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Contents

Vulnerability to Brain-Drain among Academics in Institutions of Higher Learning in Ethiopia <i>Tesfaye Semela</i>	3
Bring the Culture Back in: Institutional Embeddedness between Neo-Confucianism and Patriarchy in Policy Making of Taiwan <i>Tsai-Chuan Ma</i>	19
Debate on the Multiculturalism: Issues and Particularism <i>DICKO Abdourahamane</i>	32
To Pay Attention to Investment in Human Capital and to Revitalize Old Industrial Bases in Northeast China <i>Dianwei Qi & Li Li</i>	38
Planning Interventions as a Major Driving Force for Transforming Unitary Habitats into Multi-habitats in the Ladkrabang District of Bangkok Metropolitan Area <i>Pastraporn Meesiri & Ranjith Perera</i>	43
Contesting Business Networks in Liberalising Economy and Polity: Evidence from Regional Textile Business in Indonesia <i>Rochman Achwan</i>	60
The Causes of Tess's Tragedy <i>Kun Yu</i>	71
Arrest and Police Remand Issue of Top Jamaat Leaders in Bangladesh: Under the Guise of Hurting the Religious Sentiments of Muslims <i>Dr. Md. Abdul Jalil & Muhammad Khalilur Rahman</i>	75
Research on SDN Enterprise's Collaboration Innovation Mechanism <i>Li Chen & Fuyuan Xu</i>	88
Analysis of Welfare Effects of South Asia Free Trade Agreement (SAFTA) on Pakistan's Economy by Using CGE Model <i>Dr. Imamuddin Khoso, Dr. Nanik Ram, Asif Ali Shah, Kamran Shafiq & Faiz. M. Shaikh</i>	92
A Comparison Research on Industry-University-Research Strategic Alliances in Countries <i>Chunhua Feng, Mengchun Ding & Baojun Sun</i>	102
Appointing the Level of Individual Entrepreneurship of Islamic Azad University Students (Specifically Studying the Students of Cultural Management at the Science & Research Branch of the Islamic Azad University) <i>Ali Shahhosseini, Esmaeil Kavousy, Hadi Rezaghi Shirsavar & Fateme Tohid Ardahaey</i>	106
Dilemma of Study on Chinese National Traditional Sports Culture and the Selection of Paths <i>Te Bu</i>	115
Teenage Pregnancy and Prevalence of Abortion among In-school Adolescents in North Central, Nigeria <i>Sunday Adedeji Aderibigbe, Margaret Olabisi Araoye, Tanimola Makanjuola Akande, Omotosho Ibrahim Musa, Joseph Olumuyiwa Monehin & Oluwole Adeyemi Babatunde</i>	122

Contents

A Study on Trade of Complementarity among Xinjiang and Its Neighboring Countries <i>Xinshu Gong & Chengjun Gu</i>	128
A Sacramental Wordplay: An Investigation of Pun Translatability in the Two English Translations of the Quran <i>Hossein Vahid Dastjerdi & Elaheh Jamshidian</i>	133
Study on the Independent Innovation Encouragement Mechanism for College Technology Talents <i>Yanping Liu & Chunyan Chen</i>	145
Male Students Are More Stressed than Female Due to Social Class Differences in Peshawar (Pakistan) <i>Qamruz Zaman, Muhammad Atif, Syed Habib Shah, Inayat Ullah, Muhammad Farooq & Gohar Ayub</i>	148
No More Place for Us at the Temple: Contesting Religious Space and Identities of the Local People in Northern Thailand <i>Ariya Svetamra</i>	155
Spirit Transcendence: Entrepreneurs' Ego Development <i>Xiaojiang Ji & Wen Yan</i>	165
Challenges to Sociology in Iran (Ups and Downs and Perspective of Exit) <i>Akbar Valadbigi & Shahab Ghobadi</i>	170
A Study of Innovating the Systematic Construction of the Party by Hu Jintao <i>Hongmei Wang</i>	175
An Analysis of Islamic Banking and Finance in West: From Lagging to Leading <i>Ali Malik, Muhammad Shaukat Malik & Haider Shah</i>	179
Analysis and Countermeasures of College English Majors' Employment Difficulties---Under the Context of Global Financial Crisis <i>Jing Ma</i>	186
Personality and Policy in Modern Society <i>Nuraddin Ibrahimov</i>	189
Problems and Countermeasures on Corporate Internal Audit in China <i>Chuanlian Song</i>	191
A Research and Counter-measures of English Cultural Hegemony in China <i>Zhaoxia Jiang</i>	194
Research on Developing Vocational College Students' Creativity Based on Task-based Teaching Method <i>Xiaoyan Liu & Ya Liu</i>	201
A Brief Talk on the Cultivation and Improvement of Moral Education Teachers' Qualities <i>Guoyong Xie & Fengzhi Zhang</i>	207

Vulnerability to Brain-Drain among Academics in Institutions of Higher Learning in Ethiopia

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Abstract

This study investigated the extent, causes, and correlates of vulnerability to brain-drain among Ethiopian academics in higher education institutions (HEIs). The sample constituted a total of 103 faculty members (Females 9.3% and Males 90.7%) drawn from three colleges and four faculties affiliated to the Debu University. Data were collected through self-reported measures assessing vulnerability to brain-drain (*external* brain-drain conceptualized as intention to remain in a western country given that they would have opportunities for further study or research; and *internal* brain drain defined as a brain circulation within the country), affective job characteristics (job satisfaction and organizational commitment), and work environment factors. The results show that affective job characteristics and work environment variables significantly predicted vulnerability to internal brain-drain. While external brain drain is associated with vulnerability to internal brain drain and organizational citizenship behavior (OCB). A closer investigation into the prominence of the pull and push factors further disclosed that working condition and the salary are the outstanding ones. Implications of the findings for policy making are also discussed.

Keywords: Brain drain, Internal brain drain, Working conditions, University, Ethiopia

1. Introduction

The migration of Ethiopian academics to industrialized nations is a very recent phenomenon. Available studies on its historical development documented that Ethiopian scholars were less comfortable to live outside their country (e.g., Teferra 1992; Shinn 2002). Hence, until the mid 1970s, brain drain had never been considered a threat to socio-economic development in general, and to the development of higher education in particular. Similar to other countries south of the Sahara, the frequently given explanation as to its causes has been intolerance to divergent political views including critical attitude towards the state on the part of the academic community (e.g., Adebayo 2010; Zeleza 2004; Sall et al. 2003; Miwiria 2003). Consistently, the Military Regime that ruled Ethiopia from 1974 to 1991 sets one of the most notorious examples in the African continent. It is public knowledge that the horrible experience of the *Red Terror* chased away particularly the highly educated and skilled academics and experienced professionals. There is evidence to indicate that the period saw a huge outflow of the Ethiopian intelligentsia to the West and other industrialized countries (e.g., Aredo 2000; Teferra, D., Shinn 2002). Paradoxically, however, after the change of government, the magnitude of brain drain did not show a sign of decline. Instead, it continued with a renewed impetus inflicting considerable damage to the economy and of the higher education system via taking away the most able and badly needed human capital. Needless to argue, today, more than ever, higher education institutions in Ethiopia are feeling the pain of the migration. To be fair, it is not only external brain drain which has been posing a real threat to tertiary education in terms of retaining able academics, but also the lacerative jobs created by the flourishing private sector and NGOs (Teferra 2000).

Despite this alarming trend, however, studies over the last several years seem to be restricted around human resource issues of schoolteachers. These studies, among other things, raised problems related to teacher commitment and turnover (e.g., Olango & Semela 2000; Semela 2003), teacher stress (Wole 2002), and extra-role behavior (Semela 2005). However, apart from limited information on antecedents of turnover (e.g., Semela 2004) among academics and professionals, the issue of brain drain received little empirical attention though anecdotal evidence suggest that Ethiopia is one of the hardest hit in Africa. Notwithstanding the paucity of data, available literature on the subject is enough to depict the disturbing trend (NASAC 2005). By way of

scrutinizing the pattern of staff mobility in Ethiopian context, it can be argued that internal brain drain is as threatening as external brain drain. The explanation is that internal brain drain has been eroding the limited human capital reserve available in the public sector, particularly in higher education institutions owing to the widening job opportunities in the private sector and the proliferation of NGOs (e.g., Semela & Ayalew 2008; Teferra 1992; 2000).

More than ever, since the turn of the 21st Century the migration of academics has posed a serious challenge to the expanding HE system which is grappling with new social demands. In some cases, academic units within HEIs are on brink of collapse due to the already compromised academic standards resulted from the exodus of better qualified and experienced staff. Therefore, it is the purpose of this paper to look into the factors underpinning internal and external brain drain to suggest possible measures of addressing the problem.

1.1 Economic, social, and educational context

Ethiopia's total population is estimated to be 82.8 million in 2009 and is growing at rate of 2.6%. Economically, Ethiopia is predominantly dependent on agriculture with 80% of the population living in rural areas while the industrial sector shares only 12% of GDP (Economy Watch 2010). The average GDP grew by 10-11% continuously between 2006 and 2009. Ethiopia's GNP per capita currently stands at USD 361 which is still below the sub-Saharan average of USD 480. Though the adult literacy rate is lower than most countries in the region (i.e. only 36% is literate), significant achievements have been registered in the formal education sub-sector. Accordingly, over the last decade net enrollment at primary level has been steadily increased to embrace 83% (Male = 86% and Female = 80.7%) of the eligible age group, while secondary education enrolls about 13.8% (Female = 12.2 % and Male = 15.4%) and tertiary education gross enrolment rate (GER) reached from less than one per cent to 4.8% (Females accounting for about 24.1% of 263,000 total undergraduate enrolment in HEIs in 2007/8) in 2007/8 (MoE 2009). Notwithstanding the speed with which the higher education grew over the last decade, access to university education is among the lowest in sub-Saharan Africa.

The Federal Democratic Republic Government of Ethiopia (FDRGE) has embarked on ambitious a higher education expansion project allocating its substantial budget which amount to 23% of the total earmarked for the education sector (ESDP II: 2002-2005). Thus, by the end of 2005, enrollment has increased from 35, 000 to 80,000 at undergraduate level and from 1,350 to 6,000 at graduate level. In 2007/8 the total undergraduate enrollment in private and public universities reached 263,001 [Female = 63,317 (24.07%)], nearly threefold of the total enrollment back in 2003/4 (see: MoE 2009: 60). However, it is feared that staff shortage would be one of the critical challenges confronting this huge enterprise (World Bank 2003; Semela 2004). As a short term measure, recruiting volunteers and employing expatriate academics have been going on since late 1990s. In the 2003 academic year alone, about 382 expatriates were employed including 268 Indians, 49 Cubans, 45 Nigerians, and VSO volunteers from the United Kingdom to mitigate the mounting staff shortage. As recently as 2007/8, the percentage of expatriates reached 9.3% (n = 538) (MoE 2009). To date, to ensure the rapid expansion, recruiting staff notably from India and African countries has been intensified. In spite of the increasing demand for experienced people with an advanced university degree, there is little evidence of curtailing the threat posed by brain drain among local academics. Apparently, the quality of the work environment and the salary structure seems to hold little promise either to attract new people or retain those who are already there (e.g., Semela & Ayalew 2008).

Looking at the magnitude of the human capital outflow from a single institution such as the Addis Ababa University, in the face of sweeping expansion of the higher education, the instances depict merely the 'tip of an iceberg' of impediments. Evidently, this issue received limited research attention than it would have surely deserved. This study is, therefore, an attempt to investigate the role of work environment, salary, and job-related affective factors in encouraging or discouraging internal or external brain drain among Debub University (recently renamed Hawassa University) faculty members.

2. A Glimpse at Earlier Research

According to Shinn (2002), the term "Brain-drain" was coined by the "British Royal Society" to describe the outflow of scientists to the United States and Canada in the 1950s and 1960s. The coining of the term was, thus, associated with a massive migration of educated people of European origin in the 1960s primarily British, German and Canadian scholars to the USA (Teferra, D. 2000). While the notion of brain drain signifies the migration of highly skilled and educated people to industrialized nations, the mobility of academics out of HEIs without crossing their national boundary is referred as *internal* brain-drain (Teferra, 2000). On the other hand, even though internal brain drain negatively affects the sending organization/institution in terms of depleting its

human resource capacity, there has been little interest for a scholarly research as opposed to what is referred as *external* brain drain.

2.1 Magnitude of Africa's brain drain

Research on the situation of brain-drain in developing countries in general and that of sub-Saharan Africa (SSA) in particular came out with assortment of factors. Shinn (2002) documenting the magnitude of brain drain from developing countries indicated that, in 1990-1991 about 79% of PhD recipients in science and technology from India and 88% of those from China were still working in the USA until 1995. He further noted that 23% of the medical personnel in the USA earned their credentials in a foreign country and the share of immigrants of African origin reported to have steadily increased. Talking about sub-Saharan Africa, Shinn documented that more than 2000 Nigerian doctors and about 10,000 academics are employed in the USA alone. Moreover, there are more Sierra Leonean doctors in Chicago than in all of Sierra Leon while Ghanaian doctors account for about 20% share of all doctors in New York City. Shinn concludes that there are more African born scientists and engineers working in the USA than there are in Africa. Regardless of the scale of migration, some scholars argue that brain drain can be changed into brain gain or brain circulation (e.g., Adebayo 2010; Saxenian 2005; Teferra, D. 2004). Based on success stories of some American educated Indian and Chinese Diaspora professionals, Saxenian (2005) argue that brain circulation is achievable. The African scenario seems to hold limited promise at least, in terms of mobilizing its resources to achieve the same degree of success as their Asian counterparts in the foreseeable future. The critical bottleneck is the digital gulf that separated Africa from the Western and industrialized world, not to mention the difficulties of erratic electric power supply and limited ICT infrastructure and facilities.

Specifically focusing on Ethiopia, many researchers agree that brain-drain is a recent phenomenon (e.g., Shinn 2002; Teferra 1992; 2000; Aredo 2000; World Bank 2003). Its beginning is largely attributed to the advent of a new Government composed of different groups of the army and police officers following a protracted political confrontation spearheaded chiefly by students. The new military junta committed untold atrocities against the best and the brightest segment of the young generation including seasoned intellectuals under the banner of establishing the new socialist Ethiopia. The subsequent *Red Terror* orchestrated by the same, however, was the final blow to the hopes and aspiration of academics to work in their own country. As a result, until the mid 70s brain-drain was not taken seriously as a potential danger to the country's development. During the Military era from 1980 to 1991, of 22,700 students sent abroad, only 5,777 or about 25 percent returned to Ethiopia. In a wider timeframe extending between 1968/69 and 1995/1996, Aredo (2000) found that among total that were sent abroad, 35% failed to return. A similar survey on 135 instructors at Addis Ababa University and Kotebe College of Teacher Education, Teferra (1992) found that between early 1970s and mid 1980s, almost half as much as those who were sent abroad did not return. Based on reports of the Academic Vice President Annual Report of 1983/84 academic year, it was noted that out of 300 academic staff of Addis Ababa University that were granted study leave in previous years, only 22 returned (Teferra 1992). Based on two decades academic staff mobility, Teferra, D. (2000) documented that out of about 600 academic staff sent abroad over a period of two decades, only a third came back. Particular instances include the cases of the Departments of Mathematics and Physics of Addis Ababa University, which in less than a decade lost 18 and 15 academic staff respectively having been sent for PhD training (Teferra, D. 2000). With the exodus of experienced and skilled academics, particularly of those from science and technology has left the universities with not only with less qualified staff, largely composed of graduate assistants (e.g., Shibeshi, Mekonnen, Semela & Endawoke 2009), but also without institutional leaders and mentors (Adebayo 2010) to the young and inexperienced. The already depleted reserve of human capital in these fields further overstretched beyond its natural limit due to the exploding student enrollment and new academic programs (Semela 2004).

The fact that the exodus of high caliber academics does not seem show any sign of declining after the liquidation of the dictatorial regime has been frustrating for most observers. Available studies (e.g. Teferra, S. 2000; Aredo 2000) confirm a discouraging trend in the migration of academic staff particularly from Addis Ababa University even though the scenario could be much worse if one considers college campuses that are geographically removed from the capital. For most concerned people, lack of attention in addressing the problem on the one hand, and the utopia among of young professionals to "Go West" (Teferra, S. 2000) and remain there on the other, has been a source of discontent. Here, it is revealing to cite what Aredo (2000) has said to depict the level of frustration: *...Today the motto is to flee Ethiopia, and change your own life; look after your selfish interest. The majority of the elite envisage no prospect for this country. (p. 11).*

Aredo seem to suggest, at least implicitly, that young Ethiopian scholars are becoming increasingly self-centered and less patriotic. Even though studies focusing on brain drain in developing countries, underscore among other

things, the effect of political persecution and intolerance, unfavorable working conditions and lack of academic freedom (e.g., Shinn 2002; Zeleza 2004), I would, however, argue that this time around presenting “political persecution” as cause of external brain drain seems to be less important than it used to be few decades ago. For instance, Seithi (1999) who investigated brain drain in Ethiopia indicated that among those who left their country, 30% went for professional development and further studies but it was only 7% that left for political reasons particularly after the fall of the Military Government. A neutral person would not claim that political persecution has been the single most important reason for Ethiopian scholars to flee their country though one cannot rule out isolated incidents. Admitting that the political environment is not as poor as the time of Red Terror, Shinn identified the pertinent “push” and “pull” factors that are more or less responsible for the alarming trend of brain-drain. According to Shinn, the Push factors include: (1) poor human rights practices, (2) political and/or arbitrary arrest coupled with a backward court system (3) intolerance of political dissent (4) lack of academic freedom (5) civil conflict and the ravage of war (6) Illegal regime change and favoritism based on ethnic affiliation. Shinn went so far as to argue that even though these factors apply to most countries in sub-Saharan Africa, some of the above reasons fit Ethiopia as well. The other push factors are much to do with what Shinn referred to as a “basket of economic reasons”. These include: (7) Weak economy, high unemployment, low salaries and wages, poor working conditions, and lack of research fund. In agreement with Shinn (2002), who attributed Ethiopia’s brain drain to a basket of economic reasons, similar studies by African scholars (e.g., Obong 2004; Mohamoud 2005) capitalize on the role of pecuniary rewards.

In Uganda, Obong (2004) based on a survey on academic staff at Makerere University concluded that making money has been taking precedence over institutional vision and commitment. The trend suggests that most young people are preoccupied with “opportunities of the West” and there seems to exist little discernible difference between the “better educated” and the less or non-educated in terms of feeling a sense of responsibility to one’s own country when it comes to migrating to the developed world. Hence, it would be unwise to anticipate an exceptional sense of patriotism from those who managed to get employment in higher institutions as long as they belong to the same generation of citizens who are victims of the pervading “money culture” (Obong 2004) and obsession about material gains that result from it. Hence, it is easy to decipher the absence of a solid career-plan and affective attachment to their employing institutions. These state of affairs forces one to raise the question: If at all, faculty members are emotionally attached to their institutions? And to what extent are these affective characteristics linked to their degree of vulnerability to brain drain?

According to the foregoing discussion, it appears that the factors underpinning brain drain are shifting from political to more economically induced, quality of workplace-triggered, and/or mediated by affective organizational factors. As it stands, the Ethiopian HEIs are victims of both kinds of brain drain. This paper attempts to uncover some of these factors that explain intent or non-intent to (a) leave academia to join other organizations within Ethiopia (internal brain drain), and (b) intention to stay on in a Western country if provided opportunities to go there for further training or research (external brain drain).

Against the background of the above analyses, the present study seeks to find answers to the following questions:

- Do internal and external brain drain influenced by similar set of variables which included work environment, salary, and affective job characteristics?
- If salary, work environment, and affective job characteristics can play a role in impinging on internal and external brain drain what is their relative contribution in the predicative relationship?
- What are the “push” factors responsible for internal brain drain?
- Which “Pull” factors are salient for external brain drain?

3. Research Design

3.1 Sample

The sample was drawn from all facilities and colleges of Debu University. The affiliated colleges are located at three different places. Namely: *Awassa*, *Dilla*, and *Wondo Genet*. *Awassa* hosts two colleges – (i.e. *Awassa College of Agriculture* and *Awassa College of Health Sciences*) and three other faculties i.e. the *Faculties of Social Science and Natural Science*, and the *Faculty of Technology*. *Dilla* hosts the *Dilla College of Teacher Education*; and *Wondo Genet* hosts the *College of Forestry*. The target population (focused only on the local academic staff) was expected to have 302 faculty members (*Debu University Ten Year Strategic Plan, Draft Document 2003*). Of the total, 124 (41.1%) were randomly given the questionnaires for volunteering to

participate in the survey. Overall, 103 respondents returned usable questionnaires. The response rate was 83% to make it quiet acceptable to continue the analyses (Wiersma 2000). Hence, the sample was made up of 34.1 % (N= 103; males 90.7 % and females 9.3 %) of the total population under study. The mean age and teaching experience of the respondents were 33.2 (SD = 7.46 years) and 5.08 years (SD = 5.19 years) respectively. Table 1 and Table 2 describe the sample across academic rank, level of education, and gender.

3.2 Instruments

Self-report measures were developed and partially adapted to assess workplace variables [i.e. Instructors perception of *distributive* (allocational) justice and *procedural* justice, and perceived quality of relationship between leaders' (deans and heads of departments) and staff members (instructors)], satisfaction with salary organizational commitment, organizational citizenship behavior (OCB), overall job satisfaction, and vulnerability to external and internal brain drain. Further, a questionnaire was developed to elicit personal information about the study participants. The details are now in order.

Work environment

Instructors' perceptions of their work environment operationalized as the degree of fairness of organizational justice and leader-subordinate relationships. (1) *Fairness perception* - focuses on two dimensions of instructors' perception (a) procedural justice (i.e. transparency and participatory decision-making) and, (b) distributive justice (i.e. allocation of workload and benefits). In each case, two-items were developed to assess these constructs. (2) *Leader-Member -Exchange (LMX) Measure* - assessed based on two items tapping instructors' views of the quality of relationship with institutional leaders were developed to assess leader behavior. Thus, to assess these work environment factors a total of six items were used. The response set was based on five-point scale ranging from ("very true" to "not at all true"). The internal consistency reliability of the overall 6-item measure was found to be acceptable (alpha =.65).

Satisfaction with salary

Satisfaction with salary was operationalized as "Instructors' perception of salary adequacy (considering the type of work they are doing) and comparability of the salary amount with salaries of their counterparts working in other organizations. Two items were used to assess both factors rated in five-point Likert -type.

Organizational commitment

Organizational commitment was assessed with a translated and adapted version of Meyer and Allen (1991) *affective organizational commitment dimension*; since, affective commitment maintains behavioral direction where there is little expectation of formal rewards (Allen & Meyer 1996). Sample items include: "The College/University has a great deal of personal meaning to me". The rating of items was made based on a five-point Likert-type scale ranging from "Strongly agree" to "Strongly disagree". The internal consistency reliability of the adapted sub-scale was found to be high (alpha = .74).

Vulnerability to brain drain

The criterion variables were: *Vulnerability to external brain drain (VEBD)* and *internal brain drain (VIBD)*. (a) Vulnerability to external brain drain conceptualized as intention to stay in a Western/Industrialized Country after completing a further study or research. (b) Vulnerability to internal brain drain is defined as intent to leave the University to another organization (to the public sector or NGOs). The two variables were measured based on a single-item "Yes" or "No" type question requesting the respondents to show their intent or non-intent.

Overall job satisfaction

Instructors' level of overall job satisfaction was measured based on a single-item: "When all things about your job are considered, how satisfied are you?" To that effect, a Likert-type scale range from "Very Satisfied" to "Very Dissatisfied" was used. The reason for using the single-item measure of job satisfaction was that it was both effective and less time consuming (Nagy 2002).

3.3 Method of data analysis

The methods of data analyses used in this study comprised univariate, bivariate and multivariate procedures. Specifically, it comprised descriptive statistics, zero-order correlation, F-test, and moderated hierarchical logistic regression. Non-parametric statistical techniques were also used to test statistical significance of the overall rankings of 'Pull' and 'Push' factors of internal and external brain drain respectively. Accordingly, the Friedman Two-Way ANOVA by ranks was employed to determine the significance of the rankings and the Wilcoxon Matched-Pairs Signed Ranks Test which is analogues with a Post hoc pair-wise mean comparison in ordinary ANOVA to compare a pair of rankings. Data entry and analyses were performed using SPSSWIN version 10.

4. Results

In this section, first the results of the descriptive statistics will be presented to get an impression about the data followed by the inter-correlation results to identify important variables to be later included in the Logistic Regression. Finally, the result of the Friedman two-way ANOVA will be in order to find out the degree of independence of the rankings of the “pull” and “push” factors that underpin vulnerability to internal and external brain drain.

4.1 Descriptive results

According to the analysis, intent to remain abroad, perceptions of the work environment, salary amount, organizational commitment and intent or non-intent to leave academia (i.e. internal brain drain) and migrate (i.e. external brain drain) are described by academic rank. As depicted in Tables: 3 and 4, majority of the respondents said they would return (61.8%) after completing their training or research leave in a Western/Industrialized country, while still a good proportion (38.2%) said that they would staying on. With regard to vulnerability to internal brain drain (VIBD), the overwhelming majority (68%) seem to wait for a convenient time. What is different about the above data is that more senior people want to leave the university system (5 out of 9 assistant professors and above; 38 out of 55 lecturers). But this was not the case when it comes to planning to migrate to a Western country (2 out of 8 assistant professors, and 18 out of 55 lecturers).

As shown in Table 6 distributive justice (i.e. perceptions of fairness in terms of allocation of workload, distribution of benefits) and the quality of staff-officials relationships did not bring about variations among instructors despite differences in academic rank. Similarly, no differences was evident in relation to procedural justice i.e. differences in perceiving their participation in important decisions in the university affairs. Specifically speaking about instructors' perception of procedural justice, one can observe from the overall average score (Mean = 6.54 and SD = 1.52) that instructors are in ambivalent situation. Hence, the respondents generally reported that there was neither a fair practice nor can they full heartedly claim that the leadership ensured transparent and participatory decision-making (Mean = 5.57 and SD = 1.71). In contrast, Leader-Member-Exchange (LMX) was the most favorably perceived work environment factor (Mean = 8.42 and SD = 1.23). It focused on quality of relationships between instructors and immediate superiors in a work context i.e. department heads and faculty deans. In general, faculty members were not that dissatisfied in their relationships with their immediate bosses.

4.2 Results of the multivariate analyses

In this section, an attempt is made to unravel those factors which predict vulnerability to internal (VIBD) and external (VEBD) brain drain among the set of variables categorized under socio-demographic, work environment, salary, and affective job characteristics. To identify the variables with a significant predictive efficacy, a Logistic Regression (LR) procedure was used in three steps to compare the different models. This was done for two major reasons (1) The hierarchical procedure helps to reveal the effect of both group and individual variables and (2) reveal the increasing or declining effects via examining the changes in the amount of shared variance (McFadden's - R^2) (Whitehead 1998; Cohen 1999).

4.2.1 Predictors of internal brain drain

As shown in Table 8, the Logistic Regression shows that socio-demographic variables have almost no predictive relationship with faculty intent or non-intent to leave the university (i.e. internal brain drain) with the exception of age (Wald = 3.14, $p < .10$) which showed a marginal significance. On the contrary, however, *Model II* indicates that work environment factors significant predictors of 'Vulnerability to Internal Brain Drain (VIBD)' with the high overall model fit (Model Chi-square = 16.86, $p < .001$). Further, the improvement Chi-square was found to be significant ($\chi^2 = 10.31$, $p < .01$) which portrays the overall fit of *Model II* accompanied by a marked increase in the percentage of correct prediction (*Model I*: % correct prediction = 66.02; *Model II*: % correct prediction = 71.84%). A closer look into the specific contributions disclosed that *Procedural Justice (Model II*: Wald = 6.14; $p < .01$, $df = 9$; *Model III*: Wald = 6.12, $p < .01$; $df = 10$) found to noticeably affect VIBD followed by *Leader-Member-Exchange*, (*Model II*: Wald = 3.65; $p < .05$, $df = 9$; *Model III*: Wald = 3.67, $p < .10$, $df = 10$) and perceived fairness of leadership with respect to *distributive justice* (*Model II*: Wald = 2.91; $p < .10$, $df = 9$; *Model III*: Wald = 2.73, $p < .10$, $df = 10$). However, salary adequacy and comparability were also included to examine their possible effects. Thus, both variables were not come out as important predictors in the presence of other work environment factors. Similarly, *Model III* added *Overall Job Satisfaction* into the equation, no meaningful increment has been observed since both the Improvement Chi-square (Chi-square = .026, *ns*) and the percentage of correct classification did not show increments (see: Table 8)

4.2.2 Predictors of external brain drain

As indicated in Table 9, a second set of Logistic Regression Models were fitted to find a predictive relationship of socio-demographic, work environment, and work attitude variables with intent formation to migrate to a western country (external brain drain). The results reveal that socio-demographic variables have a limited role in these predictions even though education ($r = -.25, p < .01$) and academic rank ($r = -.23; p < .01$) were inversely and significantly correlated with vulnerability to external brain drain (see: Table 7). In other words, increased education and academic rank bolsters the likelihood of intending to remain while at the same time, respondents' age associated with intending to return home. However, the strength of social and demographic factors were found to be weaker when entered into the models (*Model I*: Model Chi-Square = 8.08, $df = 5$; *ns*). Nonetheless, intention to leave – i.e. vulnerability to internal brain drain (*Model II* Wald = 12.93, $p < .001$; *Model III*: Wald = 12.18, $p < .001$) and organizational citizenship behavior (OCB) (*Model III*: Wald = 6.26, $p < .05$) demonstrated significant predictive relationship with vulnerability to external brain drain. The OCB scores which were added into the equation in step three revealed its substantial contribution to the overall model improvement (Improvement Chi-Square = 8.08, $p < .001, df = 2$). Furthermore, it markedly contributed to the overall model-fit (Model Chi-square = 35.43, $p < .001, df = 9$) and in the percentage of correct prediction (Percentage of correct prediction; *Model I* = 66.02%; *Model II* = 66.61%; *Model III* = 76.47%). The role of overall job satisfaction (*Model III*: Wald = .97, *ns*) remains to be marginal however.

Taken together, the results demonstrated that the two criterion variables namely, VIBD and VEBD found to have separate causes. Consistent with their conceptual distinctiveness, the empirical results confirmed that internal brain drain is affected more by work environment variables within the University. In contrast, the dimensions of work environment have little role if any, to play in terms of facilitating external brain drain. What is more interesting in the later findings is the crucial role of faculty organizational citizenship behavior (OCB) i.e. the level of sense of belongingness, loyalty and commitment to their university. Thus, it is quite clear that in a situation where instructors' affective attachment to their university is not optimal, there would be low likelihood of curtailing external brain drain.

4.2.3 Reasons for internal brain drain

Subsequent to determining the proportion of respondents who plan to leave the university, it was also attempted to find how respondents rank-ordered the “push” factors which gave rise to intending career change. The results of these analyses are presented in Tables: 10 and 11. Accordingly, Table 11 shows the list of factors which were rank-ordered as push factors responsible for discouraging faculty members to opt for employment outside the University. Among the five perceived push factors “Bad salary scale”, “Unfavorable working conditions”, and “Dissatisfaction with college administration” ranked first, second and third in that order. However, “Limited opportunities for career development” and “Lack of research fund” found to be the fourth and fifth in the ranking. A further analysis of the overall rankings (see: Table 11) revealed that the respondents variations in rating the “push factors” were beyond chance ($\chi^2 = 214.02, p < .00001, df = 4$). Following these significant differences of the mean rankings a Wilcoxon Matched-pairs Signed-Rank Test was performed to find if there were meaningful differences between any two pair of mean ranks. Accordingly, only the ranking of “Unfavorable working conditions (UWC) and “Dissatisfaction with the college administration (DCA)” were found not to differ to statistically significant extent. Meaning, the respondents attached more or less equal importance to the later two factors as discouraging aspects working in the University.

4.2.4 Reasons for external brain drain

Based on the empirical grounds provided in the literature, in the present study, the 40 (39%) respondents who endorsed staying in a Western/Industrialized country after completing their studies or research were also requested to rank-order the “pull factors of brain drain”. Accordingly, the four pull factors that were identified in the literature considered pertinent.

As shown in Table 12, the respondents' rankings of the above mentioned “Pull factors”, the chi-square test revealed that the respondents did not significantly differ in their opinion for being attracted by “Attractive salary” ($\chi^2 = 5.60, df = 3; ns$) and “Better career opportunities” ($\chi^2 = 6.80, df = 3; ns$). This is because; both factors did not vary in terms of rankings to a significant degree. However, meaningful variations were observed in ranking the other two pull factors. Namely: “Better working conditions” ($\chi^2 = 19.4, df = 3; p < .0001$) and “Political Stability of the host country” ($\chi^2 = 9.00, df = 3; p < .05$). A closer look at Table 12 further illustrates that “Better working conditions” was endorsed by majority of the respondents (Rank 1 = 42.5% and Rank 2 = 40.5%) revealing that good working conditions persuade most academics to migrate. While on the other hand, political stability of the host country was found to be the less important reason. In addition, the Friedman

Two-Way ANOVA by ranks (see: Table 13) confirmed that “Better Working conditions” (Mean Rank = 1.44; Rank = 1), “Attractive Salary”, (Mean Rank = 2.03; Rank = 2) “Better career opportunities”, (Mean Rank = 3.13; Rank = 3) and “Political Stability” (Mean Rank = 3.41; Rank = 4) received the rankings ranging from 1 to 4 in that order. Further, the ordering of the factors is based on true differences in terms of the level of importance attached to these pull factors. This once again confirms the findings that working condition and salary are the first two most important pull factors to be followed by better career expectation and political stability.

5. Discussion and Conclusions

The present study assessed some of the factors that affect vulnerability to both internal and external brain drain. Specifically, it attempted to find the extent to which different sets of variables ranging from socio-demographic factors to workplace and affective job-related variables play a role in influencing faculty intent formation. Precisely, the study had two major purposes. First, it tried to determine which set (s) of variables significantly predict vulnerability to internal and external brain drain. Secondly, it attempted to find which “push” and “pull” factors are salient in encouraging internal and external brain drain respectively.

It turned out that the two types of vulnerability to brain drain are predicted by different set of variables. Accordingly, VIBD refers to instructors’ intent to seek employment in another organization leaving the university was significantly predicted by work environment factors. More specifically, procedural justice, distributive justice, and leader-member-exchange (LMX) are found to play a meaningful role in both encouraging and discouraging faculty members’ future career decisions. Nonetheless, no significant predictive relationship was observed with respect to salary adequacy and salary comparability. This implies that the fairness of university leadership and good governance specially related to fairness in terms of ensuring the participation of academic staff in important decision making that affect them (like setting rules, regulations, and policies), distribution of workload and benefits, appointments to official positions, scholarship, research and sabbatical leaves are critical to retain its highly experienced and young academics. Further, the finding related to the predictive significance of LMX is more to do with the presence or absence of good collegial relations, particularly between academic staff and university leaders.

On the other hand, external brain drain was found to be predicted by vulnerability to internal brain drain (Wald = 12.61, $p < .001$), and organizational citizenship behavior (Wald = 6.26, $p < .05$). This shows that academics who were intending to stay in the university also envisage returning back to their university after completing their study and research abroad. Further, intention to return (from abroad) after completing study/research is strongly associated with instructors’ level of organizational citizenship behavior (OCB) i.e. those with high organizational citizenship behavior tend to return while those with low OCB tend to look for employment or other options in a foreign land.

Instructors’ also ranked the “push” factors that discourage them to seek for non-university employment and the “pull” factors that encourage them to aspire migrating to industrialized West. The first two top rankings were found to be the same for both types of brain drain. These are related to salary and working conditions. This, in turn, suggests that instructors who are contemplating to leave complained that the salary is low and the existing working condition is not favorable. Specifically speaking about the respondents’ rankings of the “push” factors vis-à-vis internal brain drain, were “Bad salary scale”, “Unfavorable working conditions”, and “Dissatisfaction with the college administration”, “Opportunities for career development” and “Lack of Research fund” in that order. The findings further confirms that desire to look for employment in other organizations found to result from low perception of fairness in terms of distributive justice and procedural justice, and less friendly leader-member-exchange (LMX). Moreover, instructors who harbor the plan of staying in an industrialized country tend to be younger, less likely to attain there terminal degrees and served fewer years. With regard to the reasons, they mentioned “Attractive Salary” and “Better working conditions” as their first two top attracting or pulling factors while “Better career opportunity” and “Political stability of the host country” ranked third and fourth.

These results are consistent with the contention of scholars who studied the antecedent factors of brain drain in African setting (e.g., Shinn 2002; Teferra, S. 2000; Siethi 1999; Shibeshi 1995) in general, and in the Ethiopian context (e.g., Aredo 2000; Teferra, S. 1992; 2000) in particular. Taken together, even though vulnerability to “internal” and “external” brain drain is found to be predicted by two distinct set of variables (factors), they have a common denominator, namely: Salary and working condition. Understandably, improving salary structure and offering better working condition is closely linked with economic development that can carry an additional burden in budget terms. This does not, however, mean that an optimal scenario that takes account of the existing economic condition is unthinkable. In the other end of the spectrum, there are areas which do not require

additional finance. This is improving the work environment in terms of fairness in allocation of responsibilities and benefits and democratizing college/university administration at least can help mitigate internal brain drain.

With regard to the democratization of HEIs in Ethiopia, significant steps have been taken particularly in terms of improving the old-fashioned feudalistic instructor – student relations. While on the other hand, the “democratization” unfairly used against instructors by some students. Instances of personal attack and humiliation during a face-to-face evaluation of the former by the later (which is referred as ‘*Gemgema*’ in Amharic) were rampant and still fresh in the minds some professors who witnessed others or who were victims themselves. On their part, though getting students’ reactions about their teaching is desirable, they were resentful of the manner in which criticisms were uttered and words of criticism were chosen. Though this mechanism was later abandoned, a lesson has to be learned not to repeat past mistakes. Majority of the instructors participated in the present study expressed concern that the manner in which their performance is assessed by students need to target improvement in learning and teaching rather than individual faculty members. It could be argued that such negative turn of events can create lots of dissatisfaction among staff by worsening the already vanishing attraction of pursuing a career in higher education institutions. Hence, readdressing the plights of academics at their workplace should also means to do away with humiliating treatment and put in place a truly democratic environment based on mutual respect and scholarly pursuit.

The other important factor in terms of mitigating external brain drain is to strictly consider options that facilitate organizational citizenship behavior (OCB). On the one hand, OCB bolsters instructors’ commitment to their university, and increase the likelihood that they would stay in the system despite low salary scale. In other words, OCB is not something associated with monetary rewards (e.g., Posdakoff et al. 2000; Hannam & Jimmieson 2002; Semela 2005). Most importantly, it is an outcome of affective emotional attachment with their employing organization. In other words, strong OCB still presupposes ensuring favorable institutional internal environment that fosters shared organizational values and a sense of ownership among its faculty.

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Table 1. Participants' level of education by gender

Education	Gender			
	Male	Female	Total	%
PhD	4	1	5	4.9
M.A./MSc./ MD + Speciality	53	2	55	53.4
MD/DVM	7	-	7	6.7
B.A./B.Sc.	16	7	23	22.3
Diploma	13	-	13	12.6
Total	93	10	103	100
%	90.3	9.7	100	

Table 2. Participants' academic rank by gender

Academic Rank	Gender			
	Male	Female	Total	%
Associate Professor	2	-	2	1.9
Assistant Professor	6	1	7	6.8
Lecturer	53	2	55	53.4
Assistant Lecturer	4	-	4	3.9
Graduate Assistant	15	7	22	21.4
Technical Assistant	13	-	13	12.6
Total	93	10	103	100

Table 3. Intent to stay or return after completing training or research abroad

Education	Intent			
	Stay	Will be back	Total	%
PhD	1(1.5)	7(5)	8	7.8
M.A./MSc./ MD + Speciality	17(19.5)	34(31.5)	54	50
MD/DVM	2(2.7)	5(4.3)	7	6.9
B.A. /B.Sc.	10 (8.8)	13 (14.2)	23	22.3
Diploma	9(5.0)	4(8.0)	13	12.7
Total	39	63	102	100
%	38.2	61.8	100	

$\chi^2 = 7.13, df=4, ns$

Table 4. Vulnerability to external brain drain (VEBD) by academic rank

Academic Rank	Intent			
	Stay	Return	Total	%
Assistant Professor>	2	6	8	6.8
Lecturer	18	37	55	53.4
Assistant Lecturer	1	3	4	3.9
Graduate Assistant	9	13	22	21.4
Technical Assistant	9	4	13	12.6
Total	39	63	103	100

$\chi^2 = 6.4, df=4; ns$

Table 5. Vulnerability to internal brain drain (VIBD) by academic rank

Academic Rank	Leave		Stay		Chi-square
	N	%	N	%	
Assist. Prof >	5	6.1	4	2.9	3.07*
Lecturer	38	37.4	17	17.6	
Assist Lecturer <	1	2.7	3	1.3	
Graduate Assistant	15	19.5	7	7.0	
Technical Assistant	11	8.8	2	2.2	
Total	70	68	33	32	

$\chi^2 = 3.07, p < .05, df=1$

Table 6. Means, SD, and F-statistics of work environment dimensions by Academic Rank

Academic Rank	Distributive Justice			LMX ^a			Procedural Justice		
	M	SD	F	M	SD	F	M	SD	F
Assist. Prof >	6.22	1.30		8.56	.88		5.78	1.92	
Lecturer	6.83	1.59		8.55	1.30		5.42	1.61	
Assist Lecturer <	5.88	1.66	1.35 (ns)	7.81	1.41	.57 (ns)	5.58	1.90	1.43 (ns)
Technical Assistant	6.85	.99		8.92	.95		6.08	1.55	
Total	6.54	1.52		8.41	1.23		5.57	1.71	

ns = not significant; ^a LMX = Leader-Member-Exchange

Table 7. Mean, SD, and inter-correlation matrix of selected study variables (n = 103)

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1 Age	31.8	6.57	-	-.03	-.65***	.77***	-.61***	.14	.03	-.00	-.18	-.15	-.00	.03	.15	.04	.19*
2 Gender	1.08	.97		-	.05	.04	.05	.08	.02	-.06	.12	.08	.11	.03	.23**	-.08	.05
3 Education	3.76	1.33			-	.48***	.95***	.02	-.06	.06	.11	-.23**	-.14	-.04	.19*	-.06	-.25***
4 Tenure	4.38	4.30				-	-.40***	.11	-.01	.04	-.04	-.03	.09	.21*	.00	.05	.13
5 Rank	3.96	1.63					-	-.06	-.04	.09	.06	-.19*	-.11	.02	.32**	-.06	-.23***
6 LMX	8.48	1.27						-	.20*	.32***	.17	-.04	-.11	.14	.03	.00	-.12
7 Distributive Justice	6.61	1.34							-	.45***	.13	.23*	.26**	.31***	.36**	.04	.01
8 Procedural Justice	5.57	1.70								-	.18	.29**	.27**	.29**	.19*	.00	.00
9 Sal adequacy	1.74	.97									-	.67***	-.03	.08	.16	-.10	.11
10 Sal comparability	1.53	.77										-	.03	.12	.29**	-.05	.05
11 VIBD	.32	.47											-	.08	-.08	.14	.40***
12 Org Commitment	20.8	4.30												-	.19*	.22*	-.08
13 Overall Job Sat	2.58	1.23													-	-.01	-.02-
14 OCB	47.0	4.82														-	.23***
15 VEBD	.41	.62															-

*p < .05; ** p < .01; *** p < .001;

Note:

- The variables were coded as follows: Gender: Male = 1, Female = 2; Education: ; Diploma = 1 (lowest), PhD= 6 (highest); Residence: urban = 1, suburban = 2; rural = 3; School level: primary = 1, secondary = 2.
- VIBD = Vulnerability to Internal Brain drain;
- VEBD=Vulnerability to External Brain drain.

Table 8. Logistic regression models of vulnerability to internal brain drain (VIBD)

Variables ^a	Model I		Model II		Model III	
	B	Wald	B	Wald	B	Wald
Demographic var.						
Age	-12*	3.14	-.13*	3.05	-.13*	3.06
Education	.15	1.43	.03	.00	.04	.00
Rank ^b	.65	1.52	.42	.68	.42	.68
Tenure	.10	.10	.14	2.79	-.067	-.125
Work environment						
Procedural Justice	-	-	.49***	6.14	.49***	6.12
LMX ^c	-	-	.46**	3.65	.46*	3.67
Leadership Fairness	-	-	.36*	2.91	.37	2.73
Salary						
Adequacy			-.12	.12	-.12	.11
Comparability	-	-	-.27	.34	-.26	.32
Overall Job satisfaction						
	-	-	-	-	.05	.03
Chi-square	6.15		16.86****		17.12***	
<i>df</i>	4		9		10	
Improvement Chi-square	-		10.31***		0.26	
<i>df</i>	-		5		1	
% Correctly predicted	66.02		71.84%		71.84%	

* $p < .10$; ** $p < .05$; *** $p < .01$

Note:

^aThe variables below were coded as follows: Gender: Male = 1; Female = 2; Education: PhD =6; Mphil= 5; MA. /MSc = 4; MD = 3, B.A. /BSc = 2; Diploma =1;

^bAcademic Rank: Associate Prof.=7; Assistant Prof. = 6; Lecturer: =5; Assistant Lecturer = 4; Graduate Assist II = 3; Graduate Assist I = 2; and Technical Assist = 1

^cLMX = Leader - Member - Exchange.

Table 9. Logistic regression models of vulnerability to external brain drain (VEBD)

Variables	Model I		Model II		Model III	
	B	Wald	B	Wald	B	Wald
Demographic var.						
Age	.025	.19	.066	1.05	0.63	.92
Gender	.845	.896	.622	.41	1.08	.99
Education	-.62	1.42	-.309	.34	-.529	.82
Rank	.07	.27	.078	.01	.254	.08
Tenure	-.01	.01	-.023	.07	-.004	.001
Work attitude						
Organizational comm.	-	-	-.061	.93	-.121*	2.85
VIBD	-	-	2.49***	12.93	2.61***	12.18
Overall Job Satisfaction	-	-	-	-	-.21	.97
OCB	-	-	-	-	.15**	6.26
Chi-square	8.04		27.35***		35.43***	
<i>df</i>	5		7		9	
Improvement Chi-square	-		19.31***		8.08**	
<i>df</i>	-		2		2	
% Correctly predicted	66.02		69.61%		76.47%	

* $p < .10$; ** $p < .05$; *** $p < .001$

Note:

^aThe variables below were coded as follows: Gender: Male = 1; Female = 2; Education: PhD = 6; Mphil = 5; MA. /MSc = 4; MD = 3, B.A. /BSc = 2; Diploma = 1;

^bAcademic Rank: Associate Prof = 7; Assistant Prof. = 6; Lecturer = 5; Assistant Lecturer = 4; Graduate Assist II = 3; Graduate Assist I = 2; and Technical Assist = 1

^cOCB = Organizational Citizenship Behavior

Table 10. Ranking of "Push" factors for internal brain drain (VIBD)

Factors	Ranks*				
	1	2	3	4	5
Bad salary scale (BSAL)	45(43.7)	12(11.7)	4(3.9)	2(1.9)	4(3.9)
Unfavorable working conditions (UWC)	11(10.7)	13(12.6)	30(29.1)	8(7.8)	5(4.9)
Opportunities for career development (OPCD)	3(2.9)	17(16.5)	8(7.8)	25(24.3)	13(12.6)
Lack of research fund (LRF)	1(1)	1(1)	8(7.8)	24(23.5)	32(31.1)
Dissatisfaction with college adm. (DCA)	7(6.8)	26(25.2)	17(16.5)	6(5.8)	11(10.7)

*All rankings are statistically significant at $p < .01$.

Table 11. Pair-wise mean comparison of rankings of “Push” factors for internal brain drain [Wilcoxon Matched-pairs Signed-Rank Test (N = 66)]

Push factors	Rank ^a	Mean Rank	SD	1	2	3	4	5
BSAL	1	2.15	1.05	-	-6.48* *	-6.72**	-6.83**	-7.02**
UWC	2	2.57	1.13		-	-85	-6.71**	-7.02**
DCA	3	2.77	1.24			-	-5.69**	-6.87**
OPCD	4	3.72	1.20				-	-6.26**
LRF	5	4.68	.86					-

^a $\chi^2 = 214.02$, $p < .00001$, $df = 4$; It is computed using Friedman’s Two-Way ANOVA by Ranks to examine statistically significant difference in mean rankings of the Pull factors.

Table 12. Instructors’ ranking of “Pull” factors for external brain drain

Pull factors	Ranks				Chi-square
	1	2	3	4	
Attractive Salary (ATSAL)	16(40)	10(25)	6(15)	8(20)	5.60
Better working conditions (BWC)	17(42.5)	16 (40.5)	7 (17.5)	0	19.4***
Political stability of the host nation (POLSTA)	3(7.5)	9(22.5)	12 (30)	16 (40)	9.00**
Better career opportunity (BCOP)	7(17.5)	5 (12.5)	15(37.5)	13(32.5)	6.80*

* $p < .10$, ** $p < .05$ *** $p < .01$

Table 13. Pair-wise mean comparison of rankings based on Wilcoxon Matched-pairs Signed-Rank Test

Pull factors	Mean Rank ^a	Mean	SD	1	2	3	4
ATSAL	2.03	2.15	1.17	-	-3.77**	-5.22**	-5.50**
BWC	1.44	1.75	.74		-	-4.613**	-5.014**
POLSTA	3.41	3.03	.97			-	-2.646*
BCOP	3.13	2.85	1.07				-

^a $\chi^2 = 88.07$, $p < .00001$, $df = 3$; It is computed using Friedman’s Two-Way ANOVA by Ranks to examine statistically significant difference in mean rankings of the Pull factors.

Bring the Culture Back in: Institutional Embeddedness between Neo-Confucianism and Patriarchy in Policy Making of Taiwan

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Abstract

Following the discussions of Giddens (1979, 1984) and Archer (1993), the dual discussions between agency/structure and culture/structure had been seen as the centrality context of analytical unit in a modern society. Whereas, the structure and the culture interweave and penetrate within the social-political system, as well as exist in relatively autonomous form one another. Furthermore, some culture theorists recognize culture as the means by which orderliness patterned relations are maintained in a society and they tend to be concerned with the symbolic that is social norms and values shared in the cognitive and active structure. This paper wants to argue and reexamine the claim of “cultural theory” which believes a theory of culture must create measures of culture that allow the space for the comparisons across time and space, and relative values to embed into social relations and institutions. In addition, this paper indicates the particular cultural factors and provides the power of explanation in the construction of policymaking circumstance and active system of social behavior. Overall, the cultural factor becomes a potential promoter in the process of policymaking. By the discussion of the articulation between Neo-Confucianism thought (top-down system) and the patriarchal system (bottom-up system), this paper provides why and how the articulation effects to formulate a strained potential control and structural shape different policy manipulations and interactive constructions in the policymaking process of Taiwan. The specific dual system constructs the transmission of cultural shadow to influence the policy outcomes.

Keywords: Relatively autonomous form, Cultural theory, Neo-Confucianism thought, The Patriarchal system

1. Introduction

The argument of this paper concerns the way that internal mechanisms may influence divergent paths of policy formulation and development, which become different models, such as *contentious*, *coordinated* or *collaborative*, within the policymaking process. Overall, the social construction and political interaction of all objects of the policy domain will be affected by cultural factors. This prominent influence becomes my emphasis in this paper which will demonstrate how cultural factors shape different dimensions within policy decision-making and how culture can create a historical context, and can then play a prominent role in the process of policy formulation. In the cultural dimension, Swidler (1987) has demonstrated how cultural structures also constrain actors by preventing certain arguments from being articulated in public discourse or, once articulated, from being favourably interpreted by others or even properly understood. In this paper attempts to bring the influence of cultural factors back in the systematic investigation of the labor policy of Taiwan, and to clarify further the specific cultural factors which influence the process of policymaking in Taiwan. Ordinarily, it is difficult to investigate the overt relationship between cultural factors and the process of policy formation. However, except for the concrete interactive process of labor policymaking by structural and active system, we still can observe the invisible cultural effects which articulate the relationship between different cultural models and the formulation of institutions.

In terms of Chinese cultural analysis, we see the shadow of Neo-Confucianism and the patriarchal system affect different dominant boundaries and functions within the Chinese social-political structure. How do support the internal mechanisms necessary to construct the harmony system within the Chinese social-political structure?

What are the concrete influences which guide the model of operation in the formulation of policymaking? In order to answer these questions, this paper pays great attention to contextualize a discussion of the reciprocal penetration and articulation between Neo-Confucianism thought and the patriarchal system in the external social-political circumstances of policymaking process.

2. Political Socialization

Political culture can be seen as a set of attitudes and motivations bringing about overt patterns of political behavior. As Dowse and Hughes (1972: 184) mentioned that the political system is embodied in a nexus of family and kin, family socialization has a direct impact upon the political behavior of members of the society. In Chinese society, most political behaviors were based on the realistic pursuit of material interests by people lacking much sincere commitment to Neo-Confucian principles (Dowse and Hughes, 1972: 167). Basically, the traditional ideas of Neo-Confucianism refer to two dimensions of which the first focuses on the internal development of individuals. The second dimension is the manifestations of these principles in institutional structures, as in the concept of filial piety, and this shows the actual forms and patterns of interactions between diverse actors and sectors within Chinese social-political structure. The interactive structure was influenced and designed by the direction of systematic Neo-Confucianism principles. In the following section, I concentrate on the construction of political socialization and state ideology which potentially constructs the top-down political structure to stabilize the formulation of policies circumstance in Taiwan and prevent controversial policy disputes and changes within diverse organizations.

Every political system is embedded within a particular pattern of orientations to political actions (Dawson and Prewitt, 1969; Rush, 1992). Therefore, political socialization is a process of “*enculturation*” and “*ideologism*” between individuals and the social-political structure. That is to say, agencies of political socialization will become the “bearers” of the cultural values which formulate the enculturation of individual political behavior and the ideologism of the constraints upon the whole operation within the political structure. In the different cultural transmission creates the discrepant expression of power structure, for instance, in comparison with the Western society which defines power as positive “participation” in the process of labor policy decision-making. In Chinese society, the Confucian parental governance sees that power as the epitome of non-decision-making (Yoon, 1998). All of these mechanisms might induce obligation and systematic legitimization (Rush, 1992). The mechanisms of political socialization replace fear as a way of maintaining citizenship through the educational loyalty and obedience. In Mosca’s (1939: 70-71) analysis, there are different constructions of state’s ideology of doctrines and beliefs in the earlier societies. According to this conception, Thompson (1990) recognized ideologies can be regarded as “systems of thought and beliefs” or “symbolic systems” which pertain to social action or political practice.

We can see that the formation of state ideology provides specific functions which put the ruling class in a dominate position and cover up the internal contradictions and conflicts within the social-political structure. In considering the importance of the state ideology, it is necessary to take the further step of asking how to formulate the state ideology in Taiwan and how this functions in the formation of political or policy processes. In order to answer these questions, we must concentrate on the most important traditional cultural mechanisms which operate between Neo-Confucianism and the patriarchal system in shaping the modern social-political structure of Taiwan.

The Articulation between the Social and the Political Systems

This paper demonstrates the function of articulation in the social-political dual system and explores its effects on the process of policy formulation. The first dimension deals with the influence of Neo-Confucianism in shaping political stability and the significant ways in which Neo-Confucianism creates an official, mutually supportive system in political structure of Taiwan.

Insert Figure 1 Here

As the basic structure is composed of distinctive networks spread out from each individual’s personal connections. There is a different process of social integration between hierarchical clan systems. The extension from the family plots is seen as “private” to many clan hierarchies in the structural social system. It is important to discuss the multiple levels of analysis levels and to clarify the articulation that exists between Neo-Confucianism and the patriarchal system in the social-political sphere. In contrast, the other dimension concentrates on how the patriarchal system invisibly suppresses the oppositional social forces which emerge in the civil society. In addition, how the fusion of the two systems creates the harmonious and systematic manipulation of circumstances in policymaking process of Taiwan. Nevertheless, the separate investigation of these subsystems generates a gap between the individuals, family system and the governmental system, for there

still are many levels of analysis, such as kinship and clan, which could be excluded from the model of dichotomous analysis model.

Neo-Confucianism: the Formation of a Harmonious: Ordered System and Systematical Legitimate Domination

When we see men of worth, we should think of equaling them; when

We see men of a contrary character, we should turn inwards and

to examine ourselves. (A1)

(Confucian Analects)

The above quotation displays an illustration of the basic social-political attitudes of Neo-Confucianism which pay attention to internalize rites and self-examining within the traditional Chinese structure. In the following section will demonstrate how the Neo-Confucianism principles transmit the construction of the ordered system and create the interactive structure within the process of labor policymaking. There is a general belief within the Neo-Confucian tradition that harmony is the result of finding similarity and common benefits. Any purposeful exaggeration of possible clashes will generate disorder and a loss of mutual benefits within the political sphere. Weber (1965) discussed the casual relationship between the spirit of Christianity and the western development of Capitalism. In a similar context, many of Taiwan's researches (Chang, 1980; Du, 1989; Yu, 1989) have paid attention to the interrelations between Neo-Confucianism and the recent political democratization and economic developments of Eastern Asia, including Japan and the "four dragons" (Taiwan, Korea, Hong Kong and Singapore). Therefore, as Hamilton (1997) said, Neo-Confucianism contains an elaborate ideology of familism and an equally elaborate ideology of stagecraft, which was supported by the elites of Japan, Korea and Taiwan. However, in Hamilton's (1991, 1997) view, he regardless of the change from Confucianism to Neo-Confucianism which incorporate the Buddhism into the systematic construction and overemphasized the demonstration of the influence of Buddhism in Japan and Korea.

Neo-Confucianism brought up the ethical spirit as an ordinary doctrine and positively expanded it from the cultivation of oneself to the concrete constructions in social and political system. First, it could be argued that when Buddhism entered China, it was inevitable that Buddhism's thought would fuse with Neo-Confucianist thought and gradually formulate the internal transformation of Neo-Confucianism. The transformations between those paradigms have continued to influence East Asia societies, especially, in their political systems. Secondly, it could be doubted that Buddhism became the important indicator for the state. There is a mutual influence between Buddhism and Neo-Confucianism, however, Buddhism did not become the central political bearer in Chinese society. The developmental state's ideology is absolutely established on the hybrid construction of internal Neo-Confucianism and external Legalism in the political system. Therefore, the same mistake was made in Eisenstadt's (1996) view, as he confused the explanation of Neo-Confucianism with that of the functions of Buddhism and the mistake comes from the neglect of the transformation religious and political thoughts in historical development in Asia societies.

Additionally, many articles have discussed the relationship between cultural values and economic development, for instance Granovetter (1985; 1992) argues that this has at least as much determining effect on the structure and behavior of business groups as the cultural norms and values of Neo-Confucianism. Exclusive economic development, more recently, it can be seen as involving a dynamic interplay between the intellectual, social, political, and economic currents of East Asia, when we pay particular attention to the cultural implications of the descent of political authority and the rise of democratic development in East Asia.

In the process of cultural transmission, we can identify a "Confucian ethic" based upon hierarchy, discipline, control and motivation. The pervasive concept of authority as a political structure, provided the individual with an "inner" psychological base which could through the "self-strengthening" of self-cultivation be fortified against the onslaught of those "fears and anxieties" which flow partly from the activities of the "outer" political hierarchy. The seriously Neo-Confucian individual sought to replace them with an "internal ruler" and thus autonomously to decide his moral obligations (Metzger, 1977, Kahn, 1979, Han and Ling: 1998). Essentially, the Chinese folk society has an attitude of anti-litigation and values the harmony of an honored position, even if this harmony is apparent and surpasses the realistic and public conflicts. Furthermore, political attitudes are inclined to negatively and tenderly shaping political affairs. In contrast, in the Western democracies, they reflective political culture asserts that its members should be provided with the property of subjective orientations. Almond and Powell's (1978) research indicated, the operation of democracy is highly dependent on a participant political culture. They have great confidence in their capability to participate in the policymaking process, however, the cultural divergence leads to the spiritual deficiency in the political and policy domains of participation.

Firstly, the apparent influence of Neo-Confucianism in traditional Chinese society was well equipped to contribute to the legitimizing function of the new discourse. This can be traced back to the earlier Han dynasty (206 B.C. to 220 A.D.) and the Chin dynasty (1644 to 1911 A.D.) in China, Neo-Confucianism was elevated to the status of the state ideology. The Confucian cultural system was then integrated with the political structure, which had a strongly legalistic character. Thereafter the mutual interpenetration of culture and politics was significant in transforming the fundamental social-political reality from imperial China to modern Chinese society. From the Han dynasty onwards, Neo-Confucianism became what can be called institutional Neo-Confucianism as a result of the mutual penetration of the cultural system and the political structure (Ambrose, 1997). However, the term institutional Confucianism refers to an institutional-cultural complex and it maintains that there are links between the keystones of the state governance, the imposing bureaucracy and the Chinese gentry. This historical development reveals Neo-Confucianism to be an instrument of ideological politics and effectively articulates the diverse sectors of the political structure. By and large, Confucianism has some principal regulations, such as self-cultivation, regulation of the family, social civility, moral education, well-being of the people, governance of the state and universal peace, all of which provide a general framework for our consideration (Tu, 1997). We can find the related connections between the traditional society and modern Taiwan's society.

In addition, FU (1986) recommends Arthur Jones's view, they commonly recognize that the ethic of Confucianism dominate the regular system which asserts certain sequential properties, such as obedience to authority, the loyal of family, diligence in labor and respect for one's elders. As Dore's (1985) research indicates, the ideal of benevolence denotes the paradigm of behavior of the leader. The ethic of Neo-Confucianism saturates the institutional system and gradually promotes both the governmental system and mass laboring individuals or organizations to accept the given social-political value system. Whether from the viewpoint of power or duty, the state bureaucracy had a positive interventionist or transformative stance to maintain the security of the political structure.

The Neo-Confucianism thought influences the formulation and choice of labor policies in the model of constitution. How and why does Neo-Confucianism indirectly shape and influence the formation of labor policymaking? In order to answer this question, we must again trace the historical development of Neo-Confucianism back to the Song Dynasty. There were two distinct shifts in this respect; one prevailed in ideological politics and the other permeated civil society. The enormous bureaucratic intellectual thus became an extensive arm of the state apparatus in the Chinese political system. In traditional Chinese culture, it is believed the principle of "*Excellence in scholarship leads to officialdom*" which indicates the way of intellectuals and simultaneously constructs the symbiotic relationship between scholars and the official system in the political bureaucracy. The symbiotic model intensifies the corporation of intellectuals to generate structural attachments in the political system.

As Bao (1989) indicates, the principles of human relationships and the majority principles of righteousness between monarchy and courtier in Neo-Confucianism, encourage the social responsibility of the intellectuals in the society to pledge their collective loyalty to the monarchy. The intellectuals' knowledge of the power they hold will inevitably be absorbed into the immense state apparatus. Part of the role of scholars becomes the extension of the governmental hand to legitimize their negotiable channels between the central governmental system and civic society. This kind of ideology assimilates the value system of the intellectual either directly or indirectly and it provides a pathway to construct the linkages between intellectuals and the state bureaucracy.

Therefore, the same stipulation as that of Nosco (1984) and Chang (1996) said that "the Neo-Confucian view of political order by and large broke down into two categories: the way of governance, which stressed the moral-spiritual force of personality. The other is the institutional measure of government which focused on the institutional forces that go into making a political order". All political phenomena have the same influence in the modern society of Taiwan, and the Neo-Confucianism appears to have made its mark on Chinese society with its concern for hierarchical relationships and its emphasis the harmony within the home as the basis for harmony within the state apparatus.

Neo-Confucianism can be seen as a philosophical insight, a political ideology or a storehouse of popular values which are inclined to entirely infuse from the social structure into family organizations. However, since the Han dynasty began to assert that it is necessary the philosophical Confucianism has been made distinct from the politicized Neo-Confucianism. From the traditional to the modern society, as Tu (1984, 1989) argued political leadership rests upon the recognized excellence of the ruler: "authority is achieved by superior personality traits". Therefore, in the Confucian world order, officials are the fathers and mothers of the people. The people, in turn, are their filial child-subjects. The Analects instructs the state to "*act as if you were watching over an infant*

(Grazia, 1973; Han and Ling; 1998). The systematic operation constructs the legitimate authority which emerges cultural factors also play a major role in affecting how groups are perceived and what policy options are conceivable. Therefore, within each policy sector certain beliefs tend to dominate the policy-making process and provide the parameters for acceptable options (Smith, 1993). Within the context of this discussion, it shows that the function of Neo-Confucianism hierarchicalize the political, and policy systems and the civil society. It simultaneously encourages Taiwan's labor policy to follow the model of policy decision-making forward to political state-Corporatism. On the other hand, it enhances laborers to strive for harmony and tacitly approves the present policymaking of state's domination.

3. The Construction of Institutional System: Social Order

How can we demonstrate the relationship between institutional constructions and informal constraints? The institutional theorist North's (1984, 1991) argument suggests that institutions consist of a set of constraints on behavior in the form of rules and regulations. Therefore, the relationship between institutional constraints and ideal regulations mutually modifies the formation of the social order system and identify the moral principles governing human action in related to those governing the universal order.

Consequently, many institutional channels provide the function of articulation between the ideology of the state and civic society, for instance the educational system plays an assimilative function within the fused system. In Carnoy's accounts (1974, 1990), notions of correspondence, cultural reproduction, and contradiction are important in developing an analysis of the role of education in social transformation. In light of Marsh's (1961:13) case study of 572 governmental officials shows the recruitment of the bureaucracy can be categorized three pathways, there are the preferred path, the examination system, and purchase (donate money). These ways through an occupation creates the specific political strata and determines the official-intellectual system. In traditional civil society, the examination system becomes the universal channels of social mobilization, therefore, the intellectual is absorbed into the political system by virtue of systematic examinations. The mechanism of ethic principles and personal loyalty for the king shifts the social responsibility and historical mission of the intellectual to servicing the monarchy.

The detail investigation in Confucian's educational assertions, *li* becomes the central concept of the individual moral system. *Li* refers to the total amount of moral excellence and it could be taken to mean propriety or correct behavior in a moral sense and which is inseparable from the ideas about human nature, ethics and the ideal social and political order. *Li* was desirable because it encouraged people to recognize and fulfill their responsibilities toward others (Ebrey, 1991). Therefore, there is a great social and political construction by the authorities to decide what constitutes *Li* and how to govern the state apparatus and civil society through it. In the following section, I construct the internal transitive mechanism in Figure 2 to stipulate the policy of ideal transformation. *Li* is a starting point in the conceptual system of Neo-Confucianism. The process of overcoming one's own desires and recovering *Li* becomes benevolence, the central point of which is *the pathway of magnanimity*. This is a summation of Confucian teachings, which is true to its principles and benevolent in their application towards others in the moral system.

Insert Figure 2 Here

The path of magnanimity suggests two dimensions which are self regulation and esteeming monarchy. At the moral level, self-regulation focuses on self-civilization in cultivating the heart and nature in personal daily life and consensual social rituals. In contrast, esteeming monarchy emphasizes an absolute loyalty to the monarchy. Furthermore, these principles pass through the educational system of state ideology to feed back into the different stages on individuals. Most Neo-Confucian thinkers whose political attitudes were integrated into a cohesive metaphysical system were likely to have a highly complex and ambivalent attitude toward centralized political authority (Wood, 1995: 20). Therefore, the ambiguities of moral choice explicitly provides the means to realizing moral values which might have been perceived as exercising such profound influence on the levers of political power, and this occurs in the hierarchical relation between the cosmos, the official pantheon, and human society.

Under this conceptual construction, Neo-Confucianism governance underpins the "three bonds" of superior-subordinate relations. The three bonds in human relations (including the relationships between ruler and subject, father and son, husband and wife) are the infrastructure of moral order and the three linkages directly enhances the construction of the order system. *The five constant virtues* (including mother's benevolence, father's righteousness, elder brother's love, young brother's respect and son's filial piety) and the norm of etiquette become the core of traditional culture.

Essentially, *The three bonds* and *The five constant virtues* are standardized the relationship of equal-difference in

human relations which arranges the unequal and non-reciprocal relations in the order system from the political hierarchical system to social life. The Neo-Confucianism believes formulate the role pattern in their mutual dyadic relations, and this constructs the theoretical base of submission to the political manipulation. From those patterns of relations in traditional culture, restraints will construct a functional form of social control and order within the interactive system. Those internal personal standards are modified by the long-term educational system from the socialization of children up to adulthood. By way of the educational system cultivated loyalty and patriotism in the social-political system. Even unconsciously, the educational system potentially establishes the principle of the harmonious relations between role positions in the political domain. The rule “to obey the authority and the most precious is harmony” embodies the discipline involved in the process of individual development. The continuity process from the basic social units to public educational institutions collectively constructs the process of individual political socialization.

Confucian’s student Mang-I-Tze asked about filial piety.

Confucian answers: Don’t disobey, not opposing and not avoiding.

(Confucian Analects)

The similarity vestiges traced in Smith’s (1996) investigation, recognizes the ethical teachings concerning political loyalty, filial piety, female chastity and justice or righteousness, in relation to the “Confucian” social structure, in which these teaching have become embedded. From those processes the harmony of social order is created, as found in our real lives, from the long-term assimilation of the constraint of morality. The commonality of the term used in society of Taiwan “to turn big problems into small problems and small problems into no problem at all” becomes the principal norm of daily life which is used to prevent conflicts between individuals and organizations. The greatest value is to be friendly and to maintain the outward harmony with other people or organizations, especially the person in the authoritarian political structure. This systematic maintenance constructs a subordinate relationship which makes the oppositional political subject vanish different forms of political subordination.

According to feudal ethics, the principles of human relations within Neo-Confucianism asserts *the five ethics* (lun in Chinese) which can almost be seen as five social dyads which indicate the regular mutual interactions within the human behavior system to cover the whole sphere from private relationships to public orders. Moreover, the key assertion focuses on the behavior of reciprocal coordination in the interactive relations of five social dyads. The function of the five ethics constructs the standard which guides every person to strictly obey their proprieties and take responsibility for their structural positions in social-political system. A concept different from Weber’s stipulation (1964), he emphasized that the Neo-Confucian individual personality lacked “tension with the world”, as it was still characterized by moral tension in that it was dominated by an anxiety-ridden need to depend highly on one’s social superiors for authoritarian guidance. Therefore, the authoritarian guidance provides the mechanisms needed to settle peoples’ emotion. Through the construction of a standard the internal frictions and conflicts within the social-political system vanish. In the view of Wood (1995), the contribution of Neo-Confucianism from the history of Chinese to modern Chinese society political thought, in real society therefore, lay in the way in which they incorporated their views on political authority into metaphysical explanations of the universe and the regulation of life. These principles shaped the nature of the universe, in which moral values were held to be absolute and unchanging.

On the summary, the ethics of Neo-Confucianism create traditional restraints within the *Big traditional sphere* of the ruler class and bring about the influence of moral teaching to the *Small traditional sphere* of regular life in civil society. In certain regions of Chinese society, the ethics of Neo-Confucianism become the predominant source of power used to harmonize the internal principles into the social-political structure and to give assistance for the ruling class in transmitting and putting into practice their thought from the Big traditional sphere to the Small traditional sphere. The rites of Neo-Confucianism affirm and exemplify certain norms of human conduct, including governance. These fundamental assertions represent a basic constitutional order, correlative in importance to individual and public morality.

On the whole, Neo-Confucianism thought provides a legitimate form of domination from the top-down dimension in policy circumstance. Furthermore, in the real manipulation of political operations by social construction, the dimensions of the top-down model become weaker in permeating the values, and beliefs systems of the civic society. Thus, there is an urgent need for the bottom-up system to give underpinning their systematic operations within the policymaking process. This is underpinned by the typical Confucian virtues which see filial piety and loyalty as a supportive formulation for superior authority at the same time. From a sociological perspective, Neo-Confucianism initiates the rule of politeness and benevolent administration which

becomes the main method of social control. However, this is insufficient to manipulate the development of the state apparatus and combine with the thought of the Legalism School to settle down stable operation. The dual operative system in traditional Chinese society, the hybrid of internal Neo-Confucianism and external the legalist school become the linkage between the *Big* and *Small traditional sphere*. In the following section, this paper will shift attentions to a discussion of the patriarchal system which provides a bottom-up function in the systematic maintenance and operation of policymaking.

4. The Patriarchal System: a Hybrid Concept

From this discussion of traditional concepts, we can see that most research on the patriarchal system has been inclined to indicate that gender segregation and labor marginalization are embedded in the consequences of the interaction between patriarchy and capitalism in contemporary society. Following part of Weber's illustration in *Economy and Society* (1968), Barrett (1980) and Eisenstein (1981), Mitchell (1986), stipulated that patriarchy provides a systematic control and order, while capitalism provides a system of economy. The modern labor market formulates the dual systems which are based upon patriarchal relations. Walby (1986, 1990) and Witz (1992) defined patriarchy as a system of interrelated social structures through which men exploit women. In this context, the concept of patriarchy remains a historical descriptive term which refers to the expressions of male domination within the society and the way in which women come to terms with an inferior gender status, it broadly provides a gender-based concept of the domination.

The causal relations between patriarchy and capitalism, as Walby (1990) elucidates, imply that patriarchal relations pre-dated capitalism, and were not created by them. The rise of capitalism was a factor in the development of a new form of patriarchy, but not in changing its basic structure. In the same context, Mies (1998) contends that the structuralization of capitalism- patriarchy is not only displayed in the predominant relationship between men and women but also in the different dimensions within the social and political structures of modern capitalism. To a different extent, patriarchal influences exclude the possibility of social and political participation in labor policy among various historical developmental periods.

The Exclusions of Women in the Patriarchal System

The construction of the patriarchal system is a systematic mechanism of the social and structural exclusion of women's participation. The patriarchal model of discussions between the private (family organization) and public (government) domains is developed in much feminist research. They contend that women's structural position in society has never been a prominent issue in Western or Eastern societies. The problems of gender segregation and long-term neglect of women's issues make them systematically excluded from political participation in the labor policy process. The exclusionary strategies are said to be based upon a private form of patriarchal system in which women were controlled by being excluded from the public sphere.

The power of capital precluded the successful maintenance of the exclusionary mode, certain except forms of patriarchal power and resistance (Walby, 1990). These institutional forms of exclusion are structured in diverse settings. Basically, the formative process also includes the definition of husband and wife as a new unit. A man is granted exclusive sexual access to his bride, and usually women are incorporated into the family system. The exclusive system reduces the internal conflicts between men and women in gender issues, in contrast to the enhancement of peaceful labor policy circumstance. In the following section, this paper will extend the discussion of patriarchal system to the public sphere. Based on the historical and structural stipulations of the long-term study women's movements and the study of gender-based legislation in labor policy reveals their subordinate and marginal positions within different social and political aspects of labor policy in Taiwan. This exclusion can be distinguished from the dimension of the institutional designs which emerge from policy issues in agenda-setting and the decision-making process.

Therefore, the patriarchal system can be traced back to the influences and supports of different levels of the complex political structure. As Weber (1946) suggests, it is not only "patriarchal power especially is rooted in the provisioning of recurrent and normal needs of the workday life" but also "the patriarch is the *natural leader* of the daily routine". The construction of patriarchal system becomes a political concept which can be compared with charismatic authority and the bureaucratic system. I want to extend that both Walby (1990) and Witz (1992) place insufficient emphasis on the original term "patriarchy" to the construction of patriarchal system as it was used in Weber's (1964) interpretation. The evidence is that Weber's concept, in addition to placing the relationships within the gender-based domain, could also refer to the extension of boundaries around a systematic political structure.

Therefore, there are so many different forms of patriarchal patterns and relationships to embed between diverse private and public fields. Under patriarchal domination, the legitimacy of the authority which limits the

patriarchal powers of control, is derived from social “norms”. As Weber said, the belief is rooted in the concept of filial piety, in the close and permanent living together of all dependents of the household which creates an external and spiritual “*community of fate*”. Therefore, the two basic elements of patriarchal authority are piety towards tradition and piety towards authority. The power of the former also constrained the master and hence benefited the subjects who had no formal rights (Weber, 1968: 1008). In Weber’s view, the patriarchal system could not limit the concept in both the domestic boundary and gender-based issues. This provides us with an extension to demonstrate its political meaning and imagination which wields the potential construction of political power.

The Politicalization Extension of the Patriarchalism

In Weber’s theoretical framework, patriarchal authority exercised by a particular individual and it is designated by a definite rule of inheritance. Following Parsons’ (1964) statement, the original patriarchalism is related to this in that the authority of the patriarch carries strict obligations to obedience only within his own household and by the household of the individual who carries out the governing functions. There is an explicit description provided by Shephard (1994) who evokes an image of the chains and links between the family system, the government and the emergence of original authority.

In Shephard’s (1994) analysis, the family becomes another reflection of the cosmic harmony system, providing the pattern for political and social relationships. Therefore, the patriarchal system provides the place of culture in the construction of social order in general social life, and in the order-maintaining and order-transforming functions of culture in particular within the household. In “*Economy and Society*” (1968), Weber asserts that the logic of patriarchal authority has to go beyond and transmit its internal sphere from the original family to the formation of political authority. Therefore, in Weber’s view, the traditional Chinese culture is an extreme example of the patriarchal system which displays the specific patriarchal characteristics within the entire political structure and organizations in the public sphere.

In England, Schochet (1975) indicated patriarchal justifications of obedience to political authority were regularly and officially taught by the churches of Western society. The simple requirement to “*Honour the father and the mother*” was expanded to include loyalty and obedience to the king and all magistrates, as well as to masters, teachers and ministers (Schochet, *ibid*: 50). The power of the order system was seen as inherent and God-given and this received the support of the legitimate rules of the Western society. Therefore, political obedience was due to the authority of the leader because of the extension in his fatherly rights. The political order was organized in terms of familial symbols, which meant that political authority was identical to the rule of the father or patriarch over his family. Above all, the statements explicitly implied that government and monarchy were natural institutions in the historical and political development. The same context of patriarchal relationships existed in the traditional Chinese social and political systems. Therefore, the doctrines of patriarchal system were a defense of political authority and they had an interdependent relationship with the family and government systems. In terms of Schochet’s statement, there are many different types of patriarchal notions, which leads us to elaborate upon the historical development in penetrating political and legitimate authority. The reciprocal identification between paternal and regal authority commonly allows the complete application of the familial symbols to the political system.

Therefore, the patriarchal system existed universally in diverse societies and its appearance depends on the particular situation. As we know it strengthens the belief that “to transform family filial piety to monarchy loyalty”. Those concepts assist the extension of the filial concept from the family organization to governmental authority, whilst, at the same time assimilating the idea of patriarchal domination into systems of governmental operation. On the other hand, the patriarchal system supports the family system and systematic linkages between the family and the political structure. The patriarchal system concentrates on the formation of submission as being unrestrained in the natural consciousness of its internal members. This means that it is not easy to disappear in going along with the changes in the political structure. From the submission of filial duty, we see the extension of powerful authority in the patriarchal system. As Chu (1961) and Hamilton’s (1987) argue, the core of the Chinese patriarchal system is filial piety, which becomes an internal mechanism to formulate a dominant principle within the social-political structure. Consequently, from my investigation, we see that the patriarchal system establishes converse relationships from bottom-up trail to construct the dominant structure.

In the Chinese society, the domination of the patriarchal principle regulates the boundaries and the role’s positions within the family structure. Filial piety becomes the internal mechanism and basic moral rule which strengthens the structure of the order system. Until now, this still explicitly displays the principle of sincere submission and the infrastructure of moral order within Taiwan’s social and political structures. Moreover, the

idea of filial piety provides a fundamental means of transmission within the order system from the family field (the relation between father and son) to the political structure (the relationship between upper officials and petty official). At the same time, the filial obedience will be transformed into personal loyalty and will stride across the regulative moral space between the private and public spheres.

To summarize the above discussion, the patriarchal propositions show to be that, first, family authority is natural, divinely sanctioned, and – in its pristine form--- absolute and unlimited. Secondly, political power is seen as identical to the power of the father. The function of assimilation intensifies the everyday life discipline because people living together will always need a formal government and because the children have grown accustomed to patriarchal authority. The logic of legitimate authority is based highly upon the patriarchal system and aims to integrate the social and political structures. The traditional Chinese adage that “*the huge filial piety is transformed from the filial piety of the family to monarchy loyalty of the country*” becomes a paradigm which displays the context of order system in asserting that loyalty becomes the extension of filial piety from the private sphere to the political structure. Filial piety becomes a transitive mechanism with which to legitimize both top-down and bottom-up power constructions within the policymaking process. Therefore, there is an interactive existence between the reciprocal transformation in traditional ideological operations and the construction of political institutions.

5. Conclusion

As Jin and Liu's (1984) analysis, Neo-Confucianism provides a social and political mechanism within which to maintain the super stable structure in different space-time location. Neo-Confucianism is seen to provide diverse stable mechanisms which echo the findings of Zhang's (1999) investigation. These mechanisms strengthen the obligation of the subject to obey the ruler and at the same time to obey the universal moral order. By virtue of the three bonds and the five consent virtues rested the order system from private to public system. Therefore, this apparently provides another consideration which focuses on how obedience is ensured by consent, not coercion; it is voluntary, although also mandatory. The legitimation of the top-down model is based on simply accepting it as a natural and unquestioned part of the universe. The embedded operation of Neo-Confucianism is similar to Lukes's (1974:23) third dimensional model of power, which considers the possibility of particular demands or conflicts becoming political events within the political system, in contrast to the power formulates the legitimation of supervise potentially.

The Analects of Confucius provided much of the basis for this common ground and its concerns were more with human virtues and excellent government. Sacrificial rituals remained important, but because proper performance of such rituals, especially by rulers, was one of the most effective means of attaining an orderly society and cultivating morality among its members. Here organizations would act as intermediaries and linkages between the family and the state, which would exist as a form of political infrastructure, with formal channels of communication leading upward to policy-making levels at the top and in the center. The beliefs of Neo-Confucianism provide a bridge to connect internal personal regulation and the externally institutional regulations in political system. The different stages of systematic connection formulate the coordination and juxtaposition within the internal institutional operations. At the same time, the demonstration of educational systematic design which provides the necessary mechanism to harmonize the internal conflicts, relies highly on a personal transcendence which affirms the communal basis of human nature. Thus Neo-Confucianist thought provides a complete value system which helps the construction of a universal value consensus for individual actors. The internal mechanisms involved help to avoid the isolation between civic society and the governmental system.

The same concept of the more from the family organization to the governmental system implies the primacy of loyalty to the state over loyalty to family relations. Moreover, Neo-Confucianism has become codified through state patronage of classical scholarship which is linked to public morality. The priority given to the state over family loyalties is one sign of this. Other signs are the coordination of those relations with hierarchies of nature such as the triadic order of Heaven, Earth and Humanity (De Bary, 1998:125). Adhere to disciplines was good for the participants' moral development and at the same time improved the harmony and order of the policy decision-making process. In the political field and the civility of social life, this harmony can be seen as an immortal truth. Likewise, internal conflicts will injure the entire formulation of social harmony and social order, therefore, it is better to become reconciled immediately with the unstable condition of political behaviors. Above all, these discussions directly and effectively give demonstrate the effects of constructing the operation of the top-down model in the policymaking of contemporary Taiwanese political structure.

In the bottom-up model, Weber (1964) suggests that the patriarchal system is a prominent dimension of

traditional domination. Therefore, in the patriarchal authority system, obedience to individual belonging orders does not mean submission to a general principle out of discipline and duty, but out of subjection and fealty. In contrast, the family organizations, the discipline of officials and the political structure of Neo-Confucianism all directly strengthen the patriarchal system. That is to say, loyalty to figures of authority is based on the concept of filial piety. Therefore, the conceptual subordination is assimilated from inside the person's mind and directly influences their social and political action in their daily life (Metzger, 1977). In the family sphere, the main principle is that children must yield to their parents' authority in the family. Similarly, the extension of the patriarchal system into the political system shows as the civil servant submits to the ruler and the lower rank civic servant is obedient to the higher ranking civic servant which becomes a political imagination of hierarchical bureaucracy within the political structure.

The basic moral of filial obedience is found in parallel as a prominent concept in both Neo-Confucianism and the patriarchal system. Therefore, the concept of filial piety formulates the internal mechanisms needed to articulate Neo-Confucianism and patriarchal system as different hierarchical systems of social-political structure. For this reason, from the private sphere of the family, the ideal order system smoothly extends the central values to individual political organizations and the wider social structure. This systematic bottom-up extension intensifies the principle of the patriarchal system and constructs a bridge between the private and public spheres of social-political structure. Under the systematic mechanisms of harmony and order, this reinforces the neutralization of internal conflicts within different levels of the policymaking process, especially the controversies over some specific labor issues. Those mechanisms strengthen and underpin Sabatier's (1993, 1998), Schon and Rein's (1994) concept of the "core beliefs value" of policy and prevent the possibility of generation in policy challenges or changes.

Overall, the above discussions have demonstrated the importance of maintaining harmonious operations in the processes of policymaking. The evidences emerge from the reciprocal permeation of the state ideology, the assimilation of Neo-Confucianism thought and the patriarchal system. The concept of ordinal ethics performs certain functions which influence the specific policy process, that contrast with those found in Western societies. In the integrated political culture, these internal mechanisms mean that the process of policymaking can be seen as given process in the social-political structure. Under the patriarchal political culture, there is no apparent difference between the political, social and religious domains. Thus on the one hand, modernization has taken place in Taiwan since the 1950s, which has resulted in the fundamental transformation of the combination of state Confucianism and the patriarchal system. However, on the other hand, the long-term assimilation of Neo-Confucianism and the patriarchal system continues to have a potential hand in shaping the harmonious system within the diverse levels and relationships of virtual labor policymaking in Taiwan.

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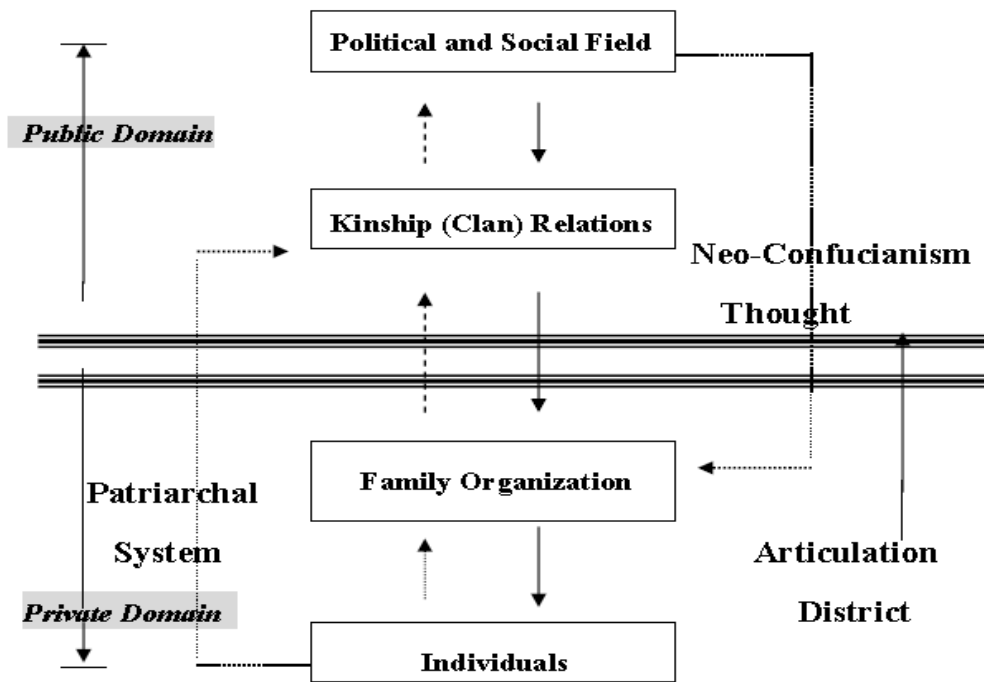


Figure 1. The Mutual Penetration and Articulation between Neo-Confucianism Thought and the Patriarchal System

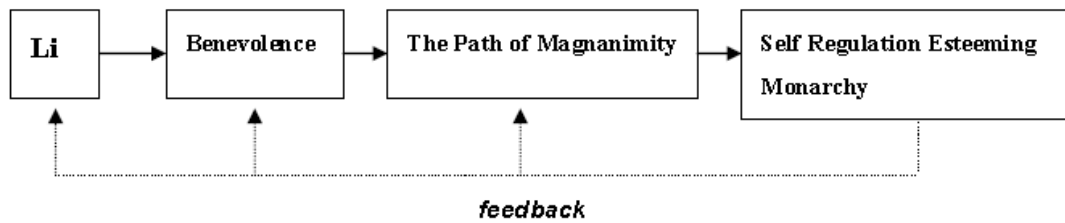


Figure 2. The Transformation of the Conceptual System within Neo-Confucianism

Debate on the Multiculturalism: Issues and Particularism

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Abstract

In its appearances and its contemporary manifestation, the challenges provoked by the thrust of cultural identities have up to half a century of history. Since the 60s, it unveiled the broad social fragility and the problem of coexistence between cultures in democratic countries. This challenge has shackled the dictatorial, the authoritarian regimes, in particular when it alludes to the religious organizations, or national liberation groups. And it taps well our countries, under the shape of religious, nationalist movements, either still fights which recover from what we call indigenism. Faced with this challenge, we cannot formulate summary hypotheses. We are not any more at the beginning phase made by unknowns: we are engaged deeply in conflicts, tensions and transformations which we know already are not ephemeral. It does not obviously mean that their expressions are stabilized, or that their senses are fixed to the long term. To bring knowledge and more clarity on the nature of the problems in cause and on the way they are envisaged in the public debate.

We suggest analyzing in what the multiculturalism is a solution of the identical crises. Produce knowledge on the cultural differences, their production, their transformation and their reproduction; examine the problems which they generate in the social life, the meanings which they dress for the interested and for others; report their difficulties and their internal tensions: all is within the competence of the sociological analysis and requires as such specific theoretical and methodological tools. To return our coherent and practical work we are going to support our reflection with a case study, at least comparative between several multiculturalists' models in particular French, American, Canadian and British. This exercise will allow us to kick away hypotheses which will be used as runway to the scientific community and to all society in the grip of the identical crises. However, the elaboration of a theoretical frame of the multiculturalists question stays a preliminary tool. As mentioned theoretical frame elaboration will serve as support of reflection. It will allow us to seize better the notion of the multiculturalism. It will include three main trunk dimensions which are: the Definition of the multiculturalism, the management of the multiculturalism and the identical tensions connected to the vertical and horizontal inheritances. According to Amnesty International multiculturalism is defined as a policy to maintain and to value the various cultures and the communities living within a society. It also implies fighting against the discriminations and promoting the whole and fair individuals participation and the communities of any origins to the social life. This definition brings to light the objectives of an ideal policy of the multiculturalism. We shall also retain of this definition which the multiculturalism can be understood under three approaches: sociological, institutional and ideological. The sociological approach is interested in the ethnic and cultural composition and interactions in the public area. It reports the facts state and the problem aroused by the intercultural relations. The institutional approach is more pragmatic, because it refers to the means of multiculturalism management: in the laws, in the policies, in the regulations, etc. The ideological approach recovers from the philosophic domain. It is the reflection which joins in reaction to the governmental policies about the multiculturalism management.

Keywords: Cultural differences, Multiculturalism, Multiculturalism management, Vertical and horizontal inheritances

1. The Multiculturalism issues

1.1 *The multiculturalism management*

There are mainly four manners to manage the multiculturalism: the assimilation, the valuation of the differences, the recognition and the multiculturalism. The assimilation bases on the necessity of the rights superiority and the personal freedoms such as conceived by the immigration country. The individuality is the guarantee of equality between the citizens.

For the most moderate, the neutrality of the public sphere is necessary, what means that the government does not interfere in the cultural domain, for more the radicals, the government protects the nation majority culture and

the citizenship. Contrary to the assimilation, the valuation of the differences promotes the expression of the cultural diversity inside the public area. We try to avoid the hierarchical organization of the cultures. The only condition is that the expression of the difference does not hinder the rights and the liberties such as understands it the State. It establishes the most flexible pole. The recognition is situated between the valuation of the difference and the assimilation. Indeed, we try to establish a just balance between the first two policies. It is interested as much in the tensions aroused by the intercultural relations as in the social and economics conditions of the minorities. Finally, the multiculturalism refers to the model of the cultural mosaic led to the extreme in the sense where every cultural community is connected to the others by the foundation which constitutes all the laws and the regulations promulgated by the government. In this optics, the public area is culturally split up.

1.2 The identical tensions connected to the vertical and horizontal inheritances

The multiculturalism management intends to ease the expression of the present identical tensions in the society. These last ones are connected to an imbalance between two types of memberships: vertical and horizontal. The vertical inheritance corresponds to all values, the customs; faiths were connected to the family history. It is about the ancestral culture. The horizontal inheritance corresponds to the events which marked the person identity, and it, since birth. These events are diverse natures and have a different impact. He can involve a meeting, exchanges, a war, a conflict, a school and social education, etc. It is this last one who is the most determining, and becomes more nevertheless; this reality is not reflected in our perception of us. It is not to the vertical inheritance that we refer, but of the other one. We see in this identification a reactionary attitude in front of a situation of exclusion. The multiculturalism as made sociological upset the balance between the vertical and horizontal inheritance, because it multiplies the possibilities of exchanges, enrichment, confrontations, identical conflicts and wounds. It makes a phenomenon which carries as much the germs of the enrichment as the social fragmentation. This social fragmentation is also dependent in the effects of the globalization which widen the radius action of the vertical inheritance.

2. Presentation of four models of the multiculturalism

To follow upon the theoretical frame, we propose a study of four models of the multiculturalism which are in crisis

2.1 French model

The policy of integration in France is considered very strict. Minority necessarily has to conform to the expectations of the country. It is made possible thanks to the recent hardenings of the selection controls. They impose to the immigrants the idea that France, as immigration country, has to be a choice which supposes an accompaniment of the government, but also efforts on behalf of the individuals. France makes respect its own traditions and its values, while obliging the learning of official language: French. It is the guarantee that the one who comes in France knows and controls the tools of his integration. The first purpose of the French politic is to assimilate the immigrants by making them forget completely their origin. In this way, the government uses the shape of chosen or selective immigration the country chooses his immigrants methodically. In fact, the debate on the illegal immigration ended in a law in November, 2003 and pulled a contraction of the standards relative to the immigration in the broad sense. The law of July 24th, 2006, relative to the immigration and to the integration, marks the passage of a politics of immigration undergone in a selective immigration, because it facilitates the entrance of the immigrants who are going to contribute to the economic development of France. We can see clearly that France also meets itself battling against a problem of racism and xenophobia. The French people also find the too intrusive and threatening Islam. So, the government, by its stiff policies towards the immigrants, strongly contributed to marginalize the immigrants. This situation of exclusion and incomprehension contributes to increase violence in the discriminated districts.

2.2 The American model

The policy of American management of the multiculturalism is known under the name of melting pot. It is not however about a very firm policy. Originally, melting pot refers to the perfect assimilation of the foreigner. The immigrant has to conform and become integrated completely into his new country of adoption even if it means forgetting the roots. The pre-war Americanism is a beautiful example of integration of the concept of melting pot by the society. Theodore Roosevelt said moreover: the Americanism is a question of spirit, of conviction and commitment and has nothing to do with the faiths or the place of birth. The real Americanism refers to the incorporation of all the ethnic groups. However, the First World War brings changes as for the meaning of the Americanism. The national integration does not any more correspond to melt the various ethnicities together, but rather to make of the immigrant a diligent, loyal, productive, patriotic citizen, without traditions, without ancestors and without origins to merge better in the American nation. This shape of Americanization deformed

the first sense of the melting pot so that today, it is not any more represented by the metaphor of the melting pot, but rather by that of the salad bowl which means that the various cultures coexist in the same space, but do not mix. This drift is among others explicable by the fact that the real Americanization did not make in-depth and that several xenophobic groups or nativistes required a sorting to avoid the fusions of cultures and claimed restrictive measures in front of the immigration.

The new immigrants, badly integrated within the American nation, were going to become the target of the current xenophobes and nativistes, henceforth dominant after the First World War. The assimilation of the foreigners was not any more the first objective of Americanism leaders. It was necessary to them to sort out at first the newcomers to expel those who were not certified loyal. As a consequence, the real Americanization having had no in-depth place, the melting pot has existed never really and left place (square) with the salad bowl. We can say that the multiculturalism failed in the United States because the immigrants of different cultures are thrown rejected by the American society.

Although these feel American, the Americans of origin do not so consider them. Consistently, we are observing the fragmentation of the national unit.

2.3 In Canada

Canada was the first State to be equipped with a law concerning the multiculturalism, (from 1971). This law had for first objective the construction of the Canadian national unity by valuing the cultural and ethnic diversity, but by limiting all the same application by the Canadian Charter of rights and Liberties. It is the result of the Committee recommendations on the biculturalism of 1965 which proposes the passage of a bicultural policy in a multicultural policy in bilingual frame to answer on one hand the demands of the autochthonous communities and the newcomers, and on the other hand, to avoid the polarization between the Quebeckers and the Canadians except Quebec. By adding the principle of equality, expensive to the law on the multiculturalism, to the

Principle of individuality connected to the Canadian Charter, there would have been itself a cultural space convenient to assimilation.

In quite other a perspective, the criticism of the cultural communities exclusion, a Canadian law on the multiculturalism provoked a fragmentation of the Canadian community according to the principle of the ethno cultural membership, because it revived the intercultural tensions rather than to facilitate the construction of the Canadian nation.

We can regret the association between the principle of equality and the valuation of the difference such as presented in the law, because it asserts that this association allows justifying the exclusion of the ethno cultural groups and blocks the social mobility. The principle of difference proclaimed by the law strengthens the backward-looking attitudes and the lack of communication intercultural, implying so intrinsically a social hierarchy.

2.4 The British model

In England, it is the civil society which regulates the expression of the multiculturalism and the integration of the ethno cultural communities, what makes it one of the models the most flexible. The objectives of this policy are fundamentally social. The first objective, the harmonization of the racial relations, is connected to the massive establishment of the newcomers from Asia and from Africa in the London districts. The policy on the multiculturalism aimed, in this order of ideas, to present the members of communities as integral part of a multiracial society basing on values of tolerance. In the first objective, the policy on the multiculturalism planned a series of measures allowing the fight against the racial discrimination and the conservation of the traditional practices in the public area, in particular in the education. It strengthens the ghettoisation and the auto-segregation and explains a not unimportant proportion of the young Muslims been born in British ground proclaims their religious identity before their civic identity. We realize the profound incapacity of communication and incomprehension which this policy cultivated.

3. Differences and resemblances between the four models

First, France approaches the assimilation and the pole of cultural luggage of the immigration country. France, by its policy of assimilation, is rather severe and more conservative. The immigrant has to conform completely to the values of the republic and merge in a mould by forgetting all, and where he comes from. The French model is placed below, to the left of the plan, because of our four examples, it is about a model which completely disregards the cultural luggage of the native country of the immigrant. There are resemblances between the French and American management policies of the multiculturalism. That is why we placed the American model in the same dial as France, but closer of the center because it is supplier. Indeed, the first definition of the melting

pot facilitates the assimilation of the immigrant on one hand by allowing this one to participate in the construction of the American identity on the other hand by complying with American way of life.

A change took place after the First World War with the succession of the salad bowl model. This second definition refers to the hegemonic character of the United States which sees to it all which is exotic seen revised and incorporated into the American culture. The cultural constituent so loses its original sense. It is the Americanization such as we know it today, but it does not have any more for objective to transform the culture, because he acts as a balm in the mould proposed to the members of the cultural communities. The immigrant has to cut with his roots to become a real American; however he does not undergo the rigidity of the French-style policies, because the government legislates little in expression of the difference in the public area. Contrary to these visions rather assimilative live the model of Great Britain which approaches most the valuation pole and the differences.

It is very supple in the sense which he allows the newcomers to protect their lifestyle, and it, practically without limit. It would explain the location to the other extremity of our plan near the pole of the cultural luggage of the native town. The Canadian model meets itself in the same dial as that of Britain, but more in the center quite as the American model with regard to France. The Canadian model is stricter than the British model, because it puts limits in the demands of the cultural communities in the public area.

This model approaches the American model, because it allows the diverse cultural communities to participate in the construction of the Canadian identity. However, the Canadian model proposes a politics which values the equality in the differences contrary to the American model which values the standardization. What differentiates the French model of the American model, quite as what differentiates the British model of the Canadian model; is the State has no same degree of acceptance in front of the culture modification in the time. Their inclination to regulate the intercultural relations in the public area is however similar. In other words, the French model is for the American model that the British model is for the Canadian model. In the American and French case of the models, although they are situated both in the pole of the assimilation, they do not show officially the same objectives. Although the French model and the British model establish two radical models, they differ in their inclination to regulate the intercultural relations in the public place, that is the French model puts the intercultural relations as an obstacle in the national identity, because it would encourage the balkanization of the society, while the British model encourages the cultural differences by lauding the equality between the cultures. The American and Canadian models establish the most moderate and the most flexible models. However, they differ in their inclination to regulate the intercultural relations in the public place. The American model proposes a mould to which it is necessary to conform while the Canadian model proposes the cultural mosaic.

4. Hypothesis proposition

To answer this questioning, we integrated into our initiative of the concepts explained previously, more particularly, the concepts of assimilation and valuation of the differences as well as the vertical and horizontal inheritance. We put them in relation in a plan constitute by two perpendicular axes. The vertical axes represent the concept of vertical inheritance. Both extremities of this axes set the country cultural luggage to the native country or ancestral culture for the minority cultural communities members. The horizontal inheritance sees the individuals of the same society meet themselves pulled somewhere between both extremities of the axes, but rarely meet themselves in extremes.

The policies of multiculturalism management partially for objective watching the identical tightness is regulated and enriching socially, what is not at present the case. These governmental politics policies are situated on the horizontal axis where oppose the pole of the assimilation and the differences valuation. In the reality, streams of tensions are applied on these two axes. According to us, to reach the model of multiculturalism management would be necessary invert the streams of tensions and arrive at streams of communication in the public area. So, we suppose there is an intimate link between the identical mechanism of the citizens and the difference management. The individual identity builds up itself in a context of opening, equity and respect, more various members of the same society will feel capable of becoming integrated into it and of becoming identified with it and, finally, the more State will be capable of collecting her population around a common project. We also suppose that the communication is preliminary in the elaboration of a project of society, so this last one is long-lasting. According to us, the government cannot propose a project of society and a political frame if it is not preceded by a policy of cultural diversity management which allows the transformation of the common public culture and it, in a democratic way. Indeed, the identical character of a person or a group of persons is strictly connected to the perception which people, or society generally, have of them, where from the essential character of the recognition of the other one. By denying the cultural identity of a group or simply by denigrating it, we come there to affect the group which defines itself by the glance which the society concerns him. The

recognition is not simply a politeness which we make to people: it is a vital human need. The non-recognition can entail the contempt, the hatred or the denial of one whereas the recognition dismisses to the dignity principle: each in right for the dignity and, for the recognition. It is possible only in a democratic and equalitarian context. This statement supposes that we are inevitably influenced by the culture in which we evolved and that it is what defines our cultural identity and, consequently, ourselves.

So, if our cultural identity is not recognized, we feel rejected. This expressed installation as well as the recognition forces the identity, because to grant the recognition for one person to the identity difference, it is to grant to this person to be what it is. The policy of the recognition expresses a desire to be respected and not a desire of condescension, which is of the other thing than the false depreciating respect. It is a question of recognizing, all so much whom we are, the value equals various cultures, that is not only to let them survive, but still to recognize their merit. However, this policy will be possible only if we agree to widen our horizon, to change the vocabulary of comparison, to open in the comparative cultural study and to include what is different is not inevitably less good or bad. These changes would allow deviating from the value judgment to give way to the recognition of the differences.

5. Conclusion

So, not only our societies receive and reproduce differences, but they invent it, including under the seal of the tradition. Each of us, in the most immediate circle of acquaintances, is confronted with the raid of new identities, even with conversions; each of us observes the development of cultural movements. Some leave indifferent, the others arouse the most diverse feelings, of understanding and sympathy or, on the contrary, fear, aversion and discharge. Some day, each of us can also notice that his own experience of a cultural sense of identity, including the most stable seemingly, is not inevitably definitive, that personal changes are always possible, susceptible to lead us up to the pure and simple renunciation of an identity, to adopt if necessary a piece of news.

And each of us proceeds to choices relative to the present and in the future, but also in the past: more and more, we make our report; we fall towards the future by claiming our registration in a history which we make ours.

We live in societies of reception, but also individual and collective production of the differences, and we know it. In such societies, the political mechanisms of treatment of the difference become inescapable, as we name them multiculturalists or as we indicate them otherwise. To face at once considerable and changeable phenomena, operating within the whole society, beyond and on this side, be satisfied with abstract and automatic rules seems very insufficient, otherwise dangerous: The push of the cultural differences always calls more democracy, so as to assure individually the political examination of the demands which they advance, and who are complex all the more as they have generally strong social involvements. This treatment should be applied closer, scale local as global ladder, via the action of the big international organizations in particular.

In front of problems raised by such or such cultural difference, the political action needs to join a vision of set, a frame marked out by general orientations, principles of Justice and democratic values. But it is also necessary to her to take into account expectations and demands which do not limit themselves to the only carrier group of the considered difference. This situation confers a major role to all those who exercise an influence on the opinion, whether it is in the plan of the principles and the values or about a particular difference.

We know that the identities do not constitute one given unchanging, capable only of reproducing or of disappearing; we know that they are, at least partially, what our societies make. It means that there is place, on the subject, for reflexivity, a capacity to consider them in the second degree, as the fruit of the work of the society on itself, and not only as so many challenges or threats. It means, in other words, that next to the journalism and to the information, a necessary place returns to the social sciences, including if it is a question of pressing on the opinion and on the representations which it adopts.

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To Pay Attention to Investment in Human Capital and to Revitalize Old Industrial Bases in Northeast China

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Abstract

In 2003, the Central Committee of the Communist Party of China made an importance decision to revitalize old industrial bases in Northeast China. quite a large number of experts and academics have provided specific resolutions to how to revitalize old industrial bases in Northeast China. However, there are still some people who hold the idea of waiting, depending and asking, and they believe that only if the country provides loan, policy and project, can old industrial bases in Northeast China be revitalized. To revitalize old industrial bases in Northeast China is a long term process, so offer of loan, policy and project by the country can only resolve demand for momentary use. The top priority is still to integrate human capital and strengthen vigor of investment in human capital. In view of the above situation, this article points out significance of investment in human capital compared with investment in material capital and mentions that in the process of revitalizing old industrial bases in Northeast China, in addition to offer of loan and project by the country, we should change our mind and make use of our intelligence and wisdom to strengthen vigor of investment in human capital and to revitalize old industrial bases in Northeast China.

Keywords: Human capital, Investment in human capital, Revitalize, Old industrial bases in Northeast China

Human capital theory was proposed by Schurz in 50s and 60s in the Twentieth Century. After its development, evolvement and dissemination for over half a century, human capital theory has so far become one of the theories in economics that are widely applied. The concept of human capital has, so far, not had a unified concept, and it usually refers to the sum of value of knowledge, skill and physical power (health condition), and is formed by means of investment in such aspects as hygiene and education. In earlier economic development theories, material capital was regarded as the key element of economic development. However, since 1960s, more and more economists have gradually realized the important effect of human capital on economic development. There are even some economists who take human capital as the decisive element of economic development. It is estimated, in the contemporary developed economic system, when investment in material capital is added by \$1, the output increases by \$1-3, whereas when investment in human capital is added by \$1, the output increases by \$3-10. As one of the key elements for economic development, human capital has significant effect upon diminishing gap between backward areas and development areas, play of regional comparative advantage, formation of rational regional division pattern and sustainable development.

According to Schurz, for economically backward areas to enter the economic development stage, the most important factor was not material capital, but human capital. Human capital can not only improve the productivity of laborers themselves, but also its external effect may spread to other laborers and can transfer from old products to new products. Thus, it will improve productivity of all production elements and furthermore, will realize increasing return to scale. Boom of west Europe and Japan after the Second World War exactly proves the significance of human capital to sustainable development of a country. Although Japan and west Europe were lacking in resources, they were rapidly developed after the War. This is enough to prove the

significance of human capital investment to sustainable development of a country and a region. Northeast China may borrow successful experiences of Japan and South Korea in terms of investment in human capital investment to realize great-leap-forward development.

Investment in human capital should coincide with investment in material capital. Excessive investment in material capital and ignorance of investment in human capital may result in idleness of machines and equipment. This can not only not stimulate economic growth, but may, on the contrary, lead to waste. Increased human capital stock and improved quality may improve quality of production elements, because human capital with high quality may replace natural resources and alleviate shortage of resources. Human capital accumulation may not only more effectively use such material capital as machines and equipment to enhance use efficiency of material capital by improving its skills, but can also make full use of or replace rare material capital to add to the total output. To pay attention to investment in human capital seems extremely urgent for old industrial bases in Northeast China with shortage in material capital and gradually reduced and even exhausted resources.

Thus, in order to revitalize old industrial bases in Northeast China, we have to break away from the inertial thinking of planned economy that strives for policy and for investment. Both the government and the society should attach great importance to investment in human capital and fully excavate and employ talents to revitalize old industrial bases in Northeast China.

1. Relationship between human capital and economic growth

Human capital theory was proposed by Schurz in 50s and 60s in the Twentieth Century. After its development, evolvement and dissemination for over half a century, human capital theory has so far become one of the theories in economics that are widely applied.

The concept of human capital has, so far, not had a unified concept, and it usually refers to the sum of value of knowledge, skill and physical power (health condition), and is formed by means of investment in such aspects as hygiene and education. In earlier economic development theories, material capital was regarded as the key element of economic development. However, since 1960s, more and more economists have gradually realized the important effect of human capital on economic development. There are even some economists who take human capital as the decisive element of economic development. As one of the key elements for economic development, human capital has significant effect upon diminishing gap between backward areas and development areas, play of regional comparative advantage, formation of rational regional division pattern and sustainable development. After an empirical analysis of the economic development rule of USA in 1929 to 1957, Schurz discovered that the wealth of contemporary high income countries mainly came from human capital.

Since 90s of the Twentieth Century, many economists have discovered through experimental research the contribution of human capital to economic growth and the scope of the contribution. Rate of contribution by expenditure of public education to growth in output is great and the rate of return of investment in human capital is higher than that in material capital. It is estimated, in the contemporary developed economic system, when investment in material capital is added by \$1, the output increases by \$1-3, whereas when investment in human capital is added by \$1, the output increases by \$3-10. In order to revitalize old industrial bases in Northeast China, we should attach great importance to investment in human capital and regard full use of the abundant human capital as the entry point to realize "advantage of backwardness". Output elasticity of elementary education is generally larger than that of secondary education. Human capital is merely a necessary condition for economic growth, but not a sufficient condition. Social and economic development can not purely depend on investment in human capital, but requires the mechanism and policy coordinated with it. And human capital needs to have production function in the two aspects of element and efficiency. Element means that human capital is an indispensable prerequisite or investment element of production process, whereas efficiency means that human capital is the key factor to improve production efficiency, with the precondition that increase in human capital may improve the production efficiency of human capital itself and production efficiency of other production elements. As one of production elements, on one hand, human capital makes a direct contribution to economic growth, and, on the other hand, boosts economic growth by means of stimulating scientific and technical progress, which is the "primary productive force" of social and economic development. Human capital has knowledge effect, including demand effect, income effect and substitution effect of knowledge progress. Knowledge income effect of human capital means that those who are educated and trained and have more knowledge and capacity will have higher productivity, because they have higher judgment ability and are able to grasp opportunities to make an investment and make a profit at any time. The knowledge substitution effect of human capital means that one can increase resources by progress of knowledge. Compared with all other elements, the supplement and substitution effect of human capital has become more and more important. This

can enable the substitution effect of knowledge to overcome deficiency of natural resources, material capital and “original labor force” in economic development and retain sustainable development of economy. The substitution effect of economy is also manifested in the fact that, human capital can produce incremental profits and eliminate unfavorable influences of progressive decrease of such marginal income as material capital upon long term growth of economy.

2. Significance of investment in human capital to revitalize old industrial bases in Northeast China

Economy in Northeast China has had an impressive achievements and brilliance. Since the founding of China until 1978, the GDP per capita in the three provinces in Northeast China ranked only second to the three municipalities of Beijing, Tianjin and Shanghai and had been in a leading position in the entire country. However, from 1994 to 2004, the three provinces of Liaoning, Jilin and Heilongjiang ranked respectively 8th, 14th and 10th from the original position of 1st, 7th and 4th in terms of GDP per capita. In order to accelerate development of Northeast China and even the whole country, the Central Committee of CPC made a significant decision in 2003 to revitalize old industrial bases in Northeast China and took this decision together with the plan of western development as the two wheels of modernization construction and interaction between east China and west China. In order for economically backward areas to enter the economic development stage, the most important factor is not material capital, but human capital. Human capital can not only improve the productivity of laborers themselves, but also its external effect may spread to other laborers and can transfer from old products to new products. Thus, it will improve productivity of all production elements and furthermore, will realize increasing return to scale.

Boom of west Europe and Japan after the Second World War exactly proves the significance of human capital to sustainable development of a country. Although Japan and west Europe were lacking in resources, they were rapidly developed after the War. This is enough to prove the significance of human capital investment to sustainable development of a country and a region. Old industrial bases in Northeast China may borrow successful experiences of Japan and South Korea in terms of investment in human capital investment to realize great-leap-forward development. According to Schurz, the fundamental reason for poverty of a nation or a region is not that they are extremely lacking in capital. And the viewpoint that the key to rapidly obtain economic growth is to add capital is not complete. Newly provided foreign capital for these poor countries or regions are usually used for construction and equipment and sometimes are used to purchase inventory, but are usually not used to add to investment in human capital. Capacity of human being does not keep pace with material capital. The ability of these countries to absorb material capital added is poor, so investment in human capital is more important for them.

In the process of revitalizing old industrial bases in Northeast China, quite a large number of experts and academics have offered specific resolutions. Different people have different views. However, there are still some people who hold the idea of waiting, depending and asking, and they believe that only if the country provides loan, policy and project, can old industrial bases in Northeast China be revitalized. This wrong idea may obstruct revitalization of old industrial bases in Northeast China. We should set up correct concept of development. In addition to offer of loan and project by the country, we should change our mind and make use of our intelligence and wisdom to strengthen vigor of investment in human capital and to revitalize old industrial bases in Northeast China.

Human capital and material capital may replace each other to a certain extent. A certain amount of material capital and a certain amount of human capital can produce a certain amount of income. Generally, a small amount of material capital and a large amount of human capital can produce similar income or a large amount of material capital and a small amount of human capital can produce similar national income. Excessive investment in material capital and ignorance of investment in human capital may result in idleness of machines and equipment. This can not only not stimulate economic growth, but may, on the contrary, lead to waste. China has profound lessons. Thus, in the process of revitalizing old industrial bases in Northeast China, we should absorb the lessons. Increased human capital stock and improved quality may improve quality of production elements, because human capital with high quality may replace natural resources and alleviate shortage of resources. Human capital accumulation may not only more effectively use such material capital as machines and equipment to enhance use efficiency of material capital by improving its skills, but can also make full use of or replace rare material capital to add to the total output. To pay attention to investment in human capital seems extremely urgent for old industrial bases in Northeast China with shortage in material capital and gradually reduced and even exhausted resources.

Although there are a lot of research institutes and colleges and universities in old industrial bases in Northeast

China, the inventory of overall human capital is not enough, with the phenomenon of imbalance. Talent structure and economic structure do not match each other. The most important reason is that education and training are disconnected with economic development in addition to flow out of professionals whose skills are in short supply. Professional pattern of such educational institutions as vocational schools, financial schools, agricultural schools and technical secondary schools do not suit with demand of local economic and social development on talents. On one hand, source of students in these schools is seriously deficient, and on the other hand, talents that are in short supply in enterprises have no place to be trained. In the process of economic development, we have paid too much attention to investment in human capital of entrepreneurs and high-tech talents, but have ignored investment in the extensive workers and farmers.

Thus, in order to revitalize old industrial bases in Northeast China, we have to break away from the inertial thinking of planned economy that strives for policy and for investment. Both the government and the society should attach great importance to investment in human capital and fully excavate and employ talents to revitalize old industrial bases in Northeast China.

3. To pay attention to investment in human capital and to revitalize old industrial bases in Northeast China

The most outstanding issue in old industrial bases in Northeast China is the issue of city resource exhausted city transition. Old industrial bases in Northeast China were ever resourceful areas and contained coal, wood and oil. Yet, as a result of several reasons, resources in these areas became gradually exhausted. The discussion group of "Economic Structure Transition of the Resource-based Cities" of National Development and Reform Committee (NDRC) confirmed 60 typical regions in the 118 resource-based cities, including the following 19 in old industrial bases in Northeast China: Fushun, Fuxin, Tiefu, Beipiao, Liaoyuan, Jixi, Hegang, Shuangyashan, Qitaihe, Benxi, Daqing, Panjin, Dunhua, Hunchun, Songyuan, Linjiang, Helong, Yichun and Tieli. Fuxin is one of the earliest coal and electricity production bases in New China and has made significant contributions to economic establishment of the country. During the period of "the first Five-Year Plan", among the 156 national key projects that laid the national industrial foundation, four energy projects were arranged in Fuxin. From the founding of New China until the end of 2000, Fuxin had altogether generated 150 billion Kilowatt of electricity and had produced 0.53 billion tons of raw coal, and if the raw coal were carried by 60 tons of trucks, these trucks might orbit the planet earth for 4.3 cycles. However, at present, after fifty years of brilliance, this famous coal city is finally troubled by coal. Its coal resources are exhausted, with 156 thousand laid-off workers and 300 thousand families living with difficulty. Thus, its economy has slowed down year by year.

As the largest oil production base and the most important petrochemical industrial base in the country, Daqing has already produced 1.624 billion tons of crude oil since its development and establishment for over 40 years, accounting for 44.6% of the total amount of on-shore oil all over the country in the corresponding period. However, after high and stable yield of Daqing Oilfield for 24 years, its exploitable reserve was far away from satisfying the long term demand of an annual output of 50 million tons. Within the later several years, output of Daqing Oilfield will decrease progressively with a speed of about an output of 1.5 million tons each year. If the oilfield reduces its output year by year, then it may be difficult for growth in local economy to make up for influences caused by reduced production of oil. Local economy of Daqing only has a scale of about 10 billion Yuan, so even if it keeps a growth rate of above 30%, it can only add an output value of 3 billion Yuan each year. Ecological environment problem is also prominent in Daqing. At present, the percentage of forest cover in Daqing is merely 9%, 8.05 percentage lower than the average national level. The area of grass-land deterioration, salinization and desertification has already occupied 84% of the total area, which does serious harm to ecological balance. Daqing has drought nine years out of ten, and it is often sand wind in Spring and Autumn. Even water resource is in an emergency. Demand on industrial and agricultural production and water consumption each year in the whole city is 2.6 billion tons, but only 2.2 billion tons of water is available. Underground water resource is seriously overlifted, leading to underground funnel within a large sphere.

Academician Xu Shoubo has ever pointed out, whatever cities are troubled with the issue of transition. It will not last long to rely on resources and it will be full of risks to rely on capital. And the longest and most secure way is to depend on science and technology and on talents.

Old industrial bases in Northeast China and even all other regions in China attached great importance to pursuit of development speed in the past, but ignored synchronous improvement of quality and profit; emphasized strength and speed of reform, but neglected overall consideration of interests of all parties; paid attention to pushing forward economic development, but ignored coordination and follow-up of social career, urban construction and environmental protection. In order to resolve fundamentally all the above issues, we have to

persist in the Scientific Outlook on Development to lead the overall situation of revitalization, come to full realization of the important role of human capital investment in economic development, insist on developing higher education, cultivate high-level talents and pay attention to training on laid-off workers and farmers. The society should also abandon the idea that entrepreneurs and high and new technical talents are human capital and should not ignore improving investment in human capital of the extensive laid-off workers and farmers. However, conservation and utilization of resources and sustainable development of rural areas and even urban development all fall over the extensive farmers. Thus, the whole society should go into action to integrate human resources, improve investment in human capital, revitalize old industrial bases in Northeast China and fulfill sustainable development of old industrial bases in Northeast China.

3.1 To change traditional concept, come to realize importance of investment in human capital and set up the investment concept, property right concept, market concept, profit concept and strategic concept of human capital

3.2 To carry out loan strategy of human capital for later-developing countries and to obtain later-developing profits in investment in and transfer of human capital

Offer of preferential terms and absorption of talents in all fields can save actual investment cost and produce progressive human capital dissemination and driving effect.

3.3 To integrate educational resources, reinforce educational investment and optimize initial stock of human capital

Education is the approach and means to cultivate and accumulate human capital, so we have to attach great importance to investment at all levels, including higher education, vocational education, nine-year compulsory education and especially nine-year compulsory education and training of adults in remote and impoverished mountainous areas and prevent the phenomenon of excessive and deficient investment in human capital. We should also give full play to the role of the government as the subject in investment in human capital to stimulate investment in social human capital. In case that the government investment was insufficient, we should actively and enthusiastically absorb nongovernmental capital investment. Enterprises and all kinds of relevant social organizations constitute an important occasion to employ human capital. On the contrary, the extensive farmers neither have participated in any training, nor have held any position in an enterprise, so the issue of investment in human capital of such a group requires special research.

3.4 To integrate human resources and to pay attention to integration of senior artisans and common artisans in enterprises in old industrial bases in Northeast China

Actually, the total amount of talents in Northeast China area is relatively large, with concentrative colleges and universities, technical secondary schools and research institutes and extremely abundant scientific talents resources. Among laid-off employees in some enterprises, quite a large number of them are experts within their own field. These people can turn to wealth from burden, so we should integrate these people in a rational way, which can resolve the phenomenon of shortage of artisans in some enterprises.

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Planning Interventions as a Major Driving Force for Transforming Unitary Habitats into Multi-habitats in the Ladkrabang District of Bangkok Metropolitan Area

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Abstract

Planning interventions may lead to both intended and unintended results. A change of focus in planning interventions over time may lead to non-symbiotic relationships among different elements in an urban area. This paper examines the outcomes of three decades of planning interventions in an outer district of the Bangkok Metropolitan area. To corroborate the overall transformation, the paper analyzes the effects of each planning intervention during the successive planning periods. The transformation is analyzed in relation to three major factors; (1) land-use changes, (2) occupational changes, and (3) residential development. The analysis confirms that the change in focus of successive planning and development interventions is a main driving force responsible for the transformation of unitary habitats to multi-habitats in the studied urban area. Although this outcome of the planning interventions is unanticipated, this study argues that progressive change in focus can be an effective strategy to build symbiotic and pluralistic societies.

Keywords: Habitat transformation, Homogeneous land-use, Heterogeneous land-use, Unitary habitat, Multi-habitat, Plural society

1. Introduction

Cities in developing countries usually grow in a radial pattern by converting vast areas of fringe land from rural agricultural uses to urban, non-agricultural uses. Urban sprawl, which this paper defines as unplanned and radial urban expansion towards the peripheries of a city, occurs due to a variety of reasons such as improvement of transportation system and infrastructure (Barcus, 2004) as well as the outward shift of industries (Pacione, 1990), is largely responsible for this process. When cities grow without being guided by clearly designed urban plans and regulatory planning techniques such as land-use zoning, haphazard developments often take place in the outer areas of cities (Daniel & Bowers, 1997; Mariola, 2005). On the other hand, some local land-use regulations, particularly land-use zoning, could also cause sprawl (Pendall, 1999). Usually, haphazard and mixed developments are seen as undesirable from a conventional urban planning perspective. However, there is a tendency to accept mixed land-uses in many cities as a way of reducing travel distance and thereby reducing pollution caused by excessive transport (Permana *et al.*, 2008; Litman, 2008). Mixed scenarios also seem acceptable from the perspective of integrating different economic functions and social activities in cities. Outer-city areas that are often subjected to less stringent regulations may allow mixed land-uses to proliferate.

Although outer-city areas in developing countries are not ready for guided urban development due to lack of necessary infrastructure, they offer opportunities for new enterprises to begin operating with relatively low capital expenditure (Dillman, 1979). They also offer opportunities for newly formed families and migrants to find footholds in the city at affordable prices (Rossi, 1955). In fast-growing cities, there are more employment opportunities in outer-city areas due to de-congestion policies implemented by the authorities (Duany *et al.*,

2000). This phenomenon is especially true in the case of cities that enforce regulations to relocate industries from inner-city areas to outer-city areas (Pacione, 1990). Although outer-city areas may lack the necessary infrastructural facilities and amenities to support an urban lifestyle, they continue to attract new settlers and investors. This process results in heterogeneous urban societies, which this paper calls as multi-habitats. A multi-habitat is defined as a socially and culturally plural society that exists in a functionally mixed physical environment (Fujii, 2004; Meseeri & Perera, 2004; Panitchpakdi, 2004). Under this definition, a multi-habitat is not solely associated with mixed land-use, although that is one of its characteristics. Whereas a multi-habitat is seen from a societal viewpoint, mixed land-use is more often viewed only within a functional context. Given this argument, our paper asserts that multi-habitats are different from mixed land-use zones that may also contain various communities.

Urban communities commonly include people from various social strata who engage in different activities. The new trends in housing developments, such as gated communities that are growing in number in outer city areas demonstrate that emerging urban communities can become socially homogeneous, a scenario that this paper terms unitary habitats. Our paper defines a unitary habitat as a socially and culturally uniform community that exists in a physical environment devoted to a single function. Under this definition, a unitary habitat differs from a single purpose land-use scenario. Planning interventions can alter the trend of unitary habitats proliferating in cities. For example, in Malaysia, real estate housing developers are required to build a mixture of different housing types in real estate projects for different income groups and allocate them to all ethnic groups and religious groups. It is mandatory to allocate at least thirty percent of the units for households with low income (Ezeanya, 2004). Similarly, Indonesia's 1:3:6 regulation requires real estate developers to build six housing units for low-income people and three housing units for middle-income people for every housing unit built for high-income people (Government of Indonesia, 1995). These planning interventions were intended to prohibit exclusive habitats that are dominated by particular ethnic groups, religious groups or socio-economic groups. They are also policy responses to the growing trend of gated communities built for high-income and upper middle-income people in the cities of Malaysia and Indonesia.

Although the transformation from unitary habitats to multi-habitats might be caused by different reasons such as spatial interaction and organic development (Braumoh and Onishi, 2007), economic integration of formal and informal sectors (Xie *et al.*, 2005), economic diversification (Firman, 2000), and gentrification (Firman, 2004); we argue that the causes of habitat changes are rooted in planning interventions within the context of a strongly governed urban area. Therefore, the paper raises the questions; (1) to what extent the planning interventions act as a driving force in habitat transformation? (2) what are the socio-economic and environmental impacts of the habitat transformation?

Answers to these questions are explored using three major indicators of habitat transformation viz. (1) land-use changes (functional changes), (2) occupational changes (diversification of the employments of inhabitants), (3) residential development (typological changes of the settlements of inhabitants). The paper aims to scrutinize the planning interventions introduced to a previously unintervened area and analyzes its transformation over the whole period of planning interventions, using the above indicators. In doing so, the paper aims to find the extent of habitat transformation taken place in that area and its socio-economic consequences.

For this purpose, a newly emerging sub-center in the outer area of Bangkok was selected. The paper reviews the planning strategies that have contributed to the transformation process of this sub-center in order to understand the relationship between interventions and their cumulative results. The next section presents the conceptual basis of study before presenting the empirical part of the paper.

2. Unitary Habitats and Multi-Habitats

The term "habitat" in the context of urban planning refers to the environment in which people live and work. Ettinger (1976) asserts that the human habitat is an environment where people flock to settle. In the past, human habitats easily blended with natural physical environments due to the fact that most people engaged in cultivating land for crops. Most of the inhabitants in such settlements lived in similar conditions and engaged in similar activities. Therefore, such places can be termed as unitary habitats. By contrast, multi-habitats are socially, culturally and functionally mixed areas that are usually located between the central business area and the periphery of a city (Fujii, 2004). This definition by Fujii (2004) implies that multi-habitats are living environments that do not conform to the characteristics of a specific functional zone. In other words, heterogeneity of function and society are hallmarks of a multi-habitat. Fujii (2004) argues that multi-habitats can be places where people of different ethnic, cultural and economic backgrounds live and work in harmony. Though difficult to accomplish in many instances, this perspective suggests that planned multi-habitats can

provide opportunities to form pluralistic and integrated societies that UN-Habitat (2009) envisions for “harmonious cities”. In this paper, the term “pluralistic society” refers to the co-existence of groups with different ethnic, religious or social backgrounds and income levels within one society as explained by Gollnick and Chinn (2008).

Although it is not generally true that multi-habitats contain high population densities, Williams *et al.* (1996) argue that high population density and close proximity to urban living can lead to conflicts among residents, given the differences in socio-economic backgrounds and lifestyles. Residents of high-density areas with mixed populations are more susceptible to conflicts and segregation based on socio-economic, cultural, racial, ethnic, and religious backgrounds. They are even subject to segregation based on one’s region of origin. Leisch (2002) observes that social polarization and segregation often emerge because economic growth creates income gaps that lead to poverty, discrimination and inequality within and among communities. However, Ardani (2006) points out that if adequate development control measures are enforced, endogenously grown multi-habitats can be properly managed and sustained to support a contemporary style of urban living. Therefore, if multi-habitats are perceived as favorable elements in a plural society, habitat formation in cities will require planning interventions that go beyond land-use zoning and building control. This paper is positioned neither as a proponent nor as an opponent of the multi-habitats debate. Rather, it tries to explore the transformation process of a sub-center in Bangkok in order to better understand the planning interventions that it has undergone in becoming a heterogeneous place.

To understand the relative advantages and disadvantages of unitary habitats and multi-habitats in the context of urban planning, a comparison of their characteristics was done with reference to the following six parameters: economic base, social structure, physical structure, way of life, eco-system, and community organization. The result of this comparison is presented in Table 1.

[approximate location of Table 1]

Table 1 implies that the transformation from a unitary habitat to a multi-habitat encompasses a complex process. It is debatable whether a simple social order as depicted in a unitary habitat is better for contemporary societies than the complex social order that is commonly considered to be the norm of a plural and inclusive society. In this context, the transformation of outer urban areas from traditional unitary habitats to other forms of habitats in Asian cities is worthy of investigation.

As shown in Table 1, there are a number of main indicators that signify the presence of unitary habitats and multi-habitats. However, the study focuses only on three indicators, viz., land-use changes, occupational changes and residential development, under two major parameters, viz., economic base and physical structure. These two major parameters were selected for the focus of this study because they are the most visible and observable factors among other factors in terms of indicating the presence of a transformation process in the study area. This selection therefore is a limitation of the study.

3. Methodology

As indicated above, an emerging sub-center of Bangkok, namely Ladkrabang was selected as the study area. At the outset, the study evaluated the planning documents of Bangkok Metropolitan Administration (BMA) from the period of 1976 until 2005 (three decades). The year 1976 was selected as the base year because it signifies the beginning of planning interventions by BMA. Interviews with the planning officers of BMA and Ladkrabang District were carried out regarding planning focuses and objectives during different planning periods. The different focuses of BMA’s plans for Ladkrabang District as stated in the planning documents or explained by the planning officers were carefully noted and analyzed.

We assert that the results of planning interventions can be reflected in the physical environment of an area as well as social structure of a habitat. This is the perceived linkage between planning interventions and habitat transformation in the study area. Therefore, the study also employed a questionnaire that allowed us to explore the perceptions and attitudes of inhabitants who settled in the study area during different planning periods. The social survey was carried out by employing a structured questionnaire.

The year 2005 was selected as the end of the survey’s time scale because it signifies the end of the implementation of 6th plan (the last completed plan). As recorded in 2005, there were 32,695 registered households in the study area, including both native people (original settlers) and migrants. Because the majority of them are working people and difficult to meet for face-to-face interviews during the day, a questionnaire was distributed in order to obtain their responses on economic activities, social relationships, socio-economic changes and other relevant information.

To avoid a low number of responses, a master sample of 1500 respondents was randomly drawn from the households registered at the Ladkrabang District Office. The required number of samples was calculated using a 90% confidence interval ($z=1.645$), an estimated 50% no responses ($p=0.5$), and a precision of 5% ($D=0.05$). These conditions resulted in a minimum sample size of 270 households. The questionnaires were distributed among the master sample of 1,500 households by visiting their premises in the evening. The heads of households were asked to duly complete the questionnaire. The respondents were asked to respond within 10 days. After this period was over, the researchers collected the filled questionnaires by visiting respondents' homes. From 1,500 prospective respondents, 602 returned the completed questionnaire after repeated reminders by phone and an extension of the time period allotted for response. This number was obviously larger than the minimum required responses. Many respondents' access to mobile telephones made it possible to persuade them to respond, which resulted in the higher than expected return. The returned questionnaires were stratified into three different groups according to the date of household registration.

The respondents who settled in the area before BMA introduced the 1st Bangkok Development Plan in 1976 were considered to be **original settlers** or native people, and 154 (25.6% of total responses) of them responded. The respondents who settled in the area during the 1st to 5th Bangkok Development Plan periods, i.e., 1977-2000 (during the phase of intense transformation) were identified as **old migrants**, and 343 (57%) of them responded. The households that settled in the area since 2001, during the period of 6th Bangkok Development Plan (2001-2005), were identified as **new settlers** to the area, and 105 (17.4%) of them responded (see Table 2). As explained above, household that have settled during the current plan (7th Bangkok Development Plan, 2006-2010) were not included in the sample due to their limited history of residence in the study area.

[approximate location of Table 2]

We presumed that the three groups of respondents adequately represent their respective groups. The statistical properties of; $\chi^2_{0.05} = 5.991 > 0.335$, shows that the presumption is correct. Before further analyzing the data obtained from the social survey, the following section outlines the BMA's development plans for the Ladkrabang District and explains their major consequences in terms of transformation.

4. Development Plans of the BMA for the Ladkrabang District and the Corresponding Transformation Processes and Output results

The Ladkrabang District is located in the outer part of BMA. A part of the district is located in the green belt demarcated by the BMA. The main purpose of this zone is to conserve an agricultural zone in the periphery of the city and to protect inner-city areas from floods by acting like a sponge to retain excess storm water (DCP, 2000). In addition, the green belt zone is intended to control the city from sprawling into the surrounding provinces.

Development of new infrastructure, particularly transportation networks in the outer-city areas, contributed to the rapid urbanization of the Ladkrabang District. Many new infrastructure developments were followed by land conversions from agricultural uses to real estate developments. Land conversion in the Ladkrabang District has continued unabated under successive development plans of the BMA. The general land-use composition of the sub-district of Ladkrabang District is shown in Figure 1.

[approximate location of Figure 1]

The Ladkrabang District is comprised of six sub-districts: *Klong-song Tonnun*, *Klong-sam Prawet*, *Lumplateaw*, *Kumtong*, *Ladkrabang* and *Tapyaw*. The present composition of these sub-districts varies from predominantly agricultural activities to predominantly non-agricultural activities. This variation is presumably a direct result of three decades of planning interventions. The major functions of the whole district according to the successive development plans of the BMA are listed in Table 3. The table identifies the major development initiatives under each plan in terms of physical and socio-economic attributes that demonstrate the habitat transformation in the district.

[approximate location of Table 3]

The plans, as summarized in Table 3, portray the transformation of the Ladkrabang District as a result of planning interventions by BMA. The table indicates that the BMA's development plans have contributed to the present mixed characteristics. In the subsequent sections, the discussion attempts to observe and substantiate the effects of the development plans of the BMA in Ladkrabang by analyzing according to the three selected attributes of transformation, viz., land-use changes, occupational changes and housing development trends.

Due to BMA's plans for Ladkrabang District, the district has experienced many changes. However, if the observations are made at the sub-district level, the changes may not be so visible (see Figure 1). An analysis at the

sub-district level seems too diminutive to sufficiently portray the habitat changes, and therefore sub-district as the unit of analysis is not pursued hereafter. Instead, the analysis was focused on the major facets and indicators of the transformation as explained above.

5. Major Facets of Transformation

Habitats often evolve through a dynamic transformation process over a long period of time. This transformation may involve a change from a unitary habitat to a multi-habitat. This section presents evidence from the survey conducted in the Ladkrabang District of Bangkok in order to examine its transformation during the 1st to 6th development plans of the BMA (1975-2006). Land-use change was analyzed as one of the key indicators of the transformation.

5.1 Land-use Changes

After 30 years of planning interventions, the Ladkrabang District has experienced different kinds of development that have physically transformed it from a pristine agricultural area to a partly built-up area. As a result of the changed focuses of successive plans, the Ladkrabang District presently features a mixture of agricultural, residential, commercial, and industrial land, as well as other lands used for transportation, warehousing, and water conservation. Non-agricultural and agricultural areas co-exist in an uneasy relationship due to the changed focuses of successive development plans. The extent of changes during each development plan is shown in Table 4.

[approximate location of Table 4]

As shown in Table 3, before the first planning intervention (as recorded in 1970 and 1975), farmland including other green fields were the predominant land-uses. There were changes in land-use even during the period of 1970-1975 due to the onset of urbanization in the area. When the respective figures for 1970 and 1975 are compared, it can be noted that green fields have been primarily converted to residential and industrial uses. At the baseline year of 1970, the green fields accounted for 94.26 percent in comparison to other land-use categories. The propensity of land-use change towards more heterogeneous uses has prevailed since then. At the end of the 7th Development Plan (in 2010), the remaining farmland and greenery was estimated as 54.92 percent. By contrast, residential areas are expected to increase from 3.06 percent in 1970, to 13.41 percent by 2010, which is a four-fold increase. For the same period, the extent of industrial areas increased eight-fold, and commercial areas increased fourteen-fold. These facts show that the district has been undergoing a steady transformation in terms of land-use. Planning interventions are seen as the driving force of this transformation from homogeneous land-use to heterogeneous land-use and thus from a unitary habitat to a multi-habitat. Without the planning interventions, the extent of land-use changes could have been even more due to the onslaught of urbanization in the area.

The major recommendation for the Ladkrabang District in the 7th development plan was for this district to function as a transport logistics hub to support the Suvarnabhumi International Airport. The airport is located in the adjoining province, yet in the vicinity of the Ladkrabang District of Bangkok. Lands, which could be developed, but presently used primarily for agricultural purposes, surround the airport. Land conversions in this area are occurring at an alarming rate to meet the needs of transportation, service, industrial and residential activities. Local and foreign investments are being made in close proximity to the airport. A concept called 'Airtropolis' was promoted by the pro-development lobby to establish a special administrative area comprising the Ladkrabang District and the Nong-Ngu Haow District of the Samut Prakarn province (The Nation, 2005). If this idea is implemented, it could potentially further accelerate the transformation of the Ladkrabang District. In other words, the conversion of agriculture areas would be faster.

According to the Land Law of Thailand, conversion of agricultural land for non-agricultural purposes without permission is illegal. The conversion, according to the law, should be clearly spelled in the government's land-use planning. On the other hand, it was observed that some land speculators accelerate land conversion by purchasing agricultural land and turning them into fallow land by abandoning farming activities for a period of time. Then, they sell or develop the land for non-agricultural activities. Turning productive land into fallow land also adds another dimension to the land transformation process because the land can be converted for different purposes later on (Tian, 2005). However, this situation is not so prevailing in Ladkrabang District as reported by the District Office. That means the planning interventions are effective in driving the transformation of the area as envisaged.

The 1st development plan of the BMA (1976-1980) triggered the alteration of the landscape of Ladkrabang district. This alternation was signified by the proliferation of residential and industrial areas during the plan

period. In fact, industries spearheaded this urban development. Once industries developed in the area, various other developments followed because workers need housing, food and other services. This fact is easily observable in any urbanizing area including Ladkrabang.

Transformation from a homogeneous land-use to heterogeneous land-uses can be observed by referring to the quantitative changes of homogeneous and heterogeneous land-uses. Figure 2 shows the rate of change of land-use for non-agricultural (heterogeneous) activities as indicated by the gradient of the graph.

[approximate location of Figure 2]

Figure 2 shows three different patterns of gradients that indicate the different rates of transformation of agricultural land-use to non-agricultural land-uses resulting from the implementation of plans. The development focus in the Ladkrabang District during the period of 1970-1995 was on industrial development and a higher education center along with the conservation of agricultural areas and the designation of the eastern greenbelt of Bangkok. These strategies were limited to designated sites and locations. Therefore, during this period, a slower increase in non-agricultural uses was observed, as illustrated by an average change of 22.04 hectares/year (see segment 1 in Figure 2). During the period of 1995-2000, a transportation network was the focus of the development. This network triggered other developments, particularly residential developments, to flourish. This trend can be observed from a high rate of change of 60.07 hectares/year (see segment 2 in Figure 2), which means a fast rate of land-use conversion. Despite the carried-over effects of the development of the transportation network that was present during the period of 2005-2009 (see segment 3 in Figure 2), the rate of conversion of land-use has slowed down due to the focus change of the plan. The previous focus of the development plan (1995-2000) was a “transportation network”, whereas during the subsequent period, the focus was on “sub-center development to support Suvarnabhumi Airport”. The inauguration of the Suvarnabhumi Airport in 2006 has contributed to the declining rate of some residential development in the area because of the issue of noise pollution. Numerous protests by neighboring communities of the airport against excessive noise pollution led not only to the relocation of some communities but also to a reduction in demand for housing in the nearby areas (The Nation, 2009).

Along with this preliminary discussion, the increase of the gradient of non-agricultural land-use (Figure 2) is also used to further substantiate the claim that planning interventions functioned as a major driving force of the transformation. This claim can also be examined through the rate of development of major sectors such as industries and housing as illustrated in Table 5. These two major sectors significantly contributed to the development of build-up areas in Ladkrabang.

[approximate location of Table 5]

This analysis refers to the period of pre-planning intervention (1970) as the baseline situation. During the period of the 1st and 2nd plans, the residential and industrial areas increased, and consequently, the farming lands decreased. In fact, as shown in Table 5, the 1st plan stimulated a faster increase in industrial development in Ladkrabang in comparison to later periods, which is demonstrated by the highest rate of increase in industrial development (45.58 hectare/year). As an apparent response to this development, new residential areas developed during the 2nd development plan. These outcomes show that the focus of development in the 1st and 2nd plans (industrial development and the higher education center) have significantly influenced the habitat transformation in the Ladkrabang District. During the 3rd and 4th plans, the BMA declared the conservation of agricultural areas in Ladkrabang. In these planning periods, the conversion of agriculture areas significantly slowed down to almost negligible levels. According to the district office of the BMA, this condition was a direct result of the change in focus of the plans and effective enforcement of land-use regulations.

During the 5th development plan (1996-2000), the focus was on the development of a transportation network from Bangkok to the Eastern Seaboard (ESB). The ESB area is located in the eastern and southeastern regions of Bangkok. In 1996, the ESB was designated as the major industrial development area of Thailand. In order to facilitate this development, an expressway leading to the ESB from Bangkok was developed, and its initial segment was constructed through the Ladkrabang District during the 5th Plan period of the BMA. The development of this expressway triggered the proliferation of real estate development in the vicinity of the expressway. The rate of residential development during this period in Ladkrabang District, which is the gateway district to the ESB, was 95.37 hectare/year. This rate indicates that the BMA relaxed its land-use regulations to enable residential development in the Ladkrabang District. The result was a ten-fold increase in the rate of land-use conversion for residential purposes during the period of the 5th plan.

During the 6th plan, the Suvarnabhumi International Airport was the focus of development in Ladkrabang and several adjoining districts. The residential development in this area decreased to only one-fifth in comparison to

the previous period, i.e., the 5th plan. This decrease was possibly due to the residents' displeasure with the noise pollution created by the operation of the airport. Although no hard proof is available, this decrease could also be a reflection of housing developers' apprehension of losing their market, as Pornchokchai (2003) forecasted.

By observing the land-use changes as discussed above, it can be preliminarily concluded that three decades of planning interventions have transformed the major portions of the Ladkrabang District from predominantly agricultural area to an urban area that is comprised of different functions. However, this transformation has changed in a sustainable manner as indicated by the very small area of land that changed function from agricultural use to residential or industrial use during the entire 30-year period of planning interventions. Table 4, Table 5, Figure 2 and the discussion above demonstrate that planning interventions have driven the transformation of the Ladkrabang District. This substantiation will be further supported by the examination of demographic change in the study area.

5.2 Occupational Change

Land-use change has been the major force behind population growth in the outer metropolitan areas. The social survey revealed that some respondents have migrated from other provinces while others have moved from other areas of Bangkok. The urbanization in the study area is characterized by a high proportion of inhabitants engaged in non-agricultural activities. Table 5 shows the gradual transformation of Ladkrabang District in terms of the major source of income of households at the end of each plan and the 30-year period of planning interventions. Whereas the number of households engaged in agricultural activities has steadily declined in parallel to reductions in agricultural land area, the number of households engaged in non-agricultural activities has tripled. It remains unclear whether agricultural households shifted to other areas or to non-agricultural occupations.

[approximate location of Table 6]

Table 6 illustrates a consistent decrease in agricultural occupations along with a consistent increase in non-agricultural occupations. The increase of non-agricultural occupations was due to two reasons: (1) the engagement of new migrant settlers in non-agricultural occupations and (2) the shift of original settlers from agricultural occupations. This fact was further corroborated by other proof that agricultural area per household continuously decreased in parallel with the continuous increase of non-agricultural area per household. The indicator, area per household, was used to show the number of households engaged in agricultural activities and the coverage of agricultural areas. A similar indicator was also used for non-agricultural areas. By examining these indicators, it could be found that the average size of agricultural area per household steadily declined, while the average size of non-agricultural area per household steadily increased with the increase of population.

The survey carried out in 2009 found that people who engage in non-agricultural activities constitute the overwhelming majority (more than 75%) of the sample. However, it is interesting to note that the single largest occupation type in Ladkrabang is still farming (23.7%), followed by industrial jobs (21.9%). These findings demonstrate that the planned interventions in Ladkrabang have either resulted in a change of occupation of the original settlers or encouraged migrants to settle in the Ladkrabang District and engage in non-agricultural activities.

No single occupation type dominates in our sample. Therefore, it is argued that planning interventions in the Ladkrabang District have created a pluralistic society in terms of variety of occupations. Although the data provide no conclusive answer, we assume that migrants have not displaced original settlers. Instead, a significant number of farmers appear to have changed their occupations in response to the various urbanization and industrialization forces in the area, as happening in China and Vietnam (Leaf, 2002). This assumption is based on the fact that there was no single predominant occupation in the area, as occurring in Beijing and some other cities in China (Yan & Ding, 2007). Similarly, we assume that the original residents have continued to live in their original homes despite changing jobs. In order to identify the location and housing characteristics of both the original settlers and the migrants, a physical survey was conducted in addition to the questionnaire-based social survey.

5.3 Housing development trends

The field survey undertaken by the authors reveals a clear distinction between original settlers and migrants in terms of housing locations. The original settlers mostly live along canals in a dense and organic pattern, whereas migrants seem to have settled along roads and in housing estates in a dense but geometrical pattern. Original settlers and migrants are not separated in terms of location. This condition is due to the strict planning interventions that have permitted new development only in areas prescribed in the land-use plan. The areas that

are designated for agricultural conservation have seen few developments, though some of these developments take place without permission. The planning interventions have helped to avoid segregation of communities along social and occupational lines. In other words, planning interventions have contributed to the construction of socially mixed communities of different social strata. This situation was also found in Vietnam, as studied by Thanh (2002).

Given the urbanization trend in Ladkrabang and its vicinity, especially after the establishment of the new international airport in the adjoining district, the BMA strictly regulates the expansion of new settlements in Ladkrabang District. Such a measure is required for the long-term sustainability of this part of the city because it is an ecologically sensitive area. The conservation of agricultural land as well as other wetlands in the three easternmost districts of Bangkok (Nongjok, Klong-Samwa and Ladkrabang) is very crucial in order to maintain these lands as flood retention areas. The Ladkrabang District has resisted pressure from real estate developers who wish to speculate on urban development stimulated by new industries and other developments such as the establishment of educational institutes.

The development of the King Mongkut Institute of Technology in Ladkrabang (KMITL) commenced in 1960, and the full implementation of the original development plan was achieved in 1981. KMITL is a premier educational institution in Thailand and its mandate is to produce graduates with technological skills to support the industrialization and urbanization of the country. The development of this institute has triggered the development of commercial and service areas as well as residential areas in the vicinity of KMITL (Figure 3). The survey also found that about 17% of the residents in these places are students, lecturers or staff of the institute. Other residents are engaged in various occupations. This evidence shows that the development of the university stimulated the land-use conversion in the vicinity for mixed development, utilizing an area previously occupied by unitary habitats of agricultural communities.

[approximate location of Figure 3]

Figure 3 shows that these new settlements co-exist with the original community that remains engaged in agricultural activities.

6. Impacts of habitat transformation on socio-economic and environmental conditions

The previous section discussed the outcome of habitat transformation from unitary habitats to multi-habitats referring to three major determinants of transformation, viz., land-use change, demographic change and housing development. This section presents an discussion on the perception of the respondents regarding the impacts of that habitat transformation.

During the social survey, the original settlers and old migrants were asked about two issues pertaining to the effects of habitat change. These issues are; (1) changes in economic opportunities and, (2) changes in social cohesion, during the period when agricultural activities were predominant and the period afterwards. New settlers were excluded from this survey because they were not present during the period of 1970s, when agricultural activities were predominant. The survey, therefore, attempted to compare the conditions in the 1970s and 2000s based on the respondents' perceptions. The survey found that the transformation from homogeneous land-use to heterogeneous land-use has led to improved economic opportunities. The statistical data leading to this finding are presented in Table 7.

[approximate location of Table 7]

Table 7 shows that economic opportunities were perceived to be better in 2000s than in the 1970s by original settlers and the old migrants. This perception is substantiated by the statistical indicator - Pearson's coefficient (r). The ' r ' values that show the association between income earning opportunities and the groups of settlers in 1970s and 2000s are 0.693 and 0.695 respectively. An ' r ' value higher than 0.6 was considered as showing high correlation. Therefore, the above ' r ' values mean that both original settlers and old migrants perceive of having better income earning opportunities in 2000s than in 1970s. The opinion about having better income earning opportunities in 2000s is more or less same among the two groups.

In contrast, the statistical analysis of survey data revealed that the transformation has created less cohesive social relationships. For example, more original settlers opined that a better cohesive society existed in the 1970s (57.1%) in comparison to the 2000s (42.8%). However, it is noted that only 35.6% of the respondent thought that a cohesive society existed even in 1970s. That means, the majority of the respondents of this group has not felt integrated with the society existed at that time when they settled in Ladkrbang.. This perception has become even more negative by 2000s as indicated by only 21.8% of respondents reporting about the existence of a cohesive society in 2000s. Among the old migrants too a similarly declining trend of opinion was noted. Pearson

coefficient value of 0.712 for 1970s and 0.743 for 2000s indicate that the correlation between the cohesiveness of the society and the groups of settlers as high.. This finding illustrates that the transformation from a unitary habitat to a multi-habitat has created two asynchronous outcomes in terms of economic and social conditions. Therefore, this finding is contradictory to Fujii's argument that multi-habitats can be places where different ethnic, cultural and economic backgrounds live and work in harmony. Ideally, development should promote both economic and social well being (Muñuzuri, 2005), but according to the survey findings, mixed communities that resulted from planning-driven interventions are not apparently having strong social relationship and cohesiveness.

Impacts of habitat transformation on the environmental condition were also inquired from the original settlers and old migrants. Their perceptions on the impacts were obtained in terms of four environmental issues viz., (1) flooding (2) air pollution, (3) noise pollution, and, (4) solid waste. The respondents were asked for their opinions on the comparison of environmental conditions between 1970s and 2000s, in terms of those four environmental issues. The findings of the survey are shown in Table 8.

[approximate location of Table 8]

According to Table 8, both original settlers and old migrants perceived that the environmental conditions worsened from 1970s to 2000s. This trend is indicated by higher percentage of respondents reporting worsened conditions in 2000s, regarding all four environmental issues. The Pearson's coefficients of more than 0.60 for all the four issues indicate strong correlations between the groups of respondents and environmental variables. The comparison of 'r' values indicates that the old migrants suffered more than the original settlers from the flooding problem, air pollution and noise pollution. This may be due to the location of the settlements of original settlers near more urbanized areas of the district and highways. These areas experience poor drainage, more air emissions and higher noise levels being located closer to urban functions. The lower 'r' value for old migrants in relation to waste problem could be due to better solid waste management provided by the local authority to their areas. However, it is reiterated here that both respondent groups are in agreement in their perception of worsened environmental quality from 1970s to 2000s. The difference of 'r' values between the two groups is not indicating a significant difference of opinion between the two groups.

Based on the perceptions of the respondents on socio-economic and environmental issues, it was realized that the habitat transformation has had positive impacts on economic opportunities, but at the same time it created negative impacts on the social cohesion and overall environmental condition of the multi-habitats.

7. Conclusions

The above analysis reveals that the change in planning focus by successive BMA development plans for the Ladkrabang District is the cause of present outcomes. Our results are not unique to the Ladkrabang District. Perhaps similar results may be observed in some other peri-urban districts of the Bangkok Metropolitan Area as well. Our results suggest that urban development in the Bangkok Metropolitan Area does not follow a single path. This statement conforms to that of Marcotullio (2001), who argues that globalization-driven growth has not translated into a single path of development, but that localities have instead followed contextually specific paths. The Ladkrabang District has witnessed such a change and a shift towards a mixed society that reflects some attributes of a multi-habitat as explained in Table 1. The ideology of sustainable development aims to achieve a proper balance between social, economic and environmental change. We argue that the transformation in Ladkrabang, driven by planning interventions of the BMA, has led to an improvement of economic conditions without drastically affecting environmental resources such as land. Despite the fact that environmental conclusion has worsened in 30 years as perceived by the respondents Ladkrabang District still maintains over 50% of its land as green fields. This is a direct result of strict implementation of the strategies of the development plan.

Can industrial, educational, commercial and service activities be compatible with agricultural activities? By examining the current trend of urbanization in most cities in developing countries, we note that such developments are inevitable, at least during the initial process of transformation. Heterogeneous land-use with multi-habitats will always develop along the implementation path of development plans, particularly when the focus of the successive plans is periodically shifted from one to another. The BMA's planning interventions in the Ladkrabang District have enabled somewhat sustainable transformation to take place. Based on this experience, it can be concluded that the change in focus of successive plans do lead to sustainable and guided urbanization and transformation. Therefore, the change of focus in plans of BMA can be seen in a positive light. As our study has demonstrated, this change has enabled a more sustainable development pattern in which unitary habitats of agricultural communities and multi-habitats of urban communities may co-exist in harmony.

However it is questionable whether planned interventions for forming multi-habitats can create truly plural societies, if the settlers perceive social cohesiveness has deteriorated over time.

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Table 1. The characteristics of unitary habitats and multi-habitats

Parameter	Main Indicators	Unitary Habitats	Multi-habitats
Economic base	<ul style="list-style-type: none"> Economic activities Occupations 	People engage in mostly homogeneous livelihoods such as farming	People engage in heterogeneous economic activities
Social structure	<ul style="list-style-type: none"> Social hierarchy Dependency on others in society 	No predominant social hierarchy in terms of socio-economic status except in recognized leadership and mutual cooperation	Interdependent economic activities create a hierarchical socio-economic status
Physical structure	<ul style="list-style-type: none"> Use of land Residential development 	Simple physical organization of living and working space with unclear boundaries, modesty in dwellings	Complex physical organization with overlapping boundaries of living and working spaces, variety of house form
Way of life	<ul style="list-style-type: none"> Social life of citizens 	Same lifestyle exhibited by all of the residents	Different lifestyles of residents
Ecosystem	<ul style="list-style-type: none"> Ecosystem components Relationship among ecosystem components 	Simpler relationship between inhabitants and the surrounding environment	More complex relationships between inhabitants and the surrounding environment
Community organization	<ul style="list-style-type: none"> Relationship among people Leader and community relationship 	Simple network of people and households with less pronounced hierarchical order	Complex network and hierarchical organization characterized by the interdependence of socio-economic activities

Sources: Based on Mekvichai *et al.* (1990), Thavisin & Suwarnarat (1995), Thomas and Cousin (1996), Fujii (2004), and Ardani (2006)

Table 2. Sample frame of respondents

Group	Registered No. of households	Frequency of respondents (household heads)	Expected Value	Residual	Statistical Properties
Original Settlers (n_1)	8,144 (24.9%)	154 (25.6%)	150	4	$\chi^2=4.212$ Df=2 $\chi^2(0.05)=5.991$
Old Migrants (n_2)	23,857 (73.0%)	343 (57.0%)	439	-96	
New Settlers (n_3)	694 (2.1%)	105 (17.4%)	13	92	
TOTAL	32,695 (100.0%)	602 (100.0%)			

NOTE: $\chi^2(0.05)=5.991 > 0.335$

Table 3. The major initiatives planned and implemented in the Ladkrabang District since 1976 under the 1st to 7th development plans of the BMA

BMA development plan	Major function for the Ladkrabang District	Major development initiatives that affected change	Observable effects of the Development Plan according to physical and non-physical attributes
1 st plan (1976-1980)	Industrial development area spearheaded by a planned industrial estate	Development of the Ladkrabang Industrial Estate (2,345 Ha) and Romklao Housing Estate (5,367 Ha)	1st and 2nd Plans lead to the following changes: <ul style="list-style-type: none"> • Change of land-use towards the increase of non-agricultural activities • Change in demographic structure due to the increase of non-agricultural occupations • More residential areas developed due to the increase of housing needs
2 nd plan (1981-1985)	Higher education center	Establishment of the King Mongkut's Institute of Technology Ladkrabang (1,890 Ha) and Chang Silpa College (560 Ha)	
3 rd plan (1986-1990)	Agricultural conservation area as part of the Eastern green-belt of Bangkok	Conservation of agricultural land, particularly in Klong-Sam Prawet sub-District	The results of 3rd and 4th Plans are manifested in the following: <ul style="list-style-type: none"> • Land conversion from agricultural land lessens but does not cease completely • Socially mixed communities developed
4 th plan (1991-1995)	Water retention area to protect the city from flooding	Conservation of agricultural areas in the three sub-districts of Klong-Sam Prawet, Kum-tong and Tapyaw for water retention (643,000 Ha)	
5 th plan (1996-2000)	Transportation network extension to connect the city of Bangkok with the Eastern Seaboard (ESB) Development Area	Development of National Highway No. 4 (Bangkok-Chonburi Freeway, which passes through the entire length of the Ladkrabang District for 32.5 km) and development of container yard	5th and 6th Plans resulting in the followings: <ul style="list-style-type: none"> • Acceleration of the development of non-agricultural areas (particularly residential areas) • Conversion of agricultural lands to non-agricultural land continued and more significant • Development of industrial area continued • Development of residential areas accelerated
6 th plan (2001-2005)	Eastern sub-center of the BMA (one of five sub-centers proposed for the metropolitan city)	Real estate development mainly for residential and commercial purposes (approximate total of 555 Ha)	
7 th plan (2006-2010)	Transport logistics hub to support the Suvarnabhumi International Airport	Expansion of container yard and construction of airport rail link through the Ladkrabang District (7 km.)	Current Development Plan : <ul style="list-style-type: none"> • Development of residential areas continued • Conversion of agricultural land to non-agricultural land continued and more significant • Development of industrial area continued and accelerated

Data Source: Bangkok Metropolitan Administration

Table 4. Land-use change in Ladkrabang District, 1970-2010

Category	Percentage of land-use in each category (% of the total area of 12,386 hectares) at the end of each plan period								
	Base-line data	End of non-intervention period	End of 1 st Plan	End of 2 nd Plan	End of 3 rd Plan	End of 4 th Plan	End of 5 th Plan	End of 6 th Plan	End of 7 th Plan*
	1970	1975	1980	1985	1990	1995	2000	2005	2010
Commercial Areas	0.11	0.17	0.21	0.26	0.53	0.71	0.87	0.95	1.57
Residential Areas	3.06	5.64	6.02	6.95	7.05	7.41	11.26	12.02	13.41
Industrial Areas	0.62	1.28	3.12	3.50	3.67	3.96	4.31	4.58	4.98
Roads	0.56	0.72	0.98	1.03	2.58	3.66	6.16	8.92	9.62
Waterways	0.56	0.56	0.54	0.54	0.53	0.53	0.52	0.5	0.50
Green Fields**	94.26	91.04	88.02	86.4	83.52	80.05	62.16	59.31	54.92
Others	0.83	0.59	1.11	1.32	2.12	3.68	14.72	13.72	15.00
TOTAL	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Ladkrabang District Office (2009)

*Projected figures

**Green Fields include both farm land and un-built areas

Table 5. The Rate of Increase of Residential and Industrial Land-uses in Ladkrabang

Changes in Residential and Industrial		Average value of the rate of increase at the end of each development plan						
		1 st Plan 1976-80	2 nd Plan 1981-85	3 rd Plan 1986-90	4 th Plan 1991-95	5 th Plan 1996-00	6 th Plan 2001-05	7 th Plan* 2006-10
The increase of Residential Area	Total area changed during the plan period (ha)	72.81	197.53	63.15	89.25	598.64	142.28	243.74
	The rate of change (hectare per year)	9.41	23.04	2.48	8.92	95.37	18.83	34.43
The increase of Industrial Area	Total area changed during plan period (ha)	311.46	87.35	56.29	76.54	83.61	74.61	88.92
	The rate of change (hectare per year)	45.58	9.41	4.21	7.18	8.67	6.69	9.91
Average rate of increase of Non-agriculture land-use	Total area changed during plan period (ha)	63.51				152.63	75.84	
	The rate of changed (hectare per year)	5.51				20.81	6.96	

Source: Ladkrabang District office of the BMA

*As estimated by the Ladkrabang District Office

Table 6. Change of occupations of households during the 1st-6th BMA development plans

Households and Their Occupations		Corresponding Development Plans of the BMA					
		1st plan (1976-1980)	2nd plan (1981-1985)	3rd plan (1986-1990)	4th plan (1991-1995)	5th plan (1996-2000)	6th plan (2006-2010)
Registered households	Agricultural occupations	14,120	13,400	11,872	10,125	9,240	8,920
	Non-agricultural occupations	14,280	15,745	16,910	18,541	20,650	23,775
Non-registered households*	Agricultural occupations	600	500	420	340	310	270
	Non-agricultural occupations	5,675	6,760	7,560	9,440	10,500	17,270
Total agricultural occupations		14,120	13,400	11,872	10,125	9,240	8,920
Agricultural area per households that engaged in agricultural activities (ha/household)		58.85	50.41	44.83	38.62	31.23	21.30
Total non-agricultural occupations		19,955	22,505	24,470	27,881	31,150	41,046
Non-agricultural area per household that engaged in non-agricultural activities (ha)		3.22	4.62	5.79	5.80	8.53	8.88
Total number of occupations (agricultural and non-agricultural)		34,075	35,905	36,342	38,106	40,390	49,965

Source: Ladkrabang District office of the BMA

*Note: As estimated by the Ladkrabang District Office

Table 7. Respondent's Perception of the Transformation in Terms of Social and Economic Conditions (frequency and % of 'Yes' responses)

Indicators of Transformation	Original Settlers (n ₁ =154)		Old Migrants (n ₂ =343)	
	1970s	2000s (at the time of survey in 2009)	1970s	2000s (at the time of survey in 2009)
Better income earning opportunities	60(38.9%)	111(72.1%)	109(31.7%)	245(71.4%)
More cohesive society	88(57.1%)	66(42.8%)	122(35.6%)	75(21.8%)
Statistical Analysis on "income earning opportunities" (Indicated by Pearson's Coefficient - r)*				
Variables	Group of Settlers		Income Earning Opportunities in 1970s	Income Earning Opportunities in 2000s
Group of Settlers	1		0.693**	0.695**
Income Earning Opportunities in 1970s	0.693**		1	0.835**
Income Earning Opportunities in 2000s	0.695**		0.835**	1
Statistical Analysis on "more cohesive society" (Indicated by Pearson's Coefficient - r)*				
Variables	Group of Settlers		Society in 1970s	Society in 2000s
Group of Settlers	1		0.712**	0.743
Society in 1970s	0.712**		1	0.685**
Society in 2000s	0.749**		0.685**	1

* We considered that Pearson's coefficient $r > 0.6$ as indicating high correlation between the variables (1) group of settler and income earning opportunities, and (2) groups of settles and more cohesive society.

**Correlation is significant at the 0.01 level (2-tailed)

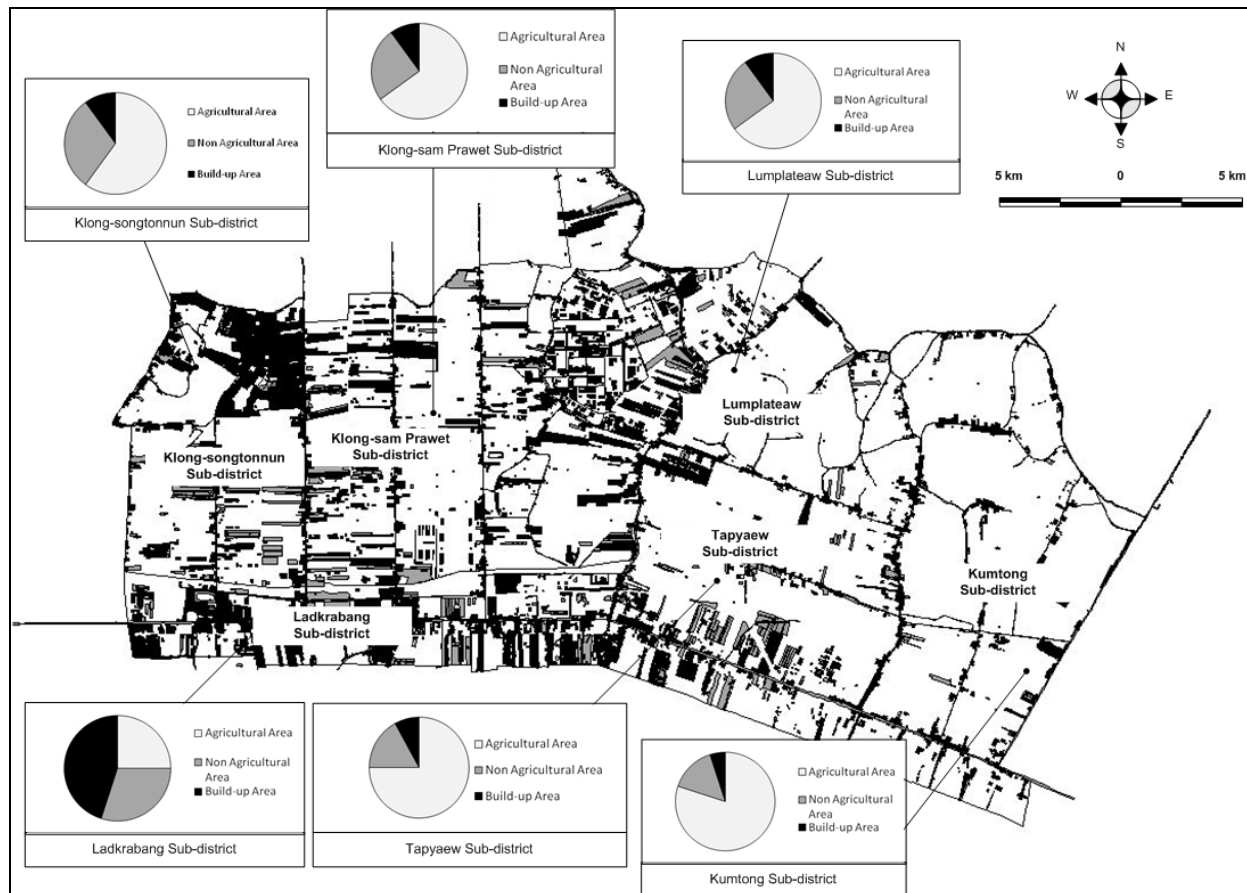
Table 8. Respondent’s perception on environmental issues

Environmental Issues	Original Settlers (n ₁ =154)			Old Migrants (n ₂ =343)		
	Better	Worse	Neutral or No Opinion	Better	Worse	Neutral or No Opinion
Flooding problem	15(9.7%)	74(48.1%)	65(42.2%)	21(6.1%)	187(54.5%)	135(39.4%)
Air Pollution	12(7.8%)	80(51.9%)	62(40.2%)	30(8.7%)	165(48.2%)	148(43.1%)
Noise Pollution	10(6.5%)	81(52.6%)	63(40.9%)	18(5.3%)	186(54.2%)	139(40.5%)
Waste problem	12(7.8%)	83(53.9)	59(38.3%)	13(3.8%)	204(59.5%)	126(36.7%)
Overall environmental condition (%)	13(8.0%)	79(51.6%)	62(40.4%)	20(6.0%)	185(54.1%)	137(39.9%)

Summary of the Statistical Analysis (Indicated by Pearson’s Coefficient - r)*		
Variables	Original Settlers	Old Migrants
Flooding Problem	0.754**	0.789**
Air Pollution	0.612**	0.696**
Noise Pollution	0.625**	0.632**
Waste Problem	0.794**	0.731**

* We considered that Pearson’s coefficient $r > 0.6$ as indicating high correlation between the individuated variables and the settler groups.

**Correlation is significant at the 0.01 level (2-tailed)



Source: Ladkrabang District Office 2009.

Figure 1. General Land-use Composition of the Sub-districts of Ladkrabang District

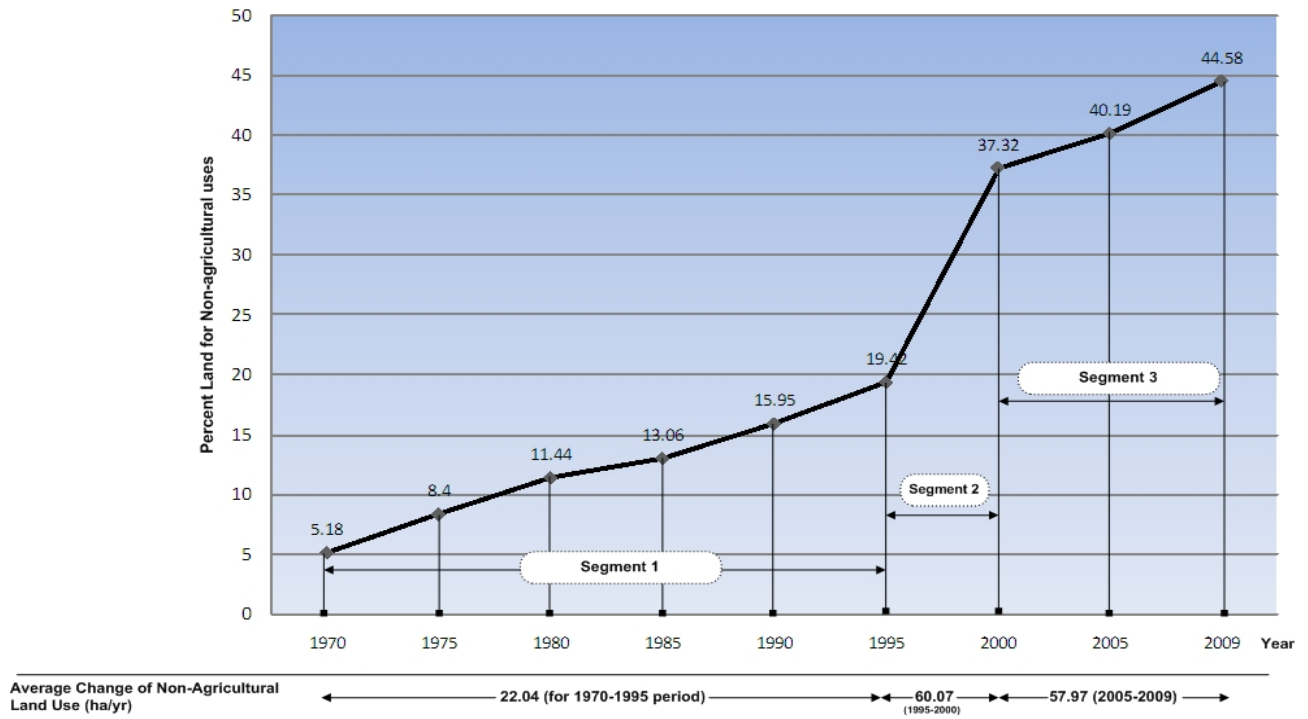


Figure 2. Land-uses of the Ladkrabang District



Note: A (Wat Bumrungruen Community), B (Wat Sam Community), C (Huatakay Community), D (Banchonlada Community), E (Wat Pluk Sutha Community), and F (Talad Huatakay) are six residential areas, which have emerged following the establishment of KMITL (Source:Googleearth)

Base Map: Courtesy of Google Maps

Figure 3. Location of KMITL and the commercial, service and residential areas in the vicinity

Contesting Business Networks in Liberalising Economy and Polity: Evidence from Regional Textile Business in Indonesia

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Abstract

A decade has passed since the fall of president Soeharto. The landscape of Indonesia's economy and polity has considerably changed. Preaching market and democratic solutions become new medicines for healing Indonesia's economy. This paper argues that the imposition of liberalisation without accounting for institutional contexts in which textile businesses operate have implications for deindustrialisation. By situating a textile producing region in Central Java as a case study and by using new institutional approach, this paper shows a process of depletion of various textile business networks. A process characterised by the lessening positions of actors in the textile market. The rise of political parties and civic associations has opened public dialogue. However, long steps have to be taken to facilitate the emergence of strong textile business association to influence the politics of textile industry.

Keywords: Liberalisation, Institutional approach, Business network, Political public, Civic association, Textile entrepreneur, Indonesia

1. Introduction

The 1997 economic crisis followed by the step down of president Soeharto in 1998 changed the landscape of Indonesia's economy and polity. It was the beginning of the International Monetary Fund (IMF) in cooperation with the Indonesia's democratising state sailed to a new economic destination. Preaching market solution to social and economic problems, drastically reduced the role of the state, and further trade liberalisation become new medicines for healing Indonesia's economy. In the political sphere, the country radically shifted from authoritarian to democratic political systems marked by the existence of multi-party competition and free elections. Within such contexts, this paper attempts to explicate the contestation of textile business networks as a consequence of economic liberalisation. It is argued that the imposition of economic liberalisation without accounting for institutional contexts in which business activities operate have predictable implications for business inequality.

Recently, there seems to be a unanimous consensus among economic sociologists that the transplantation of institutional forms of economic liberalisation of the developed into developing societies will not produce the expected results and frequently backfired (Portes, 2006). Two cases are worth noting. Mexican economic liberalisation represents a failed model of transplantation. Under President Salinas, the privatization programme has been severely resisted by the managers of public owned companies, trade unions, the ministries dealing with programme's supervision, and national entrepreneurs (Portes, 2006). Salinas' privatization programme clearly ignores the dynamics of power as important element of institutional context in Mexico's economy.

Another case, the China case of the reform of agriculture collectivism, represents adjusted model of market transition. Before implementing market economy, Chinese government has launched land reform programmes with different emphasis from region to region (Walder, 1996). Reform in power structure has been the priority so as to harmonise with formal rules of market economy. China's experience informs the strategic importance of institutional context before voyaging into a new ocean of market economy.

This paper intends to enrich studies on institutional contexts of economic liberalisation with particular reference to a certain region in Indonesia. The implementation of economic liberalisation in Indonesia has been eloquently

called by Stiglitz as “crying fires in the theatre” (Hill, 2003). His statement has informed not only the ignorance of accounting institutional context but also the complete withdrawal of the state in the intervention of textile economy. Within such circumstances, this paper explores the following questions: What is the general impact of economic liberalisation on the textile industry in Indonesia? More specifically, what patterns of business networks existed in the region before the introduction of the policy of economic liberalisation? How are these business networks being contested and reconstructed in response to economic liberalisation? What roles do political parties and civic associations have in supporting the development of the textile industry in a country that is in the process of democratisation, and how are these roles played out?

2. Methodology

This qualitative study uses methods of content analysis and participant observation. Content analysis is employed to gain an understanding of the discourse on the textile industry at the macro level published in national and regional newspapers from 2003 up to 2006. Participant observation is used to identify issues in the textile industry and their meanings as they are defined by key informants. The selection of key informants was a two-stage process. The first involved a review of regional statistical data on the textile industry provided by local governments. The second involved general observation aimed at selecting key informants who are knowledgeable in the day-to-day affairs of the textile business in the research area. At this stage, the author engaged in group discussions in the market place and informal meeting attended by entrepreneurs. It is important to emphasise that the “sampling” of a population of social institutions rather than a population of individual entrepreneurs was the main consideration in selecting knowledgeable informants. Therefore, their interpretations of the issues and questions surrounding business relations with other actors are important.

3. The Research Area

Kota Batik (Note 1) region is located in the northern coastal area of Central Java and the total population is 844, 215 people (Office of Statistical Bureau, 2005). This area is considered as one of the *training grounds* for several large entrepreneurs before they became national conglomerates in the Soeharto era. Textile is the important industry in the region and it is shouldered by 144,889 workers. It shares 18% out of total population and dependent their incomes on textile industries. According to its size, textile industry in the region consists of 206 (2%) large, 4583 (40%) medium, and 6742 (58%) small enterprises. While large enterprises involve in export, small and medium enterprises engage in a variety of textile productions mostly for the domestic market. In contrast to the last two decades where weaving dominated, currently *batik* clothing and garment dominate and they respectively share 87% and 85% of textile industries.

4. The Contestation of Business Networks and Inequality

The coming of the International Monetary Fund (IMF) influence into Indonesia’s economy in 1998 was considered as a logical consequence of the failure of the Indonesian government to stabilise the Indonesian Rupiah (IDR). Economic recovery and further trade liberalisation were the backbones of the IMF programmes to salvage Indonesia’s economy. Years of heavy economic challenges coloured the national textile community since 2001. On international scene, observers begun to witness the decline of Indonesia’s exports in textile and apparel and the dominance of China products in the US market ((James, 2003). For the first time in 2005, concerns evolved around the fear of losing competitive advantages of Indonesia’s manufacturing products in international market. On domestic scene, the flooding of China’s textile goods, the burning of *Jakarta market* as a centre of national and international textile market and the fuel price increase added to the already heavy challenges faced by the whole textile business community at the first half of the 2000s.

The picture of the organisation of textile industry in *Kota Batik* region has strikingly changed. Large textile entrepreneurs who were capable for expansion and diversification in the years before the step down of president Soeharto apparently began to slow down their production process in the post-Soeharto years. Medium and small textile entrepreneurs shift their products from *sarong* to batik clothing, garment, embroidery and textile-based handicraft. In contrast to the production of *sarong* which uses power looms, the latter productions need simpler and cheaper technological tools. Moreover, the products’ shift needs a new arrangement of production relations.

Large textile entrepreneurs emerged during the early 1970s and continued to prosper the following decade. Using mass production technology, they produce *sarong*, batik clothing, un-dyed cloth (textile raw material) and bandage for the international and domestic market. The group consists of Chinese, Arabs and Muslim Javanese and these ethnicities have formed a different ways of experience before entering the business. Chinese and Arabs were big textile traders who cultivated institutional bases of ethnic networks for channelling textile commodities across the country. This occupation provided not only a position within the structure of the market but also strategic information

for future decision to run textile factories. Trading, therefore, become the 'training ground' for Chinese and Arabs to become industrial capitalists.

In contrast, the Muslim Javanese followed different paths by working in state institutions, leading textile business associations and developed own markets before developing a large enterprise. They produce different products, develop different patterns of business networks and market orientations and these differences represent different population of large textile entrepreneurs in Kota Batik region. The following narrative description informs economic history of textile entrepreneurs and ways in which they construct, contest, and reconstruct their business networks in different macro economic environments.

4.1 The Domestic-Oriented Bandage Entrepreneur

The entrepreneur, a Javanese, established textile enterprise in 1967 after retiring as a pharmacist at the military hospital in Jakarta. At the beginning, he ran *sarong* production under the guidance of his father who was a leader of the textile association. As time went by, and the textile industry grew in the country in the seventies, he switched from *sarong* to bandage. The bandage is a sort of textile product that can be used for human beauty and health care and related purposes. His individual competency, experience and family reputation were important factors responsible for making joint-investments with Chinese and for seizing a secure position in the structure of the production market.

How did he maintain his position in the chaotic economic situation? First, the demand side of bandage products grew unaffected by national economic uneasiness. The already developed long-term relationships with the loyal customers and the growing in numbers of private hospitals in regencies across Indonesia offered him the opportunity to expand. On the supply side, the increasing prices of state electricity, transportation cost and raw materials did not significantly shake his business.

Second, his expanding enterprise is indicated by the establishment of new factories and diversifying the products. In 2005, he made a business deal with Smith & Nephew, a Canadian health-care multi-national corporation, buying its adhesive bandage factory in Malang, East Java and agreeing to supply the product to the corporation. In 2006, again, he bought textile factory owned by local co-operatives to expand his bandage production. This is the last living factory-owned co-operatives sold to private entrepreneurs and it marks the closing curtain of factory's legacy of the 1950s economic protection policy. Supported by 1600 workers and 200 salesmen, his enterprise secures 30 market areas across the country.

In contrast to *sarong* production, bandage businesses are new comer in the textile history of contemporary Indonesia. Market actors were limited to foreign and state companies in the early years of the Soeharto era (1967-1975). Chinese and Arabs were not yet aware of the potentials of the commodity. This was the reason why he and his Chinese partner were capable for building and consolidating their positions in the structure of bandage market. One may wonder why his compatriot Javanese entrepreneurs did not follow his footsteps, considering technology and machinery they used were quite similar. He explains - by recalling his initiatives to persuade them to join his business in the 1970s - no single entrepreneur who interested to cooperate because of a relatively good position of the *sarong* market.

4.2 A Global-Oriented Sarong Entrepreneur

The entrepreneur, an ethnic Arab, established a limited company for running a large and modern *sarong* factory in 1972. It is located at the heart of the Javanese small and medium enterprises, and as usual, he decided to run the factory after long engagement in textile trading. The Javanese entrepreneurs did not seem to realise that the existence of this large entrepreneur would threaten them considering the *sarong* market kept lubricating. A decade after the establishment, however, they began to witness evolution of textile and the down fall of "home factories" of *sarong* production. The home factories could not cope with difficulties in maintaining the continuation of production. *The Seated Elephant* - the brand name of this large enterprise - has good quality, relatively cheap and fashionable and they are available in every market place. An entrepreneur who closed down his *sarong* production and turned to run textile handicrafts recalled,

Our customers (local traders) begun to ask a reduction of the quantity of *sarong* products and finally they delayed the payment to 2, 4, 6 and even 12 months. This severely affected the cash flow of our business.

(Interview with former *sarong* entrepreneur)

This global oriented sarong entrepreneur consolidated by establishing an integrated textile factory spanning from spinning, dying, weaving to finishing in the 1980s. The demand of *sarong* is high during the fasting month and just after. "The seated elephant" concurred and occupied the top position in the structure of market production in Indonesia. Having successfully consolidated and dominated the domestic market, "the seated elephant" diversified

the product into clothing and looked to international market in the 1990s. Currently, it exports 70% of its *sarongs* to the global market with final destinations in ASEAN, Africa and the Middle East. During the same decade, it engaged in businesses of real estate, health care, hotel and electronics (Radar Daily, 6 May 2006).

The production of the integrated textile factory begins to slow down in the first decade of the 2000s indicated by the reduction of workers' hours and 'revolt' in response to management policy to lay off workers. While the management keeps confidence to boost *sarong* and clothing for international market, the slowing down of production reflects current difficulties faced by the whole business of textile and apparel in the country. National textile entrepreneurs face considerable challenges at various fronts.

On demand-side, the increasingly liberalised and competitive international market drives the increasing role of China and to a lesser extent – Vietnam, Bangladesh, India and Pakistan. Export became the engine of Indonesia's economic growth and it constituted 80% of the total growth in 2005. While the manufacturing sector played a leading role in the 1990s, primary commodities such as palm oils, base metals and natural rubbers replace that sector in the contribution to export in 2000 to 2005. The export of manufacturing products - especially textile - stagnates, declines and loses competitive advantage in international market (Jakarta Post Daily, 31 December 2005). The loss of the international competitive advantage also means that products of spinning and services of dyeing and finishing offered by the 'Seated Elephant' to domestic entrepreneurs decline. On supply side, Indonesia's textile entrepreneurs are severely affected by the increase of production costs such as the rise of fuel prices, taxes, the local government exaction and the poor quality of services at Indonesian ports. Within this context of poor business climate, the integrated textile enterprise of the 'seated elephant' predictably revives their past policy of lay off workers sooner than latter.

4.3 A Domestic-Oriented Un-dyed Cloth Entrepreneur

National business climate may sacrifice him on the altar of the domestic textile market. Similar to the bandage entrepreneur, he made joint-investment with a Chinese to establish a large and modern factory to produce un-dyed cloth for domestic consumption since 1983. It is a mass production enterprise using relatively modern power looms made in Belgium and China and run by more than 2000 workers. The entrepreneurs occupy a relatively good position in the domestic market by maintaining long term relationships to supply garment and batik clothing entrepreneurs across Java and Bali islands. Un-dyed cloth is the raw materials for garment and batik clothing production.

A month after the government increased fuel prices in September 2005, the factory laid off 1500 workers temporarily and stopped production for a month. Two reasons were put forward by the management. First, the enterprise's plan to shift from electric supply to coal to fuel production process and, second, the decline of domestic demand for un-dyed cloth. The customers disagree with new price and as a result, products remained unsold (Radar daily, 3 December 2005).

On first appearance, it seems that the increase of fuel price is the only factor behind the reason why entrepreneurs stop producing. In essence, however, the decline of domestic demand indicates complex problems faced by the whole textile industry in coping with the increase of international competition and a deteriorating national business climate. In fact, the price of domestic fuel (diesel) in Indonesia (US\$ 18 cents/litre) still the cheapest in comparison to China (43), Cambodia (61), Vietnam (32), Laos (63), Malaysia (22), Philippines (34) (Jakarta Post Daily, 31 December 2005).

4.4 Small and Medium Entrepreneurs

Sarong has been a dominant textile product for small and medium entrepreneurs. Historically, this was the product that ignited a gradual technological development in the area. If handlooms were dominant in the 1960s, power looms were dominant technology in the 1970s and after. Currently, however, the number of *sarong* producers declines sharply. The total number of *sarong* producers who used power looms was 162 in 1994 (Achwan, 1997), today, the numbers have been drastically reduced to 9 producers.

Two factors are responsible for the decline of the *sarong* industry. The *Seated Elephant* entrepreneur defeats small and medium producers by producing better quality and seizing the market domestically and internationally. It exports *sarong* to Middle East, South and Southeast Asia. The *sarong* market is not a stable institution in which participants watch each other in order to occupy niches, but it is an arena of actual free-fight. Second, the consumers' taste and life style have changed a result of modernisation in the country. These two factors constrain their positions in the market structure and lead to the close of their businesses.

Running *sarong* production is becoming very difficult nowadays. In the past, buyers came to my factory, paying in advance before product delivery. Several years ago, the situation changed where

buyers paid not in cash but delayed it for 4 to 6 months after delivery. Today, buyers come once in a year – around one month before great Islamic day of Idul Fitri – and pay me 6 months after delivery. So it means that business transactions occur once in every 18 months. It is the reason why I closed the business and sold the whole mechanised weaving tools.

(Interview with female *sarong* producer)

Sons and daughters of *sarong* producers who are mostly university graduates and drop-outs turn down their parents' offer to keep running the *sarong* production. Instead, they run alternative textile products, *batik* clothing, embroidery and garments, and provide services in laundering and printing or involve in textile trading. This change of textile production has far reaching impacts on the organisation of textile business in terms of division of labour, business relations and marketing.

This new industry is marked by a larger variety of textile producers which were previously less privileged by the *sarong* producers due to its lower level of technological sophistication. An important development in textile production is also marked by the emergence of two types of textile productions which use different and contradictory raw materials. Custom *batik* cloth uses high quality of un-dyed cloth but does not for mass production and develops a specific network of market. Another product is the textile handicraft which uses handlooms. The new industry has also given birth to new positions such as wholesale yarn traders specialising for garment and textile handicraft. Moreover, new positions of producer-cum-middleman are on the rise and they displace local professional middlemen who played a pivotal role during the *sarong* era of the 1970s to the early 1990s. In contrast to *sarong* production, *batik* clothing and garment industries are run by simpler technologies. The capital start-up for these productions is much lower and flexible in comparison to *sarong* production. The lower level of capital needs has made it possible for fresh university graduate or drop-outs to enter the industry.

4.5 Inequality in Production and Market Relations

The putting-out system, a type of production relation, which appeared in the 1950s, re-emerges and nowadays dominates production relations. It works not only in production but also in the supply of raw materials. In the production sphere, larger and smaller traders order to produce certain design of clothing and provide raw materials and labour costs to groups of producers. Indeed, this system creates employment especially for local population in the lower ladder of economic stratification. However, as market demand remains highly volatile, production continuity is disturbed.

A more interesting phenomenon is the emergence of specific 'financial institution' played by large textile entrepreneurs to control textile trading. They provide money in cash to 'eligible' traders who need additional capital to maintain their trading.

I have been involving in textile yarn trading for more than ten years. I started this business with a working capital from my parents and parent-in-law who formerly run large textile enterprises. So all of the local people know who are my parents and parents-in-law. This trading is highly uncertainty and it heavily depends on the market of textile products. For several times, my business stops and I come to the 'financial institution' and by submitting my house certificate, it is agreed that I continue my business on behalf of the producers' capital. It is calculated that I will earn 25% out of total profit. This earning is very small and I do my best to stop such cooperation as soon as possible.

(Interview with yarn trader)

The current structure of the market is simpler than the previous market of *sarong*. The market actors consist of local entrepreneur-cum-traders. This market continuously inflates, absorbing new comer of traders, deflates and cornering vulnerable traders respectively during high and low demands of textile products. In contrast to previous periods, currently a new generation of textile entrepreneurs take over the role of local middlemen in the distribution of textile products. This is made possible because responsibility in the production process has been transferred to their producers. Moreover, relying on local middlemen will increase transaction costs and some time it has been difficult to predict the exact time of payment.

In fact, the position of local middlemen is vulnerable within the structure of the textile market. They are easily jeopardised by other 'traders' who can offer cheaper price of the same products to big traders in the provincial capital.

I was a middleman specialising in distribution of *sarong* products in Kota Batik and other towns in Java in the 1990s. Within the context of deterioration of *sarong* demands in the second half of that decade, I had to compete against other middlemen and producers. I often faced difficult situations when I took *sarong* products from the owner (producer), he kept saying that he wanted to join me

to go to my big trader in Jakarta. I understood I could not reject his offer. After he knew my big trader, he made his own transactions with him the following weeks.

(Interview with retired local middleman)

The market of batik clothing and garment is conventionally centred at market places in Jakarta, Central Java, and East Java. Jakarta is the biggest market place for textile at which big, medium and small traders struggle to occupy market niche. Until the year 2005, the structure of the production market in Jakarta composed of big traders, usually of Chinese and Arab origins, who controlled the domestic and international textile market. Some Kota Batik big traders were able to occupy relatively similar positions with Chinese and the Arab and they developed business networks with actors in the centres of market places in outer islands.

I run trading of batik clothing from my kiosk at *Pasar Tanah Abang*, Jakarta and opened new kiosks at market places in Makassar, South Sulawesi and Bogor, West Java to maintain my long trading partners there. Demand of batik clothing was extra ordinary, especially in 1999-2005. My trading customers came and paid in advance before I delivered batik clothing. Averagely, I could earn a net profit of Rp. 125 million a month, an income higher than the monthly salary of the president director of state bank. Now, things have changed completely. The demand for batik clothing drastically declines and I closed the kiosk in Makassar and only maintain the kiosk in Bogor. I urge president SBY (Susilo Bambang Yudoyono) to ban the flooding of China's textile goods and used-clothing in Indonesian market if he wants to salvage Indonesian traders like us.

(Interview with Kota Batik big trader)

4.6 Customised Batik Clothing

Customised batik clothing begins to reappear after more than 30 years of disappearance. It is an art business which is hand-made of high quality to be sold to specific customers. Minister of trade and industry appeals Batik clothing entrepreneurs to shift to this customised clothing, arguing such business has niches in the international and national markets (Kompas Daily, December 22, 2003). Talent, a high sense of art, knowledgeable cultural background of an artistic batik are basic elements that must be possessed by the entrepreneur.

The owner, still in his thirties, seems to be born as an artist of batik designer. Since his childhood, he often made experiment, designing clothing with variety of colours. After finishing high school, he went to Jakarta to study art and design. He stayed in the house of a well-known batik fashion designer in Jakarta and become his assistant. After graduating from the institute of art and design, he went back to his home town and established a small workshop for batik clothing. Now, after five years running the workshop, he is able to occupy a small niche in the market of customised clothing by maintaining personal relationships with Jakarta and Semarang elite society and Japanese tourists. The average price of one piece of cloth is IDR one million (USD 111) and he earns an annual net profit of around IDR a hundred million.

In order to keep the customized batik alive, he organises a community of learning of customised batik by inviting youths to work and discuss in his workshop. It is hoped that from this community will emerge young creative designers who are keen to run customised batik businesses. However, he sadly predicts the possible dominance of this business in the future in Kota Batik. He perceptively says,

Customised batik clothing is a culturally oriented production. One can not transform the tradition of printed batik and sarong production into this business. Creativity to paint the batik and the ability to engage in the high society matters and they should become part of the life blood of our community. Formal education plays a pivotal role in the dissemination of the culture of customised batik. Such culture of creativity also should be socialised in family education. Here, in this area, the community runs a very good higher school of nursing, an education that has nothing to do with customised batik. The local government run general formal education which does not pay attention to this cultural business either. So there is no connection at all between formal education and local cultural richness of batik making. This makes me worried about the future of customised batik in Kota Batik.

(Interview with customised batik owner)

Our study shows that all different groups of entrepreneurs, except the domestic oriented bandage entrepreneur, suffered from the pressures of external actors and show cracks their business relationships. One may recall that just as hand loom-based sarong production ruptured as consequence of national policy of textile liberalisation in the early period of the Soeharto era, so too the current global oriented liberalisation policy may bring about the rupture of large and modern textile enterprises in Kota Batik.

Successful state policies should be built on what already exists, reinforcing and extending existing social ties among actors in business life. There is a need to create macro institutions –political institution – to salvage and nurture business networks. In the current context of democratisation and decentralisation, opportunities to create such institution are widely opened.

5. The Political Economy of Textile Business

Since the moment in 1998 when Soeharto stepped down as president and after, much works have been carried out to reform political institutions. After more than 30 years living with authoritarian politics, Indonesians witness the spring of democracy marked by the flowering freedom of press, freedom to organise and successful parliament and presidential elections. However, concerns begin to unfold over the fruits of the *Reformasi*. Democracy, good governance, social capital, and civil society - terms coined on daily media in the early years of Reformasi - have gradually been thwarted by corruption.

Within the context of such liberalisation, this section attempts to explain ways in which textile entrepreneurs, political and civic leaders struggle to express their interests in public policy making. Attention will be focused on the dominance of current economic ideology in policy making and their responses as they unfold on national and local media. I argue that the political liberalisation may facilitate the beginning of the embeddedness of political institutions in textile business. In contrast to the network approach that emphasizes on the proximate, the institutional approach focuses on the underlying causes of the success and failure of businesses are rooted in the interaction between informal rules and large formal rules (Nee, 2005). This approach provides a framework to investigate the concrete interconnections between state and non state actors - be they political parties, business associations, civic associations and even individual actors – in the shaping of economic policy in textile businesses.

5.1 Nationalism and Liberalism

Nationalism and liberalism are two different ideologies of economic policies. Normatively speaking, both principles preach different roles of the state in the economy. The former advocates a drastic reduced of the role of the state and believes that individual rational self-interest and unrestricted pursuit of gain are the only solution of economic problem. “Let invisible hand and not the hand of government work to bring economic growth and prosperity” are metaphor usually coined by its supporters (Carruthers and Babb, 2000). The latter advocates state intervention in the economy by protecting domestic enterprises. In concrete reality, however, both principles may evolve from one to another.

Indonesian economy is coloured by subsequence of both economic ideologies since the post-independence. The nationalism emerged as a mainstream economic policy, guiding the so called *fortress programmes*, a sort of affirmative policy, to protect indigenous entrepreneurs from foreign companies and Chinese business in the fifties. This economic ideology operated in different guises and contested against market supporters, kept inspiring public policy in the following decades (Chalmers and Hadiz, 1997). The liberal supporters begin to appear in the early years of the Soeharto era, guiding Indonesia’s economy to integrate into a global economy.

Following the dramatic collapse of oil prices in the early eightieth, the liberal supporters won the race to convince president Soeharto to implement a series of reforms under the banner of structural adjustment. A set of policy packages for the reforms in trade, banking, finance and state monopoly were launched to salvage Indonesian budget deficit. The influence of liberal supporters achieved its peak during the economic crisis in 1997 after Indonesia was unable to stabilise *the Rupiahs*. Under close supervision of the IMF, Indonesia’s economic policy experienced sweeping reforms in banking, state own enterprises, state subsidy and last but not least in trade. The level of the IMF’ influence in economic policy is so deep and unparallel in comparison to neighbouring countries which experienced similar crisis (Robison and Hadiz, 2003). An Indonesian senior economist lamented the intervention of the IMF in trade reform, a domain beyond its mandate (Hadisusastro and Basri, 2005). The curtailment of almost all tariff barriers significantly transforms Indonesian economy into a ‘highway’ of national and international textile trading. The ideal of the neo liberalism has become a reality in the Indonesian economy.

The deepening influence of liberalism in the current economic policy coupled with a recent development of the abolition of the US export quota for Indonesian textile and apparel considerably affect textile business at national and local levels. There is nothing to surprise, however, as Indonesian history of economic policy teaches us, these developments will be challenged by the proponents of economic nationalism. The contestation between liberalism and nationalism by *the political public* (Note 2) needs to be investigated in order to understand not only the future direction of textile business but also the possible entanglement of political institution in textile business community at local level.

5.2 *The National Political Public*

Beside the IMF and the World Bank, the proponents of liberal economic policy come from international and national economists, the state ministries of trade and industry. The supporters of nationalism come textile associations. In the middle of this spectrum emerges the Centre for Strategic and International Studies (CSIS), the Indonesia Chamber and Commerce (KADIN) and *Indonesia Bangkit (Indonesia Awakening)*. The CSIS is well-known as a think tank which had powerful influence in economic policy making of the state-nationalist in the period of 1975-1985 (Chalmers and Hadiz, 1977), whereas, *Indonesia Bangkit* is a loosely civil association led by former coordinating minister of economy and finance.

The economists are the group most prepared for the campaign of liberal economic policy. They reject not only the basic tenet of economic nationalism but also show thrive of regional textile entrepreneurs during the liberalisation and economic crisis (Papanek, 2006; Sandee, 2000). Creating a conducive business environment has to be the prime area of Indonesian state. Economists keep arguing that the current problems faced by the Indonesian state should not be addressed to the limitation of liberal economic policy but it should be searched in the incapability of state bureaucracy and textile entrepreneurs to revitalise textile industries.

Hadisusastro and Basri (2005) show a number of problems that causes the erosion of competitiveness of Indonesian textile industries. They mention that textile industries suffer lack of new investment, low labour productivity, high cost of doing business, weak industrial relation policy and poor infra structure conditions. After liberating Indonesian textile economy, the liberal proponent blames the entrepreneurs, the state bureaucrats and the textile workers. One may ask question why did not they study the expected problems that might come out before the launching of sweeping liberalisation?

This question is raised by its critics. KADIN and CSIS economists (The Jakarta Post daily, December 31, 2005) state that the government policy of no policy have been the prime source of the loss of competitive advantage of Indonesian textile in international and national markets. According to KADIN, the value of domestic consumption goods, especially textile goods, sold in Indonesia declined to 30% since October 2005 and the Jakarta market-place, a centre of textile market, has been inundated by import goods. In solving this problem, KADIN suggests that the government should prepare an integrated policy covering trading and agricultural sectors with a clear roadmap to which direction Indonesian textile economy has to follow (Tempo Interaktif daily, 7 August 2006).

Indonesia Bangkit and Indonesian Entrepreneur Association (Apindo) blame that the government does not care of textile de-industrialisation currently going on in the country (Tempo Interaktif daily, 28 July 2004). The issue of de-industrialisation was closely related to a series of disappointments of textile actors in coping with current liberalisation aired on the media from 2003 to 2006. In 2003, the chairman of the Indonesian Textile Association (API) lamented that the centres of garment markets in Indonesian big cities have been inundated by import textile goods which cheaper prices in comparison to similar domestic goods. Perhaps, we should change our profession from textile industrialists into traders, he desperately said (Kompas Daily, 19 January 2003).

In 2005, triggered by the fuel price increase, the disappointments widen and culminate to its peak. Sixteen large textile and garment enterprises in Greater Jakarta, including few leather enterprises, went bankruptcies (Kompas daily, 21 December 2005) and mass of workers' lay off had to be done by textile enterprises in in Central Java (Tempo Interaktif daily, 25 December 2005). Moreover, large group of textile entrepreneurs engaged in 'tag-of-war' against state owned power company, for unilaterally increasing the price of electricity (Tempo Interaktif, 16 November 2005).

5.3 *The Local Political Public*

Politics and textile business were two connected institutions during the Soeharto era. The All Indonesian Batik Co-operatives Association (GKBI) played a pivotal political role during the fifties. However, her attempt to build an economic power has been constrained by the Soeharto closed associates of textile conglomerates. Again, years after the crisis, GKBI was defeated by the conglomerate, the former owner, in the bid of acquisition of Bank Central Asia (BCA), the biggest private bank in Indonesia. Currently GKBI nurtures relationships with its members across Indonesia by providing internet portal to promote their businesses.

The political parties, especially the National Mandate Party (PAN), the Nation Awakening Party (PKB) and the Crescent Star Party (PBB), engage in the textile entrepreneurs. The PBB leader in the national parliament appealed to the government to seriously focus on the economic empowerment of local textile rather than on national big entrepreneurs. In a similar way, the PAN leader criticised the current government for its failure to develop a clear economic policy on textile economy (Kompas daily, 30 December, 2005).

The Kota Batik Textile Entrepreneur Association (PPTK) was established in the seventies and it could hardly play pivotal role in representing the voices of textile entrepreneurs during the Soeharto era. Currently, the association begins to show her muscles by organising demonstration against the PLN, state owned power company. At the beginning the national office of PLN introduced a policy to increase the price 50% for the use of electricity during the peak hours. While being obligated to repay private debt inherited by the Soeharto administration and the persistence of corruption within the management, PLN had no option but increase the price for the use of power to the customers.

Textile association and even the workers rejected that idea by arguing that this policy would have to slow down production process and lay off 20% workers. Twenty textile entrepreneurs, who were members of the Kota Batik Textile Entrepreneur Association (PPTK), was supported by local KADIN, APINDO (Indonesian Entrepreneurs Association), and API (Indonesian Textile Association) marched to local office of PLN to demand the delay of policy implementation. They argued that PLN did not in advance inform this plan. In a similar way but in a bigger group, textile workers supported by local SPN (National Workers Union), KMB (United Society Coalition) and ORI (Indonesian People Organisation) marched to PLN's office demanding the curtailment of the policy. The head of regency, *the Bupati*, took an initiative by inviting textile association and PLN officers to seek a win-win solution over this policy dispute. Because this policy was not created by local PLN office but it was a national policy, the meeting did not come up with any solution. The local PLN officers warned that those entrepreneurs who did not obey the rule would get penalties.

This study shows that business associations beginning to play roles in influencing the current state policy on textile industry. However, their continuing role in steering the state policy depend on whether they are capable for bringing textile issues become a national issue. Indonesian economic history provides an ample evidence of the roles of the political public in steering liberalisation. The mass disappointments over liberalization in the early years of the Soeharto era trigger mass demonstration in Jakarta in 1974. This radical challenge forced the government to legislate a new regulation on cheap credit for small and medium entrepreneurs. Paradoxically, in the current era of democratisation, the capacity of the political public to influence public policy to the benefit of medium and small textile entrepreneurs seems unconvincing.

6. Theoretical Reflections

Throughout the previous sections, this study shed lights on the processes of business contestation that has been occurring in one of Indonesia's medium-sized urban areas. It is shown how economic liberalisation within the context of political liberalisation has shaken the underlying social institutions of business networks in the region. It is evident that the strong imposition of economic liberalisation - without accounting for institutional context - has led to the increasing inequality within business networks in the textile production and market.

Networks have become a major concept in social science. They span the globe and are used as a conceptual lens to study various social and economic problems. In essence, networks refer to relatively stable social relationships that form norms of trust in order to achieve certain social and economic goals. A network, therefore, is assumed to have commonalities with social capital. Networks may be classified as bonding, bridging, or linking (Szreter, 2002). A bonding network is characterised by the existence of relatively stable close social relationship where membership is based on commonality of ethnicity, language, region or religion. In contrast, a bridging network represents an open social relationship based on heterogeneous membership, and a linking network denotes a relationship that links between social groups and state policy. A vibrant linking network is a mutual complementarity of both. The existence of productive networks in any society is indicated by a balance of these three dimensions.

Referring to this basic concept of network, this study identifies patterns of business networks before the introduction of economic liberalisation and their implications. The structural dimensions of business networks vary and they have responded to liberalisation in different ways.

Matrix 1. Dimensions of business networks according to size of enterprise

Size of enterprise	Bonding	Bridging	Linking
Large	Extensive	Extensive	Less supportive
Medium-Small	Strong	Weak	Unsupportive

The matrix shows different patterns of networks between large and medium-small entrepreneurs. Bonding and bridging networks of large entrepreneurs were extensive before the advent of economic liberalisation in the region. Extensiveness refers to the capability of entrepreneurs to develop heterogeneous business relationships beyond the boundaries of their residence (bridging), and establish relatively stable business relationships in various places

(bonding). This capability is made possible not solely by financial capital but also by the previous experience gained by large entrepreneurs prior to their engagement in the textile industry. This previous experience consists of trading, innovativeness, and engagement with textile associations. These three factors undoubtedly contribute to the enrichment of the networks.

Unfortunately, the healthy development of bonding and bridging networks that characterised large textile entrepreneurs is hindered by the less supportive policy of economic liberalisation (linking). Unlike the bandage industry, the sarong and un-dyed cloth industries have struggled to maintain their business networks. Labour unrest, fuel price increases, and loss of customers have coloured the landscape of the textile industry in the region

Those who have suffered most from the effects of economic liberalisation are medium-small entrepreneurs. Policy makers tend to impose economic liberalisation without taking into account the existence of business networks among these entrepreneurs. The strong bonding and weak bridging characteristics of their limited business networks are unable to cope with radical economic changes. The vulnerability, and in some cases the disappearance, of middlemen; the deterioration in production relations marked by the rise in outsourcing; severe market competition; the shift to lower technology; and the closure of businesses have brought about the depletion of their limited business networks. Needless to say, the failure of economic liberalisation policy to take into account existing business networks will have a negative impact on the future development of the textile industry in the region. The picture of the region's textile economy is largely one of strain on and depletion of business networks, and de-industrialisation.

In the political sphere, the rise of political parties and civic associations has opened public dialogue over the issues of textile deindustrialisation in the country. Unfortunately, the issues seem to be kept floating on the air considering the weakness in the connections between textile entrepreneurs and politician/political parties at the local level, as well as between local politicians and their colleagues at the national level. The local politicians do not communicate well with the entrepreneurs as they uphold different issues as their political stakes. The national politicians, as a consequence, do not have sufficient input to what has happened to the regions. Moreover, the weakness of the Indonesia's political parties, organisationally and functionally as the articulation means for people's interests, are widely known. All in all, public dialogue or deliberation as a mechanism for salvaging textile industry seems to become an end itself.

7. Conclusion

The findings of this study inform that the imposition of external institutional blueprint into liberalising economies and politics should be sceptically understood. Such imposition seems to be the dominant paradigm in various areas of life such as the implementation of Good Governance, development of civil society and social capital in Indonesia. It is not the economic liberalisation but the existing institutional arrangements that matter most. Walder (1996) warns the general claims about the impact of economic liberalisation on inequality. Market economies vary widely in their patterns of power and privilege, and the characteristics of emerging markets. They should be taken into account before the implementation of economic liberalisation.

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Notes

Note 1. Pseudonym

Note 2. The political public, a term coined by Chalmers and Hadiz, refers to actors (individual or institutional) who voice their ideas on the media over certain political and economic issues. For more information see Ian Chalmers, I. H., & Hadiz, V.R. (eds) (1997). *The Politics of Economic Development in Indonesia: Contending Perspectives*. London: Routledge.

The Causes of Tess's Tragedy

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Abstract

Tess of the d'Urbervilles, the masterpiece of British famous critical realistic writer Thomas Hardy, describes the misfortune of a poor peasant girl Tess, the cause of which has always been the concern of people. This paper will practically explore Tess's tragic fate as the result of industrialization and patriarchal society, which will help the reader to understand Hardy's *Tess of d'Urbervilles* from a new angle.

Keywords: *Tess of the d'Urbervilles*, Tess, Industrialization, Patriarchal society

The Destructive Impact of Industrialization

There have appeared in recent years the thoughtful studies of *Tess* by English critics Douglas Brown and Arnold Kettle, which see Tess as victim of a social disintegration that has been caused by the coming of a social disintegration that has been caused by the coming of industrialization to the countryside.

The tragedies Hardy writes are unfolded in Wessex, the background against which the tragedy happens. Wessex is more fully and ambitiously conceptualized in *Tess of the d'Urbervilles* than in any other novel, whose ranges are specifically laid out of the actions of the book.

In the 19th century England, enormous numbers of country people left for the cities, agricultural laborers were the worst paid, and the worst paid agricultural laborers were in Dorset. The year 1830 saw a march on London of impoverished laborers from all over the south of England from Kent to Dorset. Children younger than six were working in the fields. The poverty of the agricultural laborers, the inflated price of basic foods and the misery that had always accompanied widespread unemployment were close facts to Hardy during his childhood. Mechanization of the sort Hardy symbolized in the threshing machine in *Tess* brought a new sort of farming, streamlined, on a large scale, and technical. But for the laborers there were few benefits. More intensive farming did not create more jobs and the work often became less varied and required only at certain seasons of the year. The widespread poverty provided much of Hardy's concern with the plight of the laborers. Unemployment, being turned out of tied cottages, seasonal labor, new mechanized techniques in farms, new accounting techniques in business, gradations and differences between the employers and the employed, the impact of the towns and educated men on the rural scene: these are the realistic situations readers meet in the Wessex novels described by Hardy which reflect very truly the problems for Dorset laborers right through and beyond the middle years of the century.

In the thirty years between 1870 and 1900, 300,000 agricultural workers left the countryside for cities. Labor on farms became increasingly precarious and laborers moved from one seasonal employment to another. It is a phenomenon readers meet in *Tess* when the dairymaids move on to winter world drawing reeds and grubbing turnips for Farmer Groby at Flintcomb –Ash.

The great social historian Trevelyan wrote, "The greatest single event of the Seventies (1870s), fraught with immeasurable consequences for the future, was the collapse of agriculture" (Trevelyan, 1982: 34). Hardy realized that the collapse of agriculture was inevitable, in the due process of history and economics. There was a rigid social caste system, according to stratum or class, and not entirely on possessions. Human beings were kept coldly in compartments. To some extent class distinction was founded on education and manner of speech and dress in days when schooling and nice clothes were out of the question for laborers' children. Poverty and despair surrounded every village and too many laborers drowned their sorrows in drinking. As regards the Durberfield family, the old horse Prince was the only source of life making and its death plunged the whole family into an economic blind alley. So it was the poverty of the Durbeyfield family that brought Tess across the path of Alec in the first place, and it was Alec's ability to provide for the family that brought Tess to "sell" herself to him at the close of the book. There was always great difficulty of earning enough to ensure physical survival for the Durbeyfields. In her adversity Tess sent her mother 20 pounds to repair the family house. After

John's death, the family was evicted out of their leased house because life hold could not be renewed. They were forced to settle down beside their ancestors' vault.

Hardy wrote *Tess* during what turned out to be nearly the last years of a massive but complex shift in the nation's economic forces, whose effects accorded it the name 'the Great Depression'. Agriculture was especially hard hit. Corn-growing counties suffered and the workers in them were at low economic state in 1888-90. No county was of a less urban culture or economy than Dorset, with its milch-cows and orchards and grain fields, its near total lack of industry. Hardy recognized that an entire way of life crucial to his deepest emotional reactions had been steadily eroded since his birth in 1840. In the Preface to *Tess*, Hardy states that 'the novel embodies the views of life prevalent at the end of the nineteenth century', and not those of an earlier and simple generation' (Hardy, 1840: 11). *Tess* portrays simultaneously the energy of traditional ways and the strength of the forces which are destroying them. The disintegration of agriculture --- a process that had its roots deep in the past --- had reached its final and tragic stage. The death of the horse, Prince, is a striking symbol of the struggles of the peasantry. It suggests that the means of production on which peasants have been depending is completely defeated. The peasantry disintegrated and the yeoman class of peasants became proletarians. They had to look for a new way out in the capitalist society. Losing the dependence and facing the threat of poverty, Tess had to go out to look for a way out. She became an employee of the d'Urbervilles, representative of bourgeois upstart. So the ruin of Tess by Alec is symbolic of the ruin of the peasantry by the capitalists who have taken over farming. After her seduction Tess sinks lower and lower on the social scale. She hopes to break out of her wage-slavery by marrying Angel but is cruelly frustrated. She goes to Flintcomb-Ash and there becomes a thoroughgoing member of the working class. The scene of threshing is particularly important, a symbol of the dehumanized relationships of the new capitalist farms. In another sense, *Tess* records the disintegration and destruction of the English peasantry and its sphere is the more generalized movement of human destiny during a particular period.

And therefore the bankruptcy of agriculture and the destruction of the peasants are the very root of the tragedy around Tess and in her family.

The deepest contradiction, for Salleh, in capitalism is not the ownership of the means of production that is identified by Marxism, but the psychosexual domination of men over women and therefore over nature. That is the treatment of both women and nature as resources and limitless commons to be exploited and as sources of externalities to be poisoned and discarded.

The Hypocrisy of Patriarchy

Thomas Hardy has a developing conception of tragedy in the process of his novel creation. The development illustrates itself clearly in his four representative tragic novels *The Return of the Native*, *The Mayor of Casterbridge*, *Tess of the d'Urbervilles* and *Jude the Obscure*, especially in the four principal characters Eustacia, Henchard, Tess and Jude of the novels. He describes Eustacia as a "tragedy of fate", Henchard as a "tragedy of character", Tess and Jude as "tragedies of society."

When he wrote *Tess of the d'Urbervilles*, he became fully aware that the human tragedy resulted far more from society than characters themselves.

Tess is a typical female tragedy, as Jude in *Jude the Obscure* and Henchard are typically male tragedies, considering the convention and the bourgeois morality of her time, which set double moral standards for man and woman. Tess desires to maintain her integrity, yet she is torn between social injustices. Being cornered, she has to rebel against society. Unfortunately her rebellion is requited with a fatal punishment from society. It is obviously a social tragedy. For the first time, Hardy associates tragedy with society, launching a direct criticism of the morality, religion and law of the Victorian society. This is a great development of his understanding of tragedy. Tess is more than the history of a woman's life and death; it is also an indictment of 'Justice,' human and divine, as the Oresteia is its vindication.

The last years of the nineteenth century were the Victorian period. Victorian morality imposed rigid norm on women, which demanded women to be pure. The loss of virginity was a fatal blow to Tess as she was turned against and crushed by the social convention, and consequently, suffered endlessly till she lost hope in retrieving her virginity and was forced to reach her self-fulfillment in her own way. Thus Tess's tragedy took place in such a particular historical and social background.

In the world, Tess, made to transgress codified morality, would inevitably face a pilgrimage leading to tragedy. Men and women are unable to regard each other as anything but a being apart, she is made to conform to a higher moral standard for woman than for man. In the man-dominated society, woman has to suffer the injustices of man-made law, the law by which man and woman are not equally treated in terms of morality. "Then shall the

man be guiltless, but the woman shall bear her iniquity.” This notorious moral injustice takes its root in its society. As Leon Wald-off indicates, the use of double standard in sexual matters is the essential feature of the Victorian society. This is why Tess, being violated by Alec, unfairly suffers from being morally and socially spurned and punished while Alec remains free from any social reprimands. It is obvious that Hardy is protesting against the moral injustice that society makes for woman.

Tess’s tragic fate is closely related to two men: Alec the rake and Angel the saint. Guerard speaks of Tess’ destruction as occurring first because of Alec’s relentlessly seeking his own pleasure but then also because of Angel’s prudery.

According to the Victorian customs, a man could live a dissipating life as he had once done while a woman could not. The double standard for man and woman make it impossible for Angel to forgive Tess. In fact, his unfair standard for Tess is quiet representative, because “the male demand for purity in woman and the use of the double standard in sexual matters are essential features of the social life of the nineteenth century.” Angel is still dominated by the conventional custom and the bourgeois view of morality. Bound up by the bondage, Angel exposes his class prejudice. He taunts Tess that person from different societies has different manners. He blames Tess for her humble status and her family that he thinks is the causes of her committing the disgraceful sin. Just as Hardy commented: With all his attempted independence of judgment this advanced and well – meaning young man, a sample product of the last five-and-twenty years, was yet the slave to custom and conventionality when surprised back into his early teachings (Hardy, 1979: 221). He is the fundamental cause of Tess’s tragedy.

Alec, with his first seduction of Tess and later relentless pursuit of her, is the direct cause of Tess’s tragedy.

Alec is not a whole man, but only part of man who is the personification of a certain kind of male sexuality. He is fascinated by Tess because there is “something” about her that he cannot understand: Tess seeks love while he does not know the difference between love and lust. Thus he cannot cope with a truly good and morally whole person like Tess, who has more in her than her sexual attractions. The other, higher dimension is a threat to Alec, and he destroys her because he can do nothing else. He is so taken with Tess’s sexuality that he determines to possess her regardless of her inward feelings. The inward Tess remains shut off from him just as the inward Tess was unknown to Angel.

From a feminist perspective, what is significant is Hardy’s continual development of parallels that indicate how, as Mickelson puts it, Angel and Alec “are one and the same man. Their concept of woman reflects society’s view of her and the myths constructed about women” (Stave, 1995: 109). That society, it is necessary to remember, is informed by Christianity and characterized by patriarchy.

Angel and Alec share the assumption that they are entitled to the power to determine Tess’ actions and being; neither man seeks her out as a loving, equal partner. Alec reveals his feelings of superiority initially on the ride in the Chase, when he exclaims, “what am I, to be repulsed so by a mere chit likes you” (Hardy, 1979: 98)? Clearly he assumes a cultural right, by virtue of class and gender, to possess Tess’ body. Later, after he has proposed to Tess, he reveals his motive to be not love but a desire for power when he states: “I was your master once! I will be your master again.” (Hardy, 1979: 355) Angel’s desire for mastery has less to do with Tess’ body, but it nevertheless parallels Alec’s attitude. Even before she has agreed to marry him, he is already presuming to order her to change her last name to d’Urberville. Once she agrees to the match, he tells her he will carry her off “as his property” (Hardy, 1979: 39); his language reveals his sense of the power dynamics at work in their relationship. Even after what may be seen as his night journey in the wilds of South America, what ultimately brings him back to Tess is the memory of her obedience and docility – how she “had hung upon his words as if they were a god’s” (Hardy, 1979: 364). A product of Victorian culture, Angel cannot conceive of a relationship of equality with a woman; in his mind, his gender determines his superiority.

Hardy fuses Angel and Alec yet again when he rhetorically identifies them as figures of death insofar as Tess is concerned. Early on, Tess views Alec as “dust and ashes” (Hardy, 1979: 110), death images which are later echoed when he rises from a tomb in the dark cathedral. Similarly, Angel’s affection causes Tess to flinch “like a plant in too burning a sun” (Hardy, 1979:199); instead of jumping off a sarcophagus, he places Tess on one as he sleepwalks, dreaming she is dead. When he returns from South America, he looks like a skeleton, a figure of death, as he seeks out Tess. Together, both men do of course bring Tess to her death. Neither by himself possesses the power, but at the point where the two intersect, where both make claims upon her at once, the power of the patriarchy becomes greater than Tess’ power, and she is destroyed.

From the beginning to the end of the novel, Tess is kept torn between Alec and Angel, neither of whom could be better than the other. It seems that she now jumps out of the frying pan into the fire and then out of the fire into the frying pan. She seems to be torn between the two men. In fact, she is torn between the evil social force and

the hypocritical religion in characterization of Alec and the conventionality, Christian morality and bourgeois view of class distinction in characterization of Angel. Therefore, Tess is virtually a victim of injustices. As a representative of the peasants of the old and patriarchal society ruined by the rising commercial class represented by Alce, Tess is bound to confront a tragic fate in the unfair capitalist society. In this sense, Tess is torn by society and her tragedy is made inevitable by society, too.

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Arrest and Police Remand Issue of Top Jamaat Leaders in Bangladesh: Under the Guise of Hurting the Religious Sentiments of Muslims

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Abstract

Bangladesh is a country which is located at the Southern part of the globe, Southern side of India and on the bank of the Bay-of-Bengal. It was formerly a part of Pakistan but Bangladesh is now an independent country. On 16 December 1971, Bangladesh became separated after nine months of a bloody liberation/civil war with Pakistan. The main objective of the liberation was to obtain independence so as the development of the country can be fully implemented in all aspects, as far as possible, in order to meet the needs of people who have been long ignored by the former masters. But the objectives of independence were not that easily fulfilled because in 1972 and after numerous democratic parties were established in Bangladesh, but they still could not work together peacefully as joint partners for the development of the country. The political party leaders still have the mentality of their former masters which they have unconsciously inherited in terms of jealousy and feeling of distrust amongst themselves subsequently developing into open hostility and bloody fighting among themselves on minor differences of political ideology and policy. This paper focuses on the current scenario of social-political situation in Bangladesh.

Keywords: Politics in Bangladesh, False and concocted criminal suit, Political vendetta, War crimes, War crimes tribunal, Legality of war crimes law, Fair and impartial investigation, Fair and impartial trial, Political persecution of Jamaat leaders

1. Introduction

On 17 March, 2010, in a meeting of Bangladesh Jamaat-e-Islam (better known as Jamaat), the Secretary of Dhaka City of Jamaat gave an introductory speech in which he said that this world was created billions of years ago by Allah (God) and Allah (God) sent many Prophets from time to time to teach people and to bring them back to the right path of religious practice as they had all along gone astray over the passage of time. Examples of some of the latest Prophets are Moses, Jesus Christ and Muhammad. Muhammad (peace be upon him) as the last Prophet as there will be no more Prophet in this world after him (Al-Quran, Surah Ahzab 33:40; Sahih Muslim; Sahih Bukhari). Narrated by Abu Hurairah, prophet Muhammad (peace be upon him) said the Israelis used to be ruled and guided by prophets sent by Allah from time to time and whenever a prophet died another would take over his place. Prophet Muhammad also said in this hadith: "There will be no prophet after me, but there will be Khalifas (rulers, head of states) who will increase in number." (Sahih Bukhari, Hadith No. 661).

All these Prophets called upon their people to conduct their way of life as laid down by Allah (God) but their people rejected them, conspired against them, beat them, drove them out from the city/country, and even some of the prophets were killed by their people (the Bible states that prophet Jesus Christ was crucified by the Jews). Some of the prophets were killed by their people and this has been mentioned in the Bible and the Quran (Bible: Luke 3:19-20; Mathew 14: 3-12, 21: 23-27; Al-Quran: 2:61, 91; 3: 112). Prophet Muhammad was no exception

in this sort of treatment as he was driven out of Makkah, his birth place, to Madinah in which the incident has been fully narrated in the Quran and hadis.

According to Kalz, Jochen, the Jews had killed many prophets sent to them by Allah from time to time. According to Askar, prophets were opposed, persecuted and killed by their people. Jewish community killed some of the prophets such as Zakaria and his son John (Yahya). Zakaria was cut in half and his son John's (Yahya) head was cut off while he was praying (Askar, 2006). They also attempted to kill prophet Moses, his brother, a prophet named Aaron (Harun) and Jesus Christ (Isa). The Kafirs (disbelievers) in Makkah, Saudi Arabia, also conspired to kill prophet Muhammad (Askar, 2006).

The secretary of Dhaka City of Jamaat, Mr. Rafiqul Islam said in his speech that Jamaat is calling people to lead their way of lifestyle as laid down by Allah (God), by following the true teaching of Prophet Muhammad (peace be upon him) who at that point of time was not accepted by the people at the beginning in Makkah, Saudi Arabia. People made conspiracy against him and started spreading false propaganda against him. Gradually they started oppressing him. They had beaten him on several occasions and severely injured him on several incidents and as a last resort they planned to kill him.

Mr. Rafiqul Islam said in his speech that similar false propaganda and conspiracy are being made against Jamaat and its President Matiur Rahman Nizami. He said in that meeting that the present government Awami League (AL) is conspiring against and oppressing Jamaat and its President in the same way as the Makkah people conspired against and oppressed Prophet Muhammad. He wanted to say that if any social or political group were calling upon the people to follow the way of life as established by Allah in the same way as Prophet Muhammad called upon his people to the path of righteousness as laid down by Allah, similar conspiracy and oppression will be inflicted against that group and its leaders, Islamic history says so. He actually did not compare Jamaat leader Nizami with Prophet Muhammad having similar moral and religious qualities, but one person had sued four top Jamaat leaders (who were present in that meeting) to court for hurting the religious sentiments of the Muslims in Bangladesh by comparing Jamaat President Nizami with prophet Muhammad (The Daily New Age, 1 July, 2010; The Daily Sangram, 1 July, 2010). It is known to the people of Bangladesh that this case was a political conspiracy of the present AL government and some other quarters.

Based on this case on 29 June 2010, three top Jamaat leaders: Jamaat President Nizami, Vice-president Saydee and Secretary General Mujahid were arrested on the ground of 'hurting the religious sentiments' of Muslims in Bangladesh. The court in Bangladesh granted them bail as the case was not serious, but Awami League (AL) government wanted them arrested on other five false charges and concocted cases and brought them on police remand for 16 days in each case consecutively. After consecutive 19 days remand were over they were again taken on remand for another 3 days for another false charge. The lawyers of the accused contested that putting suspected people on remand consecutively of these old political leaders for so many days on false charges is a cruel and inhuman barbaric practice without due civilized consideration. They were not allowed to talk to their lawyers during remand and they were not given medical treatment although they were sick due to different types of diseases. Later on 19 July 2010, two more Jamaat top leaders were arrested on similar five false cases and were taken to police remand for 16 days for each of them. This paper narrates the situation of arrest, remand and oppression on the top Jamaat leaders since 29 June 2010 in Bangladesh for more than one month. The Jamaat leaders are still on remand on different false cases.

Descriptive and analytical research methodology has been applied in this paper to explain the sociopolitical situation in Bangladesh since its independence in 1971. This research is very important as the world people should know the abhorrent socio-political condition in Bangladesh so that the world community, especially the US, the UN and human rights organizations can put pressure on AL government to rule Bangladesh following democratic and human rights values provided in the Universal Declaration of Human Rights (UN) and other international conventions related to human and political rights. It should rule the country fairly towards development and punish the criminals without any discrimination such as based on political party identity and so on.

2. Brief political history of Jamaat

Bangladesh Jamaat-e-Islami (Jamaat) is one of the oldest parties in the sub-continent. It was established in British India in 1941. Jamaat started its work in Bangladesh in the 1950s when it was a part of Pakistan (East Pakistan). Jamaat is a moderate Islamic political party that believes in democracy, human rights and is committed to upholding the rule of law. Jamaat wants to establish a just society through democratic process, because in Islam no one has the right to lead people unless he or she is an elected representative of the people (BJI, 2008). In other words, Islamic political philosophy fully supports democracy, but the elected representatives in Islamic

democracy are answerable to both the people in this world and to Allah (God) in the hereafter. This philosophy of democracy in Islam makes it unique and that for this particular reason the Prophet Muhammad and after his death, the four famous Khalifas (Head of united Muslims States) became the most successful world leaders in ensuring peace, religious harmony, dignity of human being as well as economic development. Khalifa Umar ruled half of the world peacefully and achieved significant progress and development in all the countries under his rule. Its truth is the evidence of Islamic history during the rule of prophet Muhammad and after his death during the rule of four famous Khalifas.

This is the main reason for Jamaat to follow the democratic path for more than half a century since its establishment in India in 1941. It had participated in almost all the national and local elections. To attain its objectives, Jamaat has never resorted to violence or unconstitutional or undemocratic means. It has always abided by the laws of the country and in the face of extreme provocation and political repression from the ruling government, it observed patience and pursued legal means through court of law to defend itself. For example, in January 1964 Jamaat was outlawed by the then government of Pakistan. The decision of the government was challenged in the court and finally, the Supreme Court of Pakistan presided over by the then Chief Justice A.R. Cornelius declared the government's action of outlawing Jamaat unlawful (Sayiid Abul A'la Mawdudi and Others Vs. The Govt. of Pakistan and Others (1964).

Similarly in 1973, the AL government, by a notification disqualified Professor Golam Azam, the former President (Ameer) of Jamaat, from being a citizen of Bangladesh for his role against the separation of Bangladesh from Pakistan. Hence, he did not have Bangladesh citizenship for 22 years although he was born in Bangladesh and involved in politics in Bangladesh for a long time. After 22 years of having no citizenship in Bangladesh, Professor Golam Azam challenged the order of the AL government of Bangladesh in the High Court. After hearing the case both the High Court Division and later the Appellate Division of the Supreme Court of Bangladesh declared the AL government's decision to proscribe his citizenship was unlawful. Thus Professor Golam Azam, the former President of Jamaat, reinstated his birth right of citizenship through the court of law (Professor Golam Azam Vs. Bangladesh, 1994 and 1995).

Jamaat got 20 Parliamentary seats in the 2001 national election and made a coalition government with BNP. The coalition government ruled Bangladesh between 2001 to 2006. Jamaat got two ministries in the cabinet; Ministry of Industry and Ministry of Social Welfare. Jamaat President Motiur Rahman Nizami became the Minister of Industry and Jamaat Secretary General, Ali Ahsan M. Mujahid became the Minister of Social Welfare. Both of them led their individual ministry successfully and achieved satisfactory progress and development in their respective ministry which is known to the people of Bangladesh. Motiur Rahman Nizami got the greatest amount of foreign investment during his ministerial tenure and he also achieved the highest rate of GDP growth in the industry sector which broke the last fifteen years' foreign investment record of Bangladesh. Even though Bangladesh is known as one of the most corrupt country in the world, these two ministers were incorruptibly clean. They were not involved in any bribery incidence. Welfare Minister Mr. Mujahid expressly declared to the media during the Care-taker government in 2008 that both Nizami and Mujahid were not involved in any corruption even of one taka (Bangladesh currency) value.

Jamaat sources say that there is an abysmal whirlpool of conspiracy is now underway nationally and internationally against Jamaat. The conspirators do not dare to confront Jamaat in a straightforward manner as they do not have a beautiful and harmonious ideology that Islamic political philosophy has. That is why they are adopting all sorts of devious ways to suppress Islam and Jamaat. The Central Executive Committee of Jamaat recently called upon all Islamic organizations, religious leaders and scholars, students, teachers, lawyers, businessmen, workers, peasants, and people in all strata of national life to come forward irrespective of differences of ideology and political party affiliations to foil the conspiracy of AL government against Jamaat (Daily Sangram, 22 July 2010).

3. Facts of the alleged offence

As stated in the introduction that a petition was filed on March 21, 2010 with Metropolitan Magistrates Court accusing four top Jamaat leaders for hurting religious sentiments of the Muslims. In the petition, it was alleged that Jamaat leader Rafiqul Islam Khan, the Secretary of Dhaka City at a discussion in Dhaka on March 17, 2010 compared Nizami with the Prophet Muhammad (The Daily New Age, 1st July, 2010), but Jamaat leaders denied the charge saying that it was concocted and a politically motivated charge (The Daily New Age, 1st July, 2010).

4. Mistreatment and oppression of Jamaat leaders in remand

On 27 June 2010, Bangladesh Nationalist Party (BNP), the largest political party in Bangladesh staged nationwide strike in protest of arrest and oppression on opposition party supporters and leaders. Jamaat and its

branch organization Shibir wholeheartedly supported and participated in this nationwide strike which was successfully completed without any incident of vandalism. It was a peaceful strike to protest against the AL government for its oppression on opposition parties and numerous other negative acts and international agreements which went against the national interest of Bangladesh and its people. It also failed to provide adequate electricity, gas and water to the people of Bangladesh since it came to power in January 2009. The weather is very hot in Bangladesh now, so the people are suffering severely due to inadequate supply of electricity, water and gas.

Instead of solving these fundamental problems, the AL government undertook many negative acts which went against the national interest and national security of Bangladesh as mentioned above. When the opposition criticized the AL government mismanagement of its governance, instead of mending the errors it started oppressing them. The AL government ordered the police to prohibit all types of gathering in protest against the government oppression of the opposition leaders. This was the main reason of the 27th June 2010 nationwide strike in Bangladesh. During the strike, the Sattro League (a student branch organization of AL) was also involved in beating up the opposition leaders in tacit co-operation with the police. Many people became seriously injured due to this joint beating incident the by police and the Sattro League (Siddiqui, 2010). People of Bangladesh thought that it was really inhuman as the AL government used its party members to beat opposition party leaders when they peacefully protested against the government's negative and oppressive activities.

On 29 June 2010, BNP and Jamaat called for a nationwide strike from morning to evening in protest against the arrest and oppression of the opposition political leaders on the 27 June 2010. The strike was peaceful and people from all corners in the country supported the strike with enthusiasm to show their 'no' support for the AL government (Siddiqui, 2010). In this strike, AL government again used the police and Sattro League to beat up and arrest the opposition supporters and leaders. The AL government was furious because the Jamaat party supported and participated in the strikes called by BNP on 27 and 29 June 2010. As a result of this political holocaust, the police arrested around 500 Jamaat leaders and their supporters on 29 and 30 June 2010, and cruelly beat them and brought them on police remand on false charges.

According to the 1st July 2010 newspaper report, three top Jamaat leaders were arrested on 29 June 2010 and they were taken to court on 30 June 2010. In the Chief Metropolitan Magistrates Court (CMM court), police and Awami League (AL) government lawyers demanded remand for 20 days on all five cases for each leader but the court granted 16 days remand for each of the three Jamaat top leaders. The case was related to "hurting the religious sentiments of Muslims in Bangladesh" as mentioned above. Police arrested more than 500 Jamaat and Shibir (a student branch organization of Jamaat) leaders from all over the country on 29 and 30 June. It is to be noted as of 5 August 2010 around 5000 Jamaat leaders have been arrested on different false cases and they are put in jail. At the beginning on 29 June 2010 three top Jamaat leaders were arrested on the ground of hurting religious sentiment of the Muslims in Bangladesh, but on the next day when they were produced in the CMM court they were given bail as it was aailable case and the lawyers argued in the court that it was not a serious case. However, the police said they were arrested under other five false charges which were filed against them based on political vendetta (The Daily Sangram, 1 July, 2010). BNP Secretary General pointed out that the Jamaat top leaders had been arrested in one case, and remanded for others cases. He termed the strategy of the AL government as 'undemocratic' and 'illegal'.

It is widely known to the people of Bangladesh that this arrest and police remand was to oppress the top Jamaat leaders as a means of political revenge because the AL government has miserably failed to face the Jamaat party with better political ideology as the Jamaat party had previously demonstrated. The other reason of the AL government to arrest the Jamaat party leaders and police remand on many false charges was to destroy the Jamaat party as a viable and progressive political organization without any genuinely and legally valid reason. On other cases the Jamaat party was accused to have been involved in obstructing the police in discharging their duties with the intention of destabilizing the political climate in Bangladesh. As a result of this display of political stupidity of the AL government, the Jamaat president Nizami, Jamaat Vice-President Saydee and Secretary General, Mujahid were shown arrested in another case at the Pallabi police station which was filed on January 25, 2008 accusing them and seven others of killing 344 people during the liberation war in 1971. The three top Jamaat leaders were also shown arrested in a case of killing Bangladesh Sattro league activist Faruk Hossain at Rajshahi University in February 2010. Another case was filed against them regarding vandalism and arson during nationwide peaceful strike by all the opposition parties in Bangladesh on 27 June 2010 as mentioned earlier. (The Daily Sangram, 1 July, 2010; the Daily Star, 1 July, 2010).

According to Jamaat sources, all these cases are false and politically devised to oppress the Jamaat leaders with the ultimate aim of banning this popularly supported and democratically established political party. At present the Jamaat Party has 30 million supporters out of 150 million people in Bangladesh. This is a huge number of support for Jamaat in Bangladesh and the AL government is very nervous and politically displeased of its popularity. Jamaat leaders Motiur Rahman Nizami, Ali Ahsan Mohammad Mojahid and Delwar Hossain Sayedee denied their involvement with the subversive activities during the June 27 'strike' when they were in police remand (Police report, 2 July 2010, The Daily Star).

Bangladesh Nationalist Party (BNP) is one of the largest political parties in Bangladesh and it came to power three times after the independence of Bangladesh in 1971. This party has declared its undivided support for the arrested Jamaat leaders. BNP Secretary General Khandaker Delwar Hossain on 2 July 2010 said that his party would remain beside Jamaat and extend its support to the party programs. He said, "As Jamaat has supported us so we will also help the party to carry on its programs," Delwar told this in a press briefing after a joint-meeting of the party and its front organizations at Naya Paltan, Dhaka, the party central office (Delwar, The Daily Star, 2 July, 2010).

BNP Secretary General, Delwar also said Jamaat became the victim of the government's blueprint. BNP Chairperson Khaleda Zia on 1 July 2010 demanded immediate release of top Jamaat leaders and termed their arrests as "a heinous example of political repression in an autocratic manner" (The Daily Star, 2 July 2010). She issued a written statement after the party's standing committee meeting on 1 July 2010. In this written statement she condemned the arrests of top Jamaat leaders and urged the government to keep away from repressing the opposition parties (The Daily Star, 2 July 2010).

Amnesty International (AI) also criticized the AL government for oppression on Jamaat and BNP leaders. Amnesty International (AI) on 2 July 2010 said that the security forces had conducted excessive raids on the house of BNP leader Mirza Abbas during June 27 countrywide 'strike'. In a statement, the London-based human rights watchdog strongly criticized the government's highhanded approach against the opposition parties (AI, 3 July 2010).

Khandaker Delwar called upon the government not to obstruct their July 7 countrywide 'human chain' which was announced to demand release of the leaders and workers of the party who were arrested during 27 and 29 June 2010 strike. Khandaker Delwar Hossain, the Secretary General of BNP presided over the joint-meeting which was attended by senior leaders of the party and presidents and general secretaries of its front and associate organizations (New Nation, 3 July, 2010).

As the AL government has been arresting and oppressing the opposition political party leaders, the BNP staged a nationwide 'human chain' program on 7 July 2010. The human chain program was peaceful and the people of Bangladesh participated in this human chain program at their own accord. But police obstructed the main opposition political party BNP's nationwide human chain program and beat up the people who participated and gathered for the program. This obstruction and beating of people triggered sporadic clashes, chases and counter chases between law enforcers and opposition activists that left one person dead. As the human chain program was a peaceful political rally, the AL government should not have obstructed its peaceful street demonstration and had no cause or legal valid reason to have beaten up the BNP party members including their leaders. One person died during this human chain program as a result of cruel police beating. It was a very sad news and a clear violation of human rights (The Daily Star, 8 July, 2010).

The famous and senior lawyer in Bangladesh, Barrister Rafiqul Huq gave an interview with ATN Bangla television and expressed his views that the arrest of Jamaat leaders and taking them to remand is totally a political gimmick as the charges against them were unfounded without any watertight proof. Normally they might be oppressed during remand just to obtain false confession on charges because their oppressors may have long left their Islamic faith. This form of oppression is tantamount to human rights violation as there was no valid strong case against the Jamaat leaders. The charge for which Jamaat leaders were arrested was firstly, a weak suit and they got a bail in that suit but the AL government added other five political suits so as to enable them to continue detaining them and demanded for police remand. (Ilias, 2010).

It is actually very surprising indeed that the police in Bangladesh had expressly without reservation said that they had purposefully attacked and prevented the 27 June 'Strike' and 7 July 'human chain' program on the order of the AL government. (Siddiqui, 2010). It means that the AL party was in sheer disregard of sustainable civil law and unreservedly acted against democracy and human rights of the people of Bangladesh. It is using the police force to pit against innocent opposition leaders and supporters and using the police force against their will to

carry out the government orders to crack down on opposition parties in Bangladesh without any sustainable legal valid reason (Siddiqui, 2010).

The former Advisor to Care-taker Government of Bangladesh Dr. Akbar Ali told Somokal, a Daily newspaper in Bangladesh that it was indeed very sad for the Bangladeshi people that the country was again approaching a mayhem on the brink of a holocaust. It would not be beneficial for the people and the country as such an ungovernable chaotic political situation was dangerous for the survival of democracy in Bangladesh. He advised the government and the opposition parties to avoid frenzied way of executing politics and to take effective steps to maintain peaceful and friendly situation for the interest of democracy and the country. (Akbar, 2010).

The Bangladeshi people all over the world are very sad for the total failure of the AL government to lead the country towards peace, security and development but instead oppressing the opposition party leaders and supporters cruelly. For this reason the Bangladeshi origin as UK citizens have filed a written petition to the Prime Minister of Bangladesh to stop the oppression system on the opposition and to undertake development projects to develop the country to solve the electricity, water, gas shortage problems and to take effective measures to stop increase in price of daily necessities in the country. Below is a copy of a petition by UK citizens to the Prime Minister of Bangladesh to stop oppression on opposition party leaders and mass arrest, cruel treatment in police remand etc. in the interest of the peaceful environment in the country (Petition to Prime Minister, 2010. See, <http://www.petitiononline.com/u080710k/>).

To: Prime Minister's Office, Bangladesh

Her Excellency

Sheikh Hasina Wazed

Prime Minister

Peoples Republic of Bangladesh

Your Excellency,

We write to bring to your attention our concerns and complaints, as non-resident Bangladeshis living in the United Kingdom, with regards to recent events that have taken place in Bangladesh. The past week has witnessed the unjustified and politically motivated arrest and imprisonment of leaders from Bangladesh Jamaat Islami under a system of law that is both draconian and prejudiced. The trumped up charges brought against Maulana Nizami, Jamaat Chief and a former cabinet minister and MP; Mr. Ali Ahsan Mohammad Mujahid, Jamaat Secretary General and a former cabinet minister; and Maulana Sydee, Jamaat central executive committee member and a former MP, are farcical and a gross abuse of government power for political profiteering.

These events have made the government's intentions manifestly clear. The nature of the cases renders it impossible for any thinking individual to identify any truth in the claims levied, nor to accept the legality of the government's intervention and actions. Both the common people and world leaders will only interpret these steps as evidence of the Bangladeshi government plunging the country into an authoritarian regime.

Given recent trends in Bangladesh, with the clampdown upon freedom of the press and political thought, human rights violations in contravention of both international laws and that of Bangladesh itself and the effective elimination of an independent judiciary, we are concerned that the current government has indeed descended into an autocratic and dictatorial regime. It is greatly worrying to see that in the last 18 months the AL government orchestrated actions that have included:

- Compromising the independence of the judiciary by appointing incompetent and partisan Judges to the High Court division of the Supreme Court of Bangladesh;
- Re-organizing the judicial benches with active pro-government party political supporters in the most important writ and bail benches along with the Appellate division by superseding senior judges to appoint less competent Judges in direct contravention to the customs of the country's highest judiciary; and
- Conducting regular undue interventions into judicial decisions through the politically appointed Attorney General's office and that of Public Prosecutors;
- Closing down the respected opposition daily 'Amardesh' newspaper and arrested its editor who has now testified to torture during remand in police custody for weeks;
- Ordering the closure of Channel One, a popular TV channel, by an executive decision of the Ministry of Information;

- Cancelled the license of another TV channel, Zamuna TV, to start their broadcasting;
- Stopped the most popular talk shows on various TV channels;
- Issued license to another 10 new TV channels to their own party leaders and businessmen;
- Arrested former Secretary of the State, Mr Shomsher Mubin Chowdhury, an adviser to the chairperson of BNP who is now in police remand along with former Mayor of Dhaka City Corporation. A number of opposition MPs were also arrested from the opposition rallies along with several other opposition activists;

The government is bringing disrepute and international embarrassment to our beloved nation through their thoughtless and reckless actions. Our already fragile democracy will crumble if the government continues to act with such impunity in pursuit of political supremacy. Our country needs stability, good governance, strong economic policies, improvement to health, social welfare and infrastructure as well as education suitable for the 21st century. These are the matters of importance which, if invested in well, will improve the condition of our impoverished nation. The government's current stance and behavior will only hamper progress of our nation.

For all of us living here in the UK, democracy is open and available for us to express our views and exercise our right to take part in political activities, even though we are a migrant community. Likewise we take pride in Bangladesh having a democratic system in place that is designed to allow for freedom of expression and the ability to bring leaders to account for the good of the country. However, the recent incidents sanctioned by the government against opposition political organizations, questions the entire validity and legitimacy of democracy in Bangladesh.

We hope and pray that this message does not fall on deaf ears and ask that you take suitable steps to reverse and bring an end to the ongoing persecution and torture of the opposition political groups and restore a healthy environment in the country's educational institutions. We hereby earnestly request you to extend your helping hand to the peaceful and democracy-loving people of Bangladesh, so as to ensure that your government:

1. Take necessary steps to stop all extra-judicial arrests and killings immediately, restore the rule of law and protect all human rights including the democratic rights of the opposition parties;
2. Ensure democratic activities are conducted with political representation and pluralism, and to stop politically motivated arrests and killing of the opposition activists.
3. Release all opposition leaders and political prisoners of conscience;
4. Allow a free and unfettered media;

Sincerely,

Bangladeshi origin UK citizens

The above petition can be accessed in the internet through: <http://www.petitiononline.com/u080710k/>. I accessed it in the internet on 11 July 2010).

The AL government came to power through the 6th January 2009 national election which gave a very questionable result. It could not come to power unless the army government at that time helped them to come to power. This government is trying to establish an autocratic and dictatorial rule to oppress the opposition party leaders. Within one year and a half, the whole administration of the country has been fully taken under the control of the AL government by appointing and promoting the AL supporters in the administration sectors. During the appointment and promotion processes, the officers were directly asked whether they belonged to the AL and whether they would help this government to be in power for a long time. The judiciary including the higher courts are also now under the full control of the AL government. In May 2010, the AL government has appointed 10 justices in the Supreme Court of Bangladesh from the hardcore Awami League government supporter senior lawyers (Rahman, 2010). Thus, the possibility of getting a fair and impartial trial and justice from the judiciary of Bangladesh is very slim, indeed, if the case is related to the opposition political parties.

As was mentioned in the above paragraph, the AL government has a full control of the judiciary and the police force in Bangladesh. In political cases, it is not possible to get justice. The AL government has withdrawn more than 6000 (six thousand) corruption and criminal cases against its top leaders and supporters but thousands of cases against the opposition party leaders and supporters are still under trial. This has a very damaging political effect to the country as it is seen to be encouraging the AL and its branch student organization 'Satro League' to indulge in more and more subversive and destructive activities. Recently, the Prime Minister and the Home Minister of Bangladesh openly said that they are unable to control the destructive and oppressive activities of the AL and Satro League (Siddiqui, Rezwan, 23 July, 2010). They are beating up and killing the opposition leaders

extra-judicially while the AL government is silent and thus gives the solid unquestionable impression that it is in fact supportive of their subversive and oppressive activities (Rahman, 2010).

As said earlier on 13 June 2010, another two top Jamaat leaders, Assistant Secretary General Kamaruzzaman and Assistant Secretary General Abdul Kader Mollah were arrested from the High Court premises of Bangladesh. Both leaders got order from the High Court requiring the AL government and police not to harass and arrest them until their bail petition is heard and settled by the High court, but the police overruled the High court order. The police arrested them under the order of the AL government. It is a contempt of court and gross violation of human and democratic rights and equal protection of law. Assistant Secretary General Mr. Kamaruzzaman said this government has no soil under its foot, people have abandoned them because they are arresting and oppressing the opposition party leaders when the people in the country are severely suffering from acute hot weather while government has failed to provide adequate supply of electricity, water and gas to them for the last one and a half year rule of the AL government. This just goes to show to the world the type of government Bangladesh is now being ruled by people who have no proper knowledge of running a country, much less sustaining a vibrant progressive government with its ever sagging economy.

So, far five top Jamaat leaders have been arrested and taken on police remand for 16 days for each of them and they are being oppressed during remand. All cases against them were false and politically motivated and oppressively executed. The court gave them bail, but the AL government overruled the court's decision, hence this government is putting pressure on the judiciary and disallows the judiciary to act impartially. In such a situation the intervention from the international political organizations and developed countries such as UNO, European Union, USA, UK, Security Council etc is very highly needed. (The Daily Naya Digonta, 2010).

The AL has planned to try the arrested top Jamaat leaders for war crimes which were committed in 1971 by 195 Pakistani army officers and soldiers when no Jamaat leader was convicted at that time. The UK State Minister for International Development Alan Duncan said on 14 July 2010 that the trial of 1971 war criminals should be conducted fairly through a proper judicial process.

Duncan said, "The government must ensure that the judgment on war crimes trial is not politically motivated." He said this while addressing a press conference jointly organized by the British High Commission in Dhaka and UK Department for International Development (DFID) at the city's Lake Shore Hotel (Duncan, 2010).

It is widely known to the people of Bangladesh that the AL is arresting the top leaders of Jamaat, one of the largest political party in Bangladesh with the intention to crack down on the party's movement against the government. The AL government has totally failed to solve the unemployment problem; electricity, gas, water shortage problem; rising of price of daily necessities, etc. The AL government has also conducted a very inhuman procedure to oppress the Jamaat leaders during remand to force them to say something which they did not do, for example, they were involved in killing some people in Pallabi, burning cars during strike, killing and raping people during the liberation war in 1971. Such an attempt would be a gross violation of human right and the democracy of the country. It is also illegal and a violation of the Penal Code and Code of Criminal Procedure in Bangladesh.

From the statement of Mr. Duncan it is clear that there is a possibility that the AL government will deal with the 1971 war crime issues politically and it may oppress the accused during the remand period as the norm. He also expressed his fear that the war crimes trial may not be fair and impartial. It is widely known that Jamaat leaders will be tried under the War Crimes Tribunal Act 1973 (the 1973 Act) which is not of international standard. It is in fact an illegal law in Bangladesh and of no international level as it contradicts many fundamental rights and provisions provided in the holy Constitution of Bangladesh. It has provisions which state that hearsay evidence and newspaper evidence in 1971 can be used to find an accused guilty of an offence, although they are not admissible under the Evidence Act of Bangladesh. The 1973 Act makes the trial court equivalent to the High Court and the accused will not get any right to appeal to the High Court and the Supreme Court of Bangladesh if the first trial court finds them guilty of war crimes, murder, rape etc. This is a total violation of human and political rights provided in the Universal Declaration of Human Rights (UN) and International Covenant on Civil and Political Rights (UN). The persons who framed this law must have been drop-outs from the law school.

5. Conclusion

Although the AL government arrested the top Jamaat leaders to institute against them for 'hurting the religious sentiment' of Muslims in Bangladesh, but that was not the main objective of the government. As a matter of fact, the AL government wants to put on trial the top Jamaat leaders for the so called war crimes that happened in 1971. In fact in 1973, the then Prime Minister of Bangladesh identified only 195 war criminals after investigation and all of them were Pakistani army officers and soldiers. Later through a tripartite agreement

between the Bangladesh-India-Pakistan, all these 195 war criminals were granted amnesty and they were sent back to Pakistan. After that the war crimes issue was settled in 1973 (Tripartite agreement 1974; the Simla agreement; Tipu, 28 March 2010). It is most abhorrent that out of anger and political revenge, the AL government has again opened the settled war crimes issue after 40 years of the independence of Bangladesh and filed suit against the top leaders of Jamaat. The AL government will start the trial of the Jamaat leaders very soon as the War Crimes Tribunal has already been formed (RTNN, 25 March 2010; Serajul and Saidul, 1 April 2010; Saidul and Serajul, April 2010).

The Jamaat leaders were not involved in war crimes and they are not afraid of the trial. They are afraid of the government that it will not hold a fair and impartial trial because the AL government has the criminal intention to hang the top Jamaat leaders with false and fabricated evidences after which it will ban the party to kill its arch rival forever. This intention of the AL government is known to the people of Bangladesh. Another frightening issue is that the law under which the Jamaat leaders will be tried is inhuman and does not conform to the international standard war crimes law in the civilized world (David, 15 March 2010; Sarker, 28 March 2010; Abdul Kader, 28 March 2010; Daily Sangram, 23 March 2010). In this situation, the world human rights organizations have duties to put pressure on the AL government to follow the international war crimes law standard and procedure to try the accused for war crimes that happened in 1971, 40 years ago from now. They can also ask the AL government to try the criminals of 1971 war under the Penal Code of Bangladesh which conforms to the international standard criminal law as it provides all the fundamental rights guaranteed in the Constitution of Bangladesh such as right to appeal to superior courts, international standard evidence, fair and impartial procedure of trial etc.

It is also a big question why the AL government did not try Jamaat leaders during the past 40 years. An important fact which is known to the people of Bangladesh is that there is no single criminal case that has been filed in any police station in Bangladesh against any Jamaat leaders for their alleged involvement in murder, rape, looting and arson in 1971 during the last 40 years. In 1973, the then Prime Minister of Bangladesh also could not prove the alleged involvement of Jamaat to the above mentioned crimes through investigation. The investigation report at that time stated that no Jamaat leaders were involved in the above heinous criminal offences. False and fabricated murder, rape, looting and arson cases are filed against Jamaat leaders only in 2008 and 2009 during AL rule after 40 years of the incidence. So, these cases are clearly politically motivated and a clear case of oppression of the Jamaat leaders.

Another important fact which is well-known to the people of Bangladesh is that there were other six political parties who opposed the separation of Bangladesh in 1971 and many of the political leaders from those political parties who opposed the separation of Bangladesh in 1971 are leaders of the AL. In contrast to the above narration, the AL government is not suing them in court mainly because it is only suing the top Jamaat leaders out of malice, revenge and vindictive criminal intention. This proves that the AL government is taking the issue fully politically to destroy a popular democratically registered, elected and established political party in Bangladesh. This means that the arrest and trial of the top Jamaat leaders are totally politically motivated, vengefully executed, vindictively manipulated with cruel and oppressive procedures of confession on fictitious information in violation of human and democratic rights. All these uncivilized and unislamic activities point to the grand formation of a glaring frame-up conspiracy to destroy or ban this party (Jamaat) once and for all. It is well known to the people of Bangladesh that a close neighboring country of Bangladesh has pertinent interest in Bangladesh and has good relation with the present AL government. This neighboring country has been deemed to issue instructions to the AL government on how to destroy Jamaat, a popular democratic party while the AL government is faithfully implementing those instructions of the conspiring neighboring country to destroy its very own national interest, national peace and harmony and national development in Bangladesh. Such people are fit to be called political cadavers of subhuman species.

The Secretary General of Jamaat in Bangladesh has been given another 3 days of police remand after the 16 days successive police remand has been completed (The New Age, 16 July, 2010). Jamaat President Nizami has been on police remand for 21 days continuously, and it is to be fully noted that he is an old man of more than 70 years of age and he was mentally tortured during the police remand (The Daily Sangram, 20 July, 2010; The Daily New Age, 20 July, 2010). As of August 6, all top Jamaat leaders have been taken on 22 days consecutive police remand and they are not allowed to sleep whole night as interrogation is conducted at night only. There is a possibility that the AL government will continue to take Jamaat leaders on remand on so many new, false and fabricated cases. This form of unheard of interrogation system is highly inhuman in any civilized country to allow police remand for so many days continuously against the national leaders, especially those who are very old and suffer many complicated diseases. Those who perpetrate these heinous barbaric acts of human sufferance

are in reality political sadists who gain tremendous pleasure in knowing that their political rivals are being tortured to the extent that they may regret the day they joined the Jamaat party. The Jamaat Secretary General, Mujahid was a reputed Welfare Minister between 2001-2006, who had vehemently mentioned that all the charges were false and politically motivated and at the very worst just mere hearsay specifically created by those who had the morbid intention of the government to destroy the opposition parties and to establish only one party with a secular rule in Bangladesh.

As mentioned earlier, on 18 July 2010 two more Jamaat top leaders had been arrested from the High Court premises and they had been on police remand for 16 consecutive days. They are Assistant Secretary General Kamaruzaman and Assistant Secretary General Abdul Kader Molla. These two leaders had been on police remand on the same fabricated cases which were implicated with the Jamaat leaders, Nizami, Saydee and Mujahid. All the five top Jamaat leaders are now very sick due to cruel treatment during their remand period as the remand place is not hygienic at all where the rooms are very hot with no fans provided. It is to be sanely noted that the accused are not allowed to sleep the whole night as they are interrogated only at night and for the whole night. During the police remand, this is the type of mental and physical torture that has been allotted to these respected national leaders who had contributed their best during the tenure of their high public office. No sane logical and civilized words can describe the lowness of mentality of these so called Bangladeshi sadistic brutes that have no regards and respect for those who had once been in power and gracefully served the public domain. The reason for this brutal atrocity is mainly because these brutes had never before tasted the glory of power and as sadistic brutes of low mentality, they glorify themselves in performing this ignominiously despicable subhuman behavior on such honorable political leaders who were in power and senior ministers in the last government of 2001-2006.

The accused were not allowed to consult medical doctors for medical check up before and after remand although the High Court of Bangladesh ordered the police department to do so. On 15 July, 2010, the High Court of Bangladesh ordered in a petition case that the police must allow medical check ups to be conducted on the national leaders before and after their remand, but the police were not allowed by the ruling government to follow the High Court's order, thus the police is being openly blamed for committing contempt of court. The higher courts are now helpless and powerless as the AL government fully control the judiciary in Bangladesh. The respected national leaders were not allowed to sleep at night during remand and they were not given any pillow to sleep upon (Sangram, 16 July, 2010; Saydee and Mujahid, 2010). One shudders to think how these accused national leaders were able to survive this inhuman ordeal under gross violation of human rights and comprehensive political persecution of the Bangladeshi national opposition leaders. Such kind of behavior by a democratic government in Bangladesh is very criminal in nature and such a cruel treatment on the opposition party leaders can never ensure peace, security, development and human rights and the wellbeing of the oppressed citizens.

As of 4 August, 2010 the AL government has so far arrested more than 4000 Jamaat leaders including five top central leaders from all over the country and put them on police remand on false and fabricated cases. The AL government has already cancelled the license of TV Chanel One and Daily Amerdesh Newspaper for announcing and writing on the oppressive activities of the AL government on the opposition party leaders and committing gross violation of human rights. The AL government has warned against all national newspapers and private TV channels not to publish or broadcast anything against the government. If they do not follow the government's order, their permit will be immediately cancelled and their premises will be locked. The AL government has also ordered the police department not to allow any meeting or rally by the Jamaat leaders and supporters. The police have been tacitly encouraged by the ruling party to beat their prisoners of the opposition party severely, injure them and arrest them whenever they attempt to have any meeting or gathering in protest of arrest of their central top five leaders on false charges. This is a conspiracy of the government to destroy a popular political party so that it can be in power for a long time without opposition against its unlawful and criminal activities which goes against democracy, national interest and national security. If such socio-political activities by the ruling party in Bangladesh continue, this country will never be able to progress economically and socially and the Bangladeshi as a whole will severely lose their identity and pride in the sphere of global, international, social as well as economic transactions in their home country.

It is very worrying that AL government after coming to power in January 2009 has fully subdued the three important administrative branches in Bangladesh such as Army, police and judiciary. All anti-Awami League and pro-Islamic top Army officers have been dismissed or forced to retire. In Pikhana tragedy more than 70 top army officers were killed in cooperation with the present government as mentioned in the army led independent investigation committee report. The former police IGP has been changed and all pro-Islamic and pro-BNP police

officers have been made inactive to fully control the police department and to use them against opposition parties to operate cruelty and oppression on them. Last but not least, three Justices have been appointed in the Appellate Division of the Supreme Court and ten judges in the High Court Division of the Supreme Court of Bangladesh who are hardcore supporters of AL government and fully willing to manipulate decision if dictated by the government. This is well-planned to fully tame the judiciary to AL government so that judiciary is not an headache to AL to accomplish its one party rule by reviving the 1972 Constitution and it has already been done by AL government through the Supreme Court of Bangladesh on 27 July 2010 (Reyman, 27 July; Ilias, 1 August, 2010). Therefore, the lower courts as well as the superior courts are fully following the instructions and orders of AL government which is to destroy the independent and impartial judicial and justice system in Bangladesh. Thus, in Bangladesh there is no hope of getting fair and impartial trial and justice in criminal or civil cases where government is a party. Such an attempt of AL government to fully tame the three important administrative and law enforcing agencies tantamount to total violation of independence of judiciary and ruining the democracy in Bangladesh. In fact, AL government is accomplishing a long-cherished criminal blueprint to establishing one party rule (autocratic rule) in Bangladesh which was also done by the present Prime Minister's father Sheikh Mujibur Rahman in 1974-1975 and the consequence was very sad. So, the daughter should have taken lesson from that sad news.

In view of the perpetual persecution and inhuman treatment of the past national leaders which no country has ever performed, these political brutes of low mentality have earned the citizens' silent anger which is translated into fervent prayers for the rapid downfall of the cruel ruling party. However, these brutes of low mentality have been literally, if not spiritually, blind because they should have seen the signs sent down by Allah through the recent floods, hurricanes, shortage of food, occurrence of infectious diseases all of which are the signs that Allah had sent down to them but they are just like the long gone Pharaohs of Egypt that still maintain that they will be in power forever. The day will soon come when their tower of power will come crashing down on them and you can then see them running for dear life with their tails between their legs.

These same brutes of low mentality have no personal pride in themselves because they never care about their unemployed citizens who have gone abroad seeking greener pastures because back home there is no pasture at all. These oversea Bangladeshis are the ones that really carry the torch of the original respectable Bangladeshi because they demonstrate good public behaviour, tolerant to their host country's laws and order, very sociable and easy to deal with in terms of job performance. However, as a rule of natural cause and effect as laid down by Allah the Almighty, those who had performed their deeds will be rewarded by Him in equal amount equitably and these very brutes who had executed such heinous deeds will definitely suffer the terrible psychological kickback as a direct result of what they had unreasonably and unmercifully executed on others.

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Research on SDN Enterprise's Collaboration Innovation Mechanism

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Abstract

SDN enterprise's collaboration innovation is the amalgamation of enterprise's collaboration innovation theory and SDN management idea. The paper illustrates the important meaning of SDN enterprise's collaboration innovation, and through compare with different kinds of enterprise alliance between SDN and supply chain, the paper gives the four characteristics of SDN enterprise's collaboration innovation, and then builds the concept model of SDN enterprise's collaboration innovation.

Keywords: SDN, Collaboration, Innovation, Concept model

1. Introduction

At the end of the 1980s, the amalgamation of collaboration and innovation theories became to be the new research focus, and at the end of the 1990s, the new research on enterprise's collaboration innovation at the microcosmic level began spring up, and extended to the enterprise's collaboration innovation at the macroscopic level. On the other side, besides the economic knowledge age's coming, new ideas and theories in management emerged consistently. Based on the deep research in supply chain theory, SDN (Supply and Demand Network with multi- functional and opening characteristics for enterprise) idea was developed and supported by the Chinese National Science Foundation. SDN is a multi- functional, opening and dynamic net structure, it is composed by the "supply-demand flows" among enterprises, and the main goal is to acquire global resources, global manufacture, and global sales. SDN enterprise's collaboration innovation has become a new research field.

2. Meaning of SDN enterprise's collaboration innovation

SDN collaboration innovation is the inevitable choice and key process for SDN, and has the strategic meaning for every SDN nodes and the whole SDN.

2.1 SDN collaboration innovation is a non-traditional enterprise model, and it can realize the collaboration and win in the global range. Research on SDN collaboration innovation will provide a brand new view and channel for the enterprise innovation research, and can promote the Chinese traditional enterprises' breakthroughs in thought.

2.2 SDN collaboration innovation expands in the net space of the SDN nodes inside and among the SDN nodes, which needs sufficient interaction through information flows and knowledge flows dissemination. Therefore, the research on SDN collaboration innovation will expend the space of enterprise innovation and promotes the sharing of information and knowledge among SDN enterprises.

2.3 The collaboration innovation among traditional enterprises may lead to the disruption of logistics and knowledge flows due to the opportunism behavior. While SDN is a network structure of multi-edge supply-demand relationship, which can promote the time continuity of the SDN enterprise collaboration innovation.

2.4 SDN enterprise collaboration innovation can overcome single enterprise's limitations in enterprise innovation on resources and capabilities. Thus, it is good for the SDN enterprises' resource sharing, complement each other's advantages, risk sharing, and is good for enhance the innovation capabilities of SDN enterprises and the whole SDN rapidly.

3. Differences between SDN enterprise collaboration innovation and traditional enterprises' alliance collaboration innovation

Research on enterprise innovation follows the path from single enterprise innovation to enterprises' collaboration innovation, and then to SDN enterprise collaboration innovation. Today, the usual forms of enterprises collaboration including supply chain, enterprise clusters, strategic alliance and visual enterprise, and supply chain is still the main focus of academic research. Supply chain theory comes from the study of optimizing the process to meet the customized needs rapidly, supply chain composed around the core enterprise, and forms the catenulate structure which links the up-stream and down-stream enterprises according to the processes, through collaboration management of the nodes enterprises, it can enhance the products' competitiveness and realize the win-win collaboration inside the chain. Enterprise cluster comes from the enterprises' needs of enhancing the ability of resisting risks by clustering, usually, enterprise cluster refers to the middle sized and small sized enterprises clustering in location and doing the similar industries, through displaying their respective comparative advantages, realize scale economic benefit, and thus face the intense market competition by whole power. Visual enterprise forms when the alliance master enterprise finds the market opportunity, according to its core ability, the alliance master enterprise will face the flying opportunities by integration and collaboration. Strategic alliance is a kind of stable cooperation relationship established among multinational enterprise and based on equality and mutual benefit, it has clear-cut strategic goal, and forms for the long term benefits.

Since different organization forms established according to different strategic goals, and closely related with the organization's external development environment and internal condition, and also because the nodes of the organization structure have different position and relationship, thus the nodes have different collaboration innovation forms.

Based on the SDN collaboration win-win management conception, SDN has no fixed organization boundary, thus breakthrough the fixed thinking of cooperation inside the organization and compete outside the organization, therefore promote the innovation ability of SDN as well as the enterprises in side the SDN. Therefore, SDN collaboration innovation is based on the overall opening and sharing of information, and SDN enterprises will realize collaboration innovation in different kinds of supply-demand flows in different levels actively.

4. Connotation of SDN enterprise collaboration innovation

In the decades after SDN ideas has been raised, researchers have discussed SDN in multi-aspect and multi-angle, they surmised the characteristics of SDN as networking, multi-factions, opening and dynamic stability. The connotation of SDN collaboration innovation also last and impersonate these characteristics.

4.1 Coupling of collaboration innovation

Coupling usually means the compactness of the network nodes' links, in SDN collaboration innovation; it can also be used to measure the degree of SDN nodes' collaboration innovation. SDN networking refers to the multilateral supply –demand networks among SDN nodes, network nodes are the basic units of SDN enterprise collaboration innovation, all the scientific and technological improvements and R&D are around the nodes of the SDN networks. Though SDN nodes have different factions and usages in the supply-demand relationship, they collaborate and fit each other driven by the innovation goals, and integrate their resources, have complementary advantages, provide products and services that meet the customers need with reasonable costs. SDN collaboration innovation changes from the SDN nodes' separate behavior into collaboration behavior that bounded by the supply-demand network relationship, it reflects the coupling of SDN enterprise collaboration innovation, and enhance the SDN whole innovation benefits through enhance the coupling of SDN enterprise collaboration innovation.

4.2 Diversity of collaboration innovation

SDN's multi-functions mainly embodied in the diversity of supply-demand flows' form and the multi-level of supply-demand flows' interactivity. Based in the connotation of supply-demand flows, the basic elements of SDN enterprise collaboration innovation include boot only products flow, but also people flow, financial flow, material flow, technology flow and also flows in management such as system flow, culture flow, and information flow, these different kinds of supply-demand flows' interactivities .bring the interactivities among different levels' culture. Thus, SDN enterprise collaboration innovation has diversity in the content;, firstly, the diversity of functions, not only including the collaboration innovation of products-related technology and market, but also includes collaboration innovation of supply-demand related people, funds, management, knowledge. Secondly, the diversity of interactivity space, the interactivity of supply-demand flows is conducted inside the SDN enterprises, among the SDN enterprises, and in the whole SDN space. Thirdly, the diversity of culture level, it's

the depth of the interactivity of the difference supply-demand flows' in different space, including the collaboration innovation in enterprises' surface level culture, enterprises' middle level culture and enterprises' high level culture.

4.3 Interactivity of collaboration innovation

Communication is the main methods for enterprises to collaborate, and resource sharing is the basic ensure of enterprise collaboration. The cooperation of traditional enterprises' is "compete outside the alliance, cooperate inside the alliance", the goal of collaboration innovation is to enhance the compatibility of the alliance enterprise with outside enterprises, so the tactic choose of enterprise in the cooperation game is only those necessary and limited resource sharing with cooperate enterprises, this kind of half-opening and passively collaborative tactic will impact the speed and result of collaboration innovation. SDN idea changes the cooperation-competition into cooperation-win, the opening of SDN provides the change from SDN enterprises to multi-level, wide range supply-demand flows interactive among SDN enterprises' inside departments and elements in global range, and it's also the reflection of different levels' collaboration among inside and outside enterprises. The supply-demand flow interaction of SDN is a kind of comprehensiveness, opening, initiative behavior, and the criss-cross interactive network provides whole dimension continent resource sharing platform, thus became the base on SDN enterprise collaboration innovation, and push the process of SDN enterprise collaboration innovation.

4.4 Constancy; of collaboration innovation

SDN enterprise collaboration innovation is complementing each other, influence each other and limit each other with SDN structure stability. SDN dynamic stability not only means the multi supply-demand relationship ensure the add or dismiss of SDN nodes will not impact the SDN whole stability, but also means the supply-demand relationship is in the microcosmic changing. SDN enterprise collaboration innovation is established on the base of multilateral supply-demand network structure, the maintain of supply-demand relationship requests the collaboration innovation of related nodes, while the SDN nodes' collaboration innovation can also leads to the emerging of new supply-demand relationship, and dismissing of old supply-demand relationship. SDN enterprise collaboration innovation leads to microcosmic changing of supply-demand relationship, and at the macro level, collaboration innovation happens consistently and keep relative stability, reduces the disruption of supply-demand flow, keep time consistently of collaboration innovation in SDN.

5. Concept model of SDN enterprise collaboration innovation

SDN is a nodes assemble based on the multi supply-demand relationship, and has complex network structure, the SDN nodes has diversity forms, it can be enterprise, research institution, financial organization or even a person, these nodes has equal relationship and driven by supply-demand relationship to become the member of SDN. Since SDN is still in it's primary develop stage, SDN member nodes have not get rid of traditional management mode completely, therefore, due to the inter-activity and impacts of supply-demand relationship, SDN nodes still have many traditional enterprise alliance forms such as supply chain, and sometimes SDN members have multi-roles, they can be the node member of SDN, and also can be the member of supply chain, strategic alliance, or cluster.

Collaboration is uniformity behavior produced by sub-systems' communication and coordination in a complex system, and forms the whole system's combined action, the effects are more than the simply the sum of the single elements' effects.

Because the SDN's network structure character, the supply-demand flows multi-functions and sufficient interactivity, SDN enterprise collaboration innovation has more complexity and specialty. SDN enterprise collaboration innovation refers to use SDN nodes' (enterprise, enterprise alliance, economic person, etc) asymmetry in their core business, knowledge structure and innovation technology, draw support from different network collaboration work environment, innovation design tools and knowledge merge ways, to make innovation has complementary advantages, provide innovation products and services, and arouse and improve SDN whole innovation ability through SDN inside nodes and different flows among SDN nodes, to finally realize global cooperation and win-win goal. The concept model of SDN collaboration innovation shows as Figure 1.

Insert Figure 1 Here

6. Conclusion

Enterprise collaboration innovation has become the research focus of academic, research on SDN enterprise collaboration innovation can be extended from the concept describe to the organization structure, system mechanism, and network platform, to provide supports to the practice of SDN enterprise collaboration innovation.

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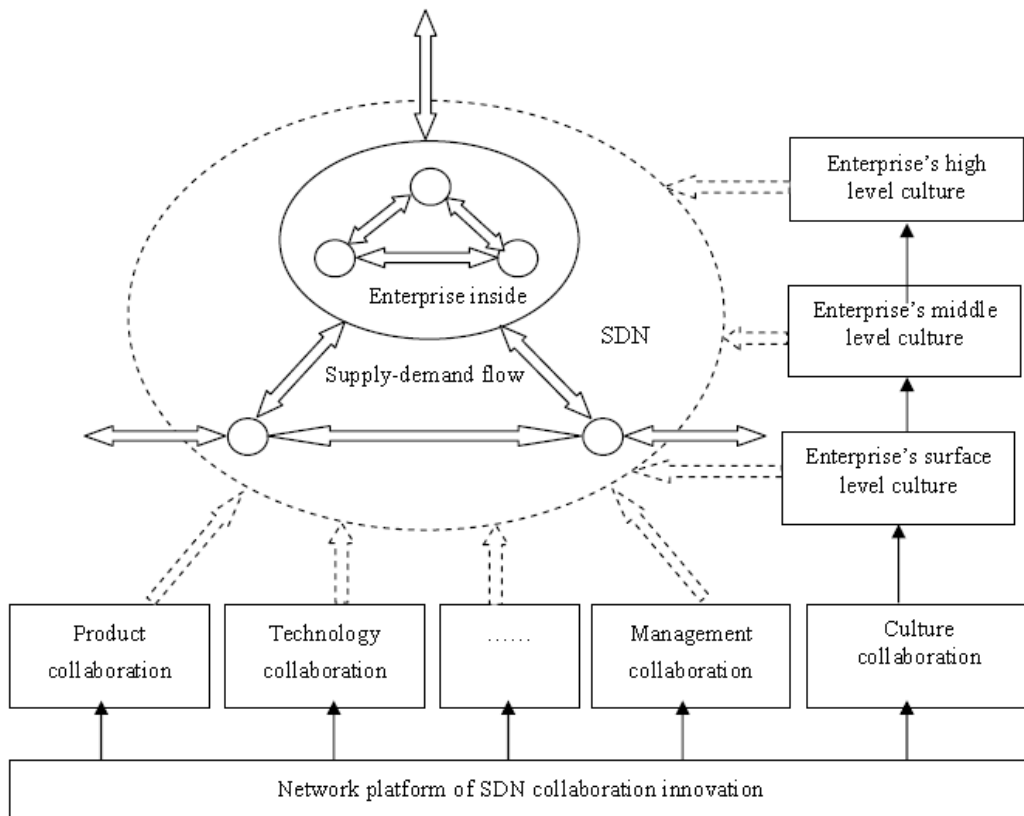


Figure 1. Concept model of SDN collaboration innovation

Analysis of Welfare Effects of South Asia Free Trade Agreement (SAFTA) on Pakistan's Economy by Using CGE Model

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Abstract

The current research investigates the Welfare impact of SAFTA on the economy of Pakistan in general and South Asia in perspective. This research analyzes the potential economic costs and benefits of Pak-India trade in exporting various consumer goods. The first scenario is when normal trading relation with India will be restored; it means that both countries will give the MFN (Most Favored Nations) status to each other. In the second scenario, the SAFTA will be operative and there will be free trade between India and Pakistan and both countries will remove all tariffs and custom duties from each others' imports. The Global trade analysis GTAP model is used to analyze the possible impact of SAFTA on Pakistan in a multi country, multi sector applied General equilibrium frame work. After employing the simplified static analysis framework, the analysis based on simulations reveals that current demand for Pakistani Basmati Rice and other consumer items like leather and cotton-made garments will expand after the FTA and consumer surplus will increase. The drop in the domestic prices of Rice will increase the production of many downstream industries, which will have pleasant multiplier effects on the economy of Pakistan. The government may reduce MFN tariffs on industrial dates before implementing the FTA. A key rule of multilateral trade system is that the reduction in trade barriers should be applied on a most-favored nation basis (MFN) to all WTO members the countries which are part of the SAFTA.. The only exception to the MFN principle built into the GATT legal framework is the provision for reciprocal free trade within customs unions and free trade areas (GATT article XXIV). The objectives of the present study are to analyze and quantify the potential economic cost and benefits of the prospective trade between India and Pakistan to consumers, producers and government of the two countries. The export of Rice, leather and cotton-made garments may be conducted by two scenarios, i.e. when normal trading relations between Pakistan and India will be restored and when there will be a free trade between Pakistan and India in the presence of

South Asian Free Trade Agreement (SAFTA). Results based on this research reveal that on SAFTA, grounds, there will be net export benefits in Pakistan's economy.

Keywords: Agriculture, Trade liberalization, FTA, SAFTA, Welfare gain, Economy

1. Introduction

The objective of this study is to present a quantitative assessment of trade liberalization exercises in Pakistan in terms of economic trade, with other south Asian countries. This paper begins with a review of Pakistan's economic reforms and their coverage. Section II discusses the methodology, offering a brief description of CGE Modeling including the GTAP. The experimental designs are discussed in Sections III. Apart from unilateral and regional trade liberalization, as a founding member of the WTO, Pakistan remained firmly committed to the multilateral trading system and has already established a large number of reforms in keeping with the GATT/WTO principles. However, the paper does not review the outcome of multilateral trade Liberalization. In Section IV, GTAP model simulation results are analyzed. Section V concludes.4 **Section I** Until the late 1970s, Pakistan's economic development centered on an inward-oriented development strategy based on import substitution industrialization performed mainly by state owned firms. Both tariff and non-tariff barriers were widely used to protect domestic economic activities. Trade restrictive policies were accompanied by other regulatory policies such as control on foreign exchange, finance and foreign direct investment. These restrictive economic policies had severe adverse implications on overall economic growth, in particular growth of exports. The agreement on SAFTA was signed in Dhaka in April 1993 by the SAAC members, providing a legal framework for trade liberalization and strengthening intra-regional economic cooperation. In 1995, SAFTA had been ratified by all contracting states and in accordance with Article 22 of the agreement SAFTA became operational on 7th December 1995. SAFTA followed a positive list approach, including flexible provisions for least developed countries (LDCs). At the Ninth SAARC Summit held in Male in 1997, the Heads of Governments decided to accelerate the pace of transition of SAFTA to South Asian Free Trade Agreement (SAFTA) by the year 2001 or Consumption is also quite high during Christmas. Similarly, the fruit enjoys enormous significance on the occasion of Dial and such festivals another religion. In Europe and North America, the fruit is particularly preferred during the dark winter month. Usual sales of dates are spread to a period from October to April.

2. Methodology

It is widely acknowledged that applied general equilibrium (AGE) or computable general

Equilibrium (CGE) modeling has become the tool of choice for analysis of a wide range of trade policy issues such as tariffs and non-tariff barriers (NTBs) in both developed and developing countries in a variety of settings. In particular, AGE modeling is useful for analyzing the welfare effect of trade policy that needs to address second-best issues, where there are significant interactions between policy measures for one sector and distortions elsewhere in the economy. Such models have two distinctive features: they incorporate a number of distinct sectors, and the behavioral equations of the model deal with the response of industries and consumers to changes in relative prices (Adams et al., 1998). This development is explained by the capability of CGE models to provide an elaborate and realistic representation of the economy, including the linkages between all agents, sectors and other economies (Brockmeier, 1996) AGE analysis also provides a valuable tool for putting things in an economy-wide perspective (Hertel, 1999). The general equilibrium framework contains all commodities, factor markets together with decision-making agents who respond to price signals and are internally consistent 7 through capturing the many important feedback effects. Therefore, conceptually, these models can explicitly capture all the economy-wide interactions and inter-sectoral linkages. Hence, these models are very useful for analyzing the changes in sectoral output, product prices, factor usage, and factor prices as well as changes in national welfare measures consequent to changes in trade regimes. CGE evaluations typically work with theoretical models, and allow for more interaction among endogenous variables in that they can capture the numerous complex relationships between variables of policy interest in the model economy.

3. Sensitivity Analysis

Sensitivity analysis for AGE models is critical for establishing the robustness and obtaining the acceptance of model results. Although AGE models have become important tools of analysis in the quantitative evaluation of trade policy, the solutions obtained from these models are conditional on many assumptions. Among many assumptions, one set of assumptions-the values of model parameters such as elasticities-are amenable to "sensitivity analysis." Evaluation of the robustness of the model results can also help to increase the credibility of the conclusions of the study. In the GTAP model, the substitutability among imported commodities from different sources is determined by the Armington elasticity of substitution parameter called ESUBM. According

to the Armington assumption, each country has some degree of market power over its products and can influence its terms of trade because that goods from different sources are treated as imperfect 19 substitutes. Hence, to reduce Pakistan's market power, it is necessary to increase the substitutability among imports from different origins because the terms trade effects largely depend on the import-import substitution elasticities (McDougall et al., 1998). This kind of experiment could also be interpreted as a form of conditional systematic sensitivity analysis (CSSA). Under the CSSA; each parameter is separately perturbed from its central value conditional on all the other parameters remaining at their central values. The robustness of the model results is then revealed by comparison of the simulation results with the central case. Thus, three additional experiments are undertaken under the sensitivity analysis to reduced Pakistan's market power by increasing the values of ESUBM to capture the effect of possibly different adjustment capacities as a small country. Though this will affect all countries/regions' market power in the model, it will have most effect on the small countries like Pakistan. The first experiment under the sensitivity analysis (Experiment 4) deals with the unilateral trade liberalization scenario. (15 percent uniform import tariff). The second experiment (Experiment 5) related to the regional trade liberalization (SAFTA by itself) and the third one (Experiment 6) conducted under the unilateral trade liberalization with combination of regional trade liberalization (SAFTA cum 15 percent uniform import tariff). To make these experiments manageable, two separate experiments are conducted under the Experiments 4, 5 and 6 respectively. Thus, under the first experiment, the parameter ESUBM was perturbed from its central value and then increased its value by 50 per cent in the first three scenarios-*Experiments 4-1, 5-1 and 6-1* respectively. Under the second experiment, the value of ESUBM was doubled (100 percent increase) for the other three scenarios-*Experiments 4-2, 5-2, and 6-2* respectively. With these six scenarios, it was assumed that all other parameters (except ESUBM) in the model remain at their central values.

4. Simulation Results

Experiment-1: Reduction of Import Tariffs to 15 percent

The first experiment considered the Pakistan's reduction of import tariffs to 15 percent under the unilateral trade liberalization. The impact of this scenario on regional welfare and the resulting percentage changes in sectoral output and trade are reported in Table 9 and 10 respectively. Accordingly, if Pakistan (LKA) reduces its import tariffs to 15 percent unilaterally on a global basis to maintain a uniform external tariff rate, Pakistan experiences a welfare gain around US\$ 20 201 million (1.53 percent of the GDP). Under this scenario, Pakistan's volume of imports rises by 3.3 percent while its volume of exports falls slightly by 0.3 percent reflecting the fact that the pressure to increase imports is stronger than the increase in demand for Pakistan's exports by unilateral liberalization. However, as a result of the composite export price increase by 1.1 percent, Pakistan experiences a small improvement in the terms-of-trade of 1.5 percent and the real GDP by 0.8 percent. The welfare gains or losses for other regions are quite varied under this simulation. However, since Pakistan is a small country, the impact of Pakistan's unilateral reduction of import tariffs to 15 percent will not affect other region's real GDP or terms-of-trade significantly. As shown in Table 9, the 15 percent uniform tariff will adversely affect most of the sectoral output in Pakistan because of the increased competition for import competing industries. As shown in panel (a) of Table 9, the most affected industry is the transport equipment (TREQ) sector (18 percent), followed by machinery and equipment (MAEQ) sector (16 percent). It is noteworthy that these sectors expand significantly under the regional liberalization scenarios, particularly under the SAFTA scenario. The textiles (TEXT) sector (8 percent), processed food (PROF) sector (8 percent), mining and quarrying (MINQ) sector (8 percent), other manufactures (OTHM) sector (5 percent), and agriculture (AGRI) sector (1 percent) also report a decrease in output. However, there is a considerable increase in the wearing apparel (WEAP) sector (21 percent) and marginal increases in both the petroleum and coal products (PECP) sectors (2 percent), and the services (SERC) sector (1 percent). Similarly, as can be seen from panel (b) of Table 9, export sales also decline considerably in almost all the sectors except petroleum products (25 percent) and wearing apparel (21 percent). The largest decline in export sales occurs in machinery and equipment (22 percent) followed by transport equipment (19 percent), processed food (16 percent) and services (15 percent). As shown in panel (c) of Table 9, Pakistan's sectoral imports expand mainly in processed food (26 21 percent), wearing apparel (20 percent), and textiles (19 percent) while imports contract mainly in agriculture (9 percent), services (7 percent) and petroleum products (5 percent) under this policy reform. Accordingly, the results suggest that a reduction of import tariffs to 15 percent will increase Sri Lanka's welfare and terms-of-trade as well. Although one might expect that the reduction of import tariffs would increase the domestic output and therefore increase export sales, this policy reform would adversely affect Pakistan's domestic output in most of the sectors because of foreign competition. A similar impact can be seen in export sales too.

5. Conclusions

The regional Block trade is gaining importance in the World. The simulation results presented and analyzed here demonstrate the importance of experimental designs, and the usefulness of the global CGE modeling framework for examining the impacts of the different types of trade policy reforms for Pakistan. Although, the GTAP model cannot capture the dynamic effects of trade liberalization, it is a useful tool for generating comparative static results for a variety of trade reform scenarios. It also identifies the industries that will expand, and those that will contract, and the size of these changes as a result of various trade liberalization scenarios. The results suggest that Pakistan would experience the highest welfare gain under the combined policy reform of the SAFTA cum 15 percent uniform external tariffs while the SAFTA on its own gives the second highest welfare gains. SAFTA allows the participating countries to achieve larger economies of scale in production, attain specialization, increase competitiveness and diversify their export basket, thus assisting domestic economic reform. Therefore, harmonizing economic policies among neighboring countries must receive higher priority in the policy making process. Although, simulation results are highly sensitive to the underlying data and assumptions regarding the reference scenarios, the results clearly provide an assessment of the implications of SAFTA.

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Table 1. Key Economic Indicators data for SAARC countries-2005-06

Country	Mid Year Population	Population in Growth rate	GDP US\$ Mn	GNP Per capita US\$	Literacy rate	Life expectancy	Crude birth rate per(000)	Crude death rate exports	Exports US\$ Mn	Imports US\$
Pakistan	148.8	1.92	93,908	600	48.7	63	36	36	13,375	17,954
Bhutan	0.8	2.5	657	760	47.0	63	35	9	n.a	n.a
Bangladesh	135.2	1.3	585,68	440	41.1	63	29	8	6,608	11,276
India	1,086.0	1.6	686,08	620	61.0	63	24	8	71,763	94051
Maldev	0.3	1.5	719	24,10	97.2	67	36	6	122	
Nepal	24.7	2.2	6,685	250	48.6	62	33	10	756	1,869
Sri lanaka	19.5	1.1	19,224	1,010	92.1	74	16	7	5,757	8000

Note: ADB key economic indicators -2005-06

Table 2. Gross National Product of Pakistan

Rs.Million

S.No	Sectors/Sub-sectors	1999-00	2000-01	2001-2002	2002-03	2003-04	2004-05	2005-06	2006-07
A.	Agricultural sector	923609	945301	968291	1059316	1164751	1314234	1382660	1608522
	1.Crops	467879	456258	449993	500370117	538208	651774	666727	1608522
	1.1.Major crops	342200	325579	316857	370117	411836	497556	496841	579996
	1.2.Minor crops	125679	130679	133136	130450	126372	154218	169886	191835
	2.Livestock	417120	446058	476310	512976	578218	621170	678033	794987
	3.Fishries	15163	16546	16377	16625	16728	17490	22230	243559
	4. Forestry	23447	26439	25611	29148	31597	23800	15670	17345
B.	Industrial Sector	830865	942263	989349	1083914	1416986	1659285	1939160	2203490
A+B	Commodity producing Sectors	1754474	1887564	1957640	2143230	2581737	2973519	3321820	3812012
C	Services Sector	1807546	2035680	2188527	2390988	2668790	3149049	3807356	4414507
D	Gross Domestic Product (GDP)	3562020	3923244	4146167	4534218	5250527	6122568	7129176	8226519
E.	Net Factor Income from Abroad	- 47956	-54482	23665	151812	124478	134461	149901	160738
F.	Gross National Product(GNP)	3514064	3868762	4169832	4686030	5375005	6257029	7279077	8387257
G.	Population in Million	137.53	140.36	143.17	146.75	149.65	152.53	155.37	158.17
H.	Per capita Income (Rs.)	25551	27563	29125	31933	35917	41022	46850	53027

Source: http://www.statpak.gov.pk/depts/fbs/statistics/national_accounts/table12.pdf

Table 3. Regional Aggregation 10 Regions of the Model

Aggregated Regions	GTAP Region
1. Pakistan	Pakistan
2. India (IND)	India
3. Rest of South Asia	Bangladesh
	Bhutan
	Maldives
	Nepal
	Sri Lanka
4. European Union	United Kingdom
	Germany
	Denmark
	Sweden
	Finland
	Rest of European Union
5. North American Free Trade Area	
NAFTA	USA
	Canada
	Mexico
6. Association of South East Asian Nations	Indonesia
ASEAN-5	Malaysia
	Philippines
	Singapore
	Thailand
7. Rest of Asia	Hong Kong
	Korea
	Taiwan
	China
8. Japan (JPN)	Japan

Table 4. Commodity Aggregation: 10 Sector Model

Aggregated Regions	GTAP Region
1. Agriculture Forestry and Fisheries (AGRI)	Paddy rice (pdr)
	Wheat (wht)
	Cereal grains nec(gro)(v_f)
	Vegetable, Fruits, nuts
	Oil seed (osd)
	Sugar cane, sugar beet (c_b)
	Plant based fibres (pfb)
	Crops (nec)
	Raw milk (rmk)
	Wool (wol)
	Forestry (for)
Fisheries (fis)	
2. Mining and Quarrying (MING)	Coal (co)
	Oil (ol)
	Gas(gas)
	Minerals (min)
3. Proceed Food (PROF)	Vegetable oil(voil)
	Dairy products (mil)
	Sugar cane (sgr)
	Food products nec (ofd)
	Beverages and tobacco products (b_t)
4. Textile (TEXT)	Textile (tex)
5. Petroleum and Coal Products (PECP)	Petroleum and coal product (p_c)
6. Services (SERC)	Electricity (ely)
	Gas, manufacture (gdt)
	Water (wt)

Table 5. Experiment-1 15% uniform Import Tariffs Estimated Welfare Trade Effect

Region	EV-US\$Mil.	%GDP	Of QGDP	TOT	Volume of Exports	Volume of Imports	Of Export Price	Import Price	DTBAL US\$mil.
ASEAN	4.73	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2.78
EU	-88	0.00	0.00	0.00	0.00	0.00	0.00	0.00	29.0
IND	-0.76	0.00	0.00	0.00	0.00	0.00	0.00	0.00	10.6
JPN	12.7	0.00	0.00	0.00	0.00	0.00	0.00	0.00	18.0
PAK	231.87	1.44	0.84	1.50	0.76	1.60	1.08	0.01	-123.90
LKA	13.67	0.00	0.00	0.00	0.00	0.00	0.00	0.00	-6.90
MIE	11.7	0.00	0.00	0.01	0.02	0.00	0.00	0.00	-3.89
NAFTA	-33.20	0.00	0.00	0.00	0.00	0.00	0.00	0.00	29.90
ROW	-45.7	0.00	0.00	0.00	0.00	0.00	0.00	0.00	34.54

Table 6. Experiment-1 15% uniform Import Tariffs
Estimated Percentage Changes in Regional output in agricultural trade liberalization

SECTORS	ASEAN	EU	IND	JPN	PAK	LKA	NAFTA	ROW
(A)Industry								
Out Put								
AGRI	-0.00	0.02	0.02	0.002	-9.0	0.00	0.01	0.00
MINQ	-0.02	0.01	0.02	0.00	-8.90	0.00	0.01	0.00
PROF	0.02	0.01	0.01	0.02	-7.65	0.00	0.02	0.01
TEXT	-0.06	0.01	0.00	0.00	-9.10	0.03	0.02	0.02
PECP	-0.12	0.02	-0.10	0.00	30.2	-0.09	-0.07	0.06
MAEQ	0.02	0.00	0.00	0.01	-13.90	0.00	0.00	0.00
OTHM	0.01	0.00	0.01	0.00	-5.90	00	00	0.00
SERC	-0.00	0.00	-0.00	0.00	0.80	0.00	-0.00	0.00
B-Aggregate Exports								
AGRI	-0.00	0.02	0.02	0.002	-8.90	0.00	0.01	0.00
MINQ	-0.02	0.01	0.02	0.00	-8.54	0.00	0.01	0.00
PROF	0.02	0.01	0.01	0.02	-17.90	0.00	0.02	0.01
TEXT	-0.06	0.01	0.00	0.00	-6.78	0.03	0.02	0.02
PECP	-0.12	0.02	-0.10	0.00	34.20	-0.09	-0.07	0.06
MAEQ	0.02	0.00	0.00	0.01	13.8	0.00	0.00	0.00
OTHM	0.01	0.00	0.01	0.00	-11.75	00	00	0.00
SERC	-0.00	0.00	-0.00	0.00	-15.0	0.00	-0.00	0.00

Table 7. 15% Percent Uniform Percentage Changes in Regional Output and Trade

SECTORS (A)Industry Out Put	ASEAN	EU	IND	JPN	PAK	LKA	NAFTA	ROW
AGRI	0.00	0.00	-0.00	0.00	-9.50	-6.90	-0.43	-0.04
MINQ	-0.0	0.01	0.02	0.00	-1.90	0.00	0.01	-0.00
PROF	0.02	0.01	0.01	0.02	23.60	0.00	0.02	-0.01
TEXT	-0.03	0.01	0.00	0.00	19.0	0.03	0.02	-0.02
PECP	-0.01	0.02	-0.10	0.00	20.0	-0.09	-0.07	-0.06
MAEQ	0.02	0.00	0.00	0.01	-6.90	0.00	0.00	-0.00
OTHM	0.01	0.00	0.01	0.00	4.0	0.00	0.00	-0.00
SERC	-0.00	0.00	-0.00	0.00	-7.90	0.00	-0.00	-0.00

Table 8. Combined Trade Policy SAFTA cum 15% Uniform Import Tariffs
Estimated Welfare and Trade Effects

Region	EV-US\$Mil. Percentage Changes	%GDP	Of QGDP	TOT	Volume of Exports	Volume of Imports	Of Export Price	Import Price	DTBAL US\$mil.
ASEAN	-134.87	-0.02	0.00	0.03	-0.08	-0.1	0.03	-0.02	90.0
EU	-737	0.00	0.00	0.00	0.00	0.00	0.00	0.00	896.0
IND	-0.76	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1098.00
JPN	12.7	0.00	0.00	0.00	0.00	0.00	0.00	0.00	473.00
PAK	566.90	4.45	0.89	6.89	-0.44	9.8	7.8	0.29	-367.90
LKA	-113.67	0.00	0.00	0.00	0.00	0.00	0.00	0.00	167.60
MIE	-511.7	0.00	0.00	0.01	0.02	0.00	0.00	0.00	234.80
NAFTA	-133.20	0.00	0.00	0.00	0.00	0.00	0.00	0.00	356.90
ROW	-109.9	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4555.23

Table 9. Sensivity Analysis Estimated Percentage Change in Pakistan's Output & in Agriculture Trade Liberalization

	15% Uniform Import Tariff			SAFTA			SAFTA cum 15% Uniform Tariff		
	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM
(a) Industry Output									
AGRI	-0.98	-1.33	-1.89	-3.1	3.88	5.66	2.45	3.39	5.66
MINQ	-8.56	-8.89	-13.01	-8.98	-12.40	-18.88	-16.93	-23.04	-34.90
PROF	0-8.56	-7.78	-8.67	-2.56	-3.44	-14.36	-18.88	-9.45	-8.56
TEXT	-6.76	-6.67	-7.78	-2.56	-3.62	-7.90	-10.0	-12.4	-14.8
PECP	1.78	1.78	2.56	1.08	-21.94	-39.0	4.5	-2.59	-15.80
MAEQ	-16.97	-23.66	-28.6	4.45	-2.56	4.7	4.7	-2.33	-13.5
TREQ	-17.08	-19.75	-21.0	81.6	131.6	207.6	50.7	81.3	120.4

Table 10. Sensitivity Analysis, Estimated percentage change in Pakistan's output and Trade
15% Uniform Import Tariff SAFTA SAFTA cum 15% Uniform Tariff

(b) Aggregate Exports

	15% Uniform Import Tariff			SAFTA			SAFTA cum 15% Uniform Tariff		
	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM	Central Scenario	50% Increase In ESUBM	100% Increase In ESUBM
AGRI	-7.9	-11.23	-12.41	33.12	-54.12	67.89	22.5	54.0	50.89
MINQ	-8.53	-12.34	-14.45	-9.89	-17.03	-23.54	-18.45	-26.56	-45.78
PROF	-17.45	-23.56	-28.97	8.89	25.27	71.4	-5.78	2.56	29.63
TEXT	-6.79	-10.78	-14.67	-14.78	23.44	27.05	6.4	12.43	16.67
PECP	23.56	43.56	56.6	-0.76	-1.65	-2.3	22.4	41.90	68.90
MAEQ	-17.09	-27.78	-34.6	-26.78	70.1	12.50	56.9	67.2	43.8
TREQ	-18.9	-27.8	-34.7	65.6	67.9	78.6	52.6	71.0	65.0

© Aggregate Imports

AGRI	-7.89	-9.8	-6.78	32.7	-49.0	-71.0	20.9	37.9	58.7
MINQ	-1.56	-3.78	-3.54	2.34	6.54	8.76	-0.67	2.89	6.43
PROF	23.6	27.90	34.5	41.0	31.0	19.11	31.8	40.8	50.89
TEXT	30.8	23.6	30.1	-3.03	-12.5	-14.98	12.6	2.6	4.12
PECP	-5.18	-7.56	-8.67	0.78	0.88	0.65	-4.78	8.8	11.3
MAEQ	3.04	4.64	5.78	7.90	8.89	7.14	7.98	8.66	11.3
TREQ	4.69	5.45	6.00	12.66	17.10	23.90	22.0	16.8	18.04

A Comparison Research on Industry-University-Research Strategic Alliances in Countries

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Abstract

With the tide of global economic integration, the Industry-University-Research cooperation plays an extremely important role in economic development. Hence, all countries in the world stress the research on Industry-University-Research strategic alliance. Some developed countries, such as America, German, and England, have built appropriate modes for Industry-University-Research strategic alliances based on national conditions. The strategic alliance based on combination of different countries, enterprises, and institutes has been becoming a new way for technology transfer.

Keywords: Industry-university-research, Strategic alliance, Comparison research

The 21st century is the times of knowledge-based economy. All countries are challenged by economic informatization, globalization, and network. They all realize that the industry competitiveness is the core of a country's international competitiveness. The Industry-University-Research strategic alliance is an interaction between universities, scientific institutes, and enterprises.

1. The meaning of Industry-University-Research strategic alliance

1.1 Strategic alliance

Two or more powerful enterprises or special cause and functional departments form a loose network organization mode by contracts in order to achieve common strategic goals.

1.2 Concept of Industry-University-Research strategic alliance

The Industry-University-Research strategic alliance is a brand-new cooperation mode, in which enterprises are the subjects, and the "technology-information-knowledge" exchange the main way. All parties in the cooperation remain a stable, long-term, co-existent, and mutually-beneficial relationship. It is an important component in national innovative system.

1.3 The relationship of Industry-University-Research cooperation and Industry-University-Research strategic alliance

Industry-University-Research strategic alliance is the advanced form of Industry-University-Research cooperation, as the product from the development of Industry-University-Research cooperation. There are sharp differences between Industry-University-Research strategic alliance and common Industry- University-Research cooperation. It main characteristics are:

(1) The relationship of members in Industry-University-Research strategic alliance is long-term: the cooperation in Industry-University-Research strategic alliance is not a temporary cooperation but a relatively stable and long-term cooperation. In strategy, they hope to achieve long-term benefits by cooperation, strengthening the competitive advantages.

(2) Activities of Industry-University-Research strategic alliance focus on the strategy. The alliance is a kind of cooperation of universities, enterprises, and scientific research institutes from a point view of strategy. It is a strategic measure adopted by all cooperative parties for the sake of self benefits. By means of strategic alliance, all parties can collect resources and advantages in all aspects. Enterprises can decrease the R&D costs and improve competitiveness. Universities and scientific research institutes can achieve the strategic success in talent training mechanism and scientific research development.

(3) The overall interests of all members in Industry-University-Research strategic alliance are complementary. The strategic alliance reflects an interest-complementary relationship of cooperative members, instead of a

common market trading or assistant relationship. The strategic alliance reaches the synergistic effect on each member, avoiding disadvantages and benefiting from advantages mutually. For example, by means of strategic alliance, universities can drive the development of disciplines and enterprises can improve the competitiveness.

2. The Industry-University-Research strategic alliance in Silicon Valley

Silicon Valley is the most important electronics industry base in America, and also the most famous electronics industry center in the world. At the 60s in 20th century, microelectronic technology develops fast. Based on some world famous universities, such as Stanford, Caltech, and Berkeley, the high-tech technological industry zone appears, in which the science, production, and technology combine together. Today, Silicon Valley produces one sixth of computers and one third of semiconductor integrated circuits in America. Now as we mention Silicon Valley, everybody knows that it is the place for semiconductor industry in countries of the world.

2.1 In the development of Silicon Valley, Stanford offers the policy of Industry-University-Research cooperation

(1) Provide beneficial policies for teachers' scientific research. Stanford encourages teachers to join in scientific research and development. It maintains a long-term close cooperation with Silicon Valley. Stanford transfers the research fruits to high-tech enterprises and supplies numerous innovative talents for Silicon Valley. In Stanford, teachers are the chief roles. The university means to improve teachers' ability of scientific research. The standard for assessing the Industry-University-Research cooperation is the transfer ratio of scientific research.

(2) Build research centers and implement the "honorary co-operation project"

The vice president of Stanford founded an honor cooperation program in 1954. Enterprises can send employees to receive higher education in universities, which can help enterprises in cooperation to maintain competitive advantages. Stanford University established amounts of research centers, by which the connection between Stanford and Silicon Valley was strengthened. Universities can apply the latest researches to enterprises.

2.2 Venture capital plays an important role in the development of Silicon Valley

Silicon Valley has independent financial system. Some large enterprises can make reinvestment by own wealth, inputting venture capitals in high-tech small and medium-sized enterprises. Venture capital offers funds for the transformation of scientific and technological achievements, solving the capital problem for high advanced technologies. Meanwhile, venture capital firms can provide value-added services for small and medium-sized enterprises. For instance, they can help small and medium-sized enterprises to explore market and improve management with their knowledge and experiences.

3. The Industry-University-Research strategic alliance in German

3.1 The Center of Knowledge Interchange (CKI) mode

In German, Siemens seek for cooperation with leading universities eagerly and set up Centers of Knowledge Interchange (CKI), such as the Center of Knowledge Interchange established by Siemens and Rheinisch-Westfaelische Technische Hochschule (RWTH) Aachen University, and the Center of Knowledge Interchange established by Siemens and Technical University of Munich. Centers of Knowledge Interchange (CKI) are actually the strategic alliance of Siemens and universities. CKI specifically focuses on innovation management, personnel training, personnel network, and scientific and technological human resource management.

3.2 The characteristics of Germany Industry-University-Research strategic alliance

The Center of Knowledge Interchange is long-term strategic cooperation but not short-term alliance. It is based on strengths of universities and makes interdisciplinary researches. It centers on one knowledge field and develops several programs at the same time, driving the mutual transformation between capitals and knowledge.

3.3 The strategic alliance takes market as the core

Enterprises present cooperation program for allied universities according to market demand and offer all capitals. Universities are responsible for research and development. Then enterprises test the achievements and push products into the market together with universities.

4. The Government-Industry-University strategic alliance in Korea

Korea, as a new developed country, has a scientific and technological innovation system including government, universities, research institutes, and enterprises. The government creates the favorable environment for innovation, make up relevant policies and regulations, and encourage innovative activities in Industry-University-Research cooperation.

4.1 The government gives policy support and legislative guarantee for Industry-University-Research cooperation

In Korea, it is the government that establishes the major scientific research projects. The government advocates and supervises the Industry-University-Research cooperation and makes up a series of laws and beneficial policies: (1) supply sufficient capitals for Industry-University-Research cooperation; (2) apply the tax exemption and reduction policy for cooperative researches, mainly focus on enterprises' research centers in scientific and technological zone; (3) implement the priority loan policy, mainly for technological development rewards, venture capital, and industrial technology development fees; (4) provide technological help for small and medium-sized enterprises and set up industry technology development center; (5) sell government-supported R&D fruits at lower price and drive the transformation of scientific and technological achievements; (6) supply computer network services.

4.2 The Government-Industry-University strategic alliance

The Government-Industry-University strategic alliance is the main way for technological innovation in Korea. It is good at making best use of advantages of alliance members. The main forms are:

(1) The Government-Industry-University common research unity that takes up national R&D programs. In this mode, the government supplies funds and makes public bidding. The aim is to drive the cooperation between members.

(2) Build up various industrial technological research combinations between enterprises, and enterprises and universities (scientific research institutes).

(3) Enterprises entrust universities and scientific research institutes to perform R&D, establishing the development targets and interests distribution by contracts.

(4) Build research zones centering on universities, expertise the transformation of R&D achievements to enterprises, promote the cooperation of all parties in the Industry-University-Research alliance, and make best use of resources and advantages of all parties.

(5) Cooperate with foreign universities and research institutes. Get the latest scientific and technological information by foreign advanced equipments and personnel resources.

5. Experiences and enlightenments from other countries' Industry-University-Research strategic alliance

5.1 The Industry-University-Research strategic alliance should rely more on government's management and direction

In the Industry-University-Research alliance, it is necessary to emphasize the effect of government, stimulate members' enthusiasm, build a government-dominated national innovation system, offering institutional guaranty for allied enterprises' independent innovation and development. To build regional scientific and technological innovation system, we must emphasize more on government's management and direction. All local governments should make up a series of beneficial policies driving the Industry-University-Research cooperation, according to local economic development and social needs, providing better environment and conditions for regional innovation.

5.2 The Industry-University-Research strategic alliance should build and improve the intermediary service agencies

Intermediary service agencies are indispensable supportive powers in Industry-University-Research strategic alliance. In the alliance, intermediary service agencies can help enterprises to find suitable universities or scientific research institutes on one hand. On the other hand, they help universities to understand the needs of enterprises, which make the later to readjust the research orientation. As universities or scientific research institutes and enterprises develop strategic alliance, they have to rely on intermediary service agencies by legal contracts. By means of these intermediary service agencies, universities or scientific research institutes develop cooperative research with enterprises. Therefore, we must build and improve various intermediary service agencies, which would supervise the fulfillment of agreements or contracts during the transformation process. Improve the service functions of intermediary service agencies. Make sure that intermediary service agencies are capable of being consultants and offering guaranties.

5.3 The Industry-University-Research strategic alliance should completely pay attention to the subjective status completely

English government extremely values small and medium-sized enterprises. In order to help them acquire more innovation sources, the government takes some measures in fields of finance and tax to promote the cooperation

of small and medium-sized enterprises and research institutes and universities. The government builds the small and medium-sized enterprises service bureau and other scientific and technological intermediary service agencies. To support the development of small and medium-sized enterprises is an important ring for national innovation strategy. In building the technological innovation system, we must deal with the relationship between enterprises and Industry-University- Research alliance properly. The Industry-University-Research alliance is an important component of technological innovation system.

5.4 The Industry-University-Research strategic alliance should attach importance to talent training and cultivation of innovative spirits

All Industry-University-Research strategic alliances, mentioned above, focus on the training of talents. Talents are the base for the development of enterprises and universities. By means of Industry- University-Research strategic alliance, students can explore their innovative spirits and professional knowledge. On the other hand, the alliance can deepen college students' understandings to alliance member enterprises. Then, the later can attract more excellent college students. The Industry- University-Research strategic alliance is a kind of education mode. The Industry-University-Research strategic alliance must value the "people-oriented" educational thought. It needs the complete involvement of college students, who can receive overall education and training in Industry- University-Research strategic alliance. It is meaningful for improving the general quality of college students. By this way, it offers more spaces and guaranties for college students' overall development.

5.5 The Industry-University-Research strategic alliance should build up a perfect scientific and technological information service system

Information is determinative for the success of technological innovation. The Industry-University- Research strategic alliance needs a set of complete and systematic scientific and technological information net, relatively collecting the authorities in information service industry, and ensuring the smooth flow of scientific and technological information. Building a scientific and technological information system can allocate and distribute all resources reasonably in the industry, avoiding wastes, improving efficiency, satisfying the deeper needs of enterprises, and make full use of scientific and technological achievements.

5.6 The Industry-University-Research strategic alliance should make wide financing

Sufficient investments are important guaranty for promoting the development of Industry-University- Research strategic alliance. We should take multi-faceted, multi-level, and multi-channel financing channels to drive the Industry-University-Research strategic alliance. In this aspect, the government should play its role in financing for cooperation. First of all, the government should increase the direct investments by means of different forms, and support the development of Industry-University-Research strategic alliance, improving enterprises' competitiveness and overall national strength. Secondly, encourage social investments in Industry-University-Research cooperation, build and improve the venture capital mechanism, and increase social focus and investment in scientific research and education. Besides, national authorities can set up a special loan for Industry-University-Research strategic alliance, and lay specific stress on high-tech projects with a prospect of industrialization, supplying necessary funds on one hand, and on the other hand constituting an appropriate supervision mechanism.

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Appointing the Level of Individual Entrepreneurship of Islamic Azad University Students

(Specifically Studying the Students of Cultural Management at the Science & Research Branch of the Islamic Azad University)

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Abstract

Entrepreneurship is initially about seeking opportunities and then seeking the needed resources. An organization which is poor in entrepreneurial activities is often poor in supplying the organization with opportunities. Those organizations seeking progress must understand what helps opportunities manifest.

This research aims to appoint the level of individual entrepreneurship of students studying Cultural Management at the Science & Research Branch of the I.A.U to help understand the significance of the main factors of individual entrepreneurship which are risk-taking, requiring success, having an internal control center, creativity tendency, needing independence, tolerating uncertainty, prognostication and being a good conversationalist. The research is functional, goal wise, and a questionnaire has been used as a data collecting tool.

The results from the research questions showed that the level of individual entrepreneurship of students studying Cultural Management at the Science & Research Branch of the Islamic Azad University was estimated to be good, but still far from the desired level. Some of the most important findings of this research are as it follows: there is a reverse relation between the factors of risk-taking, needing independence & tolerating uncertainty and gender; there is a reverse relation between the factors of risk-taking & requiring success and age which means that the older the students become, the more reduction of the factors; there is a direct relation between factors of having an internal control center, tolerating uncertainty & being a good conversationalist and age; and no meaningful relation is seen between creativity tendency and age.

Keywords: Entrepreneurship, Individual entrepreneurship, Entrepreneurs, Cultural management, The factors of individual entrepreneurship

Introduction

As the unemployment rate continues to rise and is forecasted to increase by the end of the year, many workers are finding it harder and harder to have a sustainable job. A slowing economy forces many large corporations to cut down on and restrict resources, and unfortunately it looks like the situation will only get worse before it gets better (Unemployment Forecasts for 2008). The increasingly harrowing state of our economy is forcing people to seek out new ways of making money, whether it is online or in the real world.

According to Audretsch (2003), for analyzing the determinants of entrepreneurship, one of the most important units of observation is the individual level. In the entrepreneurship literature, the prevalent framework has been the general model of income choice (Knight 1921; Lucas 1978; Kihlstrom and Laffont 1979; Holmes and Schmitz 1990; Jovanovic 1994; Blanchflower and Meyer 1994; Blanchflower and Oswald 1998).

Research Significance

It is very important to assess executive's personal characteristics for they directly affect the activities done by other members of an organization. Characteristics such as requiring success, risk-taking, creativity tendency and tolerating uncertainty are known to be entrepreneurship characteristics of all executives. Therefore, the individual characteristics of executives and workers in organizations are closely studied when researching entrepreneurship, psychology wise, and based on non-financial aspects.

More extended researches have been done on entrepreneurship and have been different in approach, but they are still not enough. More researches should be done to help explore study and understand the foresaid characteristics and their relation with each individual's job and position. It is most important to do so in the countries in progress to help them have true entrepreneurship in their organizations.

Definition of Entrepreneurship

Entrepreneurship is the practice of starting new organizations or revitalizing mature organizations, particularly new businesses generally in response to identified opportunities. Entrepreneurship is often a difficult undertaking, as a vast majority of new businesses fail. Entrepreneurial activities are substantially different depending on the type of organization that is being started. Entrepreneurship ranges in scale from solo projects (even involving the entrepreneur only part-time) to major undertakings creating many job opportunities. Many "high value" entrepreneurial ventures seek venture capital or angel funding in order to raise capital to build the business. Angel investors generally seek returns of 20-30% and more extensive involvement in the business (Angel Investing, Mark Van Osnabrugge and Robert J. Robinson). Many kinds of organizations now exist to support would-be entrepreneurs, including specialized government agencies, business incubators, science parks, and some NGOs. Lately more holistic conceptualizations of entrepreneurship as a specific mindset (see also entrepreneurial mindset) resulting in entrepreneurial initiatives e.g. in the form of social entrepreneurship, political entrepreneurship, or knowledge entrepreneurship emerged.

Definition of Entrepreneur

An entrepreneur is a person who has possession of an enterprise, or venture, and assumes significant accountability for the inherent risks and the outcome. It is an ambitious leader who combines land, labor, and capital to often create and market new goods or services. ... (Sullivan, Arthur; Steven M. Sheffrin, 2003). The term is a loanword from French and was first defined by the Irish economist Richard Cantillon. Entrepreneur in English is a term applied to the type of personality who is willing to take upon herself or himself a new venture or enterprise and accepts full responsibility for the outcome. Jean-Baptiste Say, a French economist, believed to have coined the word Entrepreneur first in about at 1800. He said an entrepreneur is "one who undertakes an enterprise, especially a contractor, acting as intermediary between capital and labour" (Tim Hindle).

Entrepreneurship is often difficult and tricky, resulting in many new ventures failing. The word entrepreneur is often synonymous with founder. Most commonly, the term entrepreneur applies to someone who creates value by offering a product or service, by carving out a niche in the market that may not exist currently. Entrepreneurs tend to identify a market opportunity and exploit it by organizing their resources effectively to accomplish an outcome that changes existing interactions within a given sector.

Observers see them as being willing to accept a high level of personal, professional or financial risk to pursue opportunity.

Business entrepreneurs are viewed as fundamentally important in the capitalistic society. Some distinguish business entrepreneurs as either "political entrepreneurs" or "market entrepreneurs," while social entrepreneurs' principal objectives include the creation of a social and/or environmental benefit.

Forms of Entrepreneurship

- 1) Persistent Entrepreneurship
- 2) Cooperative Entrepreneurship
- 3) Local Entrepreneurship
- 4) Responsive Entrepreneurship
- 5) International Entrepreneurship
- 6) Social Entrepreneurship
- 7) Technologic Entrepreneurship

Individual Characteristics of Entrepreneurs

1) **Individual Values:** A lot of researches have been done on the significance of personal values of entrepreneurs, but they haven't been able to set boundaries between unsuccessful entrepreneurs and other people. There are characteristics which are important for entrepreneurs and are used for other successful people too; such as support, courage, good intentions, flexibility and creativity (Hisrich & Peters, 1998, P. 6).

2) **Cultural Values:** Researchers have explored the effect of national, regional, and organizational cultures on wealth creation through new venture creation, innovation, and risk taking. 3) **Family Background & Mentor:** If a person is exposed to entrepreneurial heritage and an entrepreneurial atmosphere (be it the person's household, friends or work environment), then there is a high possibility that s/he will acquire and learn the attitude of entrepreneurship. Those who have parents working in non-governmental jobs are the ones who prefer to work for themselves and not for others (Einar, 2005, P. 20).

3) **Mentors & Family Background:** If a person is exposed to entrepreneurial heritage or an entrepreneurial atmosphere (be it the person's household, friends or work environment), then there is a high possibility that s/he will acquire and learn the attitude of entrepreneurship. Those who have parents working in non-governmental jobs are the ones who prefer to work for themselves and not for others (Einar, 2005, P. 20).

4) **Work Experience:** Researchers have proved that there is a direct relation between an entrepreneur's economical activities and the profession that s/he is engaged in and most importantly has had previous experiences in. Having professional experience makes a person realize that they are even better than executives; so, why not work for themselves and earn more? (Johns, 2005, P. 21)

5) **Education:** There is this question asked by many researchers that "Are people born entrepreneurs or are they made into entrepreneurs through education?" Education is very important in entrepreneurship and new results have proven that (Arancibia, 2008, P. 219).

6) **Social Context:** If a person is exposed to entrepreneurial attitude in his/her society, then there is a high possibility that s/he will acquire and learn the attitude of entrepreneurship.

7) **Age:** Beginning entrepreneurial activities early help in making good entrepreneurs.

8) **Being a Member of a Minority:** The racial, ethnical and religious minorities in every society are the better ones in entrepreneurship because they always want to proven that there is something worthwhile in them. Other studies have also shown that entrepreneurs from the minorities are often young and educated as well (Johns, 2005, P. 605).

Research Goals

Ideal Goal: To do a research that could be positively effective in enhancing individual entrepreneurship in Iran.

General Goal: To study the level of individual entrepreneurship of students studying cultural management.

Specific Goals:

- 1) Appointing the effect of risk-taking on individual entrepreneurship of university students.
- 2) Appointing the effect of requiring success on individual entrepreneurship of university students.
- 3) Appointing the effect of having an internal control center on individual entrepreneurship of university students.
- 4) Appointing the effect of creativity tendency on individual entrepreneurship of university students.
- 5) Appointing the effect of needing independence on individual entrepreneurship of university students.
- 6) Appointing the effect of being a good conversationalist on individual entrepreneurship of university students.

- 7) Appointing the effect of prognostication on individual entrepreneurship of university students.
- 8) Appointing the effect of tolerating uncertainty on individual entrepreneurship of university students.

Research Kind

This research is functional, goal wise and a descriptive (correlational) research, method wise.

Statistical Population & Sampling

The statistical population is the students studying Cultural Management at the Science & Research Branch of the Islamic Azad University.

Data Collecting Tools

An entrepreneurship questionnaire was issued and had two parts which both collected the individual characteristics of each student which have had impact on their individual entrepreneurship.

Questionnaire Admissibility & Stability

The questionnaire was given to a group of 30 students from different study majors and Kronbach's Alpha was calculated to be %84 for individual entrepreneurship.

Research Questions:

- 1) What is the level of risk-taking in the university students majoring in cultural management?
- 2) What is the level of requiring success in the university students majoring in cultural management?
- 3) What is the level of having an internal control center in the university students majoring in cultural management?
- 4) What is the level of creativity tendency in the university students majoring in cultural management?
- 5) What is the level of needing independence in the university students majoring in cultural management?
- 6) What is the level of tolerating uncertainty in the university students majoring in cultural management?
- 7) What is the level of prognostication in the university students majoring in cultural management?
- 8) What is the level of being a good conversationalist in the university students majoring in cultural management?

Testing Research Questions

As you can see in table #1, from the 63 people contributing in this research, 35 (%55.6) were males and 28 were females (%44.4).

As you can see in table #2, from the 63 people contributing in this research, 32 people (%50.8) were in the age category of 31-40 years of age and 3 people (%4.8) were in the age category of 51 and plus years of age.

As you can see in table #3, from the 63 people contributing in this research, 45 people (%71.4) had MA degrees of education and 18 people (%44.4) had PhD degrees.

Insert Table 4 Here

Interpretation: According to table # 4, the value of t is (-14.324), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of risk-taking in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 5 Here

Interpretation: According to the Table #5, the value of t is (-13.977), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of requiring success in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 6 Here

Interpretation: According to table #6, the value of t is (-14.091), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of having an internal control center in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 7 Here

Interpretation: According to table # 7, the value of t is (-8.126), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of creativity tendency in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 8 Here

Interpretation: According to table # 8, the value of t is (-16.337), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of needing independence in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 9 Here

Interpretation: According to table # 9, the value of t is (-16.595), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of tolerating uncertainty in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 10 Here

Interpretation: According to table # 10, the value of t is (-7.923), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of prognostication in the university students majoring in cultural management is %99 in an acceptable level.

Insert Table 11 Here

Interpretation: According to table # 11, the value of t is (-6.344), the degree of freedom is (62), the level of significance is (0.00) which is lower than the value of T critical and confirms the null hypothesis. Thus, it could be said that the factor of being a good conversationalist in the university students majoring in cultural management is %99 in an acceptable level.

Conclusion

The main goal of this research was to study the relation of individual entrepreneurship characteristics of students studying cultural management. To do so, 8 factors were known to be the related characteristics with individual entrepreneurship of students and they were analyzed distinctively and in combination. The findings of this research have shown that the factors of risk-taking, requiring success, having an internal control center, creativity tendency, needing independence, tolerating uncertainty, prognostication and being a good conversationalist of the university students majoring in cultural management were in an acceptable level.

Other important conclusions are as it follows:

- 1) There is a reverse relation between the factors of risk-taking, needing independence & tolerating uncertainty and gender; i.e., this factor is stronger in men and women are in a lower range.
- 2) There is a reverse relation between the factors of risk-taking & requiring success and age which means that the older the students become, the more reduction of the factors there will be; i.e., the older you get, the less risks you will take.
- 3) There is a direct relation between the factors of having an internal control center, tolerating uncertainty & being a good conversationalist and age; i.e., the older you get, the stronger these factors will become. For example, tolerating uncertainty gets much easier as one becomes older.
- 4) There was no meaningful relation seen between creativity tendency and age; i.e., the decrease or increase of age does not impact creativity tendency.
- 5) There is a direct relation between the factors of having an internal control center, needing independence, prognostication, prognostication & being a good conversationalist and level of education; i.e., the higher one's education level, the stronger the factors.
- 6) There was no meaningful relation seen between the factors of risk-taking, requiring success & creativity tendency and level of education; i.e., there is no change in the factors as one's education level becomes higher.
- 7) Among the 8 factors, the factors of being a good conversationalist, prognostication and requiring success (in order) had better levels than the other factors.

Functional Recommendations

Although the overall level of individual entrepreneurship of university students majoring in cultural management was good, but there is still a long way to go in order to get to the desired level; thus, it is essential for universities to find & implement the right practical strategies in order to solve this problem. The researcher believes that entrepreneurship can be implemented in universities if the individual entrepreneurship characteristics of students are nurtured and if entrepreneurial activities are appreciated and encouraged in those with high inspiration for presenting new ideas. To accomplish this goal, the following changes are essential to be made:

- Changing executives' outlook on positive organizational changes.
- Specifying financial resources of universities as distinct research budgets to innovation.
- Strengthening the spirit of risk-taking and courage among university students and professors.
- Encouraging universities and members of the scientific board to present creative and innovated ideas by giving them special rewards (such as research rewards or educational ones).
- Adding entrepreneurship characteristics to the annual assessment paper of professors and educational groups.
- Establishing an entrepreneurial staff in the Islamic Azad University.
- For the university executives and vice principles to support team work and cooperation and contribution management.

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Table 1. Gender

Collective Percentage	Credit Percentage	Percentage	Frequency	
55.6	55.6	55.6	35	Male
100.0	44.4	44.4	28	Female
	100.0	100.0	63	Total

Table 2. Age

Collective Percentage	Credit Percentage	Percentage	Frequency	
34.9	34.9	34.9	22	21-30
85.7	50.8	50.8	32	31-40
95.2	9.5	9.5	6	41-50
100.0	4.8	4.8	3	51 +
	100.0	100.0	63	Total

Table 3. Education

Collective Percentage	Credit Percentage	Percentage	Frequency	
71.4	71.4	71.4	45	MA degree
100.0	28.6	28.6	18	PhD degree
	100.0	100.0	63	Total

Table 4. What is the level of risk-taking in the university students majoring in cultural management?

1 st Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	2.08462	0.000	-14.324	62	11.2381	.26264

Table 5. What is the level of requiring success in the university students majoring in cultural management?

2 nd Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	2.98366	0.000	-13.977	62	15.7460	2.98366

Table 6. What is the level of having an internal control center in the university students majoring in cultural management?

3rd Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	1.90440	0.000	-14.091	62	11.6190	.23993

Table 7. What is the level of creativity tendency in the university students majoring in cultural management?

4th Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	1.78289	0.000	-8.126	62	7.1746	.22462

Table 8. What is the level of needing independence in the university students majoring in cultural management?

5th Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	2.45231	0.000	-16.337	62	12.9524	.30896

Table 9. What is the level of tolerating uncertainty in the university students majoring in cultural management?

6th Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	1.29060	0.000	-16.595	62	6.3016	.16260

Table 10. What is the level of prognostication in the university students majoring in cultural management?

7th Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	2.05119	0.000	-7.923	62	6.9524	.25843

Table 11. What is the level of being a good conversationalist in the university students majoring in cultural management?

8th Hypothesis	Standard Deviation	Level of Significance	T	Degree of Freedom	Mean	Error of Means Deviation
Testing	2.36310	0.000	-6.344	62	7.1111	.29772

Conceptual Model of Research

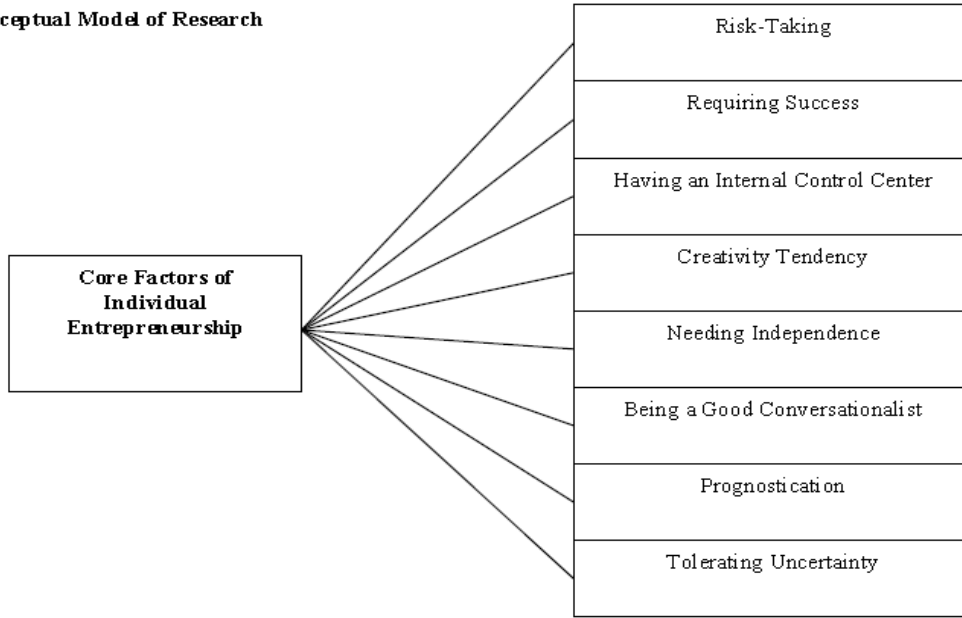


Figure 1. Conceptual Model of Research (Reference: Researcher)

Dilemma of Study on Chinese National Traditional Sports Culture and the Selection of Paths

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Abstract

Any academic research is a kind of scientific exploration activities under direction of a certain methodology, with no exception in the case of modern sports science research, which refers to exploration on the general meaning and value system within the field of sports under direction of certain methodology and thought so as to promote sports activities developing towards a direction that is more favorable for human being. Sports science method is the bridge of transfer from sports theory to sports practice, which not only determines the level of sports scientific research achievements, but also affects development of sports practice and which will necessarily be improved and developed with progress of the society and with development of sports practice. To study and reflect on research methods of Chinese national traditional sports culture has profound significance to promote development of national traditional sports culture and to protect and inherit excellent sports culture heritage.

Keywords: Cultural self, Cultural self-confidence, Cultural self-consciousness

1. Dilemma of research methods at present

In recent years, some experts have made a statistical analysis in research methods of national traditional sports culture. According to Yu Zhonggan et al, "Chinese minority Sports study in recent years has still been focusing on literature research, but survey research and field research in sociology are also being emerging." (Yu Zhonggan & Li Zhiqing, 2004) Considering the achievements of research by Han Suping et al, (Han Suping & Tian Xiangying, 2009) field empirical method, survey and questionnaire method, literature research and mathematical statistics are the major methods to study national traditional sports, and these research methods have promoted progress of national traditional sports culture study, but still lag behind compared with the increasingly daily loss and extinction of national traditional sports culture encountered at present. There are several factors that cause the status quo of national traditional sports culture study and inappropriateness or lagging of research methods is, without doubt, one of the major reasons. We believe that the dilemmas encountered at present in research methods mainly include the following.

1.1 Dilemma of the selection of methods: more field survey and less cultural and philosophical analysis and more dependence upon statistical figures and less survey on in-depth practice

"Since later 1980s, the tide of academic circle has transferred from study on culture to study on existing institutional reform. Together with this favorable turn, sports social science field also transited from basic research as the major study to application research." (Qiu Jianrong, 2001) However, with development of anthropology of sports, there have been more and more applications in the research method of field survey. In the past few years, a kind of theory and description way has been prevailing in the field of anthropology of culture, namely, "thick description". (Clifford Geertz, 1999) Traditional sports culture research can borrow theory of "thick description" to improve deficiency of field survey research method. The theory of "thick description" is to attempt to acquire "translation" and "cutthrough" of different cultural explanation systems and pursue comprehension of cross-culture, which, as a matter of fact, refers to cultural and philosophical analysis. Cultural retrospection, cultural probing and cultural measurement of field survey is analysis of culture and philosophy. We should avoid confining the field of vision to superficial survey statistics, description and analysis in in-depth study on national traditional sports culture, but should try to fulfillment "thick description" and realize analysis and measurement at the cultural and philosophical level. there are also some other studies which make a classification on cultural characteristics of national traditional sports and study regional national sports

tourism and development et al, based on “Records of Chinese National Traditional Sports” compiled in 1990. (Huang Cong & Qiu Peixiang, 2008) Without doubt, the study to purely seek for a path for study on traditional culture from outdated books is inadvisable, since the era has progressed forward another 20 years, especially this period of 20 years is an accelerating period of the progress of Chinese urbanization. How is the existing status quo of traditional sports culture? For instance, how many items or schools does martial arts still have? We have to make an in-depth practical survey to grasp the firsthand material, otherwise our study is nothing but fantasy.

1.2 Dilemma of method idea: much focus on superficial research and less focus on analysis of internal study, and more study on cultural attachment and less study on cultural return

According to Yi Nike et al, in studies on traditional sporting events, there appears the phenomenon of seeking quick success and instant benefits with an emphasis on development of practical value. Restrained by western modern sports ideas, these studies focus on comparison between modern Olympic events and Chinese traditional sports events in terms of rules and competition, etc, but ignore the internal value of traditional sports events and extended development of entertainment and performance elements of national traditional sports as well as their cultural deposits and neglect in-depth theoretical study on national traditional sports, as a result of which in-depth innovation is caused that is deficient in accumulation of theoretical foundation. (Ni Yike, Shao Xiaojun & Zhang Zizhi, 2005) At present, there exists such a phenomenon, that is, there are many studies that concentrate on the technology and set patterns of traditional sports, while there are relatively a few studies on internal rationality and value appeal of traditional sports culture and link between Chinese traditional culture and national traits. Quite a lot of studies attach great importance to the issue of attachment of traditional sports culture. For instance, it is believed that, a martial art can only find its way out by joining in the Olympic Games, and a pessimistic attitude is held towards failing to join in the Olympic Games. Both quantitative analysis qualitative depth is insufficient in studies of exploration of cultural return. Quite a large number of researchers have such an idea that traditional sports culture should be integrated and attached to western sports culture since western physical culture has its advancement and in such a way Olympic Games can be inherited and developed. Furthermore, the exam standard for sports colleges and universities to recruit undergraduates of martial arts is established totally in accordance with the standard mode of athletic martial arts. Thus, it is not difficult to find out our internal malpractice in the train thought of development of traditional sports culture. Although Olympic Games is far superior to the former Greek culture after its development for a hundred years, it is still the cultural system under the voice of western world, and it sometimes arouses worry of some academics in its destiny when it becomes the value tool of the western society with its commercialization and professionalization. However, from the perspective of cultural relativism, it is not an issue of progress or recession for a small nation or a weak nation and a majority nation. Hence, it is hegemony of dominant economy and rights of voice of dominant culture to evaluate existence and development of a culture merely with the quantification indexes of international influential strength, spread coverage and economic benefit. Excellent sports culture traditional of each country and each nation is a treasure of spiritual heritage of the whole human kind. Although countries and nations that assume culture and civilization are varied in size and all kinds of cultures and civilizations are developed in different orders, there is no distinction of relative superiority or inferiority, because they all deserve equal respect and protection of the whole human kind.

1.3 Dilemma of inertia of method: more focus on scientificity of culture and less focus on endogeneity of culture

Studies at present are mainly concentrated on: 1) study on martial arts; 2) investigation in minority traditional sports by field work; 3) study on national traditional sports multi-culture; 4) protection on traditional sports cultural heritage. (Ni Yike & Hu Xiaoming) Among these studies, more focus is put on study of the scientificity of culture, while study on endogeneity of culture is ignored or seldom done. What we do most is to study and seek for rule of an object in scientific field, which is the inertia of our research method. Then, what is the rule of national traditional sports culture? It is difficult to find a convincing answer. It is believed, what we ought to do most is to seek for endogeneity of culture in study on traditional sports culture, that is, to find internal foundation and gene of existence and heritage of national traditional sports culture and to recognize its value system and value appeal. Some research achievements vigorously advocate the issue of standardization and modernization of traditional sports culture, and believe that low degree of standardization is the restraining factor for development of national traditional sports, which should arouse our high attention. Then, what should we take as the standard? Should we take value system of western competitive sports as the standardization? All these issues require serious treatment and objective analysis. Otherwise, national traditional sports culture might go towards the standardization of western sports, which will necessarily cause some decadent elements of western sports culture to spread unchecked on our territory and make the “cultural meme” of its excellent

traditional sports to shrink and extinct. Just the same as the case that simplification of a species gene causes deterioration of the whole species, the above situation might cause diversity and creative strength of the global sports culture to gradually go to collapse. Then, how should we define the definition of modernization? From a cultural meaning, what kind of modernization should national traditional sports culture need? This is an issue which can't be avoided, but whose answer can not be found easily. It is believed by some one, modernization of the tribalism of tropical rain forest in Brazil means loss of the primitive culture of the tribe and if we intend to protect it, we ought to isolate it. So long as this primitive culture appears in TV programs, it will no longer exist, or it might exist merely as a pure scenic spot. Modernization, in a certain sense, means industrialization. Modernization of national traditional sports culture means loss of the original value system. Whether or not admitted, superficially, the so-called modernization means to modify the national traditional sports culture according to western sports standard and to make it routinized and stereotyped, which, to a great extent, is to adopt western cultural mode and which essentially means loss of "cultural self-consciousness" and replacement of the so-called advanced dominant culture. At the moment when globalization is conducted worldwide and promoted swiftly, it has become a great trend to arouse awakening of consciousness of national traditional sports culture. Thus, routinization and stereotype modification on national traditional sports culture is not modernization, but cruel damage. Modernization of traditional sports culture should be extension of the tradition and should bring into prominence its internal value idea that respects the nature and displays humanity, which exactly corresponds with the endogeneity of the main melody of the times and which is the modernization process that is integrated into the global trend of contemporary development.

Thus, when we study national traditional sports culture, we can not rest on the most superficial form of modern society, but should more explore the cultural connotation it exactly implies. When we discover some "primitive" national sports during our investigation, we should recognize and explain this culture in a correct way, rescue, protect, package, develop and exploit this culture, for which we have to study its origin and cultural essence. It is the potential value and superiority of historical anthropology in its study on national traditional sports not only to explore national sports culture, but also to recover or expound the national sports culture essence. (Huang Cong & Qiu Peixiang, 2008)

2. Study on the development path of variation of national traditional sports culture

According to Fischer and Marcus, "with development of communications media at the end of the century and sudden change of the society as well as progress of science, culture is also changing. As a result, a situation appears that is greatly varied from the former cultural pattern, which urges anthropologists to give up their traditional methods and arguments, and transfer to discussion of new phenomena and new theories". (Na Ri Bi Li Ge, 2001) With continuous reinforcement of our comprehensive national strength, the spring of renaissance and flourishing of traditional sports culture is approaching. For the time being, renaissance of national traditional sports culture is faced up with god-given historical opportunities. Firstly, development of the reform and opening up lays a solid material foundation for development of national traditional sports. Secondly, "cultural self-consciousness" gradually becomes the common view of the academic circle", and "cultural self-consciousness" and "cultural heritage" consciousness are also affecting the trend of development of national traditional sports culture. Thirdly, it is generally believed in the international sports world that the global sports is transferring towards the eastern world, which offers better environment for the international path of national traditional sports. In face of such a great times and historical opportunities, we should study the path of variation of traditional sports development. The development path of variation is to improve the cultural self-consciousness and cultural confidence of traditional sports culture under such a great background of globalization, seek for "self-esteem" of national traditional sports culture in development of cultural diversification development and control the orientation of "self-esteem" of our national traditional sports culture. Self-esteem of traditional sports culture includes the following three implications and levels: "development of oneself", "development of self-confidence" and "development of self-consciousness". In the following, we are going to give a specific analysis:

2.1 Traditional sports culture should select the development path of "cultural self".

Starting out from high sense of historical responsibility, Tan Hua subtly analyzed reasons for decline of Chinese traditional sports for more than a century and summarized two reasons: firstly, with gradual transition of Chinese society from the agricultural society to industrial society, the social foundation on which traditional sports depends on gradually disappears; secondly, modern sports set up based on modern industry and urban civilization is entering China with a strong pose and further presses the survival space of traditional sports. Therefore, we should set up a nation-oriented sports theoretical system to break away from control of western scientific voice system. In the mean while, we ought to draw lessons from experiences of European teams and

Japanese traditional sports modernization to make necessary reform and classification on martial arts and enable martial arts to be better integrated with modern social life. We should also make an attempt to set up traditional sports ecological culture region that has the capacity of self survival. (Ni Yike & Hu Xiaoming, 2009) We believe that not only Chinese martial arts, but all national traditional sports cultures should seek for a developmental path of “cultural self”. Culture, is supposed to be “cultural self” of one nation, and culture will also lose its meaning of existence if it goes without “cultural self” of the nation. The developmental path of “cultural path” is to recognize the value of existence of “cultural self”, discover the endogenous mechanism and soil of “cultural self” and improve the service level of “cultural level”. Development of “cultural self” is the pre-condition for heritage and development of Chinese national traditional sports culture, and without this pre-condition, we will lose the footstone to be integrated into the international sports culture. Hence, we need to accelerate study on the developmental mode of “cultural self”, create ecological culture regions for heritage and development of the national traditional sports culture, continuously strengthen the ability of creation and immunity of the national traditional sports culture and let it have the sustainable vitality.

2.2 National traditional sports culture should select the developmental path of “cultural self-confidence”.

In the process of cultural globalization, struggle for culture, loss and even extinction of culture has become a reality that can't be avoided. Traditional martial arts which bear Chinese traditional cultural quintessence are faced up with a series of crises in the era of struggle for culture, which is represented as a kind of discomfort and helplessness. We should conduct high cultural evaluation on Chinese traditional martial arts, explore its potential monstrous cultural value and make traditional martial arts irradiate in struggle for culture. (Ma Wenguo & Qiu Peixiang, 2006) In face of such an austere situation, we believe that a system of “cultural self-confidence” should be established in Chinese traditional sports culture centered with martial arts, in which we should select the development path of “cultural self-confidence”, which is a necessary choice for cultural globalization. Mr. Lu Xun said, “the more one is national, the more it is international”. This indicates particularity and self-confidence of a national culture. When we are faced up with the major trend of globalization, we have to think whether peculiarity of national traditional sports culture can still be maintained? What's the significance of maintaining cultural peculiarity? Previously, it was believed that, cultural globalization was a process of struggle between dominant culture and weak culture. “As a matter of fact, we would rather say that a competitive platform in a flat world is more potentially powerful to enable the world to be diversified in an unprecedented way than say that it can assimilate all kinds of culture.” (Thomas L. Friedman, 2006) Since national traditional sports culture and its components can be maintained until now, they must have their own value or usefulness, and it is exactly existence of this kind of value that the culture can be inherited until today and has its future. China national traditional sports culture is an independent system, which can't be compared with the tradition and value system of western sports culture, because they don't have a universal equivalent. Considering this fact, we should see the “self-confidence” of China national traditional sports culture, and it is under promotion of this kind of “self-confidence” that the national traditional sports culture has been development until now. Mr. Zhu Qianzhi verified in “Influence of China Philosophy on European Culture” that the Enlightenment in Europe in the Eighteenth Century had been enlightened to great extent by Chinese culture. Contemporarily, the connotation of national traditional sports culture to uphold the nature, to be harmonious and tolerant and to be human affects development of western competitive sports and makes it transited and development in the eastern part of world. Especially, China traditional martial arts have rich cultural connotation and strong cultural vitality and embody the ideological quintessence and leading spirit of Chinese culture from fundamental theory to technical application. Thus, international dissemination of martial arts should have high cultural self-confidence, in which way can development of traditional martial arts in the future be filled with hope and vitality. (Ma Wenguo & Qiu Peixiang, 2006)

2.3 National traditional sports culture should select the development path of “cultural self-consciousness”.

The famous scholar Fei Xiaotong put forward the idea of “cultural self-consciousness” for the first time. “Cultural self-consciousness means that people in a certain culture know their distance and have sufficient knowledge in its development progress and future. In the mean while, cultural self-consciousness also means that people living in different cultures know about the relations between other cultures and their own culture on the basis of knowing their own distance.” (Fei Xiaotong, 1998) We believe that national traditional sports culture heritage and development should select the developmental path of “cultural self-consciousness”, since only development of “cultural self-consciousness” can make one realize “self status” and characteristics, find out “self position” and improve the independent capacity of cultural transition. As early as in his study on culture of traditional martial arts, Wang Gang proposed the concept of “culture self-esteem” in martial arts, and believed that as the sports cultures in eastern and western regions, both Chinese martial arts and Olympics had their own

characteristics and dignity. As for martial arts, self-esteem of culture is to keep the excellent tradition of national culture. By contrast, as for Olympics, the self-esteem of culture is to come off its perch and look upon the sports culture of other nations with an open mind. (Wang Gang, 2004) It is a great trend for the China national traditional sports culture with the subject of martial arts to be integrated into the global diversified cultural system represented by Olympic Games. However, how to be integrated into the global cultural system ought to be a historical subject that deserves serious research. The process of heritage of national traditional sports culture is also a process of being integrated into the global sports culture and is more a development process of “cultural self-consciousness” to keep its own cultural characteristics and dignity. If a national traditional sports culture loses its characteristics and dignity, then it is not in a position to discuss “cultural self-consciousness”. “Cultural self-consciousness” of national traditional sports has presented different historical features in different historical periods, for which Guo Yucheng classified into three historical periods. The first period is the Republic of China era in which martial arts were named as kungfu and played the role of strengthening the country and the nation and activating the national spirits. In the 80s in the Twentieth Century, the national sports commission organized excavation and classification of martial arts and in 2004, the first world traditional martial arts festival was held. (Guo Yucheng, 2007) Sports culture is not an economic phenomenon, and even if it is in an inferior position, it can still send out its radiance. To a certain extent, cultural globalization and cultural hegemony may stimulate cultural self-consciousness. At the same time, heritage of traditional sports culture also depends on the nation itself to cherish the culture with consciousness. Thus, we ought to attempt to pursue innovation and change, and try to realize heritage in innovation and innovation in heritage.

3. Study on heritage path of traditional sports culture

National traditional sports cultural heritage and development is a systematic project, which not only involves the sports field, but also requires the atmosphere built by the large environment of the society. We should strengthen vigor on study of paths of national traditional sports cultural heritage and seek for heritage paths in the entire social systematic system. For the time being, we believe that we should reinforce study and breakthrough from the following several aspects.

3.1 To set up the guarantee system of traditional sports cultural heritage and development with national protection policy as the core

The key to the traditional cultural conservation and heritage of any nation is the external environment of a nation and a society, which calls for formulation of an active, constructive, favorable and protective national cultural policy. For study of traditional sports culture, we seldom concern ourselves with policies, measures and capital, etc, but always have an empty talk of strategies. Strategy needs policies, measures and capital as the guarantee, and, otherwise, strategy is merely a bank sheet. Heritage of traditional sports culture needs the national policy system as the guarantee, so it should be brought into the entire traditional culture protection and establishment system of the country. It is suggested that the country make a certain amount of capital to set up “national traditional sports cultural protection funds”, secure the sports inheritance that is on the verge of extinction and loss and develop and inherit sports culture in a planned and organized way.

3.2 To intensify the cornerstone of traditional sports cultural heritage and development with the starting point of popularization among young people

“Without human being, even the best text will have to become a dead culture, and will even be buried in the track of history”. (Wang Gang, 2006) Faced up with the severe attack of western competitive sports and sports commercialization and acceleration of industrialization and urbanization, traditional culture background gradually disappears and heritage of traditional sports culture has become the focus of attention in the sports field and even across the whole country. As a traditional culture, sports can be developed and full of vitality only if it is passed down from generation to generation. Hence, hope of traditional sports culture is young people and its future is also young people. Without young people, heritage of culture is just a castle in the air. “There are more than 300 million young people in China, and school is the best and most extensive battlefield to inherit martial arts. Thus, only if we put martial arts in the school to inherit through young people, can we better perform the historical mission to propagate national spirits and inherit Chinese traditional culture.” (Qiu Peixiang, 2006) South Korea regards Taekwondo as a compulsory national subject for education for each student, including overseas students, which should have greatly enlightened us. For example, we isolate martial arts from the sports class of the school and regard it as a compulsory national course for each students, which will have an enormous stimulative effect upon heritage and propagation of national culture and national spirits.

3.3 To improve the momentum of traditional sports cultural heritage and development with dissemination among the public as the focus

Why did some competitive culture of China disappear all of a sudden in the history, such as, ancient kemari and especially polo? This is a problem that has been perplexing sports historians all the time. It is analyzed to include the following several reasons: "This has something to do with the fact that gradual collapse of hereditary peerage system (Shizi system) since Tang Dynasty made kemari and polo that were major noble activities loss their carrier and successors. As a matter of fact, temporary decline of I-go in the modern society is also as a result of the above reason. However, the reason that dragon boat and martial arts have survived long is that they live in folk, but not in the imperial court." (Hu Er, 2003) The public is the subject of dissemination of sports culture. Thus, heritage of traditional national sports culture should neither remain on academic research, nor be limited to the campus, but should become the cultural consumption of the extensive public and become one of the primary living means of human being, which is the original momentum of heritage and development. Traditional sports culture ought to be combined with implementation of "Outline of Fitness of the Nation". And heritage and development of traditional sports culture should be integrated into the health activity of the whole nation, in which way it can be rooted and blossom among the extensive public and keep its vitality for development.

3.4 To extend the chain of traditional sports cultural heritage and development with diversified dissemination as the channel

The current era is one of informationization and networking, and any national culture can be spread to each corner of the world through network dissemination. In the mean time, this era is also a development era which highlights tolerance. Globally speaking, all countries should respect each other, since we can find a path of globalization only on the basis of respecting others' culture. In the process of globalization, there is not any national culture that is as pure as it was, as it has been embraced within an integration without consciousness. Thus, if there is no tolerance, there would be no means to establish culture of one's own if an attitude of resistance is taken towards culture of others. In such an atmosphere of globalization, we can consider take advantage of the platform of Olympics to disseminate national traditional sports culture, but we should not remain merely on this point. On the contrary, we should establish sports traditional cultural digital protection system and network spreading channel, so as to expand the influence of cultural dissemination.

Anthropology advocates that, in the process of cultural dissemination, different national cultures should absorb cultural features and cultural systems of each other with choice. This kind of education is quite necessary under the great background of globalization, opening up and reform and market economy. The feature of traditional sports culture is interaction and communication. We should not close the door of communication to the culture just because we want to protect its cultural feature and pattern or just because it hasn't been selected as one of the Olympic competition items, because this kind of isolation and closeness might weaken its vitality. At the same time, traditional sports culture can only be full of innovative spirit in communication. In face of attack by dominant cultures, the key to development of traditional sports culture is to acquire "self" cultural development in civilized communication and conversation, to strengthen "self" cultural confidence in development and to improve "self" cultural consciousness in self-confidence. In this way, more and more people will come to understand and acknowledge Chinese traditional national sports culture and disseminate it to the whole world. Then, not only value of culture, but also value of economy will be highlighted. Just as Mr. Ji Xianlin said, "The 21st Century is a century of eastern culture, and the dominant western culture will gradually give place to eastern culture that has been in an inferior position. Whether or not agreed, there is one point that is sure. That is, eastern culture that is centered with traditional Chinese culture will play a more and more important role on the stage of the world." (Ji Xianlin, 2001)

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Teenage Pregnancy and Prevalence of Abortion among In-school Adolescents in North Central, Nigeria

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Abstract

This descriptive cross-sectional study was carried out in public secondary schools in Ilorin to determine pregnancy outcomes among adolescents. Multistage sampling technique was used to select 521 respondents for the study. The research instrument was a semi-structured interviewer administered questionnaire.

All respondents were between 10-19 years (Mean=15.84±2.269) with 53% being males. About one third (28.2%) of all the respondents were sexually active; 63.9% were males and 36.1% were females. Female respondents who had ever been pregnant constitute 5.7% of all sexually active female respondents while 17% of all sexually active males had ever impregnated a girl. Abortion prevalence was 100% for females while 87.5% of males that have ever gotten a girl pregnant told the girls to abort the pregnancies. All the abortions were induced and done by unqualified personnel.

Youth programmes should be designed to provide adolescents with adequate knowledge on reproductive and sexual issues including pregnancy prevention.

Keywords: Teenage pregnancy, Abortion, Adolescents, North Central Nigeria

1. Introduction

Teenage pregnancy is a major public health and social problem the world over and its incidence is on the increase (Aboyeji 1997, Boyd 2000). Concern about the increase in unmarried adolescent pregnancy has been expressed throughout Africa (Letanro 1993). There is consensus that this is a phenomenon with detrimental effects for African society. The observed consequence include contributions to higher infant mortality (Becker 1993), potential barriers to the development of the woman, increased maternal morbidity and mortality (Garenne 1997) and the spread of sexually transmitted diseases (Gyepi-Gabrah 1987). It is contributing substantially to overall fertility in Sub-Saharan Africa. Taken as a region, the countries of Sub-Saharan Africa have the highest level of early child bearing in the world (Barker et al 1992).

Teenage pregnancy constitutes a health hazard both to the mothers and the fetus. The mother is at increased risk of pregnancy-induced hypertension, anaemia, obstructed labour and its sequelae (Okpani et al 1995, Ojengbede et al 1987, Uwaezuoke et al 2004). They are also three times more likely to die as a result of the complications of pregnancy and delivery than those aged 20-24 (Aboyeji et al 2001, UNFPA 2000). The fetus is prone to be delivered preterm, small for gestational age and has an increased risk of peri-natal death (Ojengbede et al 1987, Uwaezuoke et al 2004, Aboyeji et al 2001).

The main issues that have strongly influenced the pattern of adolescent pregnancy include the declining age at menarche and the increase in the number of years spent in school. This influences the timing of marriage. Adolescents who have finished at least 7 years of schooling (in developing countries) are more likely to delay marriage until after the age of 18 years (Salako et al 2006). This increases the length of time that they are exposed to the risk of adolescent pregnancy.

The reason for teenage pregnancy varies from country to country and from region to region within the same country. Factors that are associated with teenage pregnancy include rapid urbanization, low socioeconomic status, low educational and career aspiration, residence in a single parent home and poor family relationship (Adegbenga et al 2003). In 1999, Nigeria's adolescent fertility rate was 111 births per 1,000 women ages 15 to 19, and Nigerian women averaged more than five births during their lifetime.

The emotional trauma associated with an unwanted pregnancy in adolescents can be overwhelming. The society is absolutely judgmental when it comes to issues of adolescent pregnancy. This attitude has however not diminished in no way the incidence of unwanted pregnancies amongst Nigerian adolescents (Eugene 2000). In a study in the southwest of Nigeria, nearly half of the females have been pregnant before as well as two thirds of those not currently enrolled in school (James-Iraore 2001). This study examined the prevalence of teenage pregnancy and abortion among in school adolescents in Ilorin.

2. Methods

A descriptive cross sectional study design was used in this study. Multi-stage sampling technique was used in view of the large size of the study area. Six public secondary schools were selected for the study, two from each of the 3 LGAs that make up Ilorin metropolis. The final study population were 521 adolescents between the ages of 10 – 19 yrs from the study schools. Interviewer administered structured questionnaire was used for the study. The study was carried out from January 2006 to June 2006

The quantitative data obtained was fed into a computer and analysis was done with EPI- INFO version 6 software. The results were displayed in tables and charts. Cross tabulation of variables was also done. Chi-square test was used to test for significant associations between variables. A p-value of less than 0.05 was considered as statistically significant.

3. Result

The modal age for the study was the 16 – 17years age group, constituting 37.8% of all respondents. The mean age was 15.63±2.11. About half of the respondents (53%) were males, while a majority of the respondents (74.8%) were Yoruba by ethnicity. Respondents who are Christians accounted for 48.1% while 60% were from monogamous families.

About one third (28.2%) of all the respondents were sexually active out of which 63.9% were males and 36.1% were females. Significantly more males have initiated sexual intercourse in this study ($p < 0.05$) (Table 3). Female respondents who have ever been pregnant constitute 5.7% of all sexually active female respondents out of which

66.3% have been pregnant only once while 33.3% have been pregnant more than once (Table 4). On the other hand, 17% of all sexually active males had impregnated a girl in the time past out of which 75% have gotten a girl pregnant once while the remaining 25% have gotten a girl pregnant more than once (Table 5).

All the females that have ever been pregnant claimed that they aborted the pregnancies giving an abortion prevalence of 100% among the females while 87.5% of all the males that have ever gotten a girl pregnant said that they told the girls to abort the pregnancies. Only 12.5% of the males had their partners delivering the baby. It is noteworthy that 89.5% of all the pregnancies (Male Partners + Females) reported in this study were eventually aborted (Table 6).

4. Discussion

The prevalence rate of sexual activity of 28.2% found in this study is comparable with the rate obtained among female secondary school students in Port – Harcourt, Nigeria (Anochie et al 2001). Ameh (Ameh et al 2009) in their study reported a prevalence of 12.6% sexual activity among secondary school students in Northern Nigeria, while Kaufman (Kaufman et al 1998) in the USA reported 40% of women aged 15 – 19 years as being sexually active. The higher prevalence in the USA might be due to better reporting while lower rate in Northern Nigeria could be due to concealment of cases.

Teenage pregnancy is one of the most unfavorable and usually unplanned outcomes of adolescent sexual activity. This study showed that female respondents who have ever been pregnant constitute 5.7% of all sexually active female respondents. This is similar to the findings by Ameh et al in Northern Nigeria (Ameh et al 2009), USA (Kaufman et al 1998), and Thailand (Watcherance et al 2006) where female respondents who have been pregnant is 8.8%, 8.4% and 9% respectively. Reports from Port – Harcourt Nigeria (James-Iraore 2001), showed that pregnancy rate among sexually active female is as high as 27%. This could be due to rapid urbanization and influx of expatriates and lack of use of contraceptives in the area where the study was done. The consequences of these teenage pregnancies especially in this part of the world include high school dropout rates and high maternal and perinatal mortality rates among other consequences (Okpani et al 1995, Ojengbede et al 1987, Uwaezuoke et al 2004, Aboyeji et al). This high school dropout rate is not acceptable considering the fact that for any sustainable development to take place, education must be accorded its rightful place. Also these consequences put a strain on the already fragile health system thereby rendering it the more ineffective.

This study also established that pregnancy in teenagers is unwanted as evidenced by the high prevalence of induced abortion reported by the respondents; 100% among the females and 87.5% among the males. This finding is similar to the findings from a study conducted by Abiodun et al in Ilorin where 63.5% of female students aged 15 – 24 years in tertiary institutions have had induced abortion (Abiodun et al 2009). This is also in agreement with the report by Gilda et al where 50% of their respondents reported having had unwanted pregnancies (Gilda et al 2006). It is noteworthy that all the abortions were said to have been done by unqualified people. This is a serious setback for adolescent reproductive health and indeed for the campaign to reduce maternal mortality. Unsafe abortion has been documented as one of the leading causes of maternal mortality especially in developing countries to which Nigeria belongs.

Reasons given for resorting to abortion include; not being married, being too young, still in school and partners not wanting the child among other reasons. This shows that adolescents either do not consider the consequences of engaging in premarital sexual activity or that they simply don't know that they can become pregnant from such behavior. This calls for concerted efforts by all stakeholders to ensure that adolescents are guided and given the right messages and services so as to be able to make informed choices when it comes to their reproductive life.

Reproductive health, generally has been synonymous with females health, and males reproductive health has received little attention (Gilda et al 2006). This study however showed that 17% of all sexually active males had impregnated a girl in time past and delivering the baby. Hence, the role of the male counterpart in teenage pregnancy, abortion and contraceptives cannot be overemphasized.

It is concluded from the study that prevalence of teenage pregnancy and induced abortion is very high among in school adolescents in the study area. Youths programmes should be designed specifically to target adolescents to provide them with adequate knowledge on reproductive and sexual issues, change their attitude about sexual risk and motivate them to understand behaviour that reduce sexual risks especially the consistent use of condoms which has a dual purpose of both preventing unwanted pregnancies and also preventing sexually transmitted infections.

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Table 1. Sociodemographic characteristics of the respondents

Variables	Freq (%) (N=521)
AGEGROUP (in years)	
10 – 11	11 (2.1)
12 – 13	64 (12.3)
14 – 15	180 (34.5)
16 – 17	184 (35.3)
18 – 19	82 (15.7)
SEX	
Male	276 (53)
Female	245 (47)
ETHNIC GROUP	
Yoruba	390 (74.9)
Hausa	79 (15.2)
Ibo	27 (5.2)
Others	25 (4.8)
TYPE OF FAMILY	
Monogamous	316 (60.7)
Polygamous	205 (39.3)
RELIGION	
Christianity	248 (47.6)
Islam	273 (52.4)

Table 2. Distribution of respondents who are sexually active

Ever Had Sex	Freq (%) (N=521)
Yes	147 (28.2)
No	374 (71.8)

Table 3. Respondents who are sexually active by gender

HADSEX	Male (%)	Female (%)
Yes	94 (35.6)	53 (25.2)
No	182 (64.4)	192 (74.8)
Total	276 (100)	245 (100)

$p = 0.0016$, $\chi^2=9.89$, $df=1$

Table 4. Sexually active females who have ever been pregnant

Variable	Freq (%) (N=53)
Ever Been Pregnant	
Yes	3 (5.7)
No	50 (94.3)
Number of Times Pregnant (n=3)	
1	2 (66.7)
2	1 (33.3)
>2	0

Table 5. Sexually active males who have ever got a girl pregnant

Variable	Freq (%) (N=94)
Ever Impregnated a girl	
Yes	16 (17)
No	78 (83)
Number of Times They Have Impregnated a Girl	
1	12 (75)
2	4 (25)
>2	0

Table 6. Distribution of respondents by pregnancy outcomes

Variable	Freq (%)
Pregnancy Outcome (Females)	
Abortion	3 (100)
Delivered	0
Miscarriage	0
*Pregnancy Outcome (Males)	
Abortion	14 (87.5)
Delivered	2 (12.5)
Miscarriage	0
Total number of Pregnancies (Male Partners + Females)	19
Total number of Abortions (Males Partners + Females)	17 (89.5)

*What the males told the girls to do to the pregnancy or what the girl did to the pregnancy

A Study on Trade of Complementarity among Xinjiang and Its Neighboring Countries

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Abstract

Using the revealed comparative advantage index and the trade complementarity index, this paper studies the revealed comparative advantages and structural complementarities of export products of Xinjiang and its neighboring countries. The study indicates that, on the view of revealed comparative advantage, the electronic products, machinery and miscellaneous manufactured products made in Xinjiang and China's mainland have significant comparative advantages; on the view of trade complementarity, the trade complementarity indexes of imports among Xinjiang and its neighboring countries are decreasing, while the trade complementarity indexes of exports among Xinjiang and its neighboring countries show are ascending; on the view of the revealed comparative advantage and the trade complementarity, the trade structures among Xinjiang and its neighboring economies are mainly complementary, and subsidiarily competitive.

Keywords: Xinjiang, Revealed comparative advantage, Trade complementarity, Trade structure

1. Introduction

The Xinjiang's neighboring countries include 11 countries as follows: Russia, Mongolia, Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan, Tajikistan, Afghanistan, Pakistan, Iran, and India. Connected with the second Eurasian continental bridge, the region of Xinjiang and its neighboring countries is very extensive, east to Southeast Asia, west to Europe, south to Pakistan and India, and north to Russia and Mongolia. Xinjiang has high-quality and relatively cheap goods, and its neighboring countries have huge markets, abundant natural resources. There is a long history of trade among Xinjiang and its neighboring countries. Under the background of globalization developing faster and faster, it can be not only to achieve win-win outcomes, but also very necessary to expand and strengthen the trade further.

2. The revealed comparative advantage of Xinjiang's exports

The revealed comparative advantage index (RCA) is a ratio of A/B, where A stands for the export value of a commodity of a country or region divided by the total export value of all commodities of a country or region, and B stands for the export value of the very commodity of the world divided by the total export value of all commodities of the world. The calculation formula of the revealed comparative advantage index is

$$RCA_{ij} = \frac{X_{ij} / X_{it}}{X_{wj} / X_{wt}}$$

where RCA_{ij} is the revealed comparative advantage index of the commodity marked j of the region marked i , X_{ij} is the export value of the commodity j of the region i , X_{it} is the total export value of all commodities of region i , X_{wj} stands for the export value of the very commodity j of the world, and X_{wt} stands for the total export value of all commodities of the world. If $RCA_{ij} > 1$, it indicates that this kind of commodity has the revealed

comparative advantage in the country or region, otherwise, the formula $RCA_{ij} < 1$ indicates that this kind of commodity has not the revealed comparative advantage in the country or region. Generally speaking, on the current international standards, $RCA_{ij} > 2.5$ means more strong revealed comparative advantage, $2.5 > RCA_{ij} > 1.25$ means strong revealed comparative advantage, $1.25 > RCA_{ij} > 0.8$ means less strong revealed comparative advantage, and $RCA_{ij} < 0.8$ means weak revealed comparative advantage.

The data this paper used comes from the United Nations Trade Database, and its usage is the Standard International Trade Classification (SITC) Rev.1. The SITC divides all the trade commodities into ten categories, which are mostly the primary products of 0-4 categories; the labor-intensive manufactured products of Category 6, and 8; the capital or technology-intensive type of products of category 5, 7 and 9. The export of various products in Xinjiang revealed comparative advantage index are presented in Table 1. In Table 1, X stands for Xinjiang; S0, S1, ..., S9 are SITC0, SITC1, ..., SITC9.

In the exports of Xinjiang from 2005 to 2007, the RCA indexes of three categories, which are miscellaneous manufactured articles (SITC8), products divided by raw materials (SITC6), food and live animals (SITC0), are higher than 0.8. It indicates that the three categories have less strong competitive advantages. The RCA index of miscellaneous manufactured articles (SITC8) is higher than 2.5, it shows that this category has more strong competitive advantage. The RCA index of food and live animals (SITC0) is higher than 1.25 and lower than 2.5, it shows that this category has less strong competitive advantage.

On the other hand, the RCA indexes of beverages and tobacco (SITC1), agricultural raw materials (SITC2), mineral raw materials (SITC3), plant and animal oils and fats (SITC4) and three types of capital or labor-intensive manufactured articles (SITC5, SITC7, SITC9) have no comparative advantages in the exports of Xinjiang from 2005 to 2007. As to agricultural raw materials (SITC2), except that the RCA index is 1.184 in 2005, the RCA indexes are lower than 0.8. As to products divided by raw materials (SITC6), except that the RCA index is 1.421 in 2007, the RCA indexes are lower than 0.8. As to plant and animal oils and fats (SITC4), the RCA indexes are even lower than 0.1. As to SITC9, that the RCA indexes are 0 indicates that it has no revealed comparative advantage. So, the exports of miscellaneous manufactured articles (SITC8) of Xinjiang have strongest revealed comparative advantage, and the exports of plant and animal oils and fats (SITC4) of Xinjiang has weakest revealed comparative advantage.

3. The revealed comparative advantage of the neighboring countries' exports

In order to compare, this paper selects 6 neighboring countries and the inland of China to study, and the 6 Xinjiang's neighboring countries are Kazakhstan, Kyrgyzstan, India, Russia, Pakistan, and Mongolia. Using the same research methods of studying the revealed comparative advantage of Xinjiang's exports and the relative date (the date of the year to 2004 included) from the United Nations Trade Database, the researched outcomes of the above 7 are shown in Table 2. In Table 2, X1, X2, X3, X4, X5, X6, X7 stands for the inland of China, Kazakhstan, Kyrgyzstan, India, Russia, Pakistan, Mongolia; S0, S1, ..., S9 are SITC0, SITC1, ..., SITC9.

As for the inland of China (X1) from 2004 to 2007, the RCA index of miscellaneous manufactured articles (SITC8) is higher than 1.25 and lower than 2.5, it shows that this category has strong competitive advantage. That the RCA index of SITC8 becomes smaller and smaller shows that the revealed comparative advantage of SITC8 has gradual downward tendency. The RCA index of mechanical and electrical equipment, transport equipment and office communications equipment (SITC7) is bigger than 0.8 and smaller than 1.25. So, the category of SITC7 has less strong comparative advantage and gradual upward tendency. The RCA indexes of other categories are smaller than 0.8, and show weak revealed comparative advantages, and gradual downward tendency (SITC0, SITC1, SITC2, and SITC3) or gradual upward tendency (SITC4, SITC5, and SITC9). So, the category of exports of miscellaneous manufactured articles (SITC8) has strongest revealed comparative advantage, and the category of the others (SITC9) has weakest revealed comparative advantage.

The category of fossil fuels (SITC3) of Kazakhstan (X2) has very strong revealed comparative advantage, and the category of non-food fuel (SITC2) has strong revealed comparative advantage. Generally speaking, the category of products divided by raw materials (SITC6) has less strong revealed comparative advantage. The other categories (SITC0, SITC1, SITC4, SITC5, SITC7, and SITC8) have weak revealed comparative advantages. That the RCA index of the others (SITC8) is 0 indicates that Kazakhstan exports no such category product.

The categories of beverages and tobacco (SITC1) and agricultural raw materials (SITC2) of Kyrgyzstan (X3) have very strong revealed comparative advantages, and the revealed comparative advantage of agricultural raw materials (SITC2) is the strongest. Kyrgyzstan's food and live animals (SITC0) has strong revealed comparative advantage, and Kyrgyzstan's metal products and non-metallic products (SITC6) has less strong revealed

comparative advantage. The other categories (SITC4, SITC5, SITC7, SITC8, and SITC9) have weak revealed comparative advantages.

India's (X4) food and live animals (SITC0), non-edible fuel (SITC2), products divided by raw materials (SITC6), miscellaneous manufactured articles (SITC8) have strong revealed comparative advantages, and the categories of SITC3, SITC4 and SITC5 have less strong revealed comparative advantages. The other categories (SITC1, SITC7, and SITC9) have weak revealed comparative advantages.

The categories of mineral raw materials (SITC3) and the others (SITC9) of Russia (X5) have very strong revealed comparative advantages, and the revealed comparative advantage of mineral raw materials (SITC3) is the strongest. Russia's non-edible fuel (SITC2) has strong revealed comparative advantage, and its metal products and non-metallic products (SITC6) has less strong revealed comparative advantage. The other categories (SITC0, SITC1, SITC4, SITC5, SITC7, and SITC8) have weak revealed comparative advantages.

As for Pakistan (X6) from 2004 to 2007, the categories of products divided by raw materials (SITC6) and miscellaneous manufactured articles (SITC8) have very strong revealed comparative advantages, and the categories of SITC1 and SITC4 have strong revealed comparative advantages. The other categories (SITC1, SITC2, SITC3, SITC5, SITC7, and SITC9) have weak revealed comparative advantages.

Except that the category of agricultural raw materials (SITC2) has very, very strong revealed comparative advantage and the category of miscellaneous manufactured articles (SITC8) has less strong revealed comparative advantage, Mongolia's (X7) other categories (SITC0, SITC1, SITC3, SITC4, SITC5, SITC6, SITC7, and SITC9) have weak revealed comparative advantages.

In summary, the compare shows that there are certain complementarities among Xinjiang and the inland of China, India, and Pakistan; there are strongly complementarities among Xinjiang and Kazakhstan, Kyrgyzstan, Russia as well as Mongolia.

4. Analysis of trade complementarity

The calculation formula of the trade complementarity index is

$$C_{ij} = \sum \{ (RCA_{mjk} \times RCA_{xik}) \times (W_k / W) \}$$

where RCA_{mik} stands for the revealed comparative advantage of imports of product k of country i ; RCA_{xjk} stands for the revealed comparative advantage of exports of product k of country j .

Selecting 5 neighboring countries: Mongolia (X7), Pakistan (X6), Russia (X5), India (X4), and Kazakhstan (X2), and using the research methods of analyzing the export-trade complementarity and the relative date from the United Nations Trade Database, the researched outcomes are shown in Table 3.

Table 3 shows that, the complementarity indexes are all higher than 0.8 among Xinjiang's exports and its three neighboring countries' imports (Mongolia, Russia and Kazakhstan). It indicates that there very strong trade complementarities among Xinjiang's exports and its three neighboring countries' imports (Mongolia, Russia and Kazakhstan). However, the complementarity indexes of exports are about 0.6 among Xinjiang's exports and its two neighboring countries' imports (Pakistan and India). It indicates that the trade complementarities among Xinjiang's exports and its two neighboring countries' imports (Pakistan and India) need to be strengthened. Generally speaking, the complementarity indexes among Xinjiang's exports and its neighboring countries' imports have downward tendency. This reflects that the demand of Xinjiang's import is decreasing.

Using the similar research methods of analyzing the export-trade complementarity and the relative date from the United Nations Trade Database, the researched outcomes of analyzing the import-trade complementarity are presented in Table 4.

Obviously, The trade complementarities of Xinjiang's imports and its 5 neighboring countries' exports are bigger than the trade complementarities of Xinjiang's imports and its 5 neighboring countries' exports, and the trade complementarity of Xinjiang's imports and Mongolia' exports is the strongest. The complementarity indexes are all higher than 1.2 among Xinjiang's imports and its four neighboring countries' exports (Pakistan, Russia, India, and Kazakhstan). So, these indicate there are good developments and co-operations among Xinjiang and its neighboring countries. Generally speaking, the complementarity indexes among Xinjiang's exports and its neighboring countries' imports have upward tendency. This reflects that the demand of Xinjiang's export will continuously increase.

5. Conclusion

On the view of revealed comparative advantage, the electronic products and machinery and miscellaneous manufactured products of Xinjiang have significant comparative advantages, and they are important industries to develop. On the view of trade complementarity, the complementarity indexes among Xinjiang's exports and its neighboring countries' imports have downward tendency, and the complementarity indexes among Xinjiang's exports and its neighboring countries' imports have upward tendency. That the demand of Xinjiang's import is decreasing and the demand of Xinjiang's export will continuously increase will keep Xinjiang's foreign trade surplus status in a longer period of time in the future. On the views of revealed comparative advantage and trade complementarity, the study indicates that the trade structure among Xinjiang and its neighboring economies is mainly complementary, and subsidiarily competitive. So, there is no doubt that such trade structures are good at the trade development and cooperation among Xinjiang and its neighboring countries.

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Table 1. RCA index of Xinjiang exports form 2005 to 2007

Region	Time	S0	S1	S2	S3	S4	S5	S6	S7	S8	S9
X	2005	1.577	0.172	1.184	0.143	0.089	0.342	0.958	0.163	4.701	0.000
	2006	1.493	0.175	0.458	0.332	0.011	0.348	0.952	0.152	4.823	0.000
	2007	1.418	0.128	0.213	0.138	0.063	0.332	1.421	0.143	4.989	0.000

Resource: Edited from the United Nations Trade Database.

Table 2. Analyzing outcomes of the inland of China and 6 neighboring countries

Region	Time	S0	S1	S2	S3	S4	S5	S6	S7	S8	S9
X1	2004	0.611	0.242	0.319	0.258	0.062	0.411	1.211	1.091	2.410	0.071
	2005	0.573	0.191	0.308	0.191	0.083	0.428	1.200	1.122	2.387	0.072
	2006	0.538	0.161	0.242	0.138	0.101	0.429	1.254	1.153	2.366	0.083
	2007	0.482	0.132	0.213	0.112	0.125	0.522	1.277	1.178	2.202	0.092
X2	2004	0.731	0.177	2.047	7.221	0.142	0.237	1.441	0.041	0.021	0.000
	2005	0.433	0.119	1.751	5.443	0.081	0.302	1.182	0.032	0.021	0.000
	2006	0.528	0.163	1.428	5.552	0.091	0.388	1.183	0.051	0.017	0.000
	2007	0.606	0.144	1.333	6.133	0.101	0.278	1.232	0.053	0.033	0.000
X3	2004	2.231	5.021	6.897	2.271	0.081	0.221	1.261	0.351	0.621	0.409
	2005	2.801	4.661	5.833	1.529	0.032	0.488	1.300	0.311	0.783	0.012
	2006	1.722	3.622	3.432	0.938	0.057	0.096	0.898	0.202	0.577	1.269
	2007	1.844	4.707	4.708	1.454	0.077	0.323	1.033	0.345	0.677	0.245
X4	2004	1.641	0.452	2.192	0.930	1.097	1.101	2.561	0.251	1.353	0.402
	2005	1.532	0.407	2.232	0.921	0.789	1.122	2.338	0.292	1.342	0.332
	2006	1.558	0.428	2.135	1.195	0.732	1.103	2.115	0.291	1.293	0.405
	2007	1.535	0.503	2.277	0.988	0.828	1.055	2.325	0.277	1.276	0.521
X5	2004	0.221	0.171	1.580	5.922	0.141	0.411	1.210	0.160	0.070	4.012
	2005	0.252	0.221	1.417	4.98	0.225	0.391	1.040	0.112	0.055	2.789
	2006	0.253	0.231	1.162	5.021	0.383	0.361	1.002	0.110	0.062	2.892
	2007	0.255	0.245	1.333	5.356	0.372	0.378	1.005	0.133	0.078	3.031
X6	2004	1.731	0.191	0.792	0.272	1.037	0.223	3.377	0.101	2.548	0.022
	2005	2.158	0.212	0.632	0.341	1.642	0.292	3.345	0.045	2.427	0.028
	2006	2.222	0.242	0.558	0.393	1.598	0.251	3.210	0.053	2.611	0.021
	2007	2.356	0.271	0.626	0.282	1.603	0.277	3.522	0.113	2.568	0.027
X7	2004	0.435	0.032	18.21	0.445	0.012	0.021	0.442	0.012	1.821	0.115
	2005	0.291	0.051	19.76	0.453	0.043	0.011	0.465	0.032	1.202	0.092
	2006	0.401	0.051	22.83	0.422	0.012	0.012	0.375	0.045	0.608	0.042
	2007	0.445	0.056	25.78	0.503	0.017	0.013	0.382	0.056	1.035	0.077

Resource: Edited from the United Nations Trade Database.

Table 3. Trade complementarities of Xinjiang's exports and its 5 neighboring countries' imports

	X7	X6	X5	X4	X2	
X	2005	0.828	0.521	0.864	0.632	0.772
	2006	0.801	0.532	0.848	0.572	0.812
	2007	0.828	0.535	0.878	0.592	0.882

Resource: Edited from the United Nations Trade Database.

Table 4. Trade complementarities of Xinjiang's imports and its 5 neighboring countries' exports

	X7	X6	X5	X4	X2	
X	2005	5.142	2.042	1.291	2.419	1.538
	2006	6.532	1.722	1.512	2.432	1.738
	2007	7.532	1.272	1.353	2.356	1.832

Resource: Edited from the United Nations Trade Database.

A Sacramental Wordplay: An Investigation of Pun Translatability in the Two English Translations of the Quran

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Abstract

The present study aimed at examining a frequently-occurring element of the unique style of the Quran, i.e. puns. Adopting pun translation strategies outlined in Delabastita (2004) as a basis of measurement, the Quran and its two English renderings are hence analyzed to explore what strategies are applied by the translators on the one hand, and to discover the extent of (un)translatability of puns of the Qur'an, on the other hand. The results of the study revealed how feasible the strategies proposed by Delabastita (2004) in his theoretical framework are in terms of the (un)translatability of puns in the case of the Quran. The findings of the study will hopefully pave the way for further investigations on the translatability of different issues in Muslims' Holy Scripture. Also, the findings can be reconfirmed in future studies on other sacred books towards a possible generalization.

Keywords: The Quran, Pun, Translatability, Untranslatability, Translation strategy

1. Introduction

1.1 The Quran

The chanting of and listening to the beautiful verses of Allah, the Exalted, have remained delightful and enjoyable for over fourteen centuries, stimulating the soul and the heart of people of different languages and cultures. This uplift and enchantment is not limited just to the Arabs but it goes beyond geographical boundaries, race, nationality and culture, and is independent of time.

The Quran is the masterpiece of Arabic language from many standpoints such as linguistics and stylistics. The vocabulary, style, eloquence, effectiveness, and the rich poetic rhythm of this masterpiece, which lead to its linguistic and stylistic uniqueness, are the miracles of a Miracle, i.e. the Quran. As Arberry (1998) in the introduction of his book *the Koran interpreted* states, the Quran "is neither poetry nor prose but a unique fusion of both" (p. x). He believes that the rhetoric and rhythm of the Koran are so distinctive, powerful and emotive that any translation seems to be just a poor copy of the glorious original.

1.1.1 The Quran, a unique genre

As Mir (2000) states, what makes the literary repertoire of the Quran rich is its masterful use of language on the level of words and phrases. He adds, the all-pervading rhythm along with the rhymed prose create, in many verses, a spellbinding effect for those who can read the Quran in Arabic that is impossible to reproduce.

This is well reflected in Arberry's (1998) words below:

In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which - apart from the

message itself - constitute the Quran's undeniable claim to rank amongst the greatest literary masterpieces of mankind (p.x).

According to Hitti (1970), "The style of the Koran is Gods' style. It is different, incomparable and inimitable. This is basically what constitutes to the "miraculous character' (ijaz) of the Koran. Of all miracles, it is the greatest" (para. 8). The Quran's unique genre is realized through two inseparable elements; rhetorical and cohesive elements. Rhetoric, the basis of the present study, is the use of language to please or persuade. Aristotle (1954) defines, Rhetoric "as the faculty of observing in any given case the available means of persuasion" (p. 5). The term would more appropriately be defined as the conveyance of meaning in the best of verbal forms.

From the literary point of view, the Quran's miraculous eloquence gives it the depth and the richness of meaning. Its creative and artistically rich style is only one element on which its eloquence is based. In his book, *The Construction of the Bible and the Qur'an*, Arbuthnot (1985) states:

"From the literary point of view, the Koran is regarded as a specimen of the purest Arabic, written on half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far elegant writing is concerned, none has as yet succeeded" (p. 245).

1.1.2 Legitimacy of the Quran translation

When it comes to the translation of the Quran, the question of its translatability is raised. Indeed, on the notion of untranslatability, Catford (1965) affirms that failure to find a target language equivalent is due entirely to the differences between the source language and target language. There are many debates on the translatability or untranslatability of the Quran which would be discussed under the following headings.

The proponents of absolute untranslatability of the Quran find their support in the *sūrā Yūsuf* (Josef): "we have sent down as an Arabic Quran"(verse. 2). They believe that translating Quran is illegitimate. "If men and jinn banded together to produce the like of this Quran, they would never produce its like, not though they backed one another" (*Sūrā Al-Isra'*, The Night Journey, verse, 88). Through verses like this, the purity of the Quran's explanation and the eloquence of its expression, the comprehensiveness of its meanings, and the sublimity and sweetness of its styles are shown ("The way to truth", 2000). These together constitute one of the most brilliant aspects of the Quran's miraculouslyness- inimitability.

Regarding the untranslatability of the Quran, it is believed that the form and content, making the rhythm of the text, are linked in the sacred words to the extent that there is no way to render this relationship through another language, no matter how good the translation may be (Girard, 2007). The text of the Quran is so inimitable in its meanings, structures, rhetoric, and rhyme that it seems "any translation of the Quran immediately ceases to be the literal word of Allah, and hence cannot be equated with the Quran in its original Arabic form. In fact, each of the translations is actually an interpretation which has been translated" (the Nobel Quran, 2009, para.5).

1.1.3 Translatability of the Quran

Translatability is defined as "a relative notion that has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages" (Hatim and Munday, 2004, p. 15). On the basis of the above definition, considering all the linguistic and extra linguistic factors, it is possible to re-contextualize a text in TL (Wilss, 1982). "The translatability of a text is thus guaranteed by the existence of universal categories in syntax, semantics, and the (natural) logic of experience" (p. 42).

The opponents of the illegitimacy of the Quran translation believe that "it is legitimate to translate all verses of the Quran to the foreign tongue" (Abu Hanifa cited in Baker and, Saldanha, 2008, p. 201). Their rationale is that we live in an era in which the wider demand for translations of the Quran, among Muslims and non-Muslims alike, has become far greater than at any time in the past, and thus, "non-Muslim audience in many different parts of the world turns to the Quran - almost always *in translation* - in the search for the bases of deeper mutual understanding" (Morris, 2000, p. 53).

1.1.4 Puns, problem, and procedures

There are many English versions of the Quran. Considering the literary value of the Quran, the translations have errors arising from the failure to capture stylistic, pragmatic and figurative aspects (Muhammed, 2007). What is unique about the Quran as a source text is the process of its translation, i.e. although the source text is one, there are significant differences between different translations as the result of different procedures employed by translators. Logically, most translations of the Quran are source-oriented. In other words, satisfying the target audience is not

generally favored, for the reason that it is the word of God. The extensive use of notes and lengthy introduction at the beginning of each translation prove this fact. Since the translations subtly change the meaning, they are often called interpretation (Baker and Saldanha, 2008).

The present study has gone through the investigation of one of the rhetorical devices not studied enough, i.e. pun in the Quran, from the point of view of translation. This study tries to find and classify different kinds of puns in the Quran and to explore the problematic areas in translating them. The study cannot be claimed to be a thorough one since there is no complete source containing all the puns in the Quran. Unfortunately, in each related reference book just a small portion is allocated to the puns. Although pun is one small part of the unique style of the Quran, it is employed in a very elegant way to foreground the meaning and draw the attention of the audience. Thus, the investigation of translatability of this rhetorical device in such a sacred text and the challenge of translators to preserve it as well as the message in their English renderings would be of significance. Digging out the strategies employed by the two translators, i.e. Arberry (1998) and Pickthall (2001) in tackling the puns in the Quran would be another outstanding part of this study.

The analysis of the feasibility of the procedures would also be useful for evaluating different translations of the Quran in order to seek the reasons for differences among them and to assess the success of translators in preserving the puns. Although the traditional attitude of untranslatability of puns has led to a lack of significant investigation into them, this phonoaesthetic component of sensitive texts like the Quran should not be overlooked in the task of translation.

1.2 Definitions and terminology

Pun: As defined by Newmark (1988), one makes a pun by using a word, or two words with the same sound ('piece/'peace'), or a group of words with the same sound (personne alitee/ personnalite) in their two possible senses, usually for the purpose of arousing laughter or amusement, and sometimes also to concentrate meaning" (p. 217).

1.2.1 Pun categorization in Arabic (SL)

Puns in Arabic language are divided into the puns "لفظي" and "معنوي" and their subcategories (Alsafadi, 1987). As a matter of fact, different categorizations have been made by different rhetoricians as there is no unanimous agreement on the different kinds of puns in the rhetorical works. Based on generality, an eclectic categorization is made as follows:

According to Alsafadi (1987), the pun called "لفظي" is defined as "the similar words which are pronounced the same but written differently" (p.71). This kind of pun is divided into the subcategories which are as follows:

تام: In this kind of pun, the words are exactly of the same forms and spellings, but of different meanings (Alsafadi,1987). The examples are ساعة (i.e. Judgment Day) and (i.e. time). Being of the same characteristics, homonymy is this pun's counterpart in English.

ناقص: According to Alsafadi (1987), the term is used when the two similar words are different in the number of letters, i.e. extra letters are added to one of the two words. These extra letters can be in the beginning, middle, or at the end like البحر/البر. The addition of the extra letters to the beginning of one of the two words makes another kind of pun called مطرف like مساق and ساق. On the other hand, if this addition occurs at the end of one of the two words, it would be called مدّيل / مدارج and مدارج are the instances of this kind of pun.

مضارع: The term is used when the similar words are different just in one letter in each word. This kind of pun occurs when the place of the articulation of the two different letters is almost the same (Alsafadi, 1987), like خير and خيل. On the basis of similarity and closeness of sounds, paronymy can be equated with this kind of pun.

لاحق: In this kind of pun, the similar words are different not only in one letter in each word but also in their place of articulation like همزة and لمزة (Alsafadi,1987).

محرّف: As Alsafadi (1987) states, in this kind of pun, the difference of the similar words arises from the difference in the diacritics of the two words like الّرد and الّرد.

مصخّف: The two similar words are different in dots above or below the letters يحسون and يحسون /ب' /b/ and ' ن /n/ (Alsafadi,1987).

قلب: In this kind of pun, according to Khaghani (1997), the reversion of the letters happens either in the whole or one part of structure of one of the two words like فكيه and كفيه. Anagrams in English are very much close to this kind of Pun in Arabic.

مستوى: This kind of pun is found in the phrases or sentences which are read the same, backwards or forwards, i.e. they are read from the end to the beginning as if they are being read from the beginning to the end, (Al-Shirazi,1997) like *كل في الفلك*. Palindrome, one type of English puns, is regarded as equivalent to this Arabic pun. The example is 'live not on evil'

اشتقاق: In this kind of pun, the two different words are puns provided that they are derived from the same root (Khaghani,1997), like *سلم* and *مسلمون*. Polyptoton, one type of homophonic puns, is the English equivalent of this pun.

شبه اشتقاق: In this kind of pun, similar words are derived from different roots (Khaghani,1997), like *قال* and *قالين*.

As the second category of puns called "معنوي" is rejected as a category of puns by many scholars such as Khaghani (1997) and Syūfī (1984), this study will lay its focus on analyzing only the first type.

1.2.2 Pun categorization in English (TL)

As far as the present study is concerned, the puns existing in Arabic are found in English as well. However, they come under the general term 'pun'. In fact, the vast realm of puns has lamed the efforts to categorize them. "Scholars have sought to define and classify puns, but the results have never met with much success" (Culler, 1988, p.4). However, based on their formal identity, puns are divided into different categories, some of which are as follows:

1. Homography: This kind of pun refers to the words (i.e. lexemes) which are of the same spelling but of different meaning (Crystala, 2003). Homography is illustrated from such pairs as 'wind' (blowing) and 'wind' (a clock).
2. Homonymy: This kind of pun refers to lexical items which are of the same form but of different meaning. 'Bear' (animal, carry) is an example of homonyms (Crystala, 2003).
3. Homophony: This kind of pun refers to lexemes which are of the same pronunciation but of different spelling and meaning. The words 'throw' and 'through' are the examples (Crystala, 2003).
4. Paronymy: Phonological similarity of the words and the morphological structure is the characteristic of paronymic puns. The examples are the words 'faith' and 'face' are different from each other only in their last phoneme (Marjamäki, 2001).
5. Palindrome: Palindromes are spelled the same, backwards or forwards, such as 'mom', 'race car', or 'defied' (Puns and Wordplay, 2001).

2. Background of the Study

2.1 The Quran

The Quran has been studied from different standpoints including linguistics and stylistics. In this regard, the following studies are worth mentioning:

Zolfaqari (2006) examines the reflection of the Quran in Persian proverbs. He shows the reflection of signs in Persian proverbs in one of the underlying forms: 1) application of the original sign, 2) application of the content of sign, 3) using the words compositions, terms or Quranic interpretation or a part of the sign, 4) allusion of Quranic stories. His study reveals that out of 3000 unrepeated published Persian proverbs, the direct effect of about 900 signs of Quran on 3 percents of these proverbs is obvious, and that Most of the effective signs on proverbs are among the famous signs or in Sūrās of the 30th part of Qur'an.

Muhammed (2007) focuses on the errors which the translators capture in translating the euphemistic expressions in the Quran. His aim in the study is twofold, i.e. to expose those translators who sacrifice euphemism at the expense of the original meaning and vice versa on the one hand, and to show to what extent these wrong translations of euphemisms affect the understanding of the meaning on the other hand. He concludes the best translators are those who mention the euphemism followed by a paraphrase to make it easy for the target receivers to understand what is intended to be relayed to their language.

Abdelwali (2007) studies the challenges that Quranic translators encounter at the lexical, structural /stylistic, and rhetorical levels. His survey of existing English versions of the Quran shows that the most a translator aims at is the communication of the message without considering the idiosyncrasies and prototypical features of the Quranic discourse. His conclusion is that the versatility of Quranic lexemes and styles were not captured in most of the English versions of the Quran.

In his paper, Elhindi (2008) proposes a cognitive approach employing the principles of the conceptual metaphor theory - proposed by Lakoff and Johnson as a framework to categorize and explain the significance of metaphors in the Quran. His paper focuses on spatial and temporal Quranic metaphors and investigates how they are used to

help enhance the interpretation of specific concepts. Moreover, the difficulty of translating Arabic metaphors into English are also addressed in his study. He shows that how some of the English translations of metaphors fail to capture some of the subtle meanings rendered by the Arabic versions.

Representing a new development in the study of Quranic text, El-Awa (2009) tackles the issue of Quranic text structure by fusing the fields of linguistics and Quranic studies. According to her, the Quran contains many long Sūrās covering diverse topics but with no apparent common context within which such variety can be explained. She proposes a new explanation of Quranic text structure, arguing that the long Sūrās have structures that are explicable within a framework for the mechanisms of human verbal communication. Through a systematic step-by-step analysis of the cognitive process involved in verbal communication and comprehension of text, she provides interesting and useful insights into the methods of analyses, mechanisms and dynamics of the Quranic text structure.

2.2 Pun

Delabastita (1996) asserts that puns can be thought of as contrasting "linguistic structures with different meanings on the basis of their formal similarity" (p.128). He defines pun as "a general name for the various textual phenomena in which structural features of the language used are exploited in order to bring about a communicatively significant confrontation of two linguistic structures with more or less similar forms and with more or less different meanings (p.31).

Nida (1993) describes pun as follows: "Playing on the meaning and formal resemblance of words (punning) is a universal phenomenon, and in some languages this rhetorical device is extensively encouraged and practiced" (p.87). Also, Culler (1988) notes, "puns present a model of language as phonemes or letters combining in various ways to evoke prior meaning and to produce effects of meaning" (p.14). To put another way, similarity of sound passes into or gives rise to semantic relationships.

2.2.1 Pun in the Quran

One of the stages in the study of the miracles of the Quran is to examine it with a scientific perception. In this stage, sciences such as linguistics and rhetorics investigate the miracles in the Quran. One of the subcategories of rhetorics is punning. In rhetorics, although the focus is on the meaning rather than form, the beauty of form charming to ears of the readers and hearers would help the understanding of meaning.

There are novel and wonderful cases of puns in the Quran. Considering the message of the holy language, the unique characteristic of these puns is their application in the most appropriate parts of the verses. This uniqueness has brought forth a sublime reconciliation between form and content. Thus, through this eloquent, rhetorical, and miraculous language, the meaning of the verses penetrates into people's souls and hearts. Actually, the wordplay in the Quran with its persuasive quality makes the audience much more eager to listen to the Quran and to read it. The question might be raised as to how this is achieved? Indeed, it is the symmetry between words when they are, as Crisafulli (1996) states, "analogous in form but dissimilar in meaning" (p.261). Puns in the Quran include intervals, the rhythmic words at the end of the verses. This process resembles *saj'* in prose and rhyme in poetry. A vast part in the Qur'an has been allocated to this domain.

2.3 Translating puns

Newmark (1988) refers to the translation of puns as of "marginal importance and of irresistible interest" (p. 217). On the difficulty of translating puns in poetry, he maintains that "puns made by punning poets are most difficult to translate, since they are limited by metre. Often the pun simply has to be sacrificed" (p. 217). Based on the reason that puns depend on the structural features of a language, and that different languages have different structures, some scholars believe that the task of translating them may be considered to be an impossible one. Girard (2007) argues that "puns are translatable but involve the inevitable loss of information not only in the form or code (signifier) but also in the content or message (signified)" (para.3).

Many studies have been done regarding pun, pun (un)translatability, pun translation and the strategies on their translations. The two important schools, post structuralism and feminism, use pun as an instrument in their efforts to deconstruct mainstream language and ideology. "The most intractable translation problem, wordplay, is a major concern of post-structuralism, as well as a prominent feature of its discursive method" (Davis, 1997, p. 24). In feminist literature, pun was a widespread tool used to deconstruct patriarchal ideologies, and to demonstrate women's abilities.

In contrast to Post-structuralists that see pun as a resisting definition, classification and especially translation, translation scholars see pun translation "as a cline, i.e. a relative rather than an absolute category" (Delabastita, 1994, p. 226).

Modrea (2006) emphasizes the difficulty in translating feminist puns due to their language and culture-specific references. As he notes, the translator, thus, would have to creatively find or invent puns reflecting both the insistence on the female and deconstructing the elevated status of the male.

In the paper, "The study of pun in English translations of Sa'di's *the Bustan*", Eslami Rasekh and Ordudary (in press) discuss about the procedures employed in rendering puns, and consistency of the translator in the choice of strategies viewed as the most effective. They studied Sa'di's *the Bustan* and its English translation by Clarke (1976) based on Delabastita's model for puns translation. Their conclusion was that (un)translatability of any aesthetic element of a literary work in general and pun in particular majorly depended on the level of similarity between linguistic systems involved in the process of translation, namely SL and TL. They showed that zero translation/omission is the most frequently strategy employed by the translator.

Ma'azallahi (2007) in "An Investigation of Pun Translatability in the English translations of Hafiz Poetry" examined the translatability of pun in poetry translation and the translation strategies employed by English translators to deal with different types of puns. To do so, she took the selected couplets of Hafiz containing puns compatible to Delabastita's (1996) classification and the two English translations of Clark (1905) and McCarthy (2006). Ma'azallahi systematically showed that the feasibility of the theoretical framework proposed by Delabastita (2004) concerned with translating puns, seemed to be justified, and that his strategies would be applicable in the course of translating pun in poetry. Therefore, the notion of translatability of puns seems to be possible according to her research.

In "Problems of Rendering Linguistic Devices in Rumi's poetry", Ordudary (2008) approaches pun translatability and the loss in English translation of Rumi poetry. He reaches the conclusion that in pun translation, omission of the image through resorting to a mere literal translation leaves the TT reader unaware of the concepts underlying the original text. Moreover, he suggests a strategy named 'couplet' – the combination of two procedures: literal translation and footnote – as the most effective procedure in translating puns.

2.3.1 Strategies of pun translation

A variety of strategies are employed by the translators once faced puns in the source text. In his article, Hwang (1980) offers three strategies which are providing footnotes, writing explanation into the pun, and resorting to invention to preserve the original flavor of the pun. Regarding the strategies, Huang (2001) notes that "in translating a pun, the first consideration should be to try to come up with something like an equivalent to the original in sound and meaning. The second priority is creative transposition, and the last is to footnote which at least is better than a complete omission, but of little value in translating puns" (p.919).

Delabastita (2004) offers an elaborate list of strategies in translating puns. According to these strategies, the translator translates the source text (ST) pun to:

- 1) a pun in the target text (TT) which doesn't necessarily have the same properties of the ST pun.
- 2) non-pun in which ST pun turns out to be a phrase in the TT; may both senses of the pun are salvaged or just one of the senses is conveyed.
- 3) rhetorical related devices in which the pun is replaced with a different rhetorical device, such as repetition, alliteration or rhyme.
- 4) zero, in which the pun is simply omitted together with its context.
- 5) ST pun which is reproduced without any changes to its form and semantic content.

Sometimes, the translators can produce the aesthetic effect vice versa by translating a:

- 6) non-pun to pun, in which the translator introduces a pun in the TT which doesn't exist in the ST.
- 7) zero to pun in which a new pun is added without any apparent justification in the ST for the sake of beautification.
- 8) using editorial techniques containing footnotes explaining the differences between the two languages and the possible solutions.

For the reason of their practicality, Delabstita's (2004) strategies have been chosen as the framework in many studies including the present one.

Considering the Quran and its puns, the present study would examine pun translatability in the two English renderings of the Quran to see how the translators have dealt with this phenomenal rhetorical device in their renderings.

3. Method

3.1 Design of the study

The focus here was a descriptive study in which different types of puns chosen randomly from 80 verses in 40 Sūrās in the Quran and its two English translations by Pickthall (2001) and Arberry (1998) were investigated based on Delabastita's (2004) model for pun translation. Among many translations of the Quran, the above mentioned translations were selected on the ground that the renderings by these two translators have been claimed by many to be more comprehensive, faithful, and literary than others, although translating the word of God bears inevitable loss.

3.2 Procedures

The procedures used to conduct the present study were as follows:

1. Studying the original text and locating the items under study (i.e. puns).
2. Identifying the puns which are randomly chosen from 80 verses in 40 Sūrās (chapters) in the Quran and their equivalents in the two English renderings
3. Reading the translations and comparing the given translated items not only with one another, but also with the original text.
4. Determining the strategies applied by the English translators in rendering the puns of the source text.
5. Concluding from the data elicited in the above manner to determine the most frequently used strategies and to decide on the (un)translatability of the Quranic puns based on the applied strategies.

4. Data Analysis and Discussion

Based on Delabstita's (2004) framework, the extracted data in the present study were classified according to the categorizations in the source text and the two English renderings. Then, the strategies applied by the two translators in each case were explored thoroughly. It is to be mentioned that for the limitation of space and not being able to show all the instances of puns detected in the Quran, the study has restricted the discussion to the more prominent instances and checked the selected renderings against them to figure out how far (if at all) various kinds of puns are (un)translatable. The complete data along with their categorizations are presented in the appendix tables.

Consider the following exemplar verses and the two renderings:

[Sūrā Al-Qīyāma (Resurrection), verses 22 and 23] وَجُوهٌ يَوْمَئِذٍ تُنَاطِرُ * إِلَى رَبِّهَا نَاظِرَةٌ

Pickthall: That day will faces be resplendent, Looking toward their Lord;

Arberry: Upon that day faces shall be radiant, gazing upon their Lord

The above two verses show the poetic value of the Qur'an. The two ending words, besides being rhymed, are the instances of the pun called "لفظي". Apparently, there is no equivalent for such kind of pun in the target language. Since the translators have translated it literally, the aesthetic value of the verse is lost. Thus, 'pun to non-pun' is the strategy used.

[Sūrā Al-Rūm (The Greeks), verse 55] وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ

Pickthall: And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.

Arberry: Upon the day when the Hour is come, the sinners shall swear they have not tarried above an hour;

What attracts the attention is the autonomous creation of pun in the target renderings. In fact, the above verse verifies the knowledge of the two translators of the wordplay in the Quran. The pun used in the source verse is تَام. In the verse, the first 'hour' means 'the Day of Judgment'. The translators have distinguished it from the second 'hour' meaning 'time' by the use of capital letter. Translating 'pun to pun', both translators have been successful in conveying both sense and form.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي

الْأَمْرِ [Sūrā An- Nisa (The Women) , verse 83]

Pickthall: and if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority,

Arberry: When there comes to them a matter, be it of security or fear, they broadcast it if they have referred it to the Messenger and to those in authority among them,

[Sūrā Al-Adiyāt (The Chargers), verses 7 and 8] وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ * وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

Pickthall: And lo! He is a witness unto that; And lo! in the love of wealth he is violent

Arberry: and surely he is a witness against that! Surely he is passionate in his love for good things.

[Sūrā Al-Takwīr (The Darkening), verses 15 and 16] فَلَا أُقْسِمُ بِالْخُنُوسِ * الْجَوَارِ الْكُنُوسِ

Pickthall: oh, but I call to witness the planets, the stars which rise and set,

Arberry: No! I swear by the slinkers (stars that recede), the runners, the sinkers

In the above verses, there are three cases of the pun called أمر لاحق - أمن - شهيد and شديد and الخُنُوس and الْكُنُوس in which the two words are different just in one letter and that the places of articulation are much different from each other. As the purpose of this kind of pun is to foreground the meaning by the use of sounds, it is totally lost in the two English translations. But, the two translators have tried to compensate the loss by related rhetorical devices. In the first case, the two rhymed words are seen. Alliteration is what the first translator has used to recapture the effect in the second case. Finally, in the third case which is of prominence, the second translator has interestingly reproduced another pun in TT called "sound-based paronymy" (Delabastita, personal communication, February 5, 2010). He, thus, has compensated for the lost pun by another pun in the target text.

[Sūrā Al-An'ām (The Cattle), verse 26] وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ

Pickthall : And they forbid (men) from it and avoid it,

Arberry: And they forbid it, and keep afar from it,

As can be observed, the pun مضارع, underlined, is completely lost in the target text. The translators have transferred the sense but failed to create the aesthetic value of the pun. Indeed, there is no relationship between the target words, i.e. 'forbid' and 'avoid', 'forbid' and 'keep afar from'. Put it another way, the strategy employed is 'pun to non-pun'.

[Sūrā Al-Kahf (The Cave), verse 104] وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِبُونَ صُنْعًا

Pickthall: and yet they reckon that they do good work.

Arberry: while they think that they are working good deeds.

Here is a significant combination of the two puns مصحف and محرف. The loss is unavoidable for the reason that there are no diacritics and also diacritical dots for letters in the target language. Thus, creating such puns has been impossible by the two translators. However, they have conveyed the sense of the verse. Therefore, the strategy would be translating 'pun to non-pun'.

[Sūrā Al-Anbīyā' (The Prophets), verse 33] كُلُّ فِي فَلَكٍ

Pickthall: They float, each in an orbit.

Arberry: each swimming in a sky.

One of the miracles of the Quran is its mystical wordplay. Surprisingly, if the above two verses are read from the end to the beginning, there would be no change, as if they were being read from the beginning to the end. The above verse is an instance of the pun مستوى. In English, such a pun is called epalindrom which the two translators failed to reproduce in the target language. They have just conveyed the sense.

[Sūrā Al- Qīyāma (Resurrection), verses 29 and 30] وَالنَّفْعَتِ السَّاقِ السَّاقِ بِالسَّاقِ * إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

Pickthall: And agony is heaped on agony; Unto thy Lord that day will be the driving.

Arberry: and he thinks that it is the parting and leg is intertwined with leg, upon that day unto thy Lord shall be the driving

The pun used in the above verses is مطرف and مساق show this kind of pun. The first translator has applied a pragmatic translation overlooking the form. Thus the strategy used by him is 'zero translation'. The second translator has applied a literal translation conveying the sense, but failed to reproduce the pun in the target language. Therefore, the strategy used by him is translating 'pun to non-pun'.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَىٰ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ...

[Sūrā Az-Zummar (The Companies), verse 7]

Pickthall: If ye are thankless, yet Allah is independent of you, though he is not pleased with thanklessness for his bondmen; and if ye are thankful he is pleased therewith for you. No laden soul will bear another's load...

Arberry: If you are unthankful, God is independent of you yet He approves not unthankfulness in His servants, but if you are thankful, He will approve it in you and no soul laden bears the load of another...

In the above verse, the masterly mixture of the puns ناقص and اشتقاق on the one hand and alliteration on the other, is among the rhetorical miracles of the Quran. In the pun اشتقاق the two words are derived from the same root but are somehow different in meaning. The two translators have managed to convey this kind of pun just in some cases. The reason lies in the distance between the two languages being of two different families. In the above instances, keeping the derivation has reproduced the alliteration in the two renderings as well. Thus the translators have succeeded in reproducing the effect in the target language.

5. Conclusion

What seems obvious about the translation of all texts, especially literary and sacred ones, is the fact that the message can be conveyed while the form of message may differ in the source and target languages.

Although puns are believed to be one of the most daunting problems in the area of translation, Newmark (1988) believes that they are "most easily translated if they are based on Graeco-latinisms that have near-equivalents in the source and target languages, particularly if they simply contrast the material and the figurative sense of the word" (p. 217). In other words, the similarity between the source text and target text decreases the difficulty of translating puns. In the case of the Quran, it can be argued, based on the examples maintained above, that the translators failed to convey the aesthetic value of the original. The reason lies in the above-mentioned statement of Newmark (1988). In fact, Arabic and English are two languages of very different families.

Regarding the aesthetic value of the Quran created by the use of puns, much is lost in the translations. One of the most important factors in making the Quran untranslatable is its use of the untranslatable in its text. That is what makes the Quran unique. In some cases, two or three puns are mixed in such an elegant way that no translator can reproduce them in the target language. Indeed, the symmetry between words when they are, as Crisafulli (1996) states, analogous in form but dissimilar in meaning (p.261), makes the Quran much more beautiful and urges the eagerness in the readers and listeners. Conveying only the sense has deprived the readers and listeners of the target language of such a Godly endowment in most cases.

As different kinds of puns have been chosen on a random basis, Meccan and Medinan sūrās were both examined in the present study. The results showed that eight of all puns were found in eight sūrās which were Medinan. Interestingly, this shows the literary repertoire of Medinan sūrās as well as the Meccan ones.

Considering wordplay and the role of forms and sounds in creating the effect, on the basis of Delabastita's (2004) theoretical framework, in the cases of the puns مستوی قلب , مصحف , محرف , لاحق , مضارع , منديل , مطرف , ناقص and شبه اشتقاق , 'pun to non-pun' translation was realized as the most frequent procedure employed by Pickthall (2001) and Arberry (1998) in the English renderings of the Quran. However, this procedure is by no means effective since, as far as this study is concerned, the form and sound play fundamental roles in each case and give rise to semantic interrelatedness. Also, since the translators should be faithful to the text of the Quran, 'pun to non-pun' strategy seems to be the last resort for them.

As mentioned before, in the case of the pun اشتقاق, due to the two words' derivation of the same root, reproducing it was possible in the target language, and the translators have conveyed it in the target language to some extent. However, the distance between the two languages on the one hand and fidelity to the content on the other, did not allow for the reproduction of the effect in the target text in most cases.

In some other cases, the two translators have tried to convey the aesthetic value by the use of 'compensation strategy'. In the case of the pun تام, both translators have been successful in rendering both the form and sense. Also, alliteration and rhyming as compensatory strategies were effective in reproducing the aesthetic effect in the target language.

Regarding these two great translators' work, what is clear is that they have been informed of the puns used in the Quran, but due to the reasons mentioned above, both have failed in recreating most of the cases in the target language. In fact, the reproduction of the effect and recreation of the puns by the translators of God's words in the target language is of weighty worth, because in almost all the cases, form of the words and sounds play an important key role in foregrounding the meaning, but the results obtained from the present study established the notion of untranslatability of puns in the two English translations of the Quran.

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Appendix

Number of puns in the Quranic verses:

(pun) جناس	(Sūrā) سورة	(verse) آية
لفظي	Al-Qiyāma (Resurrection)	22 and 23
	Al-Fath	25 and 26
تام	Al-Rūm (The Greeks)	55
مضارع	An-Nisā (The Women)	12
	Al-Ana'ām (The Cattle)	26
	Al-Tawba (Repentance)	101
	AN-Nazia'āt (The Pluckers)	6 and 7
	Al-Mursalāt (The loosed ones)	20 and 21
	An-Najm (The star)	48
	At-Takwīr (The Darkening)	15 and 16
	Al-Alaq (The blood Clot)	1 and 2
ناقص	Al-Ana'ām (The Cattle)	97
	Ibrāhīm (Abraham)	41
	Al-Qalam (The Pen)	19
	Az-Zumar (The Companies)	7
مذيل	Al-Rūm (The Greeks)	33
	Al-Jathia (The Hobbling)	27
مطرف	An-Nās (The men)	3 and 4
	Al-Qisas (The Story)	45
	Al-Arāf (The Battlements)	86
	Al-Adīyāt (The Chargers)	11

	An-Nisā (The Women)	143
	AL-Muzzammil (The Enwrapped)	5 and 6
	Saba' (Sheba)	37
	Al- Qīyāma (Resurrection)	29 and 30
لاحق	Al-Humaza (The Backbiter)	1 and 2
	Al-Adīyāt (The Chargers)	7 and 8
	Al-Anbīyā' (The Prophets)	39 and 40
	An-Nisā (The Women)	52 and 53
	Al-Qāfir (The Forgiver)	75
	Al-Ana'am (The Cattle)	95
	Maryam (Mary)	52 and 53
	Al-Arāf (The Battlements)	95
محرف	An-Nisā (The Women)	136
	Al-Arāf (The Battlements)	197 and 198
	Al-Baqara (The Cow)	279
	As-Sāffāt (The Rangers)	72 and 73
	Al-Kahf (The Cave)	104
قلب	Tā-Hā (Ta-Ha)	94
	An-Nisā (The Women)	11
	Al- Mā'eda (The Table)	27
مصحف	Al-šuarā (The Poets)	79 and 80
	Al-Kahf (The Cave)	104
	Al-Arāf (The Battlements)	197 and 198
اشتقاق	An-Nisā (The Women)	57
	Al-Arāf (The Battlements)	6
	Al-Anfāl (The Spoils of War)	8
	Al-Wāqī'a (The Terror)	89
	Al-Rūm (The Greeks)	43
	AR-Rahmān (The-All-Merciful)	54
	Al-Ana'am (The Cattle)	79, 164
	Al-Ahzab (The Confederates)	37
	An-Nazia'āt (The Pluckers)	6
	Al-Fajr (The Dawn)	23
شبه اشتقاق	An-Nisā (The Women)	11
	AL-Baqara (The Cow)	44
	Al-Tawba (Repentance)	38
	Al-šuarā (THE POETS)	168
	Yūsuf (Joseph)	84
	Al-Jinn (The Jinn)	10
	Al-Inšiqāq (The Rending)	17 and 18
مستوى	Yā-Sīn (Ya-Seen)	40
	Al-Anbīyā' (The Prophets)	33
	Al-Muddathir (The Shrouded)	3

Study on the Independent Innovation Encouragement Mechanism for College Technology Talents

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Abstract

In the time of knowledge economy, the growth and innovation of knowledge are being the essential driving force to form the new formation of economic development and the social advancement. As the important base of basic innovation, colleges should exert the function of fresh troops in the tide of independent innovation. By using the foreign college technology talents innovation encouragement mechanism for references, based on China's actual conditions, we need actively to cultivate the innovation spirit and strengthen the policy support of the government for the college technology innovations in the big environment, and in the small environment such as colleges, we need really establishing the technology talents' oriented management concept, reasonably planning and constructing the scientific research echelon, and establishing the fair income distribution system.

Keywords: Colleges, Technology talents, Independent innovation, Encouragement mechanism

In the day, people are entering into the society of knowledge economy, and the growth and innovation of knowledge are being the essential driving force to form the new formation of economic development and the social advancement. As the important base of basic innovation and the important headspring of technology innovation, colleges should exert the function of fresh troops in the tide of independent innovation. But for a long term, the independent innovation of college technology talents has still stayed publicly, and in the organization system, a kind of effective encouragement mechanism which could completely encourage college technology talents' working enthusiasm of independent innovation is deficient. Facing the challenge of knowledge economy and the calling of technology innovation, a set of technology innovation encouragement mechanism suiting for Chinese college technology talents' characteristics should be researched and constructed consciously to drive China to more actively face the increasingly drastic technology competition.

1. Connotation of the innovation encouragement mechanism

Encouragement means inspiring, promoting, and exciting. The specialist in organizational behaviors of US, Stephen P. Robbins defined the encouragement as the will to realize the targets of the organization by high-level endeavor which could satisfy individual's certain requirements. Therefore, in the research of encouragement, the human being should be the center of the management activity to pursue the humanity of the management activity. The encouragement mechanism means a set of rational system behavior mode established by the encouragement factors between the subject and the object in the organization system. The target to establish the encouragement mechanism in the college technology innovation is to pursue the balance of the humanity and system in the management activity. Therefore, the technology innovation encouragement mechanism of college can be defined as to follow certain encouragement principle in the interior and exterior of the college, design proper encouragement system and create necessary cultural environment, use the encouragement method to lead, encourage, and standardize technology talents' motivation and behavior to realize the technology innovation in colleges and satisfy individual's demands.

2. Foreign successful experiences in the researches of the college technology talents innovation encouragement mechanism

In foreign countries, US first proposed and studied the college technology talents' behavior management as the scientific problem. At that time, the academes in about twenty universities with high reputation in US had been the most excellent places to cultivate technology talents and implement scientific research, which was related with the exploration research about the college technology talents independent innovation encouragement mechanism in US. From construction to now, the technology innovation encouragement mechanism in foreign universities has about 200 years' history, which could not only effectively drive the modern transformation of the college function in western developed countries, but largely drive the technology innovation in west countries.

Foreign experiences about college technology talent independent innovation encouragement have revealed follows aspects.

First, the construction of talent group should avoid close breeding, pay more attention to the internationalization degree of the teacher group, emphasize the pro-service cultivation, after-service specialty development, and the occupational career planning, and strengthen the successive talent construction in the innovation team and the innovation base.

Second, the culture innovation should encourage adventure, advocate innovation, pursue excellence, and permit failure. Many colleges would rather prize those persons who will take risks and actively participate in the project, but not support those scholastics. The tolerance of failure could largely inspire technology talents' innovational enthusiasm.

Third, the sufficient reward encouragement should be implemented. In the colleges of west developed countries, the scientific assessment and evaluation index system has been established, and high rewards and salaries have not been grudging. So these technology talents in west colleges always satisfy their salaries, which could better encourage them to exert their working potentials.

3. Actively constructing the college technology talents independent innovation encouragement mechanism fitting for China

After founding a state, China has always highly emphasized the development and innovation of technology, and Deng Xiaoping proposed that "Science and technology are the primary productive forces", and Jiang Zemin emphasized that "we must strengthen our attitude toward the national innovation ability because it decides our nations prosperity". In the Fifth Session of the Ninth NPC, the premier Zhu Rongji specially emphasized that "to set up and develop the technology innovation encouragement mechanism". Combining with the existing college technology talent innovation encouragement mechanism in west developed countries, based on the actuality of the college technology talents in China, the technology talent independent innovation encouragement mechanism suiting for Chinese colleges should be explored and constructed from two layers, i.e. the big environment and the small environment.

In the big environment, following aspects should be emphasized.

First, the innovation spirit should be cultivated actively. The national characteristic of the Chinese ethnic peoples includes "playing safe and being quiet", which could not only make the Chinese ethnic peoples to like peace and hate wars, but also make them to take things as they are and lack in innovational enthusiasm and impulse. In addition, Chinese people like judging a hero by victory or defeat, so behind "playing safe", Chinese people still have the mentality fearing mistakes and adventures. Therefore, the college technology talent independent innovation encouragement mechanism should be constructed actively, and the national spirit of making bold innovation and willing to innovation should be cultivated in the cultural environment of the whole society, and to bear with failure and encourage adventure could really provide the opening, free, and loose cultural field for innovational talents' innovational endeavors. Furthermore, the independent innovation should not be a kind of consciousness, but also a kind of excellent ability for college technology talents, and this kind of ability mainly comes from technology talents' many years' education. At present, the prominent problem in the education of China is that the innovational power and spirit are deficient. From the education blind deviating from the creative power existing in various layers of education to the learning competition under the existence pressure, from the talent selection management mechanism ignoring innovation to the academic management deviating from the creative rules, the crucial reason revealed in Chinese education system is to bind heart and limit innovation. Therefore, it is a hard project to comprehensively reform the education system of China, and transform from knowledge transfer to ability cultivation, which needs the joint effort of the whole society.

Second, the policy support to the college technology innovation from the government should be strengthened. The technology innovation is a complete system. Vertically, it includes the innovation headspring, the research development, the result transformation, the result conduction radiation, and the innovational result marketization. Horizontally, it includes the centralization and interaction of technology innovation resource factors (such as talent, capital, result, and information) in certain one space and time. Though the college technology innovation could depend on the management platform of college, but the encouragement and orientation function of the government to the technology innovation is irreplaceable. Therefore, the policy support from the government is necessary to construct the technology innovation encouragement mechanism of college. Though China has confirmed the "revitalizing China through science and education" as the development strategy, but to develop the technology and encourage the technology innovation, the financial stimulation policy, the financial support policy, and the patent protection policy should be further strengthened, i.e. the government must construct a protection net of macro control for the technology innovation of college to compensate the deficiency of technology innovation in the market mechanism.

In the small environment of college, following aspects should be emphasized.

First, the technology talent-oriented management concept should be really established.

Marxism thought that the human being was the most basic, active, and pivotal factor in the productive force and the human resources were the most precious resource in all resources. Therefore, the implementation degree of the college technology innovation is mainly determined by the main body, i.e. the college technology employees' working enthusiasm and creation. However, the obvious tendency of "administration" still exists in the college management system of China, which could not accord with the management requirement of colleges for the cultivation, introduction, use, and encouragement of professional technology talents, and will limit their work enthusiasm, activity, and creativity to some extent. Therefore, to establish the technology talent innovation encouragement mechanism in colleges, the people-oriented management concept should be established first, and the technology talents should be the center of management consciously to emphasize their specialties and respect their individual development, and their constructive potential should be dug comprehensively, and the active function of the encouragement system should be grasped flexibly, and the human resource waste induced by the misfeasance should be fully eliminated.

Second, the scientific research echelon should be reasonably planned and constructed.

The technology innovation can't do without individual innovation spirit and competitive spirit, but any scientific research could not be realized only depending on individual endeavors, so the scientific research echelon must be reasonably planned and constructed for colleges, and the difficulties in the scientific research must be overcome by the collective intelligence. In the scientific research echelon, talents' age structure, title structure, specialty structure should be scientific and reasonable to establish firm base for the cooperation, and their team spirit should be cultivated actively, and they should form strong identification sense and friendly sense of belonging to the scientific research team. At present, the scientific research echelons in many colleges of China are unworthy of the name, and the interior interest fight and nervous human relationship make many people to be in the team only namely, and the actual scientific research only depends on "single endeavor", which is seriously restraining the output of research result with high level. Therefore, not only the scientific research echelon should be reasonably planned and constructed, but also talents' positions should be confirmed, and their behavior values should be emphasized to help them obtain their individual success in the work.

Third, the fair income distribution system should be established to avoid the "Matthew Effect" in the academic circles.

The "Matthew Effect" first occurred in "the Bible", and it means the result of "the poor becomes poorer, and the richer becomes richer" in a kind of unfair social rule at present. In the day, the "Matthew Effect" in the academic circles has been increasingly obvious, i.e. because of the existing academic reputation and status, the academic authorities could easily obtain many reputations and advantages, but common research workers are difficult to obtain supports when they apply for the project, and the polarization between the rich and the poor becomes more and more obvious in the academic circles. The brain drain in colleges of China is very serious, and one of important reasons is low income. The distribution mode of "earning income by identity" and "promoting by seniority" in the past planned economic system still works in colleges, and this income system not only lacks in the competitive force, but also lacks in the competitive encouragement. So it is imperative to establish the distribution system suiting for the construction of the talent group. The key of the distribution system reform is the fair. According to the survey, college teachers' sense about the exterior fairness, the interior fairness, and the individual fairness of the income is very lower, so colleges should actively reform the income system, and further explore the reasonable proportion of the post salary, the grade salary, and the performance salary, which could not only draw away the income gap among different posts and technical talents in the scientific research team, but also guarantee the encouragement power to both key talents and teachers with common employees.

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Male Students Are More Stressed than Female Due to Social Class Differences in Peshawar (Pakistan)

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Abstract

This article comprises of questionnaire / interview survey of 212 students to study the association between the socio economic status of the students and their standard of living. The social classes are divided into three main groups Upper, Middle and Working social classes on the basis of education, occupation, income, and place of residence. On the self assessment basis majority of the students put themselves in the middle socioeconomic class. Test was carried out for the association between gender of the respondents and the satisfaction with the standard of living, mental stress and social status, gender and social status causes mental stress, social classes and sufficient education facilities are available for poor people. Analysis showed that the gender of the respondent and all the two factor interaction were insignificant but profession and monthly income of the respondent play a vital role in discriminating the people in different social classes. This discrimination causes a mental stress. Work also revealed that in Peshawar region the mental stress phenomenon is more common in male than females in various fields of life. This may be due to the fact that males have more responsibilities. In most cases they have to earn to support their families. Hard government policies are also considered as the major factor which causes mental stress among the students.

Keywords: Socioeconomic class, Students, Gender, Peshawar, Profession, Income, Mental stress, Discrimination

1. INTRODUCTION

Every society is made of human being having different characteristics, interacting with each other in their daily life. This makes the society being a heterogeneous population. This population of individuals can be divided into several stratum possessing some common characteristics. It means that the societies of this world is made up of hierarchical stratification of individuals on the basis of some common characteristics among them such as geography, demography, behavior and psychographic. Taking into account the basis of psychographic discrimination, individuals are divided into different groups on the basis of social class, life style and personality. People having different psychographic characteristics may be placed in the same demographic group (Philip Kotler & Gary Armstrong, 2004).

Some people are considered superior and some are considered inferior. Different factors such as prestige, education, money, standard of living, religion and culture can be considered as basic reasons for the social classes. But income of the household and property are the major causes of this socio-economic discrimination. Group of people in the society having some common characteristics regarding their life style and interest is called social class.

The society of Pakistan is discriminated in various social classes, a homogeneous group of people, on the basis of education, occupation, income and place of resident. Among those several classes, three classes are considered more popular among the people. The classes are Upper Social Class, Middle Social Class and Working Social Class.

The Upper Social Class generally has high level of income and belongs to be high paying profession and they live in cleanest place. Money will be no problem for them. Their size is 2% of the total society and they have 60% to 65% of money of the country. They are actually high status leadership, big business man and top management of the company. The Upper Social Class and Middle Social Class education are different like Upper Social Class study in foreign country and Middle Social Class study in local schools/universities of the country. Income size differs greatly. They don't have huge houses and can not even think for a big house. Their population is 28% of the total. They are actually small to medium size business man, middle management and low ranking government officer. Working Social Class is not much more educated and is not in very attractive profession. Their income is low and have very small house. Their size is 70% of total population of Pakistan. They are actually very small size shop owners, low grade government staff (peons, driver) and poor farmers (<http://wiki.answer.com>, 03/04/10).

Several cross sectional studies have been carried out to analyze the association between socioeconomic status and mental stress. All these studies suggest a strong association between the mental stress and the socioeconomic classes. This socioeconomic discrimination causes a mental disorder in the individuals and creates several mental diseases. These studies have shown that the mental stress is very common in the people living in the lower class (Holzer et al, 1986; Bijl et al, 1998; Davey Smith, et al, 1998; Lewis et al, 1998; Muntaner et al, 1998; Weich & Lewis, 1998 1998a). There is also an association between the gender and the socioeconomic status but the strength of association is not very strong. Both the mortality and morbidity are associated with the difference in gender (WHO, 2001). But extend of such association that in which gender, health is highly associated with the social classes are not examined sufficiently (Ostlin P, 2002). However some studies shown that this association between the health and social class is some how more stronger in the men as compare to the women. In the First National Health and Nutrition survey (1971-1993) an association between coronary artery disease and social class is examined but the sample was not a good representative of the true population (Thurston R.C, et al., 2005).

The violent effort for the financial stability affects the health of individuals and causes physical disability and continuous mental stress. Some authors also show an association between the mortality and economic conditions of the individuals but this association is largely affected by the income. Any kind of support may weekend this relation (Szanton S. L., et al, 2008). Nowadays it has become a primary goal for the researchers to understand the relationship between the socioeconomic status and the health of peoples belonging to different races and become a challenging goal for the National Institutes of Health to control such health differences. And many researchers have shown that the socioeconomic status is highly correlated with the mortality rate i.e. the mortality rate is very high in the lower socioeconomic class (Hahn et al,1995; Howard et al, 2000; Hummer et al, 2004; Steenland, et al., 2004; Thom, 2004; Lantz 2005;Feinglass et al, 2007)

The above studies showed that stress and socioeconomic factors are very much associated even in European countries. According to Dr. Peter Millet, "Typically you would expect people to leave home between the ages of 18-22," (<http://findarticles.com>, 1999). Due to this fact youth, especially students, work for their living and to meet their expenses. Whereas in the third world country like Pakistan, city like Peshawar, capital of province Khyber Pukhtoonkhwa, the children are very much dependent on their parents. They totally rely on their parents in terms of studies, money and even deciding their profession. Comparing the two societies, European and Asian, we see that the socioeconomic and political conditions are very much different among the two societies. In European countries they don't have the concept of joint family system, which means that children in Europe live independently and they don't have any restriction. In Asia, people believe in joint family system in which male members takes the entire burden of their families, which may include students as well. The students of poor families do private / part time jobs to support themselves and their family which means that they don't have proper jobs but still had to add to the income of their family. Keeping in view these conditions, the factors that causes mental stress may be different in two societies. Before this no such study has been conducted regarding students. For this reason, a study is needed to be conducted to check which socioeconomic factors are responsible that causes mental stress among the students and to find out the key factors that discriminate the students in various socioeconomic groups.

2. METHODS AND ANALYSIS

The data is collected through a survey questionnaire from the students of the University of Peshawar. A total of 212 participants responded to the survey in which, 127 were male and 85 were females. In this study we used the sequential sampling in which the sample size is not known in advance and we stop the process at a point where we think that the sample size is enough and we can obtain our objectives. The respondents self assessed themselves and place themselves in three different socioeconomic classes according to their education, income and family background. A question about the profession of the students was asked, where profession was divided into four categories. The first category was unemployed which include the students who do not have any sorts of job and they were full time students. The main source of their income was their pocket money given by their guardians. The second and third categories contain the students who work as a government or private employees respectively. They were not the full time students but rather study in the evening shift. The fourth category comprises the students who were doing their personal business and were self-employed.

Graphical procedures are used to show the age and sex wise classification of the respondents, for the professions of the respondents, and the status of the respondent. The chi square test of association is carried out for testing the association between gender of the respondent and the satisfaction with the standard of life, mental stress and social status, gender and social status cause mental stress, social classes and sufficient education facilities are available for poor people.

The logistic regression model is fitted where the dependent variable is stress caused by the socio economic status and the independent variables are social class, and profession of the respondents. A multinomial logistic regression is fitted where social class of the respondent is considered as dependent variable and gender, profession and income of the respondents are considered explanatory variables. All these analysis were conducted by using SPSS 10 version package. The level of significance was kept at 1%.

3. RESULTS

The cluster bar chart (figure 1) suggests that most of the respondents belong to the age group 20-30 and the proportion of female respondents is high only at a age group less than 20. as we are considering the students so we gets the less no of students having age greater than 30 i.e. M.Phil / Ph.D students and the proportion of females is very small in higher studies. From the pie chart (figure 2) it is observed that 56.6% of the total respondents are unemployed and 25.5% are government employees remaining 18% are private employee or businessman. The bar graph (figure 3) show that on the self assessment basis 26(12%) people place themselves in upper socioeconomic class, 170(80%) place themselves in the middle class and 16(8%) people place themselves in the lower class which suggest that most of the residents of Peshawar region belong to the middle socioeconomic class. In response to the question that "In which class do you prefer to place your self", 23% of the respondents prefer the upper class, 74% middle class, and only 3% prefer the lower socioeconomic class. The question about government policies revealed that 80% of the respondents believe that this discrimination is due to government poor strategies.

In table 1 the question that whether socioeconomic status causes mental stress is significantly associated with the gender of the respondent with a chi square value of 10.24 and a p value of (.0014<0.01) at 1% level of significance the odds ratio indicates that 1.70 times males faces mental stress due to their status as compare to the females. This phenomenon is due to the fact that males have to support their families. Also a significant association between the gender of the respondent and the satisfaction from the standard of life is found with a chi square value of 8.919 and p value of (0.003<0.01). The odds ratio of 0.341 suggests that most of the females are satisfied from their standard of life as compare to the males. This may be due to the fact that their culture does not allow them to work outside. But no significant association is observed between the status of the respondent and their psyche about whether status causes mental stress, the chi square value is 1.32 with p value (0.516>0.01). These results indicate that in Peshawar region the male's faces mental stress due to the discrimination in various fields of life. The question that whether sufficient education facilities are available for lower class is significantly associated with the social status of the respondent with a chi square value of 11.25 and p value (0.004<0.01).

The gender profession and income (table 2) were considered that basic factors that discriminate the individuals in the society, also their interactions terms were analyzed. The gender of the respondent and all the two factors interactions were insignificant but profession and the monthly income of the respondents play a vital role in discriminating the people in different socioeconomic groups.

From the logistic regression model for the mental stress (table 3), the only significant term is the interaction effect of lower class and private employee and the odds of stress in the lower class and private employee is

20.446. Which means the people living in the lower socioeconomic group and working at any private firm suffers from a mental disorder because the private sector do not offer a handsome package as well as they feel very insecure about their jobs.

4. CONCLUSION

This study is conducted to check the effects of the social class differences on the students, where social class is the group of people having some common characteristics. The study concluded that most of the students residing in the Peshawar city belong to the middle socioeconomic class, and most of them prefer to be in the middle class. 56% are full time students and they are jobless they are mainly depends upon their guardians while 44% of the total students are doing their jobs and studying in the evening shift. Profession and monthly income are the key factors which discriminate people in various social classes and cause a mental disorder in the society. The phenomena mental stress is related with the gender differences and the male students of Peshawar suffer a mental stress due to socioeconomic position and they are not very much satisfied from their standard of living as compare to the females. Almost 64% of the males suffer the mental stress due to their socioeconomic class while 52% of the females have this problem. As the males are responsible to sustain the economic conditions of their family, they have to earn the livelihood and the rest of their family members depend upon him. The results show us that 87% of the females are satisfied from the standard of their living because they do not feel the burden to contribute in their family income rather they depends on their parents. Moreover most of the people consider that the government policies are responsible for this discrimination in the society because the government policies about their monthly salaries are not very effective. Males of the lower socioeconomic status and not having any government job or work as a private employee face a mental stress because the private sector do not offer an attractive salary.

It is suggested that government should take some steps and revise their policies in order to reduce the class differences, to overcome the problem of mental stress in the society.

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Table 1. Chi-Square Tests for testing associations.

	Chi-Square	df	p-value
Gender * Status causes stress	3.461	1	.063
Gender * Satisfied with standard of life	8.919	1	.003
Status * Status causes stress	1.323	2	.516
Status * sufficient education facilities for poor.	11.246	2	.004

Table 2. Deviances and Chi-Square Tests for stress

	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
GENDER	76.291	3.359	1	.187
PROFE	105.668	32.736	3	.000
INCOM	88.399	15.466	3	.017
GENDER * PROFE	54.310	6.419	3	.378
GENDER * INCOM	53.121	5.230	3	.515
PROFE * INCOM	61.088	13.197	9	.658

Table 3. Logistic Regression analysis for social classes

	B	S.E.	Wald	df	Sig.	Exp(B)
PROFE			1.801	3	.615	
PROFE(1)	-7.225	15.779	.210	1	.647	.001
PROFE(2)	-1.431	1.448	.976	1	.323	.239
PROFE(3)	-1.025	.825	1.544	1	.214	.359
CLASS			3.440	2	.179	
CLASS(1)	-2.325	1.451	2.567	1	.109	.098
CLASS(2)	-1.253	1.282	.955	1	.328	.286
CLASS * PROFE			4.022	5	.546	
CLASS(1) by PROFE(1)	7.831	15.816	.245	1	.621	2517.936
CLASS(1) by PROFE(2)	2.037	2.005	1.032	1	.310	7.667
CLASS(1) by PROFE(3)	3.018	1.614	3.496	1	.062	20.446
CLASS(2) by PROFE(1)	7.740	15.787	.240	1	.624	2298.774
CLASS(2) by PROFE(2)	1.108	1.471	.567	1	.451	3.029
Constant	1.025	1.297	.625	1	.429	2.788

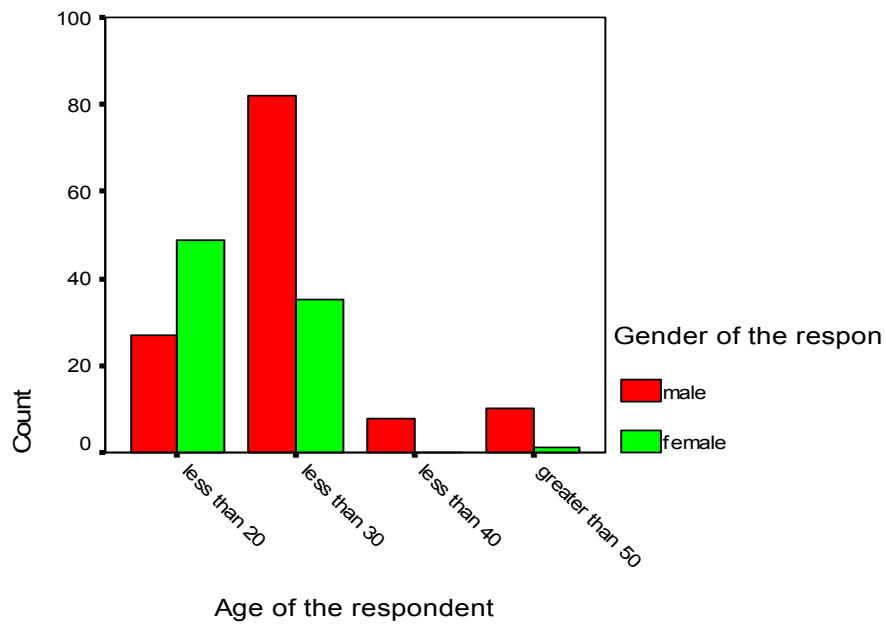


Figure 1. Cluster bar chart showing age and sex wise distribution of students

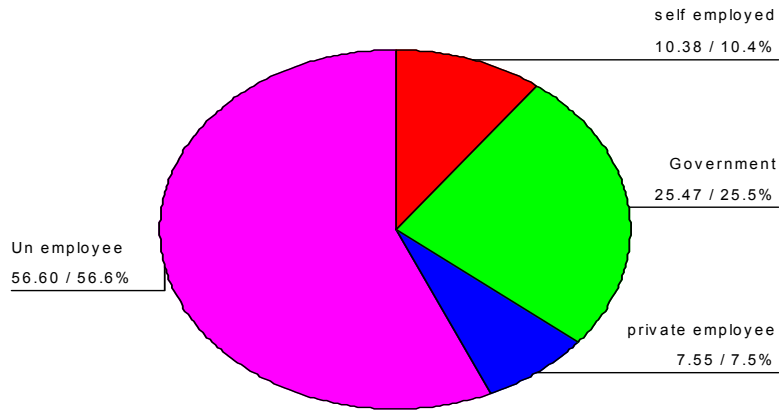


Figure 2. Pie chart showing the professions of the students

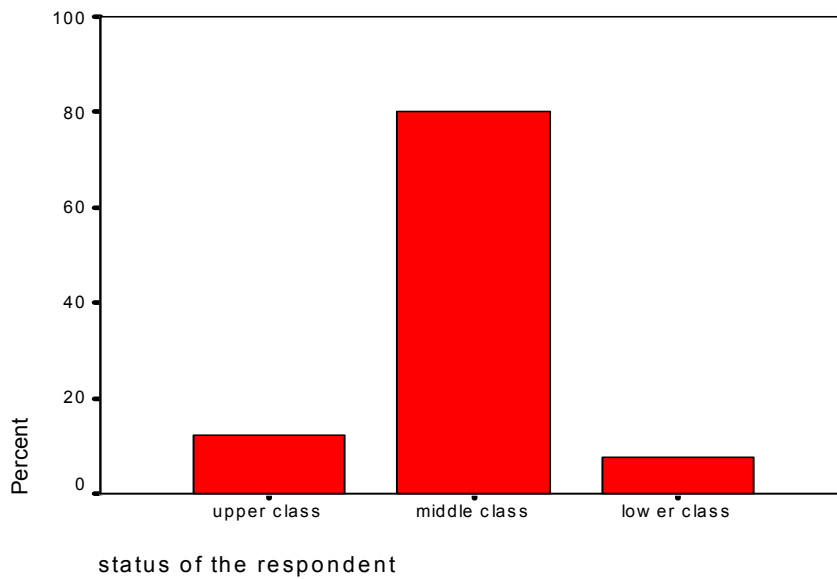


Figure 3. Bar graph showing socioeconomic classes

No More Place for Us at the Temple: Contesting Religious Space and Identities of the Local People in Northern Thailand

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Abstract

This paper examines how local people who are excluded from the benefits of modernity and globalization are using the politics of religious space for contestation in the formation of local identities. The politics of religious space is concerned with contestation of meanings or social production of meanings of space. It emerges a space whereby the structures of power have been negotiated and contested. The excluded people choose to identify themselves as *kha wat* (temple's slaves) or the guardians of Buddha's relic for the assertion of their local subjects in their contestation. In conflicts over watershed management, the *kha wat*'s (temple's slaves) identity is redefined as the guardians of nature in their environment discourse. This study contends that in this process, there is the resurgence of spirit-cults practices expressed through various collective religious practices.

Keywords: Popular religion, Spirit-cults, Buddhism, Space, Identities, Modernity

1. Introduction

The influences of globalized market system, rationalization of Buddhism and commoditization of religion, and political centralization of the nation have caused the exclusion of some groups of people. Both physical and social dimensions are diminished because these spaces are being controlled by the more privileged in society.

It creates conflicts of interest between the excluded group and the privileged groups in various arenas, i.e. religious space, local politics, and competition of resources.

In the study area, there are a large group of religious practitioners, e.g. urban middle class people who come into town seeking multiple religious meanings and exerting their new meanings on religious space. In the situation that religious spaces have been contested and dominated by outsiders, the excluded local people use their religious spaces for contestation.

The paper begins with a review of concepts on the politics of religious space in order to point out the dynamics of religious space which different groups in society use for contestation of meanings. It then discusses the study's methodology and introduces the research study area and historical background to provide the context of this study. Next, it discusses the situation where the temple becomes a contested religious space and how local people redefine their religious identities through various religious practices. The last section deals with the disputes over watershed and how local people reinterpret their new identities and rituals. Lastly, it concludes that the excluded local people have been strongly active in maintaining, transmitting and reconstructing religious identities through multiple collective religious practices.

As a contribution to the debates on the decline of village spirit cults and the upsurge of urban spirit mediumship which have been significantly emphasized in previous studies, this study contends that there is the resurgence of spirit-medium cult practices which is expressed in various collective religious practices. The belief in spirits and practices remain locally significant and provide a basis for the politics of religious space in the contestation of meanings.

2. Reviews of Concepts and Methodology

2.1 Reviews of Concepts

The politics of religious space has been used as the main concept for the study. There are different levels of space, from physical to more complex and socially produced spaces. The politics of religious space is mostly concerned

with the contestation of meanings or the social production of meanings of space. It has both physical and social dimensions. Focusing on social space, space is not an inert, neutral, and a pre-existing given, but rather, an on-going production of spatial relations (Lefebvre 1991: 77). In religious space, there are emerging new spaces that serve as a resistance to the forces of homogenization (Lefebvre 1991: 52). They are spaces that the dominant power could not absolutely control. It becomes an ambiguous space whereby the structures of power have been negotiated and contested. It creates new sites of action and subject constitution, so that the process of negotiation in which self and experience are never totalized and always on-going (Pile and Thrift 1997: 18-19). It also resulted in the readjustment of power relations.

Previous studies on space emphasized the encroachment of space by the state (e.g. globalized market economy, political centralization, rationalist Buddhism, etc.) and do not pay much attention on how local people react to the state's encroachment. This study will focus on how the local actors who are excluded from economic, political, religious and cultural domains are using the politics of religious space in their attempt to form their local religious identities in the midst of modernity and globalization.

2.2 Methodology

This study employs the ethnographic approach in collecting data which the researcher should have a long-term relationship with people through field-work. Therefore, I spent a time of nine months in the field site. Three types of methods were used to gather data, namely informal interviews, observations and document research. During my field work, the participatory observations were made through participation in various practices in order to examine the contestation of meanings, e.g. ritual practices, cultural activities, and everyday life activities, encompassing both Buddhist and non-Buddhist rituals. My key informants are the religious leaders (Buddhist and non-Buddhist, monks and lay people), leaders of the community, and elders whom I interviewed for their oral histories. I also collected data from the different voices based on class, gender, ethnicity, age, etc. They are local people who identify themselves as descendants of '*kha wat*' (temple's slaves) who are different from the other new comers. They always said "most of Chom Thong original inhabitants are poor because we are *kha wat* (temple's slaves), unlike the new comers who are rich people." From this key phrase, I gather that it expresses a voice of alienation, frustration, and perceived uncertainties concerning their everyday life with some sense of a (re)collection of the past or social memory that might shape the present which paves the way for my study on the reconstructing of their local religious identities.

3. Overview of the Research Site

3.1 Historical Background

The study was carried out in Chom Thong town, approximately 58 km. from Chiang Mai City in Northern Thailand. Legend has it that this area was an ancient town in the period of the Buddha called *Angkharattha*. Buddha had visited this area and predicted the coming of Buddha's relics after his death on the hill of Chom Thong where the Holy Relic Temple is now situated. From the past until present, Chom Thong town has been created as a 'Buddha land,' both ideologically and physically. It is clearly seen in various places in the city that assert the coming of Buddha, i.e. the places that Buddha visited become the temples with relics or footprints. In Northern Thai history, there was the tradition that the principalities had to give support and offerings to Buddha's relic, e.g. treasures, land, animals, slaves, etc. In the past, the people in this area had been *kha wat* (the temple's slaves) of the Holy Relic Temple. They were *Lua*¹ ethnic people who were ordered by Chiang Mai royalties to take care of the temple.

3.2 Economic condition

Presently, Chom Thong town is not only considered a sacred site but has also been linked to the larger political context and globalization of the local economy. It has transformed into market town rapidly changing as a result of the globalized market economy. Agricultural modernization, which has emphasized the use of mono and intensified cropping, has had a great impact in this area where land has been intensively used for agriculture. Due to good irrigation systems, and land limitation, people grow rice three times a year. Some people turn their rice-fields into longan gardens when it is in demand. In 2008, when the price of rice increased, some of them turned their longan gardens back into rice fields. In doing so, they need new investment. This is the case for cash crop farming, such as shallot, garlic and soybean, etc. The farmers make changes often and use the market demands as an indicator of what they decide to grow. Many people fall into debt by borrowing money from Agricultural Banks and Agricultural Cooperatives for investment and consumption. Some lose their land or end up selling the land to outsiders, particularly during the boom in land values during 1990-1991.

These changes resulted in the further fragmentation of society between the excluded people (wage earners, small peasants) who are 80% of the population, and the privileged people, (government officers, local political leaders). Some of the latter group arose from small peasant families that were capable of sending their children to higher education and become government officers or local merchants. Some of them are Sino-Thai who do business in town. There are many outsiders who are mostly from Bangkok, including those who own half of the longan orchards in Chom Thong district as well as businesses. Moreover there is a large group of vipassana² practitioners coming to the Holy Relic Temple. It created the conflicts of interest between the excluded group and the privileged groups both insiders and outsiders in various arenas, i.e. local politics, competition of resources, and religion which imposed its power through rationalist Buddhism, commoditization of urban cult, and local politics which have linkage with the national politics.

3.3 Political Situation

During the pre-modern period, the town was governed by Chiang Mai monarchy. After the reform of administration in the modern period, the town was established as a district of Chiang Mai Province in 1900. The central Thai government sent the head of district to Chom Thong in replace of local royalty.

Nearly a century later, the administration of the town had been under centralized government through district authority. Since 1994 the government promulgated the Tambon Administration Organization (TAO) Act. It came into effect in 1995 until today as a result of popular demand for decentralization in the midst of the enduring atmosphere of political reform (Chaiyan 1999: 6-7).

The members of TAO or Municipality are local people in Chom Thong who have good social or economic backgrounds. Most of them hail from the small peasant families who had the opportunity for higher education and became government officers, particularly teachers in the local schools. Some of them are local people who are descendants of the Chinese and small entrepreneurs in town, for example, construction businesses. These local political leaders are supported by the national political party which has great influence in this area.

Unfortunately this new decentralized organization does not meet the needs of the people. The group leaders of the traditional water irrigation system and Environmental Conservation Group expressed their discontents with this new local administration claiming that the present TAO did not take interest in the people's livelihoods. They give more emphasis on infrastructural constructions instead. When the traditional water irrigation system needed to be repaired, the TAO allocated minimal budget which was not worth the works.

3.4 Competition of resources

In 1972, Doi Inthanon National Park was demarcated in the uplands above the village which includes Thailand's highest peak, Doi Inthanon, parts of the park and upper watershed which Karen, Hmong and other ethnic minority groups inhabit. Water from the Mae Klang River, which originates from the upper watersheds of Doi Inthanon, irrigates longan fruit orchards and paddy fields in the lowlands of Chom Thong (Aquino and Lawrence 1999: 98-104).

In the last two decades, businessmen from Bangkok and Chiang Mai purchased land and orchards in the lowland areas and expanded longan cultivation on land near Chom Thong. Longan orchards have increased more than six times since 1975, an area of about 50 square kilometers. This growth has encouraged a parallel increase in the consumption of water for irrigation. The lack of water has sparked a reevaluation of the district's resource management systems causing a serious rift between the lowland and upland people (Aquino and Lawrence, 1999: 98-104). In addition to longan cultivation, the businessmen built hotels and resorts that consume a lot of water. Moreover, they purchased a big parcel of land near traditional water irrigation system and planned to construct a golf course which uses a lot of water for grasses. This was opposed by the leaders of traditional water irrigation system and Chom Thong Environment and Conservation Group. The land is now deserted.

The ground for this conflict in Chom Thong has been prepared both by an unraveling of economic, political and cultural relationships between highlands and lowlands and by more extensive resource use in both lowlands and highlands, i.e. the promotion of commercial, chemical-intensive monocultures of cabbages among highland villages. Many lowlanders, meanwhile, have participated in independent commercialization processes, turning rice fields and degraded forest areas into longan orchards, soybean plots and pig farms, and producing charcoal from remaining forested areas (Lohmann, 1999).

4. Temple as Contested Religious Space

In Chom Thong town, a meditation center was founded eighteen years ago by the abbot of the Holy Relic Temple. The meditation center is located behind the temple grounds of the Holy Relic Temple. It is spread out over approximately 20 acres complete with an international meditation training center with 300 meditation rooms. A

meditation hall, meditation garden, and small gazebos around the center give a variety of meditation possibilities for 40-80 monks, 10-30 novices, 30-40 nuns and 100-120 lay people. The vipassana meditation practice mainly emphasizes the purification of the mind and the quest for the truth of life in relation to Buddha's teachings which have become institutionalized. It excludes other non-Buddhist or local beliefs which have been practiced in daily life of the people for a long time.

There are 150 monks and 50 nuns who live in this center for meditation practices. There are also some lay people who come for 3-week short meditation courses. There are 10 monks in the Holy Relic Temple who are local people, including the abbot. Most of these monks and nuns are not local people, but from everywhere, particularly from the central part of Thailand and foreign countries. Most of the people who come for meditation practices in this center are from urban middle class. These people give large donations to the temple.

There are many voices of the local people expressing their distress with regard to the Holy Relic Temple at present. Most of them say that the local people have lost their roles in looking after the temple. Now the temple hires staff to do the work and the nuns have more active roles in taking care of the temple. They said these monks and nuns are urban people or foreigners who have just come for meditation practices and the monks do not have an interest in local people as the local monks do. So, they go to the Holy Relic Temple only on special Buddhist days and go to the local temple or other new established temples for making merit instead.

On Buddhist days, the local poor people go to the temple to offer alms and make merit in the early morning only. They put the donation in the monk's alms-bowls which are placed outside the ceremonial hall for merit-making. These people do not participate in the offering rituals in the temple's hall. Most of the people who participated in the rituals were the middle and upper class devotees.

In principle, the Holy Relic Temple, which has now become a meditation center, seems to exclude non-Buddhist elements according to modern Buddhist reformism or intellectual Buddhist ideology. But in practice, there is evidences of syncretistic elements, for instance, there is a local monk in the Holy Relic Temple who has a range of supernormal powers, such as ability to ward off malevolent spirits. There are spirit houses that stand side-by-side with the Viharn (sermon hall) which enshrines the relics of Buddha. There are also other non-Buddhist elements which co-exist with the Buddhist elements in the temple compound or even in the Viharn of Buddha's relic.

In the Holy Relic Temple, we can definitely see the interpenetration of religious commodification. Since the temple has a lot of expenditures, the temple's committee attempted to request donations when people worship for prosperity and good luck, such as to the images of Buddha's disciples. There are Chinese deities, Indra God, hermit, etc. mixed with the local elements in the small pavilion. Even in the main Viharn which enshrines the Buddha's relic, the small golden pigs' donation-boxes were placed near the Buddha relic's stupa. There was a handwritten paper saying "*om sap om bun*" (saving money, saving merit) in order to indicate the new elements. I observed that some new religious elements had come up and then disappeared. After six months, the golden pigs' donation-boxes disappeared and the new shrines of Ganesh (Hindu deity) was put up with handwritten paper that said "*Ganesh, deity of technology and prosperity,*" "*posture of richness with charm and wealth.*" These new elements were put there by an old man (local people) who takes care of the Viharn,

There is another example of interpenetration of religious commodification in Buddhist sphere. There is an ashram situated on the hill out of Chom Thong town. Here, many religious images, such as a huge image of Kuan Yin with thousand hands, hermits, Chinese money God, Hindu Gods and Goddesses, statues of *Khruba Sriwichai* (the revered monk in the North of Thailand) and *Prince Chumporn* (King Rama V's son). Most of the donations of this ashram, the monks and religious practitioners are from Bangkok. In this global capitalist era, religion is described in commercial terms as a product that is marketed and consumed (Jackson 1997: 79).

However, the local excluded people rarely go to these new urban cults which were imported from outside. Most of the Chom Thong townspeople who come to these shrines are women market vendors who largely engage in indeterminacy of market system.

5. Reconstructing '*Kha Wat*' (temple's slaves) Religious Identities

Most of the local people always say "Chom Thong original inhabitants are poor because we are *kha wat* (temple's slaves), unlike the new comers who are rich people." This expresses a voice of alienation, frustration, and perceived uncertainties concerning their everyday life.

In the town, there are Chinese groups who migrated to Chom Thong more than 50 years ago and some of them intermarried with the local people. The first business (selling motorcycles, electric appliances, etc.) was owned by a Chinese. These Chinese people gave loan to the local people by confiscating their land titles that made many local people lose their lands or sold their lands for paying debts. Two of their descendants became political actors

– one a senator and the other a Member of Parliament – both of whom have a lot of political influence in local politics. The local people say that these Sino-Thai people are ‘*khon Chom Thong*’ (Chom Thong people), but they are not *kha wat* people.

The local excluded people choose to identify themselves as *kha wat* (temple’s slaves) or the guardians of Buddha’s relic for the assertion of their local subjects. In the annual ceremony for pouring water on the relic of Buddha on every Buddhist day of the 5th and the 9th lunar month, some *kha wat* dressed themselves in the red ancient soldiers’ costumes with ancient weapons and play local music instruments (gong, drum and local flute) along the way in procession. Some carry small houses with a roof top that invites the relic to partake in the food at the Ubosot (the main shrine hall for main Buddhist religious ceremonies). It was believed that Buddha had come to partake in the food in this area. This ceremony also confirmed the reconstruction of their local identities.

It should also be noted that the local people used their religious identity as ‘*kha wat*’ in their discourses rather than their *Lua* ethnic identity. I met a local monk who was interested in the study of *Lua* ethnic group in Chom Thong and Chom Thong people’s history in the premodern times. When I asked where the *Lua* people in Chom Thong is. The monk said:

I asked the old man who is a temple layman where *Lua* ethnic groups are in Chom Thong. The old man was very angry. He hit himself discontentedly and said “Do you want to see *Lua* people? It’s me. I am *Lua*” (a local monk, age 61).

The monk also added:

Normally, the local people would not identify themselves as *Lua* ethnic group though they had *Lua* ancestors. They have already become *khon mueang* (northern people) now. But, we can observe from their physical body, they are short, have dark skin and have unusual width of their mouth. Moreover, when they perform rituals, they would invite the spirit of *Khun Luang Malanka* (Wilanka), the ruler of *Lua* Kingdom in the past (a local monk, age 61).

This responds to the premise that in some situations the inferior ethnic group had to assimilate themselves with the dominating group to escape from the servile positions because they could ascend through the different levels of the system by their integration into the dominated system (Condominas 1990: 72). The local people choose to identify their religious identity as ‘*kha wat*’ in their discourses instead of their *Lua* ethnic identity, which was the subordinate group in northern Thai discourse. As being *kha wat*, they have the privilege of being the guardians of the place (temple and Buddha’s relics) who was nominated from the premodern royalty and inherited from their ancestors.

The emergence of local religious identity as *kha wat* people is the result of the construction of local subjects in which people think of themselves as belonging *in* and *to* a place (Raffles 2004: 10). In the premodern period, this religious identity was used to incorporate the local indigenous into Buddhism by the new rulers’ system. In present context, there is the reinterpretation of meanings which the local people use this religious identity in the reconstruction of local identities.

6. Spirits from the Past

Despite the demise of rural spirit cults which are emphasized in previous studies in northern Thailand during the past decades, the belief in spirits and practices remains locally significant and provides a basis for the politics of religious space in the contestation of meanings.

Every year during the 9th month of northern Thai calendar (June), there would be the spirit worship rituals, such as ancestral spirits, territorial spirits, watershed spirits, etc. In Chom Thong town, the most prominent spirit worship ritual is the worship to *Phraya Angkharattha*, the guardian spirits of the town which was held at the spirit house near the Holy Relic Temple.

In the morning of June 2007, when I arrived at the ceremony, the place was crowded with hundreds of local people who mostly sat on the floor around the spirit house and there was a loud noise of traditional songs from the local instruments. In the middle, there was a tent with plastic sheets laid on the floor. There were around twenty people in the tent with colored costumes in traditional style. All of them were women dressed up mostly in men costumes. People told me that these people were spirit mediums of *Phraya Angkharattha*’s male soldiers. Most of spirit mediums and participants were female. There was only one male spirit medium. The ceremony began with Buddhist ritual by inviting a monk to receive *sangkha tan* (making merit to the dead by giving offerings to the monk) and give chants. The Buddhist ritual had been done shortly.

After the monk returned to the temple, there was the possession of spirit mediums and sacrificial offerings. The old man who is the lay temple leader of the Holy Relic Temple invited the spirit with local chant and rose up the pedestal trays of white flowers and joss-sticks overhead for spirits' invitation. After the spirit-possession took place, the head of the district offered the sacrifices to the spirit.

The last part, but in a longer period (2-3 hours), was spirits' dance with traditional songs from live band. All the possessed spirit mediums, except *Phraya Angkharattha's* spirit medium and some of his soldiers, danced together. *Phraya Angkharattha's* spirit medium sat in the house (in the same place as the monk sat), talking, giving blessings and recited an incantation over water provided for magical healing to people who came in.

Nowadays, the spirit mediums of the guardian spirits of the town which have been inherited for generations are more than 90 years old and some are dead, therefore, the locals are in search of their successors. The woman who had been the spirit medium of *Phraya Angkharattha* died many years ago at the age of 90. In order to find a new spirit medium to replace her, people invited the two spirits of *Phraya Angkharattha's* soldiers for a possessing ritual and asked for confirmation of the assigned person. Nobody can become spirit medium of *Phraya Angkharattha* without acceptance of these two spirits.

People explained that two male successor spirit mediums of the guardian spirits of the town had been chosen. The first spirit medium, age 30, is a fish trader in the market near the temple. The second one is a third-year university student at the Faculty of Technical Medicine, Chiang Mai University, age 21. Both of them are Chom Thong town people. When I arrived there, the first spirit-medium was in the house and many people came to talk with him and he gave blessing to them by placing his hand on their heads and spoke some local words. He did not change his regular modern clothes to the white robe which was prepared for *Phraya Angkharattha*. After an hour, he went out, looked tired and drove his motor-bicycle back home.

After that, the second spirit-medium came with his mother with his blue jeans and t-shirt and his mother's face looked anxious. He walked in, and his body was shaking. His mother left him with his grandfather who embraced his shoulders while he sat on a plastic chair in front of the spirit house. A possessed female spirit-medium kneeled down and held one of his hands. And then, he was brought by the other possessed spirit-medium into the spirit house. The possessed spirit-mediums pushed him into the spirit house's corner and forced him to rise up the offering tray to the spirit altar. It took nearly an hour. Then he smiled, stood up and wore the white robes (with pants and shirt in traditional style) over his normal clothes without assistance which was the physically transforming sign of being possessed. All spirits in the house shouted with joyful noises. It meant he has been accepted by the spirit of *Phraya Angkharattha* to be a spirit-medium. Now, his body did not tremble. Then, a possessed spirit-medium in the spirit house asked for mobile phone in order to call the head of sub-district and spirit-medium's father to witness this event and announce it to the public by microphone. In a few minutes, the head of sub-district came in the spirit house. As the spirit-medium's father did not come, his mother then negotiated to wait until her son finishes his study. He went out from spirit possession and went back home with his mother.

I heard people around there talk to each other that the second spirit-medium was the "real" spirit medium of *Phraya Angkharattha*. And, the first one was not real because he talked too much and too fluent while the second did not talk much. They said *Phraya Angkharattha* was an old man; therefore, he would not talk much.

In 2008, I went to the worship ritual of *Phraya Angkharattha* again. This time, I went to the place early in the morning. There was only one old man who was a temple lay leader when I was there. After a few minutes, I saw the grandfather of *Phraya Angkharattha's* spirit-medium who was traditional water irrigation leader coming with the head of the sub-district's wife. As the head of the sub-district was newly elected, his wife came to prepare the offerings for this ritual for the first time. He left the head of the sub-district's wife with the group of women who came with flowers and other objects for sacrifice and he went back home. When all people came and everything had already been prepared, the grandfather came with his grandchild and got into the house. The young spirit-medium sat on the floor, changed his regular modern clothes into white robes, wrapped a cloth around his head, and chewing betel nuts. He sat like an old man and gave blessings to the people who came in. This time, there was a monk who sat next to the spirit-medium and assisted him for his performance. This monk had been the spirit medium's friend since they were in school and he became a monk at the Holy Relic Temple.

In the spirit house, there were also a group of local leaders led by the traditional water irrigation leader who is the grandfather of *Phraya Angkharattha's* spirit-medium. This group comprises of the village headman, heads of the sub-district, and head of Chom Thong Watershed and Environment Conservation Club³ who came to pay homage to the spirit. This group of local leaders is on the opposite side of the local political party that occupies the majority votes and has linkage with the national political party which was government at that time. The spirit medium gave

blessings to these local leaders and asked for a village headman who did not come. Some people said that the village headman had gone for the meeting.

Chom Thong town has become Municipality since 1995 under decentralization of local administration policy of the government. Many local people have expressed their discontents with this new local administration. For example, the Municipality did not take any interest in the people's livelihood but mostly gave emphasis to infrastructure in terms of constructions, with despicably low budgets. The Municipality's staff raised their own salaries to Baht 7,000 while the village headmen only received Baht 2,000. The village headmen used their houses for the office while the Municipality got the office building at the cost of thirty million Baht.

The traditional water irrigation leader told me that before decentralization of the local administration, the traditional water irrigation leaders had requested for an allocation of a budget from the Department of Water Resources, Ministry of Natural Resources and Environment, but now the Department said there was no budget because the budget had been allocated to the Municipality or Tambon Administration Organization (TAO) under the decentralization policy. In traditional water irrigation leaders' opinion, when the traditional water irrigation system is in need of repair and the new local administration unnecessarily wasted the budget on some worthless projects while the traditional water irrigation members did repair without pay or any support. The traditional water irrigation leaders have never received any income from the government.

Two years ago, they sent some members from the group for municipality members' election, such as traditional water irrigation leaders (the grandfather of *Phraya Angkharattha's* spirit medium), and the leader of Chom Thong Watershed and Environment Conservation Club, but they did not succeed. People said they do not belong to the local political party that has linkage with the national political party which was the government at that time and has influence in the local area. In 2008, they tried again by supporting the two new candidates who were accepted by the villagers and have virtues. One is a woman, age 54, who graduated from Teacher's College and a good religious practitioner. Another is a retired government teacher, age 60, who is now a local temple lay leader. Before the election, the leaders of traditional water irrigation system and Environment Conservation Group helped in the campaign to ask for votes from villagers. This time, these two candidates won the election and became the Municipality members. Before the election, the two candidates came to make a vow to *Phraya Angkharattha's* spirit-medium and after they won the election, the entire group came to the spirit-medium to fulfill their vow.

From this phenomenon, the reconstruction of social memory and identity in worship ritual of guardian spirits of the town resulted in legitimization and support of a political position. Moreover, in the selection process of new spirit medium, there was the process of justification, selection and exclusion of the "others" in the reconstruction of special space. For instance, the new spirit medium must be accepted by another two spirits who were *Phraya Angkharattha's* soldiers. People said the Member of Parliament who is Chinese descent and the member of the national political party who took the majority votes and became the ruling party at that time, also claimed to be the reincarnation of *Phraya Angkharattha*. But, people did not believe this and said "He is not of Chom Thong origin or *kha wat* (temple's slaves) people."

7. Shifted Meaning from 'Guardian of the Buddha's relic' to 'Guardian of the Nature'

In addition to the loss of control over the temple which resulted from the rationalization and centralization of Buddhism, the local people also lost control over their management of resources in the process of the construction of the Thai nation.

"No more place for us at the temple" has been the battle cry of the leader of traditional water irrigation system of Chom Thong expressed out when I asked where the meeting for traditional water irrigation leader's election took place. In the past, the meeting of the traditional water irrigation leader's election was organized at the Holy Relic Temple, but it is now organized at the meeting hall of the District office. After the election, they would send the name of the elected persons to the chief of Chom Thong District. Then, the chief would send a certificate to endorse the leader.

In the new changing context of resource scarcity which resulted in conflicts over watershed management between the Chom Thong lowlanders and highlanders in 1998, Chom Thong Watershed and Environment Conservation Club organized the roadblocks and Buddha-image confiscation, as well as aggressive demonstrations against intellectuals in defending indigenous rights of lowlanders. The establishment of Chom Thong Watershed and Environment Conservation Club had been an attempt of local people, particularly the leaders of traditional water irrigation system, in the struggle for local control over resources. In 1989, they established the Chom Thong Watershed and Environment Conservation Club which eventually included the operation of all the weirs in the district. In this conflict, the club has become allied with the Dhammanat Foundation for Conservation and Rural Development.⁴ The Dhammanat's work includes educational schemes on conservation based on the Buddhist

teaching of *sinlatham* (Buddhist dogma), which focuses on the balance of all living things and their mutual dependence and coexistence (Dhammanaat Foundation 1994 cited in Pinkaew 2000: 60). It is observed that *sinlatham*, which Achan Pongsak refers to as the law of nature, was put into practice without any consideration for the Hmong people who form the majority of Pa Kluay village and are non-Buddhist. Consequently, while alternative solutions for lowland forest destruction never included the resettlement of lowland villagers, the only solution for natural resource degradation in the highland areas was the relocation of Hmong villages (Pinkaew 2000: 60).

In this process, rather than using their local religious identity, e.g. *kha wat* or the guardians of the Buddha's relics in discourse, they reinterpret their new identities as the 'guardians of the nature.' in confrontation with environment discourse. There is also the reinterpretation of *Phraya Angkharatta's* spirit, the ruler of the town in the Myth of the coming of Buddha who has been the guardians of Buddha's relics, and now becomes the guardian of nature. There is the revival of worship ritual to watershed spirits in the reconstruction of local discourses on environment.

The traditional water irrigation leaders mentioned the destruction of Buddhist pavilion on Doi Inthanon watershed area that:

The construction of pavilion with Buddha images would disturb the watershed spirits and resulted in the drying out of water. Once there was a pavilion with Buddha images, then a temple came up, and then communities... (leader of traditional water irrigation system, age 62).

The traditional water irrigation leaders also confirm their obligation in the preservation of watershed forests and traditional water irrigation system. The leader said:

We have to act as the guardians of Doi Inthanon Mountain which is a watershed forest and the source of water for traditional water irrigation systems (leader of traditional water irrigation system, age 62).

The water of *muang fai* is sacred water because it comes from Mae Klang River. The local people believe that the Buddha (in the Myth of the Coming of Buddha) came to take a bath in this River (leader of traditional water irrigation system, age 62).

Another man, age 60, who is a leader of Chom Thong Watershed and Environment Conservation Club said:

The worship ritual of water irrigation's spirit is to worship the virtues of our ancestors which were inherited through several generations and our task is to transmit what our ancestors had already done. Therefore, our task for environment conservation is the transmission of our inheritance from ancestors (leader of Chom Thong Watershed and Environment Conservation Club, age 60).

When Chom Thong conservationists and officials seized the highland village's Buddha images in March 1998, they were not merely attacking a minority Hmong community. They were also contesting what they saw as an attempt of the Hmong to appropriate the mantle of Buddhist legitimacy for an illicit settlement (Lohmann 1999).

In this discourse, some new elements are selected and reinterpreted, for example, the ecology discourse (watershed management), and the King's concept of sufficiency economy.⁵ The integration of new elements has resulted in the emphasis on their sense of place and local religious identities and then opens a space for contestation. The new elements of postmodern discourse on ecology incorporated them to become dominant, for example, in the acts of driving out landless people from the encroachment into the degraded Reserve Forest, and removing the two Buddha's images which were located in watershed area by the Thammayut (reformist Buddhism) temple.

8. Conclusion

Throughout history, religion has been a space that every group of people either the dominant or the subversive parties, have used for contestation. In this urbanizing small town, there are several groups of local actors who are contesting different meanings in religious spaces. There are a large group of religious practitioners, e.g. urban middle class people, who come into town seeking multiple religious meanings and exerting their new meanings on religious space. In the situation that religious spaces have been contested and dominated by the outsiders, the local excluded people use their religious spaces for contestation through various collective religious practices.

In this process, we can see the shifted meaning of religion in the reinterpretation of local religious identity (*kha wat* people or the guardians of Buddha's relics) for the assertion of their local subjects. At the same time, it was also used for distancing "the others" or outsiders from local insiders. The reconstructing of worship ritual of guardian spirits of the town shows the revival of religious practices which asserts the continuation of local religious identities. It shows the reconstruction of collective space in religious sphere in legitimating and supporting their political position.

In the conflicts over watershed management between the Chom Thong lowlanders and highlanders, the excluded people interpreted their meanings and practices through religious practices. The local religious identity as *kha wat* people (the guardians of Buddha's relics) has been shifted into the 'guardians of nature' in confrontation with environment discourse. Some new elements are selected and reinterpreted, i.e. ecology discourse and sufficiency economy. The integration of new elements resulted in the emphasis on their sense of place and local religious identities and then opens a space for contestation and incorporated them to become dominant in the negotiation. It shows the politics of religious space which is mostly concerned with contestation of meanings or social production of meanings of space (Lefebvre 1991: 77).

In this process, the belief in spirits and practices remain locally significant and provide a basis for the politics of religious space in the contestation of meanings. Despite the demise of rural spirit cults and the dramatic surge in professional spirit mediumship in response to the individually differentiated experiences of the people in urban areas which is much emphasized in previous studies during the past few decades (Anan 1984, Irvine 1982, 1984, Pattana 1999, Morris 2000, Tanabe 2002), this study finds the resurgence of spirit-medium cults which do not serve individual needs but expresses through various collective religious practices in the assertion of the continuation of new and existing local religious identities.

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Notes

Note 1. *Lua* (Lawa) is a Mon-khmer speaking people which for centuries has inhabited areas peripheral to the Chiang Mai basin and beyond, and has been incorporated into the dominant Tai political system (*Khon Muang* or northern Thai) (Tanabe 2000: 294).

Note 2. Vipassana is insight meditation.

Note 3. Chom Thong Watershed and Environment Conservation Club was established in 1989 by the residents of Mae Klang sub-river basin with the aims to maintain and develop irrigation systems to ensure adequate food production for all; preserve the remaining watershed forests; reforest degraded areas using indigenous species to restore forest cover; preserve local *muang fai* traditions and culture; and work with the government and other organizations in the protection and management of water, land, forest and natural resources [www.adb.org/Water/CFWS/WP_Report_01.pdf].

Note 4. Dhammanat Foundation for Conservation and Rural Development is a non-governmental organization which was founded by a Buddhist monk, Phra Achan Pongsak Techadhammo. The Dhammanat Foundation has focused their efforts in this area by trying to restore the watershed forests, promote agricultural development in the lower valleys, and resettle the upland villagers. They initially saw their role as one of educating the villagers as to the nature of the watershed process and assisting them in creating a more sustainable system for watershed management, but they have become increasingly rigid in establishing fenced-off areas of conservation and restricting access. But, it was the proposal of resettlement that has become the most controversial issue (Aquino and Lawrence 1999: 98-104).

Note 5. The sufficiency economy philosophy is a middle path approach toward sustainable development, initiated and developed by the King. One of the applications of this philosophy is the "New Theory of Farming," which introduces a new way for smallholders to manage their land and water resources effectively, with minimal reliance on external farm inputs. The Thai government has adopted the sufficiency economy concept for sustainable development [http://thailand.prd.go.th/view_inside.php?id=4574].

Spirit Transcendence: Entrepreneurs' Ego Development

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Abstract

Traditional literatures have analyzed entrepreneurship in terms of its characteristics under the frame of social-economic development, lacking discussions from individual's perspective. This paper, based on the theories of Hegel's Phenomenology of Mind and Marx's The Economic and Philosophic Manuscripts of 1844, explores common features of entrepreneurs' ego development. It can be concluded that entrepreneurs' ego development encompasses three stages, the first stage, desire Consciousness, the second, morality Consciousness, and the ultimate stage humanity Consciousness.

Keywords: Entrepreneurs, Ego, Spirit transcendence, Consciousness

1. Introduction

Since the introduction of the concept "entrepreneur" by Jean-baptiste Say (1767-1832) in 18 century, numbers of literatures have been working in exploring entrepreneurship. Generally, most of the literatures, from the viewpoint of economics, have taken entrepreneurship as a one of the production factors and involved it in micro static model, focusing on the influences and contributions of entrepreneurs' ideas, consciousness and minds to economic development. According to Austrian American economist J.A. Joseph Alois Schumpeter (1883-1950), economic development in modern industrial countries is a changing innovation and creation process, hence the core value of entrepreneurship is the innovation sense. Some other literatures examine entrepreneurship from Business Ethics and Business Culture, rather than from economics. One example is Marx Weber (1864-1920). In his *The Protestant Ethic and the Spirit of Capitalism*, Weber explored how Protestantism ethics have affected the emergence of modern European capitalism. Marx defined human nature as formed by the totality of "social relations". Therefore, external factors such as economic base, culture, business model and ethics are determinants of entrepreneurship. Former literatures have made great contributions.

However, external factors can not explain entrepreneurship thoroughly. Spirit is a typical feature of human being. Individual is a taker of outside spirit (objective spirit) as well as a giver of spirit (subjective spirit). The interaction of the two fills up one's spiritual activities. Comparatively, former literatures have focused on objective (impersonal) environment, unfortunately missed the consideration of entrepreneurship from "ego's perspective, such as, what are the basic characteristics of entrepreneurs' Self- Consciousness, how do they interact with the outside world, etc.

What Drucker has brought us is that entrepreneurship is not only an economics matter but also a philosophy issue of complicated Self-Consciousness, psychology. This paper, with the help of humanity theory in Hegel's *Phenomenology of Mind* and Marx's *The Economic and Philosophic Manuscripts of 1844*, explores the nature of entrepreneurship from the perspective of entrepreneurs' Ego and their development.

2. Human Being's Ego and Its Development

According to Marx's *The Economic and Philosophic Manuscripts of 1844*, animals is the life form dominated by the nature, so animals muddle with the world, having no concept of "ego". In contrast, human beings are self-conscious and disengaged, who are conscious of selves and in charge of selves, which, in this paper, is defined "ego", including Self-Consciousness, will and emotion.

What are the features of human beings' ego and its development? Marx (in his *The Economic and Philosophic Manuscripts of 1844*) and Hegel (in his *Phenomenology of Mind*) have made in-depth research. First, the relation between "ego" and the world is object-oriented. In German classical philosophy, having "ego" separates human and the world into two separated worlds rather than a "oneness" between the human and natural worlds. "Ego" enables human to exert self willingness to the outside world; consequently, human's practical activities become ego's "object". This "object" reflects characteristics of "Ego". For example, a piece of art reflects the "ego" of the artist, and a architecture reflects the "ego" of the architect. Therefore, in the world of self willingness, "ego" is the "object" and the "object" is "ego"; "ego" and the "object" are peer-to-peer related. In the case of entrepreneurs, the ego's "object" is capital and wealth, which follow the peer-to-peer relationship. That is, "ego"=capital and wealth, or capital and wealth="ego".

Secondly, every individual wants to realize "ego" in the outside world and proof the existence of "ego" through participating practical activities. Practical activities include social, political, economic, scientific, technological, cultural and artistic ones. Correspondingly, different people exert Self-Consciousness, will and emotion into different activities. The bigger the "object" of "ego", the stronger the "ego" can be seen. There wouldn't be great scientists without great discovery, no great artists without great works of art. Identically, excellent entrepreneurs wouldn't be in place if no capital or wealth had been being generated.

Thirdly, self-fulfillment is a process of transcendence. Human's self-fulfillment is a process in which consciousness develops. It is enlightened by Hegel's *Phenomenology of Mind* that consciousness is featured by explosive power in its nature, always trying to break its limitations. As a result, never-satisfied consciousness and psychology become the energy source of self-development. This is the so-called "spirit transcendence" in this paper. The whole meaning of life can be incarnated in the process of pursuing transcendence, such as athletes are eager to transcend previous record, and entrepreneurs are eager to accumulate capital and wealth.

Fourthly, the process of self-transcendence is featured by regularity. In *Phenomenology of Mind*, Hegel noted that Self-Consciousness, just like other life forms, consists of birth stage, growth stage and maturity stage. Therefore it can be seen as a "negation of negation" process and this process is what we call the regularity of self development. According to Hegel, the development of one's spirit goes through three stages, subjective spirit, objective spirit and absolute spirit that combine both subjective and objective spirit.

In this sense, accumulation in capital and wealth is the reflection of entrepreneurs' self-development. A more fundamental issue is the inner transcendence. This can be used to testify from the other side why world-famous entrepreneurs' spirit usually is inaccessible by the crowd. Based on Hegel's theory, this paper breaks entrepreneurs' development into transcendence in three stages.

3. Transcendence in three stages: Entrepreneurs' Self-Development

3.1 "Ego" and Desire-Consciousness

Transcendence in the first stage refers to that entrepreneurs' work and creative consciousness transcends animals' instinct desire. Animals' instinct desire has two dimensions. The first is the instinct desire consciousness, which refers to that the possessively original consciousness to the outer material world. The second is negative act, which refers to that animals can not satisfy their own desire by consciousness and planned reform activities, instead, they live in the world Happy-go-lucky.

According to Marx's Historical Materialism, human being exists as organic life form. Therefore, desire of possession of materials is human being's fundamental living conscious. Desire consciousness, including food, drink, sex and so on, is ego's most fundamental, original and durable momentum. What differs human from animal is that human satisfy their desire by manually and creatively conscious activities, which is much more advanced than animals simple possessive desire-consciousness and passive living-consciousness.

Similarly, initial attitude towards capital and wealth also has roots in desire consciousness, with the purpose of satisfying the basic living needs of themselves and their families. Many great entrepreneurs, such as Rockefeller, Konosuke Matsushita, and Li Ka-shing were motivated in tough circumstances at first. The initial motivation of starting career were from living pressure, just as Li Ka-shing said when he was recalling the days when he was a door-to-door salesman: "I worked as a wholesale agent when I was 17, and realized ever since then the how difficult money-making was. I was working for 16 hours a day while others were working only 8 hours. I worked hard to catch up with others. (Ji, 2010)"

However, entrepreneurs' laboring process is not only a process of pursuing material needs, but also demonstrating the value and meaning of self-existence through active activities. The complexity of entrepreneurs' work determines the laboring process requires not only entrepreneurs' physical efforts, but also

moral integrity, intelligence, glamour and etc. In another word, the real spiritual satisfaction can be achieved only in their business activities when they get dignity, accomplishment as well as material reward. Li Ka-shing said: "I worked hard. My performance was 7 times of the second seller, so I was promoted to Dept. manager and two years later I was promoted again to General manager. (Ji. 2010)"

However, after the material desire has been fulfilled, entrepreneurs, from self-consciousness, emotion and willingness, start losing their excitement and satisfaction on material items. Hence, "ego" can achieve the meaning and joy of life only when it develops to a new spiritual stage.

3.2 "Ego" and Morality Consciousness

Transcendence in the second time refers that entrepreneurs' self-consciousness endow capital and wealth with morality, which transcend the limitation of material desire. Generally, morality consciousness relates to ethics among individuals and society. The transcendence here means that entrepreneurs' "ego" develops from individual consciousness to social consciousness.

Consumption theory and Kenys's Law of diminishing MPC in modern micro-economics have testified that human's material consumption needs have limitations. According to Chinese ancient ideologist GUAN Zhong, Good Consciousness of courtesy is premised with adequate grain stock, while correct sense of honor and disgrace come after enough food and clothing. This says reflect the nature of self-consciousness, which is to pursue new spiritual needs. As a matter of fact, when entrepreneurs get enough wealth, their previous material consciousness will alter. For example, famous entrepreneur Sun Dawu mentioned transformation in his feeling on money during a Peking University speech, "Back in 1986 when my monthly salary was only a little more than 50, we raised 1000 chicken, and made 30,000 in that year. After repaying 20,000 loan, we still have 10,000 left. My wife had never seen that so much money. She asked her money to count the money. They were both so excited. In the second year, we made 100,000, and immediately bought a safety cashbox; years later, we make 1,000,000, and our excitement for money became weak. When the day that we made 7,000,000 came, that money has become just a number to us. (Sun, 2003)"

Economist Nassan William Senior says: for the majority, pursue of wealth is the source of moral improvement (Skousen, 2006). After the material need being satisfied, entrepreneurs' consciousness tells them that not only they have desire themselves, other people, as well, have desire. Therefore, self-consciousness of entrepreneurs starts focusing on the society's interests because of the realization that "me" belongs to "us". Correspondingly, social-responsibility consciousness has become the main focus of entrepreneurs' "ego". The accumulation process of capital and wealth has become the process of both self-satisfaction and society satisfaction. They combine "egoism" and "altruism". In consequence, entrepreneurs proof and realize the value and meaning of the existence of their "ego" in a higher level. This is the inner spiritual momentum of many great entrepreneurs to keep forward. What SUN Dawu has said can help to get better understanding: "I'm billionaire. I make money in a righteous way, never hurt others, so people approve me. The wealth is being used by others, such as the public gardens, school, hospitals that I have built. Everyone benefits. No one hates the wealth. This is easy to understand. What people care is whether their livelihood can be guaranteed. Employees in Dawu Group can enjoy up to 20,000 per person health insurance by paying 2 Yuan per person premiums. All of our staff have this welfare. Besides, two Sauna tickets per person per month is offered to our staff, by which, they can go Sauna in winter and swimming in summer. 45 m2 free housing space is provided to every employee. This standard will be increased to 60 m2 in next year. (Sun, 2003)"

On the other hand, morality consciousness is also one of the prerequisites for entrepreneurs' capital and wealth to increase. Entrepreneurs are not isolated in this world. They are members in the social system. Caring for one's own desire and saddle one's own desire on others, society and even the world will lead to conflicts and opposition between oneself and the outside world. American tycoon Rockefeller made vast wealth in his middle age, but his spirit still stayed in the desire stage. He finally became the public enemy of the States and got a strange disease. Until he realized where his problems were, he started donating and has won supports from the society, his families and friends and become a healthy entrepreneur both physically and mentally.

3.3 "Ego" and Humanity Consciousness

However, morality consciousness has its limitations as well, because it achieves altruism after satisfying the need for self-survival. Therefore, further development "ego" will definitely go into a stage of caring for human being's spirit, which is humanity consciousness stage.

Humanity consciousness is the stage at which individuals transcend geographic, ethnic, cultural and time boundaries, focus on the nature and meaning of people's lives and existence from the whole human being and

even the cosmos's perspective, emphasize on concern for human's lives, dignity, value-pursue and destiny. Humanity is the highest value of human beings' spirit. Despite the fact that different cultures have different expressions for humanity consciousness, the nature of it is the same. For example, both Confucius's "The benevolent loves others" and Christianity's "love others as self" emphasize the philanthropism that individual is ought to love others consciously. This is because humanity consciousness can eliminate the barrier and conflicts between "ego" and the world, and enable people to reach the freedom of "Nature and Man in One". Humanity consciousness is the highest spiritual pursue of people since the nature of human being's life is consistence in spite of individually singularity; every individual experiences birth, aging, sickness, death and every one want to acquire love, concern and dignity. When coming to entrepreneurs who have humanity consciousness, pursuing capital and wealth is not for meeting material desire or seek fame, instead, it is a process for fulfilling the mission of benefiting mankind, and eventually achieving ego's prevalent concern and selfless help to human.

"For Melinda and for me, the challenge is the same: how can we do the most good for the greatest number with the resources we have. During our discussions on this question, Melinda and I read an article about the millions of children who were dying every year in poor countries from diseases that we had long ago made harmless in this country. Measles, malaria, pneumonia, hepatitis B, yellow fever. One disease I had never even heard of, rotavirus, was killing half a million kids each year – none of them in the United States. We were shocked. We had just assumed that if millions of children were dying and they could be saved, the world would make it a priority to discover and deliver the medicines to save them. But it did not. For under a dollar, there were interventions that could save lives that just weren't being delivered. If you believe that every life has equal value, it's revolting to learn that some lives are seen as worth saving and others are not. We said to us: "This can't be true. But if it is true, it deserves to be the priority of our giving. (Gates, 2007)"

4. Reflection of "Transcendence in Three Stages": Priority of Humanity Consciousness

The ideology of "three times transcendences" shows the general developing mode of entrepreneurs' ego. In different stages, entrepreneurs' ego's endowment to capital and wealth can be expressed as follows:

The first time transcendence: ego=capital and wealth=individual consciousness

The second time transcendence: ego= capital and wealth=society (group, nation) consciousness

The third time transcendence:ego= capital and wealth=society=humanity consciousness=human being's spirit

During the development, development in each stage is the other transcendence of the former stage. It should be noted that transcendence can not be done in once, as it is difficult and arduous. It requires individuals to overcome all the straits during the development of self spirit. It is a process of suffering, just as Mencius said, "When God want to put an important mission to a person, He will first let him suffer and frustrate, give him heavy labor. (Liu, 1988)"

Yet, are there quick approaches to improve the level of self-spirit? "Transcendence in three stages" tells people that during the development of self-spirit, if we develop humanity consciousness prior to develop "ego", we can achieve highest level of self-spirit in a quick manner. This is because when an entrepreneur has humanity consciousness, he/she definitely will have conscious morality consciousness, which, in turn, can alleviate the conflicts between individual interests and social interests. In return, society will provide the entrepreneur with more opportunities of self-realization.

This is definitely possible. Because human are advanced animals, they are active, consciousness and reflective life forms. Individuals improve their humanity consciousness actively by learning and reflecting humanity heritage left in history. One of the reasons for entrepreneurs to be successful is that they have accepted humanity edification when they were young. As a result, they can realize the self-value in a surprisingly short period. People talk Li Ka-shing's story of success and probe his strategies for success, but tend to ignore the fact that his knowledge foundation is Confucianism which makes his business pattern partly featured by Confucian humanity spirit. As a result when dealing with "ego" and others, Li Ka-shing always combines "interest" and "benevolence" and shows humanity consciousness. Same as Bill Gates, in his speech in Harvard University, Gates said: "My mother, who was filled with pride the day I was admitted here? She never stopped pressing me to do more for others. A few days before my wedding, she hosted a bridal event, at which she read aloud a letter about marriage that she had written to Melinda. My mother was very ill with cancer at the time, but she saw one more opportunity to deliver her message, and at the close of the letter she said: "From those to whom much is given, much is expected. (Gates, 2007)"

5. Close Remarks

Confucius had a remark on human's nature: "By nature all men are alike, but by education widely different." This means human's natures have both things in common and things in individualities. Individuals certainly have different personalities. Talents, dispositions, environments, physical conditions and cultures all will have influences on the development of individuals' spirits. Even under the same historic and social conditions, entrepreneurs' spirits will show diversifications.

It is noteworthy that this paper, based on the exploration of rationalism and regularity of rationalism, discusses theoretical model of entrepreneurs' Spirit Transcendence, so as to expand and enrich the research vision of entrepreneurship.

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Challenges to Sociology in Iran (Ups and Downs and Perspective of Exit)

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Abstract

As other fields, sociology is based on methods of gaining and discovering reality, analyzing and evaluating its changes, and it is believed to be one of the most novel fields being taught in Iranian universities. While sociology has been introduced more than 80 years ago in Iranian universities, it still encounters many difficulties and inadequacies.

Sociology has not succeed in the grounds of theory making and research methods regarding various problems of this country in social, cultural, political, economical, educational, scientific, legal, civic, and rural areas. It also has not gain achievement in recognizing and listing research preferences of different areas of sociology and supporting its studies and findings in order to solve Iranian society's problems.

Along with the formal sociology, informal sociology- mainly with ideological concerns- since 1940s on has sought to adapt its theories and assumptions with the contemporary society of Iran by publishing different books and pamphlets, whether written in Persian or translated from the works of European writers.

In this article, we have studied ups and downs of sociology in pre- and post- years of Islamic Revolution in Iran.

Keywords: Sociology, Challenges, Iran, Pre-revolution, Post- revolution

1. Introduction

As an academic field emerged in the context of renaissance during the 17th and 18th centuries and developed in the 19th and 20th, sociology has a long history full of ups and downs. Although the formal development of this field rates back to more than two centuries ago in the west, the quality of introducing and developing of this field in Iran has another story. Sociology that deals with understanding the realities and evaluating their evolutions is taught and studied as a modern field across Iranian academic centers.

While the date of introducing sociology in Iran comes back to 80 years ago, still it faces many problems and inadequacies. (Lahsaezadeh, 1997) Among these problems, one can refer to the followings:

a) Theoretical production is low; in other words, there have not been sufficient theories to explain different problems of Iranian's various areas of sociology raised from organized social researches, which are based on experiment or analysis.

b) Teachers and lecturers of sociology rarely adopt theoretical backgrounds while conducting research or supervising thesis of post-graduate students.

c) Similar to other scientific fields, we have not many independent researchers who can research on theoretical, analytical, or experimental issues without accepting orders from governmental entrepreneurs and organizations; as a result, we have a few, if any, independent researchers who conduct studies based on their own interests. In addition, there is almost no academic or research association dedicated to sociology. The only available association-Iranian Sociological Association- encounters a lot of structural, planning, and budget problems and has no clear and self-structured guidelines for conducting researches and promoting this field. Furthermore, this association relies on governmental and academic funding.

d) Above all, there is no organic relationship between social and scientific researches in different areas of sociology and policymaking, organizer, and administrative institutes in social and cultural affairs of Iran.

e) There are a few findings being able to study theoretical and ultra theoretical design in relation with different problems of the Iranian society.

f) Besides, owing to the sensitivity of the topics to be studied, sociology tends to be subject to serious challenges with different institutes. Therefore, it needs a guild to defend the rights of instructors and students in the case of occupational risks and unemployment. This gap is another shortage felt in sociology in Iran.

g) Training and graduating well-educated students in sociology with various research interests is not in accordance with the needs of work market, research requirements, and academic productions. Therefore, our universities lack students at post-graduate or higher levels; however, most of the graduated students of this field are serving in positions that have no relevance with their educations (Iranian Sociological Association Newsletter40, 2007).

h) The process of training English in education system and universities is disordered; most of the graduated and even their lecturers are incapable of reading specialized texts in their own field. As a result, our researchers and practitioners study a few theories in original language and they can not succeed in identifying and scheduling priorities of research to solve Iranian society's numerous problems. (Lahsaezadeh, 1997)

2. Research design and its importance

This paper aims to deal with history, role, and status of sociology in Iran; it goes on to identify the ups and downs, fears and hopes, practitioners and scholars of sociology in Iran to explain the structural and historical reasons of this trend. The major questions this paper seeks to answer are as followings: When was sociology introduced in Iran? Who did serve as the pioneers of introducing sociological attitudes and schools that made it common among people and challenged it with commonsense? How are the quantity and quality of knowledge and analyzing socio-cultural issues among the practitioners in the developing phase of this field in Iran evaluated? Is there any other process called "informal sociology" except for the "formal" one which has been existing since Pahlavi's period across the Iranian universities? What are the characteristics, aspects, and main theorists of these two alternatives? and By whom and how the degree of generalization of this field has been managed?

3. Perspectives of crisis and inefficiency of sociology in Iran

Over the 80 years of emerging sociology in Iran, it has encountered many ups and downs and abundant with fears and panics, contradictory hopes and interwoven with internal and external challenges. It is obvious that sociology inside and outside of academic centers and generally out of government structure has developed significantly. However, the contemporary scholars argue that inefficiencies and structural shortages of this field result from lack of institutionalization of this field in the higher education structure and social-intellectual fields. (Adibi, 2005; Shahabi, 2007; Paydarfar, 2007)

Not having certain paradigms in realistic explanation and evaluation of nation's issues, lack of collective work in a structural thought or philosophy school- what we have seen in the collective opinions and ordered work in Frankfurt School-, lack of criticism accepting, lack of organizing relative findings of the outside and inside university researchers, underdevelopment of the private sector in this field, dependency of the researchers on the orders of state institutes and commercial organizations, and finally according to Huber Mass, "escaping from social responsibility and commitment" (2002 in Tehran) are just some examples of the problems this field encounters in Iran.

In this regard, a Shahabi believes that "Crisis in Iran's sociology is far deeper than a crisis once "Goldner" had identified in the sociology of the West. Emphasis on Parsonian structural-functional tradition in Iran's sociology is just a minor sign of this crisis, not its whole." (Shahabi, 2007)

Taghi Azad Aarmaki has a two dimensional theory. From one hand he says: "I evaluate Iran's sociology as good; unlike some who have evaluated it as critical, in my opinion it is a cheerful field; it is really an interesting field sentimentally and mentally." From other hand he believes that: "Instead of dealing with understanding the essential struggles, sociology serves to those who have not a correct understanding of social problems. It is why an administrative attitude has dominated on most sociologists." (Azad Armaki, 2007)

Methodological inefficiencies and methodological underestimates are the structural challenges facing this field in Iran. As Mohammad Fazeli has wrote: "One can sum up Iranian sociology's methodological inefficiencies in four areas: 1. Having tendency to descriptive methods rather than explanative ones, 2. Not following scientific methods, 3. Methodological analysis, and 4. Insufficient arrangement at the time of conducting social researches." (Fazeli, 2006)

Mohammad Abdullahi, an active member of Iran Sociological Association, too, points out that: "The shortage of academic organization, lack of scientific management and dominance of centralism in curriculum, unsuitable

system of selecting students, weakness in communications and interchanges among researchers and academic centers are the roots of inefficiencies in Iran's sociology." (Abdullahi, 2005)

Others have recount the followings as the structural challenges this field has encountered from its early days in Iran: unproblematic treatment, superficiality of Iranian sociologists' philosophical attitudes, escaping from history, having single-dimensional look on Iranian society, not institutionalization of theoretical and research traditions, lack of academic commitment, conservatism, and pragmatism. (Ismaili, 2007; Azad Armaki, 2007; Lahsaezadeh, 2008)

Now, for having a relative illustration of sociology evolution in Iran and answering the aforementioned questions, we have to determine a double sector to identify the developments this field has experienced. So, by determining two sectors- formal and informal- we are expected to create two periodical categories, too. The first period begins from the early of this solar century (14th century) that coincides with 1930s, through the early years of Islamic Revolution (1979). The second period includes the early years of Islamic Revolution to these days (since 1979).

4. Pre- Islamic Revolution period: Ideological sociology vs. formal sociology

A review on the history of introducing sociological thoughts and attitudes in Iran indicates that there have been two main currents in sociology during the contemporary time. In his eminent work *Sociological Theories*, Hussein Adibi believes that Iranian sociology began its social and academic function in two forms: formal and informal. As the entrance of other appearances, symbols, and modern institutes to Iran in earlier days of the "Mashroote" (constitutions), their basis were designed and developed during governmental modernism in Pahlavi II's reign, sociology also has entered Iran through two different phases.

It should be said that before the entrance of formal sociology to Iran's universities and training students in this field, it had been brought to Iran by some critics and scholars outside formal political and educational system. The "Left Movement" is supposed to play the most important role in bringing to and developing this field in Iran. Besides, a current titled "Iranian Communist Party", 53-member Group, and specially figures such as: Azad Armaki, Eskandari, and the like were among individuals and movements that introduced then European sociological theories for analyzing Iran's social, political, and cultural problems in a simple language; it was while they had not been graduated in this field.

In accordance with Hussein Adibi, we should point out that sociology, prior to Gholam Hussein Sedighi was introduced and dealt with Iran's problems. Published works in the 1940s, 50s, 60s, and late 70s with all of their ups and downs due to the pressures of governmental despotism and explosions of the sociological publications in the earlier years of the Revolution are considerable. If we consider their quantity and quality, we can claim that the informal sociology like its formal counterpart had academic productions, further access among the audiences to and familiarity with sociological attitudes. While having two independent bodies for developing, this field has had a supplementary feature. (Ahmadi, 2007)

The process of sociology's introduction and development in the formal sector and universities before the Revolution had governmental and order nature and obeyed arranged set of regulations in designing theories and analyzing social issues. (Ansari, 1997; Azad Armaki, 2006) As a result, this field dealt with designing critical social theories and specially confliction school and ideological (Marxist) theories and the categories affected by them. By contrast, in the informal sociology, the noted theories were influenced by previous theories and unlike its formal counterpart, in this field so-called "agreement" theories were not common. Although they have some shortages, these two sectors have some compensator functions.

The informal sector of sociology in the 1940s through publishing books and pamphlets translated from prominent figures of sociology has sought to apply their theories in Iranian society. Whether wrong or right, academic or nonacademic, this process was undertaken by the leadership of left-wing (Marxist) thinkers, subordinates of Iran Communist Party, 53-membered Group, and Toodeh (Mass) Party. It is why in this sector of sociology one can exemplify many works that instead of testing and coinciding theories with reality, have sought to coincide them with theories. It should be said that the dependency of informal sociology on the Left Movement was not exclusive to it. Most of the thought productions in Iran pass through a channel that the Marxist thought has created to challenge the structure of power and government, and in his mind to make socialist modernism dominant over Iran. Literary works, history, mathematics, psychology, politics, arts, biology, theater, philosophy, logic, and sociology were strongly affected by this thought that was based on European and Russian Marxism.

From the early 1940s through the collapse of Pahlavi I's reign, European sociologists' thoughts began to be introduced in Iran. From late 1940s to the early 1970s, this current experienced an interregnum and went ahead with the least works in its political life, not in its social's. Most of the scholars in the mentioned fields have reflected this thought in their works while the following decade was a decade of relative activity and

development for this field. In the 1960s, especially after the coup d-etat of Mordad 28 and inhibiting political activities, especially those of the Left-wing, the development of informal sociology encountered some suspensions. The appearance of scholars like "Dr. Aryanpoor" and later the emerging of Left-wing forces in the informal sociology and the presence of Dr. Shariati paved the ways for introducing different social-political opinions while facing some difficulties. In the 1960s and 70s, the political atmosphere of sociological thoughts in Iran, as the main feature of informal sociology, was touched with works of these scholars; even in the formal fields like universities and research centers evidence of this dynamic current is obvious.

Unlike informal sector, the formal one which appeared two decades later, in spite of its huge facilities, budgets, and freedom in designing its harmless and unchallenging theories, it has not made a considerable progress. The first lessons of sociology were designed by "Dr. Yahya Mahdavi" which was taught under the name of " Civil Science". Most of the translated or written works in formal sociology were under the influence of agreement or order scholars in the functionalist or structuralist society. (Torabi, 2007) " The Letter of Social Science" with its active and noted figures and the Center of Social Researchers in Tehran university, as the first sociological research centers in Iran had provided some useful, and often customized neutral works which tried to reserve the status quo; of course more than that is not expected from such strangulated atmosphere. Translating works of Gorwitsch by Hassan Habibi, works of Kazed Vadiee, Ehsa Naraghi's, Rasekh's and researches of practitioners involved in formal sociology could keep the wandering soul of sociology alive in classes and academic circles.

The quantity of academic productions including: sociological books, articles, and research reports in these two sectors prior to the Revolution indicates of informal sector's quantity lag and one-sidedness of these two sector's development in terms of quality and variation of sociological theories introduced in them.

Furthermore, the distinction between these two sectors is that informal sociology along with the informal one, in spite of one-sidedness, incomplete introduction of theories, and unreasonable coincidence of theories with Iran's evolutions and realities, and nonacademic discussions of some theories by scholars with different attitudes could make some successes.

5. Post- Revolution period

Some years before the occurrence of the Islamic Revolution, especially from 1979 to 1982, the situation was appropriate for discussing sociological and political opinions freely. The most works of sociology in formal sector were published and available for people during these years. Sociological works of some figures such as: Tabari, Parham, Hamidi, Ravandi, Fashahi, Shahryari, Ashraf, Torabi, Aryanpoor, Kamrani, Fazaaee, Mirfetroos, Adibi, and so on were introduced among scholars with various opinions; then , discussing and developing different schools of sociology- mainly, order and conflict- were among the most important published works. (Mahdi and Lahsaeizadeh, 1997) Among the scholars and the graduated from the European universities, especially from France, the works of some figures like: Sharia'ti, Tavassoli, Haji Seyyed Javad, and Hassan Habibi are supposed to be the most effective works ever written.

By the occurrence of the Islamic Revolution, most of the sociologists related to Pahlavi regime were fired out from universities, so the situation was suitable for informal sociologists and also formal ones who had not found an appropriate situation to discuss their opinions. The scatter of the Soviet Union and socialist modernist pattern in the East Block provided further opportunities for deflating ideological and informal opinions from sociology. So, from the middle of the 1980s on, the informal sector of sociology diminished and the formal sector survived strongly. Since early 1990s, the process of sociology development in Iran experienced plenty of evolutions. Unfortunately, the present formal sociology in spite of all the considerable facilities it has got, we rarely observe any innovation. The major challenge of sociology, though falsely and superficially, is between two currents as the result of opinion conflict in Iran.

As we said in distinguishing the sociology of pre-Revolution period with post-Revolution one, according to the criterion of designing and developing theories and research methods for problems facing Iranian public society, we can identify some prominent groups:

The first group consists of the survivors and followers of neo-Marxism, confliction and critical theories that often discuss their opinions in universities and academic centers; moreover, there are some scholars who have sought to discuss Iranian society's cultural and social issues and introduced tested theories across the Iranian society. With a Millizian sociological insight, the members of this group try to do their mission, whether academically or socially, in the society.

The second group, mainly called "professional and academic sociologists" is those who are teaching social sciences without any certain bias; as a result, they treat this field merely as a knowledge and occupational opportunity. The short review we presented in the analysis of Iran's sociological conditions is different from that of those sociologists who live outside Iran and with diverse political attitudes serve in different scientific or political activities. A great number of these sociologists are among the first generation of migrants. There are

some other Iranian sociologists who are either included in the second generation of migrants who are still interested in Iran's issues, or a group who have graduated after the Revolution and settled in the European or Northern America countries. One of the main limitations facing these Iranian sociologists living outside is their distance from social realities and lack of access to an extensive experimental field that can produce theories specific to Iran by having control over the related theories. (Mahdi and Lahsaeizadeh, 1997) Studying the performance of these sociologists requires having a close familiarity with their works that is beyond the concern of this paper.

6. Conclusion

Finally, we can conclude that in spite of a relatively long history that sociology in Iran has- whether formal or informal- , due to different political, cultural, and social challenges and evolutions of this field in Iran, it has not succeeded in dealing with three main stages of social and cultural researches, that are: finding, identifying and then removing problem. As a result, at the heart of storing different sociological paradigms and perspectives, ranging from economics, politics, culture, social institutes, government, and family, it has not been able to make efforts in identifying phenomena, analyzing them, and suggesting solutions for them.

This is a crisis in Iranian sociology that document centers and libraries of higher education centers are turned to prisons of research reports and, owing to the absolute empiricism in the present sociology, there are just piles of micro-range statistics, questionnaires and researches that we can not draw any theoretical or secondary analysis from them.

With respect to the major challenges presented in this paper's introduction, sociology in Iran lacks appropriate academic and social functions and situation for identifying and solving social problems from one hand, and introducing and developing research findings for accessing valid theories and validity in different areas of sociology. Above all, by more serious purposeful explorations in the dynamic mechanisms of sociology and its fields, especially its ability in finding and solving social problems, the modern societies and governments through applying this science in the social planning and engineering gain a deep experience and a suitable pattern for creating the structure of the society or use the extensive achievements of the developed societies that are really the founders of sociology.

The main duties ahead of sociology are as following: having accuracy and obsession in the principal of " defining and selecting objectives", closer relationships between governmental and academic sociology with the developing field of non-governmental one, development of multidisciplinary researches, temptation in the system of planning academic or even school lessons, sensitivity to the destination of citizens especially lower classes in the macro/micro social planning, non ideological treatment with the scientific tradition of sociology, creating plural insights- critical and unconcentrated-, enjoying the rich history of Iran, and more importantly, organizing a few researches to inform about their findings and notifying the interested groups and especially governmental planners to include these findings in short or long-term social policies to undertake prevention or treatment procedures. This need is more demanding in the field of social affairs.

Acknowledgment

Dedication: To the only truth of our life: Avin

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A Study of Innovating the Systematic Construction of the Party by Hu Jintao

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Abstract

Reform and innovation is the trend of the times and the theme in contemporary China. The great changes of situations of the world, China and the CPC require strengthening the Party building work with the spirit of reform and innovation. The CPC Central Committee with Hu Jintao as general secretary has deeply studied the new situations of the new century and brought about new innovative concepts in four aspects of the guideline of systematic construction of the Party, basic principles, concrete content and building approaches. Thereby, the new range of the Party building is broadened and new channels are explored, as is of important significance to improve the governance capability, construct and better the socialist market economy and build a harmonious socialist society.

Keywords: Hu Jintao, Systematic construction of the Party, Innovation

Since the 16th CPC National Congress, the CPC Central Committee, led by general secretary Hu Jintao, has adhered to taking the important thoughts of Deng Xiaoping Theory and the Three Represents as guidance, stressed the theoretical innovation of the Party's building and the integration of theory and practice, and put forward a series of new ideas, new thoughts and new conclusions as to the systematic construction of the Party to meet the demands of building a all-round and well-off society and socialist harmonious society in the process of continuing promoting the new great project of the Party's construction.

1. The Innovation of systematic construction of the Party by Hu Jintao

In the new century, the situations of the world, China and the Party are undergoing profound and complicated changes. The Party Central Committee with Hu Jintao as general secretary has deeply explored the new situation in the governance and innovated in four aspects of the guideline, basic principles, concrete content and approaches of the systematic construction of the Party in order to strengthen the systematic and institutional construction within the Party.

1.1 The innovation of guideline is that the systematic construction of the Party is commanded by the Party constitution

The thought of systematic construction of the Party is a great innovation for the Party building thought by Deng Xiaoping. Mr. Deng Xiaoping, in the perspective of history and reality, stressed the importance of systematic building and institutional reform. Jiang Zemin on the basis of inheriting the spirit of reform by Deng Xiaoping put forward the thought of adhering to the fundamental system of the Party and bettering the specific systems to strengthen the systematic construction of the Party in all aspects. Hu Jintao, the general secretary, based on absorption and inheritance, proposes the establishment of systematic and institutional construction of laws and regulations with the Party constitution as the core within the Party. In the sixth Plenary Session of the CPC Central Commission for Discipline Inspection, He emphasized that great efforts should be made to further strengthen the institutional construction and improve the system to be scientific, systematic and authoritative so that institutions can be used to govern power, deal with affairs and personnel to promote the construction of clean government and the work of anticorruption institutionalized and standardized." (China Daily, 2006). In September 2009, general secretary Hu Jintao, in the restatement of the systematic construction commanded by the Party Constitution in the CPC Central Committee's decision on strengthening and improving some major issues about the Party building in new situations passed at the Fourth Plenary Session of the Party's 17th Session, pointed out that "we should adhere to the combination of inheritance and innovation and examining ourselves to meet the requirements of the times, improve ourselves with the spirit of reform and innovation, constantly

promote the innovation of the Party's constructional practice, theory and institution, establish and improve the institutional system with the Party Constitution as the fundamental and the democratic centralism as the core, promote the Party building to be scientific, institutionalized and standardized, develop the inner-party democracy, protect the Party's unity and enhance the creativity of the Party."

Both "the Party Constitution as the core" or "the Party Constitution as the fundamental" reflect the thought of general secretary Hu Jintao that the Party Constitution commands the systematic construction. The guideline considers studying the Constitution, abide by the Constitution, carry out the Constitution and protect the Constitution as a major task and present it before the whole Party. It inherits and sticks to the thought of stressing the systematic construction in the theory of the Deng Xiaoping Theory and the "Three Represents" and gives the direction and approach to further strengthen the Party systematic construction. The innovation of systematic construction about the guidelines is an important conclusion made by the Communist Party of China for many years of work, as makes the Party's systematic construction into a new stage.

1.2 The innovation of the basis principles: Stick to the unified ideological, institutional and work style construction

General secretary Hu Jintao believes that to fight against corruption, ideological education should be carried out to make people consciously think and behave cautiously and systems can constrain people not to do whatever they want. The ideological and moral construction is used to improve the consciousness of abiding by the systems and institutional building is adopted to enhance the effectiveness of ideological and moral construction. Therefore, Comrade Hu Jintao, in the seventeenth session of the Second Plenary Session of the Central Commission for Discipline Inspection, pointed out that "anti-corruption must be effectively promoted and combining the moral and ideological construction and systematic construction must be strengthened" (Liao, 2009). This strategic thinking inherently reflects the concepts of running a country of the Party Central Committee headed by General Secretary Hu Jintao, uphold the combination of rule by law and rule by virtue, and the combination of ideological and institutional construction.

General secretary Hu Jintao, in the CPC Central Committee's decision of several major issues on strengthening and improving the party building in the new situations at the Fourth Plenary Session of the Seventeenth National Convention, further pointed out that "ideological and theoretical building must be put in the first to raise all Party's level of Marxism"; "the ruling party's work style determines the image of the Party, and the success of the cause of the Party and the people. The style of combining theory with practice, keeping close ties with the masses, performing criticism and self-criticism must be vigorously promoted in the whole party. we should be always modest and prudent and hardworking all the time, take ideological education, system improvement, centralized rectification and strict discipline as the starting point and make great efforts to resolve the grim issues and form promote good civil style with good working style of the Party and government and a powerful force to agglomerate the thought of the Party members and morale." This statement shows that Party Central Committee headed by general secretary Hu Jintao, while strengthening the party systematic construction, adhere to the unity principle of ideological construction, systematic construction and the work style construction. It deepens and develops the thought of organic combination of ideological construction, organizational construction and work style construction with systematic construction running through". (Note 1)

1.3 The content innovation: setting up a studying system for the Political Bureau of the Central Committee of the CPC

Stressing learning and diligence in learning is a fine long-standing tradition followed by the Party. Strengthening study and arming ourselves with scientific theory is a basic way to maintain the advanced nature of Marxist political parties. Our party has always attached great importance to learning, and considered it as a strategic task concerning the prosperity of the Party. The three generations of leading core of Mao Zedong, Deng Xiaoping and Jiang Zemin stressed and paid great attention to learning. Comrade Deng Xiaoping pointed out that "those who do not pay attention to learning but busy affairs are easy to become vulgarized in thinking. The vulgarized thought is a dangerous starting point." (Note 2). The CPC Central Committee Political Bureau headed by general secretary Hu Jintao, have vigorously promoted the collective learning institutionalization, as sets up a good example for the entire party and the whole society. On December 26, 2002, general secretary Hu Jintao, in his lecture when the Central Political Bureau studied the Constitution for the first time, pointed out that "in addition to self-education, the Politburo should be engaged in collective learning, which is considered as a system to adhere to for a long time." (Note 3) Since December 26, 2002, the collective learning has become a system. By September 28, 2007, the CPC Central Committee Political Bureau has conducted group study for 44 times. For 5 years, 89 experts and scholars have given lectures to the leaders on the major issues concerning economy,

politics, law, culture, science and technology, history, society and the Party building, and the international and military issues as well in Huairan Tang of Zhongnanhai. The collective learning is institutionalized to be carried out persistently and constantly”(Note 4). The comrades in the central committee are busy every day but they as a group can adhere to studying, showing a high degree of consciousness in studying and setting a very good example for all the Party members particularly for the leading cadres at all levels. It is a vivid demonstration to propel the whole party to study and to build a learning political party. Politburo’s collective study plays a very important role in promoting the political decision-making more scientific and democratic, developing researches of social science and natural science, and constructing the learning political parties and a learning society.

1.4 The innovation in construction: from institutional factors to institutional system

The emphasis of systematic construction has been shifted to the building of institutional system from the construction of systematic factors in the past when one by one requirement was raised and regulation was set up, as is another innovation in systematic construction of the Party by general secretary Hu Jintao and the symbol marking that the Party's central leading group has gradually matured in terms of the systematic construction of the Party.(Wang, 2009.09.15). On June 25, 2007, Hu Jintao, in his speech to the class of cadres of the provincial and ministerial level at the Central Party School about controlling the corruption within the Party, said, “the Party committees at all levels should adhere to the policy of treating the primary and the secondary aspects at the same time, of comprehensive treatment, of punishment and prevention at the same time, and of the emphasis of preventing, establish and improve a sound system of punishment and prevention against corruption of education, institution and supervision. While corruption is cracked down, more attention should be paid to the root cause, the prevention, and the institutional building.” (Note 5). The 17th CPC National Congress creatively proposed the new ideas and new measures. “To achieve the main objectives of strengthening the Party's governance capability and vanguard nature, we must ensure that the Party exercises self-discipline and is strict with its members, and work to fulfill the requirement for serving the people and being pragmatic and incorruptible. We must strengthen Party building in all respects. Ideologically, we will focus on fortifying the convictions of Party members. Organizationally, we will put emphasis on bringing up Party members and cadres of quality. In improving the Party's style of work, we will stress the maintenance of its close ties with the people. Institutionally, we will emphasize improving democratic centralism. In enhancing the Party's capacity to fight corruption and uphold integrity, we will focus on improving the institutions for punishing and preventing corruption. All this will enable the Party to remain a ruling Marxist party that is built for public interests and exercises governance for the people; a party that is realistic, pragmatic and committed to reform and innovation; a party that is hardworking and clean; and a party that is full of vigor and enjoys solidarity and harmony.”(Note 6). The above discussion shows that the construction of institutional system based on institutional elements involves a very broader range, including comprehensive and systematic institutional system of adhering to and bettering the democratic centralism, improving inner-party supervision system and deepening the reform of selection and appointment of leading cadres of the party and government, innovating the anti-corruption system and establishing the collective studying system for the Central Political Bureau.

2. The realistic significance of the systematic construction of the Party by Hu jintao

Adhering to the new requirements of guidelines, basic principles, content and construction approaches by Hu Jintao, the general secretary, is of great realistic and far-reaching significance in the current situation.

2.1 Innovating the systematic construction of the Party by Hu Jintao is an important guarantee for improving the ability of governance

Comrade Deng Xiaoping once said, "good system can stop the evil run amok and bad system can make good people not do good deeds, or make them even go in the opposite.” (Note 7). These words indicate the importance of the system to nation building. To rely on system to implement the rule is a common norm and law in the contemporary political rule and an important symbol of contemporary political civilization. Systematic construction can safeguard that the power can be run scientifically and normally in governing capacity construction to avoid the disorder ruling and that the Party can make decisions more scientific, democratic and standardized. Meanwhile, systematic construction is the propeller of the Party's five ruling capacities construction. Therefore, it is a guarantee to improve the Party's ability to govern. Only when a ruling party has a set of scientific systems and regulations and abide by them effectively and continually, can it be sure to have sufficient ability to govern. Only when the Communist Party of China is built into a party with mature theory and sound systems, can it have the necessary ability to govern, to consolidate its ruling position. (Li, 2006). The systematic construction raised by Hu Jintao, the general secretary, with the Party Constitution as the fundamental and democratic centralism as the core, in particular, the collective learning system for Central Political Bureau, are conducive to the building of a learning political party and society and play an important role in improving the

Party's ruling ability.

2.2 The innovation of systematic construction of the Party by Hu Jintao meets the demand of agreeing with the development of the marketing economy

An important task of economic development in China today is to improve the socialist marketing economic system. The ability to control the marketing economy is an important symbol for the Party to have modern ruling ability or not. Marketing economy, in a certain sense, is the economy ruled by law, which requires the realization of fair competition and normalized activities, the establishment of dynamic mechanism, incentive mechanism, reward and punishment mechanism, discipline mechanism, interest and monitoring mechanism, and the building of a comprehensive external assurance system. This requires that the ruling party's behavior must be standardized, institutionalized and legalized. Otherwise, it is difficult to establish the legal authority and to include all economic activities in the legal system. Marketing economy is independent and profit-seeking. Such erroneous ideas of laissez-faire doctrine, egoism, money worship and hedonism, even the negative and corruptive activities are easy to grow and spread. Life within the Party must be in line with these characteristics of the marketing economy. And we must uphold and improve the democratic centralism within the party and the inner-party supervision system in order to stop the negative effects of marketing economy on the ruling party to guarantee the normal operation of the marketing economy. In January 2005, Implementation Outline of Establishing and Improving the Punishing and Preventing System against Corruption of Education and Institution and Supervision revised and issued by the central committee is to gradually establish and perfect the educational, institutional and supervisory punishing-preventing system against corruption in line with the socialist marketing economic system.

2.3 The innovation of systematic construction of the Party by Hu Jintao meets the necessary requirements of building a socialist harmonious society

Institution is a series of regulations used to reasonably deal with social conflicts, build justice, establish social honesty and stimulate social energy and creativity to shape a good social order. Regulations can be followed to do with things and the relevant responsibilities can be implemented. A sound system is a guide for building a harmonious society, which helps to the access of a state of harmony society. Resolving social disharmonious factors to the maximized degree needs good institutional basis. Therefore, the refinement of various systems is the necessary requirements to build socialist harmonious society. The systematic construction raised by Hu Jintao, the general secretary, with the Party Constitution as the fundamental and democratic centralism as the core will promote social equity and justice and provide important guarantee for building a socialist harmonious society.

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An Analysis of Islamic Banking and Finance in West: From Lagging to Leading

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Abstract

The main purpose of this paper is to highlight the unprecedented growth of Islamic banking and finance in West with focus on United Kingdom. It captures the advancement of Islamic banking and finance in U.K over time. It is observed that origin of Islamic finance in the UK can be traced back to early 1980s, however, real significant development was not made until the last decade of 20th century. The factors contributed to recent success of Islamic finance in UK include unprecedented Government support, fastest growing Muslim population, 9/11 factor, petro dollar wealth of Middle East etc. The future of Islamic finance in UK seems bright though not without serious challenges. The potential size of industry suggests that Islamic finance will continue to be a darling of West for a long time to come.

Keywords: Islamic Banking and Finance (IBF), Interest, Shariah, Financial Services Authority (FSA)

1. Introduction

This paper reviews developments in Islamic Banking and Finance (IBF hereafter) in West by focusing on United Kingdom (UK). The key aim of this review is to highlight and provide an account of developments that has made Islamic finance in UK from an almost 'no-go area' to a 'sought after' issue. The UK is a representative country for this purpose in Europe for several reasons. It is the first country to publicly declare its intent to adopt and push Islamic Finance. Gordon Brown, Former Prime Minister and then Chancellor of Exchequer, made his intention clear in 2006 while speaking at a conference in London that UK is well placed to become gateway of Islamic Finance in West. The UK is the home of about 2.0 million Muslims with about half a million of regular Muslim visitors on top of it. According to Office of National Statistics, the Muslim population in UK has increased ten times faster than rest of the society. This makes a sizeable market to cater for and UK Government is committed to provide its citizens freedom in the way they live and conduct their commercial activities as long as they are not violating the laws of the country.

The paper is structured as follows: section 2.0 provides an introduction of Islamic banking and finance and of its fundamental principles and governing rules; section 3.0 reviews developments in IBF in UK in three time periods – past, present and future; and finally section 4.0 concludes this paper.

2. Islamic Banking and Finance

What triggers curiosity in Islamic finance is the absence of interest, which is the backbone of Western or Conventional banking and financial systems. Islam prohibits interest, known as *riba*, not as law of the land but as divine orders leaving no space whatsoever to argue or put a case forward otherwise (Al-Qamar & Abdel-Haq, 1996). It is compulsory for Muslims to completely avoid *riba* in their commercial and non-commercial daily activities. It is even suggested that a shadow of interest will make a transaction haram. Apart from interest, other prohibitions include uncertainty, risk taking, ambiguity and investment in unethical and haram businesses. These prohibitions make up a wide part of activities of conventional banks. Under Islamic faith, all these prohibitions are believed to be signs of immorality and exploitation. In contrast, the Islamic banking operates on the principles of profit loss sharing and financing is done as participatory mode rather than lending mode. The Islamic banking and finance is a system designed to allow Muslims to deal with their financial affairs in accordance with their faith. The theoretical model is appealing and is carefully designed to avoid interest and other prohibition, however, implementation of the Islamic banking and financial system has not always been successful in practice (Shepherd, 1996).

The Western banking and financial system has kept Islamic financial system dormant for centuries. However, there have been a revival of interest of late. The IBF industry is growing at a staggering rate of 15% to 20% and has maintained this growth during the financial recession which made conventional banks significantly suffer and contract. The current size of industry is around \$700 million with potential size estimated at around \$4 trillion (FSA, 2006, Iqbal & Molyneux, 2005).

3. Islamic Banking and Finance (IBF) in UK

This section provides a review of past and present as well as an assessment of future of IBF in UK. This has been done in three sections. Section 3.1 provides an account of past of IBF in UK by focusing on developments from opening of first Islamic financial institution in early 1980s to 1999. Section 3.2 covers present of IBF in UK from year 2000 to date. The significance of breakup of past and present is surrounding around 9/11 incident, which had significance influence of Islamic finance outside the Islamic countries. Moreover, this incident resulted in the emergence of Patriotic Law in USA, which made USA unattractive for wealthy Muslim investors. Europe, particularly UK, emerged as an obvious choice. Section 3.3 addresses the issue of future of IBF in UK.

3.1 Past of IBF in UK

According to Karbhari et. al.(2004), the idea of Islamic banking was first developed in the 1950's and the first generation of Islamic investment banks were created in Egypt and Malaysia in the early 1960's. Due to the success seen in countries like Dubai; (Dubai Islamic Bank), and Bahrain; (Al-Baraka), Muslims felt there is no reason why it could not successfully be replicated in the UK. There were an estimated 369,000 Muslims in Britain in 1971, which quickly rose to 1 million Muslims at the close of the century (Salaam, 2010). These figures evidently suggest the large potential market size always existed in UK for Islamic financial services.

Both Dubai Islamic Bank and Al-Baraka that were mentioned above had originally emerged between late 1970's to 1980's, however these were based around predominately Muslim countries and this may have been a major factor to their success. Plans to develop these in the UK began to materialize, with Qatar Islamic Bank and Al Ahli Bank both hoping to push into the UK markets. This was a major breakthrough for the advent of the Islamic Banking Industry, however as it was new system, it faced many unprecedented challenges. The size and strength of the conventional western banks remained very strong and caused conflicts in the UK. Not only were they overshadowed by these large banks, but they also faced liquidity issues, something that was always going to be an issue for newcomer banks (Frings, 1982).

Kay (2004) talks about the history of Islamic banks in U.K by narrating that the first Islamic bank to operate in the United Kingdom was in the early 1980's, Al-Baraka bank. In 1982 the Al-Baraka Investment Company acquired Hargrave Securities, which at the time was licensed to accept deposits, when it was acquired by Al-Baraka the company was established as the first Islamic bank to serve high net worth Arabs who spent the summer in London. The bank offered for the first time to Muslims in the UK investment deposit facilities on a *Mudaraba* basis, the increase in demand from 1983 to 1991 of £23 million to £154 million showed that clearly the demand for Islamic banking within the UK was evident. However later the demise of the bank in 1993 would be that it just didn't provide like a conventional bank in that it provided instruments which were more investment

funds based and as it was not able to compete competitively, due to its limited capacity and resources, in comparison to conventional banks demand soon died down.

Oakely (2009) also points out that the first form of Islamic banking in the UK was wholesale operations, where banks in London would provide newly established banks in the Gulf, overnight deposit facilities. This was necessary to Islamic banking as Gulf banks needed access to Shari'ah compliant liquidity management. As Islamic banks are not permitted to hold liquid assets like treasury bills, due to *riba*, banks in London such as the Bank of London started accepting deposits on a basis that there would be a mark up as a result of a *Murabaha* transaction, with a short term trade being the transaction on the London Metal Exchange. Consequently as a result non-Muslim British bankers soon became experts in Shari'ah principles learning innovative and imaginative methods of responding to Muslim client's requests.

In 1976 the Institute of Islamic Banking and Insurance was established in London's King's Cross, an area which didn't fit the Islamic finance image and later relocated in 1990 to Grosvenor Crescent in the West End, which was the sort of area which would generally be associated with wealthy individuals like those from the Gulf. In 1997 the United Bank of Kuwait entered the housing market basing it upon a *Murabaha* instalment structure. The benefits were not vast only that it was an ethical method of financing a house, however due to 'Stamp Duty' having to be paid twice as a result of the structure of the *Murabaha* instalment, which made the process uncompetitive in comparison to conventional mortgages. Later in the 2003 budget the double stamp duty was abolished in Islamic mortgages. The British government were keen to show that they were actively attempting to facilitate Muslims who had never used conventional banking as it was not Shari'ah compliant (Davies, 2002).

3.2 Present of IBF in UK

The US had an appealing banking system and naturally attracted overseas investors, including those oil-rich wealthy Muslims. Conflict between the US and Middle-East erupted in 2001 following terrorist attacks and sparked harsh widespread hostility towards the Muslim community. It led to many Muslims closing their US banking services and seeking new places to deposit their money (Taylor, 2007). The expected value of the deposits were £250bn, which has had many countries fighting to replace the US and expressed their intention to become the financial hub of Islamic finance outside Islamic countries.

The current climate in the Islamic banking proves that the UK is still able to prove itself as innovative in the products which it is continuously developing. Due to stricter laws regarding intellectual property rights the UK has now a major impact on the Islamic banking sector world-wide. Such as the Islamic Bank of Britain (IBB) being the first Islamic institution in the world to offer *Murabaha* treasury deposit accounts, proving that dynamic economies have innovative financial sectors. The government's role in making Islamic banking the hub for Islamic finance is crucial and in the early days the government's actions were limited but this was due to their limited knowledge of the Islamic banking sector. The consortium gained the approval of the Financial Services Authority (FSA) and opened their first branch on Edgware Road in September 2004 and had the headquarters in Birmingham calling the bank 'The Islamic Bank of Britain'. The locations of the branch and headquarters are very significant as they were placed in the two areas of the UK with the highest density of Muslim population, to achieve the exposure they required so. This increased to five branches by the end of 2005, showing that the demand for Islamic banking and finance was always there, drawing great similarities to Al-Baraka Bank in the early stages of Islamic Finance in the UK (Tarek, 2010).

Early regulations of the Islamic financial instruments were poor as compared to the standard of regulations within the conventional banking sector as the protection which was available to Islamic mortgages, was irrelevant in comparison to that of their conventional counterparts This was another reason why the early development of the Islamic banking sector was slow. Since then the government has changed regulations to make sure that protection is in place for the Islamic mortgages as well as the conventional. (Ayub, 2007; Umer, 2007)

Ayub(2007) further argues that now a days the government is helping to develop the market by making sure changes that are required to legislation and regulation to support the Islamic banking sector should be implemented, such as the Finance Acts of 2003, 2005 and 2006 as well as the abolishment of double stamp duty. These were the hurdles which restricted *Murabaha*, *Ijarah* and diminishing *Musharakah*.

Khan & Bhatti (2008) comment that due to the relative infancy of Islamic Banks the importance of their products must compare well to those of the conventional banks as many of the high street banks now have Islamic windows within their branches. HSBC AMANAH was one of the first conventional banks to start offering ethical banking products, Islamic financial instruments, to their customers. Many firms, like Lloyds TSB, started to see the potential of the market when double stamp duty was abolished after the 2003 Budget. Through

acquisitions many banks purchased the infrastructure of other commercial banks to sell Islamic products. It took a few years but eventually many Islamic Banks from the Gulf then recognised the potential in the UK and negotiated with conventional banks to distribute their financial instruments through their branches. The products which were initially available to customers were two types of house finance options:

- Murabaha, where the customer would have to pay monthly repayments which would include a cost plus mark up for the banks profit.
- Ijara, this was the option where the bank would purchase the property, and the client would pay a monthly repayment as well as a monthly rent, the rent would be calculated according to LIBOR index which would avoid expensive re-valuations. Even though the use of LIBOR is Riba based, it was accepted by the Shari'ah council, due to wide acceptance by the banking community, it can be debated that at the start of Islamic banking scholars would have never accepted this policy as the rules when Islamic banking was still infant were adhered to much more due to the reason why Islamic banking was needed, to lose western influences in the Gulf (Usmani, 2008).

At present the main deterring factor for Muslims, for not choosing an Islamic Mortgage is the higher costs due to high fees charged by the Shari'ah councils, however in the future as the number of suppliers of Islamic finance increase the cost of the products will decrease. Currently no Islamic financial institution of conventional bank with 'Islamic windows' offer savings or investment accounts on a Mudaraba basis. This is due to the fact that there are no facilities available to match the liabilities against an Islamic mortgage asset, which are generally done by investing in Shari'ah compliant investments in the Gulf. The reason is the Gulf has heavily invested in assets within the Gulf but they are running out and other nations are being looked at to be the suppliers of the bonds to allow Islamic financial instruments, like the potential issue of a sovereign Sukuk by the UK government (Amin, 2007).

Aioanei(2007) is of the view that currently the direction of the retail banking industry is moving towards catering to high net worth individuals. The development of premier banking by numerous banks Islamic and conventional, such as IBB and HSBC AMANAH look to gain customers who can invest larger amounts of money to improve the liquidity of the Islamic banks or conventional banks and their Islamic funds. For instance the IBB approach is very well orientated as they placed their premier banking office in Mayfair, which is London's most expensive area, where the majority of home owners are extremely high earners with numerous Arab millionaires and billionaires residing during the summer. They are attempting to attract the petrodollars of Arab sheikhs so they can appeal to them to invest their money into Shari'ah compliant investments. It is evident that the banks in the UK are proving to be more innovative than the Islamic banks abroad as the IBB won first place in a global vote for their services, even beating the Abu Dhabi Islamic Bank.

A method currently being used to achieve a larger number of retail deposits from Muslims specifically is the attempt to attract administration of Masjids and Madarasahs, as these Muslims are the important figures within Muslim communities and attracting their investment will undoubtedly attract sceptical Muslims who may feel unnerved about opening their first account as many do not hold bank accounts as there was no option previously to have a Shari'ah compliant account. One dominant figure who has been attracted was the Imam at Birmingham Green Lane Mosque, which will increase deposits in the area due to the high profile of the imam and his influence. (Islamic Bank of Britain Report, 2005).

The recent rise in oil prices has meant that the Gulf region has increased in liquidity surpluses and due to the saturation of the Gulf markets themselves there has been a demand for the money to be invested in other locations and the demand for financial assets has consequently risen because of this.

Currently there are eight Sukuks, with an estimated outstanding valued of \$70 billion, issued on the London Stock Exchange and this has developed since the early days due to the establishment of the London Stock Exchange as the first secondary market. The brokers are now trying to establish offices in the Gulf due to their knowledge and expertise that have been gained with their dealings with business men from the Gulf; this would allow a close relationship as well as attract other Gulf business men to bank in the UK.

3.3 Future of IBF in UK

The British Government's role in the future success of Islamic banking is significant, as it will determine if Islamic banking continues to flourish in the UK. The current issue for the future is if the issue of the sovereign Sukuk for £2 billion will happen. This is necessary for the establishment of the UK as the hub for Islamic finance because the need for bonds to invest money for the use of Murabaha and Ijara. Currently the buffer used by the five Islamic banks in the UK is from the Islamic Development Bank, with the debt they issue. However there is

uncertainty if the Sukuk will be issued but its issue would be a benefit to the Islamic banks as and the government as it needs finances to overcome huge budget deficit. Neither Labour nor the Conservatives have dismissed the idea yet (Okaley, 2009).

The current expertise within the Islamic market is limited. As most of the British bankers are still learning the principles behind the Islamic banking industry. So there is need to increase education and training to improve expertise and knowledge to develop Islamic financial instruments and the industry itself. The last few years have seen the increased number of universities offering Islamic Banking and finance courses at all levels to students and professionals.

The future of Islamic banking is based on technology, as more than half of British Muslims currently are under the age of twenty-one. By improving the technological capabilities of Islamic Banking the potential for expansion is vast, as the competitiveness will improve in relation to the increase in costs. The banks would be able to overcome costly distribution costs in providing services to Muslims all over the UK. Internet banking already being a major part of most conventional banks operations it is vital for the future of Islamic banking that Muslim customers are attracted to bank with Islamic banks as to allow the expansion of Islamic finance to all areas of the United Kingdom (Memon, 2007).

The development of Islamic banking has been huge since the early days, with no one expecting that in 2003 a consortium of Gulf banks and a British business man would purchase Aston Martin for £250 million being financed by a Murabaha transaction. This is the very first of its kind in the west and shows that the prospects of wholesale Islamic banking are a lot more prosperous than had been thought initially when Islamic finance was introduced to the UK (Kabir & Lewis, 2007).

An introduction of Takaful Insurance's product called Salaam Halal in 2008 has been failure in the following year due to insufficient capital. The model used to operate the company was Wakala, as it is a much more transparent model allowing there to be clarity in the transactions. The prospects are unclear in the UK but due to the success of Takaful in Malaysia and the Gulf may mean that the development of the products may result in them slowly being transferred to the UK. The primary benefit of developing a prosperous Takaful market may develop the Islamic mortgage market by offering combined packages for home buyers. Takaful is perceived to be an area of Islamic finance which has the most potential to expand rapidly due to the wide range of customers. It will appeal to from individuals to large corporations and with relatively small amounts of suppliers the potential to expand is great. The market is expanding at a rate which is double of that in conventional insurance companies, world-wide, however due to many religious issue surrounding Takaful its acceptance will vary from community to community, a possible method of attracting Muslims would be through attracting Imams (Davies, 2010).

Risk management is a vital part of conventional banking but there have been many problems in achieving this for the Islamic banking sector, mainly due to non acceptance by Muslim scholars. To develop this particular area the International Swap and Derivatives Association have signed a Memorandum of Understanding with International Islamic Financial Market to develop Sharia'ah compliant derivatives (Al-Omer, 2000).

Interestingly, HSBC have identified the concern of mixed funds and have specifically announced on their website that "funds held in Amanah Bank Accounts are kept separate from conventional funds and are not used to generate interest" (HSBC, 2010). This is an important step towards offering truly Shariah compliant services and is a key distinguisher from HSBC and many other conventional banks. More mainstream western banks should take a similar approach to ensure clarity and integrity, which subsequently will result in Islamic banking and finance being substantially larger.

Karbhari et al (2004) identify that in order to prosper, Islamic banking needs to resolve the regulation by the Basel Committee's minimum capital and liquidity requirement. Conventional banks hold much of their assets in fixed interest-bearing deposits and the BC estimates this to be a security and thus lower risk. On the other hand Islamic banks invest more on long-term projects and ventures. Karbhari et al (2004) are of the view that Islamic banks maintain a higher liquidity requirement with riskier assets than that of conventional banks.

Another issue threatening the growth of Islamic banking is the support from the UK public. As an alternative to interest, Islamic banks offer Mudaraba (profit/loss shared). This has significant benefits to both the individual and the bank making it fairer and reducing exploitation. However, Dar and Presley (2000) have found that it is not used in practice and instead finance with mark-up (Murabaha) or leasing based financing (Ijarah) is used. Figures showed that in 1996, only 20% of financing was based on Mudharabah. Both Murabaha and Ijarah services are similar to those found in conventional banks and eliminates the need for Islamic Banks as they offer nothing unique. The lack of demand for these products will cause Islamic banks to stop offering them and restrict

their growth in the UK. Dar and Presley (2000) identify that venture capital financing is the western equivalent to Murabaha, which in fairness is also relatively unpopular in relation to personal financing.

In the past there have been issues concerning UK regulations and Islamic banking. One of the most notable was in 1993 which was the same year that Al-Baraka bank was forced to give up its banking license (Karbhari et. al. 2004). Tax regulations also affected Islamic banks and MCo's performance was affected in 1992 following amendments to the regulations (Dar and Presley 2000). There have also been concerns over the issue of Sukuk in 2008 in the UK. The lack of co-operation between the UK and Islamic Banks will ultimately make it more difficult in the future to grow and succeed. They both have responsibilities to protect the UK public and the Muslims, but with both pursuing different goals it is resulting in inconsistency and contradicting regulations, which will prevent the future success of Islamic Banking and Finance.

Despite these negative points that limit the success of Islamic banking and finance, there are lots of reasons to suggest this to become a strong, longstanding financial institute throughout the UK.

Following the 9/11 incidents, many Muslims sought new countries to deposit their money. The UK has announced its desire to be the western hub for Islamic banking and finance. UKTI (2008) predicts this market to grow at 15% per annum. Croft (2007) acknowledges that outside of Muslim countries, the UK has shown the most positive results and it would appear the UK is winning the race to be leaders in western Islamic banking. Lord Mayor of the City of London Alderman Nick Anstee announced in the a press conference the achievements made so far, with 20 Sukuk issues raising \$11 billion, 22 banks, 5 fully Shariah compliant banks and institutions offering educational and training products in Islamic finance (Croft, 2007). These achievements should help cement their lead and better co-operation by the UK in offering more commercial services to the public can be expected.

Croft (2007) believes that Islamic mortgages are expected to grow at average of 47 per cent per annum to reach US\$2.8 billion by 2009. In relation to insurance, David Hunt, of HSBC Amanah, stated that the volume of business HSBC Amanah sold grew 82 per cent in 2008. This is evidence that Islamic banking is not only financially large, but is also improving vastly and it is showing no signs of hesitance. However, only 4 per cent of insurance is Shariah compliant. Islamic insurance has the potential to be much more dominant in the market. In order to be successful in the future more marketing and education needs to be done. The Financial Times (2009) reports that "UK companies such as HSBC, Prudential and Aviva that operate takaful businesses elsewhere are not yet pushing their products in the UK.

4. Conclusions

It is observed that the IBF industry in U.K has accelerated rapidly within the last 10 years. The 9/11 factor, growth of Muslims population and the support from the UK government all have contributed to its current success. Although in hindsight, most of the achievements have been overshadowed by the lack of awareness by the public. Possibly the banks need to market this more or more education should be imparted to develop understanding.

Islamic banking and finance will be a strong industry in the future in the UK market, but will continue to face struggles in the process. It will always be difficult to challenge large banks such as HSBC, Lloyds TSB, Santander and NatWest. To promote Islamic banking products the Islamic financial institutions are becoming partners with western market players. The Western market environment specially U.K have turned up more conducive for Islamic banking and financial practices. The developments in Islamic banking in West have given an opportunity for these institutions to become integrated and competitive of world financial markets. The Islamic banking and finance systems in West will continue to grow in areas like Sukuk, Takaful, hedging funds, mutual funds, equity & asset management, corporate finance, wealth and asset management. These high street banks are far more accessible and popular, and all offer similar services. The main reason for the struggle is that, the Islamic bank is introducing an entirely new banking model into a country that has been built around an existing banking system that has been around for a long time. If they are able to maintain a consistent growth and momentum they will soon become a well established banking system in the UK and will continue to succeed in the long-term.

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Analysis and Countermeasures of College English Majors' Employment Difficulties---Under the Context of Global Financial Crisis

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Abstract

This paper sets English majors' employment difficulties under the changing global and national context. It examines the impact of global financial crisis and current English majors' employment difficulties. To adapt to the changes, efforts have been made to change the training models, revise the national curriculum and update textbooks.

Keywords: English majors, Employment difficulties, Global financial crisis

1. Introduction

Since the college enrollment expansion in 1999, great changes have taken place with the transition of the higher education from an elite-oriented education to a popularized education. In 2009, the financial crisis in the United States spread abroad and made great influence on the economy in our nation. It makes the employment of 2009 university graduates more serious. According to the data released by the Ministry of Education, the total number of college graduates is 5.59 million by the year of 2008. Together with 0.7-0.8 million unemployed graduates left over from the previous year, in fact more than 6 million graduates are competing for a shrinking number of job vacancies in 2009.

English majors are no exception. Until now, the total enrollment of English majors has reached over 0.4 million. Now the problem of English majors' employment has become a remarkable issue for the whole society. Therefore, it is extremely urgent to analyze the causes of the plight of employment so as to seek out the effective measures to English majors' employment difficulties.

2. Analysis of English majors' employment difficulties

The reasons of English majors' difficult employment are various and with multi-players. Based on the research, it is found that the reasons are mainly embodied in four pairs of contradiction as follows.

2.1 More English major graduates VS fewer job vacancies

The most basic reason that influences employment is the nation's economic growth speed. In the background of global financial crisis, speed slowing restricted the community's capability of labor force, embodying in the amount of labor supplied exceeds the amount of employment posts. Since 1998, more and more high school graduates chose English as their major, while fewer job vacancies are available with the shrinking national economy growth.

2.2 English discipline design VS social needs

In the process of higher education's popularization, the contradiction between English discipline design and social needs is mainly shown in two aspects. First, the structure of disciplines is monotonous; the running is indistinctive; discipline design is disjoint with social needs. Second, it is short of adjustment and improvement timely in interior; the teaching methods are stereotypical; the theory is separated from practice; and the difference of teaching effects is obvious. Showing on the graduate students, it is the contradiction between the students' ability structure and post needs, resulting in the structural unemployment.

2.3 Personal expectation of employment VS social reality

The other reason of employment difficulties is that English graduates get into trouble between high expectations

of future employment and social reality. Students can not fully understand the situation of employment in the reality, make mistakes in vocational orientation in the future, at last give up their jobs involuntarily in the course of employment because their talent can not display, or other factors such as interests, hobbies, wages, insurance benefits, interpersonal relationship, and so on.

2.4 English majors VS other majors

In recent years, with universities and the students themselves gradually attaching great importance to English learning, students become more proficient in English. Therefore, competition in jobs such as teachers, translators for English graduates will become more intense. According to statistics, only a small fraction of translation vacancies is for English language skills, and most of the vacancy is in Japanese, Korean, Spanish, Portuguese and other languages.

3. Effective countermeasures for employment difficulties

3.1 Transforming English training models

Finding a job can be difficult for all job seekers in tough economy, but a survey of recent graduates shows it is particularly difficult for graduates with only English landing a job.

The introduction of six new training models is significant: “English major plus courses in other specialisms”, “English major plus an orientation towards other disciplines”, “English major plus a minor”, “A major plus English language”, “English language plus another foreign language”, and “Dual degree: BA degree of English language and literature plus another BA degree”. Turning out ‘composite-type’ graduates has become a training objective of the curriculum for English majors, with consequent implications for the future development of this sector of education in China.

3.2 Reconstructing curriculum

According to the statistics, of all the courses, the important + very important rates for listening and oral English are 94% and 92.7% respectively. Then come the courses with the high rates, such as foreign trade English, phonetics, correspondence and business negotiation and writing. Intensive reading, originally taking up the biggest proportion of course time, only obtained 40.4%. At the same time, British and American literature courses are at the bottom, occupying 18.4%. It is worth thinking over, and the focus of the program should be reconsidered and adjusted.

New curriculum consists of the three areas: language-based skills, business-related knowledge and skills related to clerical work. In order to develop talents with professional skills and practical application capacity on the basis of social needs, the courses can be divided into three divisions: language skills, knowledge of business and other skills in working. Courses of language skills give priority to developing basic language use. The teaching focus should be on listening, speaking, reading, writing and interpreting. The objectives are to develop communication competence. Courses of business-related knowledge aim to teach students about international practice. Professional skills are concerned with teaching methodology.

3.3 Reassessing personal strength

It is wise for English majors to reassess personal strength exactly and establish appropriate expectation for employment, to prepare in advance to make personal career planning, to join in social practice to acquaint themselves with the social environment, to perfect personal knowledge and ability by keeping considering and studying, and to adjust themselves to the social environment and become hard working.

3.4 Integrating practice into course design

Since practicability and applicability are more essential and significant, it is advisable to adopt the teaching methodology with the focus on developing communication competence and to make the most of practice opportunities in order to free students from the disadvantages of traditional methodology which ignores listening and speaking and stresses reading and writing.

To give prominence to developing language skills, the language program is to attach importance to the practical activities through various possible channels, for example, the interaction on the campus and internships in the society. During the course of teaching, classroom time should be devoted to developing and improving the skills and quality of individual students. It is more important to help students learn how to use the language than to just pass on language knowledge. Compared to the traditional course design, classroom time should be reduced in order to increase practice in the corresponding practice companies or schools.

Considering students’ interest and needs, practice activities can be carried out by making full use of local

resources, such as companies and middle schools. Students can be scheduled to have their internship during the middle of the term and in summer or winter vacation. Meanwhile, they will attend the various international fairs held in the local areas to work as interpreters or translators. All of these activities provide students with the real input of language and the opportunities to learn about business and trade and how to teach in the middle school if they are interested in teaching.

3.5 Promoting the vocational guidance

Facing the social phenomenon of English graduates' employment difficulties, the community has reached a consensus that it needs the mutual participation of the government, enterprises, school, families and individuals to resolve the social problems. As the educational institution, the university plays an important role and has irreplaceable status. The vocational guidance in the university is the most important measure to resolve the problem.

It is advisable to establish systematic work platform of vocational guidance. That is to be composed a network of school vocational guidance by school leaders, middle-level teaching managers, career guidance teachers and class teachers. To help students understand the professional, self-understanding, so they can make rational decision in accordance with their own advantages, characteristics, combined with the characteristics of social occupational demand. To help students improve career and employment skills, including skills of self-recommendation, interview and written examination, in order to enhance the ability of employment and career successfully.

4. Conclusion

The global setting is not propitious for the creation of stable employment, and many steps have been taking in the region to address the resulting challenges. Although significant progress has been achieved, much remains to be done, as shown by the English majors' employment difficulties. Without solving this problem, the stability and harmony of the society can not be truly achieved.

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Personality and Policy in Modern Society

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Abstract

The problems of coordination of personality and policy in modern society are considered in the article. Here the author regards the role of personality in policy as an independent subject of political activity in democratic, totalitarian and authoritarian societies, sorting out as well as the main types of personalities. Author shows the special role of political leader in the political life of the society. Personality's participation in democratic and political processes is considered as a method of personality's self-affirmation.

Keywords: Personality, Policy, Modern society

In uneasy conditions of search of democratic forms of social being, a problem of the status of the personality as free subject of activity, formation of its spiritual potential, gets the increasing urgency. Today the success reformation transformations directly depend on internal possibilities to understand and accept importance and inevitability of reforms in economic and public life of a society. Public processes at the present stage include a certain circle of problems: 1) multistructural economy and ways of its realization; 2) the state structuring and formation of attributes of a civil society; 3) democratization of public life and formation of the free personality. All of them are interconnected with each other. However, a link, capable to create real ground and to give viability to reforms in the spheres specified above is the personality, or «the human factor», understood as human "capital" of new attitude of our days (The person in the course of democratization, 6).

The personality, its interests, valuable orientations and the purposes act as "a policy measure", as the beginning of political activity of the nation, classes, parties. After all, whatever considerable role played the social groups, mass social movements, political parties, finally, as the main subject of a policy is the personality, because these groups, movements, parties and other organizations consist of real personalities and only through interaction of their interests and will the maintenance and an orientation of the political process, all political life of a society is defined (Farukshin. M. Kh, 183).

The role of the personality in the policy is absolutely specific. As a matter of fact, personifying the status of the person as concerning independent and free beings, whose interests and possibilities, anyhow, resist to a society and the state, the personality symbolizes sense and value of any collective activity. In this plan of the relation of the state and the individual express the relation of power and a person - of these two opposite principles of social life and two independent sources of the public power.

To be the subject of a policy, its conscious guide is possible only in the conditions of a democratic society where the political rights and freedom dominate, where takes place completeness and reliability of the information, publicity, possibility to propagandize and defend the belief at own discretion to participate in activity of the various organizations and forms of political life.

For example, totalitarian and authoritative regimes in which political life is strictly regulated by the state or party, are characterized by absence of possibilities for self-sufficient, creative participation of the person in the politician. In this case, the personality acts not as the subject, and only object of a policy.

Democratic conditions open possibilities for displaying of the personality as the subject of a policy. Realization of these possibilities depends on the personality, its political types, its requirements to carry out political activity.

The system of forms of the public consciousness which are reflecting interests of social groups, classes, and also way of their dialogue with the regulatory norms of behavior accepted in a given society, are expressed in language, terms, theories. It defines conditions in which occurs a process of formation of consciousness of the individual and its politicization. The person – is a product of the material and spiritual environment which has objective influence at him/her.

Thereby, formation of the personality as the subject occurs gradually in process of social maturing, in the course of its political socialization. Especially, strong influence on socialization process, including political socialization

render crucial-points of social development. As a result of the above mentioned process is formed the certain political type of the personality.

From the point of view of political subjectivity, the following basic types of the personality are allocated: apolitical, aloof from political process and negatively concerning the participation in the politics; passive with insignificant interest to the policy, participating in it only incidentally or limited with not enough competent criticism of political realities; the citizen – a member of public organization, the participant of social movement, included in the sphere of political practice; the citizen – a member of the political organization, purposefully and of the own free will included in political activity; the public or political figure; the professional politician for whom political activity is the basic or main employment; the political leader (Political science, 124). The special role in political life of a society belongs to the politician – to the leader, who possesses the power or aspires to it. Leadership presents a way of democratic management of a group, a collective or the organization. The leader for the masses is cultivated on snatched out of the general stream of life, by connection separately existing specifications on a single image where it reaches the higher measure of the irrational coordination. It is clear that the single personality does not cause all forms of social behavior. Another matter is that the will and determination of the political leader, its purposefulness, in many respects defines the maintenance of activity of masses.

The character of activity of the subject is defined by different conditions, each of which can be changed depending on a real situation. Each time they set to the subject quite certain orientation of its activity: positive or negative, constructive or reactionary. In the first case activity of the subject promotes formation of such requirements and interests in a society which, as a rule, answer the purposes of public process, in other – opposite contradict social development problems. Properties and the qualities of the subject which are representing results of interaction made in the course of its development and being reflection of communications of the surrounding world, also have complicated structure.

Political subjectivity of personality is shown in the widest spectrum of its political behavior – from deaf resistance to furious political extremism. Apolitical and passive persons act as an object of a policy and in this quality they can be serious base for the most various, including reactionary political manipulations.

Two-centuries experience of construction of democratic principles in America and Europe has shown that the basis of the process of democratization of public life is the human rights, and the fundamental of human rights is the civil responsibility. In the above mentioned theory is given the idea of organic interrelation and correlations between the society and personality, when the personality closes in itself society duties in front of the personality and duties of the personality in front of the society. But the given theory can effectively be used at presence of a maturity in public relations. Freedom of speech, thoughts, maintenance of the political rights of the personality, division of the authorities and strict performance of each of the functions on mutual control, create favorable conditions for formation of politically free personality.

The rights and freedom belonging to personality can be divided into three groups: social - economic, political and personal. Maintenance of the social and economic rights allows the personality to satisfy the most essential material and spiritual needs, to create deserved living conditions for the personality. Realization of the personal rights, promotes creation of conditions for free development of minimum of the personal blessings without of the normal human life is impossible.

Political rights are the following: the right to select and to be selected to the higher and local public authorities, the right to unite in social or political organizations, the right to carrying out of meetings and demonstrations, the right to participate in management of the state and public affairs, etc. The sense of the political rights consists in promoting formation of the person as a political figure, to create preconditions for its political participation and the development of its social and political activity (Farukshin. M. Kh, p.192).

Through the activity the person loses incompleteness and proves himself universally. The democratic regime is characterized by high degree of a political freedom of the person, real realization of its rights, which allows to influence at the government. Participation in a democratic and political process is the way of self-affirmation of the person, the way of formation of culture of dialogue, skills of administrative and self-administrative activity. Through such participation the close connection of political institutes with a civil society, control over activity of political-administrative structures displays by the masses. In turn through development of democracy the society satisfies the requirements of its members to participate in a state administrative office.

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Problems and Countermeasures on Corporate Internal Audit in China

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Abstract

Along with the increasing embeddedness of corporate reform, current China has to confront the significant issues of how to establish and improve corporate governance structure, optimize internal control, promote effective use of corporate resources, and avoid fraud and waste. Corporate internal audit is the auditing, monitoring and evaluating on corporate internal economic activities, so as to strengthen internal management and increase economic efficiency. Its purpose is to expose and reflect real status of corporate assets, debts, profit and loss, to investigate various illegal problems on corporate financial receipts and expenditures, to maintain China's ownership rights, to promote clean government establishment, to prevent the loss of state-owned assets, and to serve the governmental macro-control. Therefore, based on relevant theories of internal audit, this paper is to analyze several problems on internal audit and propose countermeasures to the internal audit problems under China's modern enterprise system.

Keywords: Internal audit, Problems, Countermeasures

Internal audit refers to an economic monitoring activity that sections or independent auditing organizations and persons inside enterprises, according to national laws, regulations and policies, apply special process and methods to audit the financial receipts and expenditures and economic activities of their own sections and enterprises, to find out their authenticity, legitimacy and validity, and to propose suggestions. The research on internal audit can promote the effectiveness and efficiency of internal audit, benefit effective running of corporate internal control system, improve the quality of accounting information, strengthen corporate internal management, increase business efficiency and effect, and ensure the security and integrity of corporate assets.

1. An analysis on current problems of corporate internal audit

Differently from western countries, China's internal audit was established and developed under the Government's help. However, compared to social audit and governmental audit, China's internal audit obviously lags behind no matter on institution setup or on functional effect.

1.1 Low emphasis on internal audit at management level

Internal audit has developed for over two decades, but people still can't be embedded inwardly, especially most of corporate directors, who think internal audit is dispensable, and has no direct relationship with corporate economic benefit. Some corporate directors consider internal audit restricts their self business rights and weakens their authority. Thus, they either do not set internal audit department, or deprive its rights even if it exists. The staffs in internal audit department are even excluded and isolated, and can't play their roles as expected.

1.2 Poor independence of corporate internal audit

Independence is the soul of audit. Only the independent audit can play monitoring roles indeed. Of course, internal audit is not an exception. However, as internal audit is guided and authorized by self management level, simultaneously, the audit objects are self economic activities, internal audit is not independent in two directions. Seen from Figure 1, internal audit is not independent from not only principal but also objects, which limits internal audit playing its roles.

1.3 China's internal audit legal system lags behind

With the development of market economy and embeddedness of reform, many new situations and problems have emerged continuously. However, China has no integrated internal audit laws yet so far. Present internal audit regulation is "Audit Requirements for Internal Audit Work" which was issued in 1987 and can't meet the requirement of current economic situation.

Insert Figure 1 Here

1.4 Low quality of corporate internal audit staff

China's enterprises pay little attention to internal audit, so it stays at low position inside enterprises. It is difficult to attract talents into internal audit team. Therefore, renewal of the team can't be accomplished, which results in single knowledge structure of audit staff, especially lack of risk management knowledge and information technology knowledge.

Firstly, they are lack of cultural knowledge, theoretical level and professional technique. At present, most of internal audit staffs change their profession from financial department or other departments, so their scarcity of knowledge disenable them get competent in internal audit work. Secondly, there are few full-time employees, but many part-time ones. The problems also represent as: lack of further education, unreasonable knowledge structure, shortage of systematic audit specialization knowledge and skill learning, poor mastery of modern audit means, vacancy of EDP internal audit and network information internal audit. Lastly, individual audit staffs are lack of professional ethics, influenced by unhealthy social ethos. They behave irregularly on audit and their audit style is not solid as well, which ruins their authority and image.

1.5 Poor authority of corporate internal audit

China's internal audit staffs come form internal enterprises, who are guided directly by their own enterprises, so they hardly show the authority of internal audit.

Being a significant characteristic, authority is as important as independence. As internal audit is lack of authority it should have had, it is hard to play monitoring roles.

1.6 Narrow work scope of corporate internal audit

Currently, China's internal audit still centers on traditional financial audit, auditing, evaluating and reporting the authenticity, legitimacy and compliance of corporate activities. Or they are restricted by directors' opinion, which brings poor initiative and aimless work. Thus it can't meet the requirements of modern enterprise system on internal audit.

Modern enterprise system requires internal audit make pre-, interim, and post-monitor and evaluate. As internal audit exists inside audited organizations, its functions should be more inclined to pre-audit and interim auditing with increasing economic benefit as a target, and emphasize on accomplishing managerial functions.

1.7 Technical means of internal audit lag behind

China's audit means is still manual audit, which greatly restricts the efficiency of internal audit monitoring. As for audit procedure, auditing risks increase due to incomplete consideration on audit scheme, imperfect audit evidence, non-detailed audit work division, non-standard operation of audit staffs, and so on.

2. Countermeasures to strengthening roles of corporate internal audit

We need to make good use of efficient and effective internal audit, neither only depending on individual enterprise nor social restriction, but all efforts from the state, society and enterprises. Definitely speaking, we propose the following countermeasures.

2.1 China needs to improve the legal construction of internal audit

"No rules, no standards." China is lack of special laws and regulations on internal audit, which is the key reason why internal audit can't guarantee its desired effect. Therefore, we suggest the government to fully study current economic trend on internal audit and issue feasible laws and regulations on internal audit in order to legally guarantee the necessity, work scope, authority and practice regulation of internal audit.

2.2 Implement principal system of internal audit

According to the above discussion, the shortage of independence and authority is the key factor that internal audit can't play its roles. However, if internal audit is charged by relevant staffs of audited organizations, and guided by the management of that as well, internal audit, in any case, can't guarantee its independence and authority. If the government can qualify internal audit staffs, systematically manage qualified staffs, appoint them according to corporate practical needs, assess and monitor them and distribute salary to them by the government, and implement regular turn, the independence and authority of internal audit will be greatly promoted, at the same time, the quality of the staffs also will enormously increase.

2.3 Popularize modern audit technique greatly

Compared to social audit, internal audit usually can't well grasp modern audit technique owing to little

communication with outside and poor quality of staffs. However, as far as monitoring function of audit is concerned, effective audit monitoring means must implement its effect better. Therefore, the government should greatly popularize modern audit technique through certain channels. For instance, if internal audit certification system can be implemented, the test on audit technique should be added into examinations. As for the staffs already in internal audit team, the state also needs to implement corresponding system to further their professional education, so as to renew their knowledge continuously.

2.4 Corporate managers should pay more attention to internal audit

It is not enough for the state and society to regulate and define internal audit functions only. Corporate managers should change their minds, and make clear that internal audit staffs are friends but not enemies and more functions of internal audit are strengthening corporate management, therefore, they are the important force and specialists of corporate management. Only in this way, can managers play roles of internal audit forwardly, cooperate with internal audit staffs positively, eliminate interference mood, and strengthen internal audit work voluntarily.

2.5 Internal audit should expand present working field

Internal audit should transform from “monitoring dominant” to “service dominant”, strengthen service function, highlight the “introversion” of internal audit, base on the requirements of corporate management, and ensure the business target of corporate optimal value. Along with increasingly strengthening corporate internal control, gradual improvement of corporate governance structure, and continuous promotion of accounting information quality, regular audit target or beneficial audit target will be promoted to be main audit target, meanwhile, the focus of internal audit work will transfer as well. In the case of good opportunity, corporate internal audit should be adjusted on its working emphasis correspondingly. And working field also needs to be changed from financial audit to managerial audit. On the basis of effective development or proper appointment of external section’s engaging in financial audit, internal audit department should focus on internal control audit, managerial (operative) audit, economic responsibility audit, contract (agreement) audit, engineering audit, environment internal audit, quality control audit, risks management audit, strategy management audit and management fraud audit.

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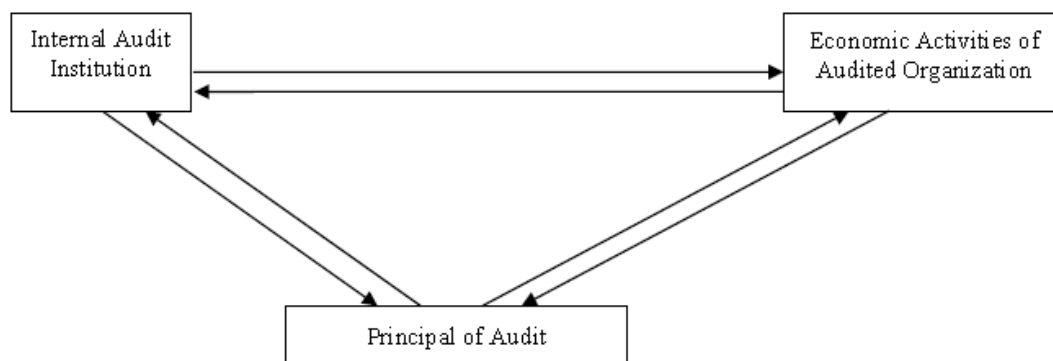


Figure 1. Relationships of Internal Audit

A Research and Counter-measures of English Cultural Hegemony in China

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Abstract

It is well admitted that English is being more widely used than ever before in history in today's international and intercultural communication. Around the world, English is widely accepted as a de facto international language or world language, it has infiltrated into almost every aspect of social life, from education to scientific research, from economic affairs to mass media. In a word, there is a "English craze" in the world.

Usually language is considered merely a tool for communication, however, according to the Antonio Gramsci, a well-known Italian Marxist Philosopher, language, which is closely related to culture and ideology, can influence people's value and world view. Therefore, it is not simple to spread English into China, but the English culture which can influence our Chinese people's value and ideology, even establish the English Cultural Hegemony in China.

Based on Gramsci's theory, combined with the example of English education in China, this thesis analyzes how language, culture, ideology and cultural hegemony relate to each other, and guide us how to treat it, especially the English education.

Keywords: English craze, English cultural hegemony, Gramsci, English education

1. Introduction

With the coming of globalization and the age of information, an indisputable fact is: more and more people from different countries around the world are communicating and disseminating ideas by using the same language, that is, English. China is not exceptional, moreover, there are increasing number of Chinese people crazy about English for distinctive reasons and purposes.

However, the language problem awareness might be traced back to 1877-1885 when the Warsaw optometrist L.L. Zamenhof invented the Esperanto in hopes of resolving many of the possible problems in communication, which might lead to conflicts and contradiction among people of different ethnic groups. It is not until the 1960s and 1970s that the phenomenon of language inequality-hegemony-imperialism was critically discussed by linguists like Fishman. From the 1980s, the language problem of English hegemony was explored and stated from various points of view (Crystal, 12002, Phillipson, 1992, and Tsuda, 1985, 1987). The voice of it became louder gradually and was unambiguously addressed as language imperialism by Robert Phillipson (1992) and as English hegemony by many others with the discussion proceeding from the 1990s.

English cultural hegemony is a phenomenon which combined with English, culture and ideology. It has already permeated into Chinese life quickly, due to the widely development of English in China which influence our Chinese culture and ideology a lot, this thesis starts with the relationship between language and culture, points out that the spread of English is the main approach for the native English countries to realize the national cultural hegemony.

Therefore, this thesis can be divided into introduction, conclusion and five parts, based on the Gramsci's theory, the first part talks about the brief history of English. The second part mainly expresses the "English craze", including the definition, the signs, and the reasons of it. Then, the third part focuses on the English cultural hegemony, and explains the existence of it as well as the effects of English Cultural Hegemony. The fourth part analyzes the situation of English education in China. Lastly, the solutions are pointed to deal with the English Cultural hegemony.

2. A Brief History of English

English is not an indigenous language in England. It was brought there in about AD 500 by the Anglo-Saxons. The language did not step on foreign lands until from the 16th century, when Britain gradually rose to be the global maritime hegemony, and set 69 colonies around the world in the following centuries, including some current big nations, such as the USA, Australia and India. English spread to wherever the British troops and business companies arrived. English was set as the official language in the British colonies and imparted by missionary schools. By the beginning of the 20th century, English had established as an important language in global communication.

The global political situations changed in the 20th century, especially after WWII, which had direct influence on the spread of English. Great Britain was on decline while the USA rose abruptly. Thanks to the Industrial Revolution, the USA ascended to be the No.1 powerful country in the world. From then on, English was promoted mainly by the political, economic and cultural influence of the USA by means of the global econocultural system.

3. English Craze

It is quite clear to recognize that English, with the high speed of development, is obtaining acceptance in non-English countries as a second language or a foreign language. The learning of English is like a strong wind sweeping through the whole world. Obviously, English is becoming the global language. When a famous linguist named Davie explained the position of English in his work "English: the universally used language", he wrote, "whether a language can become a universally used one depends on two conditions: firstly, it becomes the official language for many countries; secondly, it takes up an important position in one country's foreign language teaching."

Nowadays, English is the world's most important commercial language and the most commonly used language on the Internet. As a natural language, a communicating tool for economic powers, it gains a more and more important position.

Although there are only more than ten countries who take English as their mother language, more than 70 countries have already given it the official position in the whole world. Furthermore, there are already 100 countries which treat it as the first foreign language for teaching, including China, Russia, Germany and Japan and so on. The universally official position of English and its worldly distribution have surely made it a globally used language.

3.1 The Definition of "English Craze"

According to *Longman Advanced American Dictionary*, the meaning of "craze" is a fashion, game, type of music etc. that becomes very popular for a short amount of time. *Oxford Advanced Learner's Dictionary* explains "craze" as an enthusiastic interest in something that is shared by many people but that usually does not last very long. In this sense, people are passionate for English which is considered as a fashionable trend, imitating almost every aspect of this language, including speaking, writing, reading, listening, in order to use idiomatic English as naturally as the native speaker do.

3.2 The Signs of "English Craze" in China

3.2.1 Booming Consumer Markets

China is full of booming consumer markets, from car sales growing at 50 per cent a year to top-end apartments that developers sell within days of putting them on the market. But one of the most interesting is urban China's craze for the English language. According to industry analysts, there are as many as 30,000 organizations or companies that offer English lessons outside school in China and the market has nearly doubled in the last five years to around \$3.5bn.

3.2.2 The Popularity of English Teacher in China

More remarkably still, it was estimated in a recent report that China may already have more English speakers than India. China's English fever has turned some of its most successful teachers into cult heroes. As a young man, Michael Yu, founder of New Oriental, was rejected for a visa to study in the US, so he started teaching English instead. His company is the biggest English language training company in China with schools in 40 cities and more than 5,000 teachers, and his classes became so famous that they spawned a market in bootlegged recordings. Li Yang, meanwhile, runs an operation called "Crazy English" and sometimes attracts thousands to open-air lectures that mix a sort of evangelical fervors for the language with a patriotic sub-text.

3.2.3 More English Learners in China

The English craze in China has a close relationship with its open policy, especially after its entry into WTO. Currently, it is not only required that all the students in junior and senior high school should learn English, but also required the permeation of English teaching among the grade-three pupils in primary school in some good-conditioned cities from 2001. English is the subject that students have to take in the college entrance and postgraduate examination every year in China. And it is a prerequisite for the promotion of cadre. In some big cities like Shanghai, one's ability of using English determines whether he can become an internationalized talent or not.

3.2.4 Widespread of Foreign Festivals and Food in China

Many festivals from the English-speaking countries gained popularity in China, such as the Christmas Day, the Valentine's Day, Halloween, and Thanksgiving Day and so on. Some western-style food also flourished in China, such as KFC, Mac Donald's and some other fast food.

All in all, English is like a huge snowball and it is rolling to be much bigger in China. The whole nation raises an upsurge of learning English.

3.3 *The Reasons of English Craze in China*

The reasons of English craze can be divided into two sides--- international and domestic. As one of the world's foremost authorities on language, David Crystal writes: "English is now represented in every continent". His words demonstrate the position of English in the world at present. From the population of English in schools of non-English speaking countries to the use of English in international conferences, it is obvious that English can be already considered as an international language or global language.

3.3.1 International Factor

Crystal mentions two factors for the international status of English: First, it is used as a first language or owns official status in many countries such as the United States, Australia, New Zealand and South Africa; second, though it is not an official language in the certain countries, it has the priority in foreign language teaching in nations such as China, Russia, Germany and Spain.

3.3.2 Domestic Factor

Besides the international reason, the current situation in china also accelerates the appearance of English craze. Though a developing country, china has made great progress in every aspect of nation's power in recent years. Two typical domestic affairs boost the appearance of English craze. The success of Beijing Olympic Games, which aroused the passion of learning English in China. Li Li, the vice president of New Orient said that under the influence of the Games and other positive factors, the register numbers in New Orient surpassed 30, 000 which was the highest record in history. Another good example of China's development that facilitates English Craze is China's entering the WTO in 2001. with the fast-developing economy, China is becoming more prominent in its status. Owing to more chances to communicate with foreign countries, more Chinese people acquaint themselves of the importance of English. At the same time, a large number of foreign enterprises come to China bringing a lot of tempting vacant jobs requiring employees' English skills.

Under such circumstances mastery of English becomes necessary, even hot. Different kinds of training organization appear; more Chinese people join in the learning of English. Parents hope their children can have a good base of English skill in order to be competent in the future society; students try their best to improve English in order to enter the ideal universities; college advocate the English learning atmosphere in order to solve the problems of researching; naturally , English Craze has become one of most popular phenomena in today's China.

4. Cultural Hegemony

Due to the great power of economic, political and military, this allows English countries to be the world's foremost sides. The socialistic Soviet Union was the greatest threat to those countries, especially America, after the World War 2, from then on, "Cold War" began, when America pushed the strategy of "Peaceful Evolution" in order to defeat Soviet Union and firm the poison as a hegemony. After the collapse of the Soviet Union, the growing might of socialistic countries, such as China and other western countries like European countries, naturally caught America's attention. The English countries changed its policy of military strikes to "soft power", culture, which could function quietly and infiltrate, has become the main approach to keep its hegemonic status in modern civilized world.

4.1 Gramsci's Theory of Cultural Hegemony

Antonio Gramsci, a prominent Western Marxist and theorist, made great contribution to the Italian Party and the theories for proletarian revolution. His theory concentrates on the analysis of cultural hegemony, whose basic character is the amalgamative study of culture and ideology. There are three factors to define the cultural hegemony--- cultural, ideology and language. Gramsci considers that the culture is a kind of ideology. No matter whether it is religious or philosophical, it is carried out through human being's life. Francesco De Sancti, the Italian literary theorist once put forward: lack of Power occurs simply because of lack of belief; lack of belief occurs simply because of lack of culture. The 'culture' here means 'a universal view toward human beings' life', as well as a certain 'worldly religion' or 'Philosophy', by which a certain morality lifestyle and behavior principle of individuals and society should be produced. Similar to Sancti's idea, Gramsci considers that culture is not knowledge like that in an encyclopedia used to fill up human beings, and "it is the organization and edification inside a person, and the negotiation of human individuality; culture is to reach a higher self-conscious state, and by culture people can understand their historical value, their function in the life and their right and duty."

In Gramsci's view, ideology, which is not considered a false concept, but a right one with functions, is a world view that is embodied in various practical activities or it is "a world view that is implicitly demonstrated in art, law, economic activities, and all individual or collective life."

In the aspect of language, Gramsci considers language to be culture and philosophy, which include world view and ideology.

According to the above factors, Gramsci made the definition for cultural hegemony. Cultural hegemony means the spontaneous consent given by the great masses of the population to the general direction imposed on social life by the dominant group.

4.2 Hegemony in Chinese View

Originated from a profound word of ancient Greek without negative meanings, the word "hegemony" appears much earlier than Gramsci's "cultural hegemony". "Hegemony" originally meant the prior status and ability of a country, national group or regime but not a behavior or policy. Nowadays, westerners and Chinese have different ideas on the definition of "hegemony". According to the definition of Modern Chinese Dictionary, it means 'the behavior to operate or control other countries in international relationship', while Webster's New Universal Unabridged Dictionary defines: "leadership, authority or influence, always signifying a nation's or a government's political dominance in alliance or commonwealth." It seems that Chinese people consider "hegemony" as a policy made subjectively, but not an objective situation, since China has long-suffered from western invasion, China has a natural antipathy for the hegemony in politics.

5. English and Cultural Hegemony

5.1 The Relationship between Language and Cultural Hegemony

In Prison Notebooks, Gramsci analyzes the role of language in cultural hegemony. Language is also culture and philosophy, endowed with the components of world view and ideology. Language may possibly function as hegemony, which is carried out through the cultural occupation of a new class and the dominance of a new language over other languages. T.J. Jackson Lears explains that human beings created their symbolic systems of language so as to make life more understandable and make it easier to act. When these symbolic systems are passed down from generation to generation with obvious effect, cultural hegemony appears. In this sense, the ruled class can take part in mastering those symbolic systems. Therefore, the language is the effective to realize cultural hegemony which can be ignored. 'Language is often used by the dominant groups as a manipulative tool to achieve hegemonic control.' Donald Manado, one of the writers of *The Hegemony of English*, indicates the relationship between language and cultural hegemony.

5.2 English Cultural Hegemony

English is one part of language, so the English cultural hegemony can be explained by the above theory. As Gramsci points out, Marxist superstructure includes two aspects, one is "civil society", which is the folk collection of social organizations; the other is "political society", whose executive intuitions are military force, law courts, jails etc. which somehow represent violence if they are used as the tool of dictatorship. "Civil society" constitutes various social collective such as parties, labor union, churches, schools and various news media. "Civil society" is the new way to carry out the purpose of cultural hegemony with the non-violent activities in people's life style, habit, value, taste and ethic, which are invisible kinds of ideology. The learning of a language occurs through organizations, schools, universities and other kind of media which belong to "civil

society”. Therefore, learning English is not a special thing for a small group of people but a universal activity which is accepted consciously without force.

As a matter of fact, English-speaking countries treat the spread of English as a language policy to rule or control the “civil society” as well as strength their “soft power”, which be defined by Joseph Nye, a famous American theorist on international relationships, who raised two concepts—“hard power” and “soft power”. ‘Hard power’ mainly signifies military and economic power, while the ‘soft power’ means power of culture, view and ideology. Both “powers” can help realize the aim of hegemony and reflect the policy to influence and control other countries. From this sense, combining Gramsci’s term, those two concepts can also be named “hard hegemony” and “soft hegemony”, whose relationship between each other is that “hard power” is the basis for “soft power”, while “soft power” can influence the exertion of “hard power”. With the completion of international system, it is impossible for the English-speaking countries to control the world, as they did before the breakdown of the system of ‘two poles’, by military power, or “hard power”. Instead, most countries paid much attention to the development of economy and technology, so the “soft power”containing culture, view and ideology became the emphasis. Thus the English speaking countries are developing their “hard power” fast as well as the “soft power”. on the one hand “soft power”can directly influence the ‘hard power’, on the other hand, it can strengthen a country’s national cohesion in self-identification toward national cultural value or ideology. Through this way, English can influence other countries from culture, ideology and self-identification to political ideas, diplomatic policy, even global statues. Naturally, the English cultural hegemony formed and works.

6. The Effect of English Cultural Hegemony

6.1 The Positive Effect of English Spread

No one can deny that English dominance has both positive and negative impacts on our country. From the positive point of view, the direct effect of English dominance is that it made English popular on a large scale in our country, and thus effectively enhanced the people’s makings and the degree of internationalization of China, improving the soft environment in which our country keeps steps with the world. Just think: if there were not the language bridge—English, what would the finale of our reformation and the open policy look like in the past 20 years? If we did not induct the English dominance, and did not attach great attention to English learning and did not make a link between the level of English and promotion, there would not have been English craze one after another in the past 30 years: from the New Concept English, to Crazy English, and the “English Economy” would not have emerged.

In the whole, if there was not the effective absorption of the English dominance in the past 20 years, there would not be the good environment for our elementary internationalization and if there was not such environment, it would be impossible for us to enter into WTO and obtain the opportunity to hold the 2008 Olympic Games successfully.

All these things suggest that the English dominance benefits us greatly. It helps boost our economy, and makes it easier for us to keep steps with the world. This experience indicates that as long as we deal with the English dominance appropriately, and only take it as a tool for our melting into the world, we will be able to develop our modernization faster with less capital, and to shorten the time of being dropped behind, thus, we can lay a solid foundation for carrying on the “overtaking”.

6.2 Negative Impact of English Cultural Hegemony to China

However, through the process of English cultural hegemony in china, we definitely lose more than we gain. Lots of scholars critics the English craze in china, there is a hot debate between scholars on this topic. These negative ones even make the phenomenon to the position of nation security. Among them, professor Ma and professor Pen emphasize that there is a important connection between language and national security. They point out: “English craze in china is not a good phenomenon for the development of national language security, which is the component of national sovereignty.”

Mr. Xu jialu pointed out: “since ancient time, language issue has always been related to the sovereignty of country, nation and citizen’s human rights. Language is like the national flag and national emblem which is the symbol of nation sovereignty and dignity.” However, through the fast spread of English and the ‘English craze’ formed in china, Chinese people trend to pay much attention to the English culture while ignore our own Chinese culture . it seems like that speaking English is the sign of high reputation and taste, even feel more confident in the social life. Thus, the English cultural hegemony have already changed some Chinese people’s ideology and value, which is the beginning of losing national language sovereignty, that means, gradually, Chinese people will lose the confidence of using Chinese, which is the inflection of lack of self-identification to our own culture and

history that will threaten the national security and national spirit. In fact, these consequences accord with the Gramsci's theory completely.

Two examples can explain the great power of English hegemony in the national security and development. Language is not a pure "tool", it must bring kinds of culture to another country, so if you really want to learn a foreign language, culture is the key. However, if one country wants to conquer another, it must carry on it with the cultural hegemony. Japan wanted to use Japanese to permeate our Chinese culture after Japan invaded Taiwan, now, we can still clearly see that the factor of Japanese which is used often in the daily life. Another example is Iraq. America invaded Iraq not only by the weapons but also by the English permeation so that the Iraq lost their awareness to America at the cost of sacrificing their own language. As we can see, what the author is talking about, the language invasion and cultural hegemony, is not make nonsense or exaggerate, it is real, it is serious.

7. English Education in China and the English Cultural Hegemony

In a country like China whose education system is highly exam-oriented, if you want to enter college, you will have to pass the National Entrance Examination in which English is one of the most important subjects; if you are already in college as a non-English major and want to get your Bachelor's degree, you will have to pass CET 4 or CET 6 in some schools; if you happen to major in English, you will have to face two tougher tests, that is, TEM 4 and TEM 8 in your second and fourth school year respectively; if you want to become a postgraduate, you will have to pass the National Entrance Test of English for MA or MS candidates, which some candidates complain is even harder than TOEFL test. If you find all this too hard and want to escape by pursuing your studies abroad, still you will have to, in most cases, take the TOEFL test or GRE, or IELTS. What can the students do then under such circumstances? They can find no way out but to study English as hard as they can. No wonder that many parents in China now send their children to English classes even before they reach the school age. No wonder that English has become one of the most profitable industries in China. No wonder considerable achievements have been made in this field of English education in China. That is the Chinese feature of teaching English.

But language is not a simple medium of communication. It carries with it the culture and ideology of the people using it. That's why the author of this paper raised such a topic to discuss. That's why the author believes that it is high time we pondered and reflected upon our attitude toward the English language and our language policy. That's why Gramsci's theory stands for. And that's why a hot debate happened at the English scholar filed.

However, in such situation, some scholars still emphasize the importance of culture learning of English. The author can not help to ask where our Chinese is. Where is the confidence of our Chinese? Where is the self-identification of our nation? Is the implementary English education system perfect? Should English be the standard to judge a person's ability? Should English be compulsory course for all schools at different levels in China? Should English be placed over all the other foreign languages/ is English education investment reasonable? Is it proper encouraging all Chinese to learn English? Is it necessary to promote bilingual education?

In the author's opinion, English achieves hegemony not only through native countries' powerful political and economic influence, but also through the non-native countries' conscious surrender to English and English related culture and ideology.

8. The Ways to Deal with English Cultural Hegemony

8.1 To Build the Strategy of Cultural Safety

Cultural safety is one part of the national safety. "English hegemony has threatened china's nation safety." mentioned by professor Ma, therefore, it is urgent to build a proper strategy of cultural safety.

1) to cherish and enhance the historical cultural tradition of china. As descendents of 'Yan Di' and "Huang Di", Chinese people have a long history and abundant traditional culture. Chinese ancestors left Chinese people much spiritual wealth, which is worth enhancing and passing down to the next generation. We should improve our own culture widely when we connecting with other countries as well as our own ideology.

2) to establish the pre-warning system for cultural safety. Carry out a series of steps to identify and distinguish those cultural factors and power which may possibly threaten cultural safety of China. Therefore, responses can be made beforehand by applying legal, administrative, marketing, economic and other managing measures.

3) to create innovating English teaching. English tests, as a necessary permit to further education, should be more flexible in different majors; teachers of English teaching should introduce Western culture objectively when there is a need in English teaching, based in the promotion of Chinese culture and language. It is not advocated that children learn English as early as possible.

8.2 Be Confident in Chinese Language and Culture

If a country loses the basic confidence in its language and culture, it will collapse quickly when facing an invasion of any sort from other countries. Thus, the firm spiritual support of native language and culture from “civil society” is the basis for a country to face the challenge of cultural hegemony.

As one of the most important representatives of Chinese culture, Chinese language is the symbol of the nation. Besides the Four Chinese Ancient Inventions, some consider Chinese characters as the fifth invention of Chinese people. Many ancient letters such as Egyptians letters disappeared about one or two thousand years ago, only Chinese characters have survived.

The fastest development of Chinese comprehensive power has attracted many foreigners who want to learn much about Chinese culture, history and language. Professor Dai Zhongming shows clearly: “Chinese owns the largest number of native speakers in the world compared to that of other languages, about more than 1,300,000,000 people; moreover, Chinese is also one of the six working languages of the United Nations. At present, there are about 2100 universities teaching Chinese in 85 countries in the world. Since China’s position in the world is gradually rising, Chinese people ought to have confidence in their own language and culture at any time and any place. Confronting with the possible culture permeation from English-speaking countries, Chinese people will not lose the basic trust and belief in their native precious wealth— Chinese language and culture.

8.3 To Adopt Proper Attitude toward English and Culture

In Cramsci’s theory of cultural hegemony, language can take a country’s ideology into another, especially in a large scale, greatly influencing the native ideology. But this does not mean a foreign language and culture should be absolutely rejected and despised. Thus, we should take a positive attitude to keep the balance between advantages and disadvantages.

9. Conclusion

From what have been discussed above, we may safely come to the conclusion that the English language flourishes in the whole world. It is building the language imperialism through high speed of development. The impact it brings about involves every aspect of each country, and is fully reflected in the current development of China. However, in my eye, with the development of globalization, the economic level and the comprehensive power of each country are improved. The dominant position of the English language may be weakened. Each country should speed up with its own development so as to reduce the negative influence of the English cultural hegemony. China should also treat it as a two-edged sword and make full use of the positive influence of English to accelerate its own development. At the same time, English education in China should also has its own features on the basis of the protection of Chinese culture. Lastly, due to the limited research, analysis and my ability, this topic should be kept going on in the future.

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Research on Developing Vocational College Students' Creativity Based on Task-based Teaching Method

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Abstract

This paper is intended to explore the influence of the task-based teaching method on vocational college students in the course of Auto Electronic Control Technology. In order to achieve this goal, this research, based on the principles of universality and exploitability of creativity, takes teaching experiments. Two tools are employed in this research: one is Williams' Creativity Scale, which is used to measure the examinee's creative personality; the other is an investigation on students' attitudes towards the task-based teaching method. As is shown in our research, this method is quite popular with a majority of students, which improves students' imagination, adventure, challenge and creativity, hence an effective way to improve students' creativity.

Keywords: Task-based teaching method, Creativity, Adventure, Curiosity

1. Introduction

Innovation provides inexhaustible motivation for a nation's prosperity as well as the soul for a nation's advance (Jiang, 1995). In current knowledge economy, a nation's competitiveness mainly depends on its innovative ability. In current Chinese educational environment, it is one important project related to vocational education how to cultivate students' innovative ability and to enable China to edge into the rank of innovative countries. Accordingly, in recent years, the Ministry of Education is actively promoting curriculum development as well as curriculum reform led by projects and driven by tasks in vocational colleges in order to improve students' ability in solving problems. It has been a vital issue how to cultivate students' ability of putting what they have learnt into practice and independent innovation and to make them modern technicians with innovative ability and independent thinking during the process of curriculum reform. This paper is intended to explore the influence of the task-based teaching method on vocational college students in the course of Auto Electronic Control Technology. The following goals are to be achieved:

- (1) Exploring the influence of different teaching methods (the task-based teaching method and the traditional teaching method) on the development of students' innovative ability in the course of Auto Electronic Control Technology.
- (2) Learning about students' attitudes towards the function of the task-based teaching method employed in Auto Electronic Control Technology in enhancing creativity.
- (3) Putting forward assumptions on further research.

2. Theoretical Basis for the Cultivation of Students' Creativity

2.1 Universality of Creativity

Despite his intelligence, personality, education or knowledge accumulation, anyone is able to produce new ideas, behaviors or have new acquisition, which reflects the universality of creativity. As for college students, creativity is particularly special. So it is critical to find out how to improve students' creativity during the teaching process.

2.2 Exploitability of Creativity

There is a great disparity in individual creativity, but actually every person can have his creativity improved through education and training, which is what we call "exploitability of creativity". In theory, it is shown in brain sciences originating in 1990s that human brain has limitless potentials. According to existing material, a person can only use less than 10% of his brain power in his whole life.

3. Subject and Conditions

3.1 Subject

Two classes in Grade 2007 of Auto Electronic Technology in Tourism College of Heilongjiang are chosen as the subject of this research, Class One as the experiment class and Class Two as the control class. Still based on the two classes' organization and scale, we chose 61 samples, in which 60 ones were valid since one student offered incomplete material.

Insert Table 1 Here

Lavin (1988) points out that no experiment on cooperative learning structure can be established if it lasts less than two weeks or ten hours. Therefore, this research lasted from September 2008 to January 2009, covering the stages of preparation, experiment and post-experiment test and so on.

3.2 Teachers

Runco (1990) emphasizes the importance of innovative teachers in cultivating innovative students. With their divergent thinking, innovative teachers are able to dig out students' deep-buried curiosity and creativity and develop students' ability to turn recessive abilities into visible ones. Therefore, we invited excellent teachers with profound science quality, rich teaching experience and creativity. In addition, in order to guarantee the conduction of experiment, we also have some discussions with these teachers on the significance of this task-based teaching method, instruction and experiment of cooperative skills.

3.3 Teaching Material

Auto Electronic Control Technology and Instructions on Auto Electronic Control Technology Tasks written by Liu Xiaoyan for vocational college and published by Chemical Industry Press were major textbooks for the experiment class, which are produced with the joint efforts of the experiment team, some other colleges as well as three enterprises during the operation process with the guidance of projects and driven by practical tasks occurring in enterprises. In the control class, Auto Electronic Control Technology written by Yuan Feng and published by China Machine Press in 2004 was used.

3.4 Teaching Methods

The task-based teaching method was employed in the experiment class in which specific tasks were based on to arrange theoretical learning and practical instruction while the traditional method was employed in the control class in which teachers began the class with theoretical teaching and then moved on to experiments or practice.

3.5 Restrictions

Restricted by the former class structure, the number of students and so on, we cannot have random true experiments but quasi-experiments.

- (1) Due to the limitations in manpower, capital and time, we cannot have research and comparison on the students in other vocational colleges.
- (2) Due to limited time, only a one-term experiment can be conducted to study the influence of the task-based teaching method on students' creativity.
- (3) Neither the experiment group nor the control group can be randomly adjusted due to the formerly established pattern of groups.

4. Measurement Tools

Two tools are employed in this research: one is questionnaire investigation on students' attitudes toward the task-based teaching method to learn about students' attitudes; the other is William's Creativity Scale to measure the examinee's creative personality. Details are given as follows:

4.1 Questionnaire Investigation

Two different teaching methods were employed to the same content, followed by questionnaire survey. The questionnaire mainly includes the following information:

- (1) Basic Material: students' age, gender, former residence, school, parents' cultural background and occupation
- (2) Attitudes toward teaching methods
 - a. How has your interest in this course been changed?
 - b. How well do you grasp relevant knowledge in this course?
 - c. How are you interested in this course?

4.2 Williams' Creativity Scale

Including 50 optional questions, this scale inquires about the examinee's opinions, covering 4 sub-dimensions of adventure, curiosity, imagination and challenge. For each question, there are three scores: 3 refers to "quite suitable", 2 refers to "partly suitable" and 1 refers to "quite unsuitable". Among these questions, 40 ones are scored forwardly and 10 ones inversely. 12 questions are related to adventure and challenge respectively while 13 ones to curiosity and imagination respectively. An examinee may get a score as high as 150 or as low as 50. A higher score indicates higher creativity.

4.3 Implementation of Test

A whole class of about 30 students took the test together within 20 to 25 minutes. Before the test, the examiner explained instructions until the examinees understood them.

5. Result and Analysis

Based on the questions preset to be answered as well as assumptions, we analyzed the result of the questionnaire investigation and drew conclusions as well.

5.1 Students' Attitudes to Two Teaching Methods

Insert Table 2 Here

As is revealed from the above data, when given the same content, students practice after learning in the class with the traditional teaching method while the task-based method enables students to learn during the process of solving problems and therefore appeals more to students. In addition, it is also obvious that teachers' teaching methods influence the improvement of students' learning interest, which, as a non-intelligent factor, has a direct effect on students' learning quality and creativity.

5.2 Students' Creativity Tendency

(1) Overall comparison between two groups in creativity tendency

Insert Table 3 Here

There is a great disparity in creativity tendency of the two groups ($F=4.2$, $P<0.05$). As to the average, the experiment group has shown obviously higher creativity tendency than the control group. In the aspect of mean square deviation, the experiment group is also superior to the control one.

(2) Analysis on the development tendency of sub-dimensions of creativity tendency

Imagination: in this dimension, there is an overall disparity between two classes.

Insert Table 4 Here

There is a great disparity in imagination of the two groups ($F=4.2$, $P<0.05$). It is revealed in variance that there is no obvious difference between the two groups. In the tendency of the average, that related to imagination of the experiment group is obviously higher than that of the control one.

Adventure: the average of adventure is higher in the experiment group than in the control group. But there is no obvious difference in the two classes in mean square deviation.

Insert Table 5 Here

Curiosity: There is an obvious disparity in curiosity displayed in the two classes ($F=8.8668$), so is in the average. But there is no obvious difference in mean square deviation.

Insert Table 6 Here

Challenge: No obvious difference is shown in the two groups ($F=0.319$).

Insert Table 7 Here

6. Conclusion

After a term's teaching research on the task-based teaching method as well as relevant questionnaire investigation and measurement based on Williams' Creativity Scale, we have come to the following conclusions:

1) The task-based teaching method has an obvious positive influence on cultivating students' creativity tendency in vocational teaching.

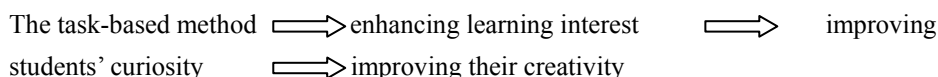
As is shown in the above analysis, there are great differences between the two groups in creativity tendency as well as three sub-dimensions including curiosity, adventure and imagination. Only in challenge is there no obvious difference, which may result from the fact that most students are the only child in their families and have

superior living conditions, hence not good at facing challenges and having no experience in it.

Creative tendency falls into the category of creative personality. Whether creative personality is characterized by consistence regardless of time determines whether it can serve as a standard to distinguish individual creativity. After his series of researches, Foryst (Zhang, Sternber, 2002) claims that creative personality is consistent. The result of our analysis, different from that of Foryst’s study, reveals that students’ creativity tendency may display differences in some special situations (e.g. with different teaching methods). However, in order to gain greater support for this result, more samples and a longitudinal study method should be employed in further studies.

2) This teaching method helps to enhance students’ learning interest and further influence their creativity tendency.

We find from the analysis on these questionnaires that the task-based teaching method has obviously improved students’ interest in study, enhanced their understanding capacity and therefore directly improved their curiosity. In the measurement of students’ curiosity tendency with William’s method, obvious differences are shown between the experiment group and the control one, which proves that the task-based teaching method has an obvious positive influence on students’ creativity tendency. It is just like this:



3) Assumptions for further research

When employing the task-based method, samples should be increased or the experiment period should be prolonged to one semester so that more valid conclusions and better experiment effect can be achieved if time and man power permit. The measurement tools employed in this research is to be amended and tested in validity and reliability to meet the demand of diversified measurement. In such a study, some variables should be controlled such as students’ personality, learning motivation and their motivation for offering answers. Although the task-based method is an effective one, due to the short time students have been in touch with it as well as students’ high independence, it is difficult sometimes to reach an agreement during the course of cooperative learning. Accordingly, greater efforts should be made at different educational stages to enhance cooperation and communication skills.

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Table 1. Distribution of Samples

Class	Male	Female	Total
Class One (experiment)	30	1	31
Class Two (control)	30	0	30
Total	60	1	61

Table 2.1. How has your interest in this course been changed?

Item	The control class(%)	The experiment class(%)
Always interested	40.9	80.3
interested → less interested → interested	8.2	6.5
Increasingly interested	30.6	7.8
Less interested	6.1	0
Not quite interested or uninterested	12.2	4.4
Always not interested	2	1

Table 2.2. How well do you grasp relevant knowledge in this course?

Item	The control class(%)	The experiment class(%)
Very clear	54.8	75.6
Understanding but not clear	41.6	22.4
Entirely blank	3.6	2

Table 2.3. How are you interested in this course?

Item	The control class (%)	The experiment class(%)
Rich, interesting and practical content	49.6	65.8
Rich content except for some dull things	49.2	33.2
Boring and dull content	1.2	1

Table 3. The average scores of the experiment group and the control group in creativity tendency

Grade	The experiment class	The control class
X	113.6325	103.7462
S	7.8599	8.3228

F = 5.1301

Table 4. The average scores of the experiment group and the control group in imagination

Grade	The experiment class	The control class
X	29.8375	26.2911
S	4.8426	4.4850

F = 7.1394

Table 5. The average scores of the experiment group and the control group in adventure

Grade	The experiment class	The control class
X	24.6702	22.8236
S	3.0896	2.9911

F = 6.0070

Table 6. The average scores of the experiment group and the control group in Curiosity

Grade	The experiment class	The control class
X	34.2559	31.1021
S	4.1087	3.9335

F = 8.8668

Table 7. The average scores of the experiment group and the control group in Challenge

Grade	The experiment class	The control class
X	27.8732	25.9487
S	2.8658	3.0664

F = 6.8565

A Brief Talk on the Cultivation and Improvement of Moral Education Teachers' Qualities

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Abstract

In view of the current problems existing in the moral education teachers, this paper points out that success in moral education consists in the improvement of the quality of moral education teachers. Therefore, a qualified moral education teacher should be cultivated a noble mind, possess certain teaching artistic accomplishments and have some knowledge of scientific theory of education and management. Besides, he should participate in scientific research activities.

Keywords: Moral education teachers, Quality, Cultivate, Improvement

Moral education is regarded as all aspects of the process by which teachers purposely transmit morals to pupils. Just as its name implied, moral education teachers are responsible for the moral education, who teach moral lessons to students in school (including primary/secondary school and university).

Construction of a high-quality team of moral education teachers is the basic guarantee of improving the moral education. There are specific legal provisions concerning the basic and professional qualities of moral education teachers. Even in some educational works, there are detailed explanations on the qualities of moral education teachers. However, at present, there still exist many problems in the team of moral education teachers. Some teachers are limited in knowledge and narrow in experience. Their courses in morality are very much behind the times. In the process of teaching, their applications of multimedia, networking and other high technology are not enough. Some teachers lack of responsibility. What they teach is rather arbitrary. They are even entirely based on their own points of view to guide students. And there are some teachers who can not improve their qualities due to the lack of opportunities of further studies. Moreover, some schools lay special emphasis on specialized courses and totally neglect moral education. Even some schools do not have a dedicated team of moral education teachers. Moral education teachers often change jobs, which leads to the lack of teachers in moral education. All of the problems which have been mentioned are incompatible with the moral requirements, which cause moral education in an undesirable embarrassing situation. Consequently, as a moral education teacher, he must improve his moral qualities, strengthen his educational capacities to carry out moral education innovation and design a good moral education curriculum. What can be done is summarized as follows:

1. Cultivation of a noble mind

As a moral education teacher, he must first develop his own good moral characters only then can he transmit moral values to students. In the first place, in accordance with ethics requirements, a moral education teacher should be faithful in the discharge of his duties. With the love of education, he is diligent and hard working, responsible, creative and becomes a model to students in moral, learning manner and humanness. Secondly, in terms of personal character, a moral education teacher should gradually develop the following characters, such as innovation, justice, passion, tolerance, humility, perseverance, self-restraint, honesty and honor. His actions are always consistent with his words. He should always follow the code of ethics "lead by examples, serve as role model", so that his words and deeds become a role model for students to form good moral characters. Moreover, strengthen teachers' moral qualities also involves the formulation of a correct outlook on world, life and value: keep firmly to the socialist road under the leadership of the Chinese Communist Party and achieve the great rejuvenation of Chinese nation; support the party's leadership, support the socialist and love the motherland and the people; love education, adhere to the non-restricted area of academic research, formulate strict disciplines in classroom teaching and show respect for the collective, solidarity and cooperation.

2. Improvement of teaching ability

Teachers bear the responsibility of transmitting wisdom, imparting knowledge and solving doubts. Therefore, they must have a strong teaching and research capabilities. First, the possession of intensive professional knowledge is a basic requirement for being a teacher. As a teacher, he must have the spirit of not getting tired of learning and a wide range of professional knowledge. Moral education course includes ideological cultivation course and Marxism course. In order to grasp the key and difficult points of moral education course, a teacher's professional knowledge should be much higher than that of the textbooks. Secondly, it is necessary for a teacher to bear a wide range of knowledge and all-sided talents, or else he can not meet the needs of teaching. On one hand, to possess enough knowledge is to guarantee the quality of education and teaching. Suhomlinski points out that what the teacher knows should be ten or twenty times more than the knowledge he imparts to the pupils in the classroom, so that the most important part can be easily picked out from the textbooks as the teaching materials for students. On the other hand, knowledge is interrelated and any subject can not be isolated. In order to perform a subject in a way that makes it come alive, a qualified teacher must make good use of relevant knowledge and various kinds of materials. Thirdly, a teacher should have a capacity of teaching design and classroom teaching ability. By using systematic teaching methods, a teacher can analyze the teaching problems, establish teaching objectives, design teaching procedures, select teaching strategies and choose teaching media. Besides, classroom teaching ability involves teaching skills, classroom management skills, the skills of writing on the blackboard and preparing exam papers, as well as the ability of questioning, persuasion, praise and criticism. In addition, a teacher should have the ability of guiding students, including learning guidance, life guidance, and careers guidance and so on. Only when a teacher has many talents, can the quality of teaching and teaching effectiveness be effectively improved.

3. Study of the theories of education science

Suhomlinski points out that if a teacher can not master the knowledge of education, psychology, his work is like walking in the dark. To study the theories of education science is to have a good command of education, pedagogical psychology and pedagogy. Education is a kind of subject that systematically summarizes and reveals the scientific laws and methods of education. By carefully studying education and pedagogy, educational objectives, teaching principles, teaching procedures and teaching methods can be better understood. Pedagogical psychology is the study of revealing human's psychology and law in the process of education. To study pedagogical psychology will not only help teachers to understand their students' psychological characteristics and improve the effectiveness of moral education, but also can help teachers easily grasp the teaching principles and improve their own teaching abilities. In addition, students' mental health can be better guaranteed. A moral education teacher is not necessarily to be a moral educator. However, without relevant knowledge about education, he can be a qualified teacher.

4. Participation in scientific research activities

Scientific research plays a key role in the improvement of the quality of education. With the development of educational reform, teachers are asked for higher qualifications. Social demands for a teacher's quality is no longer "knowledge-based", "empirical", but "scholastic" and "scientific", which means that a teacher should possess the ability of doing scientific research. The fundamental purpose of scientific research is by means of doing educational and scientific research to improve the overall qualities of teachers, to deepen and promote educational reform so that the services of quality education can be implemented. A moral education teacher's ability of doing research learns from practice. Firstly, he should strength his scientific consciousness and enhance his research capabilities. Secondly, he should make full use of high technologies, develop research programs and summarize the results of scientific research. It is important to continuously improve teachers' capabilities of doing scientific research and other aspects of research capabilities, such as exploration and innovation. Have a certain level of knowledge is not enough. A qualified teacher should combine what he learns from the theories with practice, and only then his professional skills can be improved. Moreover, a teacher should be consciously and actively exploring and summarizing useful experience in his teaching practice. Only in this way can he be innovating in his teaching.

5. Possession of management capability

Management is important in both organizing teaching activities and organizing students to engage in ideological and political education. Without management capability, even the normal order of teaching can not be maintained. As a qualified moral education teacher, it is necessary for him to have management capability. Only in this way can he organize the students to participate in various activities. The formation of a teacher's management style is largely dependent on his charisma, which includes one's personalities, moral cultivation,

executive ability and attitude, interest and affection to his educational career. A moral education teacher's moral cultivation, executive ability and his attitude towards students have a subtle influence on the students. Therefore, moral education teachers must enhance their moral cultivation, add new dimensions to their personalities, focus on changes in classroom management and consciously develop their own awareness and capacity of management.

As stated previously, in order to improve one's qualities, a moral education teacher should enhance his moral cultivation, improve his professional competence, and participate in scientific research and strength study on the management. Former Chinese President Jiang Zemin pointed out in his work concerning problems on education that teachers are like engineers of human souls. They are not only good teachers, but also they should have excellent diathesis and be model to students in moral, learning manner and humanness. A moral education teacher must have high moral cultivation, possess the principle of educating people and have serious attitude towards life. In addition, his demeanor, appearance, ideology, attitudes toward teaching should also be consistent with the requirements of teachers' virtue.

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