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Globavasyty Literacy Methodology

Highlights

Problem-Solution Pattern in NNS

Secondary Schools in Ibesikpo Asutan

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The Problem-Solution Pattern in NNS Argumentation

By Tahara Nobuko

Introduction- The present study investigates the use of Problem-Solution in student essays to identify whether or not, or to what extent, this text pattern is a source of perceived difference in NNS student essays, in comparison with NS student essays. The study is a follow-up to Tahara (2017), which compared argumentation essays written by NNS students with those by NS students, conducted from the perspective of the use of metadiscursive nouns. They are general and unspecific meaning nouns that can serve as markers of the discourse in some ways by referring to a textual segment in the texts where the nouns occur. Of 33 selected metadiscursive nouns examined in Tahara (2017), this paper reexamines the use of a noun *problem* in relation to the Problem-Solution pattern. The focus of the noun for the investigation of the use of Problem-Solution is because in the 2017 study (Tahara), *problem* very often occurred in combination with a Response/Solution-indicating vocabulary in both corpora, as in '*problem is solved*'; '*consider the problem*'; or '*problem should be dealt with*' (underlined are vocabulary signaling Response/Solution).

Problem-Solution is a well-known English rhetorical pattern, often used in technical academic writing (Flowerdew, 2003), but it seems not to have been taught in the writing of English essays, at least in Japan. In contrast, the text pattern often used in the class is Introduction-Body-Conclusion to prepare for TOEFL/IELTS writing, along with the teaching of the paragraph structure, comprised of a topic sentence, supporting details, and concluding sentences.

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The Problem-Solution Pattern in NNS Argumentation

Tahara Nobuko

I. INTRODUCTION

The present study investigates the use of Problem-Solution in student essays to identify whether or not, or to what extent, this text pattern is a source of perceived difference in NNS student essays, in comparison with NS student essays. The study is a follow-up to Tahara (2017), which compared argumentation essays written by NNS students with those by NS students, conducted from the perspective of the use of metadiscursive nouns. They are general and unspecific meaning nouns that can serve as markers of the discourse in some ways by referring to a textual segment in the texts where the nouns occur. Of 33 selected metadiscursive nouns examined in Tahara (2017), this paper reexamines the use of a noun *problem* in relation to the Problem-Solution pattern. The focus of the noun for the investigation of the use of Problem-Solution is because in the 2017 study (Tahara), *problem* very often occurred in combination with a Response/Solution-indicating vocabulary in both corpora, as in '*problem is solved*'; '*consider the problem*'; or '*problem should be dealt with*' (underlined are vocabulary signaling Response/Solution).

Problem-Solution is a well-known English rhetorical pattern, often used in technical academic writing (Flowerdew, 2003), but it seems not to have been taught in the writing of English essays, at least in Japan. In contrast, the text pattern often used in the class is Introduction-Body-Conclusion to prepare for TOEFL/IELTS writing, along with the teaching of the paragraph structure, comprised of a topic sentence, supporting details, and concluding sentences. The use of Problem-Solution in student essays is not so much investigated either in the research literature. However, the findings from a small number of studies suggest a need to draw more attention to this rhetorical pattern: Flowerdew (2003), who analyzed the Problem and the Solution elements of Problem-Solution in the technical essays by L1 Cantonese students and professional writers, reports a difference in Problem-Solution accounted for by the preferred type of signaling vocabulary. Also, Galán and Pérez (2004) report an improvement in the quality of L2 essays, after testing some approaches to teach the Problem-Solution pattern on Spanish students.

I will show that the JICLE students mostly did not use the Problem-Solution pattern, which is represented by Situation - Problem – Response/solution – Evaluation (Hoey, 2001), while the US students used it in a similar way to the model sequence. I will also discuss pedagogical implications of the findings. The study provides teachers with ideas about what aspects should be focused on in the teaching of the Problem-Solution pattern in EFL classes.

II. METHODOLOGY

The research question of the present study is:

How do L1 Japanese students use Problem-Solution in the writing of English argumentation essays, as compared with L1 English students?

a) Text data

In the present study, the text data for NNS students argumentation essays are the Japanese subcorpus of the International Corpus of Learner English (JICLE), and those for NS students' essays are the US subcorpus of the Louvain Corpus of Native English (US). NS student essays, rather than ones professionally written, are used as a reference corpus. This is because if not necessarily correct and a model for instructional application (Granger, 1998; Leech, 1998; Adel, 2004, 2006), student essays are a specific genre of text (Lorenz, 1999), and NS essays are similar to NNS essays in several factors, such as text length, purposes of writing, and writers' age and writing proficiency levels (Gilquin, Granger & Paquot, 2007).

The JICLE and the US essays comprise 366 and 176 essays, and word tokens, recounted according to AntConc (Laurence, 2012), are 202,099 and 150,530, respectively. Some topics are common in the two corpora (e.g., capital punishment, nuclear energy), but many others are corpus-specific; for example, JICLE wrote on maintaining a maiden name after marriage and employment systems, whereas US wrote on euthanasia and abortion.

b) Theoretical base

The concepts of metadiscursive nouns and text patterns used in analyzing the JICLE and the US in the present study share the idea that lexical vocabulary can work as cohesive devices, and it is traced back to Vocabulary 3 (Winter, 1977), which is comprised of

nouns, verbs, and adjectives. Vocabulary 3 is considered to form clause relations by connecting two segments, such as *result* being able to signal a cause-consequence relationship (Coulthard, Moon, Johnson, Caldas-Coulthard & Holland, 2000). By extension, lexical items can signal functional segments of larger discourses such as Problem-Solution, Argument-Counterargument, and General-Specific (Coulthard, et al., 2000). In case of metadiscursive nouns, as a type of lexical items, they can serve as text-organizing devices. Being abstract nouns with unspecific meanings, they recover their full meanings in reference to the text, and can form a cohesive flow of information by guiding readers through the text (Jian & Hyland, 2017).

Metadiscursive nouns are proposed under varied names (*general nouns* in Halliday & Hasan, 1976; *enumeration* in Tadros, 1994; *anaphoric nouns* in Francis, 1986; *carrier nouns* in Ivanič, 1991; *shell nouns* in Schmid, 2000) that emphasize one or two aspects of the roles of the nouns. In analyzing the text data, the present study uses the shell noun (Schmid, 2000) conceptual framework, which explains metadiscursive roles of nouns in relation to several syntactic patterns (host syntactic patterns), as follows (N=metadiscursive noun):

- N-be-CL (*problem is that/to*-clause): Lexicalization is in the complement clause
- N:CL (*problem that...*): Lexicalization is in the clause adjacent to the noun
- th-be-N (*This is a problem*): Lexicalization is in the preceding segment
- th-N (*the problem*): Lexicalization is in the preceding segment.

c) Procedures

The investigation of Problem-Solution is conducted by analyzing the use of *problem* with the AntConc (Laurence, 2012) text analysis tool, as explained below:

1. Firstly, count the frequency of metadiscursively functioning *problem* in each of the corpora. Criteria for identifying *problem* metadiscursive nouns are the following:
 - a. Lexicalization is in a segment larger than a clause, including nominalization, which can be converted to

a clause. Lexicalization in an *of*-phrase is not considered a metadiscursive occurrence; and

- b. Intended meaning of *problem* is expressed in the referent, even if it is not conveyed in a formally correct way.
2. Next, identify host syntactic patterns for *problem*, using concordance lines that AntConc can provide.
 3. Using the text view function of AntConc, analyze lexicalization of *problem* in terms of length of the referent, clarity of the meaning, and use of signaling vocabulary for each of the syntactic patterns.
 4. Identify the rhetorical sequence that precedes, or succeeds, the Problem segment, in reference to the model sequence pattern: Situation – Problem – Response/solution – (Result) – Evaluation – (Conclusion) (Hoey, 1983, 2001, 2006; Jordan, 1984; Winter, 1986). The identification of each of the functional segments is conducted by finding the signaling vocabulary.

III. FREQUENCIES OF METADISCURSIVE PROBLEM

This section reports frequencies of metadiscursively functioning *problem*. Frequencies are counted to a base figure of 'per 100,000 words', and the frequency difference in the two corpora is evaluated with the log-likelihood test, where the critical value for G2 is set at 3.84 with a 0.05 significance level for rejecting the null hypothesis. Within the corpus size of 202,099 and 150,530, in JICLE and US, respectively, metadiscursive *problem* occurred with no significant frequency differences at the normalized ratio of 43 and 33, which is the log-likelihood score of 2.29. (It is expressed as N=43:33, LL 2.29, from now on.)

In terms of the host syntactic patterns, *problem* occurred the most frequently in *th-N* (N=22:17, LL 1.53), followed by *N-be-CL* (N=10:12, LL 0.34) in both corpora. For these syntactic types, there is no significant frequency difference between the two corpora. However, a third syntactic type *th-be-N* (N=8:3, LL 4.61) occurred significantly more in JICLE than in US. Finally, *N:CL* virtually did not occur in either corpus, as shown below in Table 1:

Table 1: Frequencies of *problem* in Schmid (2000) syntactic patterns

	JP	US	LL scores
N-be-CL/CL-be-N	10 (20)	12 (18)	0.34
N:CL	1 (2)	0	2.23
th-N	22 (47)	17 (26)	1.53
th-be-N	8 (17)	3 (5)	4.61
Sum	43 (86)	33 (49)	2.29

(Figures are normalized; Figures in () are raw frequencies)

For each of the host syntactic patterns, other than for *N:CL*, the form of lexicalization of *problem*

and occurrence of the Problem-Solution sequence are examined in the following sections.

IV. LEXICALIZATION OF *PROBLEM* AND PROBLEM-SOLUTION

The analysis in this section shows how different, or similar, the Problem-Solution pattern that occurred in the JICLE and the US essays was. At the same time, the analysis reveals roles of *problem* as an 'implicit' causation device, which were used differently in the two corpora.

a) *Problem for N-be-CL*

For *N-be-CL*, *problem* occurred in similar frequencies in JICLE and US (N=10:12, LL 0.34). Lexicalization was also similar in the two corpora, with the CL most often occurring as a *that*-clause, or a *wh*-clause to a much lesser extent. The similarity may be because the lexicalization of N in *N-be-CL* is a grammatical requirement, and the JICLE students used the pattern properly. However, a difference was observed in terms of to what extent the content in the CL was explained in the succeeding segment. In US, the CL tended to be followed by a segment that provides further information about the meaning of *problem*, as exemplified in Ex. 1 (underlined is the referent):

Ex. 1.

... The main *problem* was that it seemed to be made in haste. The judges decided the fate of this innocent four-year-old boy in a matter of four hours.... (US)

The problem content expressed in the CL (underlined) is added information in the succeeding sentence.

In contrast, in JICLE, the content of the CL was mostly not explained in the succeeding segment, and the discourse immediately shifted to a next functional segment. In the following a), the problem content of the CL (underlined) is directly followed by a new Problem segment, in b) by the next topic, and in c), by a Response segment:

- ... the first *problem* is to select which name to let them use. Second, if children's names are different from their parents', ... (JICLE)
- The *problem* was that the faster and more reliable the computers became, the more speed people demanded. Then came the DSL connection. DSL is a digital based line that can... (JICLE)
- I think a *big problem* is how to offer readers the opportunity to find books they want to read. Publishers, wholesalers, and bookstores must make more efforts to play better intermediary roles between readers and books. (JICLE)

Thus for *N-be-CL*, although there was no particular difference in the lexicalization in the CL, how the problem content in the CL was further explained in the succeeding segment differed between JICLE and US.

b) *Problem for th-be-N*

Problem for th-be-N (e.g., *this is a problem*) was a pattern strongly preferred by JICLE more than in US (N=8:3, LL score 4.61). The noun was similarly lexicalized in the immediately preceding short segment in both corpora. However, a clear difference was observed in the presence, or non-presence, of a Reason segment that succeeded *this is a problem*. In US, the Problem element was almost always followed by a Reason element as in [Problem – (*this is a problem*) – Reason – Response], as shown below in Ex. 2:

Ex. 2.

If a student has the desire to pray at any moment during the school day he or she should not encounter any deterrent. Only when students (or faculty) force any students to join in the prayer does it become a *problem*. The act of trying to force an unwilling person to digest the religious philosophy of another may lead to an uncomfortable educational setting that would hinder learning and social growth.// Prayer in public schools may *continue* to *gain* more popularity in the United States. (US)

The *problem* content (underlined, and signaled by *force*) is shifted by *problem* (in '*it becomes a problem*'), to a Reason segment that explains why the referred content is a problem. The shift to the Reason segment in Ex. 2 occurs without a 'marker of reason' (e.g., *since, because*), but sometimes there was such a marker, and *th-be-N* (e.g., *this is a problem*) in US almost always moved the discourse from the Problem to a Reason segment.

In contrast, in JICLE, no Reason segment followed the Problem segment. Instead, the Problem segment was often immediately shifted to a Response in the sequence of [Problem – (*this is a problem*) – Response], as can be seen in Ex. 3:

Ex. 3.

<text initial> In Japanese class, teachers take too much time to teach English grammar. I think that it is too enough. However, students aim an entrance examination of Japanese university. It is a big problem. In order to *increase* the number of children who can speak English well, the government has to *change* the educational system. ... (JICLE)

The content of *the problem* (underlined), which is that too much time is spent on teaching grammar, may not be easily perceived as a problem without a cultural knowledge about Japanese English education. Besides, the referent, stating it is for the entrance examination, supports grammar teaching, and this further confuses the reader as to whether the referent expresses a problem or not. Without clearly explaining the content of *problem* the discourse is immediately and suddenly shifted to a Response (signaled by *increase, change*).

Functionally, *problem* is an 'implicit' causation device; *problem* itself does not signal causal meanings but can serve as a causation device by referring to the preceding segment and directing it to the succeeding

discourse (Xuelan & Kennedy, 1992: 66). The analysis reveals that the JICLE students used *problem* significantly more than the US students did for *th-be-N* (N=8:3, LL score 4.61), but most of the *problems* in JICLE were not functioning as a causation device. Accordingly, why the referent is considered a problem was often not included in the JICLE writing (see Tahara, 2020, for more details).

c) *Problem for th-N*

Problem for both *th-be-N* and *th-N* functions anaphorically. However, unlike for *th-be-N*, where the referent was almost always short and placed immediately before *problem*, the referent for *th-N* was often long and followed by a segment before *the problem*. Thus, *problem* for *th-be-N* often occurred in the sequence of [Problem – (Segment) – *the problem*] in both corpora.

i. *Features in JICLE*

In [Problem – (Segment) – *the problem*], lexicalized patterns of *problem* in JICLE exhibited some corpus-specific vagueness. The rhetorical sequence was also corpus-specific: Problem-Solution was often not intended, and if the pattern occurred, it mostly existed only in appearance, as explained below:

JICLE feature 1

A featured lexicalization pattern in JICLE, expressed in a longer referent for *th-N*, was that the meaning of *the problem* was bi-directional, as shown in Ex. 4, below:

Ex. 4.

Also, there is another very big and important *problem*. It is "gakubatsu." I think that the groups of like this exist everywhere: in the company, government and even in the sports field. Of course, it is good that people have a friendship for those who graduated same school. But I feel it excessive. For example in a company, when two men who are same capacity and career may be able to career up. But one of them graduated famous university same as his boss. Being able to career up is only one. Then, the boss will select a man of graduating same school. I do believe that something like this can happen. Also this *problem* may make other new *problem*.... (JICLE)

The problem is the practice of *gakubatsu*, academic cliques, in Japanese companies, and its reference seems the long preceding segment (underlined). Although a problem content is indicated by *excessive*, it does not provide sufficient information as to what exactly is considered a problem. Also, the referent is evaluated positively in the Evaluation segment that follows; stating *can happen*. This inconsistency in the writer's evaluation makes the discourse bi-directional and confuses the reader. Then, *this problem* summarizes the vague problem content and shifts the discourse to a new Problem segment, but hastily and suddenly. This function of *problem* can be termed 'superficial generalization' (Hinkel, 2001). It refers to a

role that summarizes vague content with a general meaning noun. Hinkel (2001) states that superficial generalization was often observed in NNS essays, but rarely found in NS essays.

The excerpt in Ex. 4, above, has a sequence of [weak Problem – positive Evaluation – new Problem (*this problem*)], indicating there is no intended Problem-Solution pattern. Instead, the text appears to be constructed by relying on the segment initial sentence '*there is another very big and important problem*'. It is a 'frame marker' that labels the text stage and announces a discourse goal (Hyland, 2004). Then, *this problem* serves to terminate the discourse by superficially generalizing the vague content of the preceding segment.

JICLE feature 2

The JICLE students tended to explain the meaning of *the problem* in a narrative, where a series of events is described sequentially. In the narrative discourse, delineation of functional segments was difficult, and discourse marking roles of *problem* seemed weak, as shown in Ex. 5:

Ex. 5.

For example I visited China last month. The accident happened. The bath in my room was broken. Water could not take out. So I tried to ask how to fix the bath on the phone. I stayed in the hotel which is managed by Japanese company. Therefore I thought the staff in the hotel can speak Japanese. On the phone I asked the man by Japanese. However he couldn't understand what I said. He said to me "I can't speak Japanese at all. Please say in English or Chinese" As I couldn't speak Chinese, I told him *the problem* in my bathroom by English. Because I used English, we could communicate with each other. So the bathroom would be fixed.... (JICLE)

In this text, the meaning of *the problem* may be that water did not come out in the bathroom, expressed in a short segment (underlined). However, alternatively, the whole segment preceding *the problem* may be the referent. In either of the cases, *the problem*, used in the sentence '*I told him the problem*', which describes one of the events, seems not to be working as an explicit discourse shifting device. With a blurred segment shift, there seems no intended Problem-Solution pattern or existence of the pattern in the excerpt.

JICLE feature 3

Sometimes, the Problem-Solution text pattern occurred in JICLE. Still, the pattern was irregular, and one common type of irregularity was exhibited in the shift to the Conclusion segment, as shown in Ex. 6:

Ex. 6.

The other day, I read about different ideas of meeting one's e-mail friend in a reader's column of a newspaper. I was shocked that the majority of contributions of the column said they could meet their mail friend. Of course most of the contributions contained additional advices such as "You

should talk with your mail friend before you meet him directly." or "It is better to meet in company with other friends." and so on. In spite of the *incident* which happened only days before, many people think they could meet their e-mail friends. They are too *less sensitive* to danger. This *lack* of a sense of impending crisis could let still more crimes happen.// Here, *let's think* about what we should do to prevent troublesome e-mails and disgusting incidents. In the first place, we should *change* our e-mail address of cellular phones from "phone number + fû" to what you newly think of. This is easy and *effective* way. I used to be annoyed by e-mail address. Then I was relieved from annoying e-mails. Thinking of the unpleasantness of annoying e-mails, it is not trouble to tell our friends of the new address.// Traders concerned should *explain* their customers about problems of e-mail and *suggest* that customers change their e-mail address. Also the government should *do something* with *this problem*, as long as we take pride in being advanced in portable electric products and its' network. One-way e-mails of invitation or advertisement somehow should be *regulated*. However, the most important thing is our own *consciousness* of the problem. // (JICLE)

The extract seems to have the sequence of [Problem - Evaluation - Response (*this problem*) - Conclusion]. Firstly, the meaning of *this problem* is to meet one's email friend, expressed in the distant referent (underlined). However, the content is barely perceivable as a problem and only helped by evaluative vocabulary *shocked*, *less sensitive*, and *lack* in the succeeding Evaluation segment. Then, the discourse is shifted to a Response, explicitly with the use of the frame marker, '*let's think about...*' The Response that follows is a long segment, although not comprised of a description on a focused aspect, but of several responses, with each of them not connected or explained in detail. Then, the whole discourse is summarized in the Conclusion. Characteristic about the Conclusion is that the statement, '*the most important thing is our own consciousness of the problem*', is a superficial, uncontested comment, not drawn from the preceding argument. Shown below is a schematic chart of Ex. 6:

Problem: *incident*

Evaluation: *shocked, lack, less sensitive*

← Frame marker to Response (*Let's think about what to do...*)

Response:

(we): *prevent, change* ← positive Evaluation: *effective, easy*

(traders): *explain, suggest*

(government): *do something, regulate; [this problem]*

Conclusion: *important is consciousness*

As shown in Ex. 6, in JICLE, the Problem-Solution pattern was sometimes used, but the Conclusion was often a generalized comment. It may be

a strategy to converge several elements, which were not explained or connected with each other so much, into a concluding remark.

JICLE feature 4

Sometimes, the Problem-Solution sequence in JICLE seems to have existed, but only in appearance, as illustrated in Ex. 7:

Ex. 7.

... Today, I assume that almost all the people look upon animals as less important than human beings. I strongly *disagree* with this idea that most people have. I *propose* that we have to *cherish* animals as well as our family or friends. I think that people who kill or animals are *inferior* because animals cannot speak a word and they are nonresistance. They are weaker than us. I also think that the punishment of cruelty to animals should be more and more *strict*. For example, a person who abused or killed a great number of animals have to *serve* a sentence of a life imprisonment or something like that. People, as a whole, do not have a keen awareness of *this problem*. // (JICLE)

The meaning of *this problem* (underlined) (signaled only by *less important*) is not clear, but helped by *disagree* in the Evaluation segment that follows. The Evaluation is shifted to Response, which is signaled by *cherish*, but more explicitly by a frame marker that states '*I propose...*' The discourse then moves to another Evaluation (signaled by *inferior*) and to Response (signaled by *punishment, be strict, serve, life imprisonment*). Thus, the discourse seems to consist of [Problem - Evaluation - Response - Evaluation - Response], and the chart below shows the sequence:

Referent/Problem situation: *less important*

Evaluation (to Situation): *disagree*

← Frame marker (*I propose...*)

Response (to Problem): *cherish*

Evaluation (to Problem): *people... are inferior*

Response (to Problem): *punishment, be strict, serve, life imprisonment*

Evaluation (to Problem) [*this problem*]: *not have ... awareness*

At first glance, the sequence is similar to the model English Problem-Solution pattern. However, these elements do not form a linear sequence, but most of the latter elements refer back to the initial Problem, resembling the hierarchical 'topical network' of Japanese texts. In the topical network, 'the main discourse topic operates as a pivotal point of reference, providing the starting point for related topics' (Maynard, 1998: 39). Also, the Conclusion, '*People, as a whole, do not have a keen awareness of this problem*', is a superficial generalized comment, as also found in Ex. 6. Concerning a generalized conclusion, a similar finding is in Ushie, Nagatomo, Schaefer and Nishio (1997), pointing to '[s]uccessive occurrences of general

statements without support and... an unsubstantiated general statement... in the conclusion' (p.149) in L2 expository writing by L1 Japanese students.

Summary

In JICLE the meaning of *problem* for *th-N* was sometimes bi-directional, and sometimes expressed in the narrative discourse, and these features contributed to the vagueness of the meaning of *problem*.

Concerning the use of the Problem-Solution sequence, the pattern often seems not to have been intended in JICLE, or if intended, the sequence was irregular, as exhibited in the shift to the Conclusion. Also the Problem-Solution sequence on appearance had a structure similar to the hierarchical 'topical network' often found in Japanese texts (Maynard, 1998).

ii. Features in US

In the US corpus, the meaning of *problem* in the referent was clearer, and the Problem segment occurred in a sequence that was similar to the Problem-Solution model pattern (e.g., Problem – Response/solution – Evaluation – Conclusion). This can be seen with Ex. 8, shown below:

Ex. 8.

<text initial> A basic right of a human being living in a democratic society is that they are entitled to life. Food and shelter are fundamental needs a person must have in order to survive. A percentage of the population of the citizens of America lack these necessities. Homelessness has become an intense problem in the United States that must be solved. There is an *agreement* between all opposing viewpoints in government that something must be done that (sic) to *combat* homelessness. The necessary *method* to be used to understand homelessness is under careful *scrutiny*. Advocates for people without homes tend to get so wrapped up in the size of the homeless population that they *ignore* the fact that it is not right that this *discrepancy* exists. What is true is that in the United States it is continually growing, and *action* must be taken immediately to *alleviate* the problem.... (US)

The *problem* refers to a homeless situation that represents people's lack of basic necessities in the US (underlined). The reference is followed by a Response (e.g., signaled by *agreement*, *combat*, *method*, *scrutiny*). It is then followed by a Problem segment (signaled by *discrepancy*, *ignore*) and a Response segment (signaled by *alleviate*). It is rather clear that the content of each of the functional segment is responding to immediately preceding segment, and forms a linear sequence of [Situation – Problem (in Situation) – Response (to Problem) – Problem (to Response) – Response (to Problem)] as shown below:

Situation: food and shelter are the basic rights of human beings

Problem (to Situation): *lack*, *homelessness*

Response (to Problem): *agreement*, *combat*, *method*, *scrutiny*

Problem (to Response): *ignore*, *discrepancy*, *growing*

Response (to Problem) [*the problem*]: *action*, *alleviate*

The regular Problem-Solution pattern in US was observed even when causal relations were embedded in the discourse, as in [Problem – (Reason) – Response – Problem – (Reason) – Response], as shown below in Ex. 9:

Ex.9:

// Students come to school with the hope of furthering their education so that they may one day practice a career in the field of their major. Students can read and study textbook theories and examples, but it helps them to have access to guides. These guides are their professors. They pay not only for books every semester, but for tuition. Tuition money is supposed to pay for the professors to teach the students. Students who pay for their tuition expect professors to teach them in return. When professors *can't speak* English, they *can't communicate* with English speaking students; therefore they *cannot teach* them. Students *need* someone to guide them through wordy material in a book. Students *need* someone to lead labs and give them hands on experience. When the student is paying for his needs, for what reason should he not have them fulfilled? When a person buys an item from a store, he pays and receives the item he paid for. When students pay tuition, they should also receive what they're paying for-a teacher who can teach them. Sometimes a teacher's assistant can *substitute* for a professor, and this is what should happen if a professor can't speak a language well enough to teach. This is one *solution*, but we are confronted with another problem. Even though teaching aides can help, students *don't benefit* from them as much as they do a professor. A professor has a Ph.D. and is a trained expert. Students need to be taught by professors when they are taking advanced courses that apply to their major field of study. A professor is an asset to upper class students finishing courses for their degrees.// The Board of Trustees at USC should closely *examine this problem*. The university requires that teacher's assistants speak English well before they can teach... (US)

The extract starts with a Situation stating that students learn expert knowledge from professors. The first Problem segment (e.g., *professors can't speak English*) is given a Reason why the referred content is a problem (underlined). Then the Problem is followed by a Response (signaled by *substitute*, *solution*). This Problem – Reason – Response sequence is repeated, as shown below:

Situation: Students learn expert knowledge from professors

Problem: (to Situation): *can't speak*, *can't communicate*, *cannot teach*, *need*

- Reason

Response: (to Problem): *substitute*, *solution*

Problem: (to Response): *not benefit*

- Reason

Response: (to the immediately preceding Problem) [*this problem*]: *examine*

To summarize, this section has shown that Problem-Solution in US occurred in a similar sequence to the model English rhetorical pattern, even when causal relations were embedded. It has also shown that the lexicalized content of *problem* tended to be easily perceivable as a problem due to sufficient information with the use of signaling vocabulary.

d) Summary

The comparison between the JICLE and the US essays revealed differences in the use of *problem* as a marker of the discourse and also in its relations to the Problems-Solution pattern, as follows:

- a. The meaning of *problem* expressed in the referent in JICLE and US was vague versus sufficient, respectively. Vagueness in JICLE included bi-directional and narrative discourse, as exhibited for *th-N*. Referring to insufficient and vague information, *problem* in anaphoric functions in JICLE often shifted the discourse abruptly, serving as a device of superficial generalization (Hinkel, 2001).
- b. Concerning the use of the Problem-Solution pattern, in US, it occurred in a sequence that is similar to the model sequence (e.g., Problem – Response – Evaluation – Conclusion). However, in JICLE, Problem-Solution often seems not to have been intended. Also, if Problem-Solution occurred, the pattern was irregular and often only in appearance. For example, the Conclusion segment was formed with little meaning connection to the preceding segment. Also, the functional elements of Problem-Solution, seemingly arranged in a linear sequence, actually did not form a successive meaning connection. Instead, the meaning expressed in each of the succeeding functional segments referred back to the topic expressed in the initial segment (see Ex. 6 & Ex.7).
- c. Additionally, it has emerged that, in JICLE, *problem* was little used as a causation device that can form a cause-result clause relation. As a result, the JICLE students did not include a Reason segment in their writing. Cause-result is an important rhetorical pattern and will need to be addressed in the teaching of argumentation essays.

V. PEDAGOGICAL IMPLICATIONS

One argument about L2 writing is that NNS students do not need to be taught 'correct' or 'acceptable' style of essays, as there are many Englishes, and English by non-native speakers is as legitimate as English by native speakers (e.g., Kachru, 1985; Jenkins, 2007; Mauranen, 2010; Seidlhofer, 2011). However, some of the JICLE features that were not exhibited in the US essays (e.g., an abrupt shift of discourse, superficial conclusion, very little use of causal relations) were confusing to the readers, and could hinder understanding by the reader. Such features would need to be addressed in the teaching of the EFL writing, so that NNS students can write argumentation essays that are acceptable internationally.

Concerning these JICLE features, the previous studies suggest an influence of the writer's L1 culture

and writing conventions. For example, bi-directional argumentation may reflect an L1 social value where outright contradiction to other people's opinion is not appreciated (Oi & Kamimura, 1997; Oi, 1986; Natsukari, 2012), and the hierarchical 'topical network' in JICLE is similar to a typical L1 Japanese writing style (Maynard, 1998). Also, preference for frame markers is similar to L1 Japanese writing style; Saijo (1999 in Maynard, 2005) reports that the readers of Japanese texts written without using frame markers had a hard time to understand the messages in the texts, indicating importance of frame markers in constructing Japanese texts. About a generalized conclusion in L2 essays by Japanese students, this feature was found common in Japanese editorials written by professional writers in the study of Ushie et al. (1997). A possible transfer of L1 language use to the JICLE essays suggests that without some explicit instruction, pervasive L1 features may remain in L2 writing.

A question is how rhetorical patterns can be taught. Is it effective to provide students with ready-made template of Problem-Solution in argumentation essays as Hoey (2001) suggested, or do such patterns not need to be emphasized in teaching? To this question, a study by Galán and Pérez (2004) with L1 Spanish students indicates the benefit of teaching signaling vocabulary, rather than a ready-made template, stating that providing the students with vocabulary triggered the Problem-Solution pattern. Such vocabulary-centered teaching may be an approach to be tested. It might work well with Japanese students, as the JICLE students used much fewer signaling nouns, in comparison with the US students.

VI. FUTURE RESEARCH

The present study examined the Problem-Solution pattern in NNS argumentation essays, using NS essays as a reference corpus, focusing on *problem* as a metadiscursive noun. The methodology that uses *problem* has proved effective to explain how the Problem-Solution pattern occurred in English essays, and thus, can be valuable tool for a further investigation of this textual pattern in students' argumentation essays. The Problem-Solution pattern is an essential consideration in the teaching of argumentation essays, and this line of inquiry should be pursued further. Also, the methodology which utilizes the conceptual framework of metadiscursive nouns seems to have a potential to examine other types of text patterns, as well as clause relational patterns, and should be explored more for the study of the discourse.

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Distribution of *Seann-*, *Aosta* and *Sean* Conveying the Meaning 'Old' in Scottish Gaelic

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Abstract- This paper aims to investigate under what circumstances the preposed adjective *seann-* and when the plain adjective *aosta* or *sean* is used with nouns to convey the meaning 'old' in Scottish Gaelic. A combined analysis of a corpus study and interviews with native speakers was applied in the research. *Seann-* is highly productive, may describe traditional, older types or previous roles, it appears to be the default adjective for 'old', occurring in compounds, fixed expressions, names, etc. Plain adjectives are principally used in Lewis (and Harris) to qualify nouns as opposed to southern dialects. They are preferred when referring to biological (or physical) age. *Sean* is rare in present day speech, preferred in southern dialects, while *aosta* is more typical in Lewis. For certain speakers, *aosta* refers to an older age than *sean*, alternatively *aosta* conveys respect. Contrastive contexts may encourage the distinction between the two adjectival types, and thus the use of the plain adjective. *Aosta* may display more poetic qualities, which renders it efficient in poetic descriptions.

Keywords: *seann-*, *aosta*, *sean*, *preposed adjectives*.

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Keywords: *seann-*, *aosta*, *sean*, preposed adjectives.

I. INTRODUCTION

The aim of this paper is to investigate the difference between phrases containing the preposed adjective *sean(n)-* and phrases with the plain adjectives *sean* or *aosta*, meaning ‘old’, as well as to identify some rules and factors which determine compoundhood in such phrases. The plain adjectives *sean* and *aosta* show predicative as well as attributive functions in the corpus; only the latter of these functions has been studied in this research. The paper is based on a corpus study carried out on a subcorpus of the *Corpas na Gàidhlig* (The Corpus of Scottish Gaelic), as well as on interviews with 10 native speakers to check and refine the observations arising from the corpus study. Throughout the paper, preposed adjectives (when referring to them separately) are marked with a hyphen to distinguish between the preposed and plain adjectival forms (i.e. *sean(n)-* vs *aosta/sean*).

After the description of methods and materials, data and statistics from the corpus study are introduced, followed by the discussion of the corpus study with a section on coordination and contrast (i.e. cooccurrence with the opposite adjectives òg ‘young’, ùr and nuadh ‘fresh, new’) as well as on context (with other adjectives, such as còir ‘kind’ and liath ‘grey’). In Section 3.4 the distribution of *seann-* and *aosta* is explained; followed by a section on potential compounds and fixed expressions. In Section 3.6,

lenition after *seann-* is studied. Finally, in Section 4, the results of the interviews with native Scottish Gaelic speakers are discussed.

II. METHODS AND MATERIALS

a) Corpus study

A subcorpus of 74 texts was created from the 205 texts contained in the *Corpas na Gàidhlig*, which is a part of the DASG project,¹ and which was established by Roibeard Ó Maolalaigh at the Department of Celtic and Gaelic, University of Glasgow, in 2008 (see Ó Maolalaigh 2013, and Ó Maolalaigh 2016 on *Corpas na Gàidhlig* and DASG). In order to collect data from the corpus, the freeware concordance package AntConc (version 3.2.4 for Windows) was used (developed by Laurence Anthony, Waseda University, Japan).

In the corpus study I wished to compare the use of the preposed adjective *sean(n)-* and attributive plain adjectives *aosta/sean* (A+N and N+A phrases, respectively), with the meaning ‘old’. For that purpose I collected all phrases containing these words occurring in a subcorpus of 74 texts from the 205 texts of the *Corpas na Gàidhlig* (The Corpus of Scottish Gaelic). All of these sources were published in the 20th century (or at the beginning of the 21st century): the texts originate from 1859–2005 (the earliest material in one of the sources dates back to the early 19th century). They represent various dialects, most from the Outer Hebrides (ever more from Lewis towards later sources: the last 8 between 1990 and 2005 are all from Lewis). The registers also embrace a vast range of styles: poetry (poems and songs), prose (novels, short stories), essays, narratives (storytelling); religious hymns, prayers and biblical texts; some descriptions for museums, drama, history, riddles; a couple of academic texts, political and law texts; a handbook for home nursing, a war diary, one instance of literal correspondence.

Subsequently, I carried out statistic analysis on the occurrences of adjectival phrases (A+N or N+A). In the statistic analysis I use the following terms:

token: one occurrence of a certain phrase

type: all occurrences of the same phrase

I provided the *mean/average* of the occurrences for both preposed and plain adjectival phrases:

$\bar{x} = \frac{1}{N} \sum_{i=1}^N x_i$, where x_i is the occurrence, i.e. number of

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¹ Digital Archive of Scottish Gaelic (Dàta airson Stòras na Gàidhlig)

tokens for each type and N the number of all occurrences of all types, i.e. the total number of tokens. The *standard deviation* (the square root of *variance*):

$\sigma = \sqrt{V(x)} = \sqrt{\frac{1}{N} \sum x_i^2 - \left(\frac{1}{N} \sum x_i\right)^2}$ indicates the expected occurrence of a type in general, i.e. how far it may fall from the average. The sum of these two (*mean* + *standard deviation*) gives the threshold value over which the frequency of a type is salient compared to the average. I also gave the type/token ratio (in percentage), which identifies *vocabulary richness* (type/token = vocabulary richness).

b) Interviews

In the interviews 10 informants were interviewed (6 from Lewis, 1 from Harris, 3 from South Uist). Each interview lasted for 30–40 minutes, and the test included 3 exercises in order to explore the meaning and use of preposed and plain adjectives. The exercises were mainly translations, and a picture description. The exercises were constructed to investigate conceptuality in preposed adjectives vs tangibility in plain adjectives; the role of contrast in sentences containing both the preposed adjective *seann*- and the attributive plain adjective *aosta/sean* for 'old'; etc. The productivity of the different types of adjectives was examined by non-sensible or loan words, and the conceptualising role of preposed adjectives was studied by unusual collocates.

The disadvantages of explicit questions and translation lists are obvious: informants tend to use

prestigious forms without realising it. Another problem could be that they start seeing a pattern or will not concentrate on the actual collocate, which could influence their word choice – either using the same kind of adjective spontaneously, or (probably less usually) changing it for variation. In neither case do we gain a reliable picture of actual everyday speech. To minimise this problem the translations were mixed up and a couple of irrelevant examples were applied in the questionnaire as an attempt to distract the attention from preposed adjectives.

Due to limitation of time and of the length of the test, some aspects of the interviews did not work out in the planned way and only a small number of the questions could be addressed from those emerging from the corpus study. Therefore the chapter on native speakers' judgements is not so high in proportion to the amount of data analysed in the corpus study. On the other hand, this part of the research has clarified many of the questions which were addressed in the interviews, and in some cases even questions that I did not specifically raised. These include an insight to dialectal difference between Lewis and the southern islands, as well as the difference between the attributive plain adjectives *sean* and *aosta*. The advantages and disadvantages of both methods used are presented in the table below:

Table 1

	Advantages	Disadvantages
corpus study	great amount of data analysed	results are speculative
interviews	personal differences are better reflected	limited number of participants; informants are more self-conscious, less natural ²

III. RESULTS OF THE CORPUS STUDY

a) Data

In the case of the adjective 'old', Scottish Gaelic distinguishes the preposed (attributive) adjective *sean(n)*-, attributive and predicative *aosta*, and *sean* in predicative, or occasionally attributive usage. Occurrences of *seann*-, *aosta* and *sean* are shown in Table 2, where the first column shows the total number of tokens produced by *AntConc*, the second only relevant tokens without words like *seanchaidh* 'storyteller', and the third contains examples that are relevant for the study (i.e. all predicative tokens have

been left out for instance). In the case of *sean* and *aosta*, I give the numbers of predicative and attributive tokens separately.

² It has to be added that in this particular study the self-conscious aspect of the interviews might not lower the value of the results, as in the revitalisation of a language it may prove rather useful, especially in a semantic research: it may help to retain the colours of the language if the informant lays emphasis on any potential differences in meaning.

Table 2

	All Tokens	Relevant Tokens	Relevant Examples (Preposed Adjective)	Different Types
seann	1309	1284	1284	
sheann	159	153	153	
sean(a)	1065	844	424	
shean(a)	645	543	439	
seanna	5	5	5	
sheanna	1	1	1	
			2306	479

		<i>predicative</i>	<i>attributive</i>	
sean		65	13	
shean		8	5	
		73	18	14

aost(a)	23	14	5	
aosd(a)	226	194	93	
	249	208	98	59

With regard to 'old', the corpus contains formally three different main types to deal with: the preposed adjective *sean* (*n*)-/*seana*-/*seanna*-, its form *sean* following nouns, and the plain adjective *aost(a)* (generally written as *aosd(a)* in sources published before 1999). (I use *seann-*, *sean* and *aosta* as shorthand for these formal categories respectively.) *Seann-* has given 2306 relevant tokens, which can be divided into 479 types (thus vocabulary richness is: 20.8%). I have also found 3 tokens for *leth-sheann* 'middle-aged', all with *duine*.

Aosta shows predicative sense in 208 cases (12 of which are back-references,³ and 3 comparatives), and I have also excluded the 6 superlative phrases to maintain consistency. I have encountered 2 examples with *coimhead* 'look' and 24 phrases with *fàs* 'grow, become', 4 nouns (e.g. *An òige leis an aosd* 'The young with the old'; *eòlach air a' bheag 's air a' mhór, air aosda 's air òg* 'knowing the small and the big, [the] old and [the] young'; *Thuir Aosd 'nan Làithean rium* 'The Old of the Days told me'), and 3 occurrences of *dè cho aosda/aost* 'how old'. From the 249 tokens 98 have

proved to be attributive and thus included in the analysis. In turn, this has been made up by 59 types (60.2%). The difference of percentages might indicate that *seann-* is preferred to be used in certain collocates or fixed expressions in a great number, while the use of *aosta* may be more flexible, at least for some speakers.

In the case of *sean* (apart from its appearance as a preposed adjective), 5 (twice repeated) occurrences stand in place of *sin* (see below); I have counted 73 predicative examples (including *ro shean(n)* 'too old', *(fada) na bu sheana* '(by far) older'; *cho sean* 'so old', *sean gu leò(i)r* 'old enough', *leth-shean* 'middle-aged', and back-references, e.g. *Domhnall MacGilliosa (sean)* 'Donald MacLeish (senior)').

Example 1.

- "*Sean; sean!*" *arsa Cailean*. "*Cha bu dona 'n tòrn a rainn* (sic) e." "So; so!" said Colin. "It wasn't a bad job he did." (lit. "That; that!")
- Tha lùidhte gu 'n tachair sean cuideachd mu 'm fàg sinn an saoghal* '... that that will also happen before we leave the world'
- "Tha sean fìor, tha sean fìor"* "That is true, that is true"

There is 1 token with *coimhead* and 19 expressions with *fàs*. Neither have I included coordinations, as I was not sure whether I should treat them as attributive adjectives or predicative back-references. Some of them functioned as a noun. I have counted 63 such coordinatives with *sean* (most of them with *òg* 'young', some examples with *nuadha* or *ùr*

³ A back-reference gives further qualities of a noun already mentioned, normally in the same sentence. A back-reference can be interpreted as a predicative expression without the substantive verb (e.g. *bha grunnan math dhaoine, og agus sean, an sin a' coinneachadh a' bhàta* 'there was a good number of people there, young and old, waiting for [lit. "meeting"] the boat'; *Bha seann duin' ann, gu math aosda liath* 'There was an old man, quite old [and] grey'), or it may be adverbial occasionally: *Bha Uilleam, sean, sgìth, a' coimhead troimh 'n uinneig* 'William, old and tired, was looking through the window'.

'new'; including *uamhasach sean no uamhasach òg* 'terribly old or terribly young' and *sean ma tha thu no òg* 'if you are old or young'). (I discuss coordinatives in Section 3.3.) Furthermore, I have not counted *o shean* (52 occurrences), *a shean* (1) and *bho shean* (11) 'of old'. As a result, 18 attributive phrases remained, in 14 different types. 11 of these collocations have occurred once, 2 twice, and 1 of them three times; however, many of these are coordinatives. Excluding coordinatives, only 7 phrases remain which contain attributive *sean*, and are worthy of analysis. As all of these occur once, and most of them in poetry (*creathail shean* 'old cradle', *boile shean* 'old passion', *brataich shean* 'old flag' (dat.)) *sean* may be neglected as adjective which follows its noun. *Fion sean* 'old wine' appears in a riddle which also contain rhymes:

Ciod iad na ceithir nithean a' s miosa anns an domhain?

Diubhaidh teine, feirn ur,

Diubhaidh dighe, fion sean,

Diubhaidh duine, mi-run,

Agus diubhaidh nan diubhaidh droch bhean.

'What are the four worst things in the world?

the worst of fire is that of a new land,

the worst of drink, is old wine,

the worst person, ill-will,

and the worst of worst [is] a bad wife.'

There are three tokens from prose. *Beairt shàmhach shean* 'an old quiet machine' occurs in *An t-Aonaran* (with Lewis Gaelic), which represents a rather poetic language (see further discussion in Section 3.2). (In this source we encounter one example of the preposed adjective in *seana mhaighstir-sgoile* 'old school-master', whereas the rest of the tokens are qualified with *aosda*.) One of the remaining tokens includes a contrast with *òg* 'young': *Dh' fhaodadh a' chàraid òg (no is dòcha a' chàraid shean)* 'Maybe the young couple (or perhaps the old couple)'; and it may share two features with the last example, (*bho*) *bhodach sean bochd* '(from) a poor old man', namely that it originates from Skye (the utterer of the latter (the imaginary writer of the correspondence) comes from Skye; this also applies to the riddle above), and that it was possibly⁴ written in the early part of the 20th century. Attributive, plain adjective *sean* may represent an old-fashioned use, considering that 3 of 7 examples date from the early 20th century. The date of origin of 3 is uncertain, whereas the remaining 1 token is from Lewis (1976) (just as *na linntean neo-shean* 'the recent (lit. "not

old") centuries' from 1971, and *searbhanta leth-shean* 'a middle-aged servant' from 2001).⁵ Regarding (*bho*) *bhodach sean bochd*, its source contains 4 tokens of coordinative *sean* as well. The sources of both latter examples show plenty of occurrences of preposed *seann-*.

Among my examples with preposed *seann-*, I have included 32 names or nicknames (e.g. *sean Chatrìona*, *seann Johan*, *seann MhacGilliosa*, *seann Ghuaderini*, *seana Mhàiri Logan*; *Seann Choinneach* (where *seann* is part of the name!), *seann Ruairidh Dhomhnaill Chaol*, *seann Fhear Ghrianail* 'old Man of Grianail', *seann Rìgh Cuibhle* 'old King Wheel'; *Sean Cheatharnaich (Braighe) Lochabair (Iain Odhar)*); also with titles: *seann Mhgr. Curdie* 'old Mr Curdie', *seann Dotair Ros* 'old Dr Ross'; and one Biblical name: *seann Mhaois* 'old Moses'), 23 placenames (*seann Rhudha Stòrr* (sic!), *seann Dùn-Àluinn*, *seann Albainn* 'old Scotland'), 20 nationalities or origins (e.g. *seann Eiphitich* 'old Egyptians', *seann Lochlannaich* 'old Scandinavians/Norsemen', *sean Ghearmailteach* 'an old German', *seann Sgitheanaich* 'old people from Skye', *seann Hìortaich* 'old people from St. Kilda', *seann Ghàidheil* 'old Gaels') and 80 languages (e.g. *seann Ghreugais* 'ancient Greek', *Seann Innis-Tìlis* 'Old Icelandic', *sheann-Ghaeilge/Sean-Ghàidhlig* 'Old Irish', *seann Chuimris* 'Old Welsh'); which add up 155 proper names in 2306 tokens (6.7%). Among attributive *aosta*, I have counted 1 name (*Aonghas aosda* 'old Angus'), and 3 placenames (*na Cuimrigh aosd* 'of old Wales', *Nis aosda* 'old Ness', *Ayr aosda* 'old Ayr'); i.e. 4 out of 98 tokens (4.1%). The plain adjective *sean* qualifies 1 word of nationality (*gach Gearmailteach sean is òg* 'every German, old and young'), although this one could be counted as a predicative back-reference. (Although I have not found other proper nouns with the plain adjective *sean*, it has to be noted that there are very few tokens for this form to make proper statistics.)

I have also included coordinatives, and counted with both nouns, separately (e.g. *seann fhear agus bean* 'old man and woman', *seann bhàrdachd agus/is sgeulachdan* 'old poetry and stories'; *bràithrean 's peathraichean aosda* 'old brothers and sisters', *iomad òran aosda 's rann* 'many old songs and rhymes'); just as coordinatives of the adjectives (e.g. *duine aosd no òg* 'old or young person', *an fheadhainn thinn is aosda* 'the old and sick ones') and listings (e.g. *eaglais mhór, aosda* 'an old, big church'). I have counted the genitive phrase *'na shloinn seanachaidh aosda* 'in his old storyteller family', lit. "family of storytellers", with the base word in accordance with similar *seann shliochd rìoghail/bhàrdail* 'an old royal/bardic lineage'.

⁴ The book in which it was published contains texts written between 1903 and 1970.

⁵ Preference for the plain adjective *aosta* in Lewis is also common, as discussed later, in Section 3.2 (see also 3.4 and 3.5.1).

I have counted *seann ana-miannan* (pl) (1) together with *seann-mhiann* (1) 'old desire(s)', *comharran* (pl) (1) with *comharradh* (1) 'sign(s)', *cleachdadh* (12) with *cleachdan* (pl) (3) and *cleachdainn* (6) 'custom(s)' (as shown below), *tugha* (1) with *tughadh* (1) 'thatch', and *sgeulachd/sgialachd* (21) with *sgeula/sgiala* (3) 'story' (but not with *sgeul* (11) 'story').⁶

Example 2.

- a' gléidheadh nan seann bheusan is nan seann chleachdan* 'preserving the old virtues and old customs/habits'
- ... *nach eil e idir freagarrach no buannachdail a bhith deanamh tàir air na seann nithean 's air na seann bheachdan, 's air na seann chleachdanna* ... 'it isn't at all appropriate or profitable to scorn the old things or the old ideas/views, or the old habits ...'
- ... *bha e ainmeil leis an eòlas a bha aige air sgeulachdan agus seann chleachdainnean an t-sluaigh*. '... he was famous for the knowledge he had about the stories and old habits of the folk/community.'

On the other hand, I have not counted *gnáth* 'convention, custom, practice' together with *gnàths* 'custom, fashion; nature'. *Aosta* is intensified with *ro* in two cases, which I have included in the statistics: *mnathan ro aosda* 'too/very old women', (do) *bhliadhnachan ro-aosda* '(your) too old years' (i.e. 'considerably old age').

I have not counted attributive comparatives (e.g. *gheibh mi lorg air duine nas aosda na sibhse* 'I'll find someone older than yourself') and superlatives (e.g. *an seorsa creag as aosda anns na h-eileanan Breatunnach* 'one of the oldest kinds of rock in the British isles'), nor expressions with *cho sean* (15), *cho aosda/aosta* (common with *ri*'s) (24; including *cho failleach aosd* 'so fallible old' (physically), *cho searach aosda* 'so steady old', *cha mhòr cho aosda* 'almost as old', *leth cho aosda* 'half as old'), *sean gu leò(i)r* (2), *aosd (a)/aost gu leò(i)r* (10) 'old enough', as these may be regarded as predicative back-references – the two examples of *sean gu leò(i)r* are evidently predicative:

Example 3.

- no ni sam bith eile bhiodh sean gu leòir* 'or anything else that would be old enough'
- An fheadhainn againn tha sean gu leòir* 'Those of us who are old enough'

Neither have I included *leth(-)sheann duine* (3) 'a middle-aged man' and *searbhanta leth-shean* 'a middle-aged servant' and the expression (*anns na*) *linntean neo-shean* (with prefixed *sean*) '(in the) recent centuries'. I have counted *seann* in a *sheann* (*seann*)

chiontan 'his (her) old sins' and *aosd* in *fear/an fheadhainn aosd-aosd* 'a really old person/the really old ones' only once.

Seann- qualifies a number of compound words and names. In the statistics I counted some of them together with their base-words (i.e. generic), while others separately. Compounds which identify a certain type of their generics have been counted together with their generics (e.g. a particular type of tree, kind of dog, a folksong with a specific theme or an object of a specific material, etc) as well as place names or institutes qualified by *seann-*:

Example 4.

a. Types:

- sean bhean-uasal* 'old noble-woman' (1/73 – 1.4%)
- seann-òran seilge* 'traditional hunting song' (2/23 – 8.7%)
- sheann ghàrradh-cloiche* 'old stone-garden' (1/2) (species) *seann chraoibh sheilich* 'old willow tree' (6), *s. chraoibh dharaich* 'old oak tree' (2), *s. chraoibh ghiubhais* 'old fir tree' (1), *s. chraoibh leamhain* 'old elm tree' (1) (10 compounds out of 16 tokens for *craobh* – 62.5%)
- seann chu chaorach* 'old sheepdog' (1/4) (material) *seann chòta-clò* 'old tweed coat' (1/5), *seann seacaidean clò* 'old tweed jackets' (1/6)
- seann luibhean talmhainn* 'old continental plants' (3/4)

b. Placenames/institutes:

seann qualifies the name: e.g. *na seann Choille Albannaich* 'of the old Scottish Forest', *seann eaglais Hogh/Seann Eaglais Hogh Mòir* 'the old church of (Big) Hogh', *an t-seann Chill* 'the old Kirk' /*seann Chill Chatain* 'old Kilchattan'

seann makes part of the name: *Seana Chreig* 'Old Cliff' I have also counted *seann sia sgillinn* 'old sixpence' (1) as *seann sgillinn* 'old penny' (3), treating *sia sgillinn* 'sixpence' as a compound.

In other compound expressions I have counted the words in two groups: one for simple words and one for compounds (i.e. I counted the compound expressions as one, but separately from the single words they are based on). These contain professions, expressions which identify a less compositional type of the generic, where the specifier precedes the generic (proper compound), or where *seann* qualifies a fixed expression.

Example 5.

a. Professions:

- bean* 'woman; wife' (73) – *seana mhnàth-altruim* 'old nurse', *seann bhean-fhighe* 'old weaveress', *seann bhean-ghlùin* 'old midwife' (3)
- fear* 'man' (11) – *seann fhear-eòlais* 'old scientist/scholar' (1)

⁶ Occurrences are shown in brackets.

maighstir 'master' (2) – *seana mhaighstir-sgoile* 'old schoolmaster' (1)

b. *Other improper compounds:*

bodach 'old man; fellow' (32) – *a shean bhodaich-truisg* 'old cod-man (voc.)' (1)

àite 'place' (2) – *sheann aitean-adhlaic* 'old resting places', *seann ait'-analach* 'old cemetery' (2)

taigh 'house' (34) – *seann taighean-dubha* 'old black-houses', *seann taigh-solais* 'old lighthouse', *seann taigh-sgoile* 'old schoolhouse', *seann taigh ciobair* 'old "keeper's" (i.e. shepherd's) house', *seann tigh-chearc* 'old hen-house', *seann tigh-còmhnuidh* 'old dwelling', *seann tigh-stad* 'old inn', *seann tighean-aoraidh* 'old chapels' (8)

muc 'pig' (1) – *shean mhuc-bhiorach* 'old bottlenosed dolphin' (1)

dòigh 'way' (25) – *sean dòigh-sgrìobhaidh* 'old writing style', *sheann dòigh-beatha* 'old lifestyle' (2)

sean mhodhanna 'old ethics' (1) *seann mhodh labhairt* 'old manner of speech' (1)

comharradh (1) / *comharran* (1) 'mark, sign' – *seann chomharradh-crìche* (4) / *s. chomharran-crìche* (12) 'old boundary mark'

c. *Proper compound:*

gnàth 'custom, practice' (1) – *seann gnàth-fhiosachad* 'old common knowledge' (1)

d. *Fixed expression:*

seann linntean 'old centuries' (10) – *Seann Linn na Cloiche/Linn Cloiche* 'Early Stone Age' (5)

I have also counted as one the following compounds: seann charbad-ghiùlain 'old transport carriage' and *seann charbad-cruidh* 'old cattle-carriage' as *carbad* 'carriage' (2), *rùm-cadail* 'bedroom' and *rum-sgoile* 'classroom' as *rùm* 'room' (2), *luchd-àiteachaidh* 'local people', *sheann luchd-eòlais* 'scholars' as *luchd* 'people' (2) (constructional idioms)⁷, *sean Cheann-cinnidh* '(clan's) chief' and *seann cheann-teagaisg* 'headteacher' as *ceann* 'head, leader' (constructional idioms) (2). (The corpus includes examples with and without a hyphen in both types of compound expressions.)

I did not experience the same problem with the plain adjectives: *sean* does not qualify any compounds in the corpus, while each generic occurs only once with *aosta*, and never outside the compound (often in poetic

word combinations such as *a chian chùrs' aost* 'its old distant course' (poetry), *a' chall-airm aost* 'the old army defeat', or in AN compounds: *Oisean nam mìn-chiabhan aosda* 'old tender locks' (poetry), (*gach seòrsa de*) *àrd-chlachaireachd aosda* '(every sort of) old chief masonry/stone construction').

⁷ According to Booij's (2009: 207–211) definition, as a subtype of multi-word expressions, constructional idioms are bound constituents that are productive only in complex words. By analogy with idioms, I call the whole structure a *constructional idiom* and use the expression *constructional element* to describe its constituents. In other words (from the same source) a *constructional idiom* is a partially lexically specified productive pattern.

b) Statistics

Occurrences of attributive *seann-*, *aosta* and *sean* are shown in Table 3.

Table 3

<i>seann-:</i>		<i>aosta:</i>		<i>sean:</i>	
occurrence	number of types	occurrence	number of types	occurrence	number of types
1x	288	1x	45	1x	11
2x	79	2x	6	2x	2
3x	21	3x	3	3x	1
4x	19	4x	2		
5x	14	5x	2		
6x	6	10x	1		
7x	4				
8x	5				
9x	7				
10x	2				
11x	3				
12x	2				
13x	2				
14x	1				
15x	2				
16x	1				
17x	1				
18x	2				
21x	2				
23x	3				
24x	3				
25x	1				
28x	1				
31x	1				
32x	1				
34x	2				
35x	1				
73x	1				
149x	1				
204x	1				
283x	1				
305x	1				

The average for *seann-* is 5.1232, and the standard deviation 22.7067, which result in the number 27.8299 as the threshold over which examples are worth being studied:⁸

⁸ In my discussion I apply the spelling for each type which occurs the most frequently in the sources for convenience.

305 – *seanair* 'grandfather'
 283 – *seann duine* 'old man/person'
 204 – *seanmhair* 'grandmother'
 149 – *sean-fhacal* 'proverb, saying'
 73 – *seana bhean* 'old woman/wife'
 35 – *seann boireannach* 'old woman'

34 – *seann taigh(ean)* 'old hous(es)', *seann aois* 'old age'

32 – *seann tìm* 'old time'

31 – *seann bodach* 'old man'

28 – *seann charaid* 'old friend' (including 2 examples of *seann bhan-charaid* ~ *bhanacharaid* 'old female friend')

The average for *aosta* is 1.5932 with a standard deviation of 1.4743, thus relevant examples are above the occurrence 3.0675:

10 – *duine aosda* 'old man'

5 – *feadhainn aosda* 'old ones', *mnathan aosda* 'old women/wives'

4 – *boireannach aosta* 'old woman', *cànain aosta* 'old languages'

(3 – *òran aosda* 'old song', *làithean aosta* 'old days', *craobh aosda* 'old tree')

(There are not sufficient examples for *sean* to carry out statistics on it.)

The most relevant collocates are associated with people in both variations (*duine*, *bean*, *boireannach*), which might indicate the compoundhood of those with preposed *seann-*. *Seanair* 'grandfather' and *seanmhair* 'grandmother' are obvious compounds (called historical compounds in the literature)⁹, also attested in the corpus as *sean-athair/sean(n)-mhàthair* (close compounds)¹⁰. They stand with preposed *seann-* even in the phrasal sense 'old father/mother', although written without hyphen. Apart from human examples *seann-* forms part of the expressions *seanfhalac* 'proverb, saying' and *seann aois* 'old age' (*seana fhacal* can occasionally mean 'old word' in the literal sense), and the time expression *seann tìm* 'old time' (mainly in the form *anns an t-seann tìm*, just like *aimsir* in *anns an t-seann aimsir* 'in the old time(s)'). *Seann-taigh* usually refers to traditional houses in the Western Isles as opposed to *taigh aosta* 'an old house' (as it is evident in examples like *seann taighean-dubha* 'old black-houses', *seanna thigh dhubh* 'an old blackhouse', *seann tigh Tirisdeach* 'an old Tìree house', *seann taighean tughaidh* 'old thatched houses'). The quality of traditionality can also be observed in *seann òran* 'folksong' and *seann sgeulachd* 'old story'. The most frequent tokens for *aosta* include the pronominal expression *feadhainn* 'ones', and *cànan aosta* 'old language', both of which, however, occur frequently with *seann-* as well.

Seann-, with its great number of tokens, is highly productive, appearing with all sorts of words, while *aosta* (occurring much less frequently) does not

occur with any noun in significant numbers, which cannot be found also with *seann-*. The few verbal nouns in the corpus are all qualified with *seann-*, and the only loan word with *aosta* is *baidsealair* 'bachelor' (which itself has a much more common synonym (*fleasgach*), which usually stands with *seann-*), whereas *seann-* qualifies a great number of loan words (see below).

Example 6.

- a. *Seann auntie* 'old auntie'
- b. *Seann-bhasagails/sean bhaisagal* 'old bicycle'
- c. *Seann teipichean* 'old tapes'
- d. *Seann sporangia* 'ancient sporangia (sponges)' (biological category)
- e. *Seann phick-up* 'old pick-up'
- f. *Seann bitch* 'old bitch'
- g. *Seann fhactaraidh* 'old factory'
- h. *Seann mhicroscope* 'old microscope'
- i. *Seann Statistical Account (of Scotland)* (also in Gaelic as *Sean Chunntas Staitistigeil*) 'old Statistical Account'
- j. *Seann Science notebooks* 'old Science notebooks'

Just as in the case of other preposed adjectives, verbal nouns are much rarer. All of these are qualified by *seann-* (e.g. *gach sean sgrìobhadh*, *is sean ràdh* 'all old writing and old saying'; *seann iasgach* 'old fishing/way of fishing'). *Seann-* also makes part of compound adjectives like *sean(n)-fhasanta* 'old-fashioned' (14), *sean-ghnàthach* 'of old customs, conventional' (1), *sean-fhaclach* (1) (among a list of adjectives in a poem: *Duine beag baganta*, [...] *Sean-fhaclach, geur-fhaclach, / lomraideach, éibhinn*; ... 'A small stylish man [...] old-worded, sharp-worded, well-known, funny; ...'), and *seann-aimsireil* 'of old times' (4), all of which have nominal counterparts (*seann fhasan* 'old fashion/style' (3), *sean ghnàthan* (1)/*seann ghnàths(an)* 'old custom(s)' (3), *sean-fhalac/seanfhalac* 'proverb, saying' (149), *seann aimsir* 'old time' (18)). All of these appear to be simple adjectival phrases, even *sean fhacal* 'old word' in this case (note that a hyphen is normally present in the adjectives but missing in the nouns, the adjectives being 'parasynthetic compounds')¹¹.

Aosta is the typical qualifier of pronominal words like *cuid* 'some' and *dithis* 'two persons'; however, *tè* 'one (female)' and *feadhainn* 'ones' can be encountered with *seann-* in a number of tokens (discussed below in Section 3.4). *Aosta* appears to be more common in sources from the early 20th century, and from Lewis in later sources. It tends to refer simply to age in most examples; however, its factuality is not so obvious in every case. In 4 sources (*Deireadh an Fhoghair* by

⁹ Words that were once made up of two words but have ceased to be perceived as compounds – these words typically have initial (or regular) stress and the vowels in the second element are liable to be obscured.

¹⁰ Specifier-generic compounds in which primary stress is initial, yet the second element bears secondary stress, thus not reduced phonologically (de Búrca 1958: 74–75).

¹¹ 'Parasynthetic compounds' are formed by a non-compound complex base with a derivational affix (e.g. *green-eyed*) (Scalise and Bisetto 2009: 53).

Tormod Caimbeul, and three novels by Iain Mac a' Ghobhainn – both authors are from Lewis) *aosta* tends to be used in a poetic way (see examples below), while *seann-* is sometimes attached to words referring to concrete nouns, objects, like *sean bhòrd* 'old table' or *sean bhrògan* 'old shoes'. In other sources where *aosta* can be found in a more figurative sense, *seann-* mainly refers to people or true compounds, or other more conventional connotations (representing old types of things, such as *seann taigh* 'old [traditional] house', *seann thobhta* 'old ruin', *seann tughadh* 'old thatching', *sean airgead* 'old money'). Also *sean chainnt*, *sean chànan* 'old speech, old languages' appears in a poem. In these sources *aosta* may refer to age in a figurative, partitive sense (i.e. the age of a body part referring to the age of the person; e.g. *crànhan aosda* 'old bones'), or to buildings or institutes that have been existed for a while (*cladh aosda Chille Chòmghain* 'the old graveyard of Kilchoan', *'na shloinn seanchaidh aosda* 'in his old storyteller family'). *Deireadh an Fhoghair* abounds in poetic references to natural constructions: *fuam aosd na mara* 'the old sound of the sea', *na creagan aosd ud* 'those old rocks', *leacan aosd a' chladaich* 'the old stones of the shore', as well as with figurative references to age: *shùilean aosd(a)* 'old eyes', *ceann aosd (a sheanmhair)* 'old head (of his grandmother)'. Iain Mac a' Ghobhainn's novels also contain abstract or conceptual uses of *aosta*: ...*na h-uillt a' ruith chun a' chuain 's ag innse sgialachdan aosda do'n oidhche* 'the streams running to the sea and telling old stories to the night'; *eòlas aosd nam boireannach* 'the old knowledge of (the) women'; *a' bhréig aosd* 'the old lie'; just like some poems from the first half of the 20th century: *do bhliadhnachan ro-aosda* 'your too old years' (referring to age); *oighreachd aosd a shinnsear* 'his ancestor's/forefather's old heritage'; *làithean aosda/aosd(a)* 'past days'. In all cases *aosta* either refers to age, or something that has existed for a long while – additionally, it may be connected with wisdom.

Almost all adverbs qualifying *aosta/aosda* (*buileach* 'completely', *anabarrach* 'exceptionally/extraordinarily', *uabhasach* 'awfully, terribly', (*gu*) *math* 'quite', *rudeigin* 'somewhat', *car* 'a bit'; *aosda tuilleadh* 'extra old') can be found in predicative/adverbial sense – just as *ro(-)aosd(a)* 'too old' (24 altogether, including *ro(-)aosd tuilleadh* 'really too old, far too old', *beagan ro aosda* 'a bit too old' and *fada ro aosd* 'far too old' for instance). 2 tokens of *ro(-)aosda* may be understood as attributive: *de shlàinte air mnathan ro aosda* 'of health on too old women'; *gun do bhliadhnachan ro-aosda/ A chrathadh dhìot gu h-ealamh* 'shaking your too old years off you quickly'. However, the fact that both occur in poems, confirms that *ro* 'too' should normally be considered similar to *cho* 'so': as a predicative back-reference. *Fìor*, just as in the case of other preposed adjectives, tends to accompany *seann-* (apart from the example *fìor àite aosda* 'a really old place').

Example 7.

- a. *na fìor shean Ghàidheil* 'the really old (i.e. ancient/early) Gaels'
'na fhìor sheann(-)duine (liath) 'in his really old (grey) man' (i.e. 'as a really old [grey-haired] man')
fìor sheann mhnathan 'really old women'
air an/an fhìor sheann dòigh (Ghàidhealach) 'in the/a really old (Gael) way'
fìor sheann leigheas 'really old cure/remedy'
fìor sheann luinneag an orain aca 'the real/really old melody of their song'
- b. *anns an fhìor-sheann aimsir* 'in (the) prehistoric time(s)'
fhìor-sheann Talaimh/na fìor-sheann Talmhainn '(of the) prehistoric Earth'
de fhìor-sheann lus talmhainn 'of a prehistoric continental plant'
fìor-sheann-Ch[r]uimreach 'Proto Welsh' (i.e. Brythonic)

Written with a hyphen, it exhibits a special meaning 'ancient' or 'prehistoric' (see Example 7b). The rest of the adverbs can be encountered in predicative sentences (*uamhasach sean*, *uabhasach fhéin (sean)* 'terribly old', *gu math sean* 'quite old', *ro shean* 'too old'); *cho* is connected to an adjective in *cho seann fhasanta* 'so old-fashioned'.

We can encounter various combinations of *seann-* with other preposed adjectives: in the case of *mo dheagh shean charaid* 'my good old friend' this may indicate the compoundhood of *sean charaid* 'old friend', similar to *deagh sheanmhair* 'good grandmother'; on the other hand, in *ann an deagh sheann aois* 'in good old age', *deagh* functions as an intensifier. *Corra-* combines with *seann-* in *corra sheann dàn* 'an occasional old poem' and *corra shean crabhcan* 'an occasional old hook'. *Seann-* itself may function as an intensifier before the preposed adjective *droch-*: *seann droch shaoghal* 'bad old world', *seann droch Nàmh* 'bad old Enemy'. This function is also present in *seachd seann sgìth* 'sick and tired'. *Aosta* may show a similar negative connotation as *seann-* when combined with *dorch*: *fàileadh dorch aosd* 'old dark smell'. The two adjectives can also combine with each other, as in *seann-daoine aosda* 'old old people' and *an t-seann mhnai aosd* 'the old old woman (dat.)'. Furthermore, *seann-* shows a special meaning in *Seann Linn na Cloiche/Seann Linn Cloiche* (meaning 'Early Stone Age', which sense of *seann-* is intensified in the compound *fìor-shean* 'ancient, prehistoric'), and it has even a more abstract meaning in *seann uisg* 'stagnant water' (with a similar negative connotation as *aosd* shows in *fàileadh dorch aosd*): *Bha fàileadh bho chòt' an dàrna fear mar seann uisg*. 'The smell of (lit. "from") the second man's coat was like stagnant water.'

c) *Seann-/sean/aosta in the context of other adjectives*

As may be expected, coordinatives of *seann-*, *aosta* and *sean* are common with words such as *òg*, *ùr*, *nuadh* (see examples below).

Example 8.

- nithean nuadha agus sean* 'old and new things/matters'
- sunnd sean is òg* 'old and young joy'
- càirdean sean is òg* 'old and young relatives (friends)'
- gach cleachdadh ùr is sean* 'every old and new custom'
- iomadh rud ùr is aosda* 'many old and new things'
- seiceidean ùra is seann bhrògan* 'new jackets and old shoes'
- an t-seann té 's an té ùr* 'the old female and the young female'
- seann-bhoireannach agus caileag òg* 'old woman and young girl'
- Seann Ian agus Ian Óg* 'Old Ian and Young Ian' (i.e. senior and junior)
- Seann Isbeil agus na brogachanan òga* 'Old Isabel and the sturdy little boys'

This contrast is often observable in the context (in the last three examples youth is only implied):

Example 9.

- Geug ùr air craoibh aosd.* 'A new branch on an old tree.'
- bean òg aig seann duine* 'the old man's young wife'
- a' chàraid òg (no is dòcha a' chàraid shean)* 'the young couple (or perhaps the old couple)'
- seann nithean an éideadh nuadh* 'old things in new clothes'
- bualadh [...] air seann teudan ann an dòigh ùr* 'striking/plucking [...] at old strings in a new way'
- (Dà rud nach còir a bhith falamh:) goile an t-seann duine agus làmh an leanabh bhig* '(Two things that shouldn't be empty:) the stomach of an (lit. "the") old man and the hand of a (lit. "the") small child'
- (chum Annag) an t-seann làimh mhìn 'n a làmhnan beaga fhéin* 'Annag held the dainty old hand in her own small hands'
- (Sgreadail) mhnathan aosd' agus ghruagach* '(Screaming of) old women/wives and maids'

In one example prefixed adjectives are coordinated in a similar manner (which might indicate that *sean chailleach* 'old hag' should be treated as a compound): *geàrr no sean chailleach* 'short and old lady', i.e. 'young and old woman'. Besides coordinating opposite adjectives, the most frequent adjectives accompanying *seann-* and *aosta* are *còir* 'kind' and *liath* 'grey'. While *còir* is frequent with words connotating people, *liath* usually accompanies *seann-*:

Example 10.

- seann bhrògan rocach liath* 'grey, wrinkled old shoes'
- seann duine mòr, liath* 'grey, big old man'
- 'na fhiar sheann duine liath* 'in his really old, grey man'
- na seann sùilean liathghorm* 'in her old greyish-blue eyes'
- cuid aosda, liath dhiubh* 'some grey, old ones of them'

The last example proves that the qualifier of *cuid* 'some' should be the plain adjective. *Còir* 'kind' also tends to accompany *seann-*. Naturally, adjectives which refer to old age, weakness and illness are also frequently present in the context of *seann-* and *aosta*. *Bochd* 'sick; poor' is also common with *seann-* (*a' bheairt aosd is bochd* 'the old and poor instrument' is the only token with *aosta*, although there is one with the plain adjective *sean* as well: *bho bhodach sean* 'from a sick old man').

Example 11.

- seann bhean chòir* 'a kind old woman', *seann bhoireannach còir* 'a kind old woman'
- seann chailleach bheag bhoichd* 'a small poorly old woman', *an seann duine boichd!* 'the poor old man!'

The preposed adjective *seann-* may be single or repeated in coordinations:

Example 12.

Single:

- seann bodach is boireannach* 'an old man and woman'
- seann eòlas is ealain* 'old knowledge and arts'
- seann bhàrdachd agus/is sgeulachdan* 'old poetry and stories'
- seann phort no taladh* 'an old tune or lullaby'
- sean eachdraidh agus beul-aithris na dùthcha* 'the country's old history and oral tradition' (*not repeated*) – *sean eachdraidh agus seann bheul aithris* 'old history and old oral tradition' (*repeated*)

Repeated:

- air na seann nithean, air na seann bheachdan, 's air na seann chleachdanan* 'on the old things, on the old views, and on the old customs'
- na seann rudan agus na seann dòighean* 'the old things and the old ways'
- sean dàn no sean sgeul* 'an old poem or old story'
- seann phaipearan agus seann leabhraichean* 'old papers and old books'
- seann daoine 's seann mhnathan* 'old men and old women'
- seann mhaighdean, seann fhleasgach agus seann bhantrach* 'an old-maid, an old bachelor and an old widow'

Words referring to old customs or manners (like Example f) are coordinated as full phrases in the corpus, i.e. they do not tend to drop *seann-* before the second noun (cf *mu sheann nosan no seann chleachdaidhean* 'about old traditions or old practices' and *nan seann bheusan is nan seann chleachdan* 'of the old morals and of the old customs').

d) Distribution of *seann-* and *aosta*

The three most common nouns both with *seann-* and *aosta* are *duine* 'person/man', *bean* 'woman/wife' and *boireannach* 'woman'. All of these show similar patterns. The distinction is not very clear in either case, since both adjectives are present in most sources, with subtle differences in meaning. The collocate with *seann-* seems to be a neutral compound expression (e.g. '*S ann thachair sean bhean thrugh orm* ... 'That was when I came across a wretched old woman'), whereas *aosta* may be used in cases where the quality of being old is important from the speaker's point of view. Interestingly, in the case of *duine*, *seann-* is more frequent in plural, whereas *aosta* mostly qualifies plural *mnathan* 'women/wives', whereas only 10 plural examples can be encountered with *seann-* out of 73 tokens for *bean* 'woman/wife'. (Naturally, the intensifier *ro* occurs together with *aosta* in *mnathan ro aosta* 'too/very old women', whereas *fìor* accompanies *seann-*, even in plural: *fìor sheann mhnathan* 'really old women/wives'.) In certain cases *seann bhean* 'old woman' may refer to a particular person (... *nach ann a chaidh Coinneach a shealltainn air seann bhean a bha air an leabaidh*. '... wasn't that that Kenneth went to see an old woman who was on the bed.'), as opposed to general statements like *Sgreadail mhnathan aost' agus ghruagach* 'Screaming of old women/wives and maids'. One of the sources from Uist contains many examples with *seann-* for all *duine*, *bean* and *boireannach* – which seems to underlie my assumption that *seann-* is the preferred form in this dialect. There are also many tokens from the oral tradition of Easter Ross for *seann boireannach* 'old woman' and *seann bodach* 'old man' (and a few for *seann duine* 'old man/person'). *Boireannach aosta* 'old woman' can be encountered once in the notes; however, the informants always use *seann boireannach* (lenited in one or two cases). Attributive *sean* appears in a poem, coordinated with *òg*: *mnathan òg' is sean* 'young and old women/wives'.

Combinations of the two adjectives occur twice – one with *daoine*, the other with *mnaoi* (dat. sg of *bean*): *seann-daoine aosta chaithte shàraich* 'weary worn aged old people'; *air an t-seann mhnai aost* 'on the aged old-woman'. The redundant use of *aosta* may indicate that *seann daoine* 'old people' and *seann mhnai* 'old woman/hag (dat.)' are treated as compounds, although both tokens occur in poetry, thus it may only serve as a device for emphasis.

Another fact that could confirm the less emphatic, more trivial sense of *seann-* (included in the meaning of a compound) is that two other human denotations, *bodach* 'old man' and *cailleach* 'old woman, hag', which inherently contain the meaning of old age (at least synchronically), are considerably frequent with *seann-* themselves (*seann bodach* 31, *seann chailleach* 23). On the other hand, they show hardly any examples with plain adjectives (exceptions are *bodach* with *sean* (*bho bhodach sean bochd* 'from a sick old man'), and *cailleach* with *aosta* in a poem (*d' chaillich aosta chrùbte* 'your bent old hag (dat.)'), both appearing together with other adjectives in descriptions.

There are three further cases encountered with both types of adjectives which could be of interest, the first of these is a time expression, the other two are the pronominal expressions *tè* 'one (fem.)' and *feadhainn* 'ones'. As mentioned above, *seann-* is the adjective used with words referring to time (like *tìm/aimsir* and *uair*). In the case of *làithean* 'days', most tokens (24) follow this rule and have a very similar meaning. Nevertheless, 3 tokens stand with *aosta* (all three in poetry). These may refer to a person's age, and/or are connected with *cuimhne* 'memory'.

Tè and *feadhainn*, usually exhibiting a pronominal sense, would be expected with *aosta*, which, however, is not attested in many cases. In the corpus, I have encountered only 1 *tè aost* besides 9 tokens for *seann té* (although 3 times in the same poem and further 2 in 2 other poems from the same source). *Seann té* appears to be related to the more informal language of the storytelling register (3 tokens appearing in narratives, autobiographies). Another possible explanation for the choice for *seann-* is related to dialects, as the source of poetry containing 5 tokens of *seann tè* originates from South Uist. Uist dialect(s) seem to show a preference to use the preposed adjective *seann-* over the plain adjective *aosta*. Most examples of *seann tè* meaning *cailleach* 'old woman/female', come from South Uist (the one from Lewis is encountered in an autobiography), whereas the only example of *tè aost* is from Lewis.

Similarly, in the case of *feadhainn* (18 with *seann-*, 5 with *aosta*), most tokens mean 'people'. However, there are some among those with *seann-*, which only function as a back-reference to something (like *taighean-dubha* 'black-houses', *brògan* 'shoes'), i.e. it represents a rather pronominal sense (as opposed to *seann té*, which happened to serve as a reference to an inanimate feminine noun in only one example). *Seann-* very often occurs in general statements ('the old ones/old people'). These statements mostly refer to old customs or lifestyle, which represents a very similar aspect to compounds like *seann òran* 'folksong', *seann sgeulachd* 'traditional story', *sean-fhacal* 'proverb', etc (being associated with traditions), or are related to old times (the 'old ones' may have been young then; cf

sean shaighdear 'veteran' below). Neither do the examples with *aosta* show a pronominal sense, all referring to people. However, they appear to have a more qualifying function (as opposed to its more lexicalised usage in 'old ones'), or may refer to a particular situation, rather than a general statement. *Feadhainn aosd(a)*, is more of an adjectival phrase (where the quality of age is more important and highlighted). Again, there is only a coordinative example with the plain adjective *aosta* from South Uist, whereas the rest are from Lewis. *Seann-* is more evenly distributed among the sources. A good example for the usage of *aosta* here is from Lewis: *feadhainn aosd-aosd* (pl) and *fear aosd-aosd* (sg) occur in the same dialogue. Both *feadhainn* and *fear* refer to people; however, their old age is even more emphasised by the repetition of the adjective.

e) Compounds and fixed expressions

In this section I discuss possible examples of compounds and other fixed expressions containing *seann-*. In many cases these nouns cannot be found with *aosta*, or only in a restrictive number, despite expectations (in that *aosta* is used when the collocate with *seann-* exhibits a special meaning). Nor are there any counterparts with *aosta* for the historic compounds *seannair* 'grandfather' and *seannmhair* 'grandmother' (as already discussed in Section 3.2). They can also be encountered in the extended forms *sinn/sinseannair* or *si/sin/sin(n)/sean(n)-seannair* 'great-grandfather', *sinn/sin(n)-seannmhair* or *sinn-seana-mhàthair* 'great-grandmother', or *sean-sean-sean-seannair* 'great-great-grandfather' and *sinn-seann-sheannmhair* 'great-great-grandmother'. An alternative for *sinn-seannair* is qualified by the intensifier *dubh* (lit. "black"): *dubh-sheannair* (2) 'great-grandfather'.

The words for 'old-maid' and 'bachelor' follow the same pattern in Gaelic: *seann mhaighdean/sean-mhaighdean/seana(-)mhaighdean* (6) or *sean(n) nighean* (7) for 'old-maid' (lit. "old maid" or "old girl") and *seana-ghille/seann ghille* (5) (lit. "old boy") for 'bachelor'. The corpus suggests that *sean(n) nighean* is preferred in Lewis, and *seann mhaighdean* in other dialects. There are two synonyms for *seann ghille*, namely *fleasgach* and the loan word *baidsealair*, often qualified by the adjective 'old' in the corpus themselves: *seann fhleasgach*, *fleasgach aosta* and *baidsealair aost* (the latter is the only loan word with *aosta*, it occurs only once in the corpus – in a present-day source from Lewis, among a couple of examples for the use of *dona* and *math*)¹². With the words *fleasgach* and *baidsealair*, *seann-* may function only as a confirmation – a kind of redundancy, cf the example *seann mhaighdean, seann fhleasgach agus seann bhantrach* 'an old maid, old bachelor and old widow', where it could be argued

whether *seann* is an important qualifier of *fleasgach* 'bachelor' and *bantrach* 'widow', which examples may inherently (though not necessarily) involve the quality of oldness, or they only follow a similar pattern to *seann mhaighdean* 'old maid' (which would be *seann sheann mhaighdean* if consistency were retained in meaning).

i. Traditionality

Seann sgeul (11)/ *seann sgeulachd* (21)/ *seann sgeula* (3) and *seann eachdraidh* (15) share the meaning 'old/traditional story'; however, both have a more individual sense in some cases: *seann sgeul/sgeulachd* may refer to a story which is known by everyone in a community, similar to folktales or legends, while *seann eachdraidh* may be associated with the history of something or somebody in 4 or 5 tokens. In the 3 plural examples, *sean(n) eachdraidhean* refer to 'old stories' literally, just as *sgialachdan aosda*. This only example with the plain adjective appears in an abstract context from Lewis, in a source in which the use of similar poetic expressions with *aosta* is not unusual at all (see discussion in Section 3.2).

A very similar case to *seann sgeulachd* is *seann òran* ('folksong/traditional song') (23) in that both refer to traditional mental products (just like *sean-fhacal* 'proverb' and *seann eòlas* 'lore' below), written with a hyphen in academic titles: *Seann-òrain Innse-Gall* for 'Hebridean Folksongs', and *Seann-òran Seilge* 'traditional hunting song' in the *Folksongs and Folklore of South Uist*. Another similarity, besides the sense of traditionality, is the use of the plain adjective. *Òran aosda* (3) may exhibit a more literal meaning, 'old song' (once *òran Gàidhlig aosda* 'old Gaelic song', in a poem); however, again it appears in a poetic context from the same Lewis source as referred to in the previous section (in which plain adjectives are typical), and in early poems (from South Uist).

Other possible compounds referring to the common heritage of a community include *sean-fhacal*, *seann taigh* and *seann eòlas*. Most tokens of *sean (-) fhacal* have the meaning 'proverb, saying', even when written in two words (*seana fhacal/sean(n) fhacal*) (according to Kenneth MacLeod (in one of the sources) *gnàthfhacal*, also written as *gnàth-fhacal* or *gnàth-fhocal*, has the same meaning). Only in one token is it to be understood in the literal sense 'old word' (see below). The corpus does not contain any examples with the plain adjective (**facal aosta/sean*), moreover, there is one token further qualified by the preposed adjective, meaning 'old proverb': *an t-seana t-seanfhacail* [sic].

Example 13.

... tha cuid mar sin de 'n bheachd gu bheil a' facal "draoidh" air a thoirt bho "dru", seann fhacal airson darach, ... '... some then are of the opinion that the word "draoidh" (= 'druid') is taken from "dru", an old word for darach (= 'oak'), ...'

¹² plain adjectives for 'bad' and 'good', respectively

In the case of *eòlas* 'knowledge', both *seann eòlas* (9) and *eòlas aosd* (*nam boireannach*) (2; repetition) 'old knowledge (of [the] women)' have a meaning related to a common, general knowledge, or lore, although *aosd* appears in a more poetic usage from Lewis (see similar examples above – as well as in Section 3.2), whereas the one token for *seann-* from Lewis refers to a more tangible meaning (Example 14a) 'old knowledge and arts', or it appears in the expression *a shean(n) eòla(i)s* 'that he had known long ago' (Example 14b). *Seann eòlas* may be associated with a traditional sense of knowledge, general wisdom, whereas *eòlas aosd* may be related to a less specific and more abstract, less acquirable knowledge.

Example 14.

- a. *Cha robh càil de'n t-seann eòlas is ealain a dh' àlaich a measg ar sinnsirean a-nuas troimh na linn-tean, ...* 'There isn't anything of the old knowledge and art that bred down among our forefathers through the centuries, ...'
- b. *Thainig an Caipitean dhachaidh gu clachan a sheann eòlais.* 'The Captain came home to the village that he had known long ago (lit. "the village of his old knowledge").'

Seann taighean (34) refers to 'traditional houses' or 'black-houses' (as I have already mentioned in Section 3.2) (see Example 15a below). Alternatively, in some poems, it may mean a house where somebody used to live (see Example 15b). The only token with plain adjective *an tigh aosda ud* (from Lewis again) may literally mean '(that) old house' (where the quality of oldness is important). However, since it occurs in a context in which the same house has already been referred to as *seana thigh*, it might serve as a variational device to avoid repetition.

Example 15.

- a. *Cha charaicheadh i às an t-seann thaigh airson a dhol a thaigh-geal.* 'She wouldn't move from the old house to go to a white-house.'
- b. *a shean taigh chliùitich a' bhàrd* 'oh famed old house of the poet'

Leag iad seann tigh Anna Shiosail,

'S reic Iain Friseal an t-each spàgach.

'They knocked down/demolished Ann Chisholm's old house,

And Ian Fraser sold the waddling horse.'

ii. *Reference to the past*

In two expressions *seann-* refers to earlier time, having the sense 'former': *seann saighdear* 'veteran' (6) and probably also *sean(n) leannan* 'former lover/sweetheart' (5). *Sean (n) leannan* occurs in early 20th century texts from Mull and Jura. Regarding *seann s (h) aighdear*, it would be worth checking whether *seann-* may simply refer to age, giving the literal meaning 'old

soldier', or, rather that would be expressed by the plain adjective as in *saighdear aosta*. Similarly, I have not found any plain counterparts for *seann leannan* (although there are no tokens from Lewis for either of these expressions).

iii. *A fixed expression and an exocentric compound*

Seana(-)mhaide (8), although not a compound, in 7 out of 8 examples refers to a proverb (where it has the literal meaning 'old stick'): *An car a bha san t-seana mhaide 's duilich a thoirt às.* 'The twist in the old stick is difficult to take out.' (i.e. it is difficult to change ingrained traits, attitudes) (p. 158 in *Saoghal Bana-mhairiche*, ed. by Seòsamh Watson). However, there are no tokens with a plain adjective. Finally, *seann triubhas* (literally meaning "old trows") is the name of a traditional Highland dance, and it refers to the title of the tune it is danced to (exocentric compound)¹³.

f) *Lenition after seann*

Most dental consonants remain unlenited after the dental ending of *seann-* – lenited examples are from Lewis in the first place. In *saoghal* (14) 'world', *slighe* (1) 'way' and in the phrase *an t-seana t-seanfhaicail* (1) 'the old proverb', /s/ may change to /t/ in dative and genitive cases at least after the definite article and *seann-* – most of these examples are from Skye, one is from Lewis, found in autobiographies or narratives (storytelling register). Thomas Moffat Murchison refers to it as intrusive /t/ in the preface to *Sgrìobhaidhean Choinnich MhicLeòid* (one of the sources) (examples are shown in Example 16b below). Most stops are unlenited in the source from Easter Ross (*Saoghal Bana-mhairiche*). *Seann far-ainm* 'old nickname/by-name' (where *seann* qualifies a compound) and *seann fear* 'old man' (from Easter Ross) are examples for unlenited /t/ (*an t-sean[n] fheadhainn* 'the old ones' is always lenited, which resistance to change may imply that it is a fixed expression). Unlenited /m/ occurs only in the name *sean Màiri Anna Dhòmhnaillach* (there is another example for an unlenited name in Example 16d). (In coordinatives only the initial of the first base noun is lenited: e.g. *seann dhaoine agus boireannaich* 'old men and women', *seann fhear agus bean* 'an old man and woman').

There is no obvious reason why there are both lenited and unlenited tokens in most sources, often even in the same words; i.e. there seems to be no consistency in the application of lenition. In certain cases it appears to depend on number (*seann duine* 'an old person/man' vs *seann dhaoine* 'old men/people'), or on case (nominative: *seann thaigh-seinnse* 'an old tavern' – genitive: *air beulaibh an t-seann taighe* 'in front of the old house', *dorus an t-seann taighe* 'the door of the old house'; nominative: *na seann shaighdearan* 'the veterans' – dative: *o na seann saighdearan* 'from the

¹³ "[t] he compound implies some referent which is not directly referred to by one of its constituents" (Kastovsky 2009: 332)

veterans'). Neither of these explanations, however, is sufficiently supported in all – or any – sources. /s/ may remain unlenited in a loan word, and lenited in other cases (cf *na seann Science notebooks* 'the old Science notebooks', *seann seacaid* 'old jacket' – *anns an t-seann Sheòmar-Leughaidh* 'in the old Reading Room' from the same source) (/s/ tends to be unlenited in loan words, such as *seann-sead* 'old shed', *seann-seileir* 'old cellar' or *seann seacaid* 'old jacket' in several sources). *Seanair* and *seanmhair* in most cases stay unlenited after additional prefixes of *seann/sinn* etc (i.e. in words like 'great-grandfather' or 'great-great-great-grandfather' – cf *shean-shean-shean-seanair*). There is a sole lenited token *shean-shean-shean-sheanair* out of 26 examples.

Example 16.

a. unlenited dentals:

/d/ *sean(n) dòigh, sean(n) dachaidh, seann dannsa, seann dealbhan, seann diabhal, seann dùthaich, seann dreach thabhartach, seann Dotair Ros, seann dongarees, seann droch Nàmh/air an seann droch shaoghal sin*

/t/ *sean Talmhainn, seann taidhrean càr, seann tobhta, seann togalaichean, seann tughadh, seann teaghlach, Seann Tiomnadh, seann teudan, seann teipichean cèire, seann-triubhas, seann trainnse*

/s/ *seann saoghal, seann-seanair, seann seanchaidhean, seann seòladair, seann sìogaidh, seann sìulean, seann sligean tomhais, seann sluagh, seann sia sgillinn, seann Seumas;*

b. /s/ > [t] (intrusive /t/):

(s)an t-seann t-saogha(i)l, às an t-seann t-slighe

c. lenited dentals:

/d/ > [ɣ] *seann dhuine/dhaoine, seann dhachaigh*

/t/ > [h] *seann thaigh, seann thobhta, seann thogalach, seann thrainnsichean*

d. unlenited stops:

/p/ *seann pioctairean*

/b/ *seann beul-aithris, seann bitch, seann bòtan, seann boireannach, seann bodach*

/c/ *seann ciopair, seann cruibhean, sean Caimbeul*

/g/ *seann gobhar*

From Example (Example 16d) *seann beul-aithris* 'old oral tradition' (compound) and *sean Caimbeul* (name) are not from Easter Ross, the geographic origin of (na) *seann cruibhean* '(the) old horseshoes' is uncertain, all the other unlenited stops are from Easter Ross (at least 34 tokens, most of which are unlenited /b/), just as unlenited /t/ in *seann fear* 'old man'. 'Intrusive /t/' can be considered as *homorganic defricativisation*.

IV. INTERVIEWS WITH NATIVE SPEAKERS

The corpus study has revealed many interesting patterns. However, many of these are suggestive rather

than absolutely certain, and as such, require further investigations. One way to gain more insight into doubtful observations is to seek native speakers' opinion on the subject. Each interview lasted for 30 or 40 minutes, and the test included 7 exercises (referred to as sections (§) in the rest of the chapter) altogether, 3 of which are relevant for this paper, aimed at exploring the meaning and use of preposed and plain adjectives. The exercises were mainly translations, which are described in more details in the following paragraphs.

According to my observations, plain adjectives qualify tangible nouns, while preposed adjectives convey conceptuality and abstractness. To test this observation, §1 contained tangible nouns: professions, animals, and vehicles. I gave 2 pictures of each to the informants with two adjectival phrases to be translated (I also used some other plain adjectives for distraction). In §1b the informants had to translate unusual phrases consisting of tangible or abstract entities and the adjective 'good', 'bad', or 'old' (e.g. *old sadness*).

The role of contrast in the use of plain adjective *aosta* (or *sean*) was examined with the following sentences (also in §2 and §4):

Example 17.

a. *Gaelic is an old language as it stayed unchanged for centuries.* (age)

This song was written in the old language. (period of use)

The ancient language of the Greek wasn't an old language at that time.

(both – period of use vs age)

b. *I've got an old friend from primary school.* (existence of friendship)

I've got young friends and old friends. (age – used together with opposite)

I also intended to check if my assumption about the poetic connotation of *aosta* was right with the following sentence in §2: *The night whispered old words from the wood.*

In §4 the informants had to translate nonsense words and loan words qualified by 'good', 'bad' and 'old'. This section was supposed to identify the *default adjective* – the adjective used automatically, more productively by the speaker. Loan words may also relate to the default usage of adjectives with types of entities (e.g. object (*yoyo*), food (*spagetti, sushi*), abstract (*déjà vu*), etc). I also asked for the phrase *true, old man* in one sentence with *seann-saighdear* 'veteran' (lit. "old soldier").

a) Informants

I interviewed 10 informants: 6 native speakers¹⁴ from Lewis (1L, 3L, 5L, 6L, 11L, 12L), 1 from Harris

¹⁴ I consider someone a Gaelic native speaker if their first language was Gaelic.

(10H), and 3 from South Uist (2U, 4U, 7U). Concerning their age, 4 of them were between 25 and 60, and 6 were 60 or above. Their exact distribution among the age groups was as follows:

20-30: 1 (Lewis) 1L

30-40: 1 (South Uist) 4U

40-50: 1 (Lewis) 3L

50-60: 1 (Harris) 10H

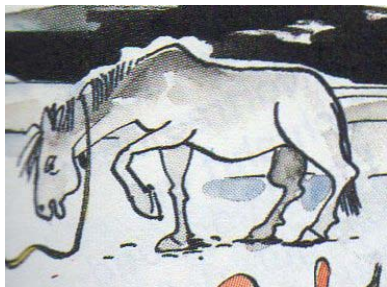
60-70: 4 (1 from South Uist, 3 from Lewis) 2U; 6L, 11L, 12L

70-80: 2 (1 from South Uist, 1 from Lewis) 7U; 5L

(12L tends to use only the plain adjective *aost* in adjectival phrases, never the preposed adjective *seann-*.)

b) Results of the interviews

Similar to the corpus study, *seann-* has proved over-productive in both dialects, with Lewis speakers saying *aosta* as well. 2U from South Uist used *sean* or *aosta* with *pàiste* 'child' (age of a person – nonsense phrase) and *aodach* 'clothes' (object) (but not with *iasgair* 'fisherman' (profession), *càr* 'car' (vehicle) or *each* 'horse' (animal)). 10H from Harris also uses both plain adjectives (*sean* and *aosta*) for 'old', whereas 4U (South Uist) uses only *sean*, to occasionally mark distinction with the preposed adjective *seann-*. Among Lewis speakers *aosta* was occasionally used to mark the age of a person or animal (three informants from Lewis (one of them was 12L) translated 'old horse' as *each aosta* (it might have been influenced by the picture, which shows a particularly old horse)).



1L and 6L generally used *aost* for a person's age (6L even *duine aosta* for 'a veteran', but *seann iasgair* 'old fisher' for a profession; also 6L was one of the informants who translated 'old horse' as *each aosta* [animal]). Three more speakers translated 'old infant' using the plain adjective: 2U (from South Uist): *pàiste sean/aosta*, 5L: *leanabh sean* (although answered tentatively, and did not use the plain adjective in any other cases), and 10H: *òganach aosta* (the latter used *aosta* with the conceptual word 'sadness' as well).

We can see that the plain adjective *aosta* (and *sean*) normally refers to the age of a person, animal, or – sometimes – object (e.g. *aodach aosta* 'old clothes'). This tendency is confirmed by the distinction between *seann-taigh* and *taigh sean* for 4U: in the sentence *Tha*

taigh sean agam. 'I've got an old house.', *taigh sean* refers to a house in which "everything is old", whereas *seann-taigh* denotes a previous house (e.g. the family's old home). I gave two sentences containing 'old friend' to the informants, separated within §3: one with reference to 'a long-existing friendship' (*I've got an old friend from primary school.*) and one referring to age (*I've got young friends and old friends.*). In the translation for the first sentence every informant (apart from 12L) used the preposed adjective *sean(n)-*. In the other sentence, in which 'old' was in coordination with the opposite adjective 'young', four informants chose a plain adjective: *caraidean sean* (1L, 7U) or *caraidean aost(a)* (10H, 11L) (five with 12L). Nevertheless, I doubt it was influenced by the presence of the other plain adjective *òg*, as I have attested the opposite in sentences expressing contrast between the plain adjective *math* for 'good' and the preposed adjective *droch-* for 'bad'. This means that the above word choice marks the age reference. Two informants from South Uist (2U, 4U) and 6L applied stress to make the distinction more obvious: *'seann-, charaidean* ~ *'seann- charaidean* (but *'seann- charaid* in the first sentence).

In the discussion of the corpus study I commented on the poetic use of *aosta* (see Section 3.2). In the interviews I used the following sentence to check my assumption: *The night whispered old words from the wood.* I used references to nature as in the examples from the corpus and a word combination which has a specific, fixed meaning with *seann-* (*seann fhacail* 'old words', or *seann-fhacail* 'proverbs'). However, none of my informants changed this phrase in the sentence (certainly apart from 12L who did use *facan aost*), which they naturally found rather strange. They all translated it as *seann facail* ~ *sean(n) fhacail* ~ *seann fhocail* ~ *sean(n) thaclan*. (4U misunderstood the phrase.) I have to conclude that register might not be the clue for the use of *aosta* in a poetic sense. Before introducing an alternative explanation (in Section 4.2.1 below), I need to remark on the distinction of the two plain adjectives, *sean* and *aosta*.

Two informants commented on this subject. 10H (Harris) felt that *aosta*, when used in relation to people, is more polite and milder than *sean*. For 2U (South Uist) *aosta* is stronger than *sean*, *sean* meaning 'old' and *aosta* 'really old'. At first sight these two interpretations seem rather contradictory. However, 2U also adds that *aosta* refers to the older generation, which may eventually mean that *aosta* entitles respect, thus it may be felt more appropriate in connection with people. (This also may be the cause for the decreased use of *sean* these days.) In my opinion, this lofty connotation may explain its use in more literary expressions, and perhaps also with abstract concepts such as *brònach(d) aosta* 'old sadness' (10H), *déjà vu aosta* 'old déjà vu' and *toileachas aosta* 'old happiness'

(6L) (although 6L does not always distinguish between preposed and plain adjectives).

In the discussion of the corpus study I pointed out the high productivity of the preposed adjective *seann-*, and suggested that the plain adjectives start playing a role in the language when a *contrast* is evoked (see Section 3.4). To test this assumption I used two senses of 'old language' distributed between §3 and §6: one sentence referred to an older form of a language, the other to the age of a language. The third sentence contained both meanings. In the first two sentences all informants used *seann-*, apart from 6L (who translated *cànan aosta* as 'old language' in the sentence where it referred to age). In the sentence with the double phrase, stress made the difference for this speaker: *Cha robh ,seann-'chànan na Greugaich na 'sheann 'chànan aig an àm*. (i.e. The old language wasn't *really* an old language.) (and since it is placed in focus, the speaker chose the preposed adjective in this case). At first 4U did the same, but subsequently this informant changed the sentence to make the distinction. 7U used the word *idir* 'at all' to emphasise the contrast: *Chan e ,seann-'chànan idir a bha 'san t-'seann 'chànan Greugach aig an àm sin*. "The old language of the Greek wasn't an old

language at all at that time." 1L was the only informant who showed the expected result: this speaker used *cànan aost'* for age in the double sentence, and only there. 2U made the distinction as well, but translated 'ancient language' as *cànan aosta*, i.e. distinguished between the words 'old' (*seann-*) and 'really old' (i.e. 'ancient') (*aosta*) (see above, about the difference between *sean* and *aosta* for 2U). The other South Uist speaker (4U), who does not use *aosta* at all, chose *cànan shean* for 'ancient language', although was not certain about the sentence. (The same speaker made the distinction between *seann-duine* 'veteran' and *fior dhuine sean* 'a true old man' in the sentence *He's not a veteran, he's a true old man*. (This speaker normally does not say *sean*.)

Although 11L used the preposed adjective in all four cases, a very interesting phonological pattern appears to have emerged in the answers: it might as well be a coincidence but the speaker used *sean-chànan* ([ʃɛn]) for a language that is old (age) and *seann-chànan* ([ʃaɪN]) for the earlier form of a language on both occasions. Table 4 summarises the relevant answers (any emphasis [stressed constituent] written in bold):

Table 4

	age	form	form	age
1L	<i>sean-</i>	<i>seann-</i>	<i>sean-</i>	<i>aost'</i>
2U	<i>seann-</i>	<i>seann-</i>	<i>aosta</i>	<i>seann-</i>
4U	<i>seann-</i>	<i>seann-</i>	<i>seann-/sean</i>	<i>seann-</i> / <i>seann-</i>
11L	<i>sean-</i>	<i>seann-</i>	<i>seann-</i>	<i>sean-</i>
6L	<i>aost'</i>	<i>seann-</i>	<i>seann-</i>	<i>seann-</i>
7U	<i>seann-</i>	<i>sean-</i>	<i>seann-</i>	<i>seann-... idir</i>

i. *More on the distribution of seann- and attributive aosta/sean*

One of the major impacts of the interviews is clarifying the distribution of the adjectives meaning 'old' (i.e. preposed *seann-* and the plain adjectives *sean* and *aosta*). In this section more reflections are made on these words.

The meaning [being around for a long time] and actual age are very close meanings, which may be a

possible reason for the spreading (and high productivity) of *seann-*. It is difficult to differentiate for example between a more tangible, physical age of a building ('it's old so it's falling apart') or the concept of having existed for a long while. *Seann-* being the stereotypical adjective for the sense 'old', phrases with *aosta* are idiosyncratic, unique in a sense (cf *seann eòlas* vs *eòlas aosta* for 'old knowledge'). Their meanings can be illustrated on a scale:

animate: *aosta/sean*

inanimate (tangible – objects)

abstract (concepts): *seann-*

These meanings tend to merge (they are not clearly distinctive), which makes *seann-* spread in all meanings (living organisms have age in its more everyday sense (biological age), whereas old ideas, old customs, etc draw in extra connotations).

Aosta and poetry:

Attributive *aosta* and *sean* are the typical adjectives to indicate biological age, additionally, *aosta* may entitle respect. As *seann-* is so wide-spread, and

for abstract nouns, in particular, the normal qualifier is the preposed adjective, *aosta* naturally lends idiosyncrasy to the phrase, being unusual with abstract nouns (e.g. in *eòlas aosta* 'old knowledge'). In the case of body parts (as *cnàmhan aosda* 'old bones', *shùilean aosd(a)* 'old eyes', *ceann aosd (a sheanmhair)* 'old head (of his grandmother)'), the poetic sense originates from the *partitiveness* (from the reference to a part of the body, rather than to the person themselves). Regarding

natural entities (sea, wind, rock, etc: e.g. *na creagan aosd ud* 'those old rocks', *leacan aosd a' chladaich* 'the old stones of the shore'), we usually feel them closer to animate entities, living organisms, although from a more abstract perspective. (Here we probably deal with different levels of abstractness.) *Aosta* may in effect anthropomorpholise these words (cf a similar distinction in the case of a building in Hungarian: *régi kórház* 'old hospital' – *régi* qualifying inanimate entities (i.e. objects or concepts, etc), this is the normal adjective in this phrase – whereas *öreg kórház* (*öreg* means 'old' in the cases of people and animals) displays a more personal, affectionate voice).

V. SUMMARY

This paper investigates the use of the preposed adjective *seann-* as opposed to the plain adjective *aosta* or *sean* for the meaning 'old' in Scottish Gaelic. For this purpose a corpus study was carried out, followed by interviews with native speakers. It has been revealed in the research that preposed adjective *seann-* is highly productive. It occurs in compounds and fixed expressions (such as *seann-mhaighdean* 'old-maid', *seana (-) mhaide* 'old stick' or *seann uisg* 'stagnant water'), it may convey traditionality, or refer to former types and roles. As in the case of other preposed adjectives, *seann-* is even more frequently used in southern dialects (e.g. in South Uist), it frequently occurs with names and compound nouns, verbal nouns and loan words. Furthermore, this is the usual adjective used with time expressions (*tìm*, *aimsir*, and *uair*; even with *latha* 'day' in most cases). The most frequent combinations with both *seann-* and *aosta* denoted people. The corpus did not show many tokens for *sean* as an attributive plain adjective, the few exceptions were mainly found in poetry. Due to the high productivity of *seann-*, as usual, it is just as common in coordinatives (with *òg* 'young', *ùr* and *nuadh* 'new') as the plain adjectives *aosta* and *sean* (if not more common); however, *aosta* (and *sean*) are more common in listings (together with other adjectives – probably referring to age).

In some cases the choice for the preposed or the plain adjective is arbitrary, or shows an individual (and dialectal) preference for the preposed or plain adjective. Concerning the adjective meaning 'old', *seann-* appears to have spread greatly, as earlier sources abound with attributive *aosta*, while the later tokens are all from Lewis (native speakers from Lewis also used it frequently). Attributive *sean* appears to be more common towards the south (South Uist, Skye, etc); however, it is not so widespread in present day dialects. *Seann-* also carries more abstract meanings compared to more pronominal *aosta* (*cuid* 'some', *dithis* 'a couple (of people)'; *feadhainn* 'ones', *tè* 'one' (fem.)), although the latter two, mostly being references to people, also occur with *seann-* in the corpus (in sources

from South Uist). *Seann-* may easily connote *old types* (see *seann-taigh* 'a (traditional) black-house' vs *taigh aosta/sean* 'an old house' (physical/constitutional age), and *seann fhacal* denoting the old *form* of a word), a *previous period* (*Seann Linn (na) Cloiche* 'Early Stone Age') or a *former role* (e.g. *seann taigh* 'previous house', *seann-chànan* 'an old form of a language' vs *cànan aost(a)* 'an old language', occasionally *seann s(h)aighdear* 'veteran' and perhaps *seann leannan* 'old/former sweetheart', *seann fheadhainn* 'the old ones') and presumably *traditionality* (see *seann(-)òran* 'folksong/traditional song', *seann sgeulachd* 'traditional story/tale'), as opposed to the most simple definition of age (biological or physical), which can be successfully highlighted by the plain adjective.

Attributive *aosta* (and/or *sean*) is often used to indicate a person's or animal's age (see for example *caraidean sean/aost(a)* in native speakers' translations for age reference in the phrase 'young friends and old friends'), and it is also encountered in connection with living organisms (*craobh aosda* 'an old tree'), natural constructions, body parts, and other tangible (and countable) nouns, especially if it makes a distinction with a phrase containing *seann-* (e.g. *aodach aosta* 'old clothes', *làithean aosta* 'past days' – reference to somebody's age or life, *òran aosda* 'an old song' vs *seann-òran* 'folksong', *cànan aosta* ('old language', i. e. existed for a long time) vs *seann chànan* 'earlier form of a language').

Although both *seann-* and *aosta* tend to refer to people, *aosta* is mostly connected with biological age, as well as with respect (compare Chinese *lǎo* 'old, experienced' which is a respectful address towards a senior member at work). This indicates wisdom in certain phrases (see *sgialachdan aosda* 'old stories', *eòlas aosd* 'old knowledge', *a' bhréig aosd* 'the old lie'), and may be one reason why it occasionally occurs even with abstract nouns (see e.g. 10H's *brònach(d) aosta* for 'old sadness'). *Fàileadh dorch aost* 'an old dark smell': highlights the aging quality of the smell (probably very uncomfortable as if food had been left somewhere for a very long time). The low number of tokens with attributive *sean* may be explained by *aosta*'s connotation with respect. Incidentally, the poetic quality of *aosta*, besides its phonetical characteristics, may lie in its relative rarity compared to *seann-* or, in the case of body parts, in partitiveness.

With respect to phrases with the preposed adjective *seann-*, a number of unlenited tokens are encountered in the corpus, especially from Easter Ross (lenited ones are principally from Lewis). These might be either due to grammatical reasons (such as case or number distinction) or occur in loan words, but it shows inconsistency throughout the sources. In certain cases an intrusive /t/ (i.e. homorganic defricativisation) can be observed after the dental in *seann-*.

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Knowledge in Higher Education – Combining Hand and Heart

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Keywords: studies abroad, alternative student experience, globalization, education for sustainability.

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1. INTRODUCTION

Study abroad as an alternative student experience is one way for higher education institutions to cope with a growing supply of curricula that are causing competition between the various institutions for the "hearts" of students (Cudmore, 2005). In this way, higher education institutions hope to create differentiation and branding that emphasize the uniqueness of the academic institution compared to its competitors. Under this "marketing umbrella" - "alternative student experience," there is a wide collection of activities. One of these activities is a study abroad.

Study abroad, especially that which combines students from Global North that travel to the Global South (I use the term Global North and Global South in terms of socio-economic status and not in terms of geography), can provide "Northern students" with a wide range of advantages, such as understanding the significance of our global world on their lives, which is not achievable through similar experiences in their home country (Schmidt & Pardo, 2017). On the other hand, study abroad that involves students from Global North and Global South should not increase the gaps between the students from both sides of the globe. Therefore, it is crucial to ensure that a delegation seeking to experiment abroad builds on ideas of personal and

cultural dialogue while imbuing tolerance and mutual appreciation (Falk & Kanach, 2000).

Hence, many higher education institutions around the world encourage study abroad as part of the challenge to train students to address the characteristics of the global world and become aware of the impact of this process on various social and economic aspects (Tarrant et al., 2014). Therefore, teaching students to communicate with "people of small villages" who have different backgrounds and different values that present different cultural norms and habits is essential, according to the new approach of higher education institutions (Interiset et al., 2018). As a result, the number of such programs in higher education institutions has increased (Tarrant & Lyons, 2012). In some institutions, studies abroad have become a requirement to receive a degree (Tarrant, 2010). However, there is no uniformity in requirement during the periods abroad or even regarding their length. Being abroad for 1-8 weeks during one semester is defined as short-term, and spending a semester to a year abroad is considered long-term (He et al., 2017).

Studying abroad allows one to examine the values, habits, beliefs, and way of life of their country in comparison with the target country (Czerwionka et al., 2015). Living in a global world and having a global experience combines opportunities to examine the challenges that characterize their global world (Schmidt & Pardo, 2017) while developing global awareness and international connections at both the personal and professional levels (Czerwionka et al., 2015). Living abroad allows the development of tolerance and openness to different languages (Czerwionka et al., 2015) and cultures (Morgan, 2010) arising from encounters with different people (Interis et al., 2018; Niendorf & Alberts, 2017). Therefore, going abroad encourages the generation of personal change in environmental values, norms, and behaviors (Tarrant, 2010).

Consequently, the conclusion is that general study abroad, in a higher-education institute setting, can contribute to knowledge construction. Exceptions are the information from teacher training institutions, where studies of globalization and its impact are rare in those institutions (Paine et al., 2017). At the same time, there is growing pressure on higher education institutions to abandon the "Ivory Tower" and enable not only knowledge construction during student learning, but to

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create additional values for learning such as social transformations or supply tools for education for sustainability (Trencher et al., 2017).

Accordingly, in light of the potential for personal and professional development achieved by study abroad, this study examines whether the study abroad of pre-service teachers from the Global North that study in Global South can reach even educational goals of soft skills and encourage pro-environmental behavior which is not the main goals of higher education. Moreover, this study examines the implications of this global experience are for their perception of sustainability.

II. LITERATURE REVIEW

The study used three lenses: globalization, education for sustainability, and alternative student experience. Globalization, as a global process, has, among other things, a devastating impact on the environment and society in which we live. On the other hand, education for sustainability is one of the solutions to the environmental crisis, social injustice, and environmental injustice caused by globalization. In the middle - between globalization and education for sustainability - is the alternative student experience. The alternative student experience aims to integrate diverse pedagogy and enable the creation of a learning experience side-by-side with knowledge construction. The learning experience will facilitate students to reach emotional soft skills and encourage pro-environmental behavior that might help mitigate environmental crisis and reduce social and environmental injustice. Therefore, the connection between these three lenses, globalization, education for sustainability, and the alternative student experience, has enabled the creation of a unique theoretical framework for this study.

a) Globalization

Globalization is not a new phenomenon (Collste, 2016). The dichotomous world of black and white, rich and poor, north and south, east and west, healthy and sick, is already known from the distant past (Trefzer et al., 2015). The Bible describes a globalization process in which Abraham moved to Egypt, and this is not the only example of the globalization process from the ancient times. Abraham moved from a state that was suffering from drought to a country that was considered affluent in those days, in which he found a possibility for existence. The difference between globalization processes in the past and globalization processes today focuses on scope and speed. In fact, since the 1990s, parallel to technological development, the globalization process today is one that has previously been unknown (Collste, 2016; Cudmore, 2005). Globalization as a phenomenon includes the expansion of global connections, the organization of world-scale social life, and economic growth consciousness, which form a

global society (Shahzad, 2006). Globalization makes it possible to link distant communities in such a way that local events are shaped by situations that occur many miles away and vice versa (Assare et al., 2016; Collste, 2016; Karataş, 2016). Hence, globalization, as a concept, refers to the "contraction" of the world (Agnew, 2001) having an impact on strengthening the global social community (Collste, 2016), on financial perceptions (Dumrul, 2018), on political aspects (Abduljaber & Kalin, 2019), on the cultural world (Wani, 2011), on educational institutions (Collyer, 2018; Jickling & Wals, 2008), technology development (Elisa et al., 2017) and on the environment (Turner et al., 2007). Therefore, the world seems to have become more uniform and unified (Magsino, 2008).

Globalization is being marketed as hope and promise of increasing prosperity and developing opportunities for everyone, but the reality is the opposite in many cases (Garfalo & L'Huillier, 2017). The globalization process is an opportunity for some of the planet's population, such as the Anglo-Saxon culture (Parjanadze, 2009) and a threat to others (Assare et al., 2016), especially the small states (Parjanadze, 2009). The opportunities that arise from the globalization process can be expressed through the expansion of human rights (Elisa et al., 2017), the integration of ideas, and the integration of diverse economies that can enhance well-being and enhance the protection of human rights around the world. On the other hand, globalization also involves risks such as environmental problems as global warming or the creation of small, powerful economic mega companies (Collste, 2016) and social and environmental injustice (Garfalo & L'Huillier, 2017).

In many cases, the quality of life of individuals, especially in developed countries, the Global North, has significantly improved in comparison to the past (Gallas, 2015). In contrast, the quality of life of individuals in the Global South has worsened. This leads to an increased inequality between upper and lower-income individuals (Kauder & Potrafke, 2015). Significant inequalities as a result of global processes are the fact that 10% of the world's population uses more than 90% of the world's resources (Jickling & Wals, 2008), or that the 80 wealthiest people in the world have an income equivalent to 3.5 billion people, or that 900 million people on earth earn less than two US dollars a day, or a million people have no running water at home (Collste, 2016). Results show that globalization does not serve all people equally (Garfalo & L'Huillier, 2017).

The environment, as well, experiences the impact of globalization processes (Turner et al., 2007). Globalization is the driving force behind the neoliberal approach characterized by environmental destruction (Tsegay, 2016), which has caused a widespread crisis with unclear scope and consequences, from which all citizens of the world suffer, regardless of religion, sex,

race or color (Diaz & Zirkel, 2012). Therefore, coping with such a crisis requires integrating global efforts at local and international levels that will attend to the future by combining these issues into everyday life (Houston, 2013; Winarno, 2017). One of the ways of dealing with the environmental crisis is through education for sustainability, which adopts the "think global act local" approach (Brundtland, 1987).

b) Education for Sustainability

The spotlight on the concept of sustainability is provided in the "Brundtland Declaration" in 1987 (Jickling & Wals, 2008; McKeown & Hopkins, 2003). In 1983, Norway's Prime Minister, Brundtland, was the chair of a committee designed to provide a solution for environmental problems that began to plague the world. After four years of working, the committee published the document "Our Common Future," which focuses on sustainability (Brundtland, 1987). Sustainability is a need to bridge the demand for economic development with the desire for environmental protection for future generations due to the scale of the environmental-geographic, social, and economic crisis (Karataş 2016; Mohai et al., 2009; Clark & Stephenson 2003). With the understanding that catastrophe of this magnitude must be addressed with global cooperation and not on a local or national level (Hinchliffe, 1996).

Based on the "Brundtland Declaration", the concept of "Education for Sustainability" was also established. Education for sustainability connects the physical sphere with the socio-economic dimension. The goal of education for sustainability is to foster citizens who are aware of the complexity of environmental issues and critical thinking. These are intended to drive citizens towards social responsibility and social and environmental engagement that includes doing for the nature (Tilbury, 1995). Environmental citizenship is citizen activity that combines motivation, awareness, ecological literacy, self-efficacy to act towards the realization of nature- system values, i.e., reducing the overall crisis, reducing social gaps and environmental gaps in ways that are considerate of humanity and the environment (Berkowitz et al., 2005). Therefore, the goal of education for sustainability is to reduce the social disparities that manifest social and environmental injustice towards states and within states, as a result of the global crisis, which promotes environmental citizenship (Berkowitz et al., 2005; Finger & Verlaan, 1995).

The roots of social justice hold several fundamental principles, including the idea of creating an equitable and fair society that individuals and groups can live in, with respect to their needs (Crosby et al., 2018; Francis & Roux, 2011). Over the years, the concept of environmental justice has evolved from the principle of social justice, according to which unequal utilization of natural resources is the presumption of

harm to the earth (Mohai et al., 2009). Environmental justice is a principle in which all citizens and communities are entitled to adequate response and equal protection of laws dealing with environmental aspects and public health (Bullard & Johnson, 2000). Moreover, this principle is part of social justice; it is the result of unequal conduct and exploitation of natural resources on earth (Mohai et al., 2009). In most cases, vulnerability is found in an environment where people from low socio-economic status live. These are disproportionately affected by environmental issues (Walker, 2009), for example, from undesirable land, uses adjacent to their quarters, such as hazardous-material landfill sites (Hayward, 2015).

Environmental and social justice are not phenomena caused only by local factors that are near the residence of disadvantaged populations. In most cases, environmental and social injustice phenomena are also caused by human activity at the national and international levels (Mohai et al., 2009). These phenomena are caused by unequal utilization of natural and environmental resources and damage to populations, due to this exploitation, at national and global levels. For example, global warming, caused mainly by developed countries, also harms developing countries. Another example is the dumping of developed countries' waste on the land of developing countries (Hayward, 2015). Education for sustainability has been operating for more than four decades in many parts of the world. Local, national and international programs that shape the students of the future as citizens with environmental, can cost millions of dollars (Pooley & O'Connor, 2000; Selby, 2000).

Initially, scientific discipline is the basis of most of the educational programs. The first researchers who identified the environmental crisis were firmly rooted in the scientific field (Carter & Simmons, 2010). Practitioners in the world crisis have assumed that there is a direct relationship between knowledge, attitudes, and behavior as, for example, in the model of Cogan and Kubow (Cogan & Kubow, 1997). According to this model, there are eight characteristics that can foster activity for the environment. Five primary features relate to knowledge construction and attitudes. Three additional features of this model belong to pro-environmental behavior. Today, it has become clear that knowledge and awareness of the environment do not always lead to pro-environmental activity (Kollmuss & Agyeman, 2002). In recent years, therefore, activities that include not only cognition but also emotional aspect and actual elements have begun to be incorporated into environmental activities as part of the curriculum. A combination of cognitive (head), emotional (heart), and environmental (hand) components appears in Sipos's model (Sipos et al., 2008). Compared to other models of learning and teaching, in which aspects of cognitive engagement, practical application, and emotional

attachment are found separately, this model offers a conceptual concept that allows for the inclusion and organization of the "head", "hand" and "heart" (Singleton, 2015). Orr's ideas (Orr, 1992) is the basis for Sipo's model, who argued that education cannot be content with formal content or knowledge but must include the application of knowledge to create meaning and values.

Yet, as in the rest of the world, education for sustainability programs focus on local issues (Jickling & Wals, 2008). Despite the call for "think global, act locally", in practice, in many cases, the pursuits is at the local or national level. Although there is recognition of the necessity of global thinking as part of the concept of education for sustainability, and although education programs exist globally in diverse contexts, education for sustainability emphasizing global, civil and environmental aspects, or allowing students to experience global environmental citizenship and its educational implications which is based on emotions and encourage pro-environmental behavior, is lacking (Kruidenier & Morrison, 2013).

c) *Alternative student experience*

The alternative student experience is defined, among other things, as the student experience from the student's entire interaction with the institution in which s/he is studying (Temple et al., 2016). The student experience includes a challenging and stimulating educational experience that leads to recognized and appreciated skills worldwide and leads to meaningful learning (Serdyukov, 2017) and encouraging pro-environmental behavior (Tilbury, 1995). It includes four types of processes: meaningful, experiential, experimental, and collaborative.

Meaningful learning is mental learning designed to help students experientially acquire new information and provide them with an opportunity to think critically about their experiences and to test and develop innovative ideas and approaches based on the involvement they have had (Ausubel, 1963). Experiential learning is a "process where knowledge is created through the transformation of experience" (Kolb, 1984, p.41). Accordingly, this is a holistic process of adaptation to the world, which requires more than just cognition. This learning sees the person as a whole and includes thinking, feeling, perception, and behavior. Thus, learning stems from a synergistic connection between the learner and his experiences and takes place through combining new experiences with existing concepts and adapting existing concepts to new experiences. Experimental learning is the process of generating knowledge that results from connecting new experiences to the learner's existing personal knowledge (Kolb, 1984). Experimental learning directly utilizes skills and approaches related to critical thinking and problem solving and is less grounded in learning and mechanical memorization. Experience, exploration and discovery

are the roots of experiential learning. Its purpose is to teach the student how to learn and develop his or her skills in personal work to emphasize his creativity and originality, but also his "self" (Gross & Rutland, 2017). Collaborative learning has made contribution to refining learning. It enables participants to learn from the skills of their teammates and promotes their ability to collaborate in group, to develop, maintain, and change relationships with others to succeed in achieving goals. The members of the group develop positive attitudes towards their members and the study materials and build social relationships (Tielman et al., 2012).

III. METHODOLOGY

a) *Course characteristics*

The course began in Israel in June 2016 and lasted until the 12 students flew to Nepal in September 2016. In Israel, they learned about issues related to sustainability education and the effects of globalization. In Nepal, for three days, they were a part of the initial seminar. The workshop, which was led by Nepali educators in collaboration with their Israeli counterparts, was designed to enrich the students' orientation regarding Nepal. Following this, the students participated in educational activities in the villages, a nine-hour drive from Kathmandu. Life in the rural environment lasted 2.5 weeks and included exposure to the local education system and meetings with local educators; joint planning with local educators of educational activities for kindergartens, primary schools, and the local youth movement; running the educational activities together with the local staff, and joint feedback provided by both the Nepali and the Israeli teams just before returning to Israel.

b) *Participants*

Participants included 12 female pre-service teachers. Before to this study-abroad program, the students had attended a course on sustainability that included theoretical and practical sections in which the students conducted a personal environmental activity. All the students were in their early twenties. A significant portion of the students had experience in meeting with the Global North as part of a trip they took before graduation. At the same time, on these trips, the students did not experience intimate encounters and work closely with third-world people. On these trips, the students visited the countries and were not exposed to the real lifestyle, culture, and customs of the countries they visited. So, being in Nepal was a profound experience of Israeli students meeting with a new culture, a different population, and unfamiliar practices from Israel.

c) *Case study and data analysis*

The study employed the qualitative approach using a case study method, based on the constructivist

approach that seeks to describe a complex reality. A case study allows the researcher to examine the data in a specific context and focus on real-life phenomena by analyzing a limited number of events or conditions and their relationships (Yin, 2009). The current study investigated one episode- the experience of the Israeli students who participated in the Nepal-based course. This approach was selected to listen to the students' voices and learn first-hand about their experiences during the journey abroad from their point of view, perception, and interpretation. The study used a triangulation of data sources, enabling the cross-checking and validation of data and allowing the researcher to reach a better understanding and a more comprehensive examination of the phenomenon under investigation.

For this purpose, the study used three tools: (a) semi-structured personal interviews: each of the students in the delegation was interviewed twice - before leaving Israel and on her return from Nepal. The purpose of the pre-trip interview was to enable an understanding of the background of the students' fears, their examination of their attitudes towards the globalization process and its implications, as well as their understanding of basic concepts of sustainability - social justice and environmental justice. The goal of the interviews after their return from Nepal was to expose the elements of the stay in Nepal that were significant for them, their perceptions of the differences and their point of view towards globalization, its characteristics and effects. (b) Journals: 12 reflective journals were analyzed. These journals began in Nepal and completed after the return to Israel. Using the diaries was to allow pre-service teachers to achieve the utmost openness and create a personal travelogue; (c) Focus group: the focus group included all the students after their return from Nepal. The purpose of the focus group was to encourage students to be introspective while exposing their experiences to the other students. In this way, it enabled freedom to address personal, emotional aspects regarding their stay in Nepal and to examine dilemmas and issues that could not be responded to or remained unclear during the post-Nepal interviews. The information collected was analyzed using an interpretive qualitative method. The analysis of the findings used the inductivity approach by using primary and secondary coding and category creation (Saldaña, 2009), which are inductively derived from the interpretive data analysis.

IV. RESULTS

Four main themes surfaced from analysis of the data: personal experience, internalization and understanding of the concept of globalization and its implications, pro-environmental behavior, and professional educational development. Also, there were

a discrepancy between the students' statements regarding these components before and after their time in Nepal.

a) *Personal Experience*

The findings show that the sights, smells, voices and personal encounters in Nepal, as well as the educational activities that the students led helped to create a powerful emotional experience that they claimed they could not have experienced in Israel: "Perhaps the most meaningful experience I had in all my higher education studies, the encounters with the people, the different culture, the understanding of the complexity of things, could not have happened in Israel."

The importance of the adage "One picture is worth a thousand words," illustrates another student's experience who described her visit to the garbage heap:

The day you took us to this garbage heap, I did not know how to react to it other than vomiting... You hear about these things, but I think it was an amazing step to get there and see it with my own eyes. The children were sorting garbage. It was as if I was stabbed in the chest.

This example is the rule rather than the exception. All the students who returned to Israel remembered the Nepali children working on the garbage heap, contributing to the family economic effort. The students' observations also promoted a deep emotional experience, especially during the visits to the Nepali school:

When we entered the first grade of the ECD, I was stunned by what I saw: huge gaps between ECD in Israel and the education they received here. They play very little, the exact opposite of the kindergartens in Israel; the class was not welcoming; very dark.

The difference in culture and the socioeconomic level between Nepal and Israel posed a difficulty for the students both in their ability to assimilate the differences and in their ability to process the contrasts at the time. She attempted to compare her observations to the early childhood classes that they are familiar from Israel. The student noticed the different approach to learning in the kindergartens in Nepal in comparison with Israel.

In addition to the sense of sight, the sense of smell also played a central role in the students' experience in Nepal and the internalization of the gaps between Nepal and Israel:

We stopped at a huge heap of garbage; it just stank ...I really felt that like I had to get out of there ... I could smell the stench of garbage ... and images that were difficult for me ... people working inside...waste every day all day and this unbearable odor.

It was clear that the smells that wafted from the garbage were beyond the student's ability to contain. It proved difficult for these Israeli pre-service teachers to be surrounded by smells of waste.

The fact the pre-service teachers wandered through Kathmandu's streets and used their sense of hearing as well, forced them to become aware of the gaps between the two countries: "Katmandu was extremely noisy to me ... full of noisy cars ... that produce huge amounts of emission and long ago should have been removed from the road." From this description we can understand that the noise they heard in Katmandu supersedes the noise in the streets of Israel.

The students were able to enlist all of their senses to accustom themselves with their perception of Nepal both culturally and physically while observing ostensible familiarities to that of their reality in Israel, as opposed to the ostensible differences. The most remarked similarity between Nepal and Israel from their perspective was that of the Nepali children: "The encounter with the children was a defining moment for me; I love children, and it amazed me to see how similar it was to Israel and around the world." From the student's words, we can understand that children in the world similar to the children she observed in Nepal.

b) *The concept of globalization and its implications*

The analysis of the findings shows three categories related to the concept of globalization: environmental citizenship, the economic (justice and injustice) aspect, and the social (justice and injustice) aspect.

i. *Environmental citizenship*

From the interviews with the pre-service teachers before the flight to Nepal, it was evident they were unfamiliar with the term 'environmental citizenship': "Environmental citizenship - I have not heard that term." It is interesting that a year earlier, the student had completed a course in sustainability which, emphasized, among other things, environmental citizenship, but still hadn't become familiar with the term and its meaning. The internalization of the components of global environmental citizenship, intended to create citizens who are environmentally conscious at the international level as well as the local level, can be deduced from the following quote said after the return to Israel: "It's not enough that you save your environment, your country; it's important, but not enough; you have to save the environment everywhere. It's not something confined to one country. We'll have nowhere to live." This example demonstrates that although the term 'environmental citizenship' is not used widely, there is an understanding of the need to act according to its design. The student understands that nature protection and being an environmental citizen does not depend on geography. She understands that without adopting pro-nature behavior, which is the characteristic of environmental citizenship, we will have nowhere to live.

In parallel, there were students who could not understand the concepts even after returning to Israel:

"I still do not understand what an environmental citizen is." This quote illustrates the difference among learners. While for most students being in Nepal helped to internalize the practical significance of environmental citizenship as well as the process of globalization and its social and environmental influences, for others, even being in Nepal did not help understand this issue.

ii. *The economic (justice and injustice) aspect*

The students discussed the economic aspect of their experiences that surfaced during the trip to the villages: "When we drove to the villages, we saw huge signs of electronics, cars, American models ... All these signs were part of the landscape of the dilapidated or destroyed houses on the street." Israeli students are used to Western billboards placed throughout Israel. Still, they are less accustomed to the dichotomy between advertisement signs and acute economic poverty as seen along the roads in Nepal.

An aspect of economic injustice that the students noted is related to the waste:

I do not understand why developed countries do not deal with their garbage; they have so many solutions. Instead, they send it to developing countries, and with all the difficulty they have, they have to deal with more garbage, pollution, and everything that it entails. All of this is to obtain more money for the country - it just doesn't make sense.

From this quote, we can see criticism of developed countries regarding waste treatment, which creates economic injustice. While developed countries have technological solutions for handling waste, they choose the cheapest solution and send the garbage to Nepal where people, rather than technology, sort the waste. Thus, these countries contribute to increasing the economic gaps that the students easily observed. Another student describes the economic injustice created in the global world: "The whole thing we talked about, buying a cellphone shield for a dollar and someone else suffering so that I can enjoy it." The student understands that one dollar for a cellphone shield is not a realistic price and there is a sequence of events that precedes it. The person who produces the phone covers suffers from its low price and receives a low salary.

iii. *Social (justice and injustice) aspect*

The social homogeneity created by the global processes enabled the students to perceive the connection between the social aspects in Nepal and Israel and the globalization, as a result of their cooperation in preparing the workshops: "The [Nepali] team was interested, asked questions and tried to understand how a project works." The student's feeling that "everyone is similar" was not detached from the reality experienced by all the students. The pre-service teachers also felt that there was no difference between

the Nepalis and the Israelis. "Even in the most remote villages, everyone was walking around with mobile phones, and although there was hardly any electricity, everyone used them all the time." The student was surprised by the phenomenon of using such updated mobile phones in Nepal.

There is a significant difference between the students' attitude regarding the issue of social injustice before and after their trip to Nepal: "Social justice is limited today by borders," or "I was in shock when I realized that countries around the world send their garbage there, and how the rich countries, including Israel, affect the situation in the poor countries, and how unfair it is." Before their experience, they thought that borders define the social constraints status. After their return from Nepal, they understand that artificial boundaries between countries that people created can't distinguish between social justice and injustice all around the world. Political and artificial borders created by humanity become irrelevant when examining social justice worldwide.

c) *Pro-environmental behavior*

There are three circles of reference to pro-environmental behavior: personal, professional, and the formulation of a sustainable professional vision.

i. *The personal level*

Short-term impact on pro-environmental behavior can be witnessed in some students. One of them, who came from a home where there is no awareness of sustainability, describes what happened to her as a result of her stay in the villages in Nepal and before returning to Israel: "We took a walk and were disturbed by the garbage bags that people threw on the ground." This example demonstrates that visiting in Nepal seems to have had an impact on the development of personal pro-environmental behavior. The students also reported a long-term impact on pro-environmental behavior when they returned to Israel:

I cannot buy [at "Cofix", a local, inexpensive coffee shop] ... "cheaply" means that someone gets a low salary ... and that's the exploitation of employment ... I suddenly realized ... I was surprised to realize that our development causes such great harm to others. It bothered me, and I decided not to be a buy of this café anymore.

The student emphasizes that she is choosing not to purchase anything at the cheap café because she is aware of the connection between low prices in the Western world and the reality in the developing world. This behavioral change is the result of her experience in Nepal and the understanding that "everything has a price."

These behavioral changes present the impact of traveling to Nepal on the part of the students' pro-environmental behavior.

ii. *The professional level*

Many of the students developed a professional educational approach based on pro-environmental behavior as future educators following their stay in Nepal: "I will be a different teacher [after the experience] ... I will integrate sustainability into my class", and "I will be a different kind of kindergarten teacher, no question." The students have the desire to become educators having an agenda related to sustainable education. The students mentioned this only after their return from Nepal, despite the course in sustainability they had previously taken. These quotes indicate that for at least those three students, pro-environmental behavior will become personal practice. Some of the students plan to expand the circles of influence and introduce the principles of sustainability into their classroom or kindergarten.

iii. *Formulating a professional vision*

The changes that the students reported in their professional educational vision, which now emphasizes sustainability as a result of their work in Nepal, can be divided into short-term influences: "As a teacher, I have already used what I learned in Nepal about using simplicity ... You can create any game from existing things." This approach stays with me all the time," she says. "There is no doubt that I will be a kindergarten teacher who implements the values of sustainability in my kindergarten." These examples illustrate a change in the professional educational approach and the adoption of sustainability principles, such as the simplicity and recycling of existing materials as a professional teaching method. These examples are not unique, and most of the students mentioned similar factors about the change that occurred in their professional vision during their stay in Nepal. Even if the students did not express the word "vision" in their writing or conversations with them, an image seems to emerge, at least partially, of implementing the principles of their educational outlook discovered in Nepal. This exposure helped them to establish their future educational approach based on the values of sustainability they realized in Nepal. This concept is its educational vision.

To summarize the findings, it seems that the students felt that their experience in Nepal was significant for them. All of them claimed that this student experience was unforgettable, and will remain with them for life. Only during their stay in Nepal did they directly experience and internalize the socio-economic and environmental disparities between life in Israel and Nepal. There is no doubt that a visit to the garbage heap located in the heart of Kathmandu was instrumental in understanding these gaps, as reflected in the quotes and references voiced by the students after their return to Israel. The students did not only learn about the differences between life in Israel and Nepal in all four areas - sustainability, economics, society, and the

environment. Some also understood that there is a correlation between them. From being unfamiliar with the concepts "social justice" and "environmental justice", they were able to internalize and become systemically aware of the impact the Western world has on life in Nepal.

V. DISCUSSION AND CONCLUSIONS

This study abroad course combined the elemental goals of higher education with knowledge construction (Lammers & Murphy, 2002), but also enabled elements of alternative experiential learning that rarely exist in higher education intuitions (Kolb & Kolb, 2005). The course provides students with an emotional experience and knowledge construction through an experience that combines the senses of sight, smell, and hearing. The course also involved significant practical experience. The combination of knowledge construction using feelings, emotions and hands-on activities during the learning process, made the course the most enriching learning experience for the students during their studies. Moreover, the course also addressed the increasing pressure on higher education institutions to integrate different elements of the curriculum and not just allow knowledge construction (Trencher et al., 2017)

The alternative experience that the students had in this study abroad course enriched and deepened their learning of the subject of globalization and its implications for studying. In deep learning, students focus not only on the material but, also on the meaning of the information. This type of learning is represented by international thinking, which has been demonstrated by the use of different strategies, such as the combination of a variety of resources, ideas for discussion with others, reflecting the personal details of information about intercultural relations and the application of knowledge in real-world situations. Combining and synthesizing information with early learning in ways that become part of human thinking and an approach to new phenomena, while trying to appreciate things from different points of view are acquired through self-experience and self-exploration rather than through the transfer of knowledge through a lecturer (Duarte, 2013).

The themes that emerged from the analysis of the findings correspond to the model that presents the holistic nature of a transformative learning experience. This comprehensive experience relates to cognitive learning ("head"), psychomotor domains of learning ("hand") and emotional domains of learning ("heart"), enabling a personal experience for participants (Sipos et al., 2008). This model can lead to transformative processes necessary to change the ecological paradigm of the prevailing anthropocentric Western culture towards more sustainable values and processes

(Singleton, 2015), which often conflicts with the situation of globalization that characterizes our lives today.

In this study, the "head" included the evidence regarding most students' cognitive understanding of the concepts related to globalization and its effects. It seems that being in Nepal has succeeded in elucidating for most of the students several topics as the basis of education for sustainability. They studied these subjects in Israel but were unable to internalize them. These issues include, among others, the philosophies of economic justice and injustice, social justice and injustice, globalization and sustainability, as well as interdependence indifferent parts of the globe and familiarity with different people and cultures (Reysen & Hackett, 2017). Although not all students achieved the same level of cognitive understanding, there is no novelty in this finding. Diverse cognitive levels of understanding during a recognized learning process is a well-known phenomenon, and it is generally accepted that in every class there is diversity among learners despite exposure to similar processes (Carey, 2009).

The "heart" of the students who participated in the cross-border course became more sensitive to both the natural and human environment, and their ability to contain the 'other' evolved. The students' openness to learning from the people of Nepal can be a basis for the pre-service Israeli teachers (Niendorf & Albers, 2017) as future educators. It is imperative to develop sensitivity and the ability to ignore prejudices based on socio-economic levels, especially in a country such as Israel that absorbs immigration and where there is wide socio-economic diversity.

The students' "hand" included working with the Nepali team and designing workshops for the local education staff. These workshops, which were based solely on local materials, demanded that the Israeli students perform a great deal of creative work in light of the limited resources available to educators in the villages in which they worked. As a prelude to the workshops conducted by the Israeli students, they worked in cooperation with the Nepali team. These two limitations - a shortage of materials and the need to collaborate with a team with a different culture - created a unique work experience that had not been experienced in Israel. The literature supports the finding that it is not enough to talk about the environment and develop attitudes towards the environment, but that practical experience is needed in order to encourage action and strengthen teachers' ability to work for the environment and thus reduce the environmental crisis (Gan et al., 2019, Gan & Gal, 2017, Kollmuss & Agyeman, 2002). In the context of pro-environmental behavior, the change reported by some of the students related to environmental activity in the personal circle only. Therefore, it is necessary to think in which way study abroad will promote activities towards the nature on the global level and enable the development of

global environmental citizenship based on social and environmental justice. It can be assumed that despite all the advantages of a study abroad, a short period is not enough to encourage empowerment processes for pro-environmental behavior at the global level (He et al., 2017). However, one student noted that every environmental action, such as not buying anything in "Cofix," has an impact on the local, national and global circles.

In summary, this study abroad course helped create an alternative and unforgettable student experience. The course succeeded in combining knowledge, emotion, and pro-environmental behavior. Emotionally, all the students enjoyed an effectual experience. Cognitively, most of them succeeded in internalizing the principles of sustainability and globalization and their effects. A development is evident in most students' ability to use the professional approach that express the understanding of the concept of globalization and its implications. Some of them understood the significance of the global processes and the importance of exposure to distant places and cultures, as well as the ability to influence the formulation of their educational and professional vision. In terms of encouraging pro-environmental behavior, it is evident that several students began to work towards protecting the environment in the private sphere and less in the public sphere. The findings of this study are similar to those of other studies that have demonstrated the importance of combining theory and practice in promoting pro-environmental behavior. The combination of "head", "heart", and "hand" is the basis for shaping educational leaders and educators with a humanistic approach and social and environmental responsibility, and it requires a combination of experiential learning based on cognitive understanding and practical activity (Williams, 2018).

Alongside the evidence of knowledge acquisition, emotional experience, professional and personal development, and assimilation of pro-environmental behavior among some of the students, several limitations exist. The students' background and personal experience with the Global South or developing countries vary, and are dependent upon their prior level of exposure before traveling to Nepal. The study does not examine the long-term effects of staying in Nepal. The data and findings represent the students' statements directly after returning to Israel. In addition, this research group includes female students only. A follow-up study could examine co-ed student populations or only male groups performing the same task in Nepal. This study will make it possible to draw a comparison between the different groups of students who participated in delegations to Nepal. Also, it is necessary to take into consideration the prior experiences of the students related to traveling abroad in developing countries. Whether or not the students

had previously visited developing countries plays a seminal role in their immediate reactions and responses to what they see, hear and, smell.

Despite these limitations, this study is essential in several ways. It demonstrates the potential of creating alternative student experience through a cross border course at a teacher training college; it emphasizes how radical change can be made in higher education and incorporates added values such as encouraging pro-environmental activity and creating an educational vision without compromising knowledge acquisition. Also, the study contributes to the field of scientific research as studies of teaching globalization in teacher training institutions are relatively rare (Paine et al., 2017). Moreover, my results contribute to the understating that knowledge is not enough to promote pro-environmental behavior. Also, a meaningful experience inspires only a few of the students towards these activities and only in the private sector. From a practical point of view, it is crucial to recognize the relevance of globalization to teacher education as an exchange of ideas or their transmission and growth of international perspectives or the development of attitudes towards teaching in general and pre-service teachers in particular.

VI. RECOMMENDATIONS

The research findings will enable higher education institutions to implement the learning that combines establishing cognitive and emotional knowledge using pedagogy that includes experiential and collaborative learning, without compromising the course's academic level, thereby creating alternative student experience. Therefore, the higher education institutions, which today consider their role not only as a tool for transferring knowledge but also for preparing students for global citizenship, offer theoretical and practical courses in developing countries as a first step in encouraging pro-environmental behavior. The higher education institutions will do well to ensure a combination of a practical course in a developing country, in light of the significant contribution of a stay in such allocation to the development of knowledge and attitudes towards global environmental citizenship as found in this study, as well as the motivation of pro-environmental behavior as seen by some students. Furthermore, it may be interesting to examine, in light of the course's global theme. How the Nepali partners perceived cooperation with the Israeli students.

VII. DISCLOSURE STATEMENT

No potential conflict of interest was reported by the authors.

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School Partnerships and Principals' Administrative Effectiveness in Secondary Schools in Ibesikpo Asutan Local Government Area of Akwa Ibom State, Nigeria

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Abstract- The study investigated the influence of school partnerships on principals' administrative effectiveness in secondary schools in the Ibesikpo-Asutan Local Government Area of Akwa Ibom State, Nigeria. The study adopted an ex-post facto research design. The target population comprised all the principals, vice-principals, and teachers, totaling 328. The sample of the study consisted of 176 respondents, comprising seven principals, 14 vice- principals and 155 teachers representing, 50% of the teachers in each of the schools. Researchers developed an instrument titled: School Partnerships and Principals Administrative Effectiveness Questionnaire (SPPAEQ) with a reliability coefficient of 0.83 that was used for data collection. The data collected were analyzed using simple linear regression. The null hypotheses were tested at 0.05 level of significance. The results revealed that partnerships with religious organizations and host communities have a significant influence on principals' administrative effectiveness. It was recommended, among other things, that the principals of secondary schools should nurture good relations with the host communities.

Keywords: school partnership, administration, administrative, effective, principals administrative effectiveness.

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Abstract- The study investigated the influence of school partnerships on principals' administrative effectiveness in secondary schools in the Ibesikpo-Asutan Local Government Area of Akwa Ibom State, Nigeria. The study adopted an ex-post facto research design. The target population comprised all the principals, vice-principals, and teachers, totaling 328. The sample of the study consisted of 176 respondents, comprising seven principals, 14 vice-principals and 155 teachers representing, 50% of the teachers in each of the schools. Researchers developed an instrument titled: School Partnerships and Principals Administrative Effectiveness Questionnaire (SPPAEQ) with a reliability coefficient of 0.83 that was used for data collection. The data collected were analyzed using simple linear regression. The null hypotheses were tested at 0.05 level of significance. The results revealed that partnerships with religious organizations and host communities have a significant influence on principals' administrative effectiveness. It was recommended, among other things, that the principals of secondary schools should nurture good relations with the host communities. These include but not limited to contributions to social and cultural activities, educational counseling services, and other fruitful exchanges between the school and the host community. For instance, industrial engagements in training and education should be pursued by principals in the host communities.

Keywords: school partnership, administration, administrative, effective, principals administrative effectiveness.

1. INTRODUCTION

The term administration, is the process by which material and financial resources are maximally harnessed to achieve organizational set goals through collective and cooperative human effort in a conducive environment. Armstrong (2006) posits that administration includes the function like management of the affairs with the use of well thought out principles and practices like budgeting, staffing, evaluation along with the processes such as leadership, organization, communication and coordination.

On the other hand, administrative effectiveness refers to the ability of the school administrator to carry

out administrative tasks related to instructional management, internal relation, organizational management, students' performance and school community relations towards achieving the school objectives. Also, it is the management skills, possessed by an individual to run an organization in an easy and efficient manner.

Principal administrative effectiveness is the efficient application of skills to run an institution in a manner that is fulfilling to all the stakeholders of education including, the teachers, students, parents, and society. Brewer (2001) asserts that a principal is claimed to exhibit administrative effectiveness when he is capable of carrying out the assigned roles, such as focusing on modern instructional techniques, building a community of learners, sharing decision making, sustaining time management techniques and supporting professional development for all staff members. Also, the principal should ensure efficient and equitable management of resources, creation of a climate of integrity, inquiry, and school partnership with education stakeholders.

Tanveer and Khan (2014) opine that an administration is considered smooth and enjoyable if the administrator is endowed with desired personality traits and management skills, otherwise the administration will be full of tension. Also, an administration is encumbered by lack of adequate funding, infrastructure, instructional resources, and the likes where no collaborations exist. The absence of collaboration implies that the principal cannot work in isolation of other support groups, to successfully achieve the set objectives of the secondary schools in Akwa Ibom State. Worst still are the various unmet demands of the teachers, students, parents and even the society. For this reason, the school partnership becomes very apt and a panacea for meeting the excessive needs of the education stakeholders.

School partnership is an innovation whereby schools work together with identified partners to strengthen, support and even transform individual partners (schools/institutions) resulting in improved programme quality, more efficient use of resources, better alignment of goals and curricula (Harvard Family

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Research Project (HFRP), 2010). School partnership further enhances students' skills by building an efficient workforce for the future, promotes organizational image and visibility by providing a valued community service, internship and job training; provides financial assistance, goods and services to the school (Howard County Public School System (HCPSS), 2009).

The benefits are that the more the principals collaborate with various independent groups, the more likely they can address the global challenges in the school system. These partnerships bring together different groups, such as religious organizations, Parent Teachers Association (PTA), the host community, etc. The aim of the partnership is to expand the opportunities for knowledge creation, dissemination, and acquisition among the students through financial supports for the employment of qualified staff, book supplies to the libraries, construction of school buildings, etc. Meanwhile, many principals tend to be oblivious of the opportunities inherent in school partnerships in terms of the developmental prospects of the school system. It is against this background that the study is poised to investigate the influence of school partnerships on principals' administrative effectiveness in secondary schools in Ibesikpo-Asutan Local Government Area of Akwa Ibom State, Nigeria.

II. STATEMENT OF THE PROBLEM

There are several complexities that tend to limit the degree to which secondary school principals in Ibesikpo-Asutan Local Government Area can be effective, especially considering the large and increasing students' enrolments amidst grossly inadequate and obsolete infrastructural facilities. On the other hand, the principals tend to contribute to the problem especially when they lack proper coordination. Sometimes, the principals are accused of negligence, laziness, permissiveness, lack of dedication, and zeal to work. These issues suggest that something is fundamentally wrong with the performance or effectiveness of the public secondary schools' principals. The consequence of this problem is the poor academic performance of students. Therefore, the study aims at investigating the influence of school partnerships on principals' administrative effectiveness in the secondary schools in the Ibesikpo-Asutan Local Government Area of Akwa Ibom State, Nigeria.

III. PURPOSE OF THE STUDY

The purpose of the study was to investigate the influence of school partnerships on principals' administrative effectiveness in terms of:

- i. Ascertaining the influence of school partnerships with the religious organizations on principals' administrative effectiveness.

- ii. Assessing the influence of school partnerships with the host community on principals' administrative effectiveness.

a) Research Questions

- i. What is the influence of school partnerships with the religious organization on principals' administrative effectiveness in secondary schools?
- ii. What is the influence of school partnerships with the host community on principals' administrative effectiveness in secondary schools?

b) Null Hypotheses

- i. There is no significant influence of school partnerships with the religious organizations on principals' administrative effectiveness in secondary schools.
- ii. There is no significant influence of school partnerships with the host community on principals' administrative effectiveness in secondary schools.

IV. THEORETICAL FRAMEWORK

a) Situated Learning Theory by Lave, J. & Wenger, E. (1991)

According to Lave and Wenger (1991), the theory focuses on the relationship between learning and certain forms of social co-participation. The theorists argued that learning is a social process whereby knowledge is constructed and meaningfully propagated for the benefit of the individual learner and society. The theorists further articulated that learning is situated in a specific context and embedded with a particular social and physical environment to ensure its sustainability. This implies that schools cannot survive in isolation of viable co-contributors. Thus, there must be co-participations with the community, individuals, groups, and institutions.

The conditions laid by the situated learning theory give the principal a situated context to solve the problem of providing the immediate needs of the school by partnering. Lave and Wenger (1991) refer to these groups as communities of practice that can be formal or informal. Communities of practice contain three components, namely; joint enterprise, mutual engagement, and a shared repertoire. The relevance of the theory to this study is that partnerships can be developed to include diverse groups of old students of the institutions (Alumni), philanthropists, Parents Teachers Association (PTA), host communities, etc, so that they can render some educational services to the school's system. These services will, in turn, lessen the stress borne by the principals while promoting administrative effectiveness elicited from the useful inputs in the environment injected into the day-to-day running of the school.

V. REVIEW OF LITERATURE

a) *School partnership with religious organizations and principals' administrative effectiveness*

The history of modern education in Nigeria could be traced to the religious organizations, especially the Christian Mission (Fafunwa, 2004). Religious organizations are groups of religious bodies or churches that function through organizations with specific goals (Oladipo, 2013). In Nigeria, the religious organizations include, the Islamic organization and Christian organization. For this study, the scope would be limited to Christian religious organizations since the study area is predominantly Christians. These groups have on a regular basis provided to the various secondary schools, some monetary and material donations, as well as offer for use some church spaces and facilities to promote the teaching and learning activities in secondary schools in Ibesikpo-Asutan Local Government Area.

Ekpendu, Audu, and Ekpendu (2016) conducted a study on evaluation of the role of religious organizations in the development of schools in Nigeria. Qualitative and descriptive method of inquiry was used in the study. It was discovered that the religious groups had played starring roles in educational growth in Nigeria through the provision of school infrastructure, donation of books and other educational resources. Also, the religious organization ensured the inculcation of morals through teaching, seminars, and symposia in schools.

Ngussa and Makewa (2018) investigated the role of Christian Religious Education in secondary school students' discipline in Lake-zone, Tanzania. A survey research design was used to gather data from teachers and students in 19 sampled schools, using questionnaires, interview schedules and focus group discussion. The data obtained were analyzed using descriptive statistics. The study revealed that Christian Religious Education prepared learners to be morally upright. Also, there was a significant difference in teachers' ratings on the frequency of disciplinary cases between schools that teach CRE and those which do not teach the subject.

b) *School partnership with the host community and principals' administrative effectiveness*

Community collaboration with schools complements and reinforces values, culture and learning opportunities that most schools cannot provide for their students. These partnerships make schools more efficient in working towards the attainment of their set objectives. Kladifko (2013) opines that the effective partnership of the host communities with the school encourages the principal to seek assistance in monitoring the school in terms of possible vandalism during holidays.

Ataine and Nkedishu (2017) conducted a study on community relations in the development of primary education in Delta State, Nigeria. The study adopted a descriptive survey design. The population was 16,961 head teachers, assistant head teachers and teachers in primary schools and community elders in Delta State. From the population, 1696 respondents were selected using a proportionate stratified random sampling technique. Researchers' developed questionnaire titled: School Community Relation and Development of Primary Education Questionnaire (SCRDPEQ) was used for data collection. Data collected were analyzed using descriptive statistics of the mean score and standard deviation. The study revealed, among other things, that the community provides land for building primary schools, helps in funding the primary schools, helps in providing more classrooms in the primary schools. On the other hand, the community makes use of the school open space during elections, its classrooms for community meetings when the school is not in session; schools playground are used for local games as well as organize cultural displays during festive seasons.

Ogundele, Oparinde and Oyewale (2012) investigated the relationship between community school relations and principals' administrative effectiveness in secondary schools in Kwara State. A correlational survey research design was employed for the study. Two thousand respondents comprising the principals, vice-principals, PTA executive, and representatives of religious bodies were selected using a stratified random sampling technique. The study employed Community Schools Relations and Principal Administrative Effectiveness Questionnaire (CSRPAEQ) for data collection while the Pearson Product Moment Correlation statistic was used for data analysis at 0.05 significance level. The findings revealed that high significant relationship exists between community school relations, and principal administrative effectiveness, school plant provision and maintenance, as well as instructional material development for the secondary schools.

VI. RESEARCH METHOD

The ex-post facto research design was adopted for this study. The design was considered appropriate because the variables were assumed to have occurred without being subjected to any form of manipulation. The target population was 328 school personnel comprising seven principals, 14 vice-principals, and 307 teachers. A random sampling of 50 percent of the teachers were selected from each school numbering 155 teachers, while the census method was used to select seven principals and 14 vice-principals totaling 176 respondents.

Researchers' self-developed instrument titled: School Partnerships and Principals' Administrative

Effectiveness Questionnaire (SPPAEQ) was employed for data collection. SPPAEQ instrument was based on a four-point rating scale with Strongly Agree (SA) being four (4) points and Strongly Disagree (SD) one (1) point for the positively worded items. At the same time, reverse scoring was used for negative items. The reliability of the instrument was obtained using

Cronbach's Alpha reliability method, which yielded a 0.83 reliability coefficient. The questionnaires were administered to the 176 respondents in their respective schools and 100% return rate obtained. Data were analyzed using simple linear regression to test the null hypotheses at 0.05 level of significance.

VII. DATA ANALYSIS AND RESULTS

Research Question 1: What is the influence of school partnerships with the religious organizations on principals' administrative effectiveness in secondary schools?

Table 1: Summary of Linear Regression test for influence of school partnerships with religious organizations on principals' administrative effectiveness

Unstandardized coefficients		Standardized coefficients	
Model	B	Std. Error	Beta
1 (Constant)	2.219	.228	
Rel. Partnership	0.231	.078	.22

$$r = 0.22; R^2 = 0.049$$

Table 1 shows the summary of the regression test for the influence of school partnerships with the religious organizations on principals' administrative effectiveness. The table shows the regression coefficients. For every unit rise in religious organization partnerships, principals' administrative effectiveness increases by 0.231. Furthermore, the correlation index

(r) is 0.22, indicating a weak positive relationship between religious organization partnerships and principals' administrative effectiveness. The coefficient of determination $R^2 = 0.049$, showing that 4.9% changes in administrative effectiveness are as a result of religious organization partnerships.

Research Question 2: What is the influence of school partnerships with the host community on principals' administrative effectiveness in secondary schools?

Table 2: Summary of Linear Regression Test for the influence of school partnerships with the host community on principals' administrative effectiveness

Unstandardized coefficients		Standardized coefficients	
Model	B	Std. Error	Beta
1 (Constant)	2.016	.196	
Comm. Partnership	.308	.067	.33

$$r = 0.33; R^2 = 0.109$$

Table 2 shows the summary of the regression test for the influence of school partnerships with the host community on principals' administrative effectiveness. The table shows the regression coefficients. For every unit rise in community partnerships, principals' administrative effectiveness increases by 0.308. The correlation index (r) is 0.33, indicating a positive relationship between the host community partnerships and principals' administrative effectiveness. The

coefficient of determination (R^2) is 0.109, showing that 10.9% changes in administrative effectiveness are as a result of community partnerships.

c) Null hypotheses

H_{01} : There is no significant influence of school partnerships with the religious organizations on principals' administrative effectiveness in secondary schools.

Table 3: Regression for the influence of school partnerships with the religious organizations on principals' administrative effectiveness

Model	Sum of Squares	df	Mean Square	F _{cal}	F _{crit}	Decision
1 Regression	7.091	1	7.091	8.882	3.94	*
Residual	138.904	174	.798			
Total	145.994	175				

* Significant at 1 and 174 degrees of freedom and 0.05 alpha level

Table 3 shows a summary of the f-test for significance. The result indicates that the calculated f value is 8.882 at 1 and 174 degrees of freedom and 0.05 alpha level, the critical f value (F_{crit}) is 3.94. Since F_{cal} is greater than F_{crit} , the results are statistically significant, and the null hypothesis is rejected. Thus, there is a significant influence of school partnerships

with the religious organizations on principals' administrative effectiveness in secondary schools.

H_{02} : There is no significant influence of school partnerships with the host community on principals' administrative effectiveness in secondary schools.

Table 4: Regression test for significant of school partnerships with the host community on principals' administrative effectiveness

	Model	Sum of Squares	df	Mean Square	F_{cal}	F_{crit}	Decision
1	Regression	15.927	1	15.927	21.306	3.94	*
	Residual	130.068	174	.748			
	Total	145.994	175				

* Significant at 1 and 174 degrees of freedom and 0.05 alpha level

Table 4 shows a summary of the f-test for significance. The result indicates that the calculated F value is 21.306 at 1 and 174 degrees of freedom and 0.05 alpha level. The critical f value (F_{crit}) is 3.94. Since F_{cal} is greater than the F_{crit} , the result is statistically significant, and the null hypothesis is rejected. Thus, there is a significant influence of school partnerships with the host communities on principals' administrative effectiveness in secondary schools.

VIII. DISCUSSION OF FINDINGS

a) School partnership with religious organizations and principals' administrative effectiveness

The corresponding hypothesis test shows that there is a significant influence of school partnerships with the religious organizations on principals' administrative effectiveness in secondary schools. The finding agrees with a similar study by Ekpendu, Audu, and Ekpendu (2016), which found that religious groups have played starring roles in educational growth in Nigeria through the provision to schools, donation of educational resources to schools, and inculcating morals through teaching, seminar and symposia done in schools.

b) School partnership with host community and principals' administrative effectiveness in secondary schools

The study shows that there is a significant influence of school partnerships with the host communities on principals' administrative effectiveness in secondary schools. This finding aligns with an earlier study by Atanine and Nkedishu (2017), which found a positive influence of school partnerships with the host communities and enhanced effectiveness. The finding also corroborated by Ogundele, Oparinde, and Oyewale (2012), which indicated a significant relationship between the school partnerships with the host communities in the area of provision and maintenance of school plants in the secondary schools.

IX. CONCLUSION

Based on the findings of the study, it is concluded that school partnerships with the religious organizations and host communities have a significant influence on principals' administrative effectiveness. Thus, school partnerships have a significant influence on principals' administrative effectiveness in secondary schools in Ibesikpo-Asutan Local Government Area of Akwa Ibom State, Nigeria.

X. RECOMMENDATIONS

Based on the findings and conclusion of this study, the following recommendations are made:

1. Principals' should continue to collaborate with the religious organizations in the area of moral education to reduce the tide of moral decadence in the society, as well as the provision of educational resources to enhance academic excellence in secondary schools in Ibesikpo Asutan Local Government Area of Akwa Ibom State, Nigeria.
2. Principals of secondary schools should develop and sustain good relations with their host communities as such symbiotic relationships will enhance the safety of school property against vandalism, among other things.

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The Influence of Grammatical Gender in Languages to Thought

By Muradova Ulviyya & Ahmadova Zulfiyya

Abstract- The article reviews the correlation between grammatical gender in languages and thought, which is the core of the Sapir –Whorf hypothesis. Although the idea that language and thought are intertwined is ancient, dating back to Plato, St. Augustine, Immanuel Kant, it is quite often linked to the writings of Benjamin Lee Whorf. According to Whorf, since languages differ, the people who use them should vary too.

Cognitive development has a more profound impact on language development than the other way around and vice versa. In almost every instance, by numerous studies, the influence of thought on language has been supported so far. However, the potential effects of grammatical genders on perception are among the more troubled areas of psychological research.

Quite a few languages are known to have grammatical gender in their noun classes, including inanimate objects. Russian, French, Spanish, and Arabic are all examples of this group. In French, for instance, coffee and salt are of masculine gender. In Arabic, cup, desk, and the calendar year are feminine. Native speakers of these languages should be responsible for using right definite articles and pronouns; even they alter adjectives for gender agreement.

Keywords: grammatical gender, gendered languages, genderless languages, thought, perception, way of thinking.

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The Influence of Grammatical Gender in Languages to Thought

Muradova Ulviyya ^α & Ahmadova Zulfiyya ^σ

Abstract- The article reviews the correlation between grammatical gender in languages and thought, which is the core of the Sapir –Whorf hypothesis. Although the idea that language and thought are intertwined is ancient, dating back to Plato, St. Augustine, Immanuel Kant, it is quite often linked to the writings of Benjamin Lee Whorf. According to Whorf, since languages differ, the people who use them should vary too.

Cognitive development has a more profound impact on language development than the other way around and vice versa. In almost every instance, by numerous studies, the influence of thought on language has been supported so far. However, the potential effects of grammatical genders on perception are among the more troubled areas of psychological research.

Quite a few languages are known to have grammatical gender in their noun classes, including inanimate objects. Russian, French, Spanish, and Arabic are all examples of this group. In French, for instance, coffee and salt are of masculine gender. In Arabic, cup, desk, and the calendar year are feminine. Native speakers of these languages should be responsible for using right definite articles and pronouns; even they alter adjectives for gender agreement.

In this article, it is studied that grammatical gender can have conspicuous and surprising influences on cognition. So linguistic gender can affect into other mental processes, such as to judge and categorize inanimate and abstract nouns as having a gender in real life. Results come from psycholinguistic experiments investigating grammatical gender effect in verbal and non-verbal communication, evaluating the interaction of grammatical gender with semantic information.

Keywords: *grammatical gender, gendered languages, genderless languages, thought, perception, way of thinking.*

1. INTRODUCTION

It is of prime importance to put words together in a group that shares common features to arrange a language accurately. It helps to acquire a determinate amount of grammar rules being applied to these word groups rather than learning every single word and its features related to the way of its usage in a sentence.

There are some general features in different languages that are taken as a core of grouping words together, such as morphological, syntactic, and semantic characteristics, one of which is gender

category. That is, gender is simply another way of creating these noun classes. That is the reason why the terms “grammatical gender” and “noun class” are actually considered to be synonyms.

Nonetheless, grouping words together under this term is a far more fascinating way because ties to real-life about natural genders of nouns are conspicuously seen on some animate nouns like “girl,” “lioness,” while this is not the case with most nouns, especially with inanimate ones such as “book,” “dream.” This makes it rather difficult to perceive the connection between word and its grammatical gender, thus assigning grammatical genders to words is often considered as a bizarre and somewhat random task.

Despite differences of opinions over the number of the languages existing on the Earth, philologists roughly calculate that nearly twenty-five percent of the languages in existence use grammatical genders. It can be perplexing for the speakers of genderless languages to encounter words with grammatical genders in other languages, yet this is, in fact, quite a common phenomenon. To illustrate most Indo-European languages make use of grammatical genders, so do some others in the Middle East and Africa. German, Spanish, Russian, Arabic, and Hebrew, among others, all differ in numbers of grammatical genders. A typical division often appears to be a male-female group. Another includes adding a third – neuter – gender.

For instance, most Romance languages today only have the male-female distinction, German, Dutch, and the Slavic languages can be a few examples for those that have introduced the additional neuter gender.

The Indo-European languages, all the modern Turkic languages, Chinese, Japanese, Korean, Bengali, all the Austronesian languages, Persian and Central Kurdish, all the Uralic languages such as Hungarian, Finnish and Estonian include genderless languages.

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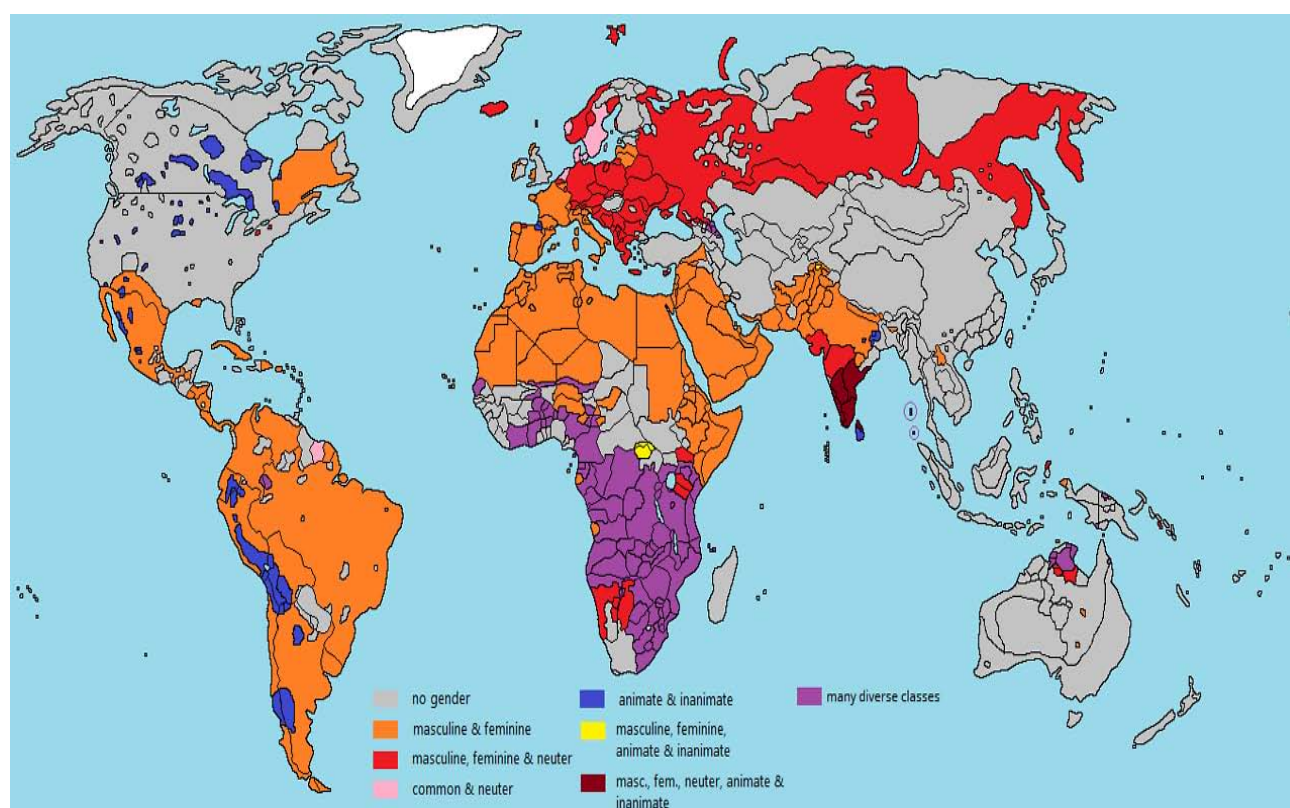


Figure 1

Even a complex system of grammatical gender existed in Old-English, the forefather of the modern-day version. At the same time most features of this classification vanished throughout the history. However, some remaining still stick around in modern English, the most obvious example of which are the personal pronouns ("he," "she," "it") and a few words in use that have distinct male-female forms such as "steward – stewardess," "waiter-waitress," "god-goddess."

Interestingly enough, although Scandinavian languages share familiar linguistic peculiarities, to some extent, different gender systems are used in the aforementioned languages. That is to say, while the masculine, feminine, and neuter division is specific to Norwegian words, the masculine and feminine have merged into one *common* gender being used to ascribing to people in Swedish and Danish.

Despite the limited number of the gender classes with these languages, counting only two or three categories, but there exist far more extreme examples of grouping nouns according to the gender. For instance, the Zande language of Africa allocates nouns into four gender classes: masculine, feminine, animal, and inanimate. Interestingly, some inanimate objects that are of prime importance in Zande mythology include animate nouns. Besides, genders in the Fula language add up to approximately twenty. Natural sex does not serve a function in the classification –one common gender includes both human males and females, which is stunning enough.

It is not the items themselves that have the gender assigned to them. Namely, it is not the hat (un chapeau in French) itself that's masculine. In this day and age, the differentness between masculine and feminine words might be considered erratic, but it stands to a reason that there must have been an essential justification for such systems to build up. The words could merely have been grouped together based on some characteristics that were crystal clear to our ancestors but are known no more. It calls for scrutiny in the field of linguistics, since allocating to one might show up some very apparent real-world outcomes.

In the Ket language of Siberia, nouns of no account to the Ket society are feminine, whereas objects of importance such as fish, wood appear to be masculine. It is more likely to have been a sign of women's status in Ket society.

It appears from the abovementioned example about Ket Language that grammatical gender in a language can has considerable and perplexing effects on cognizance. If we consider about a language where each word having a positive connotation is included in the female gender and everything negative unlikable is masculine, for sure it would imbue the members of that society with the idea that feminine is equal to good, but masculine to evil, to some extent it would reflect the way how members of that society deem men and women. (Dul'son, A. P. 1968)

Furthermore, the existence of grammatical genders in languages seems to influence the way how

people view and perceive the notions around. As mentioned above, while genders appear to be a way of grouping words together, allocation of them into feminine and masculine will, without a shadow of a doubt, engenders a tie to real-world females and males.

Some initiatory evidence asserts that it is most likely to be (Jakobson 1966, Konishi 1993, Sera, Berge, and del Castillo 1994). Russian speakers (a language with grammatical genders) were asked to impersonate days of the week in one study (reported in Jakobson 1966). Once they were requested to do the abovementioned task, the subjects continuously imagined grammatically masculine days as male and grammatically feminine days as female, without bringing a reasonable explanation as to how they put such a characterization forward.

As can be viewed from the above-mentioned example, influencing human cerebral processes linguistic gender can orientate speakers to categorize inanimate and abstract nouns as if they genuinely have a gender, which is beyond the bounds of possibility.

To a greater extent, there exist far more substantial examples, one of which is a *fatwa* (Muslim religious decree) issued by a cleric associated with the Muslim Brotherhood. *India Today* reports that this decree puts women a stop to swim in the sea. He exonerates this prohibition declaring the reason that the Arabic word for 'sea' (بحر) is grammatically masculine, and in case a woman goes swimming and "the water touches the woman's private parts, she becomes an 'adulteress' and should be punished." Then, what if a man goes into the sea? Should it be considered a homophile experience and punished? It is also worthy of noting that this *fatwa* implies the pre-eminence of Arabic in Islam. What about the fact that there exists an enormous number of non-grammatical gender-based languages spoken natively by large numbers of Muslims such as Turkish and other Turkic languages in Central Asia and the central Volga region of Russia, Persian or Indonesian? Does the very prohibition make a sense for many Muslims with regard to their native languages?

This *fatwa* may appear to be asserted by a man of religious extremism as an excuse thereof not considered genuine, but this issue is worth considering from the linguistic and cultural point of view.

Such literal construal of grammatical gender may seem nonsensical. Yet, several experiments in the field of psycholinguistics assert that grammatically masculine words in "gendered" languages are, in point of truth, associated with more "masculine" properties and grammatically feminine words with more "feminine" attributes by the native speakers of those languages.

A researcher team was also determined to answer this intriguing question with the assistance of an experiment conducted in 2002 in which German and Spanish speakers were involved, creating a list of two dozen objects that hold opposite genders in Spanish

and German, thus in each language, half of the objects were masculine and half were feminine. All the participants were native Spanish speakers and native German speakers, all of whom were fluent in English. They were required to describe each item by three adjectives given on the list speaking and using materials written in English. To conclude, the grammatical gender category of affected participants' judgments. In other words, since the item "key" is of masculine gender in German and feminine in Spanish, German speakers in the study had a propensity to depict the very word using the following words: *hard, heavy, jagged, metal, and useful* while Spanish speakers used adjectives such as *golden, intricate, little, lovely, and tiny* when describing keys. The second word taken for the experiment was "bridge," which appears to be feminine in German and masculine in Spanish. Bridges were described with the assistance of the attributes such as *beautiful, elegant, fragile, pretty, and slender* German speakers, while Spanish speakers asserted that they were *big, dangerous, strong, sturdy, and towering*. (Lera Boroditsky, Lauren A. Schmidt & Webb Phillips 2003).

In the same experiment, German and Spanish speakers were asked to have a look at picture couples with no written labels, and participants did not converse during the assignment. Each pair contained of a picture of a person and an object, which should be rated how congruent with each other. Interestingly, both Spanish and German speakers deemed couples to be far more congruent if the biological sex of the person in the picture coincides with the grammatical gender of the object. To illustrate, a couple made up of a bridge and a man gives a Spanish speaker the impression of being similar, but not at all to a German speaker. (Lera Boroditsky, Lauren A. Schmidt & Webb Phillips 2002).

II. CONCLUSION

As can be shown, people's thinking can be affected by grammatical gender, either when one is speaking a language with no grammatical gender — or even when he is not speaking any language at all! While the aforementioned several examples might seem like very absurd assignment; it is lucid that filtering the universe through a lens of masculine versus feminine can lead to some *very deep-rooted prejudice*.

Scrutiny is, therefore, needed in grammatical genders in languages, since the majority of people suppose to live in a world being of no sex discrimination anymore, leaving the worst of gender biases behind. However, what if the language, a means we use every minute throughout the 50 years' life expectancy, can influence our way of thinking - taking a cleric as an example who declares the prohibition of the swimming of women in the sea due to the masculine gender of the word for "sea" in Arabic. That being the case, we seem

not to be yet free of hackneyed ideas about biological sexes. It is like the butterfly effect, a part of chaos theory. Our thoughts are likely to be affected by small scale, inconspicuous aspects of a language, subsequently in more ways. It's not astonishing that some languages are likely to eliminate using grammatical genders undergoing such a kind of pressure. For instance, there are ideas that German is on the verge of limiting its use of genders and plans to go to a more neutral language.

A more considerable gender disparity is linked to the usage of grammatical genders according to several other studies. Surprisingly, quite a few societies in which non-grammatical gender-based languages are spoken more likely to observe gender inequality on a daily basis. It is, no doubt, necessary to bear in mind that a few studies can hardly be a stable basis for anything, but at least require further investigation.

Grammatical features of a language are supposed to influence people's mindset. Studies unveil the effects of grammatical gender on how people perceive the environment they live in, more specifically, how they depict the objects. It is striking that even gender disparity can be affected by the grammatical gender of the language of the speaker. Considering both the fact that languages differ, having quite a few different grammatical aspects, lexical sources, and semantic features and its effects of mind, it's no surprise to find a large number of differences even among people's thoughts.

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Globavasiy Literacy Methodology: The Magic Bullet for Literacy Education in Nigeria

By Eng. Obisike Okechukwu Elechi & Dr. John M. Patrick

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Abstract- There has been increasing concern for what works and the best practice in adult literacy education. This search has resulted in the multiplicity of models of literacy delivery. Globavasiy methodology is one such model of literacy practice. This paper examines the structure and delivery of literacy education, how adult learners could within shortest possible time acquire the skill of reading and writing. The paper focuses on how to motivate adult learners, the arrangement of the vowel, the consonant, letter, and word combinations as contained in the primer to build a fast reading, writing, and numeracy skill and how literacy could be embedded with other social practice to make literacy education practical and functional. The Globavasiy is a magic bullet for literacy education, a model that works in adult literacy education.

Keywords: literacy education, practice, motivation, literacy primer.

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Globavasiy Literacy Methodology: The Magic Bullet for Literacy Education in Nigeria

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Abstract- There has been increasing concern for what works and the best practice in adult literacy education. This search has resulted in the multiplicity of models of literacy delivery. Globavasiy methodology is one such model of literacy practice. This paper examines the structure and delivery of literacy education, how adult learners could within shortest possible time acquire the skill of reading and writing. The paper focuses on how to motivate adult learners, the arrangement of the vowel, the consonant, letter, and word combinations as contained in the primer to build a fast reading, writing, and numeracy skill and how literacy could be embedded with other social practice to make literacy education practical and functional. The Globavasiy is a magic bullet for literacy education, a model that works in adult literacy education.

Keywords: literacy education, practice, motivation, literacy primer.

1. INTRODUCTION

There are about one billion adults in the world who cannot engage in all those activities in which literacy is required for effective functioning in their community. This figure will probably be more than that if the number of people who do not have numeracy skills is added. Most of the people who are stack illiterate suffer from extreme poverty with women accounting for the highest number of people in the world without the skill of reading and writing. Various commitments and declarations focus on illiteracy with the goal of reducing it at least by half. From the Education for All (EFA), the CONFITEA(s), the Millennium Development Goals (MDGs), and now the Sustainable Development Goals (SDGs), increasing literacy rate have featured prominently as one of the overarching goals to be achieved. Nigeria has been part of all of these international commitments in reducing illiteracy rate with several policy frameworks and programmes designed to ensure access and development of the basic literacy skills among adults. Despite of all of these, the level of literacy rate is still low, with the country classified as one of the E9 countries, that is countries with the highest number of people that cannot read and write, including numeracy skills. It was reported that 75 million people in Nigeria are illiterate, representing almost 47% of the population of the country (Vanguard Newspaper, 21 Sept. 2017). The failure of the various literacy

programmes in Nigeria according to Faokun and Pwot (2008) can be attributed to among others the poor literate environment, the abandonment of literacy class in favour of income-generating activities, the failure to sustain literacy rates due to poor resources including funding, materials and teachers, donor dependency and negative perception of the value of education. Similarly, Quigly (2017) pointed out that generally, why most literacy campaigns have failed to meet their overtly ambitious goals has been due to limited resources, myopic policies, and lack of learner motivation. These problems are also responsible for the failure of state and Non-Government Organisations' (NGOs) initiated literacy programmes.

In Nigeria, like every other country, there have been search for a literacy methodology that works. These have lead to the adoption of the Cuban literacy methodology, the REFLECT, and the Freirean methodology. Some of the literacy centres adopt the formal school system in their literacy programmes using the formal school curriculum, teaching methods, class structure, learning materials, grading system, primary school teachers, and so on. In most cases, there has been a mix of two or more methodologies, adopting a social practice model embedded in socially constructed epistemological principles (Street cited in Fransman, 2008). The social practice model is sensitive to the learner's cultural and world view. Some of the literacy practices are too bookish, and the learners, after a while due to the inability to apply the skill in their daily social, economic, and political activities, still lost the skills and became illiterate again. It is against this backdrop that a Non-governmental organization the Globavasiy, started organizing literacy programmes in Rivers State Nigeria to provide a functional, enduring, and sustainable literacy skill. Globavasiy a unique private initiative with self-designed materials, a short and flexible learning system for adult literacy. Globavasiy is an adult literacy institution accredited by Non-governmental Association for Literacy Support Services (NOGALSS) and National Commission for Mass Education (NMEC) Abuja. Globavasiy was established in the year 2001 and today has more than 50 Adult literacy centers across Rivers State Nigeria and beyond, with a staff capacity of over 200 workers. Globavasiy has trained over 50,000 adult illiterates and has spent over 300 million naira (Nigerian currency) single-handedly. The organization is committed to promoting adult literacy, building

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competences and skills for people to become functional members of their society, and to complement the government and other multilateral organization like UNESCO to achieve adult literacy goals and, by extension, the SDGs.

II. GLOBAVASITY'S VISION AND MISSION

Our vision is to be a leading literacy education institution committed to the eradication of illiteracy, empowering people, and building a learning community.

Our mission is to create learning opportunity for the unreached, build their capacity for a sustained living in a learning community.

a) *How Globavacity motivate our learners*

From time to time in all the literacy centres of Globavacity, some form of orientations are organized to inform the learners of the benefits of literacy skills. Adult learners need to know why they are learning something new or what they are being taught before they will be ready to learn. Quigly (2017) puts it, that the adult have the right to know. In this regard, in each centre the learners are motivated to learn by emphasizing the benefits of acquiring literacy skills. What the Learners are taught, is related to their everyday community and work life, and they are also encouraged to apply what they learn in the classroom to their everyday life. From the andragogical point of view, if an adult is aware of why he/she is learning a new skill, there will be the readiness to learn, and he/she will actively participate in the class activity. Based on the basic principles of andragogy, we adopt the following practical ways of motivating the learners in the various literacy centres run by Globavacity:

- We help the learners to fulfill their needs and interest in a friendly and warm manner.
- We show respect for their culture, norms, belief, identity, and personality of the learners.
- We make effective use of our experience in teaching basic literacy using the Globavacity unique methodology.
- We ensure the immediate application of learners' learning experience, making them responsible for their learning.
- We make the adult learning process practical and activity-based as we give appropriate feedback to learners.
- We use problem-solving learning process to address learners' need such as the use of GSM, ATM, POS, Computer literacy, household appliances, and so on.
- We relate with adult learners on one-on-one bases, trust, honesty, and openness.
- We share in their delight, happiness, and problems.
- We make learning environment supportive and free from threat.

- We site/locate the learning centers where it is easily accessible.
- We encourage learners by giving them positive reinforcement or counseling.
- We involve the learners in the learning process and use the cooperative or interactive method.

b) *How Globavacity Achieved Effective Basic Adult Literacy Empowerment*

Globavacity does not concentrate on the core literacy skills of reading, writing, and numeracy which often requires adhering to a standardized set of criteria without regard to the individual adult learners' needs and conceptual requirements. Globavacity shares some of the views of prominent scholars like Jarvis cited in Harword Logan (2012) that literacy is a dynamic concept driven by the need for specific skills of the individual to function effectively in the society they found themselves. Rather, the literacy practice of Globavacity is anchored on cultural/social literacy practice with a strong emphasis on the empowerment of learners, learner centred tuition, learner support, and a more flexible learning system. In specific terms, some of the practical steps adopted that have worked for fantastically in Globavacity over the years are:

- The institution ensures the effective preparation and motivation of learners before the learning task begins. There is an elaborate learners support system;
- We talk with the learner on a one-on-one basis rather than talking to the learners as a group (class);
- We ensure that the learning/ teaching exercise is more activity-oriented and practical based than theoretical;
- We ensure that the learners take active control of their learning rather than imposing what, when, and how they will learn as well as how they will be evaluated. We apply the non-banking system;
- We commend or reward the learners appropriately when they give a positive respond to questions;
- We make use of familiar and local examples and illustrations from their environment during the teaching/learning activity;
- We ensure the use of simple language for communication and interaction in the class;
- We combine different methods of teaching to make learning interesting, interactive and participatory;
- We make provision for a good learning environment appropriate to the age and physical condition of the adult learners;
- We monitor, assess, and evaluate the learning activities of the learners -daily, weekly, and otherwise instructed.

c) *What Makes Globavacity Method Unique?*

Globavacity adopts a unique way of teaching literacy using basic andragogical principles. The

principle is anchored on self-directed learning, ensuring that learners need to know why they learn and ensuring their readiness to learn. In specific terms, the teaching strategy is based on:

- Teaching from simple to complex or reality (sound) to familiarity (dictionary)- (use of ladder principle)
- One topic at a time mastering key topics (i.e.) topic A before topic B. (A step at a time mastering method)
- The use of a participatory method or two-way communication system with effective teacher-learners interaction and feedback.
- Instant and regular teacher-learners evaluation method.
- Progression is based on individual ability and performance.
- A reduced time frame of study (three years programme reduced to six months or six years programme reduced to one year) - straight to the point teaching method.
- Sound rhyming method - Easy to comprehend(simplified), using (a,e,i,o,u) as in ba, be,bi,bo,bu,- fa,fe,fi,fo,fu,- sa,se,si,so,su etc. Using songs
- The use of relative learning method- /ai/ as in blind, kind, find, mind, /au/- as in how, now, bow, vow, wow, cow, town, crowd. /ai/ as in - fight, tight, might, light, sight, bright, right, plight, night, etc.
- Basic literacy first - reading and writing skills before other core subjects are introduced.
- Ensure practical teaching and learning method – result-oriented, using life histories, stories, proverbs, and poems.
- No Stipulated time limit for any class – it all depends on individual learners' ability and performance. Classes and topics are fixed (constant), but learners move.
- Key point-teaching method and subject/topic select-ability.
- We inculcate Life skills based on learners' need – Practical test through extra class activities (embedded learning).
- Enrollment of learners is continuous, i.e. student register anytime any day without restrictions – all year enrolment of learners.
- Apply the gyratory teaching method – teaching goes from topic A to topic B and C, then back to topic A in a continuous manner. At the same time, the classes and topics remain constant.
- Our programmes run full calendar – No termly holidays, no unnecessary holidays, except otherwise directed, Etc.

These features are what make the Globavasty unique and different from the conventional core literacy training system. Some of the commonly adopted

learning systems which is not in line with the fundamental principles of teaching adults and that of the basic assumption of andragogy and which are repugnant to Globavasty's avowed principles are:

- The observation of termly system and other holidays like former schools.
- The adoption and use of formal school curriculum or pattern – syllabus/curriculum supremacy, rather than learners generated curriculum or what is called the co-curriculum system.
- A system where primary 1 is for one year and primary 6 is for six years – high time frame.
- The number of years involved in this system to acquire basic literacy discourages learners- six years for basic literacy.
- The root learning and banking system to meet up with the broad syllabus or curriculum
- The non participatory method, where learners take active control of their learning in order to defend themselves anywhere anytime and any day.
- The learning of other subjects, such as -social studies, agriculture, basic science, and so on simultaneously without or before basic literacy – reading and writing skills.
- The enrolment of learners in sectional or seasonal and termly.
- Teacher centered system.

d) Globavasty Programme Structure

First Class: This is called the introductory class (table 1). The teacher coaches from page--7- to page --21-of Globavasty literacy primer. This primer involves a little of numeracy. This class is equivalent of primary 1 of formal school.

Second Class: This is called the stoppers class. The instructor takes from page 22 to -62 of the Globavasty primer. It also involves some numeracy. This class is equivalent of primary 2 and 3 of formal school.

Third Class: This is called the "SUFFIX" class (table 5). The tutor takes from page-63 -to page-142 of the Globavasty primer, and also teaches a little numeracy. This is the last reading and writing class. It is expected that at the end of this very class, the adult learner should be able to read and write effectively. In this class, we introduce the novel "The Orphan Girl." The novel is used to test reading skills, comprehension, and vocabulary ability of the student. This is because it is not just a story book, but is fully loaded with comprehension and vocabulary tips. This is the last basic literacy class. Also, Globavasty primer reader (part two) is used in this class and other relevant books. This class is equivalent to primary 4 and 5 of formal school.

Fourth Class: This is called grammar class. This is post-literacy class. In this class, the teacher introduces to the learners courses like Social Studies, Civic Education,

Basic Elementary Science, Agricultural Science, Christian Religious Knowledge, Home Economics, Health Education, English Grammar, English reading and writing, Basic Mathematics, etc. the learner is literate enough to read and so can now explore other areas of knowledge. Also, the Government-approved curriculum is used and other text books from Globavasty like: Basic English grammar, Globavasty primer reader (part 2), novels like Orphan girl by Ada Ugo and others. This class is equivalent of primary 6 and JSS 1 of formal school.

There is no time limit for any of the classes; progress from one class to another depends on the individual learner's ability. The classes and curriculum (topics) are constant for any class. Then gyratory method of teaching is applied where lectures begin with topic A to B to C to D and back to topic A again in a continuous manner. Also, due to the gyratory movement of learning, some topics that were not clear at first instant may be clearer at third or fourth repeated teachings.

e) Globavasty Method of building reading skill

First Class: The Introductory Class

Table 1

	a	e	i	o	u
b	ba	be	bi	bo	bu
c	ca	ce	ci	co	cu
d	da	de	di	do	du
f	fa	fe	fi	fo	fu
g	ga	ge	gi	go	gu
h	ha	he	hi	ho	hu
j	ja	je	ji	jo	ju
k	ka	ke	ki	ko	ku
l	la	le	li	lo	lu
m	ma	me	mi	mo	mu
n	na	ne	ni	no	nu
p	pa	pe	pi	po	pu
q	qa	qe	qi	qo	qu
r	ra	re	ri	ro	ru
s	sa	se	si	so	su
t	ta	te	ti	to	tu
v	va	ve	vi	vo	vu
w	wa	we	wi	wo	wu
x	xa	xe	xi	xo	xu
y	ya	ye	yi	yo	yu
z	za	ze	zi	zo	zu

Step 1: To identify – ri, po, wu, ho, sa, je, we, fi, ga, le, di, zo, tu, va, ye, jo, ru, he, me, qui, ki, ge, xa, no, ju, fu, que, te, bo, ya, mi, qua, zu, etc.

Note: ca = ka, ci = si, ce = se, co = ko, cu = ku za = xa, zu = xu, etc.

Step 2: To Spell – Fe-la, Ri-ta, Gu-ru, Cu-ba, Du-ke, Lu-ke, fa-mi-ly, ca- no-py, Fu-la-ni, de-pu-ty, ca-la-mi-ty, A-la-ba-ma, E-ne-my, Mo-ni-ca, De-ge-ma, a-go-ny, po-pu-la-ri-ty, A-me-ri-ca, Na-sa-ra-wa, Sa-ro-wi-wa, pi-ty, mu-ni-ci-pa-li-ty, vo-ca-bu-la-ry, I-ja-bo-de, Lacuna, Texaco, Abuloma, Sahara, Conica, Okada, Wokoma, Possibility, Locality, Mobutu, Mugabe, Aladura, Totality, Ijebu, Amina, Madume, Maradona, Awilo, Taraba, Anita, Velocity, Heredity, Humanity, Legality, Dagama, Erica, Polity, Damagu, Vicinity, Nebula, Bakana, Okoro, Babayaro, coca-cola, Asari, Afolabi, Ikroodu, Laraba, Nasarawa, Bukinafaso, Adeyemi, Fatima, Alamina, Elebebe, Animosity, Avocado, Botany, Casanova, Anomaly, Jehovah, Emekuku, Parity, Amakiri, Olisadebe, Kalabari, Abakiliki, Adeyemi, Fatima, Alamina, Erema, etc.

Note: O-bi-si-ke = O-bi-ci-ke, si-ty = ci-ty.

Ca-la = ka-la, ci-ka = si-ka, si-ca = ci-ca, Etc.

Also, we are not interested in the tune or intonation for now, rather the sound, for example: E-KE =

1. E-KE,
2. E-KE,
3. E-KE.

Second Class—the Stoppers Class

Stoppers or coverers are consonants that stop the continuous flow of vowel sound in a word.

Step 1: to Spell– an, am, at, is, if, in, on, of, es, ex, ad, as, en, or, egg,

Step 2: to Spell– fan, fat, pin, pit, pig, rap, rag, rat, bad, pet, mat, gas, wet, wig, sin, etc.

Step 3: to Spell– rent, part, cart, port, farm, song, went, help, pest, band, long, rank, pond, hang, sent, land, etc.

Step 4: to Spell– stop, spot, smart, span, swim, spin, spell, skin, step, start, twin, dwell, twist, scarf, staff, scroll, snot, etc.

Step 5: to Spell– Ham-let, bas-ket, Gos-pel, do-cu-ment, dig-ni-ty, de-ve-lop-ment, Fes-ti-val, Hos-pi-ta-li-ty, e-mi-nent, me-rit, e-le-men-tal, e-pi-de-mic, sig-ni-fi-cant, vis-ta, spon-sor, a-ca-de-mic, caf-tan, con-vent, no-nen-ti-ty, co-res-pon-dent, stan-dard, Habitant, kismet, investment, mascot, midland, Muslim horizontal, instant, Japan, magma, limit, dental, merit, gasket, vacant, embark, dominical, monument, evident, habit, deposit, eminent, Festus, gambit, victim, testis, vowel, talisman, festival, garlic, debit, visit, tenant, datum, filament, figment, embank, talent, decimal, harness, kingdom, incident, lament, medical, hospitality, impetus, export, limpid, dogmatic, admiral, momentum, dismal, economic, incumbent egocentric, campanology etc.

Note: there are about 600 words of this kind in Globavasty primer for this class.

Step 6: Practice Sentences for Stoppers and Table One.

1. Aba is not a continent but a commercial city.
2. Musa and Emeka will visit Nasarawa for a developmental party.
3. Duke has a big farm and a shop as an Adamawa resident.
4. Emenike is not a mad man but a very big savant.
5. Akudo wanted to stab him at his back but he ran away.
6. A camel is an animal and is very big.
7. Ebube has a big responsibility on his family and community.
8. Ben and Ken will dig the pit on the spot for the pastor.
9. Ubima is not a hamlet but a mega city.
10. The ebola epidemic began or started in a funeral of a wicked man.
11. Adebayo will visit Obisike at his resident in Buguma and not Degema.
12. Belema has a fat pig and a big ram in her apartment.
13. The dog is barking at the fox but the dark monkey is dancing with a donkey.
14. The gospel man is on the pulpit with the pastor and his son.
15. Sandra has a responsibility in hospitality and vocabulary.
16. Romanus is a very romantic man but has no woman.
17. Jaja has the impetus to lament on his reckless security man.
18. Angola security cabinet is in combat as a result of militant attack.
19. Ozuoha is a big city and has direct links with Ubima, Omademe, Ipo, Omuanwa and Omagwa.

TABLE 2 & 3

Table 2

	a	e	i	o	u
BL	Bla	Ble	Bli	Blo	Blu
CL	Cla	Cle	Cli	Clo	Clu
FL	Fla	Fle	Fli	Flo	Flu
GL	Gla	Gle	Gli	Glo	Glu
KL	Kla	Kle	Kli	Klo	Klu
PL	Pla	Ple	Pli	Plo	Plu
SL	Sla	Sle	Sli	Slo	Slu

Table 3

	a	e	i	o	u
Br	Bra	Bre	Bri	Bro	Bru
Cr	Cra	Cre	Cri	Cro	Cru
Dr	Dra	Dre	Dr	iDro	Dru
Fr	Fra	Fre	Fri	Fro	Fru
Gr	Gra	Gre	Gri	Gro	Gru

Kr	Kra	Kre	Kri	Kro	Kru
Pr	Pra	Pre	Pri	Pro	Pru
Tr	Tra	Tre	Tri	Tro	Tru

Step 1: Spell – flog, drag, slap, trip, class, blend, plant, drink, crop, trap, bring, trend, gland, strong, script, scrap, brand, plot, clan, drip, bless, grass, front, glad, drift, crest, etc.

Note: Pala – pla, fala—fla, bara – bra, para – pra.

Step 2: Spell– pla-za, co-bra, di-plo-ma, bra-vo, program, cre-di-tor, em-blem, co-bra, cla-ri-ty, dra-gon, placen-ta, con-gress, cri-mi-nal, con-tra-band, pro-vost, cre-dit, preg-nant, sa-cra-ment, pro-blem, pru-dent, cle-rical, im-plic-it, pro-ba-bi-li-ty, fran-cis, de-tri-men-tal, pe-num-bra, Splen-did, li-bra, san-dra, fra-grant, blan-ket, trans-mit, con-tra-dict, pro-tes-tant, Tragic, Gravamen, Claret, Proposal, Critical, Dragon-man, Electron, Flatulent, Claptrap, Prudent, Clitoris, Distress, Crucifix, Acrobat, Contrast, Credit, prodigal, gravid, sacrament, centrifugal, Propel, Crafty, Spectrum, Acrimony, Contradict, Soprano, Practical, Captress, Plastic, Brisket, Clematis, Dribble, Cognisant, Brimless,, Dramatic, Prominent, Contractor, Grampus, Metrology, Crampon, Platinum, Strata, Briton, Confront, Propensity, abracadabraetc.

Note: There are about 300 words of this kind in Globavasty primer

Step 3: Practice Sentences For table 2 & 3.

1. Clara and Flora are pregnant for pastor Frank but they did not lament.
2. A prodigal son of a president stays in Africa and not in a French colony.
3. Sandra got a big bag of plastic drips and drinks for a dramatic funeral project.
4. Globavasty programme is not in fracas but in a fast development status.
5. Plato and Francis got a glass of platinum drink for a prominent young man during a funeral festival.
6. Akunba the pastor will sponsor all the handicaps and destitute in the popular Alaba market.
7. Okoro is a man or human being and okro is a crop or plant.
8. Adekunle will flog the mad man for his criminal act.
9. The principal did not consent to his atrocity as a result of his integrity.
10. The magic slogan is abracadabra or bravado in progress.
11. Doris has a red beret and a diamond gasket.
12. Adamu is a criminal but did not visit the tribunal yesterday.
13. Globavasty is the best literacy program in town.
14. Cletus will visit Florida, Malawi, and Angola.
15. Susan is a very clever and beautiful woman in Omuata.
16. Henry will grant Musa his request.

17. Clara is an American and she has a pot in Africa.
18. The Holy Spirit will help the prodigal son to control his problem.
19. Brandy is a prominent contractor for the job.
20. A dragon man will format a critical propaganda for the press.

Introducing Table4-The Native Sounds

Table 4: (Native Sounds)

	a	e	i	o	u
Ch	Cha	Che	Chi	Cho	Chu
Sh	Sha	She	Shi	Sho	Shu
Kp	Kpa	Kpe	Kpi	Kpo	Kpu
Kw	Kwa	Kwe	Kwi	Kwo	Kwu
Gb	Gba	Gbe	Gbi	Gbo	Gbu
Gw	Gwa	Gwe	Gwi	Gwo	Gwu

Note: kw = qu, but qu words like quack, quality, quake, queen, quit, quench, quick etc are English words. And for native words we use kw as in Chikwe, ukwe, kwashiorkor, kwachanga, Kwara, Okonkwo, etc.

Also, it is true that some tribes or localities have their own special consonants; in some languages there are silent consonants or unique word formation patterns. Hence, in such cases familiarity is needed for fluent and effective reading, writing, spellings and pronunciations in such languages.

Step 1: to Spell – shop, chart, ship, chop, shot, short, chant, charm, shift, A-kpan, U-che, I-gbo, clash, flash, branch, shell, chard, u-kwe, O-gbu, A-kpi, Crash, Shall, N-kpam, Trash, etc.

Step 2: to Spell – es-ta-bli-sh-ment, Gben-ga, I-ke-chu-kwu, Chev-ron, Wa-gba-ra-kwe, E-li-gbam, chap-let, I-si-o-kpo, I-gwu-ru-ta, Chu-kwu-ma, I-gba-cha, O-kpa-ra-gwa, I-gwe, etc.

Step 3: Practice Sentences for Table 4

1. Charity and uchechi have plenty elegant dresses for the acrobatic school party or festival.
2. Obisike OkechukwuElechi is a boffin and a strong man and he has an English grammar script that can bring mass literacy revolution in Nigeria.
3. Okoronkwo and Okparagwa have established a crankshaft shop at Okigwe market.
4. Ozuoha,Isiokpo,Omagwa,Ubima,Ipo, Omademe, Omuanwa, Elele are towns in Ikwere local government area of rivers state.
5. Two French men and an English man got –gift from provost Gbenga a chevron staff.
6. Okwuchi visited a charity apartment and she lost her chaplet in the shop.

7. Akpan and Chimamkpam will travel to a British colony next month and they will demolish Ugwegbe animal branch.Ugwechi is not a non-chalant man but a very strong person.
8. Shade and Agbarakwe did not finish the chapter.
9. Oyigbo is not a capital but a branch of a British camp.
10. The cam-shaft is in the shop with the crankshaft.
11. Chima has a big fresh fish in his pond.

Third Class- The Suffix Class (Table 5)

This is the familiarity class, the dictionary class. The use of dictionary in this class is compulsory.

Step 1: Introducing- i changes to y (i = y), for English words; family, agony, colony, canopy, brandy, apology, enemy, envy, galaxy.

But remains i for native words – Bisi, fumi, Sisi, Bumi, Fulani, etc.

Step 2: Introducing- Fy sounding /fai/ - as in magnify, testify, verify, pacify, purify, simplify, terrify, Etc.

Step 3: Introducing- the sound /tri/ as shown below:

-try for entry, paltry, country, banditry, etc.

-tery for adultery, battery,

-tary for elementary, commentary,

-tory for victory, factory, history, etc.

Step 4: Introducing Suffixes– tion, -sion, -ture, -sm, -sive, -tive, -cial, -cian, -tian, -dge, -ing, -ious, -que, -ght, -sure, -son, etc.

-tion –motion, visitation, identification, convention, population,

-ture–future, capture, pasture, caricature, fracture, scripture,

-tive–respective, effective, competitive, native, captive,etc.

Step 5: Introducing– ba/ber, da/der,ther, fa/fer, ga/ger, ka/ker, ma/mer, pa/per, ta/ter, na/ner, etc.

-ba –baba, tuba, Cuba, rumumba,

-ber –member, decenber, October, tuber, barber, climber, umber, plumber,

-ma –mama, plasma, comma, panorama, puma, dogma, karma, Finima, cinema

-mer- primer, hammer, comer, warmer, summer, drummer,

Step 6: The Difference Between Native and English Pronunciations.

This happens when 'e' ends a word.

Native English

1. Du-ke Duke/duk/

2. Da-te Date/deit/

3. Fi-de Fide/faid/

4. Sha-de Shade/seid/ etc.

Let us consider what happens to these vowels – a, e,i,o, u, as e ends a word.

1. /a/ changes to /ei/ sound as e ends a word.
/a/ - mad, fad, grab, mat, fat, plan, lath, etc
/ei/ - made, fade, grape, mate, fate, plane, lathe, etc.
2. /e/ sound changes to /i/ as e ends a word.
/e/ -set, pet, ten, red, led, trek, den, crest, gesture, etc.
/i/ -precede, impede, recede, convene, complete, etc.
3. /i/ sound changes to /ai/ sound as e ends a word.
/i/ - pin, vin, fin, hid, slid, spit, min, tin, sin, din, etc.
/ai/ - pine, vine, fine, hide, slide, spite, mine, time, sine.
4. /o/ sound changes to /eu/ as e ends a word.
/o/ - not, rod, cod, pop, nod, hop, mod, cloth, drop, crop.
eu/ - note, rode, code, pope, node, hope, mode, clothe.
5. /v/ changes to /u/ sound as e ends a word.
/v/ - cub, tub, fun, cut, sun, hut, shut, run, dust, jug.
/u/ - cube, tube, tune, cute, volume, Duke, Luke, chute.

Note; Due to the presence of double consonants before the e, the changing effect will not be applied, e.g. France, copse, Fence, Glance, Chance, Dense, etc.

Step 7: Introducing the contrast in pronunciations for Prefix Form and Suffix Form of the following; *ble, cle, fle, gle, kle, ple, sle, tle, and zle*. As in the following:

Prefix form suffix form

- | | |
|-----------------------------|------------------|
| 1. Ble - blend, Blessing, | bible, table, |
| 2. Cle - Cletus, Clever, | oracle, miracle, |
| 3. Fle - flex, flesh, fleck | rifle, baffle, |

Step 8: Introducing basic reading words for familiarity.

They are: The, that, them, their, then, there, these, they, those, thou, thy, this, were, where, what, when, which, while, why, who, whom, whose, we, do, me, be. They are explained using phonetic transcriptions for their sounds.

Step 9: Introducing phonetics -The symbols and sound of the twenty (20) vowels. They are as follows:

/i/, /i:/, /a/, /a:/, /e/, /e:/, /ɒ/, /ɒ:/, /or/, /ɔ:/,

/ɔ:/, /u/, /u:/, /3:/, /ai/, /ə/, /

/ɔi/, /au/, /ei/, /iə/, /eə/ and /, /uə/.

For example:

VOWEL 1: /i/ - big, hip, ship, wind, kid, hill, zip, rig, pit, etc.

VOWEL 2: /i/ = ee -been, deep, keep, free, feed, need, see, etc.

/i/ = ea - eat, meat, heat, meal, weak, sea, tea, etc.

Note: The phonetics is extensively handled in Globavasty primer.

Step 10: Introducing consonant clusters of the same alphabets and some unique words formation. They are:

ac+c- Accident, accommodation, accolade, accompany, etc.

ab+b = abbreviation,

ad+d,-addiction, address,

ag+g,-aggressive, aggravate,

al+l,-allegation, allocate, allergic, allow.

ap+p,-appointment, appearance, appreciate, approach.

ch=k,-charisma, character, chemistry, chemotherapy.

tu=chu,-Habitual, punctual, mortuary, perpetual, mutual.

my/mai/,-myopia, myself, mycology, myth, etc.

Step 11: Introducing Homophones of Words.

Buy - brake back cork blue

By - break bark cock blew

Bye -

luck cellar collar cheer check worm

lock seller caller chair cheque warm

die deer dose due fate week

dye dear doze dew faith weak

Note: There are more than 200 homophones in Globavasty primer.

Step 12: Introducing Synonyms of Words.

1. Happy-glad, joyful, delighted, blissful.

2. Beautiful- charming, elegant, graceful.

3. Love-Like, admire, praise, cherish.

4. Attract- Entice, lure, charm, captivate.

5. Abandon-forsake, desert, leave, forego.

Step 13: Introducing Antonyms of Words.

1. Love-Hate, dislike, detest, scorn, abhor.

2. Rich-Scarcity, want, poverty.

3. Clean- Dirty, immoral, unclean.

4. Brave-Timid, coward.

5. Danger- Security, protection, safety.

Step 14: Practical Reading Test

The following books are used:

1. The orphan girl-Ada Ugo.
2. Globavasty primer reader (part 2)
3. Ten exciting stories.
4. Smiles of love in a troubled society.
5. Learn wisdom from the ants.
6. Little things that matters as shown by Ada oma, etc.

1. The orphan girl – Ada Ugo

Features:

COMPREHENSION TEST (PART A),

VOCABULARY BUILDING (PART B),

1. Make a list of all the words that are in italics in this chapter.

2. Arrange the listed words, in an alphabetical order.
3. Write down a word or phrase that could have the same means with the one used in the passage.
4. Write down a word that has a similar sound with the following words (Homonyms).
 - (i) Hymn (ii) Cause (iii) Text (iv) Plain
 - (v) Stationery (vi) Order
5. Write down the opposite of the following words.
 - (i) Daughter (ii) Love (iii) Beauty (iv) Light
 - (v) Educated
6. Make sentences with the following words.
 - (i) Parent (ii) Student (iii) Run (iv) Same (v) Was
7. Write down five words that have the same vowel sound with the word below.
/a/bat. -----, -----, -----, -----, -----,
8. Write down five words each ending with the suffix "sion".
9. Write down five words each ending with the suffix "--ble".
10. Write down five words beginning with the prefix "abb-".
11. Match the following words into masculine and famine.

Man	Girl
Boy	Bitch
Cock	Woman
Dog	Hen.

2. Globavasty primer reader (part 2)

The primer contains very unique features in the form of Practice Sentences and Samples. This part of the book is very important in that it creates room for familiarity as creativity (talent) and ingenuity is been displayed. Remember, Literacy is all about familiarity. And this is why some compositions, essays, quotations, and letters have been made available in this book to ensure that the student beginners or Readers have enough materials to read for familiarity. However, it is curriculum based and contains many topics of interest.

Some of the ingenious features of Globavasty primer reader (part 2)

1. The Jew speak Hebrew and they grew few vegetables and tomatoes which they either chew or use in preparing stew. So, one day some new American crew, flew into their country to view their life style and review it.
2. An Ijaw man won an award for installing a tall wall on a small hall. They took him to war -saw and he saw war and walked forward to the wall where he saw plenty raw cash and paw- paw. But he chose to take the paw-paw instead of the cash.
3. Actually, it happened that a mortuary attendant had a mutual combat with an evil spirit, and he perpetually became blind,Etc.

4. A sick man seek to build a mansion in a week, but he himself was very weak. Then he caught sight of an engineer who will cite some professional ethics and he took him to his building site.
5. Yes! it is not by might nor sight, rather by the grace which is tight and right from God, to fight one's plight.

Fourth Class-The Grammar Class

This is the post literacy class where other subjects are introduced.

1. *Globavasty primers used in this class are as follows:*
2. Globavasty manual reader (part 2),
3. Globavasty Basic English grammar,
4. Globavasty basic mathematic work book,
5. The Orphan girl – Ada Ugo,
6. The counsellor and youth development initiative – for counselling, etc.

Other subjects include: Social Studies, Civic Education, Basic Elementary Science, Agricultural Science, Christian Religious Knowledge, Home Economics, Health Education, English Grammar, English reading and writing, Basic Mathematics etc. Therefore, the teacher for this class must be an intelligent, vibrant and well-articulated person, to be able to handle the class very well.

Also, the Government-approved curriculum is used but we select topics of best interest and relevant for the adult learners (functional topics), that will suite their basic need and aspirations.

Globavasty Basic English Grammar primer

Features:

1. Parts of speech – nouns, pronouns, verbs, adverbs, adjectives, prepositions, conjunctions and interjections.
2. The gerund and the articles.
3. How to construct sentences, phrases and clauses.
4. Punctuations, question tags, short answers.
5. Paragraph and composition writing.
6. Letter writing.
7. Essay writing.
8. Some basic spelling, reading, writing tips.

Note: This primer is written in simple language. There are many examples and more exercises to enable fast and stable comprehension by the learners.

No too much writing (notes), explanations or facts are straight to the point.

Learners Need– Extra Class Activities for the Embed Literacy (mainly on Fridays and Saturdays)

1. How to use GSM
2. How to use ATM machines
3. How to write simple letters, quotations,
4. How to keep records – for petty traders/businesses.

5. Public speaking - grammar
6. How to fill teller for bank transactions.
7. How to operate the Computer
8. Life skills
9. Vocational skills.
10. Excursion and field trips.

Debates, workshops, practical trainings, inter and intra -competitions, excursions, courtesy visits and more are organized for the learners. These and many other activities are used to drive the learning process practical, socially, economically and politically relevant. This also provides the opportunity for the learners to apply what they have been taught.

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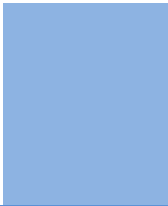
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- f) Results which should be presented concisely by well-designed tables and figures.
- g) Suitable statistical data should also be given.
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Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

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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 human 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 human 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 through 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.



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.



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.

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BY GLOBAL JOURNALS

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Topics	Grades		
	A-B	C-D	E-F
<i>Abstract</i>	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
<i>Introduction</i>	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
<i>Methods and Procedures</i>	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
<i>Result</i>	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
<i>Discussion</i>	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
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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