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Discovering Thoughts, Inventing Future

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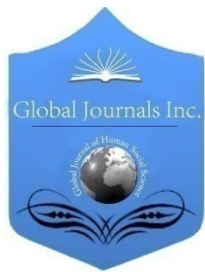
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Applying Religion and Film to Islam

By William L. Blizek & Bilal Yorulmaz

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Abstract- "Religion and film studies" is an academic field that includes a wide variety of activities and interests. In the early years, religion and film studies focused upon Christianity and Judaism in the movies, including a number of famous Bible stories. In the past several years, however, religion and film studies has widened considerably and now includes movies about Hinduism, Buddhism, Islam and other religions. As more movies about Islam become widely available, as more Hollywood films deal with issues related to Islam, and as more Muslim scholars turn their attention to film, we can expect an increase in Islam and film studies. The purpose of this paper is to draw an early picture of what religion and film studies will look like in a Muslim context.

The use of religion to interpret film will become more popular as filmmakers create more movies with Islamic subtexts. The use of film to critique religion will become more popular as a topic when more movies are made that critique Islam—its various branches and practices. And there will be an ongoing debate about when something is an attack on Islam and when something is a legitimate criticism. There also will be films that focus upon various themes from Islam. These themes will be different from the themes of other religions, but finding such themes in movies will become a popular activity. Some of those themes might include pilgrimage, prayer, fasting, or Ramadan.

Religion and film studies is beginning to take notice of Islam and this should make for a very interesting addition to the previous discussions of religion and film.

Keywords: *religion and film, islam, religious education.*

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Applying Religion and Film to Islam

William L. Blizek ^α & Bilal Yorulmaz ^σ

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Keywords: religion and film, islam, religious education.

I. INTRODUCTION

"Religion and film studies" is an academic field that includes a wide variety of activities and interests. These activities and interests run the gamut from using religion to interpret film and using film to critique religion, through expressing theological ideas through film and retelling religious stories and myths, to identifying cultural and ethical values in the movies. In the early years, religion and film studies focused upon Christianity and Judaism in the movies, including a number of famous Bible stories. In the past several years, however, religion and film studies has widened considerably and now includes movies about Hinduism, Buddhism, Islam and other religions. The purpose of this paper is to examine what religion and film studies will look like when applied to Islam. As more movies about Islam become widely available, as more Hollywood films deal with issues related to Islam, and as more Muslim scholars turn their attention to film, we can expect an increase in Islam and film studies. What

might we expect when religion and film studies brings its attention to Islam?

II. USING RELIGION TO INTERPRET FILM

One of the most popular activities in religion and film studies is to find religion (or religious concepts and themes) in secular movies or movies that are not overtly religious in nature. The Wachowski's *The Matrix* (1999), for example, is a science fiction/action movie that tells the story of one man's battle against the power of Artificial Intelligence. Milos Forman's *One Flew Over the Cuckoo's Nest* (1975) is a description and condemnation of mental health care in the United States during the 1960s. *Platoon* (1986), the first of Oliver Stone's Viet Nam war trilogy, is a description of the American war against Viet Nam.¹ *Groundhog Day* (1993), directed by Harold Ramis, is seen as a love story in which the main character, a severe narcissist, learns how to participate in a meaningful relationship with someone else. Richard Donner's *Superman* (1978) is the story of an alien being that lands on earth and finds that he is able to help people with his special super powers.

All of these stories (and many more) have been given new meaning or a new interpretation through the application of religion or religious ideas to the movies. For example, *The Matrix* has been reinterpreted as a Jesus story in which Neo is "The One." It also has been reinterpreted as an expression of Gnostic Christianity, in which Artificial Intelligence seems to represent the malformed deity that gives life to human beings. Other reinterpretations identify the two worlds of the matrix as representative of the Buddhist realms of suffering and enlightenment or identify Trinity as a Lakshmi-like character, making Neo a representation of Vishnu. (Flannery, 2001 and Fielding, 2003)

One Flew Over the Cuckoo's Nest has been reinterpreted as a retelling of the Passion story, with R.P. Mc Murphy being betrayed, crucified, and rising from the dead. (Blizek, 2013) Oliver Stone's *Platoon* has been reinterpreted as the Christian story from creation to the end of days. (Beck, 1995) *Groundhog Day* has been reinterpreted as an expression of Karma, and *Superman* has been reinterpreted as a Jesus movie in which God's only son is sent to earth to offer salvation to humanity. (Desmarais, 2013 and Kozolvic, 2002)

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¹ The other movies in the Oliver Stone Viet Nam war trilogy are *Born on the Fourth of July* (1989) and *Heaven and Earth* (1993).

Given this approach to religion and film, what might we expect when religion and film studies focuses upon Islam? The answer is that we can expect to find in movies that do not seem to be about Islam (secular movies or movies that are not overtly religious) some kind of Islamic subtext. This might be, for example, the telling of a religious story, or an expression of some religious theme from Islam, or the expression of some kind of Islamic theological concept, or even the presentation of an Islamic world view. Or, in the case of many popular American movies, it might mean that Muslims are shown to be terrorists. (Ramji, 2005)

For example, Majid Majidi's *Children of Heaven* (1997) is a movie about two siblings, Ali and Zahra. Ali loses his sister's sneakers. Afraid to tell his parents, Ali and Zahra share Ali's sneakers. Zahra wears the sneakers in the morning when she goes to school. When she comes home, Ali puts on the sneakers and races off to school so as not to be late. In order to solve the problem of sharing the sneakers, Ali enters a race in which the third place finisher wins a pair of sneakers. If Ali can just win third place, both he and Zahra will have a pair of sneakers. Since Ali has had to run to school every day, he is well trained as a runner. Since Ali is in such good physical condition, he wins the race, instead of taking third place. Although he does not win the sneakers, his father buys new sneakers for both Ali and Zahra anyhow. But, Ali does win a chance to attend a sports camp for one week and using what he has learned from the camp, Ali becomes a successful professional track and field athlete.

One can enjoy this movie as the story of two siblings who make a mistake, but are lucky enough to overcome that mistake, "living happily ever after." But there is an Islamic world view that says that some things may appear to be bad for us, but they turn out to be good for us in the long run. And, sometimes things that seem good for us or things that we like or want very badly turn out to be bad for us in ways that we did not anticipate. The Qur'an says: "It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows, but you do not know." (The Holy Qur'an, 2:216)

The idea here is that Allah knows what is good for you and what is not, even when you do not know this yourself. And, Allah is watching over you to be sure that you get what is good for you and not what is bad for you. Ali and Zahra are, after all, "children of heaven." The loss of the sneakers turns out to be a good thing because it leads to Ali's winning the race and attending the camp and eventually becoming a professional athlete. This is an optimistic view of the world in which Allah has a plan for each of us and in which Allah ensures that his plan is followed. We should not be discouraged when we do not get what we want—it might not be good for us—.

As another example, consider the Emmy Award winning BBC documentary series, *Planet Earth*. Each of the eleven fifty-minute episodes features an overview of a different earthly biome or habitat, including mountains, caves, fresh water, oceans, deserts, plains and forests. The series easily could be interpreted as a world travelogue or as lessons on the environment. How, then can the movie be reinterpreted as an expression of Islam?

There are three things that introduce Allah to humankind. One of these is the Qur'an. Another is the Prophet Muhammad through the Hadith. The third is the universe itself, the world around us. In other words, when we experience nature, we are encountering Allah. When you see a flower, you are seeing Allah's artwork. When you see a mountain, you see Allah's creative power. When you see a mother bird feeding her babies, you are seeing an example of Allah's mercy—Allah is taking care of his creation. When you see the vastness of the universe you are experiencing the enormity of Allah. What might be seen as merely pretty scenery or a lesson on the environment becomes a religious text when viewed as an introduction to Allah through nature. (Yorulmaz, 2015)

III. USING FILM TO CRITIQUE RELIGION

We often think that the role of art in society is not merely to provide us with aesthetic experiences, but also to provide a critique of society. Samuel Shem's outrageous novel, *The House of God*, for example, provides a critique of medical practice in America. (Shem, 1978) Picasso's painting, *Guernica*, is a powerful critique of the Nazi's indiscriminate bombing of the Basque town of Guernica during the Spanish Civil War. And in the world of music, the enigmatic star, Prince, has just released a song protesting the killing of Freddie Gray by Baltimore police, a killing that sparked numerous riots in the city.

If we take film to be an art form, we might expect that one role of film will be to provide a critique of society. And, if we understand religion to be a part of society, we can see that films may very well serve to critique religion. Francis Ford Coppola's film, *The Godfather* (1972), for example critiques religion in the last scenes of the movie, where Michael Coreleone attends the baptism of his child, intoning all of the traditional religious language about belief in God and promising to serve God. At the very moment Michael is promising to serve God, we see that his henchmen are killing his enemies. The scenes of the baptism are interspersed with the scenes of the killing. The point of this critique is to show that claiming to be religious does not make one religious. Something similar can be found in Richard Brooks' *Looking for Mr. Goodbar* (1977). Teresa's father wears a Notre Dame jacket while watching a football game, thereby identifying himself

with the Catholic Church. But her father is anti-Semitic, cruel to Teresa, and blind to the immoral behavior of her sister. He identifies himself as a Christian, but does not behave as a Christian should. The movie points out the possibility of religious hypocrisy.

Roland Joffe's *The Mission* (1986) is a movie critical of the Catholic Church for sacrificing its own priests and the native people they have converted to Christianity to the lust for political power. Something similar is found in John Duigan's movie, *Romero* (1989), where the Church abandons Archbishop Romero, in favor of good relations with a corrupt government. Archbishop Romero is killed in the end. Even the upbeat musical, *Going My Way* (1944), directed by Leo McCarey and starring Bing Crosby, is critical of the formality of the Church. Father O'Malley brings a breath of fresh air to a parish that is led by a strict, "do it by the book" priest. Under the old priest, the parish is losing members and going broke. Father O'Malley's flexibility and willingness to think outside the box save the day. The message is that the Church must be more flexible if it is to survive.

Not all critiques, however, are negative or critical. In Antonia Bird's *Priest* (1994), for example, the movie is critical of the wealth of the Church, the practice of celibacy, and the sanctity of the confessional, but it also extols the virtues of the Church's crusade for social justice, keeping one's vows, and offering moral guidance to the members of the flock. Early in Robert Duvall's movie, *The Apostle* (1997), we find Sonny evangelizing for his own glory. Later in the movie we find the Apostle E. F., as Sonny has renamed himself, ministering to the needs of the poor and downtrodden. The movie is critical of Sonny's egotism and lauds his humility after he becomes the Apostle E. F.

As religion and film studies directs its attention to Islam, we can expect to find similar critiques of Islam in the movies. In Mahsun Kirmızıgöl's *New York'ta Beş Minare* (5 Minarets in New York, 2010) two of the characters are imprisoned side by side. One of the characters is Hadji Gümüş, the leader of a Sufi group in the state of New York who has been extradited to Turkey. The other character is Dajjal, the leader of a terrorist group operating in Turkey.² When the police chief comes to interrogate Dajjal, he tries to find out for whom the terrorist is working, from whom Dajjal takes his orders. Dajjal responds that he takes his orders from Allah. He tells the chief that he is waging a holy war on behalf of Allah. The chief responds: "What part of kidnapping and robbing Muslims, burying them alive, cutting off their heads is holy war? You piece of shit." Dajjal responds by saying that the Qur'an instructs us to do battle until everyone is Muslim. "The Prophet

Muhammed fought the enemies of Allah until his dying breath. We will do the same."

Hadji Gümüş, who has been listening to the exchange between Dajjal and the chief, then interjects a different view of Islam. "Allah instructed the Prophet to use persuasion and wisdom to spread God's word. Jihad is simply an invitation to tread the path of God while seeking the truth." Hadji also responds with verses from the Qur'an: "There is no coercion in religion." (The Holy Qur'an, 2:256) And, again, "Thou shalt not use force." (The Holy Qur'an, 88:22) When asked his opinion about Islamic terrorism, Hadji responds: "He who deliberately kills shall be condemned to Hell for all eternity." (The Holy Qur'an, 4:93).

These two characters represent two quite different views of Islam. These are not two view of Islam imposed by non-Muslims. They are two different view of Islam from members of the Islamic community. Since Hadji is found to be innocent and is released from prison, and since Dajjal remains in prison for this crimes, the message of the movie is that Hadji's view of Islam as a peaceful religion is the correct way to understand Islam and that Dajjal's appeal to violence is not the true religion.³

Another example of movies that critique Islam is the film, *Kelebek* (Butterfly, 2009), directed by Turkish directors, Cihan Taskın and Günay Günaydın. After 9/11, Yusuf seems to be living the good life. But he is challenged by a senior dervish regarding his past actions. Was Yusuf somehow responsible for 9/11? In flashbacks we see that Turkish youngsters opened a humanitarian and educational center in Afghanistan. Yusuf has been asked by his dervish to go and help them, but Yusuf discovers that his wife is pregnant and so he cancels his trip to Afghanistan in order to be with his wife. But, Yusuf feels guilty that he did not go because he might have taught those who participated in the humanitarian effort the true meaning of Islam. By teaching Afghanis the true meaning of Islam, Yusuf might have helped to prevent the 9/11 attack on the United States. While some characters in the movie praise Osama Bin Laden and other terrorists, Yusuf says: "May God save us from savages like Laden!" He also says: "My religion says killing one innocent person is like killing all humanity . . ." The Sufi dervish, with his humanitarian center, represents the view of Islam as a peaceful religion based on love of one's fellow man and the idea that we should all be helping our fellow man. Al Kaida in Afghanistan represents a different view of Islam, one that embraces violence and disregards the innocence of people. Because Yusuf feels guilty for not

² The name, "Dajjal," means "anti-Christ."

³ Since Dajjal means "anti - Christ," this element of the film also suggests that Hadji's view of Islam as a peaceful religion is the correct way to understand Islam.

going to Afghanistan, the message of the movie seems to be that the view of Islam promoted by the dervish—a peaceful and caring religion—is the correct view of Islam.

The Indian movie, *My Name is Khan* (2010), directed by Karan Johar, is another example of a movie about Muslims that offers a critique of Islam. Rizwan Khan, a Muslim from Mumbai, marries Mandira, a Hindu woman and single mother. After 9/11, Mandira's son (Khan's stepson) is killed by fellow students because they believe he is Muslim—he took his father's Muslim name, Khan. Mandira blames Khan for the death of her son and she tells Khan that she does not want to see him. Still in love with Mandira, Khan asks her when he can come back into her life. She tells Khan that he can return after he sees the President of the United States and tells the President: "My name is Khan and I am not a terrorist." The remainder of the movie chronicles Khan's journey to meet the President. Khan becomes famous for undertaking this journey and when he finally meets President Obama, the President says to him: "Your name is Khan and you are not a terrorist."

On his journey, Khan stops at a mosque where he meets a medical doctor, Faisal Rehman. The doctor is telling a group of people at the mosque that he has no problem with people of other religions, except when other religions do not show the same respect of Islam that Islam show to them. When Muslims are not given the same respect that they give others, it makes Rehman's blood boil and he wants revenge. He tells the group that "It's our duty to let our blood flow for the cause of Islam. This is what Allah demands! This is what Islam demands!"

To this Rehman's call to arms, Rizwan calls him a liar. But Rehman, who is asking Muslims to make a sacrifice, responds: "Don't you believe that the Lord had asked for Ismail's sacrifice?" Rizwan then gives Rehman his mother's interpretation of the story of Ibrahim and Ismail. According to her interpretation, the story is an example of strong faith and belief. Ibrahim did not waver from his path of righteousness. He was sure that Allah would never allow the blood of his progeny to be shed and it turns out that he was right. In the end Allah saves the life of Ismail. Rizwan's mother tells him that the story shows that the path of Allah is one of love and not hatred or war.

Here, again, we have a movie that presents two different views of Islam. When the President tells Khan: "Your name is Khan and you are not a terrorist," the message of the movie becomes clear because Khan can now return to his wife. Islam is a religion of peace and love.

IV. RELIGIOUS THEMES: THE AFTERLIFE

While movies may be used to critique religion and religion may be used to interpret film, movies also

may focus upon one or another of many religious themes. One example is that of the afterlife. Some of the most famous movies about the afterlife include comedies such as *Heaven Can Wait* (1978), directed by Warren Beatty and Buck Henry, Tim Burton's *Beetlejuice* (1988), *All Dogs Go To Heaven* (1989), directed by Don Bluth, and Albert Brooks' *Defending Your Life* (1991). Other famous afterlife movies are dramas, including such films as *Ghost* (1990), directed by Jerry Zucker, Tom Shadyac's *Dragonfly* (2002), *Death Takes a Holiday* (1934), directed by Mitchell Leisen, and its remake, *Meet Joe Black* (1998), directed by Martin Brest. Other dramas include *What Dreams May Come* (1998), directed by Vincent Ward, and the conspicuously non-Hollywood film by Hirokazu Kore-eda, *After Life* (1998).

Muslims believe in an afterlife, in a heaven and hell. They believe that death is just a gate to the next life and not a final end. This life is temporary. The afterlife is eternal and the real life. If you are a believer and you have done good deeds during this life, then death is a good thing because you can enter the eternal paradise and see Allah.

According to Islam, believing in Allah is a requirement for salvation. If you believe in Allah you can enter paradise eventually. If you do not believe in Allah, you will go directly to hell and you will remain there forever. If you are a believer and have done more good deeds than bad deeds, you can go directly to paradise. If, however, you are a believer but you have done more bad deeds than good ones and you did not repent of your bad deeds, you will go to hell first and after suffering punishment for your bad deeds you will then be allowed to go to paradise because you are a believer.

Muslim views of the afterlife can be found in a number of movies. *Bab'Aziz – The Prince Who Contemplated His Soul* (2005, Tunisia and Iran), for example, is the story of Bab' Aziz, a blind dervish and his granddaughter, Ishtar. They wander throughout the desert seeking out a special reunion of dervishes. The reunion takes place only once in every thirty year span of time. With only faith to guide them, Bab' Aziz and Ishtar travel for many days through the massive desert with its barren landscape in search of the dervish reunion. Bab'Aziz feels that his death is coming soon, but he is not unhappy.

Bab'Aziz' last words show an Islamic understanding of death and the afterlife. He says: "If the baby in the darkness of its mother's womb were told, 'Outside there's a world of light, with high mountains, great seas, undulating plains, beautiful gardens in blossom, brooks, a sky full of stars and a blazing sun . . . And you, facing all of these marvels, stay enclosed in this darkness . . . ' The unborn child, knowing nothing about these marvels, wouldn't believe any of it. Like us when we are facing death. That's why

we're afraid. But there can't be light in death, because it's the end of everything. How can death be the end of something that doesn't have a beginning? Hassan, my son, don't be sad on my wedding night." For Bab'Aziz, death is not a dreadful thing. He thinks that death is a happy moment—like his wedding night. This metaphor belongs to the famous Sufi Rumi and describes the Islamic understanding of death.

Bab'Aziz thinks that people are afraid of the afterlife because they do not know what to expect. The afterlife, however, is a better life than our lives in the world. If you believe in Allah and have done more good deeds than bad deeds you will go to paradise and you can ask whatever you want of Allah.

Another movie in which the afterlife is a theme is *Garip Bir Koleksiyoncu* (A Strange Collector, 1994). Beşir lives on the grounds of a cemetery, where he serves as a guard. He is very afraid of dead people, so he tries to find another job, but he is unable to do so. So, he decides that instead of hating his job, he will embrace his work. He does this by collecting photographs of the dead and placing them in an album. He begins to talk to the dead and with their families. He talks about life, good and bad deeds, and the afterlife. His wife thinks that Beşir has gone mad and she seeks the help of a psychiatrist. As the psychiatrist talks to Beşir he discovers that Beşir is not crazy, but a wise man, taking the opportunity of his work to learn about life and life after death. As is often the case, this is a movie that is more about how to live a good life, than it is about the nature of life after death.

V. RELIGIOUS THEMES: SATAN

As a religious concept, we do not know much about Satan. We usually think of Satan as a fallen angel who now stands for evil, one who is now in a battle with God for the souls of human beings. But, little else is known about Satan and this makes Satan ripe for movie interpretations. In some movies Satan is a figure that enters our bodies and takes over our actions. This is the Satan or the Devil that we must exorcise. Probably the most famous of these movies is William Friedkin's movie, *The Exorcist* (1973). At the time of its release it was a shocking account of the devil taking over the body of a young girl. *The Exorcist* was followed by a number of sequels. But there are many other films in this genre, including *Amityville II: The Possession* (1982), *Prince of Darkness* (1987), *Teenage Exorcist* (1994), *Exorcism: The Beginning* (2004), and *The Exorcism of Emily Rose* (2005).

Other movies about Satan concern our willingness to make a deal with the Devil, to sell our souls for some momentary advantage. The idea of selling one's soul, or betraying oneself, is a common theme, whether the Devil is clearly identified or not. Some of these movies include *Oh, God! You*

Devil(1984), *Angel Heart* (1987), *The Devil's Advocate* (1997), and *Bedazzled* (both the 1967 and 2000 versions).

In other movies, Satan is the representative of evil itself. There is not more famous movie of this kind than *Star Wars* (1977) in which evil is represented by Darth Vader, the Jedi Knight who has gone over to the Dark Side. In many of these movies there is no one representing evil but evil has an intentional capacity. Yet other movies utilize the devil for comedic purposes, such as *Little Nicky* (2000) and *The Witches of Eastwick* (1987). There are, of course, many other movies about Satan or The Devil, but it is difficult to categorize them.

In Islam, Satan is a "Jinn." All Jinns are created from fire, while angels are created from light. Jinns, including Satan, have no power over people. They do not possess people and no one is afraid of Satan. Jinns do have the power to tempt us and to lead us astray, to take us off the straight and narrow path. Indeed, Jinns enter the world only after human beings, showing that they are much less important. One story in the Qur'an has King Solomon using Jinns as construction workers, again, showing their insignificance.

More recently, however, in some Muslim countries Jinn's are seen as able to possess human beings and to do them harm. In these countries, Jinns have become part of the horror film genre, thereby giving them a place in the movies. Some movies that use Jinns are described below.

Büyü(Dark Spells), (2004, Turkey) is the story about a group of archaeologists who dig up a ghost town in order to find an old book. The archaeologists ignore the fact that the town was cursed some seven hundred years earlier and thus a Jinn comes to haunt the team of archaeologists. By possessing the archaeologists, the Jinn causes them to die—all but one of them.

Dabbe: Bir Cin Vakası (Beast: A Jinn Case), (2012, Turkey) is based on a so called true story. An angry Jinn is supposed to have harmed a father and daughter. The mother tries to help them but she is unable to get rid of the Jinn. No one believes what the mother is telling them, so she seeks help from the GATA Medical Faculty. So far, this sounds like *The Exorcist*. The medical faculty sets up a system of cameras in the house, so that can observe what happens to the father and daughter.

Dabbe: Cin Çarpması (Beast: The Jinn Possession), (2013, Turkey). Kubra's village is a cursed place and possession by Jinns is common. On the day before her wedding, Kubra is possessed by a Jinn. Kubra's family seeks the help of a professional exorcist. At the same time, Kubra's close friend, a psychiatrist, comes to help as well. The psychiatrist records the exorcism to try to better understand what is happening.

VI. RELIGIOUS THEMES: RELIGIOUS PRACTICES

Islam includes a variety of practices that are important to the faith. Some of these practices include pilgrimage, prayer, fasting, giving alms, and others. These practices appear in movies, sometimes these practices are the focus of a film and on other occasions they appear in the movie but are not the focus of the film.

One of the best examples of a movie dealing with pilgrimage is *Le Grand Voyage* (2004, dir. Ismael Ferroukhi). Reda is a young Moroccan-French boy. His old father is a devout Muslim, but Reda is secular and does not know much about Islam. The father wants to go on a pilgrimage to Mecca before he dies. He wants to drive rather than fly, so he asks Reda to drive him on his pilgrimage. When Reda asks, "Why don't you fly to Mecca, it's a lot simpler?" the father replies: "The ocean waters evaporate as they rise to the clouds. And, as they evaporate they become fresh. That's why it is better to go on your pilgrimage on foot than on horseback, better on horseback than by car, better by car than by boat, and better by boat than by plane." Reda does not want to drive his father to Mecca because he has a secret lover in France, but he reluctantly agrees to act as chauffeur.

The drive is a long one, through France, Italy, Slovenia, Turkey, Syria and other countries before they reach Saudi Arabia. Along the way they face many obstacles, but the obstacles seem to bring the father and son closer together, even though there is a significant generation gap between them. The long journey gives them a chance to communicate. Reda learns about Islam and the father shows his mercy to his son. When they reach Mecca, Reda is amazed by the millions of believers who are involved in this great spiritual journey. While Reda waits in the car, his father joins other Muslims walking to the holy Kaba, as if they were raindrops falling into the ocean. But, Reda's father does not return, and Reda soon discovers that his father has died. When he goes to the morgue to see his father, he cries and hugs his father indicating how much he loves his father. Now Reda's father has completed his pilgrimage and Reda has completed his own spiritual journey, discovering his love for his father.

Another example of a movie dealing with pilgrimage is *Abu, Son of Adam* (2011, dir. Salim Ahmed). Abu and his wife are devout Muslims in their late 70s. Like many elderly Muslims, they have a dream of making the pilgrimage to Mecca. Of course the couple faces many financial obstacles—they must sell their cows and some jewelry and their jackfruit tree for lumber. But they also face the obstacles of traveling abroad—getting a passport, tickets, etc.—all made

more difficult by waiting in lines and taking buses to get to the places they need to go.

Just as they are ready to go, the man who bought the jackfruit tree tells Abu that it was no good and could not be used for lumber. Abu feels obligated to return the money for the tree and now they will not be able to go. Abu says that he cannot go with money that is not rightfully his. What this particular movie shows is how important the spiritual preparations are for the hajj, not merely the journey itself.

Çizme (Boot) is a movie about the importance of prayer. (1991, dir. İsmail Güneş) In 1931 the Turkish Republic banned the call to prayer (Azan) in Arabic and required that Azan be recited in Turkish. Many people were put in prison for reciting Azan in Arabic. When the people of a small village are finally given the opportunity to recite the call to prayer in Arabic, a very old and noble Imam, "Bilal Hoca," immediately goes to the mosque and starts to recite Azan in Arabic. The people of the village follow him. Before he can complete Azan, however, he dies of a heart attack. The message of the movie is that the heart attack was caused by the excitement Bilal Hoca experienced from reciting Azan in Arabic. He was filled with joy and happiness, and the excitement caused him to have a heart attack. The movie shows the importance of being true to one's faith.

Other movies that deal with prayer include *Minyeli Abdullah* (1989, dir. Yücel Çakmaklı), *New York'ta Beş Minare* (2010, dir. Mahsun Kırmızıgül), and *Traitor* (2008, dir. Jeffrey Nachmanoff). In each of these films characters are put in prison, but even under the worst of conditions the characters perform their prayers. In *Return to Paradise* (1998, dir. Joseph Ruben) the guards in a Malaysian prison, rather than prisoners themselves, are shown saying their prayers in the hallway of the prison. And, in *My Name is Khan* (2010, dir. Karan Johar) the main character, Rizwan Khan, is shown saying his prayers in a bus station where he finds himself shortly after 9/11. All of these scenes show the importance to Islam of saying one's prayers.

Without belaboring the point, in *Children of Heaven* (1997, dir. Majid Majidi) the protagonist's family shares their meal with their elderly neighbors, even though the family does not have much money, thereby indicating the importance of giving alms, and in *Fordson* (2011, dir. Rashid Ghazi), the importance of fasting is shown when the high school football team practices after sunset during Ramadan.

There are many practices and themes in Islam and many movies that treat these practices, whether the entire movie focuses on the practice or only some scenes in the movie deal with the practice. As more and more movies are made in Islamic countries, we can expect to see an increasing number of movies that deal in one way or another with Islamic practices and themes.

VII. USING MOVIES TO TEACH RELIGIOUS VALUES

One of the interesting questions that arises for Islam, religion, and film studies is the role of movies in religious education or the promotion of religious values. To date, *The Messenger* (1978, dir. Mustapha Akkad) provides a story of the life of the Prophet Muhammad and the life of the Prophet is seen as an excellent example of how Muslims should live their lives. The Messenger is one of the most popular movies in the Muslim world, in part because it is the story of the Prophet.

The Messenger is similar to the Jesus movies that are so popular in cultures that we might identify as Christian in nature. The story of Jesus is very popular and people are given an example of how, as Christians, they should live. But, the issue of showing the Prophet on screen raises a problem for movies about the Prophet. If we cannot show images of the Prophet on the silver screen, then it is difficult to do much more than what has been done in *The Messenger*. There will be many more movies made about Jesus, because Jesus can be depicted in a wide variety of ways. The prohibition of showing images of the Prophet, however, may limit the number of movies made telling his story.

Also to date, there are some television cartoons that are designed to teach Islamic values. One of the most popular of these is the Malaysian cartoon series, *Upin & Ipin*. While the television series has been made into a feature length film, the television series seems to be the most popular form of teaching Islamic values. In America, the equivalent might be the computer animated films entitled, "Veggie Tales." The Veggie Tales use anthropomorphic vegetables to convey Christian values to children. Whether more movies are made for children espousing Islamic values, will depend on large measure how popular it will become to take families to the movie theater.

There also are some movies which have scenes that can be used to convey Islamic values. In this case it is a particular scene in the movie, rather than the movie as a whole, that provides instruction in Islamic values. Something similar occurs in many movies from Europe and North America, but the teaching of religious values in these cases generally requires a religious teacher to point out those features of the movie that convey religious values in a discussion setting. (Stone, 2000 and Johnston, 2000 and Vaux, 1999)

In the examples above, we have movies that have a didactic purpose, that is, a teaching purpose. This is different from movies that tell stories from which audiences can discern Islamic values without the "teaching" element or, as some might put it, the "preaching" element. When movies show Islamic values, rather than telling you what values are Islamic in

nature, the response of the audience is often quite different. While telling or teaching children what count as Islamic values may work, adults find the direct teaching more off putting. Adults are more likely to be attracted to movies because of the drama or romance or comedy. Once the story hooks its audience, the audience is subtly exposed to Islamic values.

In addition to the teaching or promoting of religious values, one way of dealing with religious values in the movies is to prevent non-religious values from appearing in the movies. This is, of course, the practice of censorship. The best example of this in the United States is the Catholic Legion of Decency. (Black, 1997) The Catholic Legion of Decency introduced a movie rating system that included the dreaded letter "C" (for condemned). If the Legion gave a "C" rating to a movie, this meant that Catholics were forbidden to see the movie. But, the "C" rating also kept non-Catholic religious people away from movie theaters. This meant that the Legion had considerable influence over filmmakers, production studios, and movie distributors. If you wanted a large audience, if you wanted to make money on a movie, you could not afford to get the "C" rating.

Filmmakers and studios could avoid the "C" rating, by deleting material objectionable to the Catholic Legion. Objectionable material included explicit sexual activity and sexual activity (like sex before or outside of marriage) even when such activity was implied, rather than explicit. Typical vices such as the use of alcohol and tobacco were objectionable, as were criminal behavior. If objectionable activities were a necessary part of the story, movies had to show that such the perpetrators of such behavior were punished in some way. In other words, movies could not glorify any of the objectionable behavior.

Making fun of or ridiculing clergy of any faith also was objectionable, as were activities like labor strife. Because labor strife and other social and economic activities were prohibited by the Legion, the Legion played a significant part in American politics, as well as the religious values of the culture.

The influence of the Legion of Decency diminished over the years. Eventually the rating of movies became the province of the Motion Picture Association of America. This is the system of "G" for "general audiences," "PG" for "parental guidance suggested," "PG13" for "parents strongly cautioned," "R" for "restricted, children un 17 require an accompanying parent or adult guardian," and "NC - 17" for "no one under the age of 17 admitted." The present MPAA rating system is much more liberal than that of the Legion of Decency and the MPAA exerts much less control over the movie industry than did the Legion.

The question of censorship also applies to Islam and film. The fact that movies cannot show

images of the Prophet is one form of censorship, promulgated by various religious institutions, often in conjunction with State governments. Some States, for example, forbid the showing of particular films anywhere in the country. What material is censored and who does the censoring will vary from one State to another and from one period of time to another. Censorship in a constantly changing landscape, but it is still an effort to teach or promote religious values by eliminating from movies those values that religions find objectionable.

VIII. CONCLUSION

As more movies about Islam become widely available, as more Hollywood movies deal with Islam and related issues, as more Muslim scholars turn their attention to religion and film, we can expect a significant increase in Islam, religion, and film studies. In the essay above we have tried to draw an early picture of what religion and film studies will look like in a Muslim context.

We can expect Islam, religion, and film studies to include elements popular in non-Muslim cultures. The use of religion to interpret film will become more popular as filmmakers create more movies with Islamic subtexts. The use of film to critique religion will become more popular as a topic when more movies are made that critique Islam—its various branches and practices. And there will be an ongoing debate about when something is an attack on Islam and when something is a legitimate criticism. Some of this debate will concern the “true” nature of Islam.

There also will be films that focus upon various themes from Islam. These themes will be different from the themes of other religions, but finding such themes in movies will become a popular activity. Some of those themes might include pilgrimage, prayer, fasting, or Ramadan.

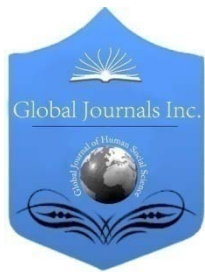
And there will be an ongoing debate about who controls the motion picture industry or how much control Muslims should exercise over movie making—especially movie making by non-Muslims or secular Muslims. Much of this debate also will be about what counts as the “true” faith. We can expect this debate to differ from country to country, depending upon the extent to which governments are considered Islamic, and to differ from one version of Islam to another.

Make no mistake, although it may look different in many respects, religion and film studies is beginning to take notice of Islam and this should make for a very interesting addition to the previous discussions of religion and film.

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The Influence of Sex-Role Self-Concept on Academic Performance among Secondary School Students in Kenya

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Abstract- The study examined the influence of sex-role selfconcept on academic performance among students in coeducational secondary schools in Siaya District. The sample comprised 154 boys and 89 girls in Form 3. Bem's Sex-role Inventory (BSRI) was used to collect data on masculinity and femininity while students' academic scores were obtained from school records. Linear Regression analysis revealed that sex-role self-concept predicts academic performance. Sex-role self-concept also explained significant variance in academic scores. The results further showed significant difference between the academic mean scores of androgynous, masculine, feminine, and undifferentiated students. However, the androgynous students had better academic mean score than the other students. The results support the view that sex-role self-concept is a predictor of achievement than gender.

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The Influence of Sex-Role Self-Concept on Academic Performance among Secondary School Students in Kenya

Rael Achieng Ogwari ^α, Catherine Simiyu ^σ & Jonah Nyaga Kindiki ^ρ

Abstract- The study examined the influence of sex-role self-concept on academic performance among students in coeducational secondary schools in Siaya District. The sample comprised 154 boys and 89 girls in Form 3. Bem's Sex-role Inventory (BSRI) was used to collect data on masculinity and femininity while students' academic scores were obtained from school records. Linear Regression analysis revealed that sex-role self-concept predicts academic performance. Sex-role self-concept also explained significant variance in academic scores. The results further showed significant difference between the academic mean scores of androgynous, masculine, feminine, and undifferentiated students. However, the androgynous students had better academic mean score than the other students. The results support the view that sex-role self-concept is a predictor of achievement than gender.

I. INTRODUCTION

Academic performance of students is affected by myriad of factors including socio-economic status (Eamon, 2005; Selsuk, 2005; Considine & Zappala, 2002), parent-child interactions (Caro, 2014; Topor, Keane, Shelton, & Calkins, 2010), gender differences (Dayioglu & Turut-Asik, 2007; Okonna, Ushie, & Okworo, 2014), and school factors (Lawrence & Vimala, 2012; Mulliro & Martinez-Garrido, 2012; Schaps, 2005). To discern the significance of sex-role self-concept in academic performance, Orlofsky and Stake (1981) investigated the relative influence of gender and individual differences in psychological achievement, interpersonal strivings abilities and self-concepts of 176 male and female college students. The results indicated that psychological masculinity and femininity were better predictors of strivings and self-concept in the achievement and interpersonal domains than gender. Despite its significance in academic performance of students, sex-role self-concept has not been widely investigated. This paper focuses on the influence of sex-role self-concept and academic performance of students in Siaya District.

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II. LITERATURE REVIEW

Sex-role self-concepts can be categorized as masculinity, femininity, androgynous and undifferentiated with each category having varying influence on academic performance. Androgynous persons are better adjusted psychologically, more popular, and have higher self-esteem than masculine, feminine or undifferentiated persons (Bem, 1985). The masculine component of androgyny such as independence, self-reliance and confidence is most strongly associated with psychological well being and academic performance. Flaherty and Dusek (1980) used a Multidimensional Semantic Differential Scale to assess the relationship of self-concept to sex-role and achievement. The researchers concluded that the critical dimension in Achievement-Leadership is masculinity which is linked to Instrumental-Agentive concerns while the critical dimension for Congeniality-Sociability is femininity which is linked to Expressive-Communal concerns.

Spence and Helmerich (1978) observed that individual differences in four components of achievement motivation (mastery, work, competitiveness and personal concern) are attributable to masculinity and femininity rather than to gender. Masculinity emerged as a beneficial constellation of traits for both males and females correlating positively with mastery and work. Femininity appeared to be detrimental cluster of traits for both sexes, at least in terms of academic performance. A study of 1,688 sixth, seventh, and eighth graders showed that the degree of masculinity or femininity accounts for significant portion of their school grades (Burke, 1989). In an effort to understand the relevance of sex-role orientation on non-traditional career choices, Betz and Fitzgerald (1987) posit that psychological masculinity is a critical factor in women's self-efficacy percepts and choices for nontraditional career goals and women with psychological masculinity performs better in nontraditional career choices.

Individuals with undifferentiated orientation have been found to exhibit lower self-esteem, less leadership behaviour and lower self-concept than individuals displaying feminine, masculine or androgynous orientation (Burke, 1989). The personality traits of people

with undifferentiated sex-role self-concepts may result in poor academic performance. Persons endorsing an undifferentiated sex-role orientation express few instrumental and expressive attributes and have been described as having limited repertoire of behavioural responses to situational demands and poor socialization as compared with other sex-role groups (Bem, 1985). The individuals are scared of taking risks which Rolfe (2010) identifies as a key factor in decisions concerning academics and essential ingredient for innovative mind.

Kutner (1998) noted that research findings related to sex-role differences and locus of control have been contradictory and thus suggested that observed sex differences in locus of control may instead be attributed to differences in sex-role orientation. External locus of control has been associated with a feminine sex-role orientation and internal locus of control as part of the masculine sex-role orientation (Jenkins, 2008). Inconsistent with the belief, Kapalka and Lachenmeyer (1988) study findings revealed that masculinity positively correlates with internal locus of control but femininity is not an important predictor of locus of control. Brehony and Geller (1981) observed that androgynous females were reliably higher in internal locus of control than stereotypic females. There is relationship among sex-role orientation, cognitive complexity and tolerance for ambiguity. Rotter and O'Connell (1982) study observed that male and female androgynous and cross-sexed subjects are more tolerant of ambiguity than sex-typed subjects. Cross-sexed subjects are more cognitively complex than sex-typed subjects. Cognitive complexity and intolerance to ambiguity were negatively correlated. The results indicated androgynous and cross-sexed participants were more tolerant of ambiguity than sex-typed subjects. Schroder, Driver, and Streufert (1967) characterize the person low in cognitive complexity as one who interprets ambiguity as a weakness or flaw in functioning. In contrast, a person high in cognitive complexity is characterized as one who views ambiguity positively as stimulus for generating multiple solutions.

Burke (1989) observed links between self-identified gender roles and academic performance; data consistent with the idea that students who are identified as feminine avoid school behaviour which might be considered precursor of poor performance. Smith (1992) found that increased awareness of traditional feminine norms in adolescence depress achievement in science subjects. Santos, Ursini, Ramirez, and Sanchez (2006) found that girls aged between 12 and 13 who had less feminine traits performed better in math and Rajni (2009) observed that undergraduate women whose gender identity were more male and less female performed better in math. The suppositions are supported by Faulkner (2007) observation that women in engineering experience identity conflict termed as 'gender in authenticity' and are forced to choose

between proving they are real engineers and real women.

Sex-role self-concept may correlate to career decision making self-efficacy. Arnold and Bye (1989) investigated the relationship between sex and sex-role self-concept on one hand and Career Decision Making Self-efficacy (CDMSE) on the other using data from 85 undergraduate business studies students. The results indicated that self-concept masculinity had a strong relationship with CDMSE, and self-concept femininity showed a weak positive relationship. There was a weak correlation between sex and CDMSE. Giannakos and Subich (1988) considered the sex and sex-role orientation of 765 undergraduates as related to career choice of college major. Findings of their investigation indicated that a sex-typed orientation was associated with the selection of career fields in which the respective gender is dominant. The results add further weight to evidence that sex-role self-concept outweighs biological sex in some aspects of career development.

Academic achievement involves self-efficacy beliefs which are the individual's capacities for the academic domain that contribute independently to academic achievement (Pajares & Schunk, 2001). Bandura (1993) posits that self-efficacy beliefs affect college outcomes by increasing students' motivation and persistence to master challenging academic tasks and by fostering the efficient use of acquired knowledge and skills. Torres and Solberg (2001) found positive association between academic self-efficacy and the number of hours students spent studying while Hejazi, Shahraray, Farsinejad, and Asgary (2009) demonstrated that academic self-efficacy beliefs have a mediating effect on the association between academic achievement and self-identity styles. Filipello, Sorrenti, Larcan, and Rizzo (2013) found low academic performance associated with lower self-esteem, lower decision making self-efficacy and more dysfunctional decision-making styles.

There is association between children's aggressive behaviour and their academic performance and aggression can be distinguished as overt or relational (Duncan et. al 2007). Tacher and Readick (2006) found positive correlation between aggression and creative thought patterns. The observation is inconsistent with the negative connotation of aggression that is commonly accepted in society. Helibron and Prinstein (2008) suggested that aggressive behaviour emanates out of necessity in childhood, and that individuals receive emotional and social rewards and intellectual superiority over their peers from this behaviour. Loveland, Lounsburg, Welsh, and Buboltz (2007) refute the concept that using aggression has positive outcome. Their data concluded that higher levels of aggression may negatively impact on academic performance. Tauer and Harackiewicz (2004) concluded that aggression in competition may drive an

individual to work harder and output a stronger performance than if there were no competition.

Children who are aggressive may spend relatively more time misbehaving, or being disciplined, reducing the amount of time they have to spend engaged in academic work (Duncan, et al., 2007). Stipek and Miles (2008) study confirmed the hypothesis that the effect of aggression on achievement is partially mediated by the conflictual relationships between the students and teachers. Consistent with this proposal, Coie and Dodge (1988) found that 1st and 3rd grade students who are aggressive were likely to be reprimanded by the teacher and spend less time on task than other children. Aggression, hostility, and noncompliance predicted low achievement on task behaviour in their study of 4 to 6 year old boys (Arnold, 1997). Aggressive behaviour may undermine learning indirectly because aggressive children form Conflictual relationships with teachers, which presumably diminishes the academic engagement and achievement (Silver, Measelle, Armstrong & Essex, 2005).

III. METHOD

a) Research Design

The study employed survey research design to find the relationships between sex-role self-concepts of students and their academic performance. The study was based on pragmatic research philosophy which helped the research to handle the traditional dualism of positivist and social constructivist.

b) Sample

The study recruited 154 boys and 89 girls in secondary schools in Siaya district. The sample size for Form 3 students included in the study was determined using Raosoft sample size calculator $p < .05$ and a representative sample of 243 students was attained. The study sampled 27 coeducational day secondary schools in the district. Students were stratified as boys and girls and purposive sampling was used identify students living with both biological parents and sat for exams for three consecutive terms in the same school while they were in Form 2.

c) Measures

The researcher adopted the Bem's Sex-role Inventory Femininity and Masculinity Scale (Bem, 1981). The items were scored using a five point Likert scale in which Strongly Agreed (SA), Agreed (A), Undecided (U), Disagree (D), and strongly Disagree (SD) were scored as 5, 4, 3, 2, 1. The sample mean for the students' score on masculinity was 33.58 while the sample mean for students' score on femininity was 33.56. Students' whose scores on femininity or masculinity were below one standard deviation below the sample mean were considered to be less feminine or masculine while those whose scores were above one standard deviation above

the sample mean were considered feminine or masculine. Students who were less feminine and less masculine were considered as having undifferentiated sex-role self-concept while those who were neutral on femininity or masculinity were considered androgynous.

The total score that a student could obtain in academic performance was 100% and the average academic performance of students was 50.02%. Students who scored one standard deviation below the sample mean were considered to have poor academic performance while those who scored above one standard deviation above the sample mean were considered good in academic performance. Students who scored between one standard deviation below the sample mean and one standard deviation above the sample mean were considered average in academic performance. The academic scores were standardized by converting them into T-scores to enable direct comparisons of the test scores.

d) Procedures

A letter of introduction stating the study topic and the proposed date of visit was given to the head teachers two weeks before research began as part of consent seeking processes. The researcher also explained the purpose of the research to the students. The participants were identified with the help of class teachers and guidance and counseling teachers. Scores on students' academic performance were obtained from the school records.

e) Analysis

In this study both descriptive and inferential statistics were used in data analysis. The statistical level of significance was set at .05. The data was analyzed using linear regression analysis, One Way Analysis of Variance (ANOVA), means, frequencies and standard deviation. Linear regression was used to determine the relationship between sex-role self-concept and academic performance while One Way ANOVA was used to test for significant difference between the means of academic performance of masculine, feminine, androgynous and undifferentiated students.

IV. RESULTS

The null hypothesis stated that there is no significant relationship between sex-role self-concepts of students and their academic performance. To test this hypothesis, the students' score on sex-role self-concept and the mean academic performance of students for three consecutive terms while they were in Form 2 was calculated. The scores of the respondents on sex-role self-concept and their mean scores on academic performance were correlated using bivariate linear regression analysis. The results of the data analysis indicated that sex-role self-concepts of students significantly predicted academic scores, $\beta = .81$, $t(241)$

= 21.55 $p < .05$. Sex-role self-concept also explained significant variance in academic scores of students, $R^2 = .66$, $F(1, 241) = 464.52$, $p < .05$. The hypothesis was tested further by comparing the mean of academic performance obtained by respondents of androgynous, masculine, feminine and undifferentiated sex-role self-concepts. The descriptive statistics (frequencies and means) of their responses are presented in Table 1.

The mean scores of academic performance obtained by students of the four types of sex-role self-

concepts were compared using one way ANOVA. The results of the analysis showed that there was a statistically significant difference in academic performance of androgynous, masculine, feminine, and undifferentiated students, $F(3, 239) = 135.3$, $p < .05$. It was concluded that sex-role self-concepts affect academic performance of students in Siaya district. Androgynous students had better academic mean scores than masculine, feminine, and undifferentiated students.

Table 1 : Frequencies of sex-role self-concepts and Means of Academic performance

Sex-role self-concepts	Frequency	Mean Academic Performance	Standard Deviation
Androgynous	77	60.18	7.35
Masculine	41	53.4	4.98
Feminine	48	43.73	5.03
Undifferentiated	77	42.01	5.94
Total	243	50.02	9.98

V. DISCUSSION

Sex-role self-concept was categorized as masculinity, femininity, androgynous, and undifferentiated. The results indicated that sex-role self-concepts significantly predicted academic performance and androgynous and masculine students had better academic performance than feminine and undifferentiated students. The results explicate Bem (1985) observation that it is the masculine component of androgyny such as independence, self-reliance, and self-confidence that is strongly associated with psychological well being and academic performance. The androgynous students indicate the relativistic orientation characteristic of high cognitive complexity than sex-typed persons reflecting their tolerance to ambiguity. Students who are intolerant to ambiguity lack divergent thinking and therefore resort to known methods of problem solving which compromises their academic performance. Undifferentiated orientation is associated with lower self-esteem, less leadership behaviour and lower self-concept than individuals displaying feminine, masculine or androgynous orientation (Burke, 1989). The supposition supports the low academic mean score of students identified as undifferentiated.

Jenkins (2008) asserts that masculine individuals exhibit external locus of control while feminine sex-role orientation is associated with internal locus of control. An individual with external locus of control attributes outcomes to factors outside his personal control, such as fate and luck (Weiner, 1986).

Yan and Gaier (1994) found that internal attributes of effort and ability are significantly related to academic success while Wilhite (1990) found positive correlation between locus of control and academic achievement. To the extent that persons attribute their successes externally to luck and task characteristics, they are not likely to take responsibility for their accomplishments (Erkut 1983). Furthermore, an excessive reliance on luck as a causal agent is likely to lead to reduced expectancies for success in future achievement situations. The implication of the low expectation cycle is that the students may be condemning themselves to failure through a self-fulfilling prophecy. This is possible explanation for poor academic performance of feminine students in Siaya District.

There is a relationship between self identified gender role and academic performance with students who are identified as feminine avoiding school behaviour which might be considered masculine (Burke, 1989). Some of the feminine behaviours that are likely to be inconsistent to academic work include dependence, fear to take risk, and unassertiveness which places the students in a disadvantage position as they shy off from academic environment. The observation reflects the results of the current study in which feminine students scored low academic mean score (43.73%) than masculine students (53.4%). Smith (1992) found that increased awareness of traditional feminine norms in adolescence depress achievement in science subject.

Stipek and Miles (2008) study confirmed the hypothesis that the effect of aggression on achievement is partially mediated by the conflictual relationships

between the students and teachers. Children who are aggressive may spend relatively more time misbehaving, or being disciplined, reducing the amount of time they have to spend engaged in academic work (Duncan, et al., 2007). Consistent with this proposal, Coie and Dodge (1988) found that 1st and 3rd grade students who are aggressive were likely to be reprimanded by the teacher and spend less time on task than other children. Aggressive behaviour may undermine learning indirectly because aggressive children form conflictual relationships with teachers, which presumably diminishes the academic engagement and achievement (Silver, Measelle, Armstrong & Essex, 2005). The reviewed literature supports the study results in which students who strongly agreed and agreed that they are aggressive had lower mean scores in academic performance than those who disagreed and strongly disagreed with the statement. Nevid and Rathus (2007) conclude that lack of assertiveness leads to aggression and submissiveness which are likely linked to poor academic performance. Mixed results were observed relating to submissiveness with some students who indicated that they are submissive having good academic performance than those who agreed and disagreed. Academic work requires some level submissiveness, cooperation, and attention and students who lack such qualities are unlikely to perform well. Emotional expressivity is significant to adaptive human functioning and academic performance. Akin, et al. (2011) define submissive behaviour as the inability to express one's emotions especially when someone else has conflicting needs and agrees that submissive behaviour is negatively associated with self-esteem and academic performance. Students who scored low in masculinity and femininity (undifferentiated) had the lowest mean score in academic performance (42.01%). The students are likely to over rely on emotional expressivity which is a characteristic of femininity or adopts shrinking trait, and avoids confrontation because of fear or compassion.

Students who indicated that they are assertive, self-reliant, willing to take a stand, willing to defend own beliefs, independent, and have strong personality can be described as self-efficacious. Self efficacy is related to high levels of persistence in tough tasks such as academic work (Zimmermann & Cleary, 2006). These are students who are able to remain focused on their academic work in spite of obstacles they experience during learning. They do not give up in circumstances of lack of school fees, disruptive thoughts, emotional reactions and inadequate learning materials such as books. Assertiveness encompasses multidimensional aspects of human expression including behaviour, affect, and cognition. Behaviourally assertive individuals are able to express their emotions, defend their goals and establish favourable interpersonal relationships

(Herzberger, Chan, & Katz, 1984) while cognitively and affectively assertive individuals can appropriately deal with positive and negative emotions (Gladding, 1988). Students who indicated that they are assertive also agreed that they defend own beliefs, they are independent and are willing to take a stand. However, there were mixed results among students who strongly agreed and agreed that they are willing to take a stand and those who disagreed and strongly disagreed. It is possible that some students may have found it difficult to discern taking a stand from indiscipline which negatively correlates with academic performance.

Risk taking plays important role in academic decisions. However, there were mixed results on students who indicated that they are willing to take risks and those who did not with high and low academic mean score being found in the two categories. This is possibly due to different perception of risk taking behaviour with those who perceive it to be linked to danger preferring avoidance behaviour which negatively influences their academic performance. Rolfe (2010) explains that risk taking can help people to make choices about their subjects and routes through education and careers. The students who are willing to take risks in academic decisions are able to evaluate alternative courses of action and build self-confidence. The experience of failure as a result of risk taking can help build resilience to set backs in challenging domains like academic achievement.

VI. LIMITATION

The study had some limitations that could lend alternative explanations to academic performance of students. Firstly, intelligence partly depends on structural differences in the brain that are under very strong genetic control (Gray & Thompson, 2004). The neurobiological differences in humans include, brain weight, inter-neural connections, intra-lobal connections, blood supply in the brain, and white-gray matter ratio. Students' academic performance can therefore be explained better as an inter-play of biological and social factors. Secondly, Bem's Sex-Role Inventory seemed to conceptualize an individual as a passive recipient of societal forces (Ashmore, 1990) in the construction of sex-role self-concept. The perspective limits the possibility that an individual might interpret information in masculine but not in feminine terms, or in feminine but not masculine terms (Markus, Crane, Berstein, & Siladi, 1982). There were ambiguities in definitions of masculinities and femininity since Bem's definition of masculinity and femininity was adopted and although people may be aware of stereotypic sex differences, they do not necessarily evaluate themselves in terms of known stereotype when they fill questionnaire (Myers & Gonda, 1982). The research should have been flexible enough and allow the respondents to provide own

personal definitions of masculinity and femininity to avoid ambiguities.

VII. CONCLUSION

Sex-role self-concept influences academic performance with androgynous students performing better than masculine, feminine and undifferentiated students. The uniqueness of androgynous students to score highly in masculinity and femininity traits gives them leverage in academic work which requires traits for both dimensions. The results of the study can be used to sensitize stakeholders in education on socialization process to enhance sex-atypical attitudes in children which will go a long way in breaking the barriers to realizing academic potentials of students attributed to sex-stereotypes.

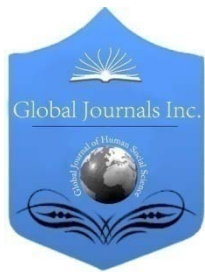
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A Study of Mental Health Problems in Criminals in Terms of Depression, Anxiety and Stress

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Abstract- Offenders residing in prison face many problems. Isolation from families, overcrowding in prison, guilt, and stigmatization are main causes of deterioration in mental health of prisoners. Present study intends to assess mental health problem in two groups of convicted criminals: murderers and rapists in terms of depression, anxiety and stress. Based on purposive sampling technique, 72 convicted criminals were selected from Birsa Munda Central Jail Hotwar, Ranchi, India. Both the groups of criminals were matched on various socio-demographic parameters such as: gender, age, education, religion, marital status, residence and occupation. All participants were assessed on Depression Anxiety and Stress Scale (DASS). Obtained responses were scored by using standard scoring procedures and subsequently statistically analyzed by using Chi-square test. In present study rapists group have shown significant difference on scale of depression in comparison to murderer's group. Whereas there were no significant differences found between both the groups on level of anxiety and stress. Mental health problems were found prevalent in both the groups but more prominent in rapist's group. Rapists group have shown more symptoms and severity of depression, anxiety and stress than the murderers group in present study.

Keywords: mental health problems, criminal, depression, anxiety, stress.

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A Study of Mental Health Problems in Criminals in Terms of Depression, Anxiety and Stress

Neelu Sharma ^α, Om Prakash ^σ, Dr. K. S. Sengar ^ρ & Dr. A. R. Singh ^ω

Abstract- Offenders residing in prison face many problems. Isolation from the families, overcrowding in prison, guilt, and stigmatization are main causes of deterioration in mental health of prisoners. Present study intends to assess mental health problem in two groups of convicted criminals: murderers and rapists in terms of depression anxiety and stress. Based on purposive sampling technique, 72 convicted criminals were selected from Birsa Munda Central Jail Hotwar, Ranchi, India. Both the groups of criminals were matched on various socio-demographic parameters such as: gender, age, education, religion, marital status, residence and occupation. All participants were assessed on Depression Anxiety and Stress Scale (DASS). Obtained responses were scored by using standard scoring procedures and subsequently statistically analyzed by using Chi-square test. In present study rapists group have shown significant difference on scale of depression in comparison to murderer's group. Whereas there were no significant differences found between both the groups on level of anxiety and stress. Mental health problems were found prevalent in both the groups but more prominent in rapist's group. Rapists group have shown more symptoms and severity of depression, anxiety and stress than the murderers group in present study.

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I. INTRODUCTION

Prisoners are very much tending to develop mental health problems. Prison is the place where criminal persons have to reside for years and sometimes for life long. It is a huge and substantial issue in front of mental health professionals why mental health of prisoners gets deteriorated after imprisonment and they develop psychiatric illness. It is also important issue that individual who commits crime are they having susceptibility to develop psychiatric illness before committing the crime or they develop it after imprisonment? Mixed kind of research literature is available on this issue. Some researchers say that criminals are having tendency to develop mental disorder and some say unfavorable prison environment develop different kind of mental and physical ailment in them (Wormith, 1984; Cooper, 1974; Walker, 1983; Sneha & Garg, 2012).

It has been reported in different studies and review of meta analysis that criminals are more liable for mental disorder as compare to non criminal population.

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The common psychiatric disorders prisoners suffer from include anxiety, depression, psychoses, personality disorder and substance misuse, and it also elevates suicide risk in criminals (Baillargeon et al. 2009; Fazel et al. 2008).

Prison is the place where prisoners especially those who have committed grave crimes such as murder, sexual assaults, robbery have to be there for long time. Jail is not a pleasant place to live because no matter how well disciplined and managed it is it estranges prisoners from their families, friends, outer world and society. Alienation from the family and society is the most prominent cause to damage the well being of prisoners (Yang et al, 2009; Mackenzie & Mitchell, 2005) which cause stress and other mental health related problems in prisoners (Rutherford & Duggan, 2009). There are some other reasons such as delay in legal proceedings which may develop hopelessness and helplessness in under trial prisoners and develop stress, depression and anxiety. No matter what are the reasons but it is apparent from the studies done on different time periods that persons behind the bars are suffering from different types of mental agony and disorders. Stress and depression are very frequently experienced by prison population (Birmingham, 2004; Gunter, 2004; Drapalski et. al. 2009; Lafortune, 2010).

Apart from the alienation from the family and society prisoners face some other problems in prison which deteriorate their psychological wellbeing as problem of overcrowding (Nurse et al. 2003), unhygienic cell environment, delay in legal proceedings (under trial cases), physical and mental suffering by prison officials and group clashes and conflict among prisoners group. Once they get punishment by court they get stigmatized as 'offender' by society. This stigmatization worries them about their future after release from the prison and leaves most damaging effect on offenders (Schnittker & John, 2007). Prisoners who adapt the circumstances become capable to adjust in prison but those who find themselves unable to adjust with the jail environment start feeling guilty, shows aggression, suicidal behavior and develops stress and depression, anxiety and other psychiatric problems (Dye, 2010).

Frequent researches have been done by researchers on time to time to find out the rates of mental disorder among criminal populations. Inmate

prisoners' show elevated anxiety depression in comparison to the normal population (Castellano & Soderstrom, 1997).

There are ample amount of research literature that states that restricted, unhealthy and conflictual jail environment develop mental illness in inmates. Some criminals who have done extremely heinous crime are kept in a isolated and segregated cells in prison due to severity of their crime and this isolation from the other inmates make them frustrated, depressed and develop mental disorder in criminals (Nurse et al. 2003; Anderson, 2004). In few studies it was found that criminals who were kept in prison in solitary confinement had past history of treatment of mental disorders and diagnosis of schizophrenia and depression (Singleton et al. 1998; Coid et al. 2003).

Some comparative researches which studied psychiatric illness among different group of offenders, states some groups are having more prevalence of mental illness than other groups. Eher *et al.* (2010) done a comparable study on 807 Austrian sexual offenders imprison in Austrian jail between 2002 and 2009. They reported that sexual offenders exhibit elevated rates of mental illness, sexual disorders, personality disorders and substance abuse disorder.

Fazel et al. compared 8,495 convicted sexual offenses between 1988 and 2000 with a sample of 19,935 men from the general population. They found in their study that sex offenders were five times more likely to have been hospitalized for schizophrenia or other psychotic disorders, and were three times more likely to have a history of bipolar disorder. Overall 24 percent of sexual offenders had a history of psychiatric hospitalization, and less than 5 percent of men in the general population.

Research related to the mental health issues in prisoners has a dearth in India. Very a few studies have been conducted with the criminals.

Taking this dearth into consideration present study was planned with the two groups of convicted criminals: murderers and rapists and to assess mental health problem such as depression anxiety and stress in these groups of criminals. In present study we have also an aim to decipher which group of criminals has more prevalence of mental health related problems.

II. METHODS

a) Aim

Present study was planned to assess the mental health problems between two groups of convicted criminals: murderers and rapists in term of depression, anxiety and stress on Depression Anxiety and Stress Scale.

b) Design

This study was a cross-sectional study consist two groups of convicted criminals: murderers and rapists.

c) Sample

Study consist seventy two samples, which encompass forty murderers and thirty two rapists. Samples were selected from Birsa Munda Central Jail, Hotwar (Ranch, Jharkhand, India), based on the purposive sampling technique; criteria of sample selection were aged 25-45 years, educated up to 8th STD and above. They had to be able to give the informed consent for the study.

d) Tools

i. Socio-Demographic Data Sheet

This is a semi structured Performa. It contains information about socio demographic variables such as age, sex, religion, education, marital status, residence and occupation of the subjects.

ii. Depression Anxiety And Stress Scale

The Depression, Anxiety, and Stress Scales were developed by researchers at the University of New South Wales (Australia). The DASS is a 42 item self report instrument designed to measure three related negative emotional states of depression anxiety and tension/stress.

Each of the three DASS scales contains 14 items, divided into subscales of 2-5 items with similar content. The Depression scale assesses dysphoria, hopelessness, devaluation of life, self-deprecation, and lack of interest/involvement, anhedonia, and inertia. The Anxiety scale assesses autonomic arousal, skeletal muscle effects, situational anxiety, and subjective experience of anxious affect. The Stress scale is sensitive to levels of chronic non-specific arousal. It assesses difficulty relaxing, nervous arousal, and being easily upset/agitated, irritable/over-reactive and impatient. Subjects are asked to use 4-point severity/frequency scales to rate the extent to which they have experienced each state *over the past week*. Scores for Depression, Anxiety and Stress are calculated by summing the scores for the relevant items.

The reliability scores of the scales in terms of Cronbach's alpha scores rate the Depression scale at 0.91, the Anxiety scale at 0.84 and the Stress scale at 0.90 in the normative sample.

e) Procedure

After attain permission from prison authority data collection process was start in prison. Sociodemographic information was collected using Socio Demographic Data Sheet. Depression Anxiety and Stress Scale was administered upon two groups of criminals to assess their depression anxiety and stress.

III. STATISTICAL ANALYSIS

The results were analyzed using statistical package SPSS-version 20.0. Socio-demographic variables of both the groups were analyzed and compared using chi-² test. Performance of both the groups on DASS was also analyzed by using chi-² test.

IV. RESULT

Present study assessed the mental health problems in two groups of convicted criminals: murderers and rapists and decipher that which group is having more mental health problems. The demographic data of both the groups are given in Table 1. There were no significant differences found in any socio-demographic variable between both the groups.

Table 2. reveals results of presence and severity of mental health problems in both the groups on DASS in terms of depression, anxiety and stress. Rapists group scored high in presence and prominence of mental health problems in terms of depression. On the depression scale 18(56.2) rapists had no symptom of depression, 8 (25.0%) had mild depression, 3(9.4%) had moderate level of depression and 3 (9.4.5%) had severe depression. While in murderer's group 34(85.0%) murderers were asymptomatic on depression scale, 3(7.5%) had mild depression, 2(5.0%) murderers had moderate level of depression, 1(2.5%) had severe level of depressive symptoms.

With respect to comparison of presence and severity level of depression between both the groups there was statistically significant difference found. On depression scale $\chi^2=7.601$, $p<.005$.

On Anxiety scale 20 (62.5%) rapists were found asymptomatic, 4 (12.5%) had mild level of anxiety, 5(15.6%) had moderate anxiety and 3(9.4%) had severe anxiety. Murderer's group has scored less on anxiety scale than the rapist's group. 32 (80.0%) murderers have not shown any sign of anxiety, 1 (2.5%) had mild level of anxiety, 5(12.5%) had moderate level of anxiety, 2(5.0%) had shown severe anxiety.

Statistically significant difference was not found on anxiety scale between both the groups ($\chi^2 = 3.929$, $p < 0.269$).

However on stress scale both the groups have scored almost similar on all the levels of stress. 18(56.2%) rapists did not show any sign of stress, 6(18.8%) had mild level of stress, 5(15.6%) had moderate level of stress and 3 (9.4%) have shown severe stress. In murderers group 28(70.0%) were free from the stress, 8(20.0%) had mild stress, 2(5.0%) had moderate stress level and 2(5.0%) had severe level stress.

On stress scale no statistical significant difference was found between scores of performance of both the groups ($\chi^2 = 3.09$, $p < 0.37$).

V. DISCUSSION

Present study was intended to assess mental health problems in two groups of criminals that were rapists and murderers. This study assessed depression anxiety and stress and also decode which group is having more prevalence and severity of mental health problems.

Result of the present study reveals that mental health of murderers as well as rapists was impaired. In our study rapist's group have shown more depression in terms of severity level as well as prevalence than the murderer's group. In rapists group 43.8% subjects have shown depressive symptoms while in murderers group 15.0% subjects had depression. A number of researches have been done with criminals' shows conformity with the present study (Leue et al. 2004, Fazel et al. 2007, Mohan & Dhar, 2001). In all the studies rapists group have shown major depression, anxiety and other psychiatric illness more than the other criminals group and general population.

Some previous researches which studied prevalence of psychiatric illness in mixed population of prisoners found depression as one of the prominent diagnosis in prisoners. Birmingham *et al.* (1996) state that in terms of diagnosis, depression was the major psychiatric disorder in their study (18% of the total sample). Agbahowe *et al.* (1998) in Nigerian study account depression in 23% of the jail inmates. In study by Singh and Verma, (1976) depressive reaction was found in 16% of total sample. These findings of previous research are in agreement with the present study as in our study both groups of criminals have shown depression.

In our study rapist's group have revealed more occurrence of anxiety symptoms than the murderer's group. In rapist's group 37.5% sample had anxiety (12.5% mild, 15.6% moderate and 9.4% severe anxiety) whereas in murderers group 20% sample have shown anxiety disorder (2.5% mild, 12.5% moderate and 5.0% severe anxiety). This finding is consistent with the findings of previous studies which reports high amount of anxiety disorders in rapists in comparison to other groups of criminals (Leue et al. 2004).

However, findings of the present study are contradictory to some aspects of previous researches in which the most common diagnosis in criminals (murderers, rapists, pedophilic and other groups) group were alcohol or substance abuse disorder, personality disorder, psychosis, schizophrenia, affective disorders (Langstrom et al. 2004; Elsayed et al. 2010; Birmingham et al. 1996; Anderson et al. 2000; Anderson 2004 & Maden *et al.* 1992). This discrepancy with the previous researches may be due to differences between methodology of present and previous studies. Present study was a small sample sized study and psychological tool which we have used (DASS) assess

only depression, anxiety and stress. DASS doesn't assess broad range of psychiatric disorders (alcohol abuse, personality disorders schizophrenia or psychosis).

On stress scale both the groups of criminals scored almost similar as statistical difference between responses of both the groups was insignificant. It reveals that both the groups were equally stressed. This finding of the present study is consistent with the findings of earlier studies that report stress and depression are enormously occur among prisoners (Birmingham 2004; Gunter 2004; Drapalski et al. 2009; Lafortune 2010; Ahmad & Mazlan 2014).

Though in current study we came to an end that rapists group have had more mental health related problems than the murders group. A substantial question arrives here why they suffer more with mental health related problems? A number of reviews of studies have been done in western countries which states that why offenders are tend to be more inclined for reoffending and encompass more mental sufferings. Rape is considered a heinous crime in every civilized society and rapists are hated and disliked by the society. They face abhorrence, isolation, stigmatization, loss of relationship, embarrassment, shame, loss of source of income and social support whether they are inside the jail or released from it. This may worsen their mental balance may experience disempowerment, shame, stress, hopelessness, depression, anxiety and relapse to crime (Levenson & Cotter 2005; Tewksbury 2005; Levenson 2003).

In current study mental health of offenders was impaired. Grounds underneath of ill mental health of prisoners need to be explored more. Based on previous researches and current study we can advocate that large numbers of offenders were suffering with mental health related problems which may deteriorates their quality of life and make them vulnerable for reoffending.

VI. CONCLUSION

In present study mental health problems were found to be prevalent in both the groups of offender though rapist's group had more prevalence of mental health problems. The findings of the present study emphasize the need of assessment of psychiatric disorders in prison setting on a broad level. The high prevalence of depression, anxiety and stress in criminals points toward the dire needs of psychiatric assessment, management and rehabilitation programs in prison.

VII. RECOMMENDATIONS

Small sample size was a drawback of the present study. Female population was also excluded from the study. Comparison between male and female groups of prisoners can be done (with little change in methodology because female sexual offenders will not

be available easily in India) to explore which population is suffering more from mental health related problems. Hence, an assessment programme as well as intervention can be planned with prisoners in further researches.

VIII. ACKNOWLEDGEMENT

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Table 1 : Showing socio demographic details of the groups

Variables		Rapist's Group	Murderer's Group	df	χ^2
Age	25-35 Years	20 (62.5)	26(65.0)	1	.048 (NS)
	36-45 Years	12(37.5)	14(35.0)		
Education	8th-10th	15(46.9)	23(57.5)	2	.805 (NS)
	Intermediate	13(40.6)	13(32.5)		
	Graduation & Above	4(12.5)	4(10.0)		
Marital Status	Married	19(59.4)	27(67.5)	1	.509 (NS)
	Unmarried	13(40.6)	13(32.5)		
Occupation	Employed	22(68.8)	24(60.0)	1	.590 (NS)
	Unemployed	10(31.2)	16(40.0)		
Residence	Urban	2(6.2)	2(5.0)	2	1.456 (NS)
	Rural	25(78.2)	27(67.5)		
	Semi urban	5(15.6)	11(27.5)		
Religion	Hindu	18(56.2)	21(52.5)	3	.710 (NS)
	Muslim	5(15.6)	8(20.0)		
	Christian	2(6.2)	4(10.0)		
	Others	7(21.9)	7(17.5)		

Table 2 : Showing types and severity level of symptoms

Types and Severity level of symptoms		Groups		df	χ^2
		Rapists N (%)	Murderers N (%)		
Depression	NS	18(56.2)	34(85.0)	3	7.601(.05)
	Mild	8(25.0)	3(7.5)		
	Moderate	3(9.4)	2(5.0)		
	Severe	3(9.4)	1(2.5)		
Anxiety	NS	20(62.6)	32(80.0)	3	3.929(NS)
	Mild	4(12.5)	1(2.5)		
	Moderate	5(15.6)	5(12.5)		
	Severe	3(9.4)	2(5.0)		
Stress	NS	18(56.2)	28(70.0)	3	3.09(NS)
	Mild	6(18.8)	8(20.0)		
	Moderate	5(15.6)	2(5.0)		
	Severe	3(9.4)	2(5.0)		



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Emancipation Proclamation for Blacks in the USA: Hypocrisy of the Promises

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Abstract- Des siècles après leur présence involontaire sur le sol américain en qualité d'esclaves, les Noirs ont finalement reçu un espoir: le Président Abraham Lincoln a imposé l'émancipation des Noirs au peuple américain, au prix d'une guerre civile qui a failli faire éclater la fédération. Avec tant de détermination et d'efforts, il apparaît inimaginable que l'idée derrière une telle promesse de libération soit simplement truquée, et pleine d'hypocrisie. Les Noirs Américains se rendront donc à l'évidence que leur situation était plutôt pire, passant d'une étape de domination à celle de persécution.

Keywords: *émancipation – noirs américains - paradoxe – hypocrisie - persécution.*

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Emancipation Proclamation for Blacks in the USA: Hypocrisy of the Promises

Didier Kombieni

Abstract- After centuries of forced presence on the American soil as slaves, Blacks finally got hope: President Abraham Lincoln imposed blacks' emancipation to America, to the cost of a civil war that shook the Union. So much determination and effort in the American civil war would hardly have become tricky, unless the idea behind as well as the promise itself are full of hypocrisy. Long after they were said to be emancipated, the ex-slaves' condition in America has been a harder experience, since the African Americans have rather paradoxically moved from domination and exploitation to discrimination and persecution.

Keywords: *emancipation – african americans - paradox – hypocrisy – persecution.*

Résumé - Des siècles après leur présence involontaire sur le sol américain en qualité d'esclaves, les Noirs ont finalement reçu un espoir : le Président Abraham Lincoln a imposé l'émancipation des Noirs au peuple américain, au prix d'une guerre civile qui a failli faire éclater la fédération. Avec tant de détermination et d'efforts, il apparaît inimaginable que l'idée derrière une telle promesse de libération soit simplement truquée, et pleine d'hypocrisie. Les Noirs Américains se rendront donc à l'évidence que leur situation étaient plutôt pire, passant d'une étape de domination à celle de persécution.

Mots clés : *émancipation – noirs américains - paradoxe – hypocrisie - persécution.*

I. INTRODUCTION

No inquiry into the American historical process will be complete unless it gives a great consideration to the part played by the blacks from the development of the colonies to the emergence of the country as the today super power, or at least through their actual presence in that country. But talking about blacks in America, the thing that crosses the mind is first slavery: that scourge "which ate into the fabric of the American society"[1]

But the relations that whites Americans had with those blacks, from their condition of slaves to their early status of free blacks have been marked by contradictory apprehension of promises and democratic principles. These include blacks participation in the American independence, the white Americans' creed for claiming that independence from Great Britain, the right for every humans to life liberty and the pursue of happiness as latter expressed in the preamble to the American Constitution. But the most

striking betrayal came with the supposed emancipation gift, which very soon proved a false promise, since the condition of the blacks now turned from exploitation into persecution.

One of the manifestations of that hypocrisy from the whites was the emergence of geographic apartheid to which the black community was forced to for so long and which prevented them from enjoying the fruits and benefits of their being emancipated. Going along with the geographic apartheid, the supposed emancipated blacks in America would also have to face specific state regulations on the blacks' case, called "Black Codes" and the atrocious acts of a secrete organization, the Klans, who acted for years with an unsaid benediction of the Federal Government.

II. THE FALSE FOUNDATION OF SLAVERY IN AMERICA

a) *The slave trade: an unjustifiable practice*

There was for whites a clearly no foundation for justifying the practice of slavery; and considering the condition of slaves, it is all the same evident that they deserved no rights from the point of view of the whites. Whites in America viewed slaves only as a distinct class of persons, whose rights, if indeed they possessed any, were unconstitutionally reduced to a much narrower compass, than those, of which any 'human' could possess. Whites bought their precious goods, slaves, some from black leaders. Trading with those black leaders would imply that the latter are at least humans. Here, there are a lot of paradoxes: are human beings goods to be traded? How can it be imaginable that a human being decides to buy another human being? Apart from being born from human beings, should there be any other condition to be a human being? However, it has been astonishing that some special criteria have been shaped on purpose to justify the practice of slavery. For the whites, to be a human being means to possess the following three primary Civil rights:

- the right of personal security: a slave could not claim any; being less than a human being, whom could a slave be preserved from? Thinking of personal security for a slave would be like thinking of personal security for an animal. Besides, if every white American adult had the right of possessing a gun, it was among other things to prevent possible attack from the slaves. So, the slaves themselves

appeared as threats to the whites' personal security.

- the right of personal liberty: being a slave already implies being deprived of personal liberty
- the right of private property: the slaves were private properties to their masters and as such it was not imaginable that they could have any right of private property. Under their bondage status, even if they happened to possess a single thing, this is automatically a possession of their masters who could exercise all authority on that. "The property of the slave", says Hargrave, "also is absolutely the property of his master, the slave himself being the subject of property, and as such saleable, or transmissible at the will of his master"[2]; One of the best illustrations for that was the fact that children of slaves were automatically slaves of their parents' (the mother in particular) owners. This way of acquiring slaves free of charge is so beneficial that white slave owners would never prevent love affairs among their slaves, and even between a female slave of theirs' and a neighbor's male slave, unless this poses a menace to their personal security. Worse, the slave owner had the right to scatter slaves' families, selling the man, but children in particular, as punishment for misconduct of a member of the slave family.

The person of the slave being at the absolute disposal of his master, property for the slave was then nothing but what he was incapable in that state, either of acquiring or holding, in his own use. Hence it will appear how perfectly irreconcilable a state of slavery is to the principles of a democracy, which form the basis and foundation of the American government. The bill of rights to the American Constitution declares that "all men are by nature *equally free* and independent, and have certain rights of which they cannot deprive or divest their posterity, namely, the enjoyment of *life and liberty*, with the means of acquiring and possessing property"[3] This is indeed no more than recognition of the first principles of the law of nature, which teaches this equality. It is then impossible to reconcile the fact of reducing the Negroes to a state of slavery to these natural and democratic principles, unless the Negro is first denied the quality of human being in every regard.

b) *The controversial creed for claiming independence*

During the period between American independence and the Civil war, many instances appeared where blacks slaves could have benefited from that American creed for claiming separation from the mother country, but even the champions from the activists of blacks liberation, even those who regularly claimed equality, rights of life and liberty for black were all hypocrites: President George Washington, the most outstanding person in America from independence to

the early years of the Republic, the friend of blacks who even invited Phillis Wheatley, a female slave in his house for dinner, was also a slave owner. Having in the preceding part of this enquiry shown the origin and foundation of slavery, or the manner in which men have become slaves, with the legal consequences attendant upon their condition, and the contradiction between the American creed for independence, the democratic principles expressed through the American Constitution and the treatment on Blacks in America, it only remains to consider the mode by which slaves have been emancipated, and the legal consequences of that emancipation in the American society.

c) *The projected blacks emancipation and White Americans worries*

In 1861, as the Civil War began, there were four open questions among Northerners and Southerners with regard to the slaves: "First, would they rebel? Second, did they want their freedom? Third, would they fight for their freedom? And, finally, would they know what to do with their freedom if they got it? The answer to each question was 'yes', but in a manner that reflected the peculiar experience of blacks in white America".[4]

First was the question of whether bondsmen would rebel or remain passive. The fear of slave rebellion preoccupied both the Southern slaveholder and the Northern invader. If whites Americans had such worries about blacks' attitude during the civil war, this just means that they were conscious about the bad thing slavery represented, but that they had been doing for centuries; for sure, a person suspecting a negative reaction from another person is bearing reproach in his insight. Here, both the pretended savior and the pretended devil feared the man in the middle, the object of the conflict. As such and strikingly, Northerners were as uneasy about the possibility of blacks being emancipated, as were Southerners. Initially the Northerners' goal in the war was the speedy restoration of the Union under the Constitution and the laws of 1861, all of which astonishingly recognized the legitimacy of slavery. It was then apparent that interfering with slavery would make reunion more difficult. Thus, Union generals like George B. McClellan in Virginia and Henry W. Halleck in the West were ordered not only to defeat the Southern armies but also to prevent slave insurrections, although slavery was supposed to be ended; which clearly proves that the American creed for independence, stating equality among all men, was still full of hypocrisy. Concern about outright slave insurrections proved unfounded, however. Were slaves so fool or suicidal to dare jeopardize their effective emancipation through insurrections, revolts or attacks on former white masters? Mary Boykin Chesnut, the famed Southern diarist and one of the South's most

perceptive observers of slavery, foresaw the wrong projected blacks' reaction. She wrote about Dick, a slave from her plantation:

Dick, the butler here, reminds me that when we were children, I taught him to read as soon as I could read myself. . . . But he won't look at me now. He looks over my head. He scents freedom in the air.[5]

Dick, slave like many others, knew that the war was about their freedom, so they were both motivated and cautious; blacks knew that to rebel in that way, was hopeless; the whites were too powerful. But now that the Southern whites who were the hardest slave owners had an equally powerful enemy, the northerners, this meant that the odds had changed, and it was worth being cautious. It was better not to make the sympathizer change attitude.

One positive outcome of the Civil War was that, the exigencies of war finally settled the debate as to whether slaves could be used safely and efficiently in industry; the shortage of white manpower due to the war left the South with no other choice than to put slaves to work in its factories and mines. "In the Tredegar Iron Works of Richmond alone for instance, thousands of slaves were employed. The Augusta munitions plants of Georgia likewise were primarily staffed by bondsmen. Thousands of others labored in the ultimately futile effort to keep Southern rail lines operating".[5]

III. THE FALSE PROMISES OF EMANCIPATION

a) Global conditions and characteristics of the ex-slaves

For white Americans of the post-Civil war era, emancipation did not confer the rights of citizenship on the person emancipated; on the contrary, the said emancipated black and his posterity, of the same complexion, should remain in their status of civil incapacities. Although the blacks were now said to be free, and that nobody could force them into working for whites free of charge, and that corporal punishment by a master was finished, many laws in the states as well as some practices restrained their actions in many instances. If the ex-slave could now maintain a suit, he could not be a witness, a juror or a judge in any controversy between one of his own complexion people and a white person. The paradox lies in the fact that, even now that blacks met the three conditions set by the whites to be a human being, they remained much less than that. The right of personal security was now acquired, as blacks were no more to be shot, slaughtered or even whipped following a white man's humor or will. The right of personal liberty was now acquired, since the black could make choices for his own life and move across the country. The right of private property was possessed, since it was established that the freed blacks could now possess land, and their children were no longer to fall in natural

slavery. Those three conditions, in the case of whites, had given them full rights, including the one of citizenship and of voting. But, for the black, if he could have his own pieces of lands, he did not have all right of suffrage, which the fact of owning land would confer on his former master; he was not concerned with making those laws by which he would be bound to. Such a paradox made it unfinished the emancipation of blacks. Nevertheless, for most blacks, that new condition was more enviable than their former state.

b) Discriminatory measures against blacks

i. The geographic apartheid system

After emancipation those African Americans who could then live on their own, move easily in the country, were not easily welcomed, especially in the areas mostly populated with whites. For white Americans, Northerners as well as Southerners, it was unacceptable to have blacks as neighbors, which appears as a paradox. When Blacks were slaves, any white family would be honored to have them by their side, and depending on the number of slaves that a white man possessed, he was privileged in the society. In that moment, leaving with blacks was no shame, no problem. But now that the position of blacks changed, it became dishonoring to accept them in the surrounding, which is incomprehensible. How could it be understood that some people (white Americans) refused to unite with their fellows (black Americans) in establishing the empire of freedom; and after they had imposed upon their fellow man, who differed just in complexion from them, a slavery, ten thousand times more cruel than the utmost extremity of those grievances and oppressions, of which they had usually complained against Great Britain, they were now setting up a likewise cruel system of apartheid. Such were the inconsistencies of the white American of the post emancipation period; such was that partial system of morality which confined rights and injuries to particular complexions; such was the effect of that whites' self-love which justified, or condemned the unfortunate black, not basing on any natural or legal rules, but basing on how God made him and what the persecutor himself made of him.

The white Americans just seemed to have forgotten when they were imploring God to aid the injured and oppressed that they pretended to be vis-à-vis Great Britain. They seemed to have forgotten what they called the justice of their cause which was nothing but their motives for declaring war against Great Britain. Thus, it can be said that "Americans' forefathers had early sown the seeds of an evil, which, like leprosy, descended upon their posterity with accumulated rancor, visiting the sins of the fathers upon succeeding generations"[5]. As such, hyper-segregation was clearly evident since the whites didn't want the blacks to be their neighbors. During the nineteenth and the first half of the twentieth centuries, whites in their aim to get rid of

the unwanted blacks, created the black ghetto in order to isolate growing urban black populations. But being unable to get blacks leave the inner city, whites moved to the suburbs with the industries, creating difficult living conditions to blacks: the African-American residents lost the stable jobs that had brought them to the area. The federal government provided loans to such moving to the suburbs, by tacitly excluding the blacks. Blacks were then unable to leave the inner city, and they became increasingly poor.

In addition to encouraging white families to move to suburbs by providing them loans to do so, the government uprooted many established African American communities by building elevated highways through their neighborhoods. "To build a highway, tens of thousands of blacks' single-family homes were destroyed, because these properties were summarily declared to be in decline"[5]

The overcrowded and bad living conditions in the inner city resulted in infectious diseases, such as tuberculosis. Research has proved that in every major American city, hyper-segregated blacks were far more likely to be exposed to dangerous levels of air toxins. Daily exposure to this polluted air means that African-Americans living in these areas are at greater risk of disease. All these were steps taken on purpose by the white community, legalized by the federal government to confine blacks on an area where only death was awaiting. Such attitudes and measures against millions of people, in modern time would be sufficient to be marked as a programmed genocide.

ii. *Black Americans and the civil rights segregation*

Racial segregation in the United States was nothing but another level of exclusion of the black community from facilities, services, and opportunities such as housing, medical care, education, employment, and transportation along racial lines. The segregation was backed by laws enacted at federal level. These laws, known as Jim Crow laws, had similarities with the situation in South Africa under Apartheid and were characterized by the following: The races were kept separate, with separate schools, hotels, bars, hospitals, toilets, parks, even telephone booths, and separate sections in libraries, cinemas, and restaurants, the latter often with separate ticket windows and counters. State laws prohibiting interracial marriage ("miscegenation"), which had existed in the colonial time, were enforced throughout the South and in many Northern states, especially when the Democrats later came to power. And astonishingly, the Supreme Court of the United States declared such laws constitutional in 1883; this verdict was overturned only in 1967, which displayshow inconsistent and hypocrite the white Americans as a whole, and the Northern Americans in particular had been. Such attitudes towards the newly freed blacks could be sufficient to conclude that emancipation to

blacks was just a lure; it won't be any exaggeration to say that blacks conditions under slavery was more enviable than the one of the post slavery: as slaves, at least they had a house to live in, they felt no injustice since they had no rights. But now, things had changed. There was also some state laws (also known as miscegenation laws)that prohibited whites and non-whites, blacks in particular, to marry each other.

Whites also set up voting rights that systematically restricted or denied blacks who could neither read nor write the right to suffrage, knowing that very few blacks could meet such requirements. At the same time, loopholes such as the grandfather clause and the understanding clause protected the voting rights of white people: what a paradox! For instance, in the Democratic Party primary contests, it was established that only whites could vote.

iii. *The Black codes system*

Following blacks' emancipation, whites Americans, and those of the south were faced with the greatest of their worry: who would now plow the land? The hands of those whites were so clean, so neat that holding the machete and the hoe was unimaginable. For three centuries, blacks had been to the service of those whites, and briskly suddenly it was hinted that without learning the craft, they would have to exercise it. Each state adopted their own codes to manage the newly freed blacks, to limit their basic rights and liberties, to control their labor, migration and other activities; but as a whole one thing was common: the blacks, even emancipated had to continue working for the whites. Southern plantation owners feared that they would lose their land. Having convinced themselves that slavery was justified, planters feared African Americans wouldn't work without coercion. The Black Codes were then an attempt to control them and to ensure they did not claim social equality, despite their being emancipated, which all the same sounds astonishing and contradictory.

In Texas for instance, "the Eleventh Legislature produced these codes in 1866"[6]. The intent of the legislation was "to reaffirm the inferior position that slaves and free blacks had held in antebellum Texas and to regulate black labor"[5]. The codes reflected the unwillingness of white Texans to accept blacks as equals and also their fears that freedmen would not work unless coerced. Thus the codes continued legal discrimination between whites and blacks.

The black codes were all intended to secure a steady supply of cheap labor and all continued to assume the inferiority of the freed slaves. The codes in some states even forbade other blacks to set foot on their land, limiting then the right of the blacks to move easily through the country. Article 13 of Indiana's 1851 Constitution, for example, stated "No Negro or Mulatto shall come into, or settle in, the State, after the adoption

of this Constitution.”[5] The 1848 Constitution of Illinois led to one of the harshest Black Code systems in the nation until the Civil War. The Illinois Black Code of 1853 extended a complete prohibition against black immigration into the state.

The Black Codes also denied the blacks the rights to testify against whites, to serve on juries or in state militias, or to vote. And in response to planters' demands that the freed people be required to work on the plantations, the Black Codes declared that those blacks who failed to sign yearly labor contracts could be arrested and hired out to white landowners. “Some states limited the occupations open to African Americans and barred them from acquiring land, and others provided that judges could assign African American children to work for their former owners without the consent of their parents”. [7] In Mississippi, for instance, blacks had to make annual contracts for their labor in writing; if they happened to run away from their tasks, they forfeited their wages for the year. Whenever it was required of them they must present licenses (in a town from the mayor; elsewhere from a member of the board of police of the beat) citing their places of residence and authorizing them to work. Fugitives from labor were to be arrested and carried back to their employers. All these measures to subdue the freed blacks simply made no difference between slavery time and emancipation, which more than a paradox, is revolting.

iv. *Strategies of the Ku Klux Klan to oppress the blacks*

Can it be conceivable that white Americans, and the Northerners in main, said to the blacks that they were now on free, and at the same time, but had them become a new form of slaves of their society? No doubt, the new condition of the blacks was a thousand times worse than the former. For any said emancipated black who happened to come across the Ku Klux Klan,” it was better that the federal government should return him to the custody of the original owner, where he would have a master to look after his well-being, than that his neck should be placed under the heel of a society, vindictive towards him because he was declared free”[7]

The Klan men had enacted their own laws, directed against the freed blacks, with the tacit consent of the local and federal authorities (since they took a long time to act against it). The operations of the Klan were executed in the night and were invariably directed against members of the Republican Party who supported and promoted the blacks total emancipation. The Klans' men would break into the house of the blacks at the dead of night, drag them from their beds, torture them in the most inhuman manner, and in many instances murder them, without the states nor the federal government to do any real thing to stop that practice.

In 1868 the Ku Klux Klan drew up a series of questions for people who wanted to join its organization,

among which the most inhuman are following: Are you opposed to Negro equality, both social and political? Are you in favor of a white man's government in this country?

How could such philosophy be admitted in a society of humans? Would those whites ever try to punish their cows and horses that way? How did those whites happen to think of treating the blacks, who had a great share in the prosperity of that American land of 'theirs', that way; those blacks who asked nothing but to find their way through the only society they knew, even if their forefathers were brought there unwillingly; those blacks who asked nothing but to be accepted and to be given a piece of land to live and to survive on.

American institutions, courts, legislators, executive officers were said to be strong enough to keep the peace and promote justice and goodwill in the community, as clearly expressed in the preamble to the constitution. If this promotion of justice, security and welfare did not hold for black Americans, then the thing to do was to change these institutions and quickly. “For a self-constituted body of moral idiots, who would substitute the findings of the Ku Klux Klan for the processes of law to try to better conditions, would be a most un-American outrage which every good citizen should resent”[7]

In her autobiography, *Song in a Weary Throat*, Pauli Murray wrote about the experiences of her grandparents living in Orange County after the American Civil War:

In the early days of their marriage, when my grandparents were struggling to establish a foothold, Grandmother often stayed alone in the farm near Chapel Hill. Grandfather was working in his brickyard in Durham, twelve miles away, until he was able to build the family home there, and their children were often in Durham helping him. It was a time when the Ku Klux Klan in Orange County sought to run colored farmers off their land, and Grandmother's isolated cabin in the woods was an easy target. Late at night she would be awakened by the thudding of horses' hooves as nightriders, brandishing torches and yelling like banshees, swept into the clearing and rode round and round her cabin, churning the earth outside her door. She never knew when they might set fire to the place, burning her to death inside, and some nights she was so terrified that she would get out of bed in the middle of the night, creep through the woods to the roadway, and trudge the twelve miles to Durham, preferring the dark, lonely but open road to the risk of being trapped at the farm.[8]

The *Autobiography of Malcolm X* (1965) is also a testimony to the terror atmosphere set up by the Klan on the blacks:

When my mother was pregnant with me, she told me later, a party of hooded Ku Klux Klan riders

galloped up to our home in Omaha, Nebraska, one night. Surrounding the house, brandishing their shotguns and rifles, they shouted for my father to come out. My mother went to the front door and opened it. Standing where they could see her pregnant condition, she told them that she was alone with her three small children, and that my father was away, preaching in Milwaukee. The Klansmen shouted threats and warnings at her that we had better get out of town because "the good Christian white people" were not going to stand for my father's "spreading trouble" among the "good" Negroes of Omaha with the "back to Africa" preaching of Marcus Garvey.[9]

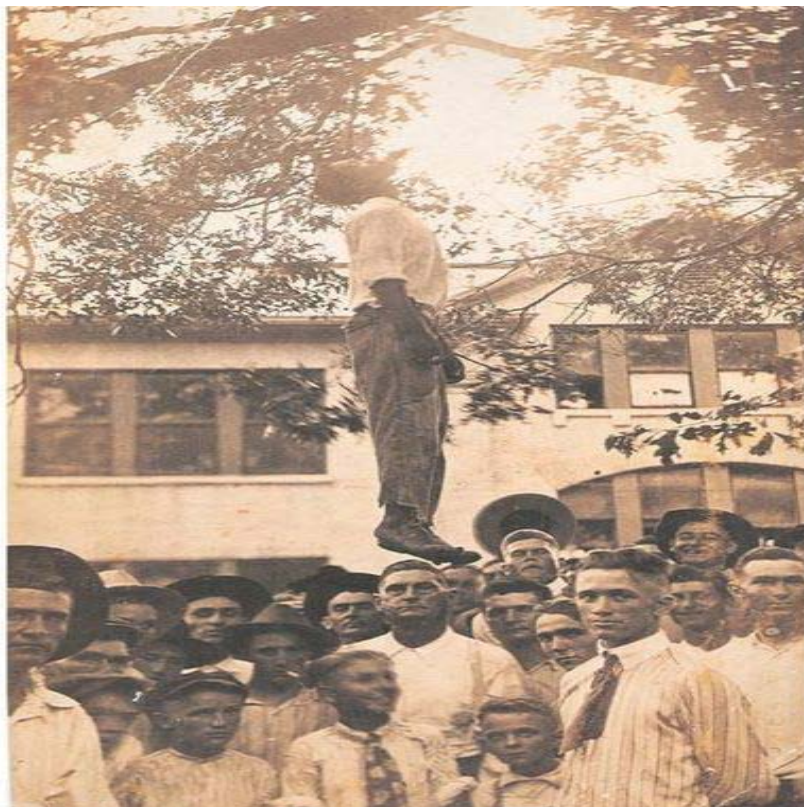
IV. CONCLUSION

Today, it is evident that the United States of America receive respect from the rest of the world, with reference to their economic and military power, but also the democracy teacher they seem to be, regardless controversial intervention in other countries political affairs. Yet, a glance back into the history of America, with reference to the blacks, would be sufficient to stain the overall legitimacy of American claimed position worldwide. In effect, the promise of emancipation to blacks was full of hypocrisy: Blacks, who despites their being slaves, were precious goods with regard to their importance in the white man's household and plantation, now were unwanted on the American land,

just because they were said to be free; a freedom that they deserved and wanted, but which they were offered by those who were persecuting them for that same freedom. For sure if local and federal officials did not back those atrocious actions against blacks, emancipation would have really been effective earlier. But that was not the case, and this is what justifies the term 'hypocrisy'.

Robert F. Williams, in *Liberation Magazine* (September, 1959), affirms, the following: "Each time the Klan came on a raid they were led by police cars. We appealed to the President of the United States to have the Justice Department investigate the police. We appealed to Governor Luther Hodges. All our appeals to constituted law were in vain"[10].

Below is a testimony of what it looked like to be black, after emancipation proclamation in the USA. There was no need for trial for a black man. Any white represented a whole court when it was about the black. You can just read on the faces of those white men in the picture, a kind of full satisfaction with both the scene and their having an opportunity to be taken in a picture with a hung black man. Worse, you can see children all the same enjoying themselves with all that; no doubt, they were learning how to perpetuate this kind of treatment to blacks, and this can justify the fact that until now, blacks are still forging their way through the American society.



Postcard depicting the lynching of Lige Daniels, Center, Texas, USA, August 3, 1920.

On the back of the postcard, one could read: "He killed Earl's grandma. She was Florence's mother. Give this to Bud. From Aunt Myrtle." Texas, 1920.

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Intergenerational Gaps: Collaborative Projects for Social Studies Curricula

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Abstract- The purpose of this research is to investigate whether this collaborative intergenerational project can be a bridge between seniors from rural areas and students who were raised in a nuclear family. The following questions guided this research: Can seniors' participation in photography activities help to build intergenerational solidarity between seniors and elementary school students? Can the collaborative program between seniors and elementary school students serve as a useful tool for the students' social studies classes? Can the collaborative program between seniors and elementary school students affect the students' attitudes towards seniors? What kinds of learning opportunities can this provide the participants? The overall goal of the project was to examine if we could establish a meaningful relationship between rural seniors and urban elementary school students, and to see how such a project could help connect schools and broader societies.

Keywords: *generation gap, community-based research, senior center, elderly, social studies, elementary school, collaborative program, self-esteem, intergenerational, generations.*

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Young Imm Kang Song

Abstract- The purpose of this research is to investigate whether this collaborative intergenerational project can be a bridge between seniors from rural areas and students who were raised in a nuclear family. The following questions guided this research: Can seniors' participation in photography activities help to build intergenerational solidarity between seniors and elementary school students? Can the collaborative program between seniors and elementary school students serve as a useful tool for the students' social studies classes? Can the collaborative program between seniors and elementary school students affect the students' attitudes towards seniors? What kinds of learning opportunities can this provide the participants? The overall goal of the project was to examine if we could establish a meaningful relationship between rural seniors and urban elementary school students, and to see how such a project could help connect schools and broader societies.

Keywords: generation gap, community-based research, senior center, elderly, social studies, elementary school, collaborative program, self-esteem, intergenerational, generations.

I. INTRODUCTION

The aging population is becoming a significant issue, and this has begun to contribute to several social issues as well. In particular, this has led to a significant intergenerational gap between the younger and older generations. This is furthered by changes in family structures, which have moved away from large family units and towards more nuclear family units. As such, generational segregation has become an important issue.

South Korea has not been immune to this phenomenon, which is plaguing many of today's modern industrialized societies. According to Thang (2011), "The social structuring of age has contributed to an extent the gap among generations. One important dimension of age segregation is 'institutional age segregation' where different age groups are isolated from the socially constructed division according to chronological age, such as the channeling of the young into day care and schools and expecting seniors to live separately in age-homogenous retirement communities" (p. 1). In order to narrow the intergenerational gap, people need to realize the importance of intergenerational bonding. Governments, local communities, and schools need to make a concerted

effort to inform people about the benefits of intergenerational bonding.

In this paper, I discuss a collaborative project that aims to narrow the intergenerational gap between seniors and elementary school students. The seniors, aged 72 to 83, were from Goheung, a small rural town in the southern part of South Korea. The elementary school students were third graders from Gwangju, a major South Korean city more than 100km away from Goheung.

II. CONCEPTUAL FOUNDATION

Throughout history, the interaction and interconnection between families and societies has been a key element of human life. As Mitts (2003) says, "families are units where values are learned, culture is transmitted, and children learn relationship skills" (p. 18). Therefore, it is critical to have intergenerational solidarity in both family and society. Ultimately, this bondage will be the foundation for composing citizens of the world (Butts, Thang & Yeo, 2012). Reduced intergenerational interaction and low consensus between generations may result in age segregation, which has several undesirable consequences. According to Thang (2011), this produces ageism in which young people discriminate against the elderly and the elderly discriminate against the younger generation. Thang (2011) also warns that when vertical connections of individuals across different ages weakens, social support networks within families and within societies are expected to weaken. Thus, frequent interaction between generations and forming consensus is very important. Often intergenerational programs can be effective for improving the relationship between different generations.

According to Hopkins (2000), intergenerational programs are important because they "encourage mutual understanding and respect between generations" (p. 317). In addition, they "give children positive role models and break down barriers created by fear and uncertainty. They give older adults needed feelings of accomplishment, worth, and joy. They offer both groups a medium through which they can share their talents and experiences" (p. 317). There are many programs that have been developed for mutual understanding across different generations. Through these intergenerational programs, both the younger generation and the elderly can build social relationships

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and break down stereotypes (Cohen, 2006; Hopkins, 2000). One program by Newman et al. (1997) found several positive outcomes resulting from implementing intergenerational programs between younger and older generations. Thus, intergenerational programs can be effective tools for reducing generational gaps. We found that implementing and developing various intergenerational programs can be effective in reducing gaps between generations.

III. RESEARCH PURPOSE AND METHODS

The purpose of this research is to investigate whether this collaborative intergenerational project can be a bridge between seniors from rural areas and students who were raised in a nuclear family. Also, we examine the types of preconceptions, if any, that the students hold of the teaching materials that have been prepared by the seniors.

We investigate different ways to improve communication between different generations so that, ultimately, we can attain a better intergenerational relationship among individuals throughout the society.

The overall goal of the project was to examine if we could establish a meaningful relationship between rural seniors and urban elementary school students, and see how such a project could help connect schools and broader societies. The following questions guided this research:

- Can seniors' participation in photography activities help to build intergenerational solidarity between seniors and elementary school students?
- Can the collaborative program developed between seniors and elementary school students serve as a useful tool for the students' social studies classes?
- Can the collaborative program between seniors and elementary school students affect the students' attitudes towards seniors?
- What kinds of learning opportunities can this provide the participants?

IV. RESEARCH PARTICIPANTS

In selecting participants for Phase I of the project, I prioritized areas within South Korea with a high proportion of senior citizens. According to the figures reported by the Korean Statistical Information Service, Goheung County in Jeollanam-do Province had a high percentage of senior citizens in 2011, and as of 2013, it had the highest percentage of senior citizens at 33.8 percent (Statistics Korea, 2013). For this reason, I selected Goheung County of Jeollanam-do Province as my research site, which is located in the southernmost area of the South Korean peninsula and is surrounded by ocean on three sides. Thirteen senior citizens from the Goheung senior center who were interested in studying photography formed the Goheung photography group. These participants ranged in age

from 72 to 83. Twelve participants were male and one participant was female.

For Phase II of the project, participants were selected from a private elementary school in a major city. There were a total of 90 participants, consisting of third grade elementary school students and Ann Byung Sang, their social studies teacher, from Gwangju Song Won Private Elementary School, located in Gwangju, South Korea. Gwangju is a major city in South Korea, and it takes around two hours to drive there from Goheung.

V. INTERGENERATIONAL PROJECT

The project took place over the course of two years and it was comprised of two major parts: Phase I and II.

a) Project Phase I

For the first 1.5 years, we focused on transforming the seniors' attitudes on life through learning photography and participating in a photography exhibit. Phase I of this project is described in a previously published paper (Song, 2014). Thus, in this paper, I only discuss Phase II of the project.

b) Project Phase II

During a time period of eight weeks, photographs taken by the seniors were used as teaching materials for a third grade social studies class. I investigated the effectiveness of this process in allowing the elementary school students and seniors to communicate with each other and work to overcome the generational gap.

When I visited Song Won Elementary School before the start of this project, I had a meeting with a few teachers. The topic was on intergenerational gaps. The teachers were concerned that this was a growing issue, and felt the need for a project or program to address it. Shin Myung Soon, the vice principal and a classroom teacher for over thirty years, stated that she noticed a worrisome increase in the generational gap between the elderly and her students over the years. She stated, "As many students today live in nuclear families, they tend to have more individualistic personalities, mental instabilities, and interpersonal problems compared to the past." Other teachers commented that while in a large family, elders naturally become a teacher to the children, in a nuclear family, the parents' role is essential as children are not exposed to other relatives who can be their teachers. Another teacher stated that the present-day students tended to have more trouble cooperating with or competing against others.

In order to address these issues, Ann Byung Sang, Shin Myung Soon, and I developed an intergenerational project with a rural senior center and a

third grade class at Song Won Elementary School. This project sought to develop an environment in which students could connect with seniors in a different province through technology. As a researcher, I observed the influence of this project on students' attitudes about the elderly, and monitored whether this project had educational value and could be adaptable to different settings.

VI. PROJECT PROCEDURES

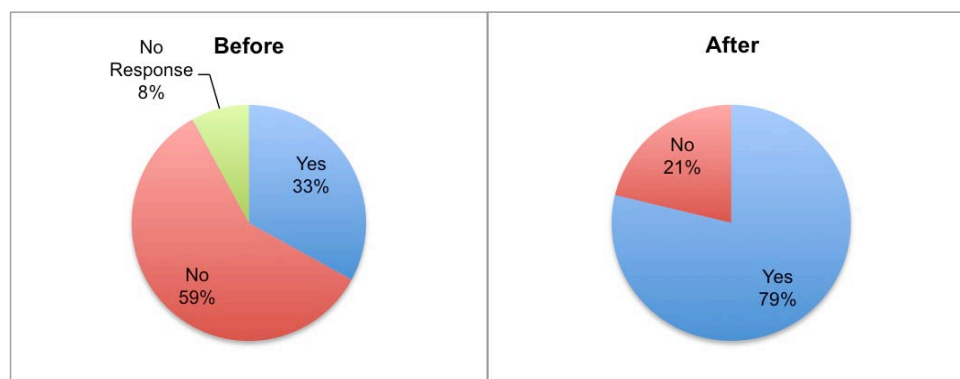
1. Before implementing the collaborative project, the social studies teacher for the participating third graders, Ann Byung Sang, conducted a survey to measure the baseline intergenerational attitudes of the students.
2. At Song Won Elementary School, the teacher selected eight topics from a chapter called 'A study of different towns and lifestyles' in their third grade social studies textbook.
3. At Goheung Senior Center, I asked the seniors involved in the photography class to take photographs related to the topics above as their weekly photography class homework. Every Monday for eight weeks, the seniors posted topic-related photographs online on their blog called "Goheung Sajinteam". The topics included: pride and joy of our hometown, the process of vegetable growing, a day in a farmer's life, the village marketplace, and spring arrival at the village home.
4. Every Tuesday during social studies class, the teacher showed the third graders photographs from the Goheung Sajinteam blog on a wide screen. Each week, the teacher used these photographs as teaching materials for the class.
5. For eight weeks, the teacher asked the students to write down thoughts and feelings about the photographs in their journals. Students also had discussion sessions expressing their thoughts regarding the photographs.
6. Ann Byung Sang took notes about the students' discussions and documented the students' writings. Other teachers observed the progress of this project

and gave comments. At the end of the collaborative project, we repeated the same survey of intergenerational attitudes with the third grade students.

VII. DATA ANALYSIS AND DISCUSSION

After the project, Ann Byung Sang stated that he felt the project had been more productive than he had expected. In particular, he expressed that it had been much more effective than simply using a textbook. He said, "I was using live photos taken by the seniors and it enabled the students to think more broadly, move their hearts, and expand their minds outside of the textbook." He also mentioned that the students were very surprised that the photographs were taken by people over the age of 73, and that this caused them to show a greater interest in the photos. Students eagerly awaited the new photographs that the seniors would upload every Monday, and were excited to attend the next class on Tuesday to see them. One student commented that he was "very impressed that old people can take these great photos." Another expressed surprise about their familiarity with technological tools: "How did they learn to use the computer and have a blog?" Overall, the teachers noted that the students showed greater engagement than they would have otherwise, and that the project had a positive educational effect.

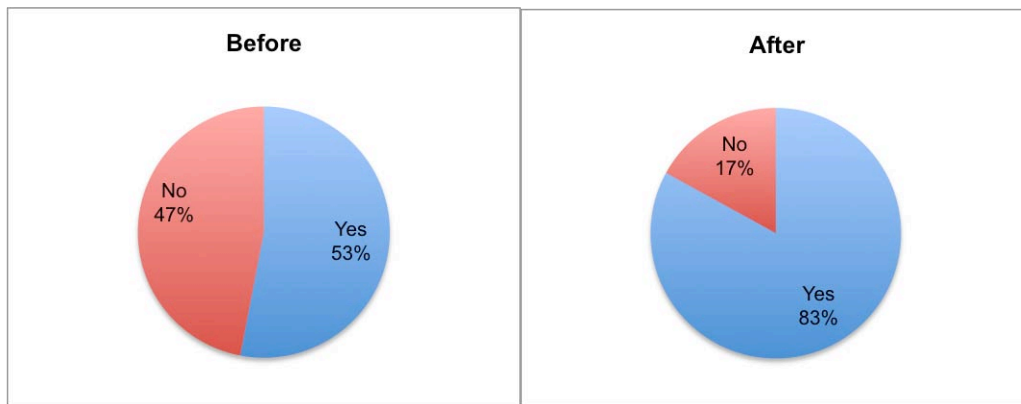
Prior to this intergenerational project, many students believed that seniors who live in a rural village would not be able to help their studies. Also, the majority of the students did not want to live in the countryside. After this intergenerational project, however, there was an increase of 46 percentage points in the proportion of students who believed that the elderly possessed knowledge that could help teach them. Initially, only 33% of students reported thinking that seniors who live in a different location could teach them something. This proportion increased to 79% after the project. Students attributed this to being able to study the chapter 'A study of different towns and lifestyles' not simply through their teacher but through the seniors' photographs (see Figure 1).



Note: N=90

Figure 1 : Do you think seniors' knowledge can help your study?

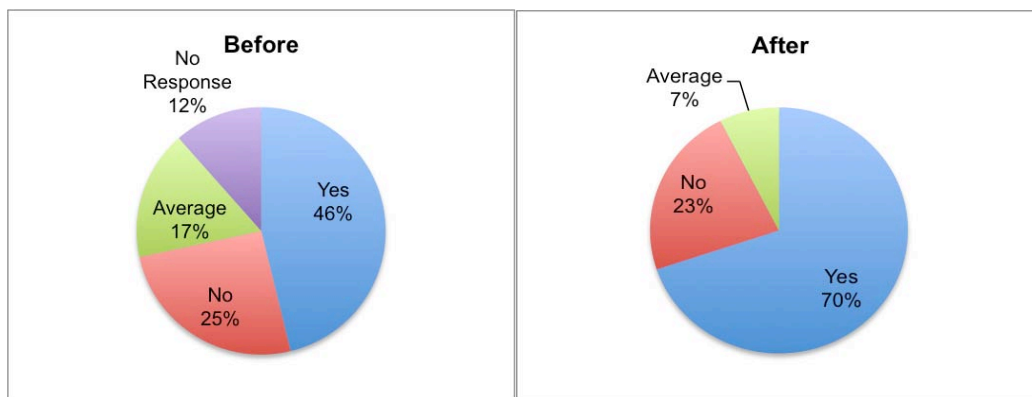
Prior to the project, 53% of students reported that they thought seniors could not use computers. After the project, this also increased to 83% of the students (see Figure 2).



Note: $N=90$

Figure 2 : Do you think elderly who live in the countryside can use computers?

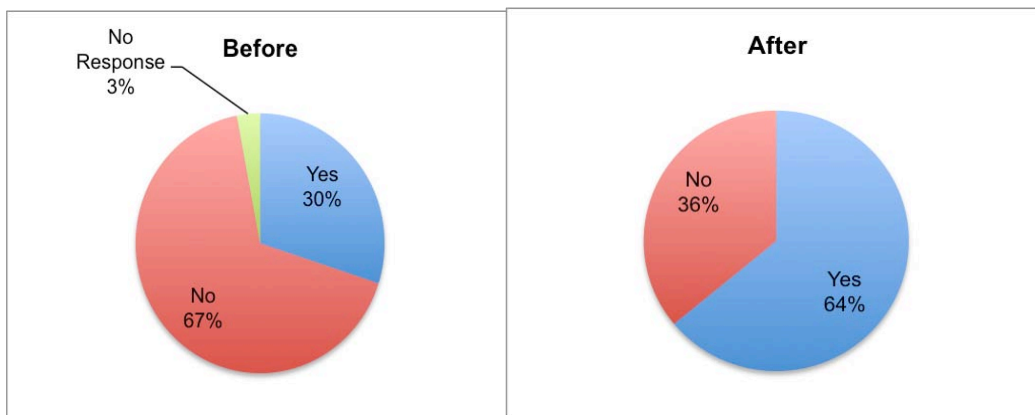
In response to the question of whether they thought the work of rural seniors could be relevant to them, 46% of students responded yes prior to the project, whereas 70% of them answered positively to the same question after the project (see Figure 3).



Note: $N=90$

Figure 3 : Do you think the work of other local people is relevant to you?

Lastly, while only 30% of students reported that they would be willing to live in a rural area before the project, after the project this proportion increased to 64% (see Figure 4).



Note: $N=90$

Figure 4 : Have you ever thought that you would like to live in a rural village?

These results indicate that the photographs used in the social studies class influenced the students' conceptions of seniors living in rural areas in positive ways.

This project was developed to help younger generations connect with seniors, so that they can learn from their wisdom and life experiences. Seniors can be great mentors for the younger generation. Simultaneously, this relationship can benefit the seniors as well, as they also desire more activities.

After the project, one teacher from Song Won Elementary School stated: "I often feel obligated to make an environment for students to experience a large family.... This project helped students overcome the age gap with their grandparents and enhance an ability to communicate with others." As the results above suggest, intergenerational programs often help develop positive social relationships between seniors and students. Also such a program may take a role in breaking down the existing stereotypical relationships between the two (Cohen, 2006; Hopkins, 2000). This project is an example of such a program, and it contributed to breaking down the generational gap between third grade students and the elderly.

At first, the students' view of seniors living in a rural area was very marginal. Through the project, the students started to recognize the seniors as community educators and intelligent people who can use new technologies. Additionally, students grew to respect the hard work of the rural farmers, particularly after a week when the seniors who work as farmers showed photographs of their daily routines from dawn to dusk. Looking at the significant change from the surveys conducted before and after the project, I realized that photographs may serve to transform a person's mindset. As Sherman (2006) states, "the arts are often a language for communicating new ideas and acquiring new technical and interpretive skills. They help develop new ways of seeing, knowing, and experiencing" (p. 43). Using the photographs that the seniors took just a few days prior to class helped the third graders realize that the material was very relevant and contemporaneous. This was a much different experience than simply studying the images and paragraphs written in textbooks.

From the perspective of the senior participants from Goheong senior center, participating in Phase I of the project allowed them to see different aspects of the world with greater interest and curiosity through photography. Through this different lens, it was their hope to realize a greater richness of life (Song, 2014). Furthermore, this project helped the participating seniors adopt a more positive attitude toward life. It also encouraged them to be more active participants in society. Moreover, it was a transformative learning experience that provided them a variety of learning opportunities (Song, 2014). As a result, it

helped the participating seniors improve their emotional stability, confidence, and self-esteem, and it helped them realize their full potential (Song, 2014).

Through participating in Phase II of the project, the seniors gained more self-confidence and felt more valuable to others. In their post-interview comments, they made the following statements: "I am very pleased and could not believe the photos I took could be used as teaching materials." "I feel alive and like I am a valuable person." "I am so happy that I can do something for the school." "My grandson said I am a cool grandpa!"

Through this two-year project, the seniors interacted with their families, friends, neighbors, and young students with photography as a novel medium. This helped the participants move away from the view that seniors are useless people with nothing productive to do. Instead, they gradually adopted a more positive outlook on life (Song, 2014).

VIII. CONCLUSION

Although it may be a positive experience for seniors to participate in one-time art activities in their senior centers or to have a get-together with young students, a long-term activity like this project is likely to be much more helpful in enhancing the seniors' level of confidence and boost their feelings of value in the community. In this project, being helpful to both parties was a key aspect. Helping seniors become familiar with new technologies improved their self-confidence. Using the creative output produced by the seniors was very satisfying for both the seniors and the younger students. I encourage teachers to be creative in engaging their local community members when inviting guests. Instead of only relying on established experts, other unexpected figures in society, such as the seniors in a nearby rural town, can provide a supportive and educational role for the students' curricula. Also, I recommend that teachers incorporate educational technology tools to teach the younger generation. In a project such as this, there was no need to purchase any expensive software for the school. This project utilized a free technology tool (i.e., the photography blog) for a teaching purpose.

This intergenerational project sought to help simultaneously address issues facing the younger generations and the aging population. These types of projects can serve as a productive bridge that connects a rural community and its more urban schools. Projects like these may begin to bridge the intergenerational gaps and improve connections between rural seniors and urban youth. Based on the feedback from the participating teachers, community center educators, and conference audiences, the results of this project seem very encouraging.

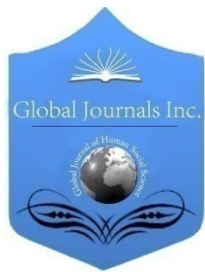


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Language Craft by Nigerian and Ghanaian Christian Preachers-What Impact?

By Morolake Omowumi Adekunle & Dennis Soku

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Abstract- The increasing language craft by Pentecostal pastors is the focus of this study. The study area is communication language in the sermon of Christian preachers. Quantitative and qualitative survey methods were used. The communication goal of the preachers was investigated alongside the effectiveness of the use of the style as a means of communicating the pastors' message. The audience's perception of pastors who use the style and the effect of the style on them were also investigated. Study findings show that pastors use the style to facilitate attention and retention on the part of the congregants, a large percentage of the respondents hold pastors who adopt the style in high esteem and the style is also effective from the perspective of the respondents who are Pentecostal church members. It is recommended that pastors avoid over-generalisation in using this style.

Keywords: *language craft, pentecostal preachers, communication goal, congregant's perception, communication effectiveness.*

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Language Craft by Nigerian and Ghanaian Christian Preachers-What Impact?

Morolake Omowumi Adekunle ^α & Dennis Soku ^σ

Abstract- The increasing language craft by Pentecostal pastors is the focus of this study. The study area is communication language in the sermon of Christian preachers. Quantitative and qualitative survey methods were used. The communication goal of the preachers was investigated alongside the effectiveness of the use of the style as a means of communicating the pastors' message. The audience's perception of pastors who use the style and the effect of the style on them were also investigated. Study findings show that pastors use the style to facilitate attention and retention on the part of the congregants, a large percentage of the respondents hold pastors who adopt the style in high esteem and the style is also effective from the perspective of the respondents who are Pentecostal church members. It is recommended that pastors avoid over-generalisation in using this style.

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1. INTRODUCTION

The message of Christianity places great premium on the meaning that is intended as well as the language with which the meaning is conveyed with the latter relating to style and diction. Right from the age the religion was received, there has been a great emphasis on decorum and elevated style in the language employed to communicate the faith. In the Epistle of Apostle Paul to the Colossians 4:6, there is an admonition: 'Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.' Salt gives flavour for improvement in taste, giving flavour to speech requires some degree of extra effort on the part of the communicator. There is an increasingly predominant practice of the use of 'crafted' language by many preachers in Nigeria and some from Ghana in West- Africa who introduce a lot of alliteration, assonance and consonance into their sermons. Alliteration is the repetition of similar consonant sounds at the beginning of words in a line of poetry. Consonance is the repetition of consonant sounds in the middle or end of words in a line of poetry and assonance is the repetition of vowel sounds in the middle of words in a line of poetry. These preachers seem to be in a silent contest to outdo one another in

the language craft pre-occupation. Homiletic scholars have expressed varying opinions about what should be the style and form of the language of sermon delivery by Christian pastors. According to Brastow (2013), Christianity derived and consecrated its own version of the English Language which it deems suitable for the pulpit. The language of the pulpit is expected to avoid profanity and be sublime. Pattison (2000:399) differs in a sense from Brastow's assertion; he opined:

The preachers of any period are not to be censured for adapting their style of address and mode of arguing to their hearers. They are as necessarily bound to the preconceived notions, as to the language, of those whom they have to exhort. The pulpit does not so mould the forms into which religious thought in any age runs; it simply accommodates itself to those that exist. For this very reason, because they must follow and cannot lead, sermons are the surest index of the prevailing religious feeling of their age.

Jang (2007) argues that the preacher needs to make use of effective communication and rhetorical skills. According to him, the preacher must consider the rhetorical aspect by giving attention to 'the fields of audience analysis, linguistics, cultural biases in communication, as well as more traditional purviews of speech studies'(Jang2007:15)

In the Victorian age, the language of preaching became so stereotypic and monotonous that the word sermon became interchangeable with dull (Ellison, 1998). Pentecostalism started to emerge after the American Civil War and its major trademark among others was its scripturally appealing message (Archer, 2004). According to Barret (1982), one in four Christians in the world is a part of the Pentecostal Movement. The Centre for the Study of Global Christianity estimated that, there are about 279 million Pentecostal Christians and 305 million Charismatic Christians in the world (Pew Research, 2011). With the Pentecostal movement gaining ascendancy, Christian preachers and translators of the Bible strive to employ the everyday use of language to facilitate comprehension and sustain the attention of their audience. It has also been observed that Pentecostal preachers painstakingly try to maintain their lionised personal image in the sight of their congregants. As a critic of the Pentecostal movement Johnson(2010) opined, the congregants hold the pastor

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in reverence. This may to a large extent give the minister more liberty in relating to the congregants and choosing his words and language style for preaching.

The modern-day Pentecostal preachers have become more flamboyant in their use of language on the pulpit. Perhaps the explanation for this development can be found in the observation of Oakley(1987) that members of congregations have become accustomed to listening to expert communicators on radio and television; they are consequently more exacting in their demands of those who preach from the pulpit on Sundays. Oakley (1987:4) concludes, 'If, therefore, the minister is to display an equal competence in preaching the Word, he will need to develop all his skills as he adapts himself to different kinds of audiences and addresses them in terms suitable to their conditions and outlook.'

Hillis (1973) outlined Cicero's five principles of rhetoric that he claims have been influencing preaching for centuries. These are: the speaker-

- Makes a discovery of what should be said (invention)
- Chooses the order in which to arrange his speech (arrangement)
- Uses his language in a peculiar way (style)
- secures the speech in (memory)
- effectively (delivers) the speech.

The principles highlighted by Cicero seem to operate in the sermon delivery of modern day Pentecostal preachers who painstakingly attend to style and choice of words. It has been observed that these preachers use a lot of alliteration, consonance and assonance in their sermons and this study set out to examine the impact this language craft has on congregation members.

a) *Research Questions*

1. What do preachers intend to achieve by using sound devices?
2. What is the view of congregants about preachers who use devices of sounds like alliterations, assonance and consonance?
3. Do congregants think preachers get the result they desire in using these devices?

II. REVIEW OF LITERATURE

In this section we presented some theories that underline language communication. We also cited examples of conclusions drawn by others on the use of language craft in the pulpits.

a) *Communication Accommodation Theory*

This theoretical perspective examines people's underlying motives in a speech act, the causes of

speakers shifting their communication styles. The Communication Accommodation theorist of Giles (1973) argues that during communication, people will try to accommodate or adjust their style of speaking to others either through divergence or convergence. Groups with strong ethnic or racial pride tend to employ divergence to highlight their group identity while people from less privileged and powerless groups make their speech increasingly similar to the more privileged groups in order to gain social approval. There is the tendency for some preachers to diverge in the course of their sermon delivery to display their mastery of language and their eloquence.

Social Judgment Theory (Sherif et al, 1965):

This theory postulates that people respond to communication with latitude of acceptance, rejection, or non-commitment. The tendency of the receiver in a communication event to get persuaded along these latitudes depends on her viewpoint and the importance she attaches to the issue. If a persuasive message falls in a receiver's latitude of rejection, the message will not be accepted. If the issue which is unacceptable is personally important to the receiver, the determination to reject will be greater. A preacher has the same reference point with congregants, that is, the Bible. This makes the task of operating within the congregant's latitude of acceptance an easier task.

Elaboration Likelihood Model (Cacioppo and Petty, 1979): This Theory states that people respond to persuasive messages in either of two routes: the elaboration route or the peripheral path. The elaboration path involves cognitive processes of critical thinking, evaluation and internalisation of the message. Response along the peripheral route and recall is a situation whereby deep reflection, internalisation and recall of messages are avoided in order to prevent information overload. This peripheral route cannot lead to behavioural change. Preachers would rather have the congregants take the elaboration path which would lead to the desired change.

Language Expectancy theory: This was propounded by Burgoon, Jones and Stewart in 1975 and expanded later by Burgoon (1995). In a communication event, participants expect certain patterns of communication behaviour. These patterns which are pre-determined by society's psychological and cultural norms, equips a listener to identify linguistic, syntactic and semantic norms in language use. His identification of the norms consequently affects his reception or rejection of the message. Communication expectancies are said to derive from three factors: the communicator – with dimensions like source credibility, personality, appearance, social status and gender, the relationship between a receiver and a communicator with the dimensions like attraction, similarity and status equality;

and the context which considers constraints of privacy and formality on interaction.

b) *The Language of the Pulpit*

Uhunmwangho, cited by Taiwo (2005) summarizes the general characteristics of the language of religion thus: "it employs a deliberate, evocative use of terminology and phraseology which we must be alert to in order to appraise the primary purpose and meaning of the language". Taiwo (2005:2), in examining the general style of interrogation in charismatic Christian pulpit discourse, affirms that interrogation is used by charismatic Christian preachers during a sermon not only to get information but also to regulate the linguistic behaviour of the congregants. The works of these two scholars reinforce the fact that the language of Christian sermons is engrossing and it demands the complete involvement of the listener

The nature of the language used by preachers has generated both positive and negative reactions from scholars specifically, preachers' propensity for the use of alliteration. Uhunmwangho, cited by Taiwo (2005:1) berated what she termed 'preachers' slavish servitude to the use of alliteration.' The incessant use of alliteration, according to her, compels the preacher to introduce his own agenda and not the biblical author's agenda into a passage. Sebring (2014) gave three reasons why he views the use of alliteration by preachers as almost always atrocious. According to him alliterated sermon outlines make the message contrived and seemingly forced, it appears very complicated, seems to lack authenticity because it is not representative of real life conversation. In a similar vein Sunukjian (2015: 1) outlines four bad things about alliteration:

- It may use a word nobody knows, and thus be unclear.
- It may change the author's meaning, and thus be biblically inaccurate.
- It may highlight the outline more than the central truth and its relevance.
- It may draw more attention to the cleverness of the speaker than to the truth of God's word.

Sunukjian (2015), however, concedes that alliteration may sometimes be aptly used by preachers. Thompson (2015) highlighted the advantages of using alliteration in preaching as the promotion of listening ear, learning mind and lasting effect in the hearers.

III. METHODOLOGY

Within a period of two months from February to March, 2014, on a cable television and a local television channel both dedicated to the preaching of the Gospel, the following samples were collected from Nigerian and Ghanaian preachers (See Appendix 1).70 respondents were randomly selected across 10 purposively selected

local Pentecostal churches in Adenta District Assembly in Greater Accra Region of Ghana. The Respondents from the Pentecostal churches were made to read the samples on use of sound devices by preachers. Questionnaires were then given to them to fill concerning their views on the use by preachers of the type of language shown to them. Only 68 of the questionnaires were recovered.

Four key informant interviews (KIs) were conducted with Pastors purposively selected from 4 different Pentecostal churches to elicit their view on the intention of pastors who adopt the style under study.

SPSS was used to generate frequency tables from the quantitative survey.

IV. RESEARCH FINDINGS

Research Question 1: What do preachers intend to achieve by using the sound devices?

The KIs with three of the four pastors, respectively portrayed pastors who use this style as attempting to make the sermon interesting in order to arrest the listeners' attention, facilitate the listeners' retention and recall of the message and create a good impression of themselves in the sight of the congregation.

One the interviewee remarked, 'A pastor must have clout, when your congregation comprises highly educated and sophisticated people, you must improve your sermon delivery style.'

Another one said, "Many Pentecostal churches have a large number of young people and young people love this style"

The interview with 3 of the pastors show that effective communication with the congregants and personal image building on the part of the pastor are reasons underlying the use of the style under investigation.

However the fourth pastor interviewed expressed the opinion that the style, whose usage is rising largely, promotes self-projection on the part of pastors and its use should be de-emphasised.

"These pastors tend to become arrogant believing they are eloquent. They don't realise they are unnecessarily distracting their church members."

The respondents who filled the questionnaires also expressed their views on the intention of preachers who adopt the style under study. All of them (i.e. 100%)without exception saw effective communication as the reason for the adoption of the style. 19.1% claims that it makes a difficult sermon topic easy to understand, 39.7 % claims it makes a sermon humorous and interesting and 41.2 % claims it makes the church members to concentrate and learn more.

Research Question 2: What is the view of congregants about preachers who use devices of sounds like alliterations, assonance and consonance?

The respondents were asked if they liked pastors who during their sermons use sound devices like the ones shown to them. 71 % of the respondents answered 'yes' while 29 % answered 'No', while those who answered 'Yes' gave more effective communication as their reason. The ones who answer 'No' gave inability to understand the preacher's vocabulary and the style being distracting as reasons

Attributes that could create a positive image of the preacher in the sight of the congregants which are good character, good looks, caring for congregation members, good dressing, eloquence of sermon delivery, deep knowledge of God's word and anointing to have prayers answered were ranked by the respondents. The knowledge of God's word was ranked as most important, followed by eloquence of sermon delivery, good character, caring for church members, anointing to have prayers answered, good dressing and good looks.

It is obvious that majority of the respondents view preaching using sound devices as a positive practice.

Research Question 3: Do congregants think preachers get the result they desire for using these devices?

91.2 % of the respondents were of the opinion that the pastors' use of the style had positive effect on the congregants while 8.8 % were of the opinion that use of the style had no effect because it was difficult to understand. Respondents who felt the style had positive effect answered variously that it promoted love and respect for the pastor, making the congregants to be more predisposed to complying with the sermon.

V. CONCLUSION

The study shows that congregants are largely in approval of the type of language under discussion. However, the few dissenting voices are worthy of attention. The content handled by the preacher is of utmost importance and there is need to prevent any hindrance to its assimilation. Preachers who adopt this style must be mindful of the comprehensibility to their congregants given the fact that the level of congregants' education differ from one to the other. Moreover, the morality of the preacher is undermined when absolute statements made, misrepresent reality as in the case of a statement like "A man who executes God's counsel diligently soon becomes an executive."

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APPENDIX 1

Most Important Attribute in a Preacher according to Respondents

Attributes	Frequency (RESPONDENTS)	Percentage (RESPONDENTS)
Good looks	1	1.47
Good dressing	2	2.94
Deep knowledge of God's word	35	51.47
Eloquence in sermon delivery	10	14.70
Caring for congregation	8	11.77
Anointing to have prayers answered	3	4.41
Good character	9	13.24
Total	68	100

Do Respondents View the Language Craft by Preachers as a Good Practice?

	Frequency	Percent	Valid Percent	Cumulative Percent
YES	41	60.3	60.3	60.3
Valid NO	27	39.7	39.7	100.0
Total	68	100.0	100.0	

Do Respondents Think the Language Craft has positive effect on the congregants?

	Frequency	Percent	Valid Percent	Cumulative Percent
YES	62	91.2	91.2	91.2
Valid NO	6	8.8	8.8	100.0
Total	68	100.0	100.0	

APPENDIX 2

- (1). It takes a broken Christian to heal a broken world (A)
- (2). It takes a passionate Christian to save a perishing world (A)
- (3). Emotion not subjected to reflection leads to dejection. (C)
- (4). The measure of the Holy Spirit in your life determines your heavenly treasure (S)
- (5). The presence of God is the greatest present to His priests. (A)
- (6). Yourself must be sacrificed to be sanctified (A)
- (7). Sanctification transforms you from the vulnerable to the venerable (A)
- (8). A life of devotion is a life of deviation from the devil's ways (A)
- (9). Your situation should not be a restriction but a motivation for higher aspiration.(C)
- (10). Comely conduct is a conduit for blessings (A)
- (11). A man of low understanding is a man of low standing (C)
- (12). As you make the Lord your fortress, you forsake your stress (A)
- (13). We must partake in the suffering of Christ to have his offering. (C)
- (14). When you reject divine direction you inject devil's prescription. (A)
- (15). It takes a company to fulfil a calling (A)

- (16). He who battles with the Lord, becomes battered and he who challenges Christ gets chartered (A)
- (17). A man who hates instruction hastens to destruction (A)
- (18). A disciple is someone who submits to discipline without spleen(C)
- (19). A person who disdains admonition desires disgrace. (A)
- (20). Divine appointment prevents disappointment (C)
- (21). Divine manifestation terminates evil manipulation (A)
- (22). I decree the death of dearth in your destiny (A)
- (23). A person who cannot receive from GOD will be deceived by the devil.(S)
- (24). When you lose divine direction, you adopt the devil dimension (A)
- (25). Repentance brings remittance of sin and admittance into God's kingdom(C)
- (26). The cessation of the inspiration of the Holy Spirit leads to spiritual expiration(C)
- (27). If you cannot pray, you will be a prey, (A)
- (28). You must travail to prevail (A)
- (29). The ability to spend quality time with God will qualify you for exponential expansion. (A)
- (30). When you have understanding, you will be outstanding (C)
- (31). A life under sin is a life under siege (A)
- (32). When you are hollow, you will always follow (S)
- (33). Your praise will bring your raise (C)
- (34). When you are thankful, your tank will be full (A)
- (35). If you refuse to sow, you will be slow (S)
- (36). Devotion to earthly pleasure deprives of heavenly treasure.(S)
- (37). If you refuse to fast you cannot be fast (A)
- (38). Vision is a picture that you can pick from the scripture in order to feature in your future (S).
- (39). If you reject the message, your life will reflect the mess (S)
- (40). Instead of shedding tears start to tear apart the enemy's agenda. (A)
- (41). Unless you are tested, you cannot have a testimony, you must be examined to be exalted (A), (S)
- (42). The Lord is moving you from zero to hero (S)
- (43). A man who does not hearken to God gets hacked down (A)
- (44). Sinful affection brings affliction and destroys Godly vision. (C)
- (45). A man who executes God's counsel diligently soon becomes an executive (S)
- (46). Success in marriage comes when you leave and cleave. (S)

KEY

A-Alliteration

C- Consonance

S- Assonance

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- (e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.
- (f) Results should be presented concisely, by well-designed tables and/or figures; the same data may not be used in both; suitable statistical data should be given. All data must be obtained with attention to numerical detail in the planning stage. As reproduced design has been recognized to be important to experiments for a considerable time, the Editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned un-refereed;
- (g) Discussion should cover the implications and consequences, not just recapitulating the results; conclusions should be summarizing.
- (h) Brief Acknowledgements.
- (i) References in the proper form.

Authors should very cautiously consider the preparation of papers to ensure that they communicate efficiently. Papers are much more likely to be accepted, if they are cautiously designed and laid out, contain few or no errors, are summarizing, and be conventional to the approach and instructions. They will in addition, be published with much less delays than those that require much technical and editorial correction.



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

Format

Language: The language of publication is UK English. Authors, for whom English is a second language, must have their manuscript efficiently edited by an English-speaking person before submission to make sure that, the English is of high excellence. It is preferable, that manuscripts should be professionally edited.

Standard Usage, Abbreviations, and Units: Spelling and hyphenation should be conventional to The Concise Oxford English Dictionary. Statistics and measurements should at all times be given in figures, e.g. 16 min, except for when the number begins a sentence. When the number does not refer to a unit of measurement it should be spelt in full unless, it is 160 or greater.

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Many researchers searching for information online will use search engines such as Google, Yahoo or similar. By optimizing your paper for search engines, you will amplify the chance of someone finding it. This in turn will make it more likely to be viewed and/or cited in a further work. Global Journals Inc. (US) have compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Key Words

A major linchpin in research work for the writing research paper is the keyword search, which one will employ to find both library and Internet resources.

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

Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art. A few tips for deciding as strategically as possible about keyword search:



- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
- One should avoid outdated words.

Keywords are the key that opens a door to research work sources. Keyword searching is an art in which researcher's skills are bound to improve with experience and time.

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Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

References to information on the World Wide Web can be given, but only if the information is available without charge to readers on an official site. Wikipedia and Similar websites are not allowed where anyone can change the information. Authors will be asked to make available electronic copies of the cited information for inclusion on the Global Journals Inc. (US) homepage at the judgment of the Editorial Board.

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21. 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 to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

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24. Never copy others' work: Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

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27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

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34. After 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 to 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 in your research.

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The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



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- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
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Approach

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- Give details all of your remarks as much as possible, focus on mechanisms.
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