanted.

All photographs presented in stage one were viewed together, and participants were asked to talk about them until they felt strongly about a specific photograph and decided to select it. Participant K.Q.4 asked me to select four photographs from the Internet as she did not have those photographs with her; she stated that they are memories and part of what has shaped her identity. The images were an image of the Quran, a palm tree, the Holy Mosque in Al-Madinah and another mosque where her father used to make the call to prayers when she was a child. This participant has only one box of old photographs, where she keeps her memories, saved in her parents' old house in a different city (Al-Madinah) where they live. Hoffman (1996) states that family images may call up pleasant or unpleasant memories, current situations or a journey to a newer world. Drawing on this, although participant K.Q.4 did not bring any old photographs, the images she asked me to select from the Internet brought back happy memories from her childhood that she missed greatly, which made her cry.

Participant K.Q.4 stated, when talking about Al-Ghumamah Mosque:

> Ahhhhh… Al-Ghumamah Mosque, 'Almusala Mosque'
> This mosque is near to the house where I was born. My father bought that house one year before I was born. Before that they lived near the Grand Mosque. God bless my father, he liked to work as a volunteer in that mosque, that's why I now like volunteering jobs.
> He volunteered to call *athan* [the call to prayers] without any salary or anything for 37 years. He took care of this mosque…
> Finally, after many years they told him you have to be employed and you have to take a salary, maybe in the last few years before he died.
> He had his own trade, but for the call to prayers and taking care of the mosque he was a volunteer.
> That's why I love it whenever I see anyone doing a voluntary job… I feel like this person is doing something great. And it gives you pleasure to do something without expecting something in return.
> You won't have any materialistic rewards but you will have many other rewards in life.
> I love this mosque; it's near the area where I was born. And I always remember this since he passed away. God bless him.
> When I was a child I used to go there whenever I heard a call to prayer, I would go there and ask where is my father?
> He was the one who makes the call to the prayers… But his friends would come and talk to me and say 'your father is in paradise'. May his soul rest in peace. [Participant crying]

These photographs represent an emotional attachment with the house, the city and her parents. She has never wanted to remove them from there although she has been living in the capital for over 30 years, which clearly articulates the relation the photographs have in connection to certain places and certain people, as well as her relation to the past. According to Hoffman, when we look at photographs the similarities and differences in our circle of friends, family or even strangers, teach us about our roots. Portrayal of past times in our lives and in those of others can help us to understand our present and prepare for the future (Hoffman 1996, p.1).



Figure 7.1: The Quran



Figure 7.1: A palm tree

© 2018 Global Journals

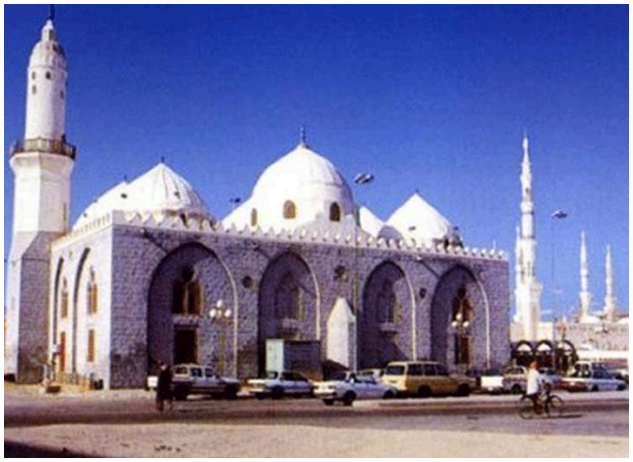


Figure 7.2: Al-Ghumam Mosque

(Mosque where her father made the call to prayer)



Figure 7.3: The Holy Mosque in Al-Madinah

X. Translating and Transcribing

The language used to collect the data during the fieldwork was mostly Arabic.[6] Eight out of the ten participants spoke only Arabic, while two preferred to answer in English or a mixture of Arabic and English, knowing that the PhD for which I was conducting this research was to be completed in the United Kingdom for an English-speaking audience. Arabic, like all languages, has a wide range of words in its vocabulary that are used but do not have a direct translation into English. This was a great challenge when translating; therefore, I tried to paraphrase, explaining words or sentences. Cultural meaning is constructed through discourse between texts (Barrett 1992), and many writers with an interest in the power of the written word and the process by which it is produced have argued that there is no single correct translation of text (Temple and Young 2004, p.165). Similarly, Sherry Simon allows translation to be viewed as a form of re-writing within a specific social and cultural context. Simon argues: "The solutions to many of the translator's dilemmas are not to be found in dictionaries, but rather in an understanding of the way language is tied to local realities, to literary forms and to changing identities. Translators must constantly make decisions about the cultural meanings which language carries" (Simon 1996, p.137). As a Saudi woman based in the United Kingdom, I was in a position to translate these narratives based on the Saudi culture, thereby connecting two different cultures.

Practical challenges arise from the recognition that people using different languages may construct different ways of seeing social life (Temple and Young 2004, p.164). When participants talked about their photographs, they used different dialects with each of them speaking in her own regional dialect. Saudi Arabia consists of various regions, including Najd, Hijaz, Asir, Al-Hasa and Al-Qaseem, with each region retaining certain local characteristics, customs and Arabic dialects. For example, participants from the western region used completely different words from those from central, eastern, southern or northern regions. Women from Hejaz or the western province use modern standard Arabic mixed with Syrian, Egyptian and other dialects from a variety of Arab cultures. Historically, many Hijazis are descendants of pilgrims who settled in Makkah or Madinah long after the time of the Prophet (Yamani 2009, p.25). Women from central Saudi speak in the "Najdi" dialect and with a Bedouin tribal accent. That by itself needed some research either by asking the participants themselves or sometimes by looking for the meaning of the word during the transcription in order to understand what some participants meant by certain words.

According to Temple and Young (2004), the relationships between a language and a researcher, translator and the people they seek to represent, are as crucial as issues of which word is best in a sentence in a specific language. The translating and transcribing of the audio recordings from Arabic to English took more time and effort than the interviews themselves. Every 10-minute audio recording took approximately one hour, and for one hour of recorded interview I needed up to seven hours of non-stop translation/transcription. A situation in which the researcher is fluent in the language they are working with offers opportunities that are not open to researchers in cross-language research (Temple and Young 2004, p.168). In this project, I played the role of researcher and translator. Listening back to the audio recordings with concentration was very different from listening to the participants during the interview, and at times it was as if I was hearing certain things for the first time. I tried to capture and write down as much detail as possible. Sometimes participants would repeat a sentence several times or say it again in a different way, stressing their feelings or how important particular situations were. By listening to the recordings

[6] Arabic used in Saudi Arabia (Arabic including a variations of dialects).

© 2018 Global Journals

to translate and transcribe them, it was possible to reflect and analyse parts of the data collected.

XI. Emotions During Fieldwork

During the fieldwork, I was both motivated and nervous at the same time. I did not know what to expect. I worried that the women might not accept me or would not open up, because I am a researcher and I am somehow using their lives to enrich my own research project and data. Although it was not easy to find ten participants at the beginning, they all opened up, each in their own way.

As a female Saudi researcher, I was welcomed into the lives of the participants and became a part of the research process, since I had to meet the participant, ask the questions, take the photographs, discuss them collect the data needed and analyse it. Coffey (1999, p.4) verifies the importance of the role of the researcher. During the study of the ten participants, I spent several days with each of them, recording, observing and listening to them, when they were laughing, smiling, angry or even crying. Later, after each interview, I would listen to the audio recording,the quality of my listening when playing the recordings was different. The emotions I experienced when interacting with the participants made me feel more vulnerable when I was face-to-face with the participants. This did not affect the data collection. It just made me realise how as human beings we can be more sympathetic when meeting someone face to face instead of just listening to a voice recording.

Emotional aspects of fieldwork are considered as issues to be acknowledged and if possible dealt with (Coffey 1999, p.6). Several writers have argued that emotions are an unavoidable part of fieldwork (Marchbank and Letherby 2007, p.31). Ramsay (1996) claims that displaying emotions can be difficult and even dangerous, for both the researcher and the subject (Ramsay 1996). When participant K.Q.4 talked about her parents, her relationship with her mother and that she meant everything to her, she was very emotional and her eyes filled with tears; it was hard for me to hide my own emotions and after I left I cried. Participant K.H.5 fought for seven years to get her freedom from an abusive marriage; she completed high school when she was in her thirties and enrolled at a university to complete a degree in interior design. I was astonished by her strength and persistence and I had to express my respect for her willpower. Certain emotions, reactions and experiences are evoked during fieldwork, and some of those can be used to inform how we understand the situations, people and communities we enter (Cook, Crapanzano et al. 2010, p.1).

According to Davies and Spencer, emotions do not necessarily emerge only out of the "self", or even out of the structures that shape inter-subjective interactions. By recognizing that our emotions are thus influenced, we can direct our analytic attention toward distinguishing the nature of the structures that construct these interactions (Davies and Spencer 2010, p.17). Although it might be said that descriptions of various dimensions of the field research experience have become more rich in recent times, an analysis of the core aspects underlying and shaping researchers' experiences have only just begun to receive specific attention, and the experience of the researcher has become a matter of importance (Hedican 2006, p.18).

"Fieldwork makes you consider your everyday experiences in new ways… but most of all it helps you understand why you react and respond in the ways you do, based on your assumptions. It will encourage you not only to watch others but also to watch yourself as you watch them concisely" (Sunstien and Chiseri-Strater 1997, p.2). After meeting a participant, I would ask myself why I felt a particular way. These interviews made me think about my own family relations, my connection with God, the effort I am putting into being a productive woman every day, and they made me think of all the issues these participants shared with me. As in the arguments of Sunstien and Chiseri-Strater (1997, p.29), the focus on the emotional aspects of fieldwork allowed me as the researcher more in-depth insight into the process of meaning and interpretation, by studying my own self-dialogue in the process.

a) Negotiations between participants and my photographic portrait practice

I began to work with the participants during the third stage called 'reflections'. Stage three involved the visual representations; images of Saudi women from the point of view of another female Saudi photographer (me). Each woman was photographed individually, with the purpose of reflecting on her identity, her stories and to represent each participant visually, providing a chance for self-expression. The aim was to produce ten black and white creative contemporary portraits.

In stage three each participant was asked to write a sentence to be added to the photograph, which expressed and told more about herself. These photographs, combined with the sentences, helped with translating and communicating issues of Saudi women's identity, thereby providing a better understanding of them and giving them the chance to express who they are whilst increasing each participant's self-awareness. These final photographs were also the subject of discussion between the participants and myself as the researcher/photographer.

Discussions and negotiations took place to ensure that participants had a chance to represent themselves, while at the same time making sure that the project reflected the entire collaborative process with all its details. Lincoln and Denzin (2003, p.231) argue that the researcher may feel an irresistible desire to "take

© 2018 Global Journals

control", legitimated by the argument that this is necessary to protect the practicality of the study. However, negotiations regarding data, or interpretation, are the best and indeed the only way to proceed in an enquiry marked by face-to-face contact.

Negotiations were made with all participants without interfering in any of their choices or decisions regarding representation. Participant D.Q.3, for example, did not have a clear vision of how she wanted her final portrait to be. She was certain about the caption she wanted written on the portrait, but not the portrait itself. She had several portraits of women from the Internet, and she said she would like hers to look similar. The participant ended up choosing one of many portraits, which was a close-up of her face, looking downwards to the side. Her facial expression contradicted the caption, which was "The best is yet to come", and I had to explain to her why I believed this portrait did not suit the caption. These negotiations between me as the researcher, and her as the participant were aimed at reaching a better understanding of the research practice. I discussed with the participant whether or not the portrait contradicted what she was saying. She replied, "But my nose looks nice. I prefer this one".



Figure 10.1: Participant D.Q.3. 'The best is yet to come'.

Participant D.Q.3 stated:

> I selected this phrase because after all the ups and downs I passed through in my life, from my divorce, being away from my family and kids, to the passing away of my father, I have decided to look forward to a better, brighter, more successful future. I aim to focus on all the positive things in my life, no matter how small. I do believe that 'the best is yet to come'. I am working hard for it and looking forward to it. It is a hope today for a better future.

Her sentence said: "The best is yet to come", yet as the photographer and researcher I had to clarify and explain to her the reasons why I saw that this photograph contradicted the meaning she wanted to convey. This image represents a woman who is clearly thinking or daydreaming. She is holding a cup of coffee and her face seems sad, not hopeful as expressed by the sentence she chose. I suggested we take more photographs until she felt that she was satisfied with her image. I took a couple more shots using the curtain in her bedroom as a partition between her face and the camera, while she sat on a chair. We finally agreed on one final portrait that represented her and her statement.



Figure 10.2 Participant R.M.9.

The second set of negotiations was with participant R.M.9. She identified exactly what she wanted from the beginning. She wanted to be represented as the "Virgin Mary". She wanted to be dressed in white in front of a white background, to represent purity. She said "I want to show people that you can be a modest Muslim woman, yet be sexy at the same time". In other words, signifying purity, religion and sexuality. Her sentence was related to being magnificent or stunning. During the negotiations, I explained to her that it would be possible to have the result that she desired without having to have a plain white background that she would blend in with. In addition, we had to discuss the sentence for several hours. I tried not to interfere with her choice of words, I asked her to give it more thought before reaching the final decision. After long negotiations, she chose to write, "I am an Arab", referring to her Arabic background.

XII. Conclusion

This paper has documented and analysed my fieldwork in Saudi Arabia. I presented the final portraits of my ten participants (stage three) but only a few of the photographic images the participants shared during their interviews (stages one and two of the photo-elicitation method). I emphasized the differences in the women's experiences and personalities and examined how they present themselves using their own photographic images and their participation in the finalisation of their portraits with the superimposition of their own words.

© 2018 Global Journals

Conducting fieldwork in Saudi Arabia as a Saudi woman researcher is completely different from being a Saudi woman living in Saudi Arabia. As a Saudi woman and a researcher, I was fortunate to be granted access to these women's lives and homes. The challenges arose immediately, from trying to find female participants, to commuting within Riyadh. Practicalities such as delays or transportation as well as emotional challenges or negotiation skills were all part of this project; however these aspects are rarely discussed when reflecting on fieldwork. By exploring and discussing the challenges of my fieldwork in Saudi Arabia, I hope that this paper will provide new researchers with useful insights on what fieldwork implies; I also hope that this research will give them guidance on how to face these challenges, manage them, and think them through. As an academic researcher, my fieldwork experience made me aware of my own positionality, my privileges and my vulnerability and it taught me the patience and creativity needed to accomplish the goals of the research project.

References Références Referencias

1. Anon (2015). *The Use of Social Media in Recruitment to Research: A Guide for Investigators and IRBs*.
2. Arcury, T. A. and S. A. Quandt (1999). "Participant Recruitment for Qualitative Research: A Site-Based Approach to Community Research in Complex Societies." *Human Organization* 58(2): 128-133.
3. Auken, P. M. V., S. J. Frisvoll and S. I. Stewart (2010). "Visualising Community: Using Participant-Driven Photo-Elicitation for Research and Application." *Sociology Environmental Studies* 15(4): 373-388.
4. Barrett, M. (1992). "Words and Things: Materialism and Method in Contemporary Feminist Analysis" in *Destabilizing Theory: Contemporary Feminist Debates*. Redwood City, CA: Stanford University Press.
5. Benney, M. and E. C. Hughes (1956). "Of Sociology and the Interview: Editorial Preface." *American Journal of Sociology* 62(2): 137-143.
6. Bernard, H. R. (2006). *Research Methods In Anthropology: Qualitative and Quantitative Approaches*. New York: Rowman& Littlefield.
7. Brich, M. and T. Miller (2000). "Inviting Intimacy: The Interview as a Therapeutic Opportunity." *International Journal of Social Research Methodology* 3: 189-202.
8. Bulmer, M. (1982). *Social Research Ethics: An Examination of the Merits of Covert Participant Observation*. London: Macmillan.
9. Campbell, R. (2002). *Emotionally Involved: The Impact of Researching Rape*. New York, London: Routledge.
10. Cisneros-Puebla, C. A., R. Faux and G. Mey (2004). "Qualitative Researchers – Stories Told, Stories Shared: The Storied Nature of Qualitative Research. An Introduction to the Special Issue: FQS Interviews." *Forum: Qualitative Social Research* 5(3). Art 37. 35 paragraphs.
11. Clark, T. (2008). "We're Over-Researched Here! Exploring Accounts of Research Fatigue within Qualitative Research Engagements." *Sociology* 42(5): 953-970.
12. Coffey, A. (1999). *The Ethnographic Self: Fieldwork and the Representation of Identity*. London, New Delhi: Sage Publications.
13. Collier, J (1976). "Visual Anthropology: Photography as a Research Method". Studies in Anthropological Methods. USA, Holt, Rinehart and Winston.
14. Cook, J., V. Crapanzano, G. Hage, K. Hastrup, E. Hsu, M. D. Jackson, A. Keinman, F. Lorimer, T. Luhrmann and L. A. Smith (2010). *Emotions in the Field: The Psychology and Anthropology of Fieldwork Experience*. Stanford: Stanford University Press.
15. Corbin, J. and J. M. Morse (2003). "The Unstructured Interactive Interview: Issues of Reciprocity and Risks When Dealing With Sensitive Topics." *Qualitative Inquiry* 9(3).pp.335-354
16. Cruikshank, J. (1992). "'The Oral History Review': Interpreting Women's Lives: Feminist Theory and Personal Narratives by The Personal Narratives Group." Oxford Journals 20(1/2): 132-134.
17. Davies, J. and D. Spencer (2010). *Emotions in the Field: The Psychology and Anthropology of Fieldwork Experience*. Stanford: Stanford University Press.
18. Ellingson, L. L. (1998). "'Then You Know How I Feel': Empathy, Identification, and Reflexivity in Fieldwork." *Qualitative Inquiry* 4(4): 492-514.
19. Flick, U. (2014).*An Introduction to Qualitative Research*. London: Sage.
20. Gheondea-Eladi, A. (2014). "Is Qualitative Research Generalizable?" *Journal of Community Positive Practices* (3): 114-124.
21. Goodwin, D., C. Pope, M. Mort and A. Smith (2003). "Ethics and Ethnography: An Experiential Account." Sage Journals 13(4): 567-577.
22. Hammersley, M. (1995). *The Politics of Social Research*. London, New Delhi: Sage Publications.
23. Hedican, E. J. (2006). "Understanding Emotional Experience in Fieldwork: Responding to Grief in a Northern Aboriginal Village." *International Journal of Qualitative Methods* 5(1).pp.1-8
24. Hoffman, K. (1996). *Concepts of Identity: Historical and Contemporary Images and Portraits of Self and Family*. New York: West view Press.
25. Hoggart, K., L. Lees and A. Davies (2014). *Researching Human Geography*. New York Routledge.
26. Harper, D. (1987).*Working Knowledge: Skill and Community in a Small Shop*. Berkeley: University of California Press.

© 2018 Global Journals

27. Kothari, C. R. (2006).*Research Methodology*. New Age International: New Delhi
28. Liamputtong, P. and D. Ezzy (2005). *Qualitative Research Methods*. Oxford: Oxford University Press.
29. Liamputtong, P. (2007). *Researching the Vulnerable*. London: Sage Publications.
30. Lincoln, Y. S. and N. K. Denzin (2003). *Turning Points in Qualitative Research: Tying Knots in a Handkerchief*. New York, Oxford: Altamira Press.
31. Lipson, J. G. (1994). *Critical Issues in Qualitative Research Methods*. London: Sage Publications.
32. Oakley, A. (1997). *Doing Feminist Research*. London, New York: Routledge & Kegan Paul.
33. Oakley, A. (2005). *The Ann Oakley Reader: Gender, Women and Social Science*. Bristol: The Policy Press.
34. Onwuegbuzie, A. J. and N. L. Leech (2010). "Generalization Practices in Qualitative Research: A Mixed Methods Case Study." *Quality & Quantity* 44(5): 881-892.
35. Patel MX, Doku V & Tennakoon L (2003) Challenges in Recruitment of Research Participants, Advances in Psychiatric Treatment 9(3), 229-238.
36. Rager, K. B. (2005). "Self-Care and the Qualitative Researcher: When Collecting Data Can Break Your Heart." Sage Journals 34(4).
37. Ramsay, K. (1996). *Emotional Labour and Organisational Research: How I Learned Not to Laugh or Cry in the Field*. London: Macmillan.
38. Seidman, I. (2013). *Interviewing as Qualitative Research: A Guide for Researchers in Education & The Social Sciences*. New York, London: Columbia University Press.
39. Shaw, V. N. (2011). Identifying Common Challenges and Developing Strategies for Fieldwork Research in Problem Setting. Proceedings of the International Conference: Doing Research in Applied Linguistics.
40. Simon, S. (1996). *Gender in Translation: Cultural Identity and the Politics of Transmission*. London: Routledge.
41. Suchar, C. S. (1997). "Grounding Visual Sociology Research in Shooting Scripts." *Qualitative Sociology* 20(1).pp.33-55
42. Sunstien, B. S. and E. Chiseri-Strater (1997). *Field Working Reading and Writing Research*, 4th Edition. Upper Saddle River, NJ: Prentice_Hall.
43. Temple, B. Young, A. (2004) "Qualitative Research and Translation Dilemmas" Qualitative Research. Sage Publications 4 (2). Accessed 26th Jan, 2017.
44. Warren, L. (1999). "Empowerment: The Path to Partnership?", in M. Barnes and L. Warren, eds, *Paths to Empowerment*. Bristol: The Policy Press
45. Yamani, M. (2009). *Cradle of Islam: The Hijaz and the Quest for Identity in Saudi Arabia*. I.B. Tauris: London, New York.
46. YouTube (2016). "Mohammed bin Salman's opinion on women's driving of the car (Vision 2030)." Retrieved 17th April 2017, from https://www.youtube. com/watch?v=DL5ywCPli50.

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Impact of Christianity among the Vaipheis in Northeast India

By Khaute Lamneithang Vaiphei, Thanglunlal Gangte & Hae Young Kim

Korea Christian University

Abstract- The Vaiphei people belonged to the Kuki-Chin-Mizo group of the Tibeto-Burman and were scattered throughout Northeast India. Before the advent of Christianity in this region, they practiced an animistic religion. The Vaiphei community remained almost segregated. There was little scope for mixing together with other people of the country. They were left alone to lead a life according to their own ways of life. The paper examines the process of transformation and changes taking place among the Vaiphei community with the advent of Christianity. The Vaiphei are also one of the recognized Scheduled Tribes of India.

Keywords: *christianity, church, religion, education, culture, traditional.*

GJHSS-A Classification: *FOR Code: 440299p*



Strictly as per the compliance and regulations of:

© 2018. Khaute Lamneithang Vaiphei, Thanglunlal Gangte & Hae Young Kim. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Impact of Christianity among the Vaipheis in Northeast India

Khaute Lamneithang Vaiphei [α], Thanglunlal Gangte [σ] & Hae Young Kim [ρ]

Abstract - The Vaiphei people belonged to the Kuki-Chin-Mizo group of the Tibeto-Burman and were scattered throughout Northeast India. Before the advent of Christianity in this region, they practiced an animistic religion. The Vaiphei community remained almost segregated. There was little scope for mixing together with other people of the country. They were left alone to lead a life according to their own ways of life. The paper examines the process of transformation and changes taking place among the Vaiphei community with the advent of Christianity. The Vaiphei are also one of the recognized Scheduled Tribes of India.

Keywords: christianity, church, religion, education, culture, traditional.

I. Introduction

Probably not many of us are aware that Christianity constitute one of the oldest agencies of change in this country dating since about the time of Jesus Christ himself when one of his Apostles. Saint Thomas is believed to have come to India in the 1st century AD and preached the Gospel to the people of South-Western coast of India. Since then, Christianity passed through a long and eventful history and witnessed the advent of a number of Church denomination and Christian organizations as well, which have been influencing the life and culture of Indian people on the countryside level. Like many other tribal societies in India, among the Vaiphei society in Northeast India, we see that significant changes have taken place with the advent of Christian missionaries. The introduction of Christianity among the Vaiphei (1901) exercised a profound impact in their traditional tribal society. The new religion which was preached and carried on the wings of culture had its own impact, values and prejudices. Once the Vaiphei people responded to the newfound religion, certain changes were effected in different spheres of their life which had profoundly influenced their subsequent history.

II. Transfer to Religious Life

In the days of yore, the Vaiphei were dominated and oppressed by evil spirits, demons and ghosts. As has been mentioned, Vaiphei religion was animistic and believed in a variety of gods and spirits. Therefore to appease, most of the sacrifices were directed towards the evil spirits who were believed to have caused misfortune or any illness to the people. With the coming of Christianity, the morbid fears or phobia that grew out of their ignorance and animistic belief causing them to perform many ritualistic offerings had totally disappeared. The practice of offering food, meat, etc to propitiate the spirits of their dead was totally given up ever since the new religion taught that human's spirits did not roam the earth. The belief that the spirits of animals (offerings to the spirit of their dead) accompanied the dead on the way to Pialgal (paradise) is no more. Instead, eternal life as outlined in Christian doctrine replaced their assumption of "Pialgal" or "Vangam" of their old religion. Moreover, the practice of offering a series of costly feasts like Zangsial Feast for securing a right place in their life-after-death has also came to an end.

Again, before the advent of Christianity, the Vaiphei did not observe Sunday in any special, manner. Their everyday life was occupied with work, except in the case of certain community festivals or death as such. With the coming of the Gospel, the Church was organized, and converted Christians started observing Sunday by attending church services. The Holy Scriptures are selected and preached through Sunday-School, which is considered a must for the young and old. Today, even in the rural areas if villagers spent a week in the agricultural fields, they never failed to return home on Saturday for Sunday Worship-Service. This has improved a lot the sociological awareness. The coming of Christianity thus, turned the whole religious belief of their pre-Christian life upside down. The sacrificial act and element in the ancient Vaiphei religion was replaced by the self-sacrificing act of Jesus' in the place of man and indeed, to the Vaiphei coverts, this is their greatest relief that the new religion has offered to them. For the Vaiphei Christian, "….the cock is no more a necessary element in the search for a redemptive act but all is dealt with by the Lamb of God. The one vicarious sacrifice for all men" (Ponger:1993:173).

III. Expanded World View

Every era of Vaiphei life had been influenced by the newfound religion. Before the advent of Christianity in the Vaiphei area, the Vaiphei tribal world-view was limited to a village or at the most to a particular geographical area or areas. Christianity has brought a new world-view to the Vaiphei people not only by exposing them to the Indian nation but also to the

Author α σ ρ: Korea Christian University, 4724-gil, Kkachisanro, Gangseo-Gu, Seoul, Korea 07661. e-mail: vaiphei127@gmail.com

© 2018 Global Journals

international community. Exposure to a new world with its new economic systems and structures, its political philosophies and forms of government, its educational and social infrastructures in general totally different from those of the Vaiphei living in isolated geographical and cultural pockets was bound to alter the "world-view" of the Vaiphei people. The passport of Christianity made the Christian acceptable to other Christian community in various parts of the world. Through Christian missionaries, the tribal life, culture and the indigenous Church came into direct contact with the international community thus bringing about a world-wide solidarity in faith, despite internal tension and divisions arising from theological and historical reasons.

IV. Educational Sphere

Formal education of the Vaiphei in reality and practice as we see today has its beginning since the advent of Christianity with the arrival of Watkin R Roberts, a Welsh missionary, in 1910 in response to an invitation from Thangkai and Lungpau in South Manipur. After a few days of in-depth communication with the exposure to the Duhlian translations of the Scriptures portion and preaching the Gospel at Maite and its surrounding villages, Roberts returned to his Headquarters in Aizawl and invited 2 native Bible students – Thangkai and Lungpau – to look after the new mission. These two evangelists-teachers reached Maite village on May 7, 1910 and opened a Primary Mission School as part of their evangelical activities (Prim, 1981). In the early days, teaching at first was in the simplest form, mainly confined to Bible reading and understanding of writing since education was initially imparted with Bible preaching. Since there was no age limit, children and adults sat together and learned the subjects (Pudaite,1963:80). The mission schools did not necessarily emphasize vocational training. Whatever vocational training they offered was mainly for the development for the catechists, clergy and other native workers to work in the missionary effort. As a result, most of the early educated Vaiphei were employed in the mission services as low paid workers (Vanrammawi,1992:89). Thus, it appears that formal education introduced by the missionaries were so designed at religious instruction to serve the needs of the missionaries rather than in giving vocational guidance or preparation for better living to the Vaiphei. In those days, it was felt that basic education was sufficient enough to serve the purpose of the missionaries; they did not see any need for introducing higher education. For instance, William Pettigrew, the first missionary ever landed in the soil of Manipur and the man at the helm of tribal education, was not convinced that it was necessary for the tribals to have anything higher than a Middle English School grade. He opines that "the great majority will, for many years to come, be content with an education that will enable them to read and write in their vernacular". (Pettigrew in Lal Dena,1988:75). Moreover, educational motives were also reduced to a mere attainment of livelihood. Probably due to this attitude of the missionaries, Vaiphei education in the early period was mostly limited to the primary level. It may be noted that till 1941, apart from the numerous primary schools there were only 3 middle schools and not a single high school in all the hill area inhabited by the tribals in Manipur.

However, with the increase in number of Christian population there was a corresponding increase in the number of 'Mission School'. From a very humble beginning, the new Christian education project gained momentum through the instrumentality of the native pioneer missionaries. Soon the people were awake and realized the intrinsic value of modern education. In order to quench their thirst for knowledge, the 1st beginner book called 'Vaiphei Simpat Bu' was prepared and published by Rev Edwin B. Rowland in 1919, and the following year of 1920, Rev. F.J Sandy wrote St. Mark in Vaiphei language which was published by the British Foreign Bible Society from Kolkata. Over a year or so, several other books in Vaiphei language such as 'Simpat Bu' by Thangkai and Lungpau was published in 1950. As time rolled by, new schools of elementary standard were started in other villages as well. Thus the newfound religion made good progress in educating the people. To develop and to look after the welfare of the students, the Vaiphei Zillai Association (VZA) was founded in 1939, under the leadership of Sawmkhawlal, Kaikhawgin, Dr Lamminthang, Kaihau and Thianlam (VZA,1982:85). Today the ZVA is becoming one of the fastest growing students' organization having branches all over India with its Headquarter in Churachandpur, Manipur (Lamboi, 1997).

A brief review of the historical development of formal education among the Vaiphei brings to light that Christian missionaries, inspired by the zeal of spreading the gospel became the most important agency in the spread of education among the Vaiphei in the North-East. It is true that Vaiphei education in the pre-Independent period was mainly confined to the primary level. Nevertheless, it is also true that the missionaries laid the foundation of 'Modern Education' among the Vaiphei people. It may be said that the tempo of educational progress during the post-Independent period thus, would have been never the same but not for the ground-work prepared by the missionaries. In the words of B.D. Sharma "It is education more than anything else that shapes the new tribal society…In some tribal areas, particularly in the north-east, education played a big role in molding the natives. A beginning was made by the missionaries as early as the eighteenth century". (Sharma,1984:24). Today, education is highly valued and a rapid increase in literacy is observed in the Vaiphei society.

© 2018 Global Journals

V. Prohibition of zu (Country Liquor)

Before the advent of Christianity in the Vaiphei areas Zu (liquor) was considered as one of the unavoidable items in all the important feasts, festivals and ceremonies. What Mrs. Grimwood says is true: "They have a beverage of their own which they make of fermented rice water…they called this liquor-Zu" (Grimwood, 1891:15). Serving Zu to the Village Chief and his Council of Elders was a must while dealing with all cases between his villagers. During the pre-Christian times, drunkenness was, thus, prevalent in the Hmar society. With the coming of Christianity, the missionaries, simultaneously with their evangelical task, took steps for social reformation in the Vaiphei society by prohibiting consumption of Zu to the new converts since Zu as a common drink was very closely linked with the animistic sacrifices and other Vaiphei customs which belonged to their old pagan life and an atmosphere of such revelry was uncongenial to Christian spiritual growth. The step taken by the missionaries and the Churches, thus resulted in the gradual reduction of Zu as a common drink in all occasions. Today the Vaiphei people found Thingpi (Tea) as a substitution to Zu and, offering Thingpi to the guest and visitors has become the social habit of the Vaiphei people. With the prohibition of Zu as a common drink which sucked the agricultural surplus products such as rice, corn, etc, in Zu brewing, a considerable amount of rice and corn has now turned into regular food for the family, thus improving the economic growth of the community.

VI. Christianity and the Vaiphei Culture

Christianity has a far reaching impact on Vaiphei culture and tradition. The advent of Christianity brought a cultural conflict that affected social transformation. Within a few years of Christianization many Vaiphei people embraced the new religion. As a result, there occurred misunderstanding between the convert Christian and the ancient traditionalists at certain levels. The traditional lovers blamed the Missionaries for undermining culture and rejecting old values. In contrast, the Missionaries and the new converts felt that most of the cultural traditions of the early Vaiphei people were profusely connected with old religious practices and considered Zu as unbecoming of Christian living. The newly converted Christians were therefore strongly discouraged to participate and indulge in any of the festivals and cultural ceremonies like Thazing-Lap and other Kuts or cultural activities as they thought such activities would hold them and pull them back to their old pagan ways. It should be admitted that the Missionaries had some weakness. They thought every ancient culture was devilish with no exception. This was due to their inability to study the meaning and value system behind Vaiphei cultural behaviors. This led to undermining of ancient cultural features that resulted in misunderstandings. Surprisingly enough, there seems to have been a tendency among the converts to think that anything that was 'Western' was 'good and civilized'. This attitude resulted in the danger of total rejection of all Vaiphei culture and a copying of Western culture in the name of Christianity. With almost cent percent Vaiphei population being converted to Christianity, the various cultural activities were no longer observed in the Vaiphei society as they were in the days of yore. In fact, traditional cultural dances, today, have become items in the cultural functions and some such occasions only. Thus, slowly and gradually, the importance of Vaiphei cultural festivals, other social gatherings and amusement lost their importance and has fallen almost in complete disuse. Today, the Christmas festival although of recent origin among the Vaiphei people, has gained paramount position over the traditional festivals on performance and observance.

With the increase in literacy rate among the Vaiphei people with their new expanded world-view, there is an increasing opinion that the Vaiphei cultural heritage should be revived in a refined way and go along with Christianity without compromising the doctrines in the Bible. Today, even the enlightened Church-leaders see no harm in singing traditional songs and observing the traditional cultural festivals and dances if there is no pagan revelry and obeisance to anything connected to old religion. In fact, there is no harm in cultural activities if they are merely done with the spirit of demonstration and not actual indulgence or adherence to the old religion since co-existence and adjustment bring development either in form or in bringing to (both) or partial change due to assimilation and adaptation in different factors according to the demands of time. In the words of Dr Joseph Vaiphei, "Christianity does not have to destroy unnecessarily people's culture and traditions…experience among the Vaiphei people shows that Christianity grows faster if it flows along the cultural pattern and tradition of the people"(Pakhuongte,1983:67).

VII. Better Management of Healthcare

In the pre-Christian period, to heal the sick, the common practice was by offering bloody sacrifices to the evil spirits by the village Thiampu (priest). In fact, the Vaiphei people did not believe that they could be cured of sickness or diseases by any means other than sacrifices performed by the Thiampu since it was their belief that diseases was closely associated with powers of a spirit or a wizard. The health conditions of the people were miserable and pathetic which can be best expressed in the words of a Missionary: "Malaria was of course prevalent everywhere. There was also Dropsy, internal parasites, Hookworm, Dysentery, Tuberculosis and other dreaded diseases. Parents had large families but more than 50% of the children died before reaching adolescence, many mothers died at childbirth due to

© 2018 Global Journals

lack of care and superstitious ideas"(Lloyd:41). In order to overcome the horrible condition of people's health the Missionaries used to give them medicine and took up the dual function of education and medical care. They established hospitals and made them improve their mental and physical health. The 'Sielmat Christian Hospital and Research Centre' established in 1964 at Churachandpur is the healing ministry of Partnership Mission Society under the Founder and Chairmanship of Rochunga Pudaite. It is a 25 bedded hospital, equipped with modern facilities providing tender loving care to the sick and the suffering at the start. Earlier, the Vaiphei family had one large house in which they would accommodate the entire family members and other household articles including all the domestic animals such as cows, pigs, hens, dogs, cats, etc, of course in a separate room.

However, after Christianity the missionaries and the evangelists taught the Vaiphei people cleanliness in their day-to-day life. Care of sickness, simple hygiene and 'First-Aid' are included in their education curriculum. They learned better ways of life. Today, as for instance, a mother's chewing food for their babies and unhygienic mouth-to-mouth feeding is replaced by special cooking for babies and spoon-feeding. To provide basic health care and education especially to the tribal people, a few prominent citizens of the area with the initiative of the indigenous Independent Church of India (ICI) have formed a Society registered under the 'Manipur Societies Registration Act. 1989' under the name 'Mualvaiphei Rural Health and Research Centre' in Churachandpur, Manipur, which came into existence in the year 1990. Under this Society, a 'School of Nursing' called 'Bethesda School of Nursing' was started in July 1995 to train the tribal young ladies and others in 'General Nursing' and 'Midwifery Course'. Also, there is a condensed course for missionaries. Since its inception, the Society has succeeded in creating mass awareness of the evils of drug abuse and running health care centre-providing health-check, maternity and child - care. Today, the Vaiphei have given up their age-old traditional practice of curing diseases by observing sacrificial rituals and are inclined to the use of medicines for any sort of disease. However, in some Vaiphei remote areas, perhaps due to non-availability of modern medicines and physicians, the traditional method of curing diseases, be it goiter or stomach ache, fever or cancer, by branding with a hot iron to the patient is still practiced.

VIII. Marriage

With the coming of Christianity and consequently the introduction of formal education by Christian missionaries, the traditional Vaiphei marriage customs could not retain some of the traditional characteristics. Changes were affected to fit the marriage customs in such a way that it had become a mixture of traditional and modern Christian marriage. The new religion has little effect upon the basic structure of the traditional nuptial rites, except that the marriage was solemnized in the Church where an authorized church leader, usually a pastor conducted the oath of allegiance according to Christian customs and practices in place of traditional village Thiampu (priest). The part once played by Zu during marriage negotiation and on the wedding day was now replaced by a simple marriage-feast and tea drinking. However, even after full conversion into the new faith the services of the Makpas (son-in-laws) known as Palais (mediators) in the bride-price negotiations are the pre-requisites before anything is done in the Church. Therefore, the traditional norms and social obligations still have some weight in matter relating to the marriage ceremony. Thus, it may be said that no Christian marriage can take place without following the traditional formalities. However, in actual practice, among the modern Vaiphei people living in urban areas these traditional marriage customs are observed only for the sake of formality without their true significance.

IX. Inter-Denominational Tension and Conflict

Under this background what we find is that a gulf has been created within the Vaiphei converts. The new religion divided the Vaiphei people to such an extent that each group tried to plead the superiority of its own 'denomination' over the other and advanced several reasons to justify its attitude and evaluation which get amply reflected in their mutual attitudes. Religious division among the Vaiphei people is a regular feature mainly on the issue of leadership. Today, there are more than 12 different Christian groups among the Hmar people, each under a separate Church name. The division of the 'Vaiphei Baptist Association (VBA)' into two rival factions and subsequently, their fight for leadership and church properties before the law court by squandering away mission funds paved the future divisive elements among the Vaiphei people, which now seems to be irreparable injuries. Despite their professed brotherhood, there were sharp rivalries often leading to conflicts between them. Equality in this world was proclaimed but rank in this world was a different matter. Due to want of space, it would not be possible to discuss the overall impact of Christianity among the Vaiphei people in detail. It would suffice to say that within a comparatively short time, Christianity has incorporated changes without any serious effect upon the general frame-work of the society. The old tradition is happily blended in the Vaiphei society with the new ways of life. On the whole, had it not been for the missionaries, the history of the Vaiphei people would

© 2018 Global Journals

have been different, perhaps less advanced than the one we discern now.

References Références Referencias

1. Imchen Ponger, 1993. 'Ancient Ao Naga Religion', New Delhi.
2. Vaiphei Prim Suantak, 1981. *Church Growth Among the Hill Tribes*. Imphal: Goodwill Press.
3. Pudaite Rochunga, 1963. 'Education of the Hmar People', Sielmat.
4. Vanrammawi, 1992. 'Education and Occupational Mobility among the Hmars of Manipur', unpublished Ph.D. thesis to the Jawaharlal Nehru University (J.N.U) New Delhi.
5. Pettigrew quoted in Lal Dena, 1988. 'Christian Missions & Colonialism', Vendrame Institute, Shillong.
6. Vaiphei Lamboi, 1997. *Advent of christian mission & its impact on the hill tribes in Manipur*: Frontier Mission Soc, 1997.
7. H.S.A, 1982. Magazine. 1982 Vol. II.
8. Sharma BD, 1984. 'Planning for Tribal Development', New Delhi.
9. Grimwood EC, 1891. 'My Three Years in Manipur & Escape from the Recent Mutiny', London.
10. Ruolneikhum, Pakhuongte, 1983. 'The Power of the Gospel Among the Hmar Tribe', Shillong.
11. Llyod JM. 'On Every High Hill', E Welsh Mission, Liverpool.
12. Lal Dena, 1978. Patterns of Leadership in a Changing Hmar Society', in P.K. Kar edited 'Cultural and Biological Adaptability of Man with special reference to North East India' Dibrugarh University, Assam.

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

The Development of Symbolization, The Reinforcement of the Body Image and of the Socialization of Deaf-Blind Students through Social - Emotional Interaction. A Psychodynamic and Psycho Educational Approach

By Pilios-Dimitris Stavrou
University of Athens

Abstract- The present article aims to investigate whether social interaction can help deafblind students to develop symbolization, reinforce their body image and their socialization. The possibility of the social – emotional development of deaf blind students will be studied through the implementation of an educational program (the Screening Tool and Psycho educational Intervention for Deaf blind People) which refers to the social interaction of deaf blind students with their peers. The study uses a qualitative research approach and a case study methodology. The application of the intervention program, planned and tailored by the educator and the psychologist on the students' need for social interaction, aimed to help a 14 – years-old deaf-blind girl in developing her symbolization, her body image as well as becoming engaged in social play and social interactions.

Keywords: deafblind student, case study, social interaction, symbolization, body image, social-emotional development, psychodynamic and psycho educational approach.

GJHSS-A Classification: FOR Code: 170199



Strictly as per the compliance and regulations of:

© 2018 Pilios-Dimitris Stavrou.This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Development of Symbolization, The Reinforcement of the Body Image and of the Socialization of Deaf-Blind Students through Social - Emotional Interaction. A Psychodynamic and Psycho Educational Approach

Pilios-Dimitris Stavrou

Abstract- The present article aims to investigate whether social interaction can help deafblind students to develop symbolization, reinforce their body image and their socialization. The possibility of the social – emotional development of deaf blind students will be studied through the implementation of an educational program (the Screening Tool and Psycho educational Intervention for Deaf blind People) which refers to the social interaction of deaf blind students with their peers. The study uses a qualitative research approach and a case study methodology. The application of the intervention program, planned and tailored by the educator and the psychologist on the students' need for social interaction, aimed to help a 14 – years- old deaf-blind girl in developing her symbolization, her body image as well as becoming engaged in social play and social interactions. The intervention program consisted of four stages: Firstly, the deafblind student's cognitive and socio-emotional skills were screened to create a profile that would guide the development of an individualized intervention. Secondly, the deafblind student was offered multisensory and concrete experiences through structured interaction with her educator, to promote socio-emotional development through the elaboration of her executive functions and psychomotricity. Thirdly, the student was introduced to a group of three blind girls of 12 years of age. Finally, the deafblind student was included in a group of peers during experiential activities. Through the intervention program, the deafblind student developed symbolization, improved her body image and became more socially involved in shared activities with her peers, while at the same time they overcame their social and communicative barriers in approaching and interacting with her.

Keywords: deafblind student, case study, social interaction, symbolization, body image, social-emotional development, psychodynamic and psycho educational approach.

I. Introduction

Children understand the world through spontaneous interaction and sensory exploration of their physical and social environment. Students with deaf-blindness may, due to their sensory loss, miss or misinterpret natural cues and incidental information which provide an understanding of the world (Alsop, 2002; Stavrou, 2014; Stavrou, 2010). Therefore, cognition, communication, and socio-emotional development are affected greatly by the combined loss of vision and hearing, since the deafblind student may not perceive concurrent physical and emotional stimuli (Jones, 2002; McInnes & Treffry, 1993). According to Piaget (1959), children of typical development, until the age of two years old, progressively organize objective reality through mental structures (schemas), which correspond to pre-concepts of preoperative thought, concrete operations, and formal operations, through the concepts of space, time, causality and object permanence (Gibello, 1984). However, deafblind children exhibit a delayed development of the concept of object permanence, and the construct of their intellectual schemas remains deficient in comparison to their typically developed peers (Fraiberg, 1977; Hindley, 2005). Deafblind children, due to this deficient cognitive development as well as their limited contact with the external world, face difficulties in concept formation (Miles & McLetchie, 2008), and, as a consequence, develop a special relationship with the signifier and the signified of the language, notably in case of words relating to visional, hearing and spatiotemporal reality (Hatwell, 1985, Warren, 1977).

Sensory losses often include feelings of anxiety, isolation, denial, resentment or distortion of the body image. Researches demonstrating a role of auditory inputs on body related processing raise important questions for the impact of sensory deprivation (Nasir & Ostry, 2008; Landry, Guillemot & Champoux, 2013; Wiegersma and Van der Velde, 1983). Considering these studies, it is reasonable to expect that deaf individuals would perceive their own body differently than hearing individuals. P. Schilder (1935) pointed out that visual stimulation is significant in body image formulation. It was in 1935, in the United States, that Schilder exhibited for the first time a theory of body image. He said that the image of the human body is the image of our body that we form in our mind, in other

Author: Department of Psychology, University of Athens, Athens, Greece, 10679/Laboratory of Clinical Psychology, Psychopathology and Psychoanalysis (PCPP), University Paris Descartes – Sorbonne, Paris, France.21 G. Papandreou Street, 15773, Zografos, Athens, Greece.
e-mails: pstavrou@otenet.gr, pilios.stavrou@gmail.com

© 2018 Global Journals

words, the way our own body appears to us. He stated that vision is crucial for body perception considering that visual experience plays a highly essential role in how the individual interacts with the world. The author claimed that without a doubt, visual perceptions strongly influence body image. According to Schilder, a phenomenon's or an object's visual qualities strongly encourage the individual to interact with the environment. Thus, vision is an important symbolic opening which, as a result of the visual interaction with the world, allows a lot of information, especially those from the body, to enter and, as a consequence, it affects the body image construction.

This notion was further developed by F. Dolto in 1984. Dolto (1984) theorized on the body image, but, unlike Schilder, she clearly distinguished it from the body schema. Schilder did not differentiate the body image from the body schema. On the contrary, Dolto (1984) explained that the body schema is in principle more or less «the same for all individuals of the human species," while the image of the body is "related to the subject and its history" and is "specific for each subject." She claimed that the body image is "the living synthesis of our emotional experiences: interhuman, repetitively lived through elective, archaic and current erogenous sensations." Thus, if the body schema is solely related to anatomy, the image of the body is according to the author "the unconscious symbolic incarnation of the desiring subject."

Dolto's studies on blind born children enabled her to state that although these children didn't have any experiences with the mirror image, they were able to develop a complete and rich body image (Dolto 1984). In other words, children do not need visual experiences to construct a body image. Blind people can build their body image because the dominant factor is not a specific function of visual stimulation, but the organization of other senses – tactile, kinesthetic, audio among others. Damásio (2000) also differentiated the visual image from the mental image. According to him, the word "image" is built with signals that come from each one of the senses – visual, audio, smell, taste and somatic-sensitive. The latter includes several ways of perception: touch, temperature, muscle, visceral and vestibular pain. Therefore, the word "image" does not only imply "visual" image but also sound images, as the ones produced by the music and the wind, somatic-sensitive images, ultimately, images resulted from all kinds of stimulation.

However, a dual sensory loss creates very often more barriers in language and communication, access to information and social interaction than one sensory loss. A considerable lack of social interaction, communication and access to information from a deafblind child could lead them to deficient symbolization and a defective construction of the body schema and body image. According to F. Dolto, (1984) pathology of the unconscious image of the body is "every time, a failure of symbolization, as well as a lack of language, addressed to the child." The symbolic inscription of the child's own body passes through dialogue, verbal language, gestures, that of the mimicry he expresses and observes. It takes place gradually, gradually organizing the imaginary dimension of the body where the subject is in representation.

A great lack of social interaction and communication via the sense of touch will not let deafblind children perceive the reality and create representations. As a result, deafblind student will not be able to develop symbolization. Symbolization is the capacity to articulate internal (psychic) reality, in contrast to external reality, thus living in a structured and predictable world (Keinanen, 1997). This differentiation between intrapsychic and perceived reality renders children capable of investing on the objects of external reality (people, objects, situations) and, as a consequence, sets the emotional foundation for the development of social skills through the progressive cultivation of the symbolization resulting to progressively more elaborate executive functions. Executive functions are the systems of cognitive processes (including working memory, response inhibition, and attention control) that represent children's competencies of reasoning, problem-solving, reality organization, strategy elaboration, learning and resilience (Bierman & Torres, 2016). According to the model proposed by Pianta, LaParo and Hamre (2008), executive functions can be categorized in three dimensions, in class context interactions, namely, emotional support, class organization and learning support, and emerge as a result of the interaction between children and their interpersonal environment, formed, primarily, by their parents, teachers and peers. However, the deficient ability of symbolization affects deafblind children's psychomotor skills, causing an inadequacy in met cognitive ability, leading to a hypotonic function of the processes of generalization and transferability of knowledge (Piaget, 1975). Deficient psychomotricity causes a difficulty in the integration of cognitive schemas as well as a psychomotor and symbolic organization (Inhelder 1963; Gibello, 1984). As a result, deafblind children lack the spontaneity and initiatives necessary to restructure their experiences through their actions, elements indispensable for the dynamic interaction with their environment, and, as a consequence, for communication. As the constitution of a meta-representational and meta-cognitive system is a pre-requisite for the establishment of a communicative relationship between the child and objective reality (Tsai, 1987; Volkmar et al., 1994), a deficient symbolization is translated into a problematic communicational path with others leading to limited interactions of the deafblind child with the objects of external reality (Bruce, 2005).

© 2018 Global Journals

a) Social / Emotional Interaction and Deafblindness

As described above, the development of the symbolization and the executive functions emerges through an emotional interaction with the social environment of children. Emotional development is founded on children's emotional bond with the individuals around them. The emotional bond is accomplished through eye contact, visual tracking, smile and facial expressions, vocalization, and touching. (Jones, 2002). The child needs a reactive and communicative environment of trusted relationships to build up emotional bonds, which provide emotional security. (Dammeyer & Ask - Larsen, 2016; Kamenopoulou, 2005; Stavrou, 2016). The deafblind child cannot rely upon his visual and auditory exploration to learn social skills through imitation, trial, and error. Although deafblind students confront difficulties in social interaction related to the sensory deprivation and the communicative barriers (Calderon & Greenberg, 2011; Etheridge, 1995), relevant literature highlights the importance and the benefits of social interaction both for students with special educational needs and for their peers (Nakken & Pijl, 2002; Odom et al., 2004; Thomas, Walker & Webb, 2005). Postic (1992), describing the school as a space for social learning, highlighted the importance of interpersonal relationships in the school context. In the case of deafblind students, the educators' point of view should be even more focused on the students' need for intensive social interaction and contact with peers. This contact is not possible through their vision or hearing but through their body. Their body allows them to be in contact with the others and through this communication and social interaction the deafblind children will be able to create representations and develop their body image and their socialization. Schilder (1935) related the image of the body to a postural model in constant transformation and continuous elaboration. Moreover, according to him, the image of the body is constructed in relation to the other, it thus confers on it intersubjective importance. That's why we would not be able to build an image of the body if we did not have social contacts.

The counseling psychologist should plan the program of intervention under the prism of the deafblind child's personality and communication and mobility needs, the child's ability to learn and interact socially and the child's level of confidence. (Drigas, Kouremenos, Vrettaros, Karvounis, & Stavrou, 2009; Miles & Riggio, 1999; van Dijk & Nelson, 1998; Webster & Roe, 1998). The students' social development difficulties are primarily the result of limited opportunities for interaction and development of social relationships with peers. Social integration is gradually becoming the primary purpose of the educational plan for social development. (Bloeming-Wolbrink, Janssen, Ruijss-enaars, Menke & Riksen-Walraven, 2015; Correa - Torres, 2008; Moller & Danermark, 2007). Therefore, educators should plan and create the situations and positive attitudes which foster and facilitate the social support of deafblind students. These factors are crucial because social development cannot be achieved unless through the enjoyable social interaction with adults and children. (Hart, 2006; Jones, 2002, Kamenopoulou, 2005; Nikolaraizi & De Reybekiel, 2001; Wahlqvist, Möller, Möller, & Danermark, 2016).

The impact of deaf-blindness can be reduced by understanding how to help the children learn about their body, other people, and the world around them. We must remember that children with deaf-blindness are unable to understand something unless they experience it themselves. They cannot learn by observation or by looking at pictures in a book. Therefore, involving children in every part of an activity or routine will help them better grasp the information.

II. Methodology

a) Participant

The case study reported was conducted at a school for deafblind students and was incorporated in the school's educational program. The deafblind student who was the participant of this case study is a 14 – year - old girl, diagnosed with congenital blindness and deafness due to viral infection. The student communicates with other people through tactile sign language. She also uses objects of reference, pictograms, tactile symbols and cues and Braille, as means of receptive and expressive communication. The sense of touch is the main way she has to communicate with the external world and the people around her. She has established an emotional bond with her educator, but her communication and interaction with her peers were limited before the intervention. She is a bright, active girl, who is highly interested in what is happening around her.

The deafblind student in our case study cannot receive undistorted information about the environment, objects, and people around her from her distant senses in a clear and consistent way. As she cannot receive and integrate input from the world around her, her sense of reality is limited to what is approachable to her hands, or to her sensory potential. The deafblind student cannot learn directly from her interaction with her natural and social environment as easily as all the non-handicapped peers due to her multi-sensory deprivation. Additionally, she cannot have meaningful communication with her social environment. These deficits are interrelated, that is, to the student's inability to influence and control her natural and social environment is directly related to her deficient social and emotional development. More specifically, the student's sensory deprivation relates to her inaccurate perception of her environment, her limited concept awareness and understanding (time, space, object constancy) and her limited capacity for effective

© 2018 Global Journals

communication. As McInnes and Treffry, notice, "when perceptions, concepts, and communications are faulty, frustrations result" (McInnes & Ttreffry, 1993, p.34). When she is annoyed or distressed, she prefers to withdraw from the communication exchange and the activity taking place.

b) Design

The present study's objective was to explore the effectiveness of the intervention targeting socio-emotional development through inclusion, and for that reason, a qualitative approach for data collection was implemented, through direct observation. As each deaf-blind child has his/her strength and difficulties, leading to a very diverse profile of deafblindness depending on the specific child, and deaf-blindness is a low incidence disability, the case-study methodology was chosen as the most appropriate study design.

The intervention plan was based on the establishment of the deafblind student's profile through psychological assessment, according to the Screening Tool and Psychoeducational Intervention for Deafblind People (TO.Deafblind) created by Zeza and Stavrou (2010), which assesses the six dimensions of skills and development, namely: communication skills, cognitive skills, social skills, cognitive development, motor development, sensory development and daily living skills. The assessment was implemented by observing the deafblind student's behavior and abilities during structured and non-structures activities.

Through the assessment of those socio-emotional, communicational, cognitive and motor dimensions, this screening tool aimed to provide a developmental profile of the deafblind student of this case study, underlining her difficulties and potential. This guided the development and implementation of an individualized intervention focusing on the development of symbolic and meta-cognitive processes through psychomotor and experiential activities in a context of interaction (firstly with the educator, then with the group of peers) with the ultimate goal of promoting the development of symbolization, the body image, inclusion and socialization.

c) Procedure

The results of the screening progress guided the formulation of psycho-educational activities (multisensory activities based on the use of the remaining senses, that is, touch and smell, as well as sensory cues from temperature, air bow and vibration) aiming to cultivate alternative and receptive ways of interaction and communication (tactile sign language, pictograms, objects of reference, tactile symbols). In this study, we focus on the student's screened deficit in emotional development and social interaction, and the psychosocial intervention developed to target this domain of difficulty. (Stavrou, 2016; Vrettaros, Argiri, Stavrou, Hrissagis & Drigas, 2010).

The individual educational plan targeted the elements of communication and cognitive, psychomotor and social-emotional development, as the limited interaction with the environment and the restricted reception of visual and auditory stimulation may impede the acquisition of the concepts of time and space, on which learning and communication are founded. The individual educational plan aimed to offer motivation for an active presence and direct interaction of the deafblind student into her environment through her inclusion to an adapted learning and reactive environment which she can control, comprehend, understand and anticipate through multi-sensory and accessible approaches. The interve-ntional program focused on encouraging the deaf-blind student's social and emotional development through multisensory and concrete experiences that involve social interaction. As McInnes and Treffry (1993) point out, socio-emotional development cannot be restricted and isolated in specific curriculum objectives. In that sense, every moment of every activity planned in a reactive environment encourages the deafblind student to form new concepts about herself and reaffirm those previously created, through the development of the psychomotricity and executive functions that lead to the optimization of the symbolization, acting upon the continuously progressive re-construction of reality (Kanner, 1943; Kaufman & Kaufman, 1993).

The intervention program tailored to the socio-emotional needs of the deafblind student followed the four stages described below:

- 1st stage: The social-emotional profile of the deafblind student

It was observed that the student could not express and name her emotions and had difficulties with social interactions with peers. She was not approaching other students and could not participate in team activities and shared play. Additionally, it was observed that other students did not get in touch with the deafblind student, because they did not know the appropriate communicative way. Through this program of intervention, the student was expected to recognize and name her emotions and the emotions of others and engage in social interaction with peers via the sense of touch.

Indeed, the body interaction in groups facilitates the meeting of the other and the perception of oneself within the framework of this meeting. The touch is always close to a "portage." Touching is, in a way, "carrying the other" towards an acquaintance or recognition of oneself as a subject. Touch is related to feelings. When we love we get closer. The body closeness is a natural consequence of the feelings of love. Touch is always reciprocal. Tisseron (1995) distinguishes two forms of touch in the blind children, the haptic form, which gives the illusion of close

© 2018 Global Journals

presence and is organized around the countenance, and the exploratory form, which aims to define an object still unrecognized and organized around transformations.

- 2nd stage: Program of intervention for social and emotional development

The second phase of the intervention targeted the interaction between the deafblind student and the educator and was based on activities that promoted the development of psychomotricity and emotion recognition. Psychomotricity through staves, touchdowns, movements, and speech, is an important tool in the care of disorders of the body image. The activities were structured experientially, designed in sequences of movements and focused on daily activities in which the student actively participated and was interested in (role playing, cooking). The educator constructed cards with emotional content that could be used though the sense of touch and organized them in stories referred to differentiated emotional situations from the student's daily routine to present the arisen emotions. The student was psycho-educated in "reading" body cues (facial expressions through touching, body proximity, and posture, the rhythm of breathing), to distinguish the emotional state of the educator. The body can be a mediator of meaning. It reveals a dimension of feeling that is a way of communicating with the world. In the case of emotional surprise, one can have an image of the porous body. The body freezes. Thus, during the experiencing an emotion, the body is attacked by the overload of a feeling that is related to the imaginary or the previous emotional experiences of the subject.

Additionally, the counseling psychologist helped the student in empowering and strengthening her social abilities through her own experiences and representations.

- 3rd stage: Students' preparation

During the third stage of the intervention, the deafblind student was introduced to a small group of selected peers. The educator and the counseling psychologist chose a team of 3 blind girls of 12 years of age, with congenital blindness. The students used the touch and hearing as their primary methods of accessing information. They were highly proficient in reading and writing in Braille. The students were positive towards the social interaction with the deaf-blind student and were prepared before the shared activities. (Janseen et al., 2014; Nikolaraizi & De Reybekiel, 2001). The counseling psychologist presented the deafblind student's profile and discussed with the students the ways that social interaction may be disrupted due to communication difficulties. Meanwhile, the educator informed the students of the social and communicative characteristics of the deafblind student, the ways of communication, the pace and rhythm of communication and about the student's need to perceive information through touching. In parallel, the students were introduced to the way of processing and communicating with the deafblind student, and they were taught the basic vocabulary in tactile sign language.

- 4th stage: shared activities and social interaction

During the fourth and last phase of the intervention, the deafblind student was introduced to the larger group of peers (class). Starting all students' preference for cooking, an activity was organized in the educational school kitchen. The activities were organized and well structured. The students were introduced to the deafblind student and allowed her to recognize them through touch. Through the educators' direction, they communicated their names in tactile sign language. During the process in the educational kitchen, the students worked as a team, waited for their turn, asked for the needed materials and utensils from the deafblind student through tactile sign language. Every activity was described to the deafblind student, and she was allowed to perceive information through touching.

III. Results

The implementation of the interventional program had a positive impact on the students' social relationships and interactions. On one side, through the progressive structure of symbolization processes, the deafblind student became more communicative and adopted a socially acceptable behavior. As the symbolization leads to a better understanding of the external reality, the student's environment became more structured, predictable, adapted and accessible. As a result, the communication and concept development were enforced and the independence, participation, and choices making were fostered, since the stimuli from the external world and the received information became controlled, intelligible and anticipated. In that sense, the program of intervention encouraged the deafblind student to interpret her social experiences and get positively distracted from her "egocentric world" (McInnes & Ttreffry, 1993), on which the basis of a sense of self and self-esteem was developed.

On the other side, after the other students learned the way to approach their deafblind peers and communicate with her, they wanted to interact socially with her during the school activities. It was crucial that the members of the group learned how to interact with the deafblind student after her communicative needs had been explained, modeled and discussed with them. After that, the students' interaction towards the deafblind student positively changed both in quality and quantity. The students initiated communication with the deafblind student not only during the structured shared activities but also during the school breaks and excursions. Students were interested in finding out who the deafblind student was and in learning about her

© 2018 Global Journals

program. It has to be noted that the students were introducing her to other school students, widening, in this way, her peer circle. In other words, the deafblind student has gradually started to gain a presence in the school.

It can be said that the intervention appeared to foster the development of the symbolization during two phases, corresponding to the two modules of social interaction, at first with the educator, and then with the group of peers:

During the first phase, the educator, acquiring the role of an auxiliary ego (Soule, 1978), helped the child to handle the tension created by external and internal stimuli and progressively realize her internal and external reality through the optimization of the concepts of space, time and object relations through the conceptualization of her body schema and body image. The structured activities provided and the role of the teacher as a supportive figure, aided the deafblind student to optimize her spatiotemporal orientation, processing more efficiently her body schema and body image. The understanding of such relationships between the objects of external reality served as the foundation on which communication with others was built, as observed by the second phase of the intervention.

During the second phase, the capacity for symbolization progressed even more, as the deaf-blind child was rendered more communicative, but also, at the same time, through this interaction, the members of the group and the group itself became more receptive in the way of communication of the deaf-blind student, as their capacity of symbolization also changed. Through communication with others, the deaf-blind child was able to construct representations that allowed her to perceive herself as a psychic being (Bion, 1962), and as a member of a group.

Also, through the communication with peers, the emotional development and the development of symbolization, the deafblind girl elaborated more efficiently her body schema and body image. Schilder (1935) has particularly emphasized the affective factors of the genesis of the body. In a psychoanalytic perspective, Schilder said that emotions play a preponderant role: "Under the influence of emotions, the relative value of different parts of the body between them and their differentiation will change in the direction of libidinal tendencies. The change can manifest in the physical characteristics of the body, but it can also concern the internal parts. Emotions can strongly influence the body image. The communication through touch with her peers enabled her to perceive the body of the others. Schilder (1935) underlined that "our image of the body is not possible without the image of the body of the other, but their creation is the fact of a continual exchange." More broadly we can say, according to Schilder, that an image of the body is always in a certain way the sum of the images of the body of the community according to the various relations which are established there. Dolto (1984) said that: "The image of the body is at each moment the unconscious memory of the relational experience, and, at the same time, it is current, alive, in a dynamic situation, at the same time narcissistic and inter-relational." Wallon (1946, 1954) stated that the child is 'entirely of his emotion,' he experiences throughout his body.

Moreover, the deaf-blind student was an active partner in the process of her socialization (Stern, 1985; Trevarthen, 1989). Simultaneously, the representations of the group of blind children towards the deaf-blind student changed, promoting the concepts of difference, tolerance, co-operation, respect, and solidarity. Thus, a transitional space (Winnicot, 1953) was created between the deafblind student and the group of peers, that is, a space of mutual communication between internal and external reality, but also between each student and the rest of the group.

IV. Discussion / Implications

Our research embarked from the need of the deafblind student for social interaction with peers since it is noticed that deafblind students have limited opportunities for social interaction with their peers (Romer & Haring, 1994; Sense, 2002). The limited interaction with peers is, often, substituted by the interaction with adults and educators, with whom the deafblind student spends most of his/her school day, due to the structure of the school program, consisted mainly of individual educational plans (Giangreco, Cloninger, Mueller, Yuan & Ashworth, 1991; Murdoch, 2013; Romer & Haring, 1994; Sense, 2002). It was highlighted thus that more socio-emotional interaction, which can lead to emotional development and improvement of communication, helped the deafblind student to develop her symbolization, her body image and self-image.

Social inclusion of deafblind students is suggested as the most effective way to promote their social development, as well as for students with special educational needs in general (Downing & Eichinger, 1990; Durand and Tanner, 1999; Mar & Sall, 1995; Romer and Haring, 1994). It is very crucial that the involved students have positive attitudes towards meeting and interacting with the deafblind student, since this factor may determine the success of the effort for social inclusion (Bunch & Valeo, 2004; Nikolaraizi and de Reybekiel, 2001). In order to build such inclusive attitudes, students should not only be informed about the deafblind student, his/her needs and the ways of communication, but also, be taught the most appropriate ways of approaching the deafblind student and communicate with him/her (DeCaluwe, McLetchie, Luiselli, Mason, & Peters, 2004; Ware, 2003). In that way, an active and communicative environment can be

© 2018 Global Journals

gradually created, an environment which offers the deafblind student opportunities for interaction and fosters the social development founded on concrete experiences (Jones, 2002; McInnes & Treffry, 1993). Kamenopoulou (2012) suggests that research findings from studies related to the deafblind students' social development and interaction with peers "might serve as a useful background for other groups of students with disabilities too, because barriers associated with deafblindness may also apply to students with a single sensory loss" (Kamenopoulou, 2012, p.142). Moreover, it is underlined that "future research should further explore the impact of one-to-one teaching, in-class support and other differentiation strategies on socialization and shed more light on those students' social experiences in mainstream schools." (Kamenopoulou, 2012, p.143).

The results of this study can provide some guidelines for school counselors that work with deafblind children, broadening their role beyond their duties of providing individual counseling, offering psycho education to teachers and supervisors or developing special academic programs and curricula for those students. Given the results of this study, the following guidelines for school counselors working with deafblind children emerge:

- Because of their deficient psychomotricity, deafblind children face difficulties in the organization of symbolic and cognitive structures. For that reason, the psycho-educational practice designed for those children should focus on the psychomotricity, and motivation through the implementation of experiential activities and techniques. These activities should foster meta-cognitive processes, and through this metacognitive process the functions of generalization and transferability (Moreno & Sastre, 1972; Paouer, 1978). This generalization and transferability, which progressively becomes spontaneous, rendering the deafblind child capable of extracting the common elements not only from previous knowledge, but also form a new situation (Bryant, 1965). Through this process, the deafblind child's self-concept is constructed and the child is in a continuous readiness for socio-emotional interaction.
- An intervention as the one described above, aiming for the development of socio-emotional skills through inclusive practices using group dynamics, leads to the progressive emergence of initiative and spontaneity. As a result, the deafblind child acquires resistances and, as follows, capacities that belong to the field of resilience: development of self-concept, autonomy, independence, feeling of optimism and hope, ability to manage frustration, the ability for sociability, relationship-building and positive communication with others, development of positive attitudes that allow to deal with problems and solve them by predicting the outcomes. Indeed, research indicates that through comprehensive and supportive interventions that aim to children's potential in a context of social interaction, children with disabilities or other difficulties can achieve significant development both in the behavioral and emotional domain, fostering the development of resilience (Kourkoutas, Stavrou & Loizidou, 2017).
- The results of the present study indicate that deafblind children can flourish in an environment that is enhanced with social interaction. The interaction with the members of social networks around the deafblind child is a chance for a wide range of experiences that foster psychosocial development and skill – building. Under this scope, inclusive practices and culture should be promoted in the school context. Counselors should use their knowledge on group dynamics as a way of preparing both the deafblind student and the group of peers for the process of social inclusion. Deafblind students can be prepared by exercises targeting their psychomotor, cognitive and emotional recognition skills. Simultaneously, the group of peers should be informed both on the communication ways of the deafblind students, as well as be educated on the proper ways of approaching and interacting with him/ her (Calderon & Greenberg, 2011).
- Further, counselors should focus on rapport building and the creation of a strong bond between teachers and deafblind students, as the teacher–student relationship can serve as the first step of a positive experience of interaction (Janssen, Riksen-Walraven, & van Dijk, 2006), building communication skills and opening the road for the establishment of communication with peers. This quality of emotional interactions has to do with the teacher's acceptance and receptiveness. However, additional training, skill-building and psycho-education are necessary not only for the provision of quality services but also for making teachers' themselves feel secure and adequate in their role (Stavrou & Kourkoutas, 2017). Given this fact, teachers working with students with deafblindness or other disabilities should be psycho-educated in providing support and warmth to their students in the appropriate and adequate ways that can be understood by deafblind children (Janssen, Riksen-Walraven, & van Dijk, 2002).

V. Conclusion

The results of the present study indicate that deaf-blind children can flourish in an environment that is enhanced with social interaction with peers. The aim of this intervention was to aid the progressive deafblind student's development of the symbolization, of the body image and socialization. The psychodynamic

© 2018 Global Journals

educational program of intervention fostered the social and emotional development and focused on the development of self-perception and of social and emotional development. The education goals mentioned above can be achieved when deafblind students are engaged in social interactions with adults and peers. There is a key concept referring to the education of deaf-blind students; a structured, predictable, adapted, and accessible environment leads to controlled, intelligible and anticipated received information and stimuli. As a result, the communication and social and emotional development, independence, participation and choices making are promoted.

References Références Referencias

1. Alsop, L. (2002). Understanding Deafblindness. Issues, Perspectives, and Strategies. Utah: SKI-HI Institute.
2. Bierman, K. L., & Torres, M. (2016). Promoting the development of executive functions through early education and prevention programs. Executive function in preschool age children: Integrating measurement, neurodevelopment and translational research. In J. A. Griffin, L.S. Freund, & P. McCardle (Eds.) (in press). *Executive function in preschool age children: Integrating measurement, neurodevelopment and translational research*. Washington, D.C.: American Psychological Association.
3. Bion, W. R. (1962). A theory of thinking. In *Second Thoughts.* New York: Aronson, 1967, 110-119.
4. Bloeming-Wolbrink, K. A., Janssen, M. J., Ruijssenaars, W. A., Menke, R., & Riksen-Walraven, J. M. (2015). Effects of changes in life circumstances on interaction and communication in adults with congenital deafblindness and an intellectual disability. *British Journal of Visual Impairment*, *33*(1), 31-44.
5. Bryant, P. (1965). The transfer of positive and negative learning by normal and severely subnormal children. *British Journal of Psychology, 56*, 81-86.
6. Bruce, S. M. (2005). The application of Werner and Kaplan's concept of" distancing" to children who are deaf-blind. *Journal of Visual Impairment & Blindness*, *99*(8), 464 – 489.
7. Bunch, G., & Valeo, A. (2004). Student attitudes toward peers with disabilities in inclusive and special education schools. *Disability & Society*, *19* (1), 61-76.
8. Calderon, R. & Greenberg, M. (2011). Social – emotional development of deaf children: Family, school and program effects. In M. Marschark & P. Spencer, *The Oxford Handbook of Deaf Studies, Language, and Education* (pp. 188-199). New York, NY: Oxford University Press.
9. Correa-Torres, S. M. (2008). The nature of the social experiences of students with deaf-blindness who are educated in inclusive settings. *Journal of Visual Impairment & Blindness*, *102*(5), 272 – 283.
10. Damasio, A. (2000). *The Feeling of What Happens: Body and Emotion in the Making of Consciousness.* Paperback.
11. Dammeyer, J., & Ask Larsen, F. (2016). Communication and language profiles of children with congenital deafblindness. *British Journal of Visual Impairment*, *34*(3), 214-224.
12. De Caluwe, S., McLetchie, B., Luiselli, T.E., Mason, B., & Peters, H. (2004). Communication Portfolio: A tool to increase the competence of communication partners of learners who are deaf-blind. *Deaf-Blind Perspectives, 11(3), 5-8.*
13. Dolto, F. (1984). The Unconscious Image of the Body. Paris: Editions du Seuil.
14. Downing, J., & Eichinger, J. (1990). Instructional strategies for learners with dual sensory impairments in integrated settings. *Journal of the Association for Persons With Severe Handicaps*, *15*(2), 98-105.
15. Durand, M.V., & Tanner, C. (1999). Research-to-practice: Reducing behavior problems on students who are deafblind. *Deaf-Blind Perspectives, 6(3), 4-6.*
16. Drigas, A., Kouremenos, D., Vrettaros, J., Karvounis, M., & Stavrou, P. (2009). The diagnosis of the educational needs of the hearing impaired. *International Journal of Social and Humanistic Computing*, *1*(2), 138-148.
17. Etheridge, D. (1995). *Introduction*. In Etheridge, D. (Ed). The education of dual sensory impaired children: Recognising and developing ability. London, UK: David Fulton Publishers
18. Fraiberg, S. (1977). *Insights from the Blind*. New York, NY: Basic Books
19. Giangreco, M. F., Cloninger, C. J., Mueller, P. H., Yuan, S., & Ashworth, S. (1991). Perspectives of parents whose children have dual sensory impairments. *Journal of the Association for Persons with Severe Handicaps*, *16*(1), 14-24.
20. Gibello, B. (1984). *L'enfant à l'intelligence troublée*. Paris: Le Centurion
21. Hart, P. (2006). Using imitation with congenitally deafblind adults: Establishing meaningful communication partnerships. *Infant and child development*, *15* (3), 263-274.
22. Hatwell, I. (1985).*Piagetian reasoning and the blind*. New York, NY: American Foundation for the Blind.
23. Hindley, P. (2005). Development of deaf and blind children. *Psychiatry*, *4*(7), 45-48.
24. Inhelder, B. (1963). *Le diagnostic du raisonnement chez les débiles mentaux*. Neuchâtel: Éditions Delachaux & Niestlé
25. Janssen, M. J., Brink-Groenendijk, N. C., Riksen-Walraven, M., Huisman, M., Van Dijk, J. P., & Ruijssenaars, W. A. (2014). Measuring sustained

© 2018 Global Journals

interaction in adults with deafblindness and multiple disabilities: Development of an observational coding system. *British Journal of Visual Impairment*, *32*(2), 68-76.
26. Janssen, M. J., Riksen-Walraven, J. M., & van Dijk, J. P. (2002). Enhancing the quality of interaction between deafblind children and their educators. *Journal of Developmental and Physical Disabilities*, *14*(1), 87-109.
27. Janssen, M. J., Riksen-Walraven, J. M., & van Dijk, J. P. (2006). Applying the diagnostic intervention model for fostering harmonious interactions between deaf-blind children and their educators: A case study. *Journal of Visual Impairment & Blindness*, *100*(2), 91- 105.
28. Jones, C., (2002). *Evaluation and Educational Programming of Students with Deafblindness and Severe Disabilities*. Illinois, IL., U.S.A : Charles C. Thomas Publisher, LTD
29. Kamenopoulou, L. (2012). A study on the inclusion of deafblind young people in mainstream schools: key findings and implications for research and practice. *BJSE, 39* (3), 137-145
30. Kamenopoulou, L. (2005). Challenging Behaviour and Deafblindness: a Critical Review of the Literature. *SLD Experience*, 42, 15-22
31. Kanner, E. (1943). Autistic disturbances of affective contact. *Nervous Child, 2*, 217- 250
32. Kauffman, A.S., & Kauffman, N. L. (1993). *Batterie pour l'examen psychologique de l'enfant*. Paris: Centre de Psychologie Apliqué*e.*
33. Keinanen, M. (1997). The meaning of the symbolic function in psychoanalytic psychotherapy: clinical theory and psychotherapeutic applications. *Psychology and Psychotherapy: Theory, Research and Practice*, *70*(4), 325-338.
34. Kourkoutas, E., Stavrou, P.-D, Loizidou, N. (2017). Exploring Teachers' Views on Including Children with Special Educational Needs in Greece: Implication for Inclusive Counseling. *American Journal of Educational Research*, 5 (2),124-130.
35. Landry, S. P., Guillemot, J.-P., and Champoux, F. (2013).Temporary deafness can impair multisensory integration: a study of cochlear-implant users. *Psychological Science, 24* (7), 1260–1268.
36. Mar, H. H., & Sall, N. (1995). Enhancing social opportunities and relationships of children who are deaf-blind. *Journal of Visual Impairment and Blindness*, *89*, 280-280.
37. McInnes, J. M., & Treffry, J. A. (1993). *Deaf-blind infants and children: A developmental guide*. Canada: University of Toronto Press.
38. Miles, B. (1999). Conversation: The essence of communication. In B. Miles & M. Riggio (Eds.), *Remarkable conversations: A guide to developing meaningful communication with children and young adults who are deafblind* (pp. 54-75). Watertown, MA: Perkins School for the Blind.
39. Miles, B. & McLetchie, B. (2008). Developing Concepts with Children Who Are Deaf-Blind. Retrieved from https://eric.ed.gov/?id=ED531842
40. Möller, K., & Danermark, B. (2007). Social recognition, participation, and the dynamic between the environment and personal factors of students with deafblindness. *American annals of the deaf*, *152* (1), 42-55.
41. Moreno, M. & Sastre, G. (1972). Evolution des déficiences intellectuelles au cours d' un apprentissage opératoire. La conservation des quantités continues, la conservation des quantités discrètes*. La Psychiatrie de l' Enfant, 15,* 461-540*.*
42. Murdoch, H. (2013). Multi-sensory Impairment. In Mason, H. and McCall, S. (Eds), *Visual Impairment: Access to Education for children and young people*. London, UK: David Fulton Publishers
43. Nakken, H., & Pijl, S. J. (2002). Getting along with classmates in regular schools: a review of the effects of integration on the development of social relationships. *International Journal of Inclusive Education*, *6*(1), 47-61.
44. Nasir S. M. and Ostry, D. J. (2008). Speech motor learning in profoundly deaf adults. *Nature Neuroscience*, *11* (10), 1217–1222.
45. Nikolaraizi, M., & De Reybekiel, N. (2001). A comparative study of children's attitudes towards deaf children, children in wheelchairs and blind children in Greece and in the UK. *European Journal of Special Needs Education*, *16*(2), 167-182.
46. Odom, S. L., Vitztum, J., Wolery, R., Lieber, J., Sandall, S., Hanson, M. J., ... & Horn, E. (2004). Preschool inclusion in the United States: A review of research from an ecological systems perspective. *Journal of Research in Special Educational Needs*, *4*(1), 17-49.
47. Paouer, J.L. (1978). Dynamique de la construction opératoire *chez les déficients mentaux : étude exploratoire des facteurs déterminants l'induction expérimentale et la genèse spontanée des opérations concrètes. Cahiers de Psychologie, 21(3), 183-195.*
48. Piaget, J. (1959).*The language and thought of the child* (Third Edition). New York, NY and London, EC: Routledge
49. Piaget, J. (1975). *L'équilibration des structures cognitives: problème central du développement* (Vol. 33). Paris : Presses Universitaires de France.
50. Pianta, R., LaParo, K., & Hamre, B. (2008). *The Classroom Assessment Scoring System Pre-K Manual*. Baltimore, MD: Brookes.
51. Postic, M. (1992). *Observation et formation des enseignants.* Paris : Presses Universitaires de France

© 2018 Global Journals

52. Romer, L.T., & Haring, N.G. (1994). The social participation of students with deaf-blindness in educational settings. *Education and Training in Mental Retardation and Developmental Disabilities, 29(2), 134-144.*
53. Schilder, P. (1935). *The image and appearance of the human body*. Oxford, England: Kegan Paul.
54. Sense (2002). Beaking out: opening the community for deafblind children and young people: a Sense campaign report. (Sense, London)
55. Soulé, M. (1978). L'enfant qui venait du froid. M*échanisms défensifs et processus pathogènes chez la mere de l'enfant autiste. In* S. Lebovici & E. Kestemberg*, Le devenir de la psychose de l'enfant (*179-212.). Paris ,FR : Presses Universitaires de France
56. Stavrou, P.D. (2010). *Construction of a polymath-odologic research model for assessment and intervention in schools: The case of school violence and incivility / Construction d'un modèle de recherche pluriméthodologique en vue d'évaluation et d'intervention à l'école: le cas d'incivilités et violences scolaires.* Doctorate in Clinical Psychology. (European Doctorate Dissertation) Université Paris Descartes – Sorbonne, Laboratoire Psychologie Clinique, Psychopathologie, Psychanalyse – PCPP, France.
57. Stavrou, P.D. (2014). *Mediation and guidance of containers and contents of children's thoughts : prevention and risk treatment of disharmony and early psychotic disorders / Médiation et guidance des contenants et contenus des pensées enfantines: prévention et soin des risques de dysharmonies et de troubles psychotiques précoces.* (European Doctorate Dissertation), Université de Picardie Jules Verne, Amiens, France. Stavrou, P. D. (2016). Program of intervention referred to the social-emotional development of deaf-blind students. *Advances in Social Sciences Research Journal*, *3*(11), 248-251
58. Stavrou P.D., Kourkoutas E. (2017). School Based Programs for Socio-emotional Development of Children with or without Difficulties: Promoting Resilience. *American Journal of Educational Research*, 5, (2), 131-137
59. Stern, D. N. (1985). *The interpersonal world of the Infant. A view from psychoanalysis and develop-mental psychology.* New York, NY: Basic Books.
60. Thomas, G., Walker, D., & Webb, J. (2005). Inclusive education.The ideals and the practice. In K. Topping & S. Maloney (Eds.) *The Routledge Falmer Reader in Inclusive Education (pp 17-28).* New York, NY and London, UK: The Routledge Falmer
61. Tisseron, S. (1995). *Psychanalyse de l'image des premiers traits au virtuel*. Paris : Dunod
62. Trevarthen, C. (1989). Infants trying to talk; how a child invites communication from the human world. In R.S. Søderberg, (Ed.), Childrens Creative Communication (pp 9 – 31). Lund: Lund University Press.
63. Tsai, L.Y (1987).Pre-peri and neonatal factors in autism. In E. Schopler & G.B. Mesibov (Eds), *Neurobiological Issues in Autism*. New York, NY/ London, UK: Plenum Press.
64. Van Dijk J., Nelson C. (1998). History and change in the education of children who are deaf-blind since the rubella epidemic of the 1960s: Influence of methods developed in the Netherlands. *Deaf-Blind Perspectives*, 5(2), 1–5.
65. Volkmar, F. R., Klin, A., Siegel, B., Szatmari, P., Lord, C., Campbell, M., ... & Buitelaar, J. (1994). Field trial for autistic disorder in DSM-IV. *The American journal of psychiatry*, 151, 1361 – 1367.
66. Vrettaros, J., Argiri, K., Stavrou, P.-D., Hrissagis, K., & Drigas, A. (2010). Evaluation Study of Pedagogical Methods and E – Learning Material via Web 2.0 for Hearing Impaired People. Technology Enhanced Learning. *Quality of Teaching and Educational Reform, Communications in Computer and Information Science*, *73*, 595-601.
67. Wahlqvist, M., Möller, K., Möller, C., & Danermark, B. (2016). Physical and psychological health, social trust, and financial situation for persons with Usher syndrome type 1. *British Journal of Visual Impairment*, *34*(1), 15-25.
68. Wallon, H. (1949). *Les origines du caractère chez l'enfant*. P.U.F.
69. Wallon, H. (1946). *Le rôle de l'autre dans la conscience du moi*. J. Egypt. Psychol. (réed. In Enfance 1959), 3-4. 279-286
70. Wallon, H. (1954). *Kinesthésie et image visuelle du corps propre chez l'enfant.* Bul. De Psy. (réed. In Enfance 1959), 3-4. 252-263.
71. Ware, J. (2003). *Creating a responsive environment for people with profound and multiple learning difficulties*. London, UK: David Fulton Publishers.
72. Warren, D. H. (1977). Blindness and early childhood development. New York, NY: American Foundation for the Blind.
73. Webster, A., & Roe, J. (1998). *Children with visual impairments: Social interaction, language and learning*. London, UK: Routledge.
74. Wiegersma P. H. and Van der Velde, A. (1983). Motor development of deaf children. *Journal of Child Psychology and Psychiatry*, *24* (1), 103–111.
75. Winnicott, D. W. (1953). Transitional objects and transitional phenomena. *Int. J. Psychoanal.*, *34*, 89-97.
76. Zeza, M. and Stavrou, P.D. 2010. Program of intervention in deafblind students: the framework of the cognitive and communicative profile of deafblind students and the application of educational plan of intervention. Proceedings of IALP, 22-26 August 2010, Athens Greece, pp.469-473.

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

Psychoanalytic Psychotherapy as a Method of Treatment for a Special Educator Experiencing Disengagement in Relation to Her Profession: A Case Study

By Pilios-Dimitris Stavrou
University of Athens

Abstract- The present case study focuses on a special educator working with children with psychosis, named Sophie, who engaged in two years of psychoanalytic psychotherapy in order to resolve feelings of distress, anxiety, low self-esteem. Her mental state is examined in relation to the nature of her profession, the transference children experience with their educators, the emotional bond created and the mental representations she had created for her work. More specifically, we considered the role played by mental representations and symbolization in the way an educator addresses their profession and distinguishes between their internal representations and external reality. Methods of psychoanalytic psychotherapy were adopted in order to allow her to improve her mental state, such as self-reflection and self-analysis. Progress is documented through two scales, the Multimodal Questionnaire of Professional Engagement and the Beck Depression Inventory, and two projective tests, the Draw A-Tree test, and the Draw-A-Person-In-The-Rain test, which were employed at the beginning and the end of the therapeutic process. Findings regarding Sophie's improvement are discussed.

Keywords: special educator, psychotic children, psycho-analytic psychotherapy, representations, symbolization, mentalization, scales, projective tests.

GJHSS-A Classification: FOR Code: 380199



Strictly as per the compliance and regulations of:

© 2018 Pilios-Dimitris Stavrou.This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Psychoanalytic Psychotherapy as a Method of Treatment for a Special Educator Experiencing Disengagement in Relation to her Profession: A Case Study

Pilios-Dimitris Stavrou

Abstract- The present case study focuses on a special educator working with children with psychosis, named Sophie, who engaged in two years of psychoanalytic psychotherapy in order to resolve feelings of distress, anxiety, low self-esteem. Her mental state is examined in relation to the nature of her profession, the transference children experience with their educators, the emotional bond created and the mental representations she had created for her work. More specifically, we considered the role played by mental representations and symbolization in the way an educator addresses their profession and distinguishes between their internal representations and external reality. Methods of psychoanalytic psychotherapy were adopted in order to allow her to improve her mental state, such as self-reflection and self-analysis. Progress is documented through two scales, theMultimodal Questionnaire of Professional Engagement and the Beck Depression Inventory, and two projective tests, the Draw-A-Tree test, and the Draw-A-Person-In-The-Rain test, which were employed at the beginning and the end of the therapeutic process. Findings regarding Sophie's improvement are discussed.

Keywords: special educator, psychotic children, psychoanalytic psychotherapy, representations, symbolization, mentalization, scales, projective tests

I. Introduction

a) Children with psychosis and special education

Psychosis in children is not easily defined, as it incorporates a wide variety of different pathologies. In most cases, psychosis in young age affects the brain, as well as the child's psychology, and it contributes to the loss of touch with reality. The most prevalent definition refers to the presence of disruptions in thinking, accompanied by delusions or hallucinations, along with an alteration in thought processes. The word "psychosis" applies to a state of being (ie, a psychotic state) as well as distinct diagnostic entities. The psychotic symptoms described in DSM-IV-TR include disorganization or gross disturbance of thought form or speech, thought content, or behavior, or extreme negativism (Courvoisie, Labellarte & Riddle, 2001; Ulloa, Birmaher, Axelson, 2000). A psychotic symptom, or symptom cluster, is associated with a specific disorder as defined by a certain number of symptoms occurring over a circumscribed duration of time with demonstrated impairment. Hallucinations and delusions are usually thought to establish the diagnosis of psychosis.

When a child is affected by a major developmental and psychological disorder, the intervention of a qualified team of mental health professionals is essential (Holmes, 2014). Thus, it very beneficial for psychotic children to be undertaken as soon as possible by practitioners, doctors, specialized educators, psychologists. Most of the specialized institutions where psychotic children are addressed bring together different professionals, whose common mission is to provide education or specialized reeducation to children or adolescents with psychological and social difficulties. These teams of professionals working in the institutions form working groups (Bion, 1961) who have a common objective. Each professional works in collaboration with the other members of the team, in order to help the children who are institutionalized. The team, in a social or medico-social institution, is an organized group, linked by a common task defined by the institution.

Supervised by educators, psychotic children benefit from the educational (autonomy of the child), pedagogical (intellectual development) and therapeutic (relationship development) support. Special education programs are designed for those students who are mentally, physically, socially and/or emotionally challenged. Due to these special requirements, students' needs cannot be met within the traditional classroom environment. Special education programs and services adapt the content, teaching methodology and delivery instruction to meet the appropriate needs of each child. Thus, special education involves an individually established curriculum and learning methods, appropriate equipment and materials, appropriate curricula and other elements that enable learners to achieve a high degree of self-reliance.

Author: Department of Psychology, University of Athens, Athens, Greece, 10679/Laboratory of Clinical Psychology, Psychopathology and Psychoanalysis (PCPP), University Paris Descartes – Sorbonne, Paris, France. 21 G. Papandreou Street, 15773, Zografos, Athens, Greece.
e-mails: pstavrou@otenet.gr, pilios.stavrou@gmail.com

© 2018 Global Journals

b) The role of the educator for the psychotic child

In an institutionalized environment, the educator acts as a reference point for the child. Research shows that children with severe psychopathology experience feelings of disorientation and loss of reality within an institution, especially in the beginning of their institutionalization. Therefore, emotionally connecting to an educator allows the child to feel more in place and adopt a role that can be defining for a child whose sense of identity is being altered due to the conditions of institutionalization. The strong bond created between the educator and the child is strengthened by the participation of the educator in practically all the everyday activities the child takes part in; indeed, the educator not only teaches school subjects but also uses active teaching methods to teach social skills such as group life and openness to new experiences.

Thus, the role of the educator is multidimensional. They are to establish an alliance with the child. Their intuitive and attentive presence in the child's life can introduce a sense of security, as they anticipate the needs of the child and discover the means necessary to fulfil them. This professional bond is considered highly rewarding for the educator, as they play a major role in the child's development and treatment. Nonetheless, the emotional burden of this role can sometimes be overwhelming; the closeness and dependency characteristic of this type of relationship may have a damaging potential to the mental health of the educator. This usually depends on the quality of the relationship created with the child, the level of engagement the educator commits to, their personality, and the severity of the child's psychopathology.

In order to help the child overcome his/her psychosis, the educator needs to connect with the child. In other words, they are called to discover and bond with the healthy part of the child's Ego, which is compartmentalized and reduced due to the psychotic symptoms. The educator must use their abilities to empathize with the child's pain and emotional suffering, and strengthen the healthy part of the child's Ego, and fight the psychotic mechanisms (Holmes & Slade, 2017).

c) The transference relationship

A critical part of the relationship created between the educator and the child with psychosis is the transference procedure. The term transference first emerged in Freud's work as simply another term for the displacement of affect from one idea to another. Later on, however, it came to refer to the patient's relationship to the analyst as it develops in the treatment.

Lacan's thinking about transference progresses through several stages. According to Lacan (1954) transference does not refer to any mysterious property of affect, and even when it manifests itself through emotion, it only acquires meaning by virtue of the dialectical moment in which it is produced. In other words, Lacan argues that although transference often manifests itself through strong affects, such as love and hate, it materializes through the intersubjective relationship. Finally, in 1964, Lacan connects the concept of transference to his concept of the *subject supposed to know*, which remains central to Lacan's view of the transference from then on. This view of the transference is seen as Lacan's most complete attempt to theorize the concept. According to this view, transference is the attribution of knowledge to the Other, the supposition that the Other is a subject who knows; '*As soon as the subject who is supposed to know exists somewhere . . . there is transference.*" (1964, Seminar II, p. 232).

Transference is, first and foremost, a human phenomenon that is experienced to varying degrees in all relations between individuals. Lemay (1966)stayed that the analytic context is essentially centered on the transference, whereas the relationship between the educator and the child is bound by a plethora of complexities. According to him, due to the multileveled nature of the relationship created between an educator and a psychotic child, the transference related phenomena are not the same as in the analysis.The educator acts directly on the child's ego manifestations during the everyday activities they both participate in. One of the goals of this relationship is to make the child connect to the objective reality more than it does to its subjective reality.

In contrary to the above, Rouzel (2000), who focused on the work of the special educator, supports that transference is employed in the educational situation the same way as in the therapeutic relationship. According to him, the educational relationship is based on a background of emotional attachment, of which love is a part. In an educational situation, the transference manifests itself in the everyday life, even in small, unimportant tasks, when a child connects to their educator. Additionally, Rouzel (2000) suggests that a defining quality of the educational relationship is the educator's competence to utilize "facilities favoring the transference". The transfer is therefore a process necessary in the work with psychotic children, as it allows the child to get in touch with the world of its signifiers. The transference in this context is an opportunity for the child to find the right address for the attainment of the position of subject and its fulfillment.

d) The disengagement of the educator

Although mental health issues in the work environment are not specific to the teaching profession, the demands placed on this profession nowadays contribute to the development of a variety of mental health problems among educators, such as depression, anxiety, burn out, and stress related problems. Indeed,

© 2018 Global Journals

many studies demonstrate the damage done on teachers' psychological health (Cenkseven-Önder & Sari, 2009, Genoud, Brodard & Reicherts, 2009, Kokkinos, 2007 and Papart, 2003) and seek to evaluate the impact of stress on them (Dionne-Proulx & Pépin, 1997, Genoud et al., 2009, Soares, 2004). Although the phenomenon of burn out, which includes both anxiety related and depressive effects, extends to different work contexts, it is more frequently observed in individuals whose occupation involves caring for other people, such as the fields of health and education (Richardsen & Martinussen, 2004).

Bloland and Selby (1980) note that the weight of personal and emotional factors is often neglected in comparison to sociodemographic factors. Indeed, "character traits" that correspond to psychological and / or emotional aspects specific to the teacher are very important in this context. Kirsch (2006) mentions the inability to mentally withdraw from work, perfectionism, over-accountability, the fear of reliving a traumatic experience, the difficulty of assuming a role of authority, the difficulty coping with the rejection of some or the inability to plan for the future. These traits in the teaching profession tend to generate stress, dissatisfaction with work (Brownell et al., 1997, Chaplain 2008, FCE 2004, Ingersoll 2001) and finally a progressive disengagement (Billingsley 2004).

Another difficulty newly appointed educators may face is in relation to the mental representations they have created for their profession, which sometimes are not in line with the objective reality they are called to face in a school or an institution. This may be associated to the symbolization process, which is the capacity to differentiate between internal (psychic) reality to external reality.It is essential that the professional adapts to the new context and adjusts their representations to the external reality. If the educator has not questioned their representations about their work, has not accepted that the external reality may be different, they can experience feelings of dissatisfaction and invalidation. The development of “a symbolic representational system for mental states” can be characterized as the foundation of the full capacity of mentalization (Fonagy et al., 2007). The term of mentalization includes both the interpretation of others’ behavior in terms of mental states, the understanding of one’s own mental states, as well as the ability to differentiate between one’s own and others’ mental states, and to distinguish mental states from external reality (Fonagy et al., 2011, 2012). Thus, the educator who cannot successfully alter their representations to match the external reality may fail to communicate with the child. This failure leads to feelings of emptiness, which in turn generate anxiety. The child who encounters difficulties in the healthy development of his / her personality, this anxiety becomes truly critical as it influencesthe overall behavior of the educator: escape route, abandonment.

II. Our Case Study

In the present case study, we focus ona 28-year-old special educator who works in an institution for psychotic children. The educator, named Sophie,has been working in this institution for 2 years. She is a licensed special educator who has been training for this position for years, and her career goal has always been to work with children with personality disorders. During the second year she started experiencing mild annoyance with her job, which climaxed when symptoms of anxiety and depression manifested and affected her everyday life. This is when she visited our psychology practice, asking for help because of these symptoms. We conducted a clinical interview, where she explained the reasons that brought her to therapy, and she completed four tests that helped us specify the nature of her problems. Based on the results of these tests, we proposed she engaged to therapy, which she did on a weekly basis for two years. After the completion of the two years period, she repeated the same four tests, in order for us to obtain a clear picture of her progress over the two years of psychoanalytic psychotherapy. In the following sections, we analyze the tests that were done during the clinical interview and the final session, as well as the main components of the therapeutic relationship that was developed and discuss the findings of this process.

Because of her work in this institution, Sophie shares a daily routine with children presenting serious personality disorders and mental health illnesses. These children have been institutionalized due to the severity of their illnesses. This young educator is part of an "educating duo". More precisely, the "educating duo" consists of two educators working together on a group. The educators are not allowed to be romantically involved. The young educator explained that an educational duo has clear advantages, as it makes it possible to share the responsibilities of the daily professional life and also, by taking turns, to avoid the presence of a substitute on a group the days of leave of absence. Moreover, the duo allows for identification and transference to take place in a way that represents the family structure. This is useful for observation as well as for psycho pedagogical action. She mentions that the educators are called by their first name by the children. The projection and transference that take place in these relationships are evident as some of the youngest children call the educators ‘mum - dad’, or they call them by the name of their parents. In other words, the educating duo offers the child a reference point, aiming to promote the identification of certain problems of the child vis-à-vis the mother or father, to facilitate transference behaviors, and to allow

© 2018 Global Journals

possibilities of identification to adults with a positive role in the child's life. The group which our client works with is a group of three children aged seven, eight and ten.

III. Case Analysis

The clinical interview, which took place during our first meeting with the client, consisted of four different tests, which helped us assess her emotional state and examine her mental health in general. These tests were the Multimodal Questionnaire of Professional Engagement (Questionnaire Multimodal D' Engagement Professionnel), which focuses on one's levels of engagement with their work, the Beck Depression Inventory, which measures depressive symptoms, the Tree-Drawing test (Koch's Baum Test) and the Draw-A-Person-In-the-Rain test.

a) Multimodal Questionnaire of Professional Engagement

To begin with, we applied the Multimodal Questionnaire of Professional Engagement (QMPE), as it is a precise measure of one's satisfaction and engagement with their profession and working environment (Morin, Brault-Labbé & Savaria 2011). This questionnaire offers a conceptualization of the way a professional engages with the subject of their work, and it incorporates different aspects of the working experience that may be problematic. In detail, not only does it measure low engagement, but it also addresses over engagement in the work place, as they are both considered problematic. Therefore, according to the Questionnaire, optimal professional engagement is composed by three different dimensions, which function as a total, in order for the person to improve their presence in the work force. The aforementioned dimensions are: affective force, behavioural force, cognitive force. The affective force refers to the energy and enthusiasm one invests in their job, the behavioural force refers to the perseverance one employs in their job and allows them to be consistent in their performance, despite any difficulties they may be facing. Finally, cognitive force refers to the ability to accept both benefits and costs of the job.

The above dimensions were measured by the QMPE. The three modes of engagement and its components have been verified by factor analysis. In detail, the three scales correspond respectively to the optimal professional engagement, to the over engagement and to the low engagement, adding up to 47 statements presented in a 9-points Likert scale (0 to 8, where 0 = does not define me at all, 8 = defines me completely). More precisely, the optimal engagement scale includes excitement for one's job (6 items, e.g. I am enthusiastic about my job), perseverance (4 items, e.g. I am persistent despite the difficulties I face), reconciliation of positive and negative aspects (4 items, e.g. I accept the fact that a job like mine includes both positive and negative aspects). Furthermore, the over engagement scale measures high levels of investment in one's job (6 items, e.g. It is mainly because of my job that I manage to function in my everyday life), compulsive persistence (6 items, e.g. I have difficulties in turning in a project if I haven't maximized my effort and produced the best results possible), neglecting important aspects of one's life because of work (6 items, e.g. I am neglecting my love life because of work). Regarding the low professional engagement scale, it measures the lack of energy for work tasks (5 items, e.g. I feel that my job is exhausting), lack of interest for work tasks (5 items, e.g. I cannot find any interest in completing my work tasks), feeling pressured and trapped by professional obligations (5 items, e.g. I am considering leaving my job because of what is requires of me).

b) Beck Depression Inventory

Moving on, we applied the Beck Depression Inventory (Beck, Steer & Carbin, 1988). Since its development by Aaron T. Beck in 1968 Beck Depression Inventory (BDI) has been one of the most popular measures of depressive symptoms worldwide. Indeed, this instrument has been used in more than 7,000 studies so far. The theoretical assumption of the original BDI relied upon the belief that negativistic distorted cognitions would be the core characteristic of depression. In its current version, the BDI-II is designed for individuals aged 13 and over, and is composed of items relating to symptoms of depression such as hopelessness and irritability, cognitions such as guilt or feelings of being punished, as well as physical symptoms such as fatigue, weight loss, and lack of interest in sex (Beck, Steer & Brown, 1996).

The BDI-II contains 21 items on a 4-point scale from 0 (symptom absent) to 3 (severe symptoms). Anxiety symptoms are not assessed but affective, cognitive, somatic and vegetative symptoms are covered, reflecting the DSM-IV criteria for major depression. Scoring is achieved by adding the highest ratings for all 21 items. The minimum score is 0 and maximum score is 63. Higher scores indicate greater symptom severity. In non-clinical populations, scores above 20 indicate depression. In those diagnosed with depression, scores of 0–13 indicate minimal depression, 14–19 (mild depression), 20–28 (moderate depression) and 29–63 (severe depression).

c) The Tree-Drawing Test (Koch's Baum Test):

The Tree-Drawing Test is a projective test developed by the psychologist Charles Koch in 1952. It is used as part of a psychological assessment that observed the personality traits of an individual through his/her drawing of a tree. It highlights the emotional characteristics of his/her personal traits, measures the stability of the person, the presence or absence of internal conflicts, his/her vulnerability and sensitivity.

© 2018 Global Journals

Additionally, it is indicated that this test also reveals the structure of the psyche or the content of our unconscious.

The tree was chosen for this projective test because it is an element of the nature of meanings. The tree is a symbol of verticality, of wealth, a living entity that develops, grows and dies, like a human being. Even the components of the tree - roots, trunk, crown - are very expressive and can easily be related to the physical life of man. The test of Koch's tree, as well as any exercise that demands from us to make a drawing, to choose colors, to create a figure by reproducing it on a white paper, offers traces of our personality.

To perform this test, we gave the client a white paper, a simple pencil as well as colored pencils. The instructions are different depending on the author of the test. To access deeper levels of personality, evidence (see Hammer, 1997) shows that we do not only have to do achromatic drawings (drawn in black pen for example), but chromatic drawings (drawn with pencils or colored markers) can also give us very important information. The instruction used for this study was that of Koch (1958): "Draw any tree as you wish, except for a Christmas tree". The representation of a Christmas tree is too stereotyped because it is influenced by the school context. The same is true for palm trees in some countries.

The psychologist has to take into account the main components of a tree design for interpretation in the context of the test such as:

> Location of the tree in the page, tree and frame, dimension of the tree, order and layout2) Roots3) Ground line4) Trunk, trunk / root articulation5) Crown6) Branches7) Buds8) Flowers9) Sheets10) Fruits11) Landscape-Accessories12) Expression of the shadow-line and dark coloration13) Projections of unconscious concerns

In addition, we used L. Fernandez's (1997) completed tree design questionnaire (Q.D.A.A.), which contains ten questions that the subject must answer after completing the tree drawing. It was used in addition to the psychological analysis of the tree drawing. The instruction is as follows: "You will answer ten questions concerning your drawing of tree spontaneously and quickly".

1) What kind of tree is this? 2) How old is it? 3) To what or whom does this tree look like? What in your drawing gives you that impression? 4) Is this tree alive? If yes, is there a dead part? If yes which one? What gives you that impression? 5) Is this tree active or passive? What in your drawing gives you that impression? 6) Is this tree a tree of the past or the future? What in your drawing gives you that impression? 7) Is this tree growing or has it reached maturity? What in your drawing gives you that impression? 8) What does this tree need? What in your drawing gives you that impression? 9) Is this tree nostalgic? If so, what in your drawing gives you that impression? If not why? 10) Was the growth of this tree normal or difficult? What in your drawing gives you that impression?

d) Draw-a-Person-in-the-Rain Test (DAPR)

The DAPR is an adapted form of Machover's Draw-A-Person assessment (1948). The DAPR focuses on a person's vulnerability, environmental stressors, supports, and coping strategies. According to this test, the client draws a person in the rain and tell his/her story for information about the patient's personality to be revealed through the image of this person in unpleasant conditions (Verinis, Lichtenberg, & Henrich, 1974; Oster & Crone, 2004).It is focused on the diagnosis of ego strength of the person, his/her ability to overcome adverse situations and confront them. Facial expression, body language, line quality, materials used, and participants' description of drawing, all give better sense on how an individual felt at the time of drawing. Studies' results (Carney, 1997) support the validity and reliability of the DAPR, confirming hypotheses regarding the prediction of levels of depression and stress.

The evaluator hands the paper to the client so that it is vertically-oriented. The evaluator then requests, "Draw a picture of a person in the rain." There is no time limit, but the evaluator should remain cognizant of the amount of time the client uses to complete the drawing. There is no specific post-drawing inquiry. However, in this study we also asked Sophie, after her drawing, about the person in the drawing and how he or she is probably feeling. Additionally, we also provided Sophie colored pencils.

e) Therapeutic Process

According to Strupp (1978), psychotherapy is an interpersonal process designed to make changes to feelings, cognitions, attitudes and behaviors that have been troublesome for the person seeking help. The first act of the psychologist is that of the diagnosis, in the sense of identifying a number of symptoms that will enable the psychologist to make first assumptions about the patient's difficulties, his/her functioning and defense mechanisms, his/her way of positioning himself/herself in relation to himself/herself and to others.

Following the first evaluation, we focused on the inner experiences of Sophie, her inner feelings and her representations of her work. Psychoanalytic psychotherapy is primarily focused on the unconscious content of a client's psyche, in an effort to alleviate psychic tension. It also relies on the interpersonal relationship between client and therapist. Though the psychoanalytic psychotherapy and through self-analysis, we worked on self-esteem and her representations about herself and her work.

Through self-analysis, reflective work, Sophie was led to express a series of points: fears, limits, needs, objectives and her representations about her

© 2018 Global Journals

work. Specifically, through this procedure Sophie could express her fears, then her "limits" in the sense of expressing what she considers to be unacceptable, unbearable. Then, Sophie expressed what will allow her to get better, and finally defined goals.

IV. Results

a) Clinical Interview

i. *Multimodal Questionnaire of Professional Engagement*

As expected, Sophie's ratings during the clinical interview were very low in the first scale measuring optimal professional engagement, with most of her answers in the lowest 4 points of the Likert scale. Likewise, her ratings in the second scale measuring over engagement were representative of a person who does not find pleasure in their job, with the majority of her answers in the lowest 3 points of the Likert scale. In the last scale, her score was rather high, as she chose answers in the highest 5 points of the Likert scale, expressing very low engagement in her job.

ii. *Beck Depression Inventory*

Sophie completed the test in 5 minutes without any interruptions, and, as assumed, the results were indicative of depression. In detail, her final score was 17, placing her in the category of borderline clinical depression.

The BDI has been extensively tested for content validity, concurrent validity, and construct validity. The BDI has content validity (the extent to which items of a test are representative of that which is to be measured) because it was constructed from a consensus among clinicians about depressive symptoms displayed by psychiatric patients. Concurrent validity is a measure of the extent to which a test concurs with already existing standards; at least 35 studies have shown concurrent validity between the BDI and such measures of depression as the Hamilton Depression Scale and the Minnesota Multiphasic Personality Inventory-D. Following a range of biological factors, attitudes, and behaviors, tests for construct validity (the degree to which a test measures an internal construct or variable) have shown the BDI to be related to medical symptoms, anxiety, stress , loneliness, sleep patterns, alcoholism, suicidal behaviors, and adjustment among youth.

Factor analysis, a statistical method used to determine underlying relationships between variables, has also supported the validity of the BDI. The BDI can be interpreted as one syndrome (depression) composed of three factors: negative attitudes toward self, performance impairment, and somatic (bodily) disturbance (Beck & Brown, 1984).

The BDI has also been extensively tested for reliability, following established standards for psychological tests published in 1985. Internal consistency has been successfully estimated by over 25 studies in many populations. The BDI has been shown to be valid and reliable, with results corresponding to clinician ratings of depression in more than 90% of all cases.

iii. *The Tree-Drawing test*

The Tree-Drawing completed by Sophie had no line of ground or roots which may indicate a lack of emotional and personal stability. The tree was small, located on the left of the page and was a little tilted to the left. Its small proportion and its placement on the left of the page reveals a sensitive personality, a feeling of inferiority and aspects of anxiety. The drawn trunk was very thin and small and present throughout blackening. The branches, without leaves, were also small with blackening. The way she drew the trunk of the tree, the branches but also the absence of leaves demonstrates a sensitive and rather withdrawn person and furthermore signs of anxiety, sadness and a lack of confidence and self-esteem. Even though Sophie had colors to choose from she did not use any.

iv. *Sophie's answers to the questions*

Sophie told us that she does not know what kind of tree she drew. She said that it is not so young and looks a little like her because it looks sad. She answered that the tree is alive but it is neither very well nor active because it has blackening and it has no leaves. She mentioned that she does not know if it's a tree of the past or the future. According to Sophie, this tree reaches maturity because it is already developed. She claimed that the tree needs water and that it is nostalgic because it wants to become as beautiful as it was before. In addition, she says that the growth of this tree has been difficult.

v. *Draw-a-Person-in-the-Rain Test (DAPR)*

Sophie drew a woman. The woman she drew does not protect herself from the rain. An umbrella is not drawn. This can indicate that the person has no protective mechanisms and resources to cope with difficult life situations. The size of the person Sophie drew is small which shows modesty, insecurity, feeling of inferiority, low self-esteem. The small size is indicative of some helplessness and need of support. Sophie drew the woman looking on the right. Profile view often reveals the desire to avoid ambiguous situations. Her facial characteristics are small and the women seems having no expressions. The person she drew is also staying still. There is heavy rain which symbolizes problems and severity of stress in the environment. External stress is reflected by the amount and intensity of the rain. Sophie does not clearly draw what kind of clothes the woman wears. A protective gear did not seem to be present. The patients' methods of defense are represented by the protective gear, or lack thereof. If no protective gear is drawn, the client may feel that he or she is not coping well with stress. Order in which Sophie

© 2018 Global Journals

drew the elements: Sophie started with the head and ended with the rain. Sophie did not use any color.
Sophie told us that the woman goes to work but she really does not want to. The woman feels sad.

b) Final session

i. *Multimodal Questionnaire of Professional Engagement – Beck Depression Inventory*

The MQPE produced widely different results in the final session compared to the first one. Indeed, Sophie scored high in the optimal engagement scale, moderately in the over engagement scale, and low in the low engagement scale, thus demonstrating that she had the way she felt about her job had improved drastically during the two years of therapy. Moreover, her score in the Beck Depression Inventory her score was 12, which is considered Mild Mood Disturbance. In total, the scores of the two scales suggested that Sophie had made a significant progress in her life regarding her feelings towards her job and her depressive state during the two years of therapy.

ii. *The Tree-Drawing test*

Sophie drew a ground line. The tree was bigger than the last time and located in the middle of the page which may indicate a possible improvement of Sophie's emotional state. Moreover, the tree is not inclined. She drew a trunk with normal proportions which denotes an internal balance. She drew branches with leaves and also drew some fruits which reveals a person with objectives to achieve and desires to satisfy. We observed the absence of blackening and she also used this time three colored pencils, a brown for the trunk and the branches, a green for the leaves and a red for the fruits.

iii. *Sophie's answers to the questions*

According to Sophie, it is a cherry tree, which is neither very young nor very old. She said that it looks like her because it is blooming and looks like it is growing. She mentioned that she also feels good and she feels that everything goes a little better. The tree, according to her, is active because its leaves and flowers grow. It is therefore in full growth. It needs sun so that its flowers and fruits can grow even bigger. Sophie claimed that the tree is not nostalgic because everything is going well for it and its growth has been normal.

iv. *Draw-A-Person-In-The-Rain Test*

Sophie drew again a woman. The woman protects this time herself from the rain as she uses an umbrella, which Sophie drew. This can indicate that Sophie developed protective mechanisms and resources to cope with difficult life situations. Umbrella is a symbolic image of psychic protection against unpleasant external influences. The size of the person Sophie drew is normal. The person's profile view Sophie drew often reveals the ability to confront difficult situations. The woman's facial characteristics are clear and she is smiling. The person she drew is also staying still. Rain is not as heavy as last time. The woman also wears a coat. Rain gear, when depicted, symbolize good planning and strong defense regarding stressful situations. Order in which Sophie drew the elements: Sophie started with the head and ended with the rain. Sophie again did not use any color.

Sophie told us like in the first evaluation that the woman goes to work but, contrary to the first time, she said that she feels very good event if it rains and she risks to be wet.

V. Discussion

In conclusion, the present research examined the case of a 28-year old special educator, Sophie, who has been experiencing anxiety and depressive symptoms for almost a year and engaged in a two years long therapeutic process. The initial goal of the therapy was to untangle the etiology of her symptoms and create a therapeutic approach that would allow Sophie to alleviate the symptoms and approach her work and personal life in a more positive way.

In order to examine the reasons for Sophie's difficulties, we examined the external conditions that outline the work of special educators in relation to children with psychosis. Indeed, this professional field is considered highly demanding, as it includes a lot of emotional labour on behalf of the special educator; they act as points of reference for the psychotic children, and become objects of transference for these children, who project inner needs and mental representations on them. This relationship, which involves qualities of emotional attachment and closeness, can be exhausting for the educators, who need to manage the children's psychic material, while acting as signifiers at the same time. Therefore, it is not surprising that educators working in this field experience distress more often than professionals in other fields; statistics demonstrate that educators may suffer from anxiety symptoms, depression, burn out, and job dissatisfaction in the first seven years of their lives. Additionally, young educators' representations about their work often did not correspond to the external reality and more specifically to the reality of institution. The reality of the institution can be different to the representations that the newly appointed educator has made about what he/she can offer to those children and how he/she can contribute to their treatment. Young educators are usually confronted with an unexpected reality. The inability to realize the difference between their own representations and the objective reality of the institution may be linked to low self-esteem, anxiety and depressive symptoms. All these can lead to the educator's disengagement.

That was the case of Sophie, where we conducted four tests in the beginning of our therapeutic

© 2018 Global Journals

relationship, two scales and two projective tests in order to determine the nature and origins of her mental state. The Multimodal Questionnaire of Professional Engagement allowed us to measure the levels of engagement she exhibited in her work, which were very low, while the Beck Depression Inventory portrayed that she experienced borderline clinical depression, findings that were in line with our clinical opinion of her. Furthermore, she completed The Tree-Drawing test, which showed that she experienced a lack of emotional and personal stability, feelings of inferiority, elevated anxiety and low self-esteem. Likewise, the Draw-a-Person-in-the-Rain Test showed signs of insecurity, low self-esteem and difficulty in managing stress. Through psychoanalytic psychotherapy, which was conducted for a time period of two years, Sophie was able to confront unconscious feelings and conflicts, and attempted to resolve the tension created by them. More specifically, through self-reflection and self-analysis Sophie managed to significantly alter her mental representations, which proved important when dealing with the demanding conditions of her job. By the end of therapy, she was more equipped to deal with difficulties at work without compromising her mental state. This was evident through the tests mentioned above, which she completed again at the end of the therapeutic process. As expected, the scores of the Multimodal Questionnaire of Professional Engagement showed that she was more satisfied with her job and engaged more actively with the job obligations. The Beck Depression Inventory produced similar results, as her score pointed to Mild Mood Disturbance, which is considered normal. In the case of The Tree-Drawing Test, she appeared to be more confident and less anxious, which was similar to the results of the Draw-a-Person-in-the-Rain Test; her results were characteristic of higher self-esteem and lower anxiety in comparison to the first time she completed it. Therefore, it can be concluded that psychoanalytic psychotherapy was indeed helpful in alleviating stress related symptoms and improving the client's mental representations.

References Références Referencias

1. American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders, 4th ed, Text Revision.* Washington, DC: American Psychiatric Association. 2000
2. Beck, A. T., & Steer, R. A. (1984). Internal consistencies of the original and revised Beck Depression Inventory. *Journal of clinical psychology*, *40* (6), 1365-1367.
3. Beck, A. T., Steer, R. A., & Carbin, M. G. (1988). Psychometric properties of the Beck Depression Inventory: Twenty-five years of evaluation. *Clinical psychology review*, *8*(1), 77-100.
4. Beck, A. T., Steer, R. A., & Brown, G. K. (1996). Beck depression inventory-II. *San Antonio*, *78*(2), 490-498.
5. Billingsley, B. S. (2004). Special education teacher retention and attrition: A critical analysis of the research literature. *Journal of Special Education, 38*(1), 39–55.
6. Bion, W. R. (1961). *Experiences in Groups*, London: Tavistock.
7. Bloland, P. A., & Selby, T. J. (1980). Factors associated with career change among secondary school teachers: A review of the literature. *Educational Research Quarterly, 5*(3), 13–24.
8. Brownell, M., Smith, S., McNellis, J., & Miller, D. (1997). Attrition in special education: Why teachers leave the classroom and where they go. *Exceptionality, 7*(3), 143–155.
9. Carney, S. M. (1992). Draw a person in the rain: A comparison of levels of stress and depression among adolescents. *ETD Collection for Pace University*. AAI9305306.
10. Cenkseven-Önder, F., & Sari, M. (2009). Quality of school life and burnout as predictors of subjective well-being among teachers. *Educational Sciences: Theory & Practice, 9*, 1223-1236.
11. Chaplain, R. P. (2008). Stress and psychological distress among trainee secondary teachers in England. *Educational Psychology, 28*(2), 195–209.
12. Courvoisie, H., Labellarte, M. J., & Riddle, M. A. (2001). Psychosis in children: diagnosis and treatment. *Dialogues in clinical neuroscience*, *3* (2), 79.
13. Dionne-Proulx, J., & Pépin, R. (1997). Le travail et ses conséquences potentielles à long terme : comparaison de trois groupes professionnels québécois. *Revue québécoise de psychologie*, *18*, 21-39.
14. Fernandez, L. (2005). *Le test de l'arbre. Un dessin pour comprendre et interpréter*. Paris: Editions In Press. Psych-Pocket
15. FCE (Fédération canadienne des enseignantes et des enseignants). (2004). Recrutement et maintien du personnel enseignant : Pourquoi les enseignants et enseignantes entrent dans la profession, y restent ou la quittent. *Bulletin des services économiques et services aux membres, 5,* 1–20.
16. Freud, S. & Breuer, J. (1895d). Studies on Hysteria. SE, 2: 48-106
17. Fonagy, P., & Bateman, A. (Eds.). (2012). Handbook of Mentalizing in mental health practice. Arlington, VA: American Psychiatric Publishing, Inc.
18. Fonagy, P., Bateman, A., & Luyten, P. (2012). Introduction and overview. In A. Bateman & P. Fonagy (Eds.), *Handbook of mentalizing in mental health practice* (pp. 3–41). Arlington, VA: American Psychiatric Publishing, Inc.

© 2018 Global Journals

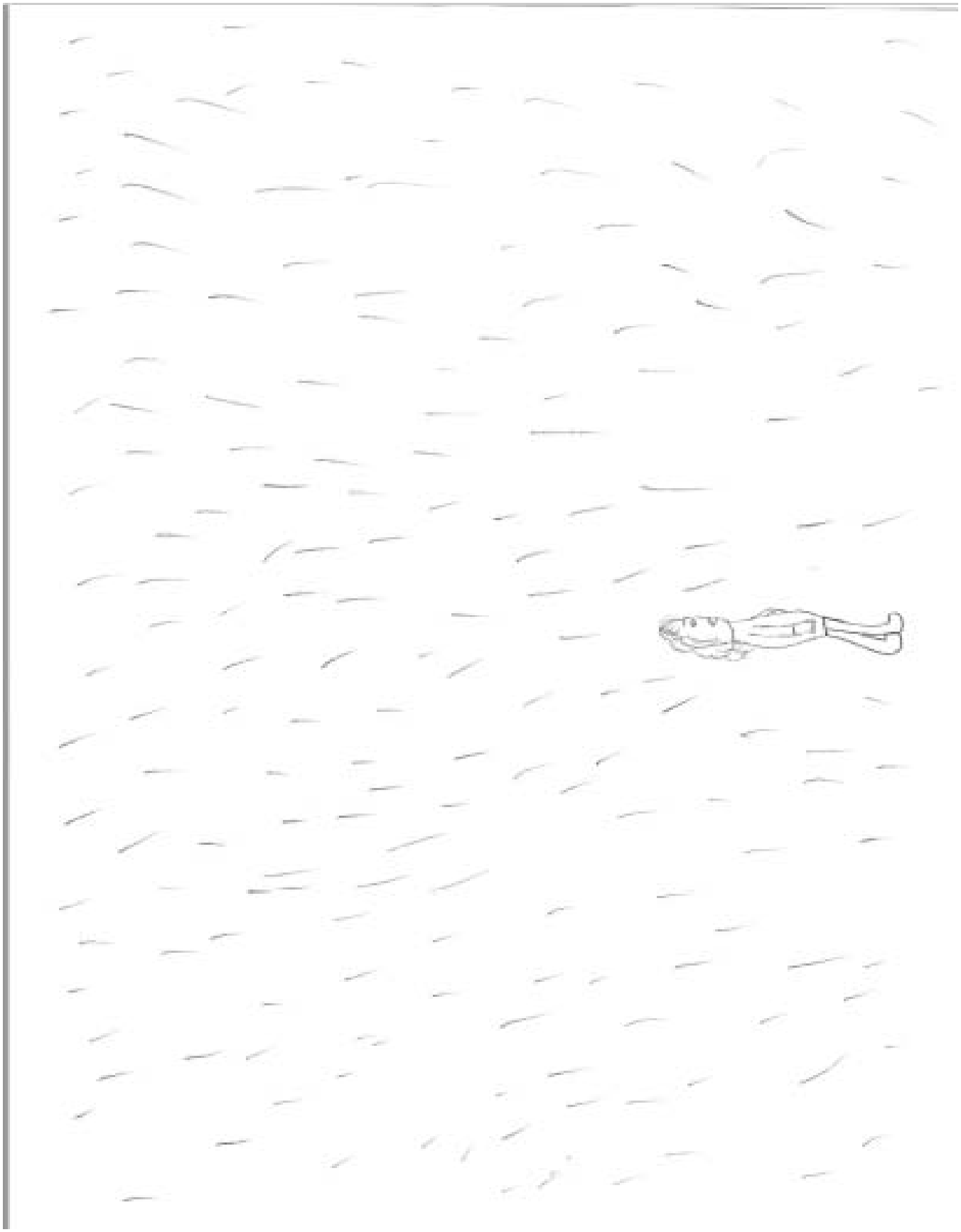
19. Fonagy, P., Bateman, A., & Bateman, A. (2011). The widening scope of mentalizing: A discussion. Psychology and Psychotherapy: *Theory, Research and Practice, 84*, 98 –110
20. Fonagy, P., Gergely, G., & Target, M. (2007). The parent-infant dyad and the construction of the subjective self. Journal of Child Psychology and Psychiatry, 48, 288 –328. doi:10.1111/j.1469-7610.2007.01727.x
21. Genoud, P. A., Brodard, F., & Reicherts, M. (2009). Facteurs de stress et burnout chez les enseignants de l'école primaire. *Revue européenne de psychologie appliquée, 59*, 37-45.
22. Holmes, J. (2014). *The search for the secure base: Attachment theory and psychotherapy*. Routledge.
23. Holmes, J., & Slade, A. (2017). *Attachment in therapeutic practice*. Sage.
24. Ingersoll, R. M. (2002). The teacher shortage: A case of wrong diagnosis and wrong prescription. *NASSP Bulletin, 86* (631), 16–30.
25. Kirsch, R. (2006). *L'abandon volontaire de la carrière chez des enseignants débutants du primaire et du secondaire au Québec*. Mémoire de maîtrise non publié, Université de Montréal, Montréal, QC, Canada.
26. Kokkinos, C. M. (2007). Job stressors, personality and burnout in primary school teachers. *British Journal of Educational Psychology, 77*, 229–243.
27. Lacan, J. (1954). *The Seminar Book I, Freud's Papers on Technique*, Cambridge University Press.
28. Lacan, J. (1964). The Seminar. Book XI. The Four Fundamental Concepts of Psychoanalysis, Trans. Alan Sheridan. London: Hogarth Press and Institute of Psycho-Analysis, 1977. p. 274
29. Lemay, M. (1966). Psychopathologie juvénile. Les désordres de la conduite chez l'enfant et l'adolescent. Tomes I et II. Paris, Fleurus
30. Morin, A., Brault-Labbé, A. et Savaria, M. (2011). *Validation du questionnaire multimodal d'engagement professionnel chez des enseignants du primaire*. Communication présentée au 33e Congrès de la Société québécoise de recherche en psychologie, Québec.
31. Oster, G. D. & Crone, P. G. (2004). Using drawings in assessment and therapy: A guide for mental health professionals. New York: Brunner-Routledge.
32. Richardsen, A. M., & Martinussen, M. (2004). The Maslach Burnout Inventory: Factorial validity and consistency across occupational groups in Norway. *Journal of Occupational and Organizational Psychology*, 77(3), 377–384.
33. Rouzel, J. (2000). The work of the specialized educator. Ethics and practice. Paris, Dunod.
34. Soares, A. (2004). *Travailler avec le coeur : la santé mentale et les émotions au travail*. Université du Québec à Montréal. Recherche sur l'épuisement professionne
35. Strupp H. H. (1978). *Psychotherapy research and practice: an overview. In Handbook of psychotherapy and behavior change: an empirical analysis. second edition* (Garfield et Bergin Eds). New York, John Wiley & Sons.
36. Ulloa RE., Birmaher B., Axelson D., et al. Psychosis in a pediatric mood and anxiety disorders clinic: phenomenology and correlates. *J Am Acad Child Adolesc Psychiatry*. 2000;39:337–345. [PubMed]
37. Verinis, J.S., Lichtenberg, E.F. & Henrich, L. (1974). The Draw-A-Person in the rain technique: Its relationship to diagnostic category and other personality indicators. *Journal of Clinical Psychology, 30*, 407-414.

© 2018 Global Journals

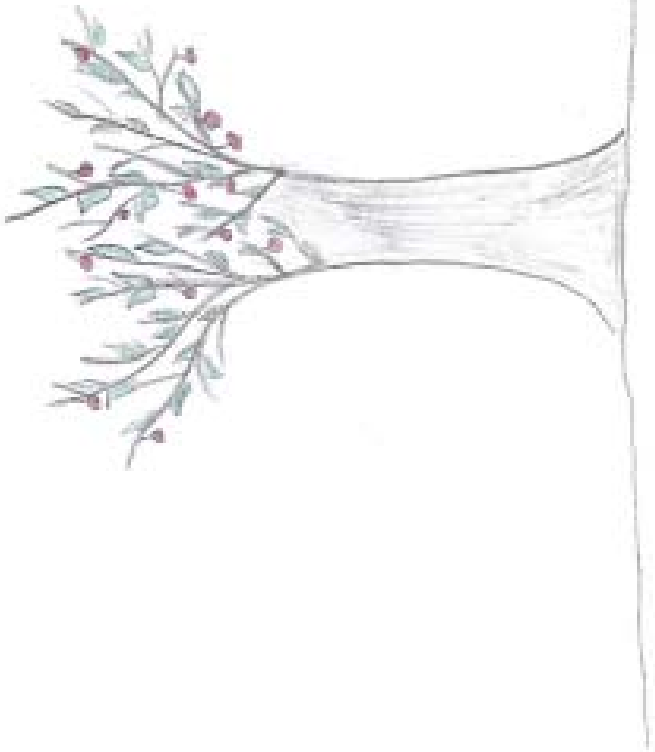


Sophie's drawing from the Tree-Drawing test-First evaluation

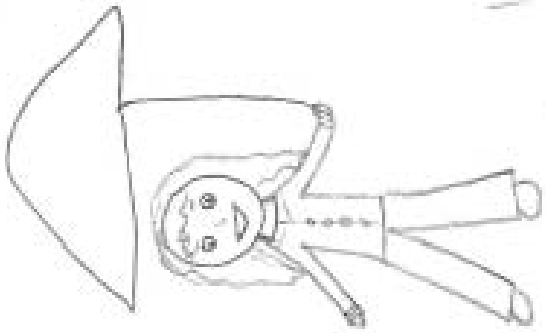
© 2018 Global Journals



© 2018 Global Journals



© 2018 Global Journals



© 2018 Global Journals

Global Journals Guidelines Handbook 2018

www.GlobalJournals.org

FELLOWS

FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards "FARSHS" title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The "FARSHS" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

The following benefits can be availed by you only for next three years from the date of certification:

FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.





You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

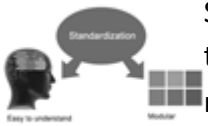
We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.

The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A.
Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website https://associationofresearch.org which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.



The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.



The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.



The "MARSHS" is a dignified ornament which is accorded to a person's name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.

MARSHS accrediting is an honor. It authenticates your research activities. Afterbecoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

The following benefitscan be availed by you only for next three years from the date of certification.



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you willbegiven a renowned, secure and free professional email address with 30 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.





Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.

© Copyright by Global Journals | Guidelines Handbook

AUXILIARY MEMBERSHIPS

Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as "Institutional Fellow of Open Association of Research Society" (IFOARS).



The "FARSC" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as "Institutional Board of Open Association of Research Society"-(IBOARS).

The Institute will be entitled to following benefits:

The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.





The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of "Open Association of Research Society, U.S.A (OARS)" so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.



The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

The following entitlements are applicable to individual Fellows:



Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.

Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.



Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.

We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth $ 2376 USD.

Other:

The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.

- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10%discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



© Copyright by Global Journals | Guidelines Handbook

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

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

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

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

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

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

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

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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



© Copyright by Global Journals | Guidelines Handbook

Results:

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

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

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

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

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

INDEX

C

Conscientiousness · 5
Csikszentmihalyi · 3, 6, 7

E

Euripides, · 31

H

Homoscedasticity · 13

L

Lyubomirsky · 4, 5, 7

M

Mnemosyne · 32

N

Naglekerke · 14, 15
Nietzsche · 30, 32

P

Premuzic's · 3

R

Routledge · 8

S

Schizotypy · 7
Schwarts · 2



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals