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Changing Family Policies as a New Welfare Regime in Modern Germany

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Abstract

Developed countries have changed its traditional welfare regimes because of limited economy growth and aging society. In Germany, categorized as the conventional welfare regime, various welfare renovations including family policies have progressed to cut welfare costs. These family-policy reformations can be characterized from the following aspects; dual-income and individual-targeting provision. In 2006, under the Merkel coalition registration, the introduction of Elterngeld, family allowance to compensate income and stimulate fathers' participation in child care, could be recognized a symbol as a transition to the Social Democracy family policy. Previous research has already pointed out the tradition of the family-policy regime in Germany from the Christian Democracy regime to the Social Democracy regime. While it is hard to explain using existing theories which focus to characteristics of political parties, veto players, and half sovereign state, it is suggested to focus on the role of discourse from constructivist approach. However, the question still remained that why Elterngeld was introduced although the policy for expanding child-care facilities, which can also be categorized as a Social Democracy policy, was postponed. This research reexamined the welfare regime transition in Germany, focusing discourse in the house of representatives. Observing discourse in the parliament is effective to understand politicians' vision what kind of family policies are desirable. By counting the specific discourse from 1994 to 2017 and scrutinizing the minutes around 2006, it turned out that politicians have an agreement that both mothers and fathers should adjust work life balance based on "family", which can be defined as the difference between Elterngeld and the policy for expanding childcare facility. Therefore, current transition of the family policy from the Christian Democracy regime to the Social Democracy regime is limited and can be concluded that Germany is revising its traditional welfare policy regime.

Keywords: Changing, Family, Policies, New Welfare Regime, Modern Germany

Introduction

According to the Esping-Andersen (1990)[1] and Lewis (1992)[2], German welfare policy is categorized as Christian Democracy which can be characterized the Catholic tradition emphasizing a family structure and unions organized by each occupation. This "Male-breadwinner state" that men work while women take care of their child, had been a typical labor and welfare model until 1980s especially in West Germany, however, limited economic growth and aging society forced Germany to cut welfare costs. On the other hand, family policy such as earnings-related parental leave and public/ publicly subsidized childcare has been expanded to stimulate women to participate in labor market. As a result, from 1980s German family policies has been expanded, modeled after Social Democracy welfare regime. For example, introducing of the child-care allowance and leave payment under the CDU administration symbolized the social approval of child care. In fact, the period of the leave was extended for 3 years in 1992 and the period of the childcare allowance payments were extended for 2 years in 1993 as well. One significant policy that can be defined as the Sicial Democracy family policy is the introduction of "Elterngeld", an earning-related and gender-neutral parental leave benefit for the duration of 12months, in 2006 under the Merkel coalition between CDU/CSU and SPD registration. In comparison with the previous childcare allowance, "Erziehungsgeld", it compensates each of the recipients 300 Euro per month for 2 years, the estimated allowance became proportional and the period was reduced. Another feature of the Elterngeld is that it stimulates fathers' participation in child care because the total allowance period taken individually is restricted up to 12 months[3]. In this

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[1] Espin-Andersen, G. (1990). *The Three Worlds of Welfare Capitalism.* Cambridge: Polity Press.

[2] Lewis, J. (1992). Gender and the development of welfare regimes. *Journal of European Social Policy*, 2(3), 159-173.

[3] Blese, P. & Seeleib-Kaiser, M. (2004). *The Dual Transformation of the German Welfare.* New York: Palgrave Macmillan.

research, family policies including following aspects, dual-income and individual-targeting provision, are defined as Social Democracy regime.

Previous research has already pointed out the family policy tradition in Germany from the Christian Democracy to the Social Democracy regime[1][2], however, it is unable to explain using existing theories such as party matter's theory, path dependence, and veto- player theory. Parties matter's theory which focuses roles of parties has been payed attention as one factor to expand welfare policy. According to the administrative party has a significant influence on the decision for welfare-policy expansion. For example, Hibbs (1977)[3] explains that conservative or liberal parties tend to avoid the inflation, while social democratic parties tend to focus to decrease the unemployment rate. Although Korpi(1983)[4] argued that the key factor explaining the expansion or variance among modern welfare states could be recognized a strength of social democracy and organized labor. It is well known that CDU plays a role for social policy expansion, thus both SDP and CDU can be identified as 'social state parties'(*Sozialstaatsparteien*) without the incentive to push for social policy changes. Katzenstein (1987)[5] also insists that due to the "semi-sovereign" characteristic of the German political system with its 'veto player'[6] such as the Federal Council and the Federal Constitutional Court, a comprehensive reform is highly unlikely. However, Seeleib-Kaiser (2002) points out the dual transformation, expansions in public support especially in family policy in Germany, which can be seen as the departure from previous policy path in the family policy according to Fleckenstein (2011)[7]. To solve this puzzle, Martin Seeleib-Keise（2010）analyzes the consensus among political elites and interpretates the family-policy expansion was possible because it has the good reason to solve 'total birth rate and human capital'[8]. Furthermore, Blese and Seeleib-Kaiser (2004) suggest adopting constructivist approach, including social learning, ideas, knowledge and political discourse, to explain the family policy reform. By conducting an interview with the authority, they implied that the discourse, increasing the birth rate, seemed to play a significant role. However, the question is still remained that why Elterngeld was introduced while the introduction of child-care facilities, which can be also categorized as a social-democratic policy, was postponed.

This research undertakes in order to seek a way of how the present welfare regime in Germany is identified thorough explaining why finally Elterngeld was get support at the parliament as the place to appeal people, putting its focus on discourse which can be identified from the minutes of the German house of representatives from 1945 to 2017 to attempt how the discourse[9] has been changed. This study makes an interpretation that the role of discourse can be classified into two aspects: the communication among politicians in internal party conference, and among politicians and people. It seems right to presume that once politician succeed to persuade disputants inside government party by using specific discourse which can be defined as the first role, a possibility to adopt a policy at parliament becomes significantly increasing. However, it cannot neglect the second role of discourse at the parliament because politicians can appeal own party's policies and discourse to people. It should be noted that the discourse using in parliament is just the same as phrases which can be observed in manifests. Taking these matters into account, the discourse in parliament should be considered as the discourse for public and observing the discourse in parliaments has an advantage to understand that what kind of family policies are desirable for politicians to appeal public.

The discourse variation from 1994 to 2017

[1] Seeleib-Kaiser, M. (2002). A Dual Transformation of the German Welfare State?. *West European Politics*, 25(4), 25-48.

[2] Seeleib-Kaiser, M. (2010). Socio-Economic Change, Party Competition and Intra-Party Conflict: The Family Policy of the Grand Coalition. *German Politics*,19(3-4), 416-428.

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This research chose words as discourse, "Vereinbarkeit von Beruf und Familie" meaning cooperation between work and family, and "Gleichberechtigung" meaning the equality of men and women, based on the CDU/CSU election campaign in 2005[1], the agreement for coalition in 2005[2], and the previous interview conducted by Seeleib-Keiser (2010). To gouge the discourse variation, this research counts the words from politicians' statements by scrutinizing minutes of the national parliament of the Federal Republic of Germany (Bundestag) from 1994 to 2017 and inspects minutes especially around the year 2006 when Elterngeld was introduced[3]. One interpretation of counting politician's words at the national parliament is that words as discourse reflect agreements or vision among political elites in terms of how policies should be aimed as a new welfare state. It should be careful that this research also counts discourse "Vereinbarkeit von Dienst und Familie" and "Vereinbarkeit von Karrie und Privaten", which mean also work-life balance, as remarks of "Vereinbarkeit von Beruf und Familie". Table 1 indicates the relationship among periods, administrations, numbers, and dates. Figure 1 and Figure 2 show how these remarks at the parliament has changed from 1994 to 2017; the vertical line indicates number of times and the horizontal line indicates numbers which Table 1 shows. It seems at least right to presume that the discourse, "Vereinbarkeit von Beruf und Familie", continues to increase. To observe the variation clear, Figure 3 and Figure 4 show percentages of minutes under specific administration, which "Vereinbarkeit von Beruf und Familie" and "Gleichberechtigung" appear more than 10 times in one minute, classifying them into each administration categories. According to Figure 3, a significant increasing of the discourse, "Vereinbarkeit von Beruf und Familie", appears from the 2nd Schröder administration to the 1st Merkel administration. On the other hand, because the discourse, "Gleichberechtigung", draws a U curve according to the Figure 4, the 1st Merkel administration can be defined as a turning point to increase the discourse, Gleichberechtigung", contrary to Lang (2008)[4].

Table 2 summarizes minutes observed significant large numbers of words, "Vereinbarkeit von Beruf und Familie" and "Gleichberechtigung" under the 1st Merkel registration. One point is that on 3/9/2006, all parties: CDU/CSU, SPD, die Linke, FDP ad Bündnis 90/Die Grünen, approve the concept that Elterngeld stimulates the father's participation in child care[5]. It should be emphasized that this agreement among all parties happened only once during the discussion concerning Elterngeld, leading us to presume that father's participation is defined as one of the most important factors. This characteristic can divide 2 policies, expanding childcare facilities and Elterngeld. According to the minute on 3/9/2006, Ina Lenke stresses that if more women participate the labor market, more men also have to spend family time from the perspective of gender equality. Further focusing on the minute on 9/29/2006[6] when Elterngeld was approved, three points can be observed at issue: Vereinbarkeit von Beruf und Familie, Gleichberechtigung, and economic inequality. Opposition parties such as die Linke and FDP continue to disagree with Elterngeld from the perspective of the economic disparity because its allowance is calculated based on the income contrary to previous family allowance, however, die Linke approves some parts of Elterngeld as fathers' participation in childcare. The government party finally justified the Elterngeld using both discourses, "Vereinbarkeit von Beruf und Familie" and "Gleichberechtigung", with emphasizing "equality" of gender to refute the opposition parties' posiotion emphasizing the economic "inequality".

Conclusion

The fact that strategy using both disourse, "Vereinbarkeit von Beruf und Familie" and "Gleichberechtigung" was effective and successful enough to approve Elterngeld in the parliament reveals that the politicians have an agreement that both mothers and fathers should adjust work life balance based on "family", which is also one difference between Elterngeld and the policy for expanding childcare facility. It is sure that the German family policy has changed from Christian Democracy regime to the Social Democracy regime, it cannot be completely accepted that this tradition has completed because Elterngeld includes more significant characteristic as Christian Democracy regime and gains the support among politicians in the parliament as a vision for public. It seems to right to conclude that Germany is revising its traditional welfare policy regime.

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[6] Deutscher Bundestag, 16. Wahlperiode, 55 Sitzung

Tables and Figures

Table 1. Relationship between Period, Administration, Number, and Date

Period	Administration	Number by author	Date
13	the 5th Kohl administration	1-222	11/10/1994-10/26/1998
14	the 1st Schröder administration	223-453	10/26/1998-10/17/2002
15	the 2nd Schröder administration	454-633	10/17/2002-10/18/2005
16	the 1st Merkel administration	634-865	10/18/2005-10/27/2009
17	the 2nd Merkel administration	866-1116	10/27/2009-10/22/2013
18	the 3rd Merkel administration	1117-1359	10/22/2013-10/24/2017
19	—	1360-1362	10/24/2017-11/22/2017

Figure 1. *The Number of Times Politicians Remark "Vereinbarkeit von Beruf und Familie"*
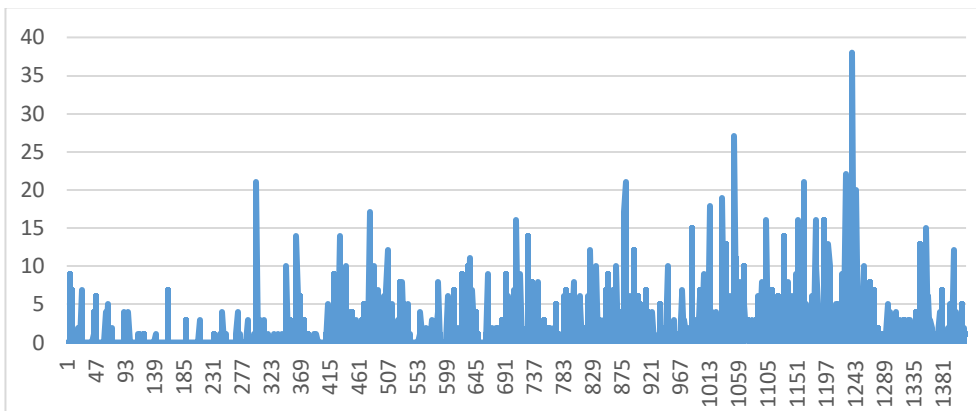
Figure 2. *The Number of Times Politicians Remark "Gleichberechtigung"*
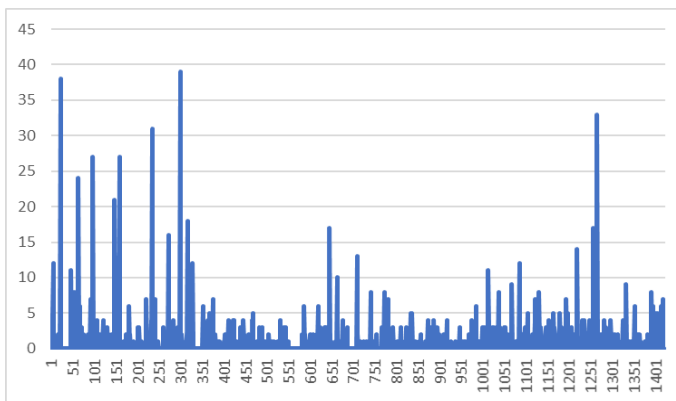
Figure 3. *Percentages of Minutes, Appearing "Vereinbarkeit von Beruf und Familie" More Than 10 Times in One Minute*
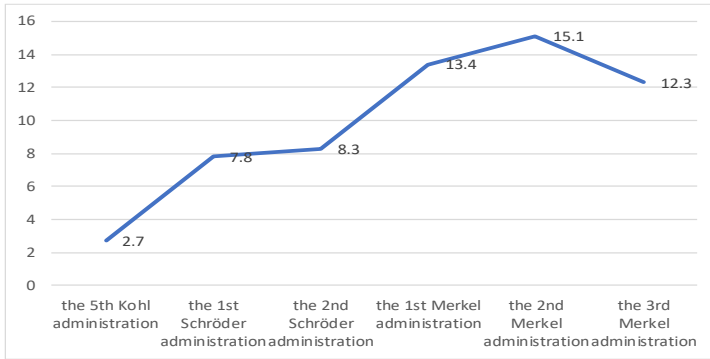
Figure 4. *Percentages of Minutes, Appearing "Gleichberechtigung" More Than 10 Times in One Minute*
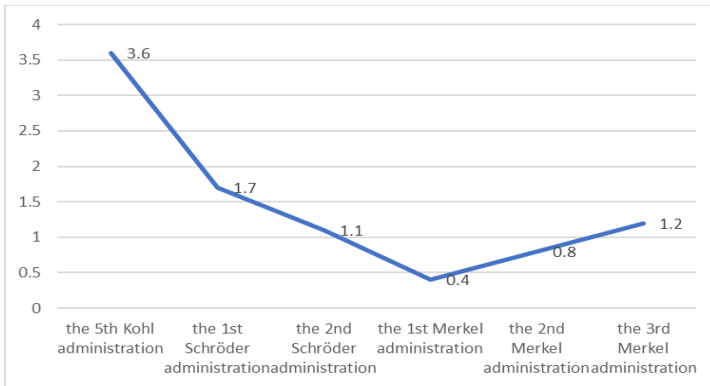
Table 2. *Minutes Observed Large Numbers of Words, "Vereinbarkeit von Beruf und Familie" and "Gleichberechtigung" under the 1st Merkel Registration*

date	number of times that politicians mension "Vereinbarkeit von Beruf und Familie"	number of times that politicians mension "Gleichberechtigung"
3/9/2006	16	13
6/22/2006	14	—
12/1/2005	9	—
3/30/2006	9	—
9/7/2006	8	—
9/29/2006	8	8

Typology of Pensions in the Republic of Macedonia

Vjollca Sulejmani Asani

Abstract

The Republic of Macedonia has a multidimensional pension system, a pension system which provides and protects the insured during the old age, provides and protects the insured persons in case of disability and provides and protects the insured in case of death. The first part of the pension provides the value of the old-age pension constituted by the 80% basis of the accumulated amount of contributions paid during the period of work - which is known as pension of the first pillar pension, this pension is provided by the state, by the State institution of Pension and Invalidity Insurance Fund of the Republic of Macedonia. The second part of the old-age pension is provided by accumulated social security savings for so many years of work, while pensions are provided and paid by the private pension company and this type of retirement is known as the pension of the second pillar of pensions. The third part of the pension is a voluntary pension which derives from voluntary old-age savings, this type of pension is known as the third pension of the pillar pension which is provided and paid by the private pension company. Pension reform provides opportunities for citizens of the Republic of Macedonia due to the variety of old age pension and offers to the ones with self-insurance to decide on their own, for the manner and type of the retirement pension. There are different types of pensions: old age pension, disability pension, inheritance pension, cash compensation, professional rehabilitation and minimum pension rights, these types of pensions are provided by the state and are part of the pensions provided by the first pillar of the state. The pensions offered by the private pension company are of a different kind, namely: direct permanent annuity, programmed withdrawal, temporary withdrawal in combination with prolonged permanent annuities, these types of pensions are part of the second pension. Pensions provided by the private pension company for the third pillar are: annuity payment, programmed withdrawal, multiple payment and a combination of the three cases mentioned above.

Keywods: Typology, Pensions, Republic of Macedonia

Introduction

The typology of reformed pension of disability insurance pensions in the Republic of Macedonia from the first pension pillar are: Old-age pension is the right of the insured person when he or she obtains the right to old age pension at the age of 64 for men and 62 for women, with at least 15 years of retirement work experience;

- Disability pension means the right of the insured person who will be incapacitated for work as well as the remaining insured worker who, due to the attainment of a certain age, can not be trained with professional rehabilitation to perform any of the other relevant activities and earn the right to disability pension on the basis of two data,
- Family pension is a family pension that is carried out by the insured and the retirement pension belongs to the spouse, children and parents who are in the categories when the insured person is fed under prescribed legal conditions (nullity, mental and physical psychology, etc.).
- Professional rehabilitation, right which belongs to every insured who is in the category of incompetence for activity and possesses medical documentation for rehabilitation;
- Cash compensation is the right which belongs to any insured person who during the performance of the activity has suffered any physical,
- Lower pension value, the right that is legally determined by the minimum survivor's pension (Current Report of the Invalidity Pension Fund of the Republic of Macedonia).

Types of pension from private pension companies

There are three types of pensions from private pension companies in the Republic of Macedonia:

1. Retirement pension, which is determined by the monthly average of payments that the insured has realized during the entire insurance period. (The Law on Financial Pension Insurance Capital,, 07-115 / 1/2008, 122)
2. Disability pension- is caused as a result of illness, work-related injuries and occupational illnesses
3. Inherited Pension - There are many ways of organizing the inherited pension. For a spouse, who remains long on one side, there is in principle a need for more than half of the couple's income in order to maintain the standard of living (Dajmond, 2013: 146).
4. Disability-invalidity pension is caused as a result of illness, work-related injuries and occupational illness (Yes).
5. Inherited Pension - There are many ways of organizing the inherited pension. For a spouse who remains long without a pair, there is in principle a need for more than half of the couple's income in order to maintain the standard of living (Dajmond, 2013: 146).

Method of payment of pensions to II Pension pillar:

Direct permanent annuity, uninterrupted agreement, the insurance company has no right to terminate the annuity policy even in the case of consent by the retirement user (Ibid., Article 41).

programmed withdrawal; In cases where the retirement user has designated programmed withdrawals in combination with a prolonged permanent annuity, he has the right at any moment to replace the provisional programmed withdrawal provided by a pension company, (Ibid., 43).

Temporary Scheduled Retirement in combination with a Prolonged Permanent Annuity (See below).

- Guaranteed annuity is a type of pension, which the insured uses until his death and after his death; the retirement benefit for the guaranteed annuity period is used by the heirs; the duration of this type of pension is up to 240 months or 20 years of pension (Article 5); Fixed annuity with living expenses - the insurance company is obliged to make periodic harmonization of the fixed-rate pension annuity harmonized with the cost of living in two ways; ☐ Fixed annuity according to the growth of the living expenses index, in the previous semester in relation to the semiannual preceding the expenditures index in the Republic of Macedonia, January 1 and July 1;
- Fixed nominal harmonization - The percentage of harmonization is determined on the day of acquisition of the annuity policy and is unchanged during the duration of the policy (Ibid, Article 6);
- Pillar II annuity policies are sold by the insurance company through the insurance representative, the insurance representation company, and the insurance brokerage company. (Ibid., Article 9);

For the amount of the pension through fixed income annuity in profit, the insurance company is obliged that during the calculation of the fixed annuity pension to use incentives and projections with allowed parameters

The pension company uses the following parameters when calculating the pension:

- the total amount of funds in the individual account;
- annuity factor for individual pension;
- The age of the pension beneficiary and the income market rate (Ibid., Article 16.2).

The pensioner has the right to use the accumulated funds in the individual account to withdraw the two pensions in combination:

- Temporary scheduled withdrawal and
- Prolonged permanent annuity.

Temporary programmed retirement assets and retirement pension through prolonged annuity are determined through the quotation annuity by the insurance company taking into account the total amount of funds in the individual account, the length of the deferral period and the relative levels of both pensions .There are two ways of retirement only from the second pillar:

- One-off payment of the second pillar pension assets of the financial capital of the pension insurance accumulated in the individual account as pension savings

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- Realization of the pension only from the second pillar, this type comes to life when the pension is higher or equal to 40% of the lowest amount of pension on the day of the realization of the right to a pension (Ibid.).

Typology of voluntary pension from the third private pension pillar

Types of Voluntary Pension Compensation - the insurance company and the pension company pays the pension compensation with the use of one of these types of payments according to the choice of the member of the Pension Fund:

- Annuity payment;
- programmed withdrawal;
- Multiple payment
- Combination of the above mentioned three cases (Ibid, 68).

There are such types of voluntary pension annuities: Individual and joint annuities, Permanent and temporary annuities, Direct and prolonged annuity, Annuity with guaranteed period and annuity with unsecured period, Fixed annuity, variable and fixed annuity with profit participation (Ibid., Article 52).

Programmed Pension of the Third Pillar Pension - The Pension Company provides these types of programmed pension: permanent programmed withdrawal and programmed temporary withdrawal (Same, 60).

The advantage of the professional pension scheme is that the funds collected from additional contributions can be withdrawn 10 years before retirement, that is, men 54 years and females 52 years (Ibid).

When a Pension Fund member acquires the right to a Pension Compensation, the amount of accumulated funds can be utilized in this way:

- Payment of the total amount of the member's account at once or more times
- Purchase of pension annuity paid until the end of life;
- programmed withdrawal of funds;
- Combining the above options. (Ibid, Article 122).

Conclusion

Specifically, there are different types of retirement pension from the first pillar of state pensions given the category in which they are retired, whereas, unlike the first pillar of the state, the second pillar differs because the self-insured person determines the type of pension and the manner of withdrawing the pension from their savings. Unlike two pension pillars, the third pillar pension allows the pensioner to determine how to withdraw their savings 10 years before retirement as well as to make various combinations that are mentioned in the paper and especially combinations of two or three types of pension.

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Educational Inclusion in Brazil: a Challenge for Higher Education

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Abstract

The objective of the present work is to discuss about the processes of inclusion of students with specific educational needs in higher education, as well as to indicate the pedagogical aspects and challenges faced by these institutions in the process of inclusion, thus clarifying, the obstacles involved in the teaching learning process in the academic field. This article also exposes as from a bibliographical research the structure of higher education in Brazil, the discussions on educational inclusion and how this issue is handled by universities. In addition, it was emphasized the extreme relevance of public policies, of academic discussions, of analysis of the curricular structure to fill the needs of the inclusive perspective.

Keywords: educational inclusion, higher education, specific educational needs, physical limitations.

1 – Introduction

Considering the advances and the mishaps of the inclusion in the higher education, it is noticed that the theme has gained more and more notoriety in the Brazilian educational scene. In order for school institutions to open doors to attend to students with disabilities, a long journey has been made, decrees, laws and other documents have been drawn up so that inclusion could really be ensured in its fullness and education for all could be guaranteed. Thus, a great need has arisen to emerge in the social environment to the valorization of the human being and its rights and also to promote reflections on the potential of the disabled, since all human beings have limitations and difficulties.

Lately, individuals with specific educational needs and physical limitations have become a focus of concern for families, educators, social workers, physicians, among others. Among the various aggravating factors that guide educational inclusion in universities the challenges and difficulties that have been illustrated in this work stand out among their priorities.

Plurality is the basis of higher education and, in the midst of its diverse roles, requires, in addition to promoting training for the labor market as well, being concerned with the development of research and the production of knowledge linked to citizenship, highlighting each education inclusion. Thus, the university becomes a favorable space for debates that encompass human development, aspects of improvement in the quality of life, as well as public policies that ensure all these approaches.

This work presents considerations about the structure of the Brazilian university and some considerations about the way these institutions understand educational inclusion and deal with the proposals leveraged by a contemporary society and full of individuals in search of a quality education that does not segregate but which add and value all. In order to structure the concepts presented here, bibliographical research was carried out according to the inquiries conceived that involve higher education in Brazil, to educational inclusion, the advances and obstacles faced by this process in the academic environment.

2 – Structuring of Higher Education in Brazil

According to Azevedo (1958), the facts that involve the conception of the university in Brazil, points initially, an important aversion, both by Portugal and by the Brazilian society that did not identify relevance of the structuring of higher education in the Colony, considering that the wealthy of the time should go to Europe to carry out their studies in these educational institutions.

Several attempts were initiated in order to establish the university in Brazil, but during the colonial and monarchical periods there was no success. This confirms the intention of the Metropolis to maintain political and cultural control over the colony

(FÁVERO, 2000). At the beginning of the 19th century, as the installation of the royal family in Brazil, the Medical Course of Surgery was created in Bahia, a few months later, the Anatomical, Surgical and Medical School was established at the Military Hospital of Rio de Janeiro, so begins the outline of higher education in Brazil (CUNHA, 1980).

With the Proclamation of the Republic, more essays were made with a view to a significant structure of higher education, a fact that can be verified in the Constitution of 1891, where it is emphasized that this modality of teaching is configured as attribution of public power, but not is unique to its. However, several promulgations have altered the legal configuration of higher education in Brazil (CUNHA, 1980).

The Government of the Republic decides to execute the one described in article 6 of Decree No. 11,530 of March 1915, which had the purpose of establishing the University of Rio de Janeiro as the first university establishment in Brazil legally recognized by the federal government. In the midst of this scenario, questions arise about the understanding of the university, its role, how far its autonomy and the patterns to be followed in Brazil. On these discussions it is possible to analyze aspects that seek the development of scientific research and the formation of professionals, some prioritizing one aspect more than another. However, the university must have in vogue the cultural production, the practice of science and the search for it. (AZEVEDO, 1958). These surveys became the focus of the National Education Conference held for the first time in 1927, in the city of Curitiba, Paraná.

In the year 1950, the entrance to a university consisted of status, guarantee of recognition and better salary remuneration, this occurred according to the social reality of the time that, it brought a political scenario of populist government and in consequence begins the expansion of the higher education in Brazil. In the middle of 1990, there is another increase in the opening of vacancies in higher education, now, with great emphasis on private education (BRASIL, 2005).

The expansion of private higher education institutions has resulted in a large number of vacancies that surpasses the demand for candidates, thus increasing access to higher education, provided that the student pays the tuition fees, is at the beginning of the 21st century and tends to increase with the passage of time. From this perspective it is possible to verify the mercantilist disposition in the educational process of the universities in Brazil.

The present society can be called as a society of knowledge and of information, showing the position obtained by the education in the contemporaneity. Thus, the promotion of quality education in all its spheres is essential, which raises it to a level that aims not only at professional training but at the real integration of the individual as an active subject and capable of thinking and rethinking the social patterns acting. In this perspective, higher education cooperates with this scenario through its pillars constituted by teaching, research and extension, which corroborate in the contemporary formation.

With the great demand for this system of higher education, the Brazilian university is also faced with a wide and varied population, which was once standardized. Thus, people with specific educational needs and with physical limitations have sought more for higher education, showing Brazilian universities the importance of facing this contemporary challenge in the constant search for a rupture of the paradigm of limitations.

3 – Paths covered by educational inclusion

In primitive civilizations, man organized himself socially centered on himself, in this way he classified the other by aesthetics, by what he possessed and by his apparent normality and if he did not fit in these questions he was excluded from the social group, so it is plausible to verify, historically, the process of intolerance towards people with special needs. Currently, behavioral changes are observed, since the social order is not static, so the issues that cover the issue of inclusive education have evolved, but there are still shortcomings (PESSOTI, 1984).

The issue of inclusive education has long been addressed in political and educational circles, but this process has gained prominence since the Declaration of Salamanca, which was drawn up in the Spanish city of Salamanca in 1994 and deals with political principles and educational practices for individuals with some specific educational need for the purpose that falls within the regular network of education, highlighting the guarantee of learning, thus arising, inclusive school. (PONCIANO, 2007).

In 1990, Brazil adapted the World Declaration of Education for all and began to review its educational process by widening the frontiers for physical, cultural and cognitive accessibility, thus opting for an inclusive education (UNESCO, 1994). In this way, the country becomes subscriber of the Declaration of Salamanca, thus giving prominence to matters pertinent to inclusion in the educational field. This led to severe changes in Brazilian educational principles, which consequently covered

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legal issues, especially in the national educational guidelines, all based on the concepts of inclusion. Although changes and adequacy efforts have been recognized, it is still possible to check for failures throughout the process.

When reflecting on the breadth of the meaning and signification of the inclusive education process, it is of utmost importance to consider the diversity of learners and their right to equity. It is about equating opportunities, guaranteeing to all, the right to learn to learn, to learn to do, to learn to be and to learn to live together (CARVALHO, 2005). Inclusive education is a social, political, pedagogical and cultural movement whose purpose is to ensure education for all without discrimination. Thus, educational institutions need to be able to receive the needs and limitations of the students, contributing to guarantee the training of all individuals.

The Federal Constitution of 1988 has as one of its fundamental objectives "to promote the good of all, without prejudices of origin, race, sex, color, age and any other forms of discrimination" (art.3, subsection IV). It defines, in article 205, education as a right of all, guaranteeing the full development of the person, the exercise of citizenship and qualification for work. In its article 206, item I establish "equality of conditions of access and permanence in school" as one of the principles for teaching and guarantees as a duty of the State, the provision of specialized educational services, preferably in the regular network of education (art. 208).

People with some type of limitation, currently, have guaranteed by legal means their entry and stay in the regular education system from Early Childhood to Higher Education. Also, as a premise for the introduction of inclusive education, it is possible to verify a public policy effort to ensure accessibility and conditions for quality education at all levels of education; some of these practices are multifunctional resource rooms, physical access to buildings, training teachers.

However, the consolidation of inclusion does not happen in a harmonious way, since there are various modifications in the methodological and epistemological aspects of pedagogical activities, generating conflicts of structuring and the dispositions of the educational system in the inclusive molds.

4 – Higher education and the challenge of inclusion

It is important to point out that Brazil's higher education institutions, as well as other educational levels, have undergone changes in the bias of the legal attributions that structure educational inclusion. Most of the populations of students with some special needs are enrolled in basic education. However, Ordinance number 1679 of 1999 guarantees the entrance and stability of this public in Brazilian universities and establishes accessibility as a means of evaluating these institutions (CARVALHO, 2008).

Significant changes in this direction have been taking place for some time. Law No. 5540 of 1968 designated the University Reform, democratizing higher education and raising the status of place of educational inclusion. Although these facts have strong characteristics of the private sector, it is possible to analyze relevant points in the process, such as the discussion and reflection of teachers and students requesting the true democratization of higher education, together with citizenship education (SCHWARTZMAN, 1986).

In 1993, Brazil established the National Policy for the Integration of the Person with the Disability, alleging, among its guidelines, the resolution to include persons with disabilities in all governmental actions based on education, health, work, public construction, social security, transportation, housing, culture, sport and leisure (BRASIL, 1993, article 5, item III).

It is important to point out that in 1994, the Ministry of Education, based on Ordinance number 1793, evidences the access of students with disabilities in the Universities and proposes disciplines that deal with the subject. As the actions for the inclusion of students with disabilities in universities are recent, it is common to encounter barriers of all kinds. However, it is possible to analyze that the problems found, for the most part, are of procedural and pedagogical orders.

Brazilian higher education also needs to be reformulated in terms of the models of educational inclusion, actively taking up the discussion of this subject and analyzing the objectives, methodologies, evaluations and curricular structuring, in short, are the themes that have afflicted education for several years in the country.

Another challenge of higher education and educational inclusion, besides the political, curricular and structural aspects of the process, is the insertion of students who have some type of specific need that is not clearly demonstrated such difficulties, and can be manifested in a gradual manner. Thus, until such needs can be detected and the best way for the collegiate to work with them, the student has already gone through the marginalization of inclusion.

The inclusion of young people or adults with disabilities in Higher Education postulates much more than just accepting them in the rooms, because for it to be a democratic action, it is necessary to understand the University as the place responsible for the improvement and emergence of new social conceptions that should contribute to ensure the quality of inclusion, so that it will comply with what the Law on the Guidelines and Bases of National Education in its article 59 sanctions:

I - curricula, methods, techniques, educational resources and specific organization to meet their needs;

II - specific terminology for those who cannot reach the level required for completion of primary education because of their deficiencies and acceleration to complete the school program for the gifted in a shorter time;

III - teachers with adequate specialization at the intermediate or higher level, for specialized care, as well as regular teachers trained to integrate these students into the common classes;

IV - special education for work, with a view to their effective integration into life in society, including suitable conditions for those who do not reveal their capacity to participate in competitive work, through articulation with related official bodies, as well as for those with a superior ability in the areas artistic, intellectual or psychomotor;

V - Equal access to the benefits of supplementary social programs available for the respective level of regular education.

Thus, it is possible to understand that the right to equality refers to the reformulation of prejudiced thoughts and labels attributed to people with special needs. Fonseca (1995) emphasizes that it is necessary to pay attention not to the equality that the law determines, but to the right to equality through the elimination of inequalities, which requires that specific differentiations be established as the only way to give effect to the isomeric precept established in the Constitution.

In this sense, Mantoan (2006) points out that inclusion brings about a series of transformations in educational paradigms, since it requires the reorganization of curricular practices, planning, evaluative processes and epistemological analysis. It is also understood from this point of view that the differentiation of teaching practice will be of great value in order to make possible teaching tactics that not only allow the progress of the disabled student, but will cover all the possibilities of the students attended in the Brazilian universities.

According to Rodrigues (2014) it is of the utmost importance that the Universities plan and execute the care of the handicapped considering the particularities of each individual.

5 – Final considerations

Inclusion, over the years, has been the object of study and concern of the most diverse social classes. However, even with all legal advances regarding the inclusion of disabled people in education systems, both in basic education and in universities, access, permanence and effective quality are crossed by obstacles, being intrinsic that there is an urgency so that it is recognized that higher education has a fundamental role for the social transformations that allow a broader view on the intellectual and labor potentialities of these new professionals that emerge after graduation.

The entry of people with specific educational needs into higher education is a new challenge. The structuring of an inclusive environment in education, whatever the level does not occur in a linear and harmonious way; but with mishaps, difficulties, mistakes and correctness. It is imperative that inclusion be established through knowledge and recognition of differences. The performance of students with disabilities or limitations in the classroom can contribute with the others in promoting discussions and reflections on educational and pedagogical activities through inquiries generated in the routine of the academic environment, which leads to rethinking and re-meaning of concepts and inclusive practices (Ainscow, Porter, Wang, 1997; Sekkel, 2003, 2005).   We contemplate a scenario in which inclusion must be understood and practiced beyond laws, decrees, ordinances, norms, to consolidate egalitarian opportunities, either through educational actions, improvements in accessibility, professional training or even in attempts to minimize prejudices that may still exist arise. Despite all the legal provisions that establish well-defined responsibilities for the consolidation of a truly inclusive educational system, universities still need to be understood as an adequate space to promote educational advances that consolidate a new social thinking about equal opportunities.

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Development of Socio-Cultural Identity at Primary School Children Through School Projects

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Abstract

The celebration of our country's 100 year of unification called for a different approach in primary school context to discover about community, national values, and important Romanian figures. The development of socio-cultural identity in primary school children through different learning projects leads them in learning about different traditions and specificity of their country. The children were challenged by their teacher to make different projects involving their peers and also knowledge to showcase their understanding for traditions and customs. Pupils learned and had a powerful experience researching for historical facts about their ancestors and the minorities who live in their country. Group and individual projects helped the children in a better understanding of the differences and similarities between the people living in our country. The current paper presents some of the practices and projects that took place in the classroom of third graders starting with September 2017.

Keywords: primary education, community, school projects learning, national values

1. Introduction

The socio-cultural theory of L. S. Vygotsky exposes concepts of proximity development that can be translated as follows: the child must be seen not only as a human, but also as an active part of a functioning society. Vygotsky had as his main theme his analysis of child development on three levels: cultural, interpersonal and individual. The zone of proximal development is the link between the knowledge already acquired by a child and what the child can learn / develop under pedagogical, cognitive and socio-cultural guidance, as the development of the child first appears on the social and scholastic level, then on a cognitive level and psychologically. The knowledge and skills the children need for their development require certain tools such as language and technology and these tools are offered by the culture they grow up in (Vygotsky cited in Miller 2011). Societies are challenged constantly by trends of change and they are always in a quest for change and these changes are encountered also at the biological levels of development (Erikson cited in Miller 2011). The need for change is manifested in the school educational system, but not limited to this, as teachers must find the balance and the right social and emotional settings to develop children's skills for a constant changing environment. A set of types of educations is emerging in the school system to help shape a functioning person to society. Two of these educations participate directly in the development of attitudes, respect, behaviors, conscience for society and behavior. Intercultural education and civic education are trying to fill in the void from the other educations undertaken in school. These new educations are promoting respect for oneself and respect for others, devising attitudes and behaviors that lead to compliance for the rights of others, respecting, understanding and valorizing cultural diversity, formation of consciousness and behavior as a member of society.

The child and the cultural setting

In the fast growing globalizes world personal cultural identity is derived from their surroundings and is influenced by a sum of factors: background, social status, social acceptance. Culture has many definitions one being that culture is a concept in many instances subconscious and which is expressed by a set of common values that are evidenced in the behavior and other trades of a certain group (Hall, Hofstede cited in Dahl 2005). There's a mutual creation process between individuals and cultural communities. Children can learn from certain social practice and their behavior makes sense of the environment and their set goals (Miller 2011). When creating works of their own children can learn the knowhow and this introduces the child to next level of knowledge. Children interact with other children or other peers in different settings: classroom, home, museums, workshops etc. Their interactions are dictated by their knowledge and their ability to spot social and cultural cues and at a young age (5-6 yo) these cultural cues are found by the child by adjusting to the peers'

cultural customs. Making assumptions about the others culture helps the child adjust to the convenient behavior that benefits him in that particular situation. When playing with children from their own culture children were seen to be able to determine the cultural cue in accordance with the situation (Goldvicht-Bacon and Diesendruck 2016). Cultural activities are important resources for learning about their culture and their background. One study found that a mother's social status in society and level of education determined the time and type of the cultural related leisure activities with the children and not only hers but also her husband's (Gracia 2015). Social capital is an important asset in children's education. Parents, caretakers and teachers must come together to offer the best environment for the child's development. The parents are a valuable resource and their time spent attending to their child's homework or extracurricular activities should be valued. One study has researched the benefits of a program that was implemented to help parents to manage their time and resources in their efforts to provide their children the help they needed in school. The success of the program was found and the continuation of the success for this support-program is highly related to the consistent participation of the parents and the teachers (Lopez Turley et al. 2017).

In Romania there are recognized minorities who live in harmony under one flag and the population represents 11% of the total population of our country. Some of these minorities include and are not limited to: Hungarians, Rromas, Ukrainians, Germans, Russians, Turks, Slovaks, Serbs, Bulgarians, Greeks, Croats, Jews, Czechs, Tatars, poles, Italians, Chinese, Armenians, Csangos. In the Romanian school system education for minorities means the type of education that provides classes for all subjects in their mother tongue, except Romanian language and literature and upon request are provided as study subjects, literature, music, history and traditions of the respective national minority. Each minority has its own particularities and customs and the main goal for everyone is to share and embrace ones differences. There are held Olympiads for different subjects (literature, maths, poetry, religion) in the mother tongue for some of the minorities. We have for example: the national math Olympiad, religion contest and national history and traditions Olympiad in Hungarian; national poetry and literature Olympiad in Russian, Croatian and Slovak.

The background of cultural learning

In a globalized world there are little chances that children don't encounter other cultures as they develop. Being multilingual and sharing other cultural environment is common place and is regarded as a benefit for the evolution of an individual and a society (Haritatos & Benet-Martınez 2002). The chances of an individual to be a "product of one culture" are slightly low from happening (Lukešová & Martincová 2015). We have classrooms with children of different cultural backgrounds and they are tied together by one common goal: learning. Communication and cooperation is achieved in the school environment by intercultural communication. Identity is a mere construct for young children who are just starting to develop in a world where everything is new and excited. Along with the beginning of the school years this search for identity is seen with more confusion and nevertheless enthusiasm. Children begin to wonder about the ties and differences between the others and the self. What makes them be who they are is a quest that may well go into their old age. For the time being they still have to identify a setting in which they connect and engage.

The classroom setting and school as well play an important background for the development of the social and cultural identity. These are places where children learn more about their common heritage, history, traditions and culture. What makes them feel safe is the feeling of belonging to a nation, a language, a family. In the unity of shared history and traditions children learn different aspects of different cultures and nations. They understand what makes them who they are and what they have to value and respect. A sense of respect for ones mother tongue and culture is required, but shouldn't be an imposed limit. Embracing different cultures is a lesson every child must be taught. When the child learns about different aspects of history, about important people that made important changes, about different cultures, his knowledge is enriched manyfold and this benefits his understanding of the world around him. In primary school children are overwhelmed with studying subjects, math and literature being the most important of them all. In Romania, children learn about personal development starting from age six in the school system. They are introduced with notions of self, respect for one another, positive attitude towards other and oneself, communicating with colleagues and teachers, rules of communication in school activity, basic emotions. This subject is being taught until the second grade and starting with the third grade (9-10 yo) children are introduced to civic education. This subject familiarizes the pupil with notions of person, relationship between things and people, relationships between people. This is being taught until the end of the primary cycle.

Project base learning

Project based learning is not a new method of teaching. This has been used for several years one and it's a method that offers a lot of benefits for pupils and teachers. Projects are an exciting method for pupils as they engage them in a new setting and offer new possibilities for learning. Projects can be used to teach and learn different subjects and it can be used at all grade levels. According to BIE (Buck Institute for Education) projects: inspire children in thinking outside the box, prepare them for academic and personal success, empower pupils in building critical thinking and problem solving in a collaborative setting.

Every project that we have in the classroom starts with a challenging question that's waiting to be brainstormed. The preparation for the project requires important steps and the teacher must consider the necessary tasks required for a successful learning experience. According to Eric Jenses (2009, cited on Edutopia.org) there are three main focus points that the teacher must take into account when applying project based learning: success is for all children (no matter their background), building fruitful relationships between the children and between the children and their teachers, empowering pupils in providing them an opportunity for adding their own voice and ideas.

The current paper concentrated on learning activities through school project on the development of socio-cultural identity in the third grade. The purpose of the paper was to establish the influence of project base learning in school and at home for a better understanding of pupils' development and have knowledge of the way they perceive different aspects of their culture and heritage. The objective of the current paper was to showcase the learning experience and outcomes of the project base learning activities in third graders.

2. Methodology

Participants and materials

The participants for this study were 22 children ($N_{female}=8$, $N_{male}=14$, $M_{age}=9.09$) enrolled in the third grade at a school in Cluj-Napoca, Romania. Participants in the project included the parents and siblings of the children as some of the research and projects were done at home with help. The time for the projects lasted across eight weeks during September – December 2017.

The materials needed for the research of the projects included books, articles, online articles, text books. Additional information was provided by the classroom teacher and special guest teachers of the school. They introduced the children into new domains and provided them with valuable knowledge and insights. The children also used a notebook for recording the words and phrases that they learned during the weeks of the learning period.

Procedure and results

There were two stages of the study that had two main themes. The first theme was titled "*Celebrating with minorities*" and lasted for seven weeks. During this time the children had to make different presentation papers, drawings to represent the specifics of the minority that was being studied in that week. The research was done at home and on Friday they presented their finding. Discussions were held to debate the different approaches for research and the aspects were discussed. Each Friday was dedicated for the full immersion into the culture of the minority of the week. The teacher would prepare common words and phrases in the mother tongue and special culinary delicatesses specific to that minority. Guest teacher for Hungarian language was invited in September to teach the children basic Hungarian words and phrases. The children learned about traditional customs and folk costumes. By the end of November the children were already accustomed to this type of learning and they had been introduced in the cultures of: Hungarians, Germans, Rroma, Greeks, Turks, Israeli and Bulgarian.

The second theme of the project was titled "*Celebrating Romania*". In the preparation for Romania's National Day in December the pupils had to research and make two projects. The first project consisted in depictions of traditional Romanian houses from different regions across the country. The children could choose what type of house they would draw/paint and they would give a small presentation for explaining why they chose that specific house and why did they like it. The medium for creating the drawing was left to the pupil. He could use crayons, graphic crayons, tempera, water colours and the paper was at his own choice. At the end of the week a gallery was presented and each child had to present his depiction of the "house".

For the second project, the pupils had to build a model for one traditional Romanian house and give also a small description and reasons for choosing this particular house. With the help of our schools technological education teacher the children learned about the materials that they could use in building the model house. The children had two weeks to prepare the project along with their parents and input from their teacher. At the end of the two weeks, in December, the children presented their projects in front of the class and also at a gallery dedicated especially for these types of projects. We had a total of 68 drawing/paintings (figure 1) and a total of eight traditional Romanian model houses (figure 2).

Figure 1. Drawings, words and phrases from the day the class celebrated with the Germans

Figure 2. Model of traditional house made by one of the pupils

The last stage of the study was designed to find the children's feedback by using a semistructed questionnaire consisting of 7 open questions. Some of the questions were: "*What other area in Romania would you like to visit? Why?*", "*What type of traditional house did you enjoy most to the project "Traditional Houses in Romania"? Why?*", "*What personality of Romania (about which you learned / read) seemed to you most interesting? How did he impress you?*". The children each gave their input on the questions and their answers were analyzed using a qualitative approach. Children were enthusiastic about their new found knowledge of different minorities. They were particular interested in other's people language and culture and they enjoyed learning words and phrases of different people and the mini dictionary that they compiled with the new learned words. They also liked the houses that they had to build and the way they build them was an interesting process. There are some that would like to visit other parts of the country to learn more about the specifics of the region or the city and their people. Important people and personalities were a particular interest as well. They included Romanian kings, but also writers and sport athletes among the personalities that they enjoyed learning about.

Conclusions

The current study was designed to determine the influence of school projects in the development of socio-cultural identity in primary school children. The results have showed that learning through projects is a useful tool that can accommodate even a difficult school task. School activities were met with enthusiasm by the children who waited the end of the week with grand expectations. The resulting projects helped children in developing a new sense of the people with different

background that live along side each other in our country. Their cultural knowledge was enriched by the different words and phrase that they learned, but also the experience they had when finding for themselves about different Romanian personalities that influenced our countries ways and also the world.

The other guest teachers also constituted a great asset in helping them access knowledge suitable to develop new meaning and giving them means for using this knowledge in finding out about the culture and specificities of minorities. Another contribution was made by the parents who committed to the projects that their child had to make for school. They made time and put an effort in helping their child find the right information for the project.

One limitation of the current study would be a time allocated to learning about each minority and the fact that we didn't have time to learn about all the recognized minorities in Romania. For a future study there should be a given more time and resources for learning about all the minorities and also a time dedicated to learning about more important personalities that shaped our country.

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Minimum Wage as An Ethical Issue

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Abstract

Minimum wage is defined as the minimum amount of remuneration that employers legally have to pay to workers for the work performed during a given period, which cannot be reduced by collective agreement or an individual contract. The main purpose of the legislation is to ensure that employers do not exploit their workers, and thus it protects workers against unduly low pay. Minimum wage tries to provide a minimum living wage for a considerable amount of working people. Minimum wage exists in more than ninety per cent of the ILO member states. In recent years, global real wage growth has fallen from 1.6 percent in 2012 to 0.9 in 2015. Decrease in the earnings in the form of wages perpetuates and augments income inequalities. In order to come over ineqality gaps, many countries have adopted or strengthened minimum wages. Some researchers claim that raising the minimum wage causes job losses. They build their assertions on the assumptions of the mainstream labor market which predicts that a higher minimum wage will lead to job loss among low-skilled workers. This assumption has been corrected by other researchers that it might have such an effect in some industries and only on young people, not on the other millions of workers. Labour force and wages are the fundamental components of the labour market. However, minimum wage legislation is within the domains of economy, policy, and ethics. In that sense, minimum wage cannot be analysed and discussed in economic terms. When child labour was banned in many countries, it was not regarded as a loss in production but was thought of as praise of dignity. In this study, which the methodology is theoretical, I tried to highlight the characteristics of minimum wage in order to claim that it would be rightful to treat minimum wage within an ethical, not within an economic perspective.

Keywords: Minimum, Wage, Ethical Issue

Introduction

Minimum wage has been defined as the minimum amount of remuneration that an employer is required to pay wage earners for the work performed during a given period, which cannot be reduced by collective agreement or an individual contract. The purpose of minimum wages is to protect workers against unduly low pay (ILO).

Minimum wages exist in more than 90 per cent of the International Labour Organisation's (ILO) member states. Minimum wage laws are well-entrenched labour market institutions in most countries nowadays. In contrast to its wide application, minimum wage has always been on the agenda of the opponents. Minimum wage is a legislation that requires the wages do not fall below a certain level and provides a mechanism to enforce this. Minimum wage is also used as a policy which its basic arguments have remained substantially the same for decades (Wilkinson, 2004: 351). As a policy, minimum wage helps ensure a just and equitable share of wealth to all and overcome poverty and reduce inequality.

Opponents of minimum wage position their arguments on the basis that the markets are perfect and governement should not intervene in the case of imperfections, which are seen as temporary. Advocates of minimum wage state that there is no perfect competition, that labour market is different from other markets, and that it is humanitarian to protect the working poor. Minimum wage is regarded as a humanitarian or moral and ethical issue by some researchers, and as an economic issue by the others.

Minimum wage encompasses less-skilled, unskilled, or inexperienced workers. Its target is not directed to other workers. The discussions usually omit this aspect and assume that minimum wage is an interventionist measure. However, a raise

in minimum wage has an automatic impact on all wages, and pushes them up too. I suppose that this impact which the employers feel uneasy about it, is not openly discussed and put forward in the discussions and arguments.

Minimum wage is a type of wage whcih is enforced by a legislation. It arises in the labour market but is legislated by the government. Opponents of minimum wage regard the presence of this legislation as an intervention in the free, perfect market. However, the actors in the labour market are not even. Employers have greater power in setting the wages and managing the hiring-firing process. It is not a competitive market. Adam Smith correctly observed that this negotiation typically favors the employer (Prasch and Sheth, 1999: 470). Minimum wage is an income for the employee, and a cost for the employer. No such characteristic and relation exist in other markets except the labour market. Therefore it would be fallacious to assume labour market the same as the other markets.

Opponents of minimum wage also state that minimum wage contradicts with self-ownership and that it is against freedom of contract. In particular, considerations of exploitation and freedom do not make a case for or against the minimum wage. Some propose the minimum wage because they believe that employers have duties not to exploit their workers, whereas others oppose it on the grounds that it wrongly restricts the freedom of workers to contract as they choose (Wilkinson, 2004: 350-353).

As being a type of wage, minimum wage is an economic issue belonging to the labour market. In addition to its economic aspect, minimum wage is also a legislation which is within the domain of policy.

This paper, which its methodology is theoretical, discusses minimum wage and claims that though minimum wage has an economic and political aspects, it should be regarded as an ethical issue in order to protect and upraise the labour of the vulnerable, unskilled, and/or inexperienced workers. The paper starts with an introduction, proceeds to concepts and definitions. In the following section, some theoretical approaches about minimum wage have been summarised. Next, in the homo oeconomicus section, economic characteristics and outcomes of minimum wage have been studied. Following it, the ethical perspective has been presented. The paper ends with concluding remarks which underlines the ethical and moralistic conduct and discourse for minimum wage.

Concepts and Definitions

Ethics and morality are the terms related with 'right and wrong' and 'good and bad' conduct. Usually these terms are used interchangeably. Ethics and morals are quite different, and they might contradict or even rule out each other. What is immoral for someone or for a community might not be immoral for another. Morality refers to an individual's or a community's own principles regarding 'right and wrong' and 'good and bad', and ethics refer to the rules provided by codes and/or principles. Besides being personal or local, morality has a religious connotation for many people, also. Ethics or moral philosophy is a branch of philosophy. The term ethical is recently used in conjunction with economics, business, medical activities, law, etc.

Justice, which has been discussed since the ancient period, is one of the main virtues of classical moral philosophy. Justice means giving each person what s/he deserves or, giving each person his or her due. Fairness, impartiality, truth, equity, goodness, righteousness, uprightness are closely related terms which are often used interchangeably with justice. Justice is universal, independent of the culture and the society that the people live in.[1]

Economic justice is defined as a set of moral principles for building economic institutions, the ultimate goal of which is to create an opportunity for each person to create a sufficient material foundation upon which to have a dignified, productive, and creative life beyond economics. Economic justice involves distributive justice as well as participative and social justice.[2] Welfare economics, and in general normative economics, though Atkinson (2001:195) regrets the strange disappearance of it, deal with distributive justice.

Markets are the fundamental institutions of the economies. Markets are various and differ in content and scope from each other. Therefore, it would be fallacious to treat all types of markets in the same manner. In goods and services market, only

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[1] Center for Economic and Social Justice, www.cesj.org
[2] Stanford Encyclopedia of Philosophy, https://plato.stanford.edu/entries/economic-justice/

goods and services are produced, and sold and bought. In labour market, only labour is exchanged but not like a good or service because labour is a part of the human being, the worker. Labour market is usually monopsonic, not competitive. Even in that sense, labour market is totally different from all types of markets. When a worker's labour is hired by the labour-demander (employer), s/he gets paid for that in the form of money income which is called a wage/salary.

Minimum wage is a type of wage which arises in the labour market but applied by legislation made by the government. It can be also used as a policy instrument for redistribution. Therefore, minimum wage has economical and political aspects.

Related with minimum wage, various types of incomes, such as 'income living', 'universal income', 'minimum income', 'good-life minimum' are brought forward to the discussions. Some refer to the minimum income sufficient for a good life as the "good-life minimum" and argue that its establishment as the minimum wage is morally incumbent upon the citizens of a democratic society (Cordero, 2000:207). A recent offshoot of the minimum wage movement is the so-called "living wage" initiative, in which some local governmental authorities, for example, municipalities, have undertaken to define and enact a just wage level for certain workers in excess of the existing federal minimum wage in the US ((Gaski, 2004: 219). Living wage is an income that provides employees and their families with the opportunity to move towards a decent standard of living. Conceptually it differs from a legal minimum wage. The living wage involves an assessment of quality of life, whereas the minimum wage is grounded in a subsistence approach to basic needs(Parker et al, 2016: 36-37).

Minimum wage tries to cover the basic needs of the workers. In that sense opponents claim that there are other means to protect the workers such as subsidies, transfers and tax cuts. They base their arguments on the grounds of rational choice and freedom, and assert that it is unethical to harm other workers by leading to their unemployment due to the increase in minimum wage. In the following part, related with minimum wage, some theoretical propositions which particularly the opponents base their arguments upon, will be summarised.

Theoretical Propositions about Minimum Wage

The discussion about minimum wage evolves around some axes such as the outcomes and consequences of minimum wage as an economic matter; resource allocation, income distribution, and public policies in normative economics; minimum wage policy in political philosophy which is closely related with normative approach; and justice and rightfulness of minimum wage in moral philosophy. Political philosophy focuses on arguments and basic principles and the general issue of social justice. Normative economics covers resource allocation and the public policies. Normative economics uses the formal apparatus of economics which helps to derive non-intuitive conclusions from simple arguments. Moral philosophy deals with the justice and rightfulness of minimum wage.

Even though many religions in the World have had principles about ethical and just wages, for most westerns Greek phlosophers, for instance Aristotle, and the Catholic Church, with the work of Thomas Aquinas were the founders of a just, equitable, fair earning (wage). Early economists believed that a day's work should earn a day's equitable wages, not a day's subjective wages. They believed that subjectivity skewed the value of labor, goods, and services (Leonard, 2008: 83-84).

In an effort to enhance their arguments about minimum wage, researchers often refer to the prominent works of some philosophers. Immanuel Kant, stating that reason is the source of morality, has been referred to his philosophy and logic about ends and means. Jeremy Bentham, the famous founder of utilitarianism, John Stuart Mill, with his famous ideas on liberalism, most classical economists, more recently John Rawls have often been cited by the researchers who might have different and contradictory ideas.

For instance, Gaski (2004:212) refers to Immanuel Kant's "categorical imperative" which is the preeminence of rights, duties, and justice with respect to the individual, implying that the end does not justify the means. As Kant himself expressed it, "the categorical imperative . . . concerns only the action [means] itself without regard for any other purpose [end]" In other words, some means are not ethically allowable regardless of the purpose. Then Gaski deduces from Kant's categorical imperative that raising low incomes may be a worthy aim in isolation, but it does not excuse the forced unemployment of 100,000 or more workers already at the low end of the pay spectrum, according to this model.

Utilitarians regarded the matter of pay more of an issue about achieving the most productivity in the most ethical way possible. Mill discussed this type of ethics as the theory of the greatest good for the greatest number (Leonard, 2008:78)

Utilitarianism, the best-known version of consequentialism, is concerned only with maximization and critics often recommend supplementing maximization with some concern for equality or argue for giving some kind of priority to the worst off. As for maximization, the various consequentialist views will probably converge. Both egalitarians and prioritarians favor the worst off, but in practice many utilitarians do too because of diminishing marginal utility. The thought here, then, is that when it comes to the minimum wage, there will be some consensus on a criterion giving priority to the worst off. Utilitarians will argue that the loss to the marginal workers is too great, especially given that they are already badly off and so could get more welfare for given jobs and income than others would. Egalitarians and prioritarians will focus on the decline in the position of the worst off people and that, again, will lead them to condemn the minimum wage. Indeed, one reason why economists do not tend to discuss how to evaluate the effects of the minimum wage might be because, once one sets them out in this way, the very description would persuade anyone with consequentialist sympathies (Wilkinson, 2004: 359-360).

The Classical Economists did not recognize an imperfect market but made assumptions about free agreements of prices and wages made in perfect freedom and perfect competition (Leonard, 2008:84). The standard (neoliberal/mainstream) theory assumes the markets as competitive and states that the minimum wage causes big losses to marginal workers and smaller losses to employers and consumers, while there are small offsetting gains to some workers. If those are the effects, then consequentialist views of any plausible kind will condemn the minimum wage.

Karl Marx looked forward to a society in which each could contribute "according to his abilities" and receive "according to his needs". Thus it is clearly not unreasonable to think of Marx as favoring wages minimally sufficient for a good life (Cordero, 2000:207).

More recently, John Rawls is often cited in regard to justice, rationality, choices, etc. Rawls considers the quality of wages in a just society, taking into consideration such factors as supply, demand, and savings required to be made for the benefit of future generations. He maintains specifically that a minimum wage is not an effective way of regulating income to provide for basic needs. He advocates instead a system of economic transfers such as family allowances or a negative income tax to provide a "social minimum" (Cordero, 2000:208).

Rawls asserts that if potential losses and gains are both unlimited, it is rational to be more concerned to avoid the worst possible outcomes than to insist upon preserving the possibility of the greatest possible gains. If the choosers are able to ensure that the minimum guarantee is an attractive one, they may feel little need to ensure the possibility of securing significantly greater advantages. It is important to emphasize that Rawls does not claim that choosers in the original position will seek to achieve the guarantee of a minimum income or bundle of primary goods. Rather, Rawls argues that the 'satisfactory minimum' that choosers will attempt to secure constitutes 'an adequate minimum conception of justice' – that is, the conception that provides the most satisfactory minimum guarantee of protections of their fundamental interests. In particular, Rawls argues, the choosers will choose a theory that: (i) minimizes invasions of fundamental rights, (ii) promotes equal opportunity to develop and exploit their talents and (iii) mitigates the inequalities that continue to exist in a social order that ensures equal opportunity. Thus, justice as fairness will minimize the strains of commitment, Rawls argues, precisely because it guarantees the most acceptable minimum protection of liberty interests (Kaufman, 2013: 354-359).

Some authors argue that minimum wage should be evaluated using a consequentialist criterion that gives priority to the jobs and incomes of the worst off. The conclusion is that, at worst, the minimum wage is a mistake and, at best, something to be half-hearted about (Wilkinson, 2004: 351).

Robert Nozick states for the libertarian position that significant but justified inequalities may develop through voluntary exchanges between individuals. Kai Nielsen in contrast argues for an "equality of conditions" as the social, ideal, with "an equality of the overall level of benefits" at least in the normal case (Cordero, 2000:208-209).

Some analysts have studied minimum wage by using game theory and deducing various conclusions. Mukerji and Schumacher (2008: 2-3) have used two models of game theory, namely renegade model and standard model. They show that minimum wages are justifiable only under a *renegade model* of the labour market which assumes that employers have monopsony power over workers. If the labour market is subject to such market imperfection, it can be shown that outcomes will be inefficient. A regulatory minimum wage can help to overcome inefficiency and is thus justified within the economic-ethical framework. If, however, the *standard model* of perfectly competitive markets is presupposed, then the minimum wage is not justifiable, since better alternatives exist. Under standard assumptions it follows that minimum wages need to

be repealed in favour of a free market arrangement in conjunction with a tax-financed wage subsidy. They continue to say that economics and ethics can be mediated from a scientific-theoretical viewpoint and economic and ethical rationality can be accommodated in one coherent framework. They draw attention to the importance of institutional change and assert that well designed economic institutions enable individuals to interact egoistically and behave ethically at the same time which resolves the conflict between economic and ethical rationality and thus solves the implementation problem.

Continuing with the decision theorists, some have suggested the maximin principle: if the worst possible outcome of one act is better than the worst possible outcome of another act, then the former act should be chosen. If the worst outcomes of two or more acts are equally good, the maximin principle tells you to be indifferent between them. But that doesn't seem right. For this reason, fans of the maximin principle often invoke the lexical maximin principle ("leximin"), which says that if the worst outcomes of two or more acts are equally good, one should choose the act for which the second worst outcome is best. (If that doesn't single out a single act, then the third worst outcome should be considered, and so on.) Why adopt the leximin principle? Advocates point out that the leximin principle transforms a decision problem under ignorance into a decision problem under partial certainty. The decision maker doesn't know what the outcome will be, but they know what the worst possible outcome will be. But in some cases, the leximin rule seems clearly irrational. It has been concluded that only the weak leximin criterion can provide grounds for choosing maximum basic income. All remaining criteria reject that choice, and some squarely support the zero basic income alternative. (Veen, 2004: 170)

Another distinct approach is about the situations for decreasing the wage levels. Identity Economics proposed by George Akerlof and Rachel Kranton, investigates how social norms associated with expected behaviour in social groups influence individual behaviour and choice. They are arguing that if the workplace is militarized by promoting firm loyalty type social identities, wages can be reduced while maintaining or even increasing output (Davis, 2011: 331-337).

Economics of Minimum Wage : Homo Oeconomicus

Neoclassical economic theory views workers as a means of production and competition as determining wages which are, in turn, lined to productivity (Leonard, 2008: 77). According to this standard, mainstream theory the market will automatically ensure that each worker is paid according to her marginal productivity. However it neglects the most important premise of such an argument – the employer must be forced to bid for workers in a competitive market against other employers if employees are to realize the full value of their work. To understand the economics of the minimum wage, the labor market cannot be treated as simply another market, subject to the textbook theory of "supply and demand." The reason is that the labor market is so much larger and all-encompassing than the market for carrots or cocoa futures (Prasch and Sheth, 1999: 467; 470-471)

According to the neo-liberal theory, if the minimum wage is at or below the competitive rate for labor, it has no effect, whereas if it is above that rate, it disemploys people. If the price of labor goes up, demand will fall. Employers will substitute capital or more skilled but more expensive labor for those who would have been employed below the minimum wage. While some workers will receive a pay rise and more experienced workers might find jobs, workers at the margin, who would be willing to work for low wages, will be disemployed (Wilkinson, 2004: 354). According to the mainstream theory, the minimum wage leads to lower profits, levels of savings, investment, and growth rates, hence lower wages in the future This idea presumes that investment is a function of savings. This argument is refuted by the existence of excess capacity (unemployed plant and equipment) in the economy. Consumption, the most important component of the final demand for goods and services, is determined both by the level and distribution of income. As was argued in the previous section, an increase in the minimum wage, through its effects on income distribution, can increase total consumption, and thereby, business activity. This will, in turn, have a favorable effect on the level of effective demand and the level of investment. It follows that minimum wages are consistent with an enhanced rate of growth within a nation's economy - indeed, through its effect on consumption, it is an important contributor to a healthy economy (Prasch and Sheth, 1999: 482-483).

The standard model of competitive labor markets predicts that a higher minimum wage will lead to job loss among low-skilled workers. This theory considers a competitive labor market for a single type of labor, as if all tyes of labour are uniform. According to the theory, a binding minimum wage that is set higher than the competitive equilibrium wage will reduce employment for two reasons. First, employers will substitute away from the low-skilled labor that is now more expensive towards other inputs, such as equipment or other capital. Second, the higher wage and new input mix implies higher prices, in turn reducing product and labor demand (Neumark, 2015).

Proponents of the mainstream theory presumes that the markets, imcluding the labour market, are competitive and perfect. Opponents to the neo-liberal economic theory claim that markets are imperfect, especially labour market has uneven, asymetrical characteristics.

In reality, most businesses focus on profit and if profit is the sole goal of the business, then paying workers the lowest amount possible can, perhaps, make some sort of logical sense. But if the primary outcome or goal of the firm is a quality product, then paying the lowest amount possible is logically counterproductive. If the focus is profit, then you will do anything to achieve the profit and thus will try to lower the costs, including wages. As Giddings state, "…this action of competition may be imperfect in the particular case [of rewards for labor]. So far as it is imperfect, the wages system is ethically defective..." (Leonard, 2008: 78).

Much of the debate centers on whether raising minimum wage causes job loss, and leads to a fall in profits. Recent research shows conflicting evidence on both sides of the issue. There are some studies that only a fragment of the labour market can be harmed by being unemployed, other studies suggest that overall employment could be harmed, while some other studies show that there is no negative impact of raising minimum wage.

Mainstream economists think that a minimum wage would result in increased levels of unemployment and diminished opportunities for the acquisition of job skills among relatively low-wage workers, as proposed by Katz and Rosen. It was stated by Hirschman that a well-intentioned social policy (the minimum wage) inadvertently harms the very group that it was designed to assist (Prasch and Sheth, 1999: 466).

On the other hand, it has been claimed that workers have varying skill levels, and a higher minimum wage will lead employers to hire fewer low-skilled workers and more high-skilled workers. This "labor-labor" substitution may not show up as job losses unless researchers focus on the least-skilled workers whose wages are directly pushed up by the minimum wage. Moreover, fewer jobs for the least-skilled are most important from a policy perspective, since they are the ones the minimum wage is intended to help (Neumark, 2015).

Some researchers have long argued that the rate of spending out of wages is higher than spending out of profits, so it would follow that redistribution from profits to wages would induce an increase in the marginal propensity to consume for society as a whole. Higher levels of consumption and the capacity utilization of firms should, in turn, induce higher levels of investment. If the economy were operating at less than full employment such a policy would, all things being equal, lead to an increase in effective demand, thereby contributing to an increase in the overall level of employment (Prasch and Sheth, 1999: 467-468).

It has been asserted that the dire predictions made by neoclassical economic theorists concerning the impact of minimum wages on aggregate unemployment are not supported by empirical research. The best evidence suggests that the minimum wage has not been a major cause of unemployment. Some job loss due to the wage floor has been detected, but it is much smaller than that claimed by orthodox economists (Levitan and Belous, 1979: 17-18) . Some recent findings support this claim.

It has been underlined that the labor market is not homogenous. It is made up of at least two sections. The "primary" market features relatively high and stable wages, in addition to high benefits and comfortable workplaces. "Secondary" labor markets are characterized by high turnover, low-wages, difficult or dangerous working conditions, and almost no benefits. Low-wage markets embody many of the characteristics of the "free market" of the textbooks (Prasch and Sheth, 1999: 472).

The negative impact of a rise in minimum wage has been accepted at a certain extent by some analysts who favour the minimum wage. They underline that the impact of a rise in minimum wage on unmeployment is mostly seen among young workers. But this is not the same as saying that MWs are thr primary cause of youth unemployment (Levitan and Belous, 1979: 18). Even the opponents of minimum wage state that the unemployment effects of minimum wage are most pronounced for younger workers and in industries with a higher proportion of low-wage workers.

On the other hand, there are valid analyses based upon extensive empirical studies by other researchers (such as Card and Krueger, Schmitt, Spdggs and Schmitt) who have shown that the minimum wage has no discernible effect on the level of employment, and may even be correlated with increased levels of employment (Prash and Sheth, 1999: 466-467).

David Card and Alan Kreuger claim that increases in minimum wages in the USA did not increase unemployment and may even have decreased it. Their most striking piece of evidence is from a comparison of employment in fast food restaurants in New Jersey, which raised its minimum wage, with those in Pennsylvania, which did not. The standard theory predicts a decline in employment in New Jersey relative both to before the increase in the minimum wage and to Pennsylvania. In fact, there was a slight increase in employment. Their studies indicate that the minimum wage may have little, if any, impact on employment, even among the young and relatively unskilled (Wilkinson, 2004: 355-356).

Other studies have shown that there is no observable correlation between the level of the minimum wage and the rate of small business bankruptcies. Another study of small business owners, based on an extensive survey, could not find any inclination to lower the level of employment in the event of an increase in the minimum wage (Prasch and Sheth, 1999: 473).

Minimum wages have been found to have a positive effect on poverty levels and a positive effect on wages that are not in the sectors covered by the legislation. In many countries, lower paid workers are concentrated in industries or parts of the economy where there is little job generation in any case, and, where jobs are available, the workers are neither paid well nor do they have much employment security. In the United States, only a small percentage of workers are affected, so there are only small changes in the number of jobs lost (Leonard, 2008: 80-83).

Gaski (2004: 212) underlines the negative impact of wage gains as the unemployment of hundred thousands, by naming the proponents of minimum wage as "ideologically charged segment of the economics community".

Some academicians and researchers say that people ought to get a minimum wage because, in general, nobody should be poor, or people's needs should be met. Wage regulation policies have a broad base of supporters who think they can justify interventionist measures ethically.

Obviously, minimum wage is not the rational choice of the workers. They are well aware that by some more extra skills that they might have obtained, they could have received more than the minimum (Kaufman, 2013: 360-368).

Some Economic Policies for and against Minimum Wage

Minimum wage raise is often compared by subsidies and taxes. One of the studies compare normative arguments for adopting either an unconditional and equal basic income as the policy instrument of a responsibility-sensitive maximin objective or a uniform subsidy on market wage rates. The wage subsidy instrument, however, creates a positive incentive to earn for the beneficiaries of redistribution –these being the low wage earners, whose productivity is correspondingly low. The incentive arises because for low wage earners, a uniform wage subsidy adds more to income per hour than is taxed away in order to finance the subsidy; in other words it increases their net rate of reward. As a result, low wage earners will supply more labor than they would do at the same rate of income tax under a basic income, and without the subsidy (Veen, 2004:148).

Related with maximin and leximin criteria, under the maximin objective of responsibility-sensitive justice, government redistributes income in favor of those who are worst off in well-being as a result of their productivity level. It is stated that only the weak leximin criterion can provide grounds for choosing maximum basic income. All remaining criteria reject that choice, and some squarely support the zero basic income alternative (Veen, 2004: 151; 169).

Wilkinson (2004: 357-358; 361) asserts that there are many ways to prevent poverty or meet people's needs, such as income subsidy. While the minimum wage might be part of a poverty reduction strategy, it does not seem to play much of a role in alleviating poverty. This is partly because minimum wage workers are a fairly small proportion of the total workforce and partly because many poor people are not minimum wage workers. They are often outside the workforce altogether, for instance single parents and their children, or else they are being paid above the minimum wage but have to share their money with many family members. There is an interaction between unemployment and poverty, since those who lose their jobs usually lose income too.

On the other hand, it has been stated that the ethical dimension of minimum wage debate has been neglected. It is argued that the minimum wage is a successful economic policy that is consistent with economic justice (Prasch and Sheth, 1999: 466).

A higher minimum wage would be of substantial assistance to workers who have little or no bargaining power vis-a-vis their employers. It would improve their quality of life, and to the extent they are able to use their higher wages to cover their basic needs, it would give them access to education and skills development. In the presence of a minimum wage, firms would have a direct incentive to modify their management strategies, adopt new techniques of production, and/or invest in their secondary labor market workers (Prasch and Sheth, 1999: 472).

Workers also face "overhead" costs, the cost of the maintenance of themselves and their families. If they are unemployed, or if their wages are insufficient, these costs must be covered by either their family, the community, or the state. It follows that either these costs are borne by society at large, or society must tolerate the gradual diminishment in the quality of its labor force (Prasch and Sheth, 2004: 471).

Subsidies and transfers cover the whole needy population whereas minimum wages cover only a segment of workers. It would be erroneous to substitute one for the other, or to make a trade-off between them. Minimum wage can be and should be regarded as an ethical issue in itself to support the needy, vulnerable, low-income workers.

Ethics of Minimum Wage: Homo Finitus

The model of homo oeconomicus is a misleading foundation upon which to build economic policy. The labour market encompasses real human beings, homo finitus, who have physical obstacles (a limited life time and energy), and needs, aspirations, wants, and wishes for a better life. In that regard, it has been argued that an adequate minimum wage not only better addresses the pervasive economic problems faced by real individuals, but ethically is a sound policy that should be promoted by a responsible society (Prasch and Sheth, 1999: 473).

Ethical or moralistic views have been resorted to by different opinion holders. Conservatives claim themselves as abiding to the moral rules. They assert that the deep principles of justice require far more of them than simply rejiggering the distribution of wealth. They state that they are not against increase in incomes of the poor but say that raising the minimum wage is a bad instrument for achieving a worthy good- namely boosting the incomes of working people (Brooks, 2016:16).

The minimum wage legislation is regarded as an unethical and ideological attempt made by the government and it is stated that possibly hundreds of thousands of soon-to-be-unemployed will be merely the latest victims of such dysfunctional propaganda (Gaski, 2004: 222).

It is underlined that mainstream economists claim that economic thinking cannot be thought of as subordinate to ethical considerations and that economic rationality has to be transformed ethically (Mukerji and Schumacher, 2008:2).

Some consider minimum wage legislation 'immoral' because they say that it effects low wage workers negatively. Some distinctions have been made about moralities by dividing them into magnanimous morality and mundane morality. The first morality (magnanimous) is appropriate for families or small groups in which members are familiar with and have personal concern for each other. The second morality (mundane) is suitable for large groups in which members have little knowledge of or personal concern for each other. Both moralities make the world a better place. But the strong emotional appeal of magnanimous morality creates temptations to apply it to large-number situations, such as markets, where it does more harm than good by hampering the cooperation between large numbers of strangers that cannot be achieved without reliance on mundane morality. It has been pointed out that it is the exercise of markets' mundane morality rather than a minimum wage that provides the only serious hope for low-wage workers to improve their real incomes (Lee, 2014: 37-46).

The democratic state's responsibility to the individual consists generally of protecting the individual from any person who might deprive him of his rightful property, or the means by which he acquires and maintains his property- be these material or more intangible such as life and labor, and "to promote the general welfare. Even though not explicitly enumerated, the state has a responsibility to maintain the subsistence of those citizens who are healthy, able-bodied, and working full-time, as well as those of its citizens who are, through no fault of their own, unable to provide for themselves. By upholding a sufficient minimum wage or a "living wage," the state can ensure that individuals will have the material resources to continue working full-time on a daily basis while meeting their own and their families' needs for many years to come (Prasch and Sheth, 1999: 477-478).

In this context, a minimum wage, set at a responsible level, can enhance the performance of the economy even as it promotes economic justice by providing a more equitable distribution of the final product. Through its positive effects on the level of effective demand, the rate of technological change, the rate of economic growth, and the perception of fairness

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that market outcomes can generate, the minimum wage can be thought of as an important institution in the creation of a just economic order (Prasch and Sheth, 1999: 484).

Markets are not perfect and competitive. Labour market differs from the other types of markets since the component of the labour market is the human being who mostly hires his labour for a living and for self-fullfilment. Justice is only applicable when both parties are acting justly—if one of the parties behaves unjustly, then unjust wages result (Leonard, 2008: 84). Inequality is often the basis for determining economic injustice, so when we see workers who are earning very little or discrimination against a group of workers, we feel that there is economic injustice (Leonard, 2008:83). In that sense, a legislation is needed (and thankfully exists) to provide the ground for a minimum income to meet the basic needs of the labourer.

Concluding Remarks

Markets are imperfect, and labour market has the highest asymmetries in the sense of material and financial proprietorship. Typical mainstream analytical tools to be used for minimum wage would be misleading. For instance, the neoliberal income/leisure trade off is a like a bad joke for the minimum wage receivers. They have no money to spend for leisure.

Minimum wage shouldn't be analysed with an efficiency-increasing, cost-minimizing, profit-maximizing approach. The minimum basic needs (food, shelter, travel to work and to school) of the workers need not be a subject of vast and voluminous economic analyses. It is not just to be in favour of the more powerful in the labour market where the bargaining and bidding power of the employers are much greater than the employees.

Most of the minimum wage earners are from sociologically vulnerable groups, the young, the old, the females, the immigrants, the second-rate citizens, etc. Even a little increase in minimum wage means a lot to these people. Employers face overhead costs but employees also face, food and shelter.

Economic transfers, subsidies, and negative income tax can only be used to augment the minimum wage practice but cannot take its place. Minimum wage legislation is a solid guarantee for the workers though I find most of the wages very low compared with the increasing rate in profits and in high incomes.

I suggest that the minimum wage should be treated within an ethical (moralistic) framework without taking into account of any macroeconomic implications.

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Promoting Child Agency Through Art Education: Integrations Between Education and the Artistic Fields

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Abstract

Art constitutes an essential element for all human becoming and it has always been a sort of kaleidoscope of the world and a call to see things critically or differently — thus the role of art in society has always been fundamental. This paper tries to articulate how the integration between art and education makes a valuable contribution in terms of enhancing children's agency and participation in formal or informal settings. Engaging with the challenging future, requires a good education of the arts and nurturing towards the development of artistic sensitivities, which in addition contributes to an increased sense of autonomy, purpose and self-discovery. The object of study refers to the idea how arts education provides a "space for agency", where all actors involved – teachers, parents, children, art professionals or curators etc. exchange ideas and become empowered in their communities. The value of art based learning can sometimes be neglected due to the attributed importance to maths, language or other domains and on the other hand, integrating art education in the school context can be quite challenging. Therefore, digging deeper into how to better integrate the arts especially in the school context is necessary. In addition, this paper tries to give a few recommendations towards the integration of art education starting from early childhood. Furthermore, this paper discusses also the possibilities that art education presents in special regards to education in schools, as an additional tool for social and personal development.

Keywords: art education; early childhood; arts integration, art based learning, agency

Introduction

Art is an essential form of expression that has long been recognised and proven to be a powerful tool when used in society, especially when referring to education. Not only art resides at the nucleus of culture and human existence, but it can be defined itself as a fruitful form of education, which allows the flourishing of our imagination and reveals our creative spirits. Being able to produce art is not just an adult ability, children are also capable of expressing themselves idiosyncratically and artistically and share their thoughts and voices through art making. Art making is a very natural process since early ages and it contributes to children's development.

Learning through the arts and art education has been promoted by research as being beneficial in terms of advancing creativity and children's development when applied in congruence with other academic fields of studies (Eisner 2002; Gardner, 1983; Dewey, 1934). Nonetheless, the importance of the role played by the arts in educational settings has been widely neglected and ignored when it comes to considering other subjects such as maths, reading and writing, who seem to be preponderant on standard school curriculums. Even though art education has received appraisal for its educational benefits and a considerable number of teachers and parents would like to include art in children's education, when it comes to budget priorities, art usually receives less attention and promotion. In part, this reflects still a certain erroneous and misleading conception that some disciplines are more important than others.

Gardner (1983) introduces the notion of multiple intelligences and stresses the idea that not all types of intelligences are being fostered and promoted in schools. Gardner highlights the idea that usually bigger attention is paid to the linguistic and logical-mathematical intelligence instead of other forms of intelligence such as musical intelligence or bodily-kinaesthetic etc. which can be detrimental for children's development. Therefore, he argues that more attention should be payed to other

forms of intelligence that an individual has and education agendas should reflect all children's needs instead of prioritising only certain disciplines of study.

Art education and in particular arts integration, represents a way to communicate and address different levels of interests, capabilities and manners of learning for different children who have different intelligences. One general definition designates arts integration as "an approach to teaching in which students construct and demonstrate understanding through an art form. Students engage in a creative process which connects art form and another subject and meets evolving objectives" (The John F. Kennedy Center for Performing Arts, 2010: 1). However, the notion of "*arts integration*" is not strictly defined and is a rather contested term. This is in part due to the lack of a standard and approved definition of what arts integration should be conceptualised, understood or practiced. The term "integration" comes from the Latin word "*integrare*", which means making something as a whole (Burnaford et al., 2007: 11). Different researchers provide different definitions for the term *arts integration:* Howard Gardner's theory of multiple intelligences (1983); project based learning that involves community strengthening (Wolk 1994); Marshall (2006) builds on cognitive theory for an interconnectedness between different domains and argues on the concept of substantive arts integration; art as a tool for expression and reflection of the socio-cultural world (Efland,2002); integrated arts that represent one of the four curricular structures (Eisner, 2002); arts integration as a whole integrated system without having core subjects (Aprill, 2001); art used as a tool to increase performance and achievement for academic disciplines (Catterall and Waldorf 1999; Fiske 1999); and other definitions which make arts

integrations a complex and disputed definition (Mishook & Kornhaber, 2006:4-5; Burnaford et al., 2007: 21-23). On the other hand, there exist a variety of regimens of art education in terms of stances, procedures, historical backgrounds and value considerations for different cultures (Gardner, 1990: xi). Obviously, arts integration is a socially constructed concept and therefore, each of the constituencies regarding this concept means different things according to different dimensions. The way how art itself is perceived is different depending on the context and value attributions towards art have a significant impact in terms of how art education is implemented in schools, which has an impact on children's development.

Art as a way of learning

Art has a lot of potential benefits in different levels, but such potentials have been however somehow overlooked and haven't received the right attention. The power of art, as a tool for learning and educating, might be often underrated, misused and even misunderstood. For many educators and arts defenders there is no doubt that art instruction is valuable, but however there exists controversy in terms of how the arts might contribute to the transposition of skills acquired through the arts to other domains. Some forms of artistic practice could contribute positively in the improvement of cognitive abilities thought to be important for academics, and research evidence suggests that for example spatiotemporal reasoning could be improved by receiving musical training, and in addition this may be beneficial also with certain forms of mathematics learning (Rinne et al., 2011: 89). The connection with art and other fields such as mathematics for example go back in time and have a long history together, particularly if mentioning the times where the disciplines were not separated. Although the arts and mathematics are different fields they have a strong interaction (Senol, 2010:2) and such interaction can be used to make analogies to the real world as well as trying to create new connections and meanings. Arts integration for learning maths could provide an opportunity also for children who present difficulties or special needs, by giving them a chance to learn through different tools and express themselves through art. Deaf learners for example can access maths easily through visual art, which promotes their self-esteem and confidence (Seekola, 2011:5). As a result, they get to better interact with the material and gives them a better chance to develop their ideas and express themselves. It is important to stress that art education can bring positive outcomes not only for children with special needs or "talented" children but for all children, since it calls on so many different forms of learning.

Other researchers on the other hand suggest that while such transfer of knowledge might occur, it might remain somehow limited and that the arts might be beneficial rather on the disposition

level, like developing persistence or reflectiveness, which are obviously helpful for succeeding on different directions (Rinne et al, 2011:89). Exercising art since early childhood incorporated in different forms of learning enables children's abilities to succeed not only in academic disciplines, but also outside school walls. By the term disposition development it is meant the ability to evolve certain forms of behaviour, which are represented "in a core of attitudes for schools, intellectual virtues, and habits of the mind" (Gadsden, 2008:34). Fostering dispositions through art learning provides children with social skills that they can later use for emancipating and empowering themselves in their communities and

society in general. Engaging in critical thinking through the art process facilitates resilience since it helps in terms of enhancing capabilities.

Moreover, if art helps ameliorating children's capabilities for better succeeding also in academics, this demonstrates that art helps building better future opportunities and a positive orientation towards school. Alvord & Grados (2005) argue about enhancing resilience in children through proactive approaches, which promote agency, and they argue that a multidisciplinarity of tasks enables better social connections and coping abilities. Taking part in activities that involve art, music, drama etc. gives children or young people the opportunity to participate in social groups with other young people and achieve recognition for their efforts (Alvord & Grados, 2005:241). Therefore, it would be important to underline that depriving learners of the chance to "experience a broad array of thinking, social, and emotional dispositions through art—to reorder their habits of mind—is to deny them the full experience of learning and deny teachers the full opportunity to understand the breadth of possible knowledge" (Gadsden, 2008:33). Although different conceptualisations towards the arts and its benefits towards learning exist, a variety of research evidence promotes and supports art integration as a way of learning. "Arts integration—the use of the arts as a teaching methodology throughout the curriculum—may improve long-term retention of content" (Rinne et al., 2011: 89). This means that learning through art also increases the chances for a better connection between the knowledge acquired on different levels, its better interconnected and better remembered from learners. Arts integration incorporates cognitive abilities that improve long term memory such as: elaboration, rehearsal of meaning, generation, enactment, oral production, effort after meaning, emotional arousal, pictorial representation (Rinne et. al., 2011).

Postmodern theorists support a form of art education where art is integrated within different disciplines, contextualised and transformed, surpassing the boundaries of the so called fixed domains and can represent a "concrete and feasible approach to teaching art in a postmodern way" (Marshall, 2005:227). Such approach links knowledge from different domains and helps learners making more sense of what they learn, rather than learning separate phenomena or concepts and memorizing by heart without a connection in practice or reality. Learning through art facilitates a sort of interconnectedness on all levels and a faster transposition of knowledge. In other words, exploring and putting ideas together from different disciplines enables a better understanding of the connections and better engage in the process of thinking and image making.

Another important aspect of learning through art is how children learn through trial and error and develop the ability to discover and associate theory to practice and vice versa. Children learn through all their senses and making mistakes is part of the process. Art gives the opportunity to engage with different senses and learning abilities, using different intelligences. Movement and exploration for example, are very connected but schools generally do not facilitate movement as a way of learning. Learning through dance and theatre activities for example uses such dimensions and allows learners to develop their creativity while using their senses and moving around. Such activities can be a huge aid for children who feel the need to move around or lack concentration and it develops children's bodily-kinaesthetic intelligence. Movement helps the process of memorising and learning by using the body as a tool. While playing or during recreation children learn to activate knowledge, use concepts and communicate with their environments freely. Dramatherapy for example can be used for "promoting involvement and a more active type of learning" (Emunah, 1994: x). Moreno (1972) observed how drama presents therapeutic elements for children engaged in role-playing and how its potentials are related to the social development of children. For Moreno, art and therapy were inseparable. Nowadays, with the increasing of school hours the time left for free play, free movement and recreation is minimal, which leaves less space for self-exploration and learning freely. Integrating art and play is another mechanism to support group interaction and stimulate the cognitive potential for every learner. Learning physics or maths through art might sound unrealistic and difficult to be implemented for many educators but integrating the arts as a way of learning might result more resourceful in learning than any other method. As an illustration, learning about gem stones or about weather phenomena can be easily achieved through the help of visual arts. Exploring and analysing the shapes of gem stones, reviewing watercolour techniques, painting the gem stones as well as learning how they are created chemically/physically means integrating interdisciplinary knowledge and finding connections between the shapes of the minerals, gems with the chemical composition, color etc.

(see Element of the Art Room Blog, Art Rocks ! 4th Grade Gems and Crystals, 2018)

Efland, among other theorists argues that: "If the aim of education is to fully activate the cognitive potential of the learner, ways have to be found to integrate knowledge from many subjects to achieve a fuller understanding than would

be provided by content treated in isolation" (Marshall, 2005:228). Learning through art will be experiences differently by every learner, depending from different factors: cultural, socio-economic status, background, environment,

personal etc. The environment plays an important role in stimulating children's abilities. In the case of art learning, the adjustment of the environment is essential.

So far, a vast number of schools who have used art as a tool to learn have been successful. The Reggio Emilia schools for example are based on the idea that children need to be surrounded by an environment that supports their development and such environments need to be thoughtfully designed in order to promote multi-sensory learning (Tarr, 2001:37). Although Reggio Emilia is not arts integration, what appears as relevant is the importance accorded to the environment. The Art Class or the Art Space is fundamental in stimulating the arts integration process. In addition, learning should also implicate a cultural component, which means that teachers need to be aware of children's cultural backgrounds in order to nurture children's needs and help them be active and engaged in the process of learning. The connection between art and culture is fundamental for understanding how children access learning, and how they learn both formally and informally, including their participation in their communities. Since art facilitates the communication process, it provides a bridge between cultures, and different realities of childhood. "Just as we should view art not as an accumulation of so-called art objects, but as a way of approaching knowledge, we should also view knowledge not as an accumulation of data, but as a flexible mechanism for reorganising reality" (Camnitzer, 2014:6). Reorganising reality means changing existing social realities, consider new perspectives and finding solutions for existing or future issues through creative and sustainable ways.

A "space" for Agency

Art constitutes an essential element for all human becoming and it has always been a sort of kaleidoscope of the world and a call to see things critically or differently — thus the role of art in society has always been fundamental. Art intersects with all areas of life and art is itself an education for the inner and outside world. The multidimensionality of art helps individuals understand better their realities, and no other tool can be greater than art in questioning our thoughts and creating meaning, as well as increasing the ability to exercise agency.

Art education contributes to children's development on different levels such as: cognitive development, socio-cultural and socio-emotional development, as well as it provides children tools to succeed on the academic level. Artistic experience is not only essential for developing artistic abilities and reflection but mainly it supports creativity in general, which is an indispensable aspect in succeeding in life. Fostering creativity, critical thinking and social competencies through art education might be central to enhancing children's capabilities, as well as promoting children's rights. Children interact socially, physically, emotionally and cognitively

with their surroundings and the environmental involvement is where agency starts (Blanchet- Cohen, 2008: 257). Under brief terms agency is illustrated as the ability of individuals to act in an independent way, under free will and make their own choices. Children are not just passive subjects of social structures, but they must be seen as active agents who take part "in the construction and determination of their own social lives, the lives of those around them and the societies in which they live" (James & Prout, 1990:8). The connection between agency and art education might not necessarily be evident for many teachers or policy makers, however, art undoubtedly contributes significantly in giving children an opportunity for their voices to be heard and to have access to a space to express themselves through different ways.

Research evidence shows that "children can produce and recognize educationally productive questions and can adapt them to their knowledge needs. The challenge is to design environments in which students can use such questions to guide their building of knowledge, thus assuming a higher level of agency in learning" (Scardamalia & Bereiter, 1991:37). Using art as a medium facilitates the process of expression and allows children to express their thoughts not only through verbal or written communication. Visual art can be particularly empowering in the sense of allowing other forms of communication to flourish and other ways of learning to be accepted. Social empowerment comes as a result of achieving power in particular domains of activity. Empowerment through art can be achieved in different subjects. For example, empowerment in mathematics education as Ernest (2002) explains, concerns gaining the power to use mathematical knowledge not only for improving mathematical skills in schools but also for social betterment. In addition, epistemological empowerment "concerns the individual's growth of confidence not only in using mathematics, but also a personal sense of power over the creation and validation of knowledge" (Ernest, 2002, 1-16).

Using art for learning maths means having access to knowledge, especially for children who find it difficult to achieve knowledge through mainstream teaching methods. A Kandinsky or Paul Klee's art piece can be used to transmit knowledge on geometry, problem solving or give multiple perspectives to look at things. Through the arts children are taught to ask questions freely without fearing for a wrong answer since there isn't just one correct answer. Eisner reiterates that the arts teach children that there is not just one single solution and that their "personal signature matters", since not all answers should be identical and there is room for more than one interpretation (2002: 197). The idea of using art as a way for learning skills in maths or problem solving somehow challenges the conception that art serves only on the aesthetical level, to become better at arts itself or as just a form of entertainment. The idea is to allow new perceptions to flourish through the arts and let children's subjectivities and creative thought contribute to learning from different angles. Performing arts on the other hand such as drama or theatre can allow children to acquire

knowledge through movement, dancing and acting. Through drama for example, children do roleplay and learn to adapt to the character's feelings and learn from the situations.

In environments where children are required to analyse or perform an activity through artistic tools, the individual voices, as well as skills or talents are recognised and supported. On another level, there is the possibility for group exchange as well as activate engagement in social issues as well as community engagement. Children's levels of agency in terms of knowledge construction is higher in learning processes where art is involved than when art is absent. Art involves playfulness and the capacity to imagine new alternatives and most of all also understand realities intersecting different cultures or contexts. Learning history through the means of art for example enables the use of different tools including visual arts, which allows a better understanding of different historical phenomena.

Global culture is nowadays being dominated by visual culture, which is omnipresent, in magazines, TVs, museums, computers, billboards, and has a tremendous impact in terms of human development (Freedman, 2003: xii). Learning about the visual culture appears as necessary to develop a critical perspective on art, but also on other matters relating to it such as social issues. Learning through art allows self-reflection and a critical lens to looks at things differently. Visual culture plays a tremendous role in supporting critical reflection towards social issues. "Arts education and the experience of the arts in learning and teaching, not unlike learning and teaching science, math, reading, and writing, are inextricably tied to the identities that learners and teachers assume and imagine are possible" (Gadsden, 2008:35). 'Photovoice' is an example of how an arts- based approaches can contribute to agency, self-representation as well as giving voices to children and their communities (Desyllas, 2014:477). Desyllas argues how empowerment comes through art and how sex workers shared their experiences and used photography as a way of resisting to the stigma by expressing their creativity (p.477). According to Gell artworks can be effective mediators of social agency (1998:73), and in the case mentioned above, using the Photovoice method shows how photographs and art produced by the subjects affect their realities and ways of thinking and produce agency.

The impetus for providing support for creativity and art education appears now more necessary than ever, especially with the nowadays continuously changing and multicultural societies, where individuals need to find new solutions for different challenges that the future is bringing (Robinson, 2011). The role played by art is central to bridging ideas coming from different disciplines, socio-cultural contexts and realities, and creating an interdisciplinary approach to knowledge. By assigning an equal weight to arts as other disciplines, learners become active participants in the process of learning and co-construct the dynamics of their education together

with their teachers, art curators, parents etc. and as Gee & Green argue, learners become "shapers of knowledge rather than recipients of knowledge shaped primarily by forces external to them" (Gadsden, 2008: 31). The classroom turns to a space where art becomes the way to approach knowledge and such approach is constantly negotiated between children and adults, abandoning the old ex-cathedra method of teaching and embracing a more power-balanced education.

Art based intervention and particularly arts integration can help increase confidence and self- esteem, especially for youth that encounters difficulties or that is risk-oriented. Creative arts can result to be quite beneficial in terms of engaging and redirecting harmful behaviour of youth and especially at-risk youth (Wallace-DiGarbo, 2006:119). For children experiencing difficulties and stressful circumstances, art-based activities can turn into a way of "escaping" reality and mobilize new ideas and self-exploration, as well as new desires or motivations. Art-based interventions can reduce anxiety levels and other stressors which interfere in the learning processes (Aaron et al., 2011:28).

Art contributes in deepening self-discovery and communication with others around you. Art is itself communication, which makes it more accessible and tangible. "When children are free to choose their own projects, integrating knowledge as the need arises, motivation-and success- follow naturally" (Wolk,1994:42). Wolk also argues that such projects also support a strong sense of community since learners interact and exchange ideas with each other and they succeed together (p.42). Such perspective embraces the idea of engagement, which translates as engagement for all children, even for those who are often left behind or forgotten from teachers. The experiences that learners benefit through art education contribute in nurturing a sense of community spirit and active participation. In marginalised and disadvantaged contexts, allowing learners to take part in knowledge construction processes and engage in critical thinking enables empowerment and community agency. Community-based art education for example can benefit specific groups in the society and allow individuals to learn about art but also learn regarding other issues through the means of art (Ulbricht, 2005:7).

For at risk children, promoting resilience might be another advantage of incorporating art into children's daily lives. Many children will experience resilience or in other terms they will develop positive adaptation despite all the difficulties and adversities that they might encounter. Experiencing resilience not only is important in terms of children's development and well-being but also it contributes to the empowerment of children's voices and agency in the society.

Reflecting on Arts Integration and Education

Integrating arts education, especially in early childhood settings, requires a shift of mentality and therefore the role of the environment as well as the role of the teacher is essential in guiding the child towards social and personal development. Educators around the world are being constantly challenged to improve their teaching methods and approaches in order to facilitate the achievement of knowledge, the ability to learn and foster the right environment for proper development for every child. Teaching methods and the way how learning is conceptualised and practiced are often responsible for the future development of children's life skills and their self- fulfilment. Article (29), in the United Nations Convention on the Rights of the Child (1989), states that "*education of the child shall be directed to the development of the child's personality, talents and mental and physical abilities to their fullest potential*" (UN Convention on the Rights of the Child, 1989). This is obviously an understandable and unanimously agreed principle among educators, but everyday life reality shows that children's creativity and talents are not directed to their fullest potentials but are rather suppressed or even harmed. Ken Robinson (2006) argues why systems of mass education and schools suppress natural capacities to create and often kill creativity rather than fostering it. Critical thinking on the other hand is vital for finding solutions and in terms of development. Abrami et al. (2008:1102) describe critical thinking as "the ability to engage in purposeful, self-regulatory judgment, is widely recognised as an important, even essential, skill". Creativity and critical thinking are strongly linked together, and therefore engaging learners to apply creative critical thinking into all domains of learning is beneficial on the dispositional level, as well as the social and personal. Recognising and supporting children's voices and autonomy means respecting children as human beings and not just as becomings as Qvortrup (2009) would argue. Teachers and educators need to understand and stimulate children's active learning towards valuing their role as citizen and exercising rights and participation in the community.

Children should be given the opportunity to express their own potential and further it through the pedagogical and didactical help of teachers. Education plays an important role in motivating and extracting "*each intelligence*" and talents for every child (Gardner, 1983; 1990; 1995). However, changing from traditional styles of teaching and learning to hear children's voices demands a change in the pedagogical posture of a teacher, or educator. In this process teachers become more like mentors who guide children through their talents and give them the space to allow those talents to thrive. What differentiates art integration practices is the ability to use art to conceptualize and explore in different way. As an illustration, the "workbook" is the perfect example of how this can be achieved in the classroom/art space. The "workbook" is an efficient method of integration which focuses on drawing, writing, as well as illustrating content from different disciplines. The students try to make connections by going deeper into specific themes created in their workbook and they also share their opinions and discoveries with the other students of the art room. Marshall (2016) argues how the use of art and "workbooks" are forms of inquiry which the child uses to discover and learn across the curriculum. The author mentions how the workbook is the culmination of an extensive arts based inquiry project, such as the Muir Woods art integration project, where:

"Learners went to the woods as artist researchers using a scientific and historic lens. Prior to their investigation, they studied the ecology and history the site in the classroom and this prepared them to do their individual explorations. For this

inquiry, each learner brought a research workbook. Far from being simple sketchbooks or journals, these books were field study books, the sort of books naturalists use in the field." (Marshall, 2016:13).
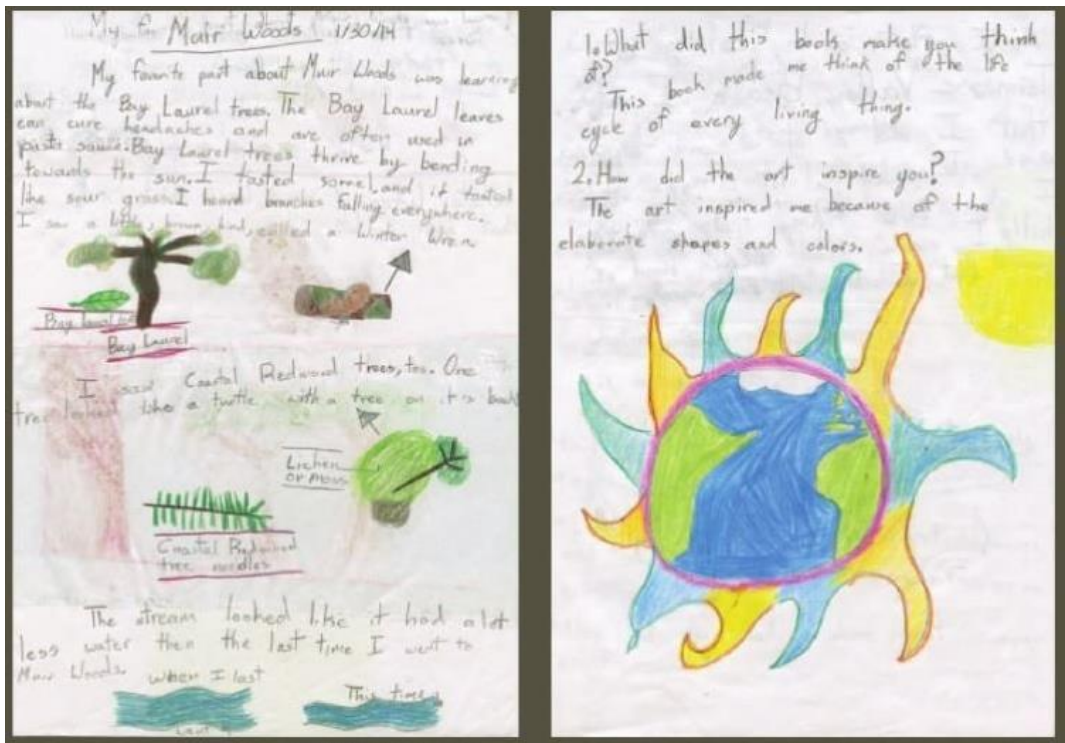
Fig. 1. Libby's Reflections. Two pages from her research workbook (2014) (Marshall, 2016: 14)

Libby's artwork/workbook is a concrete example of how each learner explores ideas through different and personal ways. In addition, Marshall argues how postmodern art images provide catalysts for development in order to teach about idea generation and creative process (2005: 240). Above all, using post-modern art is liberating, empowering and "agentic", engaging students in "thinking, learning, and image-making in substantive and integrative ways" (Marshall, 2005:240). On the other hand, the art teacher/mediator role is essential in the process of meaning making and art exploration. The teacher nurtures the process and guides throughout the curriculum.

This is indeed a complex and difficult process since teachers have to always reinvent and adjust their posture according to different situations. Teachers are in way like artists and as Freire argues the experience of "education is naturally an aesthetic exercise" (Shor & Freire, 1987:118). Even though many teachers might not realise that they are performing an aesthetic act, "we do art and politics when we help the formation of students, whether we know it or not. Knowing what we are doing will help us do it better" (p.119). Dewey (1934) believed that education should be based on aesthetic experience which for him was very valuable in the process of learning. White follows somehow the same line as Dewey by mentioning how stimulating and nurturing creative abilities and the capacity to think critically are essential for future endeavours and in life situations in general (Whyte, 1973:190-191).

Looking at the recent decades, interest in art education has experienced a sort of resurgence and there exists a growing desire to use arts integration as a way of unifying, creating and transmitting knowledge as interconnected and whole. However, even though in many schools around the world art education is part of the curriculum, and as mentioned above, despite all the positive outcomes and numerous research showing arts as crucial for learning, the place occupied by arts in the curriculum seems to be secondary or irrelevant in comparison to the importance accorded to subjects such as maths, reading, writing etc. "Core" subjects or disciplines are considered as representing more value in terms of benefits for

learning and future goals, especially nowadays due to the increased standardised and high stake testing but on the other hand this is limiting learners creativity (Berliner, 2011:291). In addition, it is often the case that educators are not able to change their mentalities or perform a shift in their pedagogical techniques in order to integrate art as a way of learning in the curriculum, which does not leave space for change. On another level, teachers who are not trained to be dealing with art and have a difficulty doing something that they were not prepared to do. Teacher quality plays an essential role in bridging knowledge within the curriculum and leading children towards creativity and holistic learning. Clark argues on the concept of integration by affirming that "a truly integrated curriculum is organised to show the connectedness of things…" (Marshall, 2005:228). Such integration allows learners to value and situate their experiences as part of a "big puzzle" and the role played by educators is essential in giving value and respecting children's work, especially in early childhood educations settings. Integrating art is not such an easy task to do, it needs to be thought through and it requires planning, reconceptualization of ideas as well as an evaluation process. What should be reconsidered is how educators and teachers see art in relation to children and their experiences. "Art is not situated in between; it is the umbrella that hovers over everything and includes everything. This inclusiveness makes art a meta-discipline, with science as one of its many subcategories" (Camnitzer, 2014:7). Inclusiveness of art not only in the working environment but also expressed through the learning acquisitions, which try to support the learning process aesthetically, naturally and culturally as well as children's inner worlds (Tarr, 2001:38).

Preparing teachers for arts integration might be another challenge, since a lot of teachers experience difficulty with the arts when they are not artists themselves. Teacher training and expert support is crucial under such circumstances and teachers should be in constant collaboration with museums, art curators or other organisations. Arts integration should be seen more as a collaborative partnership, where everyone learns from one another. As a result, the hierarchy between teacher and child is diminished, making the learning process multidimensional and open to the construction of new knowledge. The Reggio Emilia Schools have somehow demonstrated how the collaborations between artist-teachers and early childhood educators can be very fruitful. For example, art educators can take on the role of the *atelierista* and work in partnership with teachers and educators of the school in order "to support children to communicate their ideas visually, help to create provocative learning experiences, and design environments to enhance children's perceptual awareness and provide places for wonder, curiosity, and the expression of ideas" (Tarr, 2001:39). This is indeed not an easy task since it requires a reconceptualization of how all actors involved are going to coordinate their roles and responsibilities in order to support the learning process. "Project Zero", an initiative founded at Harvard University in 1967, explores how learning experiences can be engaging for all learners and promote aspects such as intelligence, creativity and critical thinking through the arts.

Nevertheless, the experience of art in early childhood is affected by adults and different life circumstances and even though art might be considered as some kind of panacea and solution to all problems, the reality shows how even by having a perfect policy implemented, with the best efforts, there will always be different variations and outcomes. Understanding and digging deeper into issues relating to art learning and cultures is necessary for understanding how children learn and how this learning is connected with their environment and communities. Like this, art can be used as a contextual tool to help improve the situation in children's communities and act as mediator between culture, communities and the individual.

Shifting mentalities and changing traditional ways of approaching knowledge requires also changes in other levels such as pedagogical techniques and a change towards the nature of the discipline as well as of cooperation (Bresler, 1995:10). Moreover, the environment where these changes take place needs to be considered and art education shouldn't be just providing art as experience but rather be a strong tool to provide support for learners and the acquisition of new

knowledge. Constructing and understanding through an art form, when applied in congruence with educational settings, improves cognition, other languages such as maths, geography, history etc. and leaves room for absorbing the acquired skills. "In addition to intellectual feasibility and soundness, integration typically involves issues of human relations, communication among different groups of teachers, and the coordination of resources, schedules, and structures" (Bresler, 1995: 10). Bresler also articulates how all this involves a shift from a solo performance to a chamber work and it requires a strong cooperation between all actors involved and such challenge is definitely of great worth considering the outcomes in terms of the advancement of human capabilities.

Conclusion

Although the importance of art-based learning has widely been acknowledged for its beneficial and liberating properties, especially in early childhood education settings, there exists a considerable disproportion between the arts and other subjects considered "serious". Art is still often treated as a leisure activity rather than a serious task to perform or either reserved as an esoteric entity that benefits only privileged individuals. Changing this mentality requires a shift of thinking towards a more open minded way of teaching and approach towards knowledge in general. Art should be viewed as a way to perform or approach knowledge and not only as a trivial component of education. Arts integration, although at times contested or equivocated and at times praised or treated as the antidote to educational concerns, presents an opportunity for learners to develop and further their potential and intelligence as well as promoting agency, social engagement and empowerment for all actors involved. Integration of the arts inside the curriculum cannot be supported without the collaboration of arts-integration experts, artists, and educators, therefore, providing professional care and assistance for teachers remains essential. Art learning should provide a medium through which children, parents and their communities engage themselves in socio-cultural participation, ameliorate their life circumstances and change their realities creatively.

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Awareness of Individuals and Businesses in Albania for Sustainable Development

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Abstract

The concept of sustainable development is being used and is often heard every day. Sustainable development is not a problem only for developed countries, but to the entire world. This concept, among others, is linked with the term sustainable business. Sustainable business is considered a business which operates in the market taking into account and respecting the interests of all stakeholders, in order to ensure a healthy long term business. So this concept is direct connected to the system: economic, social and environmental. With the growth of international trade is increased the number of industrialized nations and as a result is increased the amount of pollution. Many issues that significantly influence the sustainable development are neglecting national and international boundaries. Pollution, inflation, exchange rates, unemployment, macroeconomic policies, conflicts and health issues that occur anywhere in the world can cause problems for business sustainability. Awareness of individuals and businesses worldwide, about the impact they have on the environment is growing. The aim of this work is to highlight the level of knowledge and awareness that people and businesses have about sustainable business and its implementation Paper treats specifically the case of Albania on sustainable development based on a questionnaire respectively directed the students of the Polytechnic University of Tirana and in a questionnaire addressed some businesses in Tirana. The achieved results are important because they show low levels of knowledge by students and businesses to the concepts of sustainable development and the need for measures to improve this situation in the future.

Keywords: sustainable development, awareness, companies, students, Albania, implementation

Introduction

Sustainable development is defined differently by various thinkers. Definition of recognized and accepted so far is: "Development that meets the needs of the present without impairing the ability of future generations to meet their own needs" (WCED, 1987). So sustainable development is not only environmental protection, but also a new concept of economic growth, to ensure fairness and opportunity for all, without destroying the planet's natural resources and its capacity. It is a process in which different policy areas such as economic, trade, energy, agriculture, industry, etc., are made in order to create a development that is economically, socially and environmentally sustainable. The term 'sustainable development' was first defined in the 1980s in the Brundtland report (Hunter, 1997; Mowforth and Munt, 2008). Brundtlandit's report was revolutionary in that it introduced, in connection with growth environment, but the idea of sustainable development has evolved from a strictly environmental concept to a concept that includes the issue of equality for access to the natural resources. Equality of access creates human welfare and distributes benefits and costs (social, economic and environmental). Based on the Brundtland definition Landrum and Edwards (2009: 4) define a sustainable business as 'one that operates in the interest of all current and future stakeholders in a manner that ensures the long-term health and survival of the business and its associated economic, social, and environmental systems'. Businesses solely focusing on reducing their environmental impact are referred to as 'green businesses' whereas a sustainable business would focus on all three dimensions of sustainability, which have often been referred to as 'triple bottom line'.

Hobson and Essex (2001) point out that the general attitude towards environment and the implementation of sustainable business practices is most important. However, several authors highlight that agreement with broad statements representing the idea of sustainability is easy. But more specific statements and actions taken are more difficult to agree with and a certain gap between attitudinal statements and actual initiatives becomes apparent (Dewhurst and Thomas, 2003).

Sustainability is a system concept that recognizes the relationship of an entity with the system in which it exists – the firm within society and the ecology of the planet. Discussions of sustainability include economic, social, institutional, and environmental processes and effects. We loosely define sustainable business as operating in a way that could be maintained indefinitely without degrading the larger system. Specific criteria would be economic viability; fairness to the firm's stakeholders; and maintenance of the environment. Hargroves and Smith (Hargroves, 2005) identified some common principles of sustainability such as: dealing cautiously with risk, especially with perceived irreversibility; appreciation and value for nature; integration of environmental, social, and economic goals in planning ("triple bottom line"); community participation in planning; conservation of biodiversity; concern for the equity of future generations; sensitivity to global effects; commitment to best practices; no net loss of human or natural assets; continuous improvement; good governance.

Sustainable business practices, therefore, include but are not limited to making products from recycled materials or making them recyclable, using processes that do not degrade the environment, designing facilities to avoid permanent change to local eco-systems, and inclusion of communities, employees, suppliers, and resellers as partners in strategic planning.

The analysis of the development of environment and the development of political, social and economic situation worldwide shows that it is necessary to solve the cases and actions that by their intensity induce the critical situations leading to relevant crises of the type denoted as a humanitarian catastrophe or social crisis. Business awareness of the impact that they have on the environment is growing. But many are the challenges faced by businesses to implement strategies related to sustainability. Greater difficulty in achieving environmental sustainability has medium business and small business.

The most common obstacle mentioned by the executive directors of companies linked to the cost of implementation of practices for a sustainable business. This finding is consistent with previous research on the barriers faced by businesses (Revell et al, 2009; Taylor et al, 2003). Participants numbered variety of financial concerns. Businesses have had a variety of opinions regarding customer satisfaction and how to improve it. Some companies have shown skepticism towards the implementation of this strategy because didn't see an opportunity for a competitive advantage. But other companies reported having a competitive advantage by implementing measures (Taylor, 2003). Studies have found that businesses do not face pressure from customers, suppliers, and stakeholders to implement environmental practices (Revell et al. 2009).

According to Prochazkova (2007), the basic tools of state for management directed to sustainability are:

management (strategic, tactical, operational) based on qualified data, knowledge, professional assessments, qualified decision-making methods, land-use planning, correct sitting, designing, building, operation, maintenance, reparation and renovation of buildings, technologies and infrastructures, citizen's education, schooling and training, specific education of technical and management workers, technical, health, ecological, cyber and other standards, norms and rules including the best practice procedures, i.e. tools for control/regulation of processes that may or might lead to disaster occurrence or to the increase of its impact, inspections and audits, executive security forces for qualified response to emergency and critical situations, systems for critical situations defeating, security (land-use and spatial), emergency, continuity, crisis and contingency planning, specific system for defeating the critical situations - safety, emergency, continuity and crisis management.

Awareness about environmental issues are coming more and more increasing although the challenges facing human society on this issue are numerous. One of these challenges is the education of generations. Relying on the principle of "Education for sustainable development is the engine for change", in December 2002, the General Assembly of the United Nations, through Resolution 57/254 declared "Decade of Education for Sustainable Development", for the period 2005-2014.

The concept of sustainable development is becoming increasingly well known in Albania. This concept is now part of the Constitution of the Republic of Albania under a special Article.

Methodology

The purpose of this paper is to highlight the level of knowledge and awareness of youth and

the organisations for sustainable development.

The primary data was collected through questionnaire. The questionnaire is considered as the most appropriate instrument for collecting research data. The main objects of this study are:

Organizations that have voluntarily integrate social and environmental policies in their business model, which represent a distinct type of completely modern corporation, characterized by a structure of governance in which besides financial performance, calculates the environmental impact and social impact of the company. For this study was selected a sample of 50 businesses in Tirana. The questionnaire contains questions about: the knowledge that companies have regarding sustainable development, the importance that it has to be implemented in the future, the level of implementation of strategies for sustainable development, challenges and obstacles to implementation, benefits which they believe may have on the implementation of strategies for sustainable development, etc.

Youth, specialy students from 18 years old or more. The selected sample was 162 students, mainly from Polytechnic University of Tirana, in both levels of study, Bachelor and Master. The questionnaire was distributed via the internet to the young people selected through non-probability sampling.

The first part of the questionnaire has questions about age, gender, level of study and field of study for students. In the second part of the questionnaire, there are questions about their knowledge and level of knowledge for sustainable development if they are faced with these terms in their program of study, if they have information about the importance of sustainable development, if we know companies that have implemented sustainable development strategy. In the third part of the questionnaire has questions about young people's awareness of the importance of sustainable development. Students were asked to give their opinion, if they deem important that in their program of study to have specific subjects related to sustainable development, or which is the best way to get information about the development of stable, or where should rely more sustainable development practices in Albania?

Results

Through the analysis of quantitative data were observed in a number of outcomes. Based on the results, we manage to give valuable recommendations for companies, higher education institutions or other government institutions.

Results from companies:

How much companies that know the concepts of sustainable business are oriented towards sustainable?
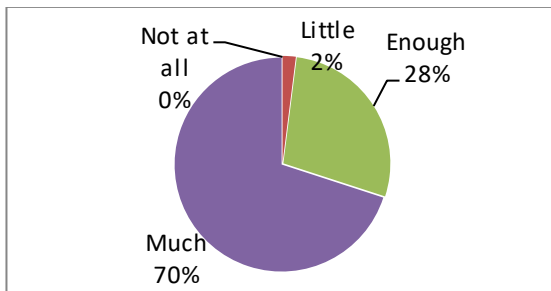
Graf.1. Businesses that have currently an initiative towards sustainability

According to Hobson and Essex (2001), the general attitude towards environment and the implementation of sustainable business practices is most important. But more specific statements and actions taken are more difficult to agree with and a certain gap between attitudinal statements and actual initiatives becomes apparent (Dewhurst and Thomas, 2003). How much companies (that recognize sustainable business concepts but have not implemented currently in their companies) consider important in the future orientation towards sustainable business?
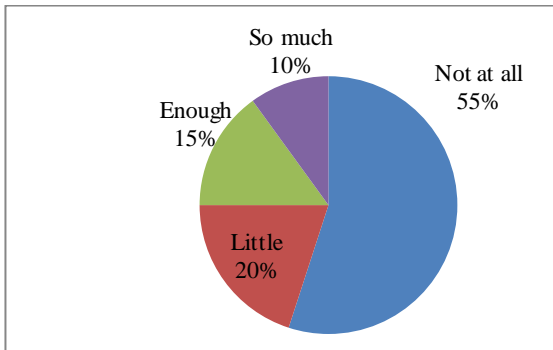
Graf. 2. Businesses that currently dont have any initiative towards sustainability

What companies can benefit from the implementation of sustainable business?
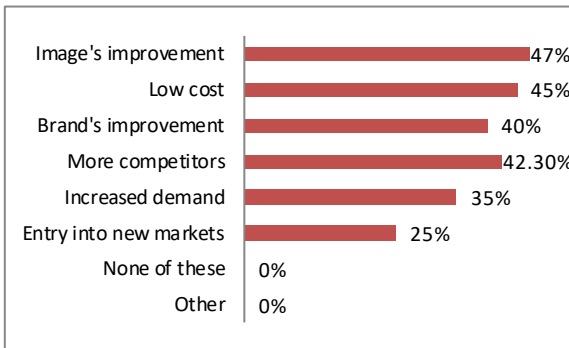
Graf.3. Benefits from the implementation of sustainability in business

As it is mentioned by Taylor, 2003, companies reported having a competitive advantage 42.3% by implementing sustainable business.

65% of companies consider the expenses for the implementation of sustainability as a cost and only 35% of them as an investment, this finding is consistent with previous research on the barriers faced by businesses (Revell et al, 2009; Taylor et al, 2003). 20% of companies currently undertake a lot of initiatives to sustainability, 55% any initiative to sustainability but 20% of them have failed, and 25% of companies never try to have any initiative to sustainability.

62% of companies considered that having a green business or sustainable has higher costs, 33% answered that have same costs and only 5% think that have smaller cost in having green business.

Most of companies (65%) answered that the barriers for implementing sustainability strategy are hight cost of implementation, the government does not offer stimuli (45%), lack of interest by the customer (40%), investors did not estimate these initiatives (38%).

Even that barriers for implementing sustainability strategy, 65% of companies think that business sustainability initiatives, in general, are on the right track.

Results from students

65% of students who participated in this study were aged between 22-25 years (105 students)
26% were aged between 18-21, and only 9% belonged to the age over 25 years old.
Most of them were females (63% or 102 students) and 37% (or 60 students) of them was males.
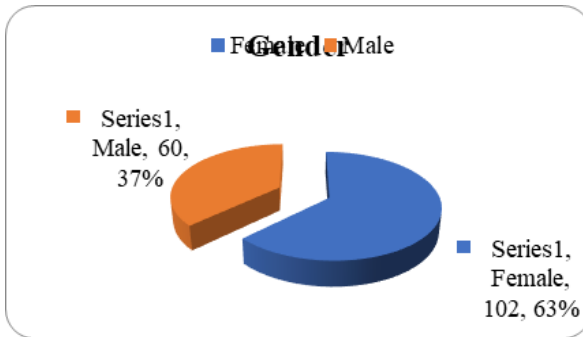
Graf.4. Gender

96 Students or 59% are in the Master Program and 41% in Bachelor program study. Most of them (74%) are student at the Engineering Management Program.
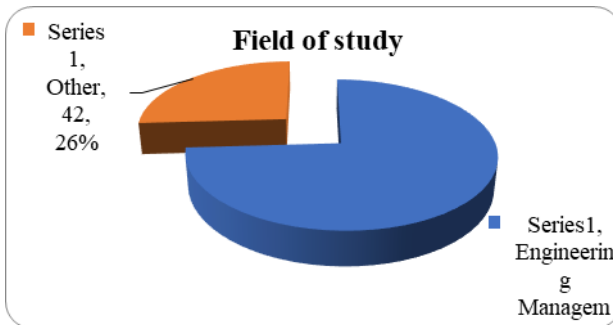
Graf.5. Field of study

For 72% of them, it is known concept of "sustainable development" and 28% don't know about this concept. Only 43% of them say that in their study program they was faced with these terms.

And because they don't know so much about concept of "sustainable development", and most of all they didn't faced with these terms in their study program, only 31% of them have information on the importance of sustainable development
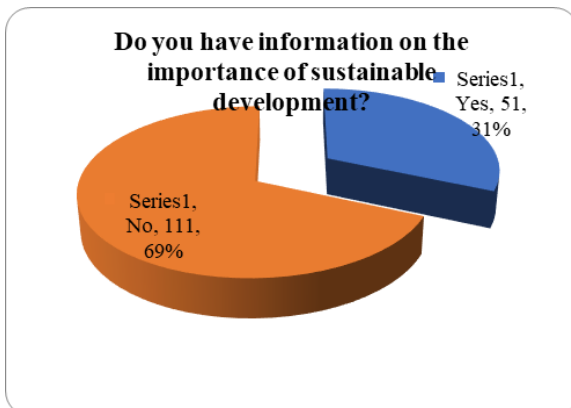
Graf.6. Information on the importance of sustainable development

The students that has information on the importance of sustainable development, was asked :

If you have information on the importance of sustainable development can you give some reasons of this importance? The summery of their answers was:

The triangle of sustainability includes social, economic, ecosystem sustainability.

Sustainable development enables equal distribution of resources between generations

To be with ecological and environmentally friendly

Cooperation wide level

Consisting of business development aiming at closing the cycle of the Enterprise, to reduce waste and environmental externalities.

Environmental protection, poverty alleviation, organic agriculture

Sustainable development has to do with the performance of the economic activity of companies respecting, protecting and improving the environmental aspects, facing its activity. To preserve the values for future generations

Balancing the needs of economic, social and environmental to ensure welfare for the current generation and for future generations.- So it is important for economic prosperity, social, and environmental

Development that does not lose the previous levels and progressing towards the development of the future, that creates a durability and consistency

Renewable Energy, Carbon footprint, passive systems of heating / cooling, etc

According to Prochazkova (2007), one of the basic tools of state for management directed to sustainability is citizen's education, schooling and training. The results show that students are interested to have the special subject related to sustainable development in the course that they follow (Graphic 7). 81% of them think that is so important to have one subject like that. This is also connected with other question about information relating to sustainable development can be better achieved through: family, media, governmental institutions, educational Institutions, others (Graphic 8).
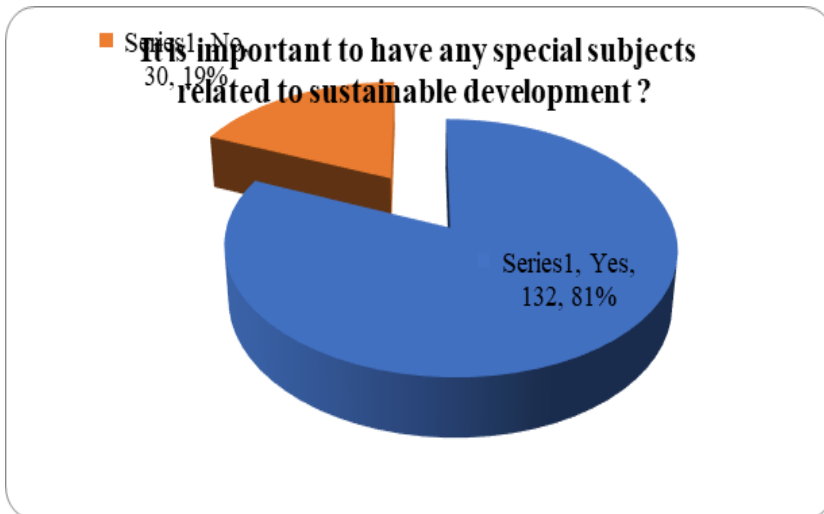
Graphic 7. Importance to have any special subjects related to sustainable development
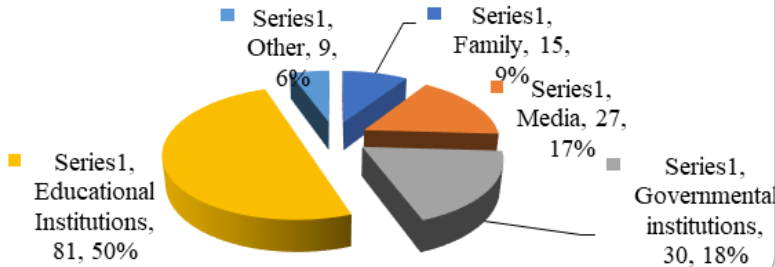
Graphic 8. Information resource about sustainable development

As it is showed in the graphic 8, 50% of students think that the Educational Institutions can be the most important source of information about sustainable development.

Because of not having special subject in their course about sustainable development, or even in their family don't get such information, they think that their knowledge about the implementation of business practices for sustainable development is sufficient (33%), little (41%), and very little (17%)
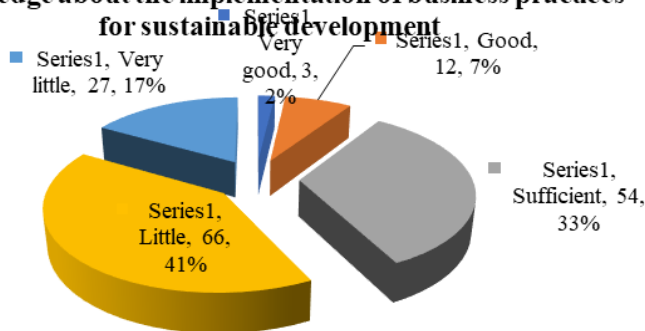
Graphic 9. The knowledge about the implementation of business practices

They think that sustainable development practices are more related to the environment: economic (48%), social (28%), environmental (17%), institutional (7%).

83% of them don't know any company in Albania (in the city where they live) businesses that are focused on sustainable development. Only 17% of students know about it. And they give the name of company that implemented any practices for sustainable development such as: Vodafone Albania, Telecommunications companies, Eco-Volis.

They was asked about which one from the practices they know better: Water conservation, green building design, green energy, eco-efficiency, air pollution prevention, Certification "Green", Waste Reduction, Resource Increase (graphic 10).
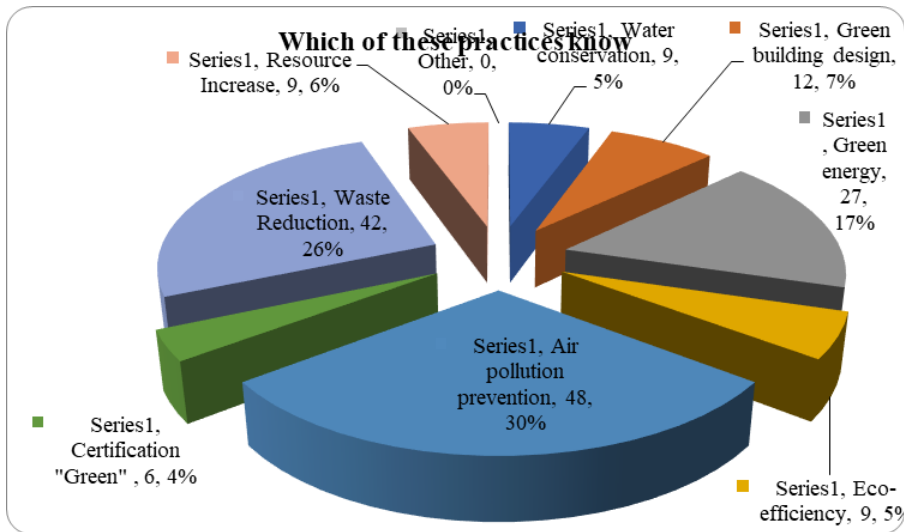
Graphic 10. Some practices about sustainable development

The student was asked, to give their opinion about what they think is the most important to practice in Albania from the practices mentioned before. They emphasized:

Prevention of air pollution, especially in the Capital city (Tirana)

No waste reduction but their transformation into energy.

Reducing the use of fossil fuels by implementing green energy systems. Recycling of waste widely, managing waste deposited in the environment.

Should rely on natural resources and more efficient utilization of these resources, should be based on policies undertaken by state institutions on sustainable development

Conclusion and Recommendations

The company that tries or wants to become a sustainable business should understand that the concept of sustainability should be implemented in each objective of each of its departments. In other words, sustainability requires to think that everything is connected to something else and nothing exists isolated. Everything, every department, every business, every industry and every society are interrelated. So it is understandable that every part of the company contributes for creating a sustainable business. Starting from daily operations, research development, management information system, technology, human resources, finance and marketing department are related to sustainability in different ways. Sustainability should be the philosophy and vision of the whole company and society.

The Educational Institutions must to play important role in education and awareness about sustainability for the youth.

Albania is still in its early stages to the implementation of practices for a sustainable business. For this reason, due to the importance of implementation despite the difficulties towards implementation we recommend:

Implementing sustainability sooner, especially in small businesses.

Creating a legal draft where each business will be forced to implement at least the initial initiatives towards sustainability. For example: To use the idea of recycling.

The government should provide grants to businesses that show interest for the implementation of sustainability.

Educational Institutions to be focused and to have special subject about sustainable development.

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Communication and Policy Dialogue - What Role for Development Partners: Learning from Swiss Support to Local Government Reforms in Albania

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Abstract

Since the fall of the communism in early '90s, Albania became a recipient of the foreign aid, mobilized firstly as humanitarian support. Later in years 2000s, the partnership was framed towards development and cooperation agenda. Negotiation between Albanian government and development partners emerged towards policy dialogue. This process is shaped by a number of other actors and the role of development partners and their programs is critical. There are several axes along which communication among the above takes place, is materialized and impacts the agenda. It provides for a diplomatic communication at first until the agreements are reached. It turns into more organizational communication on practical modalities for implementation. Later on, the communication takes a more political and intercultural profile since the expertise and knowledge is transferred through individuals in a contextualized way. The most critical point remains, however, the assurance of a participative approach where local communities are informed, their views are heard and their concerns are communicated. This paper analyses, based on the above, the approach that Switzerland has followed for influencing policy dialogue targeting local government reforms in Albania by promoting a culture of dialogue, community participation and lobbying for solutions based on evidence. It captures results and concludes that the long-term, bottom up support, where inclusive participation is nurtured from the beginning, could influence decisions and potentially contributes to behavior change.

Keywords: policy dialogue, development cooperation, local government, community participation, evidence based decision making.

Introduction

With the demise of the communist regime in early '90s Albania become a foreign aid recipient country. Official Development Aid was initially of humanitarian nature in response to urgent needs. Only later, at the turn of the century, the serious efforts were put towards aid harmonization and alignment with county agenda for development and European integration. Negotiation between Albanian government and development partners emerged towards policy dialogue based on country strategies for development from the year 2000 with the establishment of the Donor Coordination Architecture. The endorsement of such a structure has pushed for the closer partnership between a lead donor and government counterparts, in charge of a policy sector or reform. Under the new aid approach, capacity building and technical assistance with budget support, are the required modalities. In order to have the leverage on the development processes, policy dialogue, where donors can advise but at the same time can exert power to recipients' government (Molenaers, N. et al. 2008) is promoted. In defining technical assistance programs, the evidence that feeds into formulation of training programs and advice, bring forward the needed elements. As such, policy dialogue is a way to influence policy making through evidence based on informed analysis which are communicable and early consulted with the groups of interest, local community, civil society, private sector and academia. Therefore, policy dialogue can be seen as a set of formal and informal exchanges, including political, diplomatic, technical and organizational communication, aimed at facilitating policy change, influencing policy design and fostering further processes for decision making and implementation where stakeholders at different points in the system, participate and contribute. Development partners, including Swiss Development Cooperation, have played an important role in this regard and the implication of this support for local government reforms of Albania, especially from 2014/15, has been substantial.

Development Cooperation with Albania

It is argued that Albania has been relying on the foreign aid even during communist time with the exception of the total isolations period (between 1970 to late 80s) (Zickel, Raymond, Iwaskiw W. R 1994). During the period of years from 1955 to 1960, the foreign aid counted 233% of the state budget whereas in the period from 1960 to 1965 the financial aid counted at 130%. The modalities, how this aid has been negotiatied and transferred in the country, have been different however. The financial aid transferred in Albania after '90s, can be referred in two blocks, based on financial commitment, typology and modalities of this allocation. The first one dates from first decade post 90s (1991 -2004), where ODA committed for Albania counted at about 4,86 billion USD and the type of assistance was dominated by food aid and humanitarian support to the balance of payments. Considerable part of these financial flows came off system and was channelled through non-governmental organisations. A comprehensive figure on the total financial contribution is missing as well as overall lack of data on the external assistance and its impact in the development of the country

The second wave of foreign aid is deployed in the country starting from the following decade. Over the years, mainly from 2000, the nature of the assistance has changed, being dominated by technical assistance, development aid and goods in nature. In this period Albania is considered as a more traditional DAC recipient, and in this perspective it started to prepare the poverty reduction strategy paper process in 2000 as a strategic means to access IDA credits. Total foreign aid during 2000-2010 was about 3,71 billion Euro, of which about 58% were grants and about 42% in loans. Since 2000, aid levels have stayed within the limits of 240 to 405 million Euro per year. Though Albania graduated as upper middle income country in 2009, it ranks still low in terms of poverty rate in Europe and is currently receiving aid: Net official Development assistance averages at 2.2% of GDP, based on Albanian reporting to Global Partnership (October 2016). The volume of commercial loans recognized an increase whereas the grants noted a sharp decline with bilateral donors exiting country programs but channelling their funding through multilaterals, mainly EU related programs.

Donor government dialogue in policy for development has been a complex process in Albania. At the turn of the century, with the new approach to the development cooperation, it is emphasized that the developing countries should determine their own strategies for poverty reduction, and that donors should align their assistance with these strategies. The efforts to have a structured dialogue on the issues of development and integration program for Albania have been backed up by the establishment of the institutional structures and mechanisms that could facilitate such a process. With the support of external assistance, the Albanian government has been supported to establish rules of procedures and structures to facilitate such a process – upon defining the country's vision for development and European integration. The donors, on the other hand, have claimed to align with country's priorities and support on system transfer. This process is still far from complete, however.

The efforts of coordination have started with the development of the National Strategy for Socio-Economic Development in January 2001. On the basis of this programmatic document, which had a broad base acceptance from key stakeholders, including civil society, was established the "Donor Architecture" approved by the December 2003 Roundtable. Based on the "Donor Architecture" the four lead multilaterals are able to represent their members, the bilateral donors and most of the International Government Organizations and International Financial Institutions, directly or indirectly. The four multilaterals have as well four distinct mandates that complement each other, allowing for a thematic division of sector responsibility. Sector Working Groups begin to function designed along the sectors of priorities for Albania. 17 Sector Working Groups, facilitated by the lead multilateral within its thematic responsibility were established. (Terms of Refences for Donor Technical Secretariat). A functional review of the working groups has not been carried forward. It is noted, also that, when there has been pronounced leadership from the government counterpart and active involvment of the donor, the working grup has functioned with concrete results. This is the case of sector working group in decentralization which has been lead by Ministry of Interior, later Minister of State for Local Issues and Switzerland as lead donor. The extensive and regular exchange of the group has materialized in the mobilization of the pool fund to which initially five donors and Albanian Govenremnt contributed as a means to support preparation and implementation of Territorial Administrative Reform in Albania in 2014. In the second fund EU contributed funds also.

Technical Secretariat created in 2004 have allowed the work to progress resulting in the Integrated Planning System (IPS) proposal launched by the Government in May 2005. The IPS proposal in itself has been a catalyst for renewed donor and government interest in improved coordination. Howver, the functional implementation of this mechanisms, has been longer than anticipated with delays and restructuring along time. On the other hand, the interest of the donors to organize collective actions towards an regular and informed exchange among themselves and government, has been present and it materialized in the establishment of the the Donor Technical Secretariat (DTS) as a way to improve aid effectiveness and

to assist the Government in assuming greater national ownership for the donor co-ordination process. Since 2009, the DTS is composed of four multilaterals: EUD, OSCE, WB, and UNDP who are permanent members (from DTS Briefing Note). Switzerland had co-chaired DTS in 2010.

The second important milestone in the process of policy dialogue towards establishing a strategic vision for the country and harmonizing external assistance with domestic resources, has been the finalization of the National Strategy for Development and Integration (NSDI) 2015-2020. It has been approved by Albanian government and it's the basis to which the development assistance is aligned with. De jure, it ensures the linkage between the medium- to long-term national strategic priorities and the budgeting and resources allocation process, and that external assistance is targeted towards Government priorities. The monitoring process for the effectiveness of development cooperation, launched by the OECD/DAC and Global Partnership for Effective Development Co-operation is part of the responsibility of the government for monitoring the implementations strategy and compliance with the international reporting mechanisms. The most recent report is from 2016.
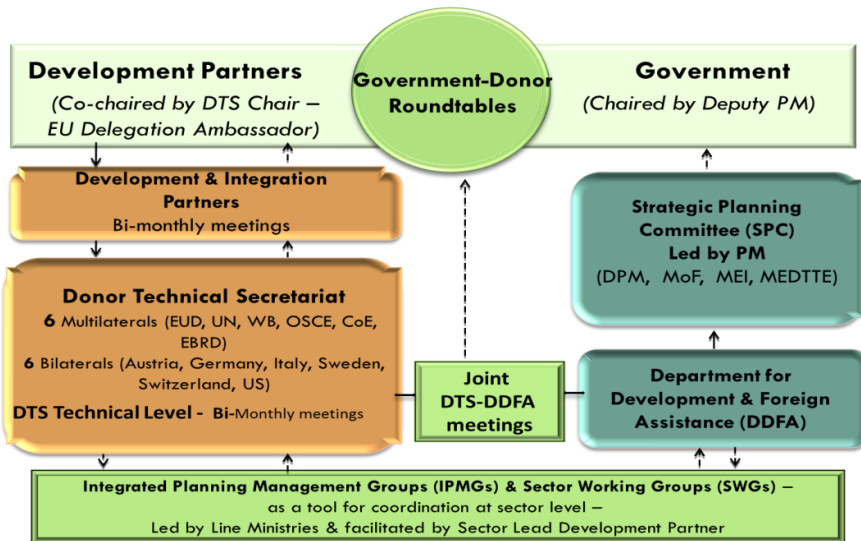
Figure 1.From Donor Technical Secretariat Scope of Work

At bilateral donors' level, the development cooperation is negotiated mutually with the government of Albania based on donor country's priorities for Albania and Western Balkans and grounded on legal frame and parliamentary bills of respective countries. In general terms, bilateral agreements are negotiated based on frame agreements between Albania and respective country, as ratified by the Albanian Parliament. On concrete projects, the negotiations are concluded at a technical level with the ministries of lines, which are primary partner for the implemention of the coopeation project. Technical discussions and negotiations are then handeled at lower level until they reach final beneficiaries. The mechanism of accountability and increased transparencies as well as and results orientation policy that donor countries promote for aid effectiveness are mainstreamed as comittments towards global agenda of aid effectiveness.

As of 2018 the responsibility for development assistance and foreign investments coordination is delegated to the Ministry of Finance and Economy. A revisiting of the mechanisms of cooperation and coordination is announced in this regard, building upon the learnings and experiences developed through sector working group and Integrated Planning and Management Groups (IPMG) at the benefit of country system use and sector support. Moreover, the emphasis is put in the effective policy dialogue with development partners for making use of development cooperation along sectors with priority in those sectors where budget support is implemented and which have a significant impact in the state budget like Good governance and Public Administration Reform, Justice reform, Vocational Education and Skills, Water reform,

Competitiveness and innovation, transport, agriculture and rural Development, etc. Development Partners support in the sectors they are lead donors is welcomed.

Policy Dialogue For Development Cooperation

This new era of development assistance in Albania is aligned with the global agenda of new aid modalities which has emerged as result of aid effectiveness agenda and it is reinforced by Millennium Development Goals. It recognizes that country ownership takes higher importance. As Dornan (2017) states, 'the agenda to improve aid effectiveness has influenced the development assistance landscape. The move toward programmatic approaches, already underway with the structural adjustment lending of the 1990s, has continued, although with recipient governments accorded a more prominent role in their direction.'

Aid narrative and its objectives are mostly liked with the Western model of market economy and democracy. Some key features of this aid are linked with the focus on peculiarities of the recipient country and often are planned as a long term commitment with exit thinking, targeting important development objectives for the recipient country. Moreover, aid has committed to the principles of good governance emphasizing effectiveness. Here some concern is raised, whether the 'governance as it is promoted now will make states more responsible for broad base development or it will be another instance of donor rhetoric promoting approaches that fail to root in local realities'. (Van Arkadie, 2012:69). Development assistance is in any case, often seen as leverage to the policy change and implementation through policy dialogue with the countries and it has aim at promoting a results culture.

Policy change, additionally, according to Bennet and Howlett (1992) refers to the incremental shift in existing structures or new and innovative policies. New aid approach pays attention to politico-institutional dimensions of development. As noted by Molenaers and Renard (2008) its modalities are centered around a reform-driven governance agenda. While harmonised modalities of technical assistance and use of country system are put at the forefront of these negotiations, the policy dialogue is promoted as a mechanism of advice to the government and at the same time through it a certain pressure can be exerted with it. (idem).

The use of different mechanisms of exchange and communication remain important for the structured dialogue among stakeholders. The leading role is expected to be on the side of the government. Since the state building proceses for new democracies in transitions is linked with technical assistance coming from the external assisntance, it is important to recognize also the time span needed for nurturing a coordinated and coherent approach that engages communities. Participation of communities is also linked with the priority setting for development agenda. At the same time, this is a complex undertaking since it requires that this participation turns meaningful. A behavior change is incentivized if actions are constant and people feel they concerns are heard and they are involved from the beginning. Here the programs of assistance from development partners, though which, with the funding also, knowledge and skills are transferred, has a particular role to play. Often, this transfer is conditional to the policy formation through policy dialogue which takes different shapes and is exercised in different formats. Engaging with media at local and central level to inform, communicate and seek community involvement should be thought through.

There are a number of approaches for policy dialogue, such as advising, advocacy, interest/value-based lobbying or activism (Jones, 2011). The application of the approach is conditioned by the profile and typology of the organization that is enageged in policy dialogue, its mandate and its responsibility. Development cooperation is not limited only at technical level intervention. It supports development policies and social reform agenda of the developing countries and thus transformation of systems. Therefore, it is ultimately of political nature. A policy dialogue for development partners in this perspective ensures sustainability of the investments, increase influence in national and global arenas. Switzerland focuses on evidence-based advice and advocacy for policy reforms.

On the Swiss Approach For Policy Dialogue In Bilateral Cooperation With Albania

Switzerland support transition in the Western Balkans towards democracy and market economies. In Albania, it is currently third biggest bilateral donor with a yearly contribution average of 22 Mio CHF as grant financing. Departing from 1992 back then as a humanitarian assistance, Swiss support within a period of five years, was transformed into a form of development cooperation with Albania. This assistance is based on Swiss foreign and security policy. A dedicated document called Cooperation Strategy of Switzerland with Albania, was developed based participation and consultative with stakeholders in Albania for a period from 2014-2017 in support to transition process of the country towards a

consolidated democracy and market economy (CS 2014-2017). Key sectors, like democratization, decentralization and local governance; economic development; urban infrastructure and energy; and health received around CHF 83.7 million. Overall, the Swiss portfolio proved to be relevant with long term commitments, producing tangible results based on demonstrated evidence and changes in the system and for individuals. Switzerland's persistent approach and complementarity to EU modalities were considered very valuable. (Swiss Cooperation Strategy Albania, 2018-2021). The new Cooperation Strategy between countries 2018-2012 is based on agreement of cooperation between the two countries and is well aligned with the Albanian development goals. The strategy aims at contributing to a functioning democracy, to improved public services and to an inclusive, competitive market economy in support of Albania's European integration.

Switzerland has a particular focus of support for local government in Albania, being one of the four sectors of country support. It is currently the Lead donor in the decentralization subsector (since 2008) which falls under the big group of Good Governance and Public Administration reform and in Albania. With a bottom up support, Switzerland has funded a number of initiatives in regard to strengthening capacities and administrative structures of municipalities since 2006 with its first program in support to decentralization and local government targeting service improvement at local level. Even though has a sector specific focus by improving overall governance, all the programs of cooperation have a component of reaching out national level aiming at influencing policy change with involvement of those who are first and foremost impacted by this change and ensuring that technical expertise and consultation is contributing towards contextualized solutions.

Decentralization of power at lower level of state is rather new process in Albania from 1900 when the new era of democratization started and the local government units were constituted following new constitution and legal frame bsed on which power was decentralized a lower level. A territorial and administrative reform became a strategic priority after Albania ratified the European Charter of Local Self Government in 1999 and was brough in the public discussion several times, even thought is was not pushed through systematically by any of the political actors. It turned into a political reality only in 2014/15 with a clear political will for reforming subnational government with a vision that would have restructured territories and subsequently redistributing power and resources at the benefits of local level. The ambitious Territorial Administrative Reform (TAR) merged the former 373 local government units (LGUs) into 61 new municipalities. The objective of the reform was the revision of the territory of local governments in order to improve service delivery for citizens, maximize efficiency and good governance and empower local governments and citizens through a functional decentralization and a strengthening of the fiscal and financial authority of the local level. The much larger municipalities comprise of an urban center and several rural former communes, now administrative units. The TAR was accompanied by decentralization efforts of the Government of Albania with the approval of the 'National Crosscutting Strategy for Decentralization and Local Governance 2015-2020', the Law on the Organization and Functioning of Local Government and new Law on Local Finances which tackles for first time ever and in comprehensive way, local revenues and public finance management issues.

There has been a momentum for reformation of the local government in Albania in 2014 and Swiss support has been geared towards the expressed political will of the government. There are a number of factors that are considered important for a development partner to embark on a successful policy dialogue process. The preconditions for a policy change are linked with a relevance of a topic and willingness of the government to embark on a reform. A common interest to bring about change remains important in enabling shared actions and coherence. Moreover, a relation of trust that is fostered by the reputation of work and long term commitment, alongside a recognized the profile of the development partner, known not to have hidden agenda, is counted towards key features of a meaningful policy dialogue process. In the OSCE/DAC peer report of 2009, when Switzerland program in Albania was reviewed in the frame of overall assessment, it is noted that:

The Swiss Co-operation Strategy for Albania is in line with the National Strategy for Development and Integration, sector strategies, the Millennium Development Goals (MDGs), and the Stabilization and Association Process (SAP). Switzerland's development program is delivered in the form of technical and financial co-operation, as well as humanitarian assistance upon request of the Government of Albania. The program focuses on three areas: democratization and decentralization; development of the private sector; and basic infrastructure and social services. Switzerland defined these areas on the basis of its areas of expertise — including health, energy, and water — with a particular focus on combining a bottom-up, decentralized approach with policy dialogue at the central level fostering inclusion and participation in development. (Switzerland, DAC Peer Review, OECD 2009:116)

In the process of reformation of local government and the policy formulation along this, Switzerland has taken an active role engaging at several levels including: participating in formal exchange bilaterally with the government of Albania and

contributing financially to the donors trust fund mobilized for Support to Territorial Administrative Reform that laid basis for the formulation of the Law on Territorial Reform. Provision of advisory support was ensured through Swiss expertise which has fed the process of projects implementation at local level and through peer exchange and study visit of the Albanian delegation with political members form the Albanian parliament as well as technical staff from local and central administration. The awareness gained from the exposure in real context as well as opportunity to have technical discussions among peers, empowered members for informed decision when the law was passed in the parliament. Giving chance to the voice of civil society by funding a local initiative aiming at opening debate on the reformation of the municipal borders with the arguments of the efficiency for better and inclusive services incentivized the opening of spaces and places for communicating views of interested actors. The use of diplomatic interventions by the Swiss Representative has been another mechanism that has been used in the implementation aspects of policy dialogue implementation for the local level in Albania. Diversification the communication channels with local media and activities promoting discussions on forums with multi-stakeholders reached out every municipality. SDC applies a Radar for Policy Dialogue, as a tool for steering and implementing a results-oriented policy dialogue for change.

The contribution of Switzerland to the policy dialogue is linked closely with the technical expertise and knowledge that the Swiss funded projects have facilitated and generated through advocacy with community participation, alliance building with likeminded actors and researched based evidence for decision making. There have been three important projects which have combined approaches in terms of modalities of implementation, so a diversified approach has been used in the country. One of them is purely Swiss funded and it is implemented by a Swiss nongovernmental organization in partnership with Albanian local and central government. The other one is a contribution to a multinational organization and the third one is a contribution to the trust fund implemented by UN organization. The diversification of the support has enabled involvement of all the elements that constitute policy influence based on Start and Hovland definition on Policy Influencing Approaches (2004) which includes evidence and advise, Public Campaigning and Advocacy, lobbing and negotiations though diversified channels (national and international debates, formal and informal meetings, media presence, semi-formal or informal channels) with different means (research and analysis, developing and testing new policy approach, public communication and advocacy, face to face meetings and direct incentives and diplomacy.

A policy impact analysis conducted for the policy influence processes based on policy dialogue for local government reforms (Steimann, 2018) concludes that there are a number of factors that have counted for success in a policy dialogue for local government reform in Albania which start with a clear political will from the government to push through a reform agenda. The knowledge that has been generated in country based on a long term commitment and with bottom up approach that is nurtured by local governance program in Albania, has enabled key thematic knowledge to feed Law on Territorial Administrative reform through Functional Area concept[1]. This concept got acceptance across political spectrum. Neutrality and reputation of the Swiss intervention is recognized as a key factor when it comes to credibility of the solutions which are developed based on evidence, analysis and validated at local level (the case of public finance management practice and examples that made the basis of the Law on Local Finances or the learnings at the development of local plans and cost and tariffing of waste services laid the basis for recommendations to legal changes). Additionally, Swiss representation has played a role in leading sector working group for decentralization and regional development and keeping open channels of communication and discussions with strategic actors at central level.

Monitoring process of the policy influence through policy dialogue remains to be completed and is integral part of the policy implementation process. Engaging actors who contributed in the formulation is a moment of accountability as well as ensures sustainability of the investment.

Conclusions

Policy change through policy dialogue is a process that is complex and it has a long time spam to be embedded into sustainable structures, implemented and monitored for impact and with results. The analysis of it could be done ex post, ex ante, at in. However, the monitoring process of dialogue shaping and its implication in the policy frame and behaviour change is important to capture results and moreover, to ensure sustainability.

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[1] Functional area concept was developed and tested though Decentralisation and Local Development Programme based on Swiss expertise and validated in the Albanian context

A multi-stakeholders' approach is important in defining rules of the games in order all involved and impacted by these processes, could have a say at the early stage. Moreover, it takes higher relevance since that are expected to play a role in the implementation of the policy frame. This is even more important when proposals for issues at state are disputed based on politically nurtured stances. A development partner recognised for reputable approaches and neutrality is positioned well in enabling credible policy dialogue processes.

Using of media for development policy formulation should be carefully considered. Local and central media not only informs communities but can serve as spaces for communities to bring about their issues at the public space for being debated and inputted at the policy formulation processes. In this regard, it is important to think innovatively and raise genuine interest of the actors.

Development partners could play an important role in the processes of formulation of policies by encouraging an open dialogue with stakeholders and ensuring that the voice of the different groups of interest and actors, particularly those who feel voiceless in the formulation space of policy dialogue, is heard. In this light, it is legitimate to use formal and informal channels of policy dialogue and to nurture an inclusive process.

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Turkey's Current Position in the Way of Multiculturalism: Legacy of Past and Today's Dead-End

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Abstract

This research aims to examine Turkey's historical background and current situation in terms of multicultural development. As multiculturalism is an approach which depends on the principles of "equal citizenship" and "active protection of differences" as its two pillars, Turkey's historical experience presents separate examples for both sides of the coin. Ottoman Empire fulfilled one dimension of multiculturalism, that is the protection of differences but lacks the principle of nondiscrimination, while Turkey adhered to the understanding of equal citizenship to a large extent, however clearly lacks the protection of differences with its strong commitment to create an upper Turkish identity. In the 1990s, strict nation-state structure of Turkey would begin to be more intensely challenged and eventually multiculturalist principles of the new age would be reflected in Turkey in some degree. But now, apart from pure minority issues, Turkey currently experiences crucial problems regarding general freedoms and democratic principles. From this point of view, success of general democratic struggle should be the crux of current multiculturalism debate in Turkey and has to be regarded as the key factor to determine the consistency and stability of minority rights within the country.

Keywords: Turkey, multiculturalism, Ottoman Empire, minorities, democracy, Kurdish Question

I) Introduction

Multiculturalism is one of the most popular concepts in the relevant academic literature and in the political realm within the last quarter century. As a notion which is partially a product of globalization process, multiculturalism draws intense attention since the beginning of the 90s, leads to continuous debate with its theoretical and philosophical base and makes noteworthy impact on the internal formation of different states. Turkey is among those countries which were seriously influenced by aforesaid discussions. Indeed, Turkey's highly heterogeneous geography in terms of ethnicity and culture, and its long-running interest in the religious and national minority issues, indicate this country as a model that needs to be deeply analyzed in the context of multiculturalism.

Within this perspective, main goal of this study is to make a general account of Turkey's long journey and indicate its current status in the way of multiculturalism. In accordance with this purpose, the article has been divided into three parts. The first part is theoretical section. In this part, the concept of multiculturalism is going to be defined in a way to construct a theoretical base for the next sections. In the second part, minority policy of the Ottoman Empire in its classical period and then its alteration in the course of time will be examined. And in the final part, basic principles of the founder ideology of the Republic of Turkey against the minority groups will be elaborated and transformation of this paradigm in the era of multiculturalism will be made clear. Thereby current situation and points of debate regarding the minority rights in Turkey are going to be evaluated within the same part.

II) Two Pillars of Multiculturalism: Equal Citizenship and Protection of Differences

As it is widely argued, the nineteenth century was an exact "age of nationalism" as almost whole century witnessed minorities' efforts to achieve independence and build their own nation-states. Even the World War I itself would break out partly as a result of minority issues and following the war, some crucial attempts were made in an effort to protect cultural minorities and regulate potential conflicts which may have arisen from minority questions. These issues were firstly dealt with regarding the rights of fellow nationals in other countries as it is seen in the Germany-Poland example. Solution of existing problems was previously sought in bilateral treaties between these two countries, then this system of treaties was

extended and given a multilateral character under the League of Nations.[1] In this sense, there was a widespread interest in the minority questions and these issues had a crucial place in the interstate relations during the interwar period, just like the nineteenth century.

After the World War II, however, this general concern on the minority rights disappeared to a large extent due to two main reasons. Firstly, international treaties which had been designed to promote minority rights had clearly failed to neutralize interethnic conflicts, and secondly, harsh ideological confrontation erupting after the war was now overshadowing the ethnic problems. Hence, in the postwar period no specific project for the rights of minority groups had been developed and question of minority rights was tried to be solved under the umbrella of general human rights. It was expected that minority issues would be settled through the improvement of democracy (here it was understood in a general meaning as liberty and security of person, the right to own property, the right to vote and stand for election, etc.) and achievement of economic welfare in the society. According to this way of understanding, if human rights were carried out in an appropriate manner, there would not be need for separate national or ethnic-based rights. This mentality was also central to the Universal Declaration of Human Rights proclaimed by the United Nations (UN) General Assembly in 1948. In the document, the principle of nondiscrimination and equal citizenship had been accepted as the basis of all these rights.[2]

Nevertheless, through the long ages in which minorities were expected to be assimilated into the majority groups in return for equal rights, it was seen that minority peoples generally denied giving up their ethnic identities and all measures to achieve that aim only made the situation worse. Indeed, there were only a few examples among the national minorities to be voluntarily assimilated into the majority nations.[3] National identities and minority nationalisms which were thought to decline, contrarily gained momentum following the end of the Cold War and struggle for ethnocultural recognition became the most common source of political violence all over the world. And this process has inevitably triggered the criticism of postwar human rights regime and nation-state paradigm, and on the other hand, brought the rise of multiculturalist way of thinking. That is to say, traditional human rights theory was thought to be backed by a minority rights theory and this belief would lead to the development of multiculturalism. This tendency would be revealed in numerous international conventions signed in the 90s like the UN's "Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities" in 1992, Commission on Security and Cooperation in Europe's "Document of the Copenhagen Meeting of the Conference on the Human Dimension of the CSCE" in 1990 and Council of Europe's "European Charter for Regional or Minority Languages" in 1992 and "Framework Convention for the Protection of Minorities" in 1995.

In the new age, basic shift on the obligations given to states regarding the minority issues is the transition from mere nondiscrimination to the active protection of diversities with the aim of making cultural pluralism really possible. Thus, now states are supposed not only to perform negative duties such as granting equal civil rights to all their citizens, but also to assume positive duties so as to secure political representation, fair employment and cultural improvement of the disadvantageous groups. For this reason, multiculturalism should be thought as an approach which reserves the aim of equal citizenship, but simultaneously intends to achieve this goal without making different groups culturally homogeneous. This approach underlines that unity of people can be ensured without uniformity between them and naturally necessitates states to take over certain obligations to protect cultural differences.

Steady coexistence of negative and positive duties obviously manifests itself within the studies of outstanding theorists of multiculturalism. For instance, Charles Taylor's principle of equal respect is closely related to this acceptance, since Taylor explains this principle with making a distinction between traditional concept of honor which is enjoyed by only some people and modern notion of dignity that everyone shares. According to him multiculturalism is surely based on the latter.[4] In Taylor's point of view, in order to ensure equality in society, cultural prejudices which pave the way for discrimination have to be destroyed and thus fight for equality just as the struggle for freedom requires the revision of negative images in the minds. What should be done is to allow for all cultures to preserve their existence, and at the same time to accept their equally respectable character and apply equal worth to their customs and creations.[5] Similarly, according to Bhikhu Parekh

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[1] Will Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights* (New York: Oxford University Press, 1995), 2.

[2] See Articles 1-7 of "The Universal Declaration of Human Rights" (1948), http://www.un.org/en/universal-declaration-human-rights/ (accessed 31 December 2016).

[3] Kymlicka, *Politics in the Vernacular: Nationalism, Multiculturalism and Citizenship* (New York: Oxford University Press, 2001), 242.

[4] Charles Taylor, "The Politics of Recognition", in Amy Gutmann, ed., *Multiculturalism: Examining the Politics of Recognition* (New Jersey: Princeton University Press, 1994), 26-27.

[5] Ibid., 64-68.

prevention of discrimination is a quite valuable idea, but seeking this aim should not cause to ignore or suppress differences of people, as the theory of equality cannot be grounded in human uniformity. Human beings have to be granted equality at the level of their shared human nature, but in the meanwhile this equality should be denied at the cultural level, otherwise the idea of equality only becomes an ideological device to mould humankind in a certain direction.[1] This emphasis lays the foundation also for Tariq Modood's view on the need for appliance of equality for groups as well as individuals.[2] Because expression of differences may lead to strengthening of former examples of injustice and inequality again unless human beings are recognized at equal worth and nondiscrimination is secured.

Iris Marion Young looks for the correction of traditional egalitarianism with a more compatible approach with the politics of difference. She crucially argues that the principle of equal treatment as a mechanical interpretation of fairness, may also suppress differences. The politics of difference or multiculturalism does not mean mere equal treatment, it also necessitates group differences to be acknowledged in public policy.[3] And of course, Will Kymlicka implies the same point by making following statement regarding multiculturalism policies (MCPs): "This term covers a wide range of policies, but what they have in common is that they go beyond the protection of the basic civil and political rights guaranteed to all individuals in a liberal-democratic state to also extend some level of public recognition and support for minorities to express their distinct identities and practices. The rise of MCPs therefore goes beyond the broader politics of civil rights and nondiscrimination".[4] Thus, according to Kymlicka, multiculturalism reaches significance at not only implementation of anti-discrimination laws, but at the same time transformation of these laws so as to enable them to respond the needs and demands of minorities.

Undoubtedly, many other examples can be given to indicate this tendency. But in brief, in the idea of multiculturalism it is aimed to exceed nation-state paradigm and transform states' structures toward a more democratic form. In their new institutional structure, states are supposed to unconditionally acknowledge the equality of their citizens, avoid to suppress any kind of difference and actualize cultural pluralism to the full extent. Even if multiculturalist approaches were occasionally understood in some different forms in diverse regions, primary and general formulation of multiculturalism appears as the presence of aforementioned two principles. And not surprisingly, these two values keep the most essential places in the agendas of political movements which fight for the principles of multiculturalism.

III) Ottoman Empire: From *Millet* System to the Centralized State

In spite of its highly heterogeneous national and religious composition, Ottoman Empire had managed to maintain its social stability for long centuries and from this aspect it has inspired modern multiculturalist theses which emphasize peaceful coexistence of differences. These contemporary studies generally focus on "tolerant" state philosophy and legal structure of the Ottomans, and naturally concentrate on the idea of *Millet* (confessional community) and social order depending on this concept. Indeed, a proper analysis of the *Millet* System seems essential to comprehend how multinational-multireligious structure had worked within the Ottoman Empire.

In the most general sense, Ottoman *Millet* System implies organizing of social and administrative life within the empire on basis of religions and sects. In the Ottoman legal structure, peoples were divided into two groups as Muslims and non-Muslims, and if non-Muslims living under Islamic dominion were *ehli kitap* (Peoples of Book), they were being treated as self-governing groups. These communities that were named as *dhimmi*s, had been given not only exact religious freedom, but also the right or even duty of governing themselves through their religious institutions. As the basis of Ottoman legal system, namely *sharia*, was the Muslim religious law, it was not applicable to all problems of the non-Muslims. Therefore, each millet subjected to its own laws, established and maintained its own institutions to care education, religion, justice and security affairs and built schools, hospitals and hospices for its members.[5] Ottoman *Millet* System was aiming not to eliminate, but to subjugate the non-Muslims. Thus, as long as they paid their special taxes and did not threaten security or social order, non-Muslims were enjoying a broad autonomy in which they were able to fully maintain their different identities. *Devşirme* method which was applied between fourteenth and seventeenth centuries was the only exception of this general

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[1] Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (New York: Palgrave Macmillan, 2006), 240.

[2] Tariq Modood, Multiculturalism: A Civic Idea (Cambridge: Polity Press, 2007), 51.

[3] Iris Marion Young, *Justice and the Politics of Difference* (Princeton: Princeton University Press, 1990), 4.

[4] Kymlicka, "Neoliberal Multiculturalism", in Peter A. Hall and Michéle Lamont, eds., *Social Resilience in the Neoliberal Era* (New York: Cambridge University Press, 2013), 101.

[5] Stanford J. Shaw, *History of the Ottoman Empire and Modern Turkey* (New York: Cambridge University Press, 1977), 151; Alexander L. Macfie, *The End of the Ottoman Empire 1908-1923* (London: Longman, 1998), 7.

mechanism. In this system, sons of Christian subjects were taken and converted to Islam to be used in military or civil service.[1] *Devşirme* was an exclusive case for the violation of religious freedom and apart from this method, *Millet* System provided full rights for minorities to preserve their separate cultural identities.

Even if it originated from the basic principles of Muslim religious law and administrative techniques of early Islamic states, *Millet* System gained its popularity mainly from its use in the Ottoman era. In addition, while they were establishing their own system, the Ottomans benefited from not only the Islamic precedents, but also Byzantine and old Turkish customs, and in this way set up a synthesis of these three traditions.[2] It is important to note that, in the Ottoman Empire execution of this system was depending on practical needs as well as theological rules. Because since the beginning years of the Ottoman Empire, Muslims and non-Muslims had lived together, but legal relations between state and non-Muslims had not been made clear in real terms. Against this background, after the conquest of Istanbul, Mehmet II appointed an Orthodox Patriarch to the town, declared firstly Greeks, and then Armenians and Jews as autonomous communities, and accorded specific rights and freedoms for these groups to enable them to execute self-government. This moment was the official starting point of the *Millet* System. Thereby, all *ehli kitap* non-Muslims living in the Ottoman country had now become members of certain *millet*s whose administrative centers were located in Istanbul. In this respect, members of the same *millet*s living in diverse parts of the empire had become subject to common laws together with their religious fellows in accordance with a nonterritorial system of citizenship. Within such an order, communal leaders had enjoyed great authority in their community not only because of their mere religious respectability or closer relations with higher Ottoman authorities, but also due to their wealth and their responsibility to collect taxes and supervise the distribution of state lands.[3]

On the other hand, a direct and nonstriking result of this social structure appeared as the underdevelopment of relations among different *millet*s as all of them kept to live in terms of separate rules and institutions. Far from sharing a common identity, Muslims and non-Muslims which inhabited in diverse compartments of society even failed to consistently get in contact with each other. Furthermore, such a social order was totally incompatible with the understanding of modern equal civil rights. Because in the Ottoman Empire, division of Muslims and non-Muslims which constituted the basis of the *Millet* System was actually indicating the distinction between master and subject. According to this distinction, one should have been Muslim in order to be a member of central administrative body and non-Muslims had been systematically deprived of this opportunity. In this sense, while *Devşirme* persons who were forcibly converted to Islam could take positions within the state and even move up to the top, the vast majority of Ottoman non-Muslims had never enjoyed such a chance. Therefore, despite the presence of some exceptions, in the Ottoman Empire only Muslims were utilizing full civil rights and the rest had so narrow political rights in spite of their broad cultural freedoms.[4]

From this point of view, it might be deduced from what mentioned above that Ottoman *Millet* System lacked principle of nondiscrimination that is one of two basic components of multiculturalism. Of course, this reality is not surprising when it is kept in mind that multiculturalism is a contemporary political philosophy and thus seeking it within a pre-modern structure like the Ottoman Empire is really a sheer anachronism. Multiculturalism primarily represents a project of citizenship as it aims to create new forms of it, so it cannot be sought in a society that was frankly based on inequality.[5] As Erik Jan Zürcher points out, an exact equality before the law may be regarded as an ideal in even modern nation-states, but it was not even an ideal for the Ottoman Empire. Inhabitants of towns were being treated differently from the rural population, men differently from women, nomads differently from settlers and surely non-Muslims differently from Muslims, and in this way old established privileges within the society were being jealously preserved.[6]

In sum, Ottoman *Millet* System made a sharp distinction between the subjects of the empire, treated the non-Muslims as second-class citizens and even if it had some great virtues regarding religious and cultural tolerance, it blocked the growth

[1] Andrew Wheatcroft, *The Ottomans: Dissolving Images* (London: Penguin Books, 1995), 32; Daniel Goffman, *The Ottoman Empire and Early Modern Europe* (Cambridge: Cambridge University Press, 2002), 67-68.

[2] Benjamin Braude and Bernard Lewis, "Introduction", in Benjamin Braude and Bernard Lewis, eds., *Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society* (New York: Holmes & Meier, 1982), 10.

[3] Kemal Karpat, "Millets and Nationality: The Roots of Incongruity of Nation and State in the Post-Ottoman Era", in Benjamin Braude and Bernard Lewis, eds., *Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society* (New York: Holmes & Meier, 1982), 142.

[4] Parekh, *Rethinking Multiculturalism*, 7.

[5] Bernard Lewis, *The Middle East* (London: Weidenfeld and Nicholson, 1995), 321.

[6] Erik J. Zürcher, *Turkey: A Modern History* (New York: I. B. Tauris, 2007), 14.

of common bonds among peoples and did not give response to demands for democracy or equal citizenship.[1] In addition, it is also important to note that non-Muslims were facing some derogating treatments also in their daily lives just as they were debarred from the rights of legal equality. For instance, they were subject to different dress and colour codes and liable to certain restrictions which impress upon their inferiority and dependence on Muslim sufferance. They were prohibited to ride horses or bear arms, and their homes or churches could not exceed the height of local mosques and Muslim dwellings. In predominantly Christian regions, Muslims were generally living in walled sections from which Christians were required to leave before the gates were closed.[2]

But in the nineteenth century, *millets* who had been recognized as subordinates in the politics and society, were transformed into minorities in modern sense through certain structural reforms within the empire.[3] In the Ottoman Empire, nineteenth century reforms partly resulted from disapproval of the Great Powers of Europe to the secondary status of the non-Muslim Ottoman subjects. But more importantly, these reforms originated from practical domestic needs; from the goal of preventing the break-up of the empire and securing its integrity. In the nineteenth century, destructive effects of the French Revolution were strongly being felt within the Ottoman territory and governing elite of the empire would attempt to integrate all subjects of the country in the scope of "Ottoman nationality" and build a sense of belonging toward the state in the minds of non-Muslim subjects. Against the threat of disintegration of the empire into nationalities, their aim was to eliminate certain tenets within the traditional law creating inequality among the subjects and thus to unite diverse peoples living in the Ottoman territory under the Ottoman identity. Therefore, milestone of Turkish modernization, the *Tanzimat* (Reorganization) Charter of 1839 had definitely been prepared along these lines. Both, *Tanzimat* and its supplementary document, *Islahat* (Reform) Edict of 1856 were mainly directed to ensure the equality and fraternity of Muslim and non-Muslim subjects.[4] In this respect, *Tanzimat*'s acceptance of all Ottoman subjects' equality before the law regardless of their religious identity meant an actual separation toward secularism from the traditional Islamic doctrine depending on inequality. As Bülent Tanör incisively indicates, this preference was a clear step to build Ottoman Nation instead of Ottoman nationalities.[5]

Steps toward the elimination of inequality among citizens would also reflect on *Kanun-i Esasi* of 1876 that was the first constitutional document of the Ottoman Empire. In this text, equality of the Ottoman citizens was exactly recognized and all of them were defined under the Ottoman upper identity through the following statement: "All the subjects of the Empire are without distinction called Ottomans no matter what religion they profess".[6] Accordingly, in the *Meclis-i Mebusan*, the first parliament of the Ottoman Empire, number of non-Muslim deputies was so high that their proportion in the parliament was clearly exceeding non-Muslim proportion in the total population. 48 of 115 deputies of the first parliament were non-Muslim and at the capital, Istanbul, Muslim and non-Muslim deputies were at the same number.[7] And beginning from this point, Muslims and non-Muslims were tried to be equalized for duties as well as for rights and freedoms. For instance, non-Muslims' exemption from military service as one of the most crucial symbols of inequality in terms of duties, would be abolished in the following process. In July 1909, military service was made compulsory for all Ottoman subjects and during the First World War especially in the labour battalions a large number of non-Muslims was employed.[8]

However, reform process which Ottoman governing elite had initiated with big hopes did not give the expected results. On the one side Great Powers' attempts to use these reforms as an opportunity to intervene the Ottoman politics and on the other side internal discussions and general weakness of the empire to execute reforms in a stable manner have been influential on this ending. Additionally, while the Ottomans were trying to create a common nationality or citizen identity, they had not considered in detail about whether this effort would satisfactorily respond to the growing national

[1] Parekh, *Rethinking Multiculturalism*, 205-206.

[2] Nicholas Doumanis, *Before the Nation: Muslim-Christian Coexistence and Its Destruction in Late Ottoman Anatolia* (Oxford: Oxford University Press, 2013), 23.

[3] Elie Kedourie, "Ethnicity, Majority and Minority in the Middle East", in Milton J. Esman and Itamar Rabinovich, eds., *Ethnicity, Pluralism and the State in the Middle East* (New York: Cornell University Press, 1988), 27.

[4] Niyazi Berkes, *The Development of Secularism in Turkey* (London: Hurst & Company, 1998), 309.

[5] Bülent Tanör, *Osmanlı-Türk Anayasal Gelişmeleri* (İstanbul: Yapı Kredi Yayınları, 2015), 447.

[6] "The Ottoman Constitution, Promulgated the 7th Zilbridje, 1293 (11/23 December, 1876)", *The American Journal of International Law* 2(4): 367-387 (1908).

[7] Enver Ziya Karal, "Non-Muslim Representatives in the First Constitutional Assembly", in Benjamin Braude and Bernard Lewis, eds., *Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society* (New York: Holmes & Meier, 1982), 394.

[8] Zürcher, "The Ottoman Conscription System in Theory and Practice, 1844-1918", in Erik J. Zürcher, ed., *Arming the State: Military Conscription in the Middle East and Central Asia 1775-1925* (London: I. B. Tauris, 1999), 89-90.

consciousness of ethnic groups or their national, religious and regional aspirations.[1] But as minorities mentally split from the Ottoman Empire and began to uncompromisingly struggle for their independence, the nineteenth century reforms failed to bring supposed unity and integrity. Nevertheless, these reforms represent a historical process in which structure of communities began to fall and simultaneously there existed a transition from traditional to the modern type of state and even to the first phases of secularism even if it was unnamed. Foundations laid in this era would evidently take effect in the following period.

IV) The Republic of Turkey: From A Strict Nation-State to the Multiculturalism?

Failure of the efforts spent to secure the territorial integrity of the Ottoman Empire and loyalty of its subjects became exactly apparent after the Balkan Wars and then the World War I, and following the latter Ottoman Empire eventually went out of existence. Treaty of Sévres which was signed with the Allied Powers at the end of the war was one of turning points of the empire's ending process. Severe provisions of Sévres would trigger the growth of nationalist movement in Anatolia and this treaty would be replaced by Treaty of Lausanne following two years of an armed struggle.[2] Treaty of Lausanne was signed in July 1923, that is to say three months before the proclamation of the Republic of Turkey on the ruins of the Ottoman Empire and in this context, it was a founding document for the new Turkish state. Consequently, just as numerous other issues, Turkey's definition of citizenship and its minority regime were also firstly determined by the Lausanne and then reflected on the first constitution of the Republic of Turkey.

Treaty of Lausanne had been signed in the interwar period when minority rights were given primary importance all over the world. This sensibility to minority issues may be easily seen in the peace treaties which were signed with losing parties of the war and with certain Central and Eastern European countries in the same era. Accordingly, related provisions of Treaty of Sévres were also strongly supporting the minority rights. But as Turkey had concluded the Lausanne following its successful war of national independence, it had found a chance to reject and be exempt from the principles of dominant minority law of the age. Indeed, Lausanne's provisions on minorities were quite different from those of Sévres and other peace treaties of the interwar era.

First of all, only non-Muslims were recognized as minorities in the Lausanne as a result of Turkey's hard insistence. In the treaty, use of "racial, linguistic or religious minorities" seen in other treaties of the same period was replaced by "non-Muslims" at every turn and other minority groups were excluded from this context. In other words, even if they were different in ethnic and linguistic sense, Muslim Turkish citizens were not given the status of minority in the Lausanne. Thus, according to the provisions of treaty only those rights which were accorded for non-Muslims had been settled under the guarantee of the League of Nations and bringing international responsibility for Turkey. On the other hand, positive rights like establishing any charitable, religious and social institutions, any schools and other establishments for instruction and education, with the right to use their own language and to exercise their own religion freely therein[3] were only given to non-Muslim Turkish citizens whose population was largely diminished after the war as a matter of fact. In this regard, Treaty of Lausanne has laid the basis for reconstruction of Turkey in the form of nation-state in the postwar era. Because of this reason, since the establishment of republican government Turkey has always made reservation and interpretative declaration to all international conventions and proclaimed it would not have applied any convention in defiance of the provisions and spirit of Treaty of Lausanne. In this way Turkey has consistently demonstrated its acceptance of this treaty as a founding document.[4]

1924 Constitution that was the second key document of the Republic, represents the last stage in the attempts pursued since the nineteenth century to create an upper identity, as Article 88 of this document was pointing out: "The name 'Turk' shall be understood to include all citizens of the Turkish Republic, without distinction of, or reference to race and religion".[5] But differently from the previous era, now Turkish identity was being imposed on the whole population of Turkey while they

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[1] Karpat, "Millets and Nationality", 144.

[2] Feroz Ahmad, *The Making of Modern Turkey* (London: Routledge, 1996), 48; Michael S. Neiberg, *Warfare and Society in Europe: 1898 to the Present* (London: Routledge, 2004), 72-73.

[3] See Article 40 of "Lausanne Peace Treaty" (1923), http://www.mfa.gov.tr/lausanne-peace-treaty.en.mfa (accessed 31 December 2016).

[4] *Turkish Official Gazette, January 27, 1995 (1995)* http://www.resmigazete.gov.tr/arsiv/22184.pdf (accessed 31 December 2016); *Turkish Official Gazette, July 21, 2003 (2003),* http://www.resmigazete.gov.tr/eskiler/2003/07/20030721.htm#2 (accessed 31 December 2016).

[5] Edward Mead Earle, "The New Constitution of Turkey", *Political Science Quarterly* 40(1): 98 (1925).

had been firstly called to unite under the Ottoman identity. Moreover, within this period, non-Muslim population in the country had been lowered in a vast scale, thus minority rights given to them were no longer posing any danger for the integrity of Turkey. In this sense, elimination of non-Muslims may be regarded as the first step for Turkey to form a nation-state structure. And the second step was aiming at the assimilation of non-Turkish Muslim peoples of Turkey. In line with this purpose, Muslim groups such as the Kurds, Arabs, Laz people, Circassians, Bosnians and Albanians were officially recognized as the components of majority Turkish nation and deprived of any minority rights throughout the republican history. As Atatürk's formulation, "The people of Turkey that have established the Republic of Turkey are called Turkish nation" has indicated, non-Turkish Muslim groups were seen as the sub-segments of Turkish Nation and tried to be directly integrated into the Turkish culture. In this use, Turkishness was not an ethnic but an inclusive political identity and whole legal and educational system of country would be accorded with this acceptance.[1] 1982 Constitution of Turkey which is still in force, emphasizes the indivisible integrity of not only territory, but also nation through Article 3 and its Article 66 which makes definition of citizenship strongly emphasizes the Turkish primary identity again by confirming everyone bound to the Turkish State through the bond of citizenship is a Turk.[2]

But, even if minority regime of Turkey depended upon Treaty of Lausanne in general terms, Turkey would actually make some additional restrictions on the system envisaged by the Lausanne. Firstly, Turkey has applied the minority rights given to all non-Muslims by the Lausanne only for three historical minority groups, Greeks, Armenians and Jews, and not recognized the same rights for other non-Muslim peoples like Assyrians, Chaldean Christians or Nestorians in practice. Secondly, Treaty of Lausanne had regarded only non-Muslims as minority, but it was bringing some group rights also for Turkish nationals of non-Turkish speech. For instance, Article 39 of the Lausanne had stated that no restrictions would be imposed on the free use of any language by any Turkish national in private intercourse, in commerce, religion, in the press, or in publications of any kind or at public meetings. This Article was also legitimating these groups to use their own language before the courts.[3] However, Turkey has accepted some of aforesaid rights after a long time while still refusing to acknowledge the rest of them.

Within this scope, it can be said that minority regime of Turkey was completely in contrast to the approach of the Ottoman Empire applied in the framework of the *Millet* System. Indeed, on the contrary to the principles of the *Millet* System, Turkey followed a strict nation-state policy and tried to secure the assimilation of all ethnic, linguistic, religious or denominational minorities under a common and primary Turkish identity. As William L. Cleveland puts forward, in Turkey's attempts to form a uniform Turkish national identity, there had been left no room for cultural pluralism and in this direction, even institutions of republicanism would be strained.[4] Presence of other minority groups was severely denied and serious penal sanctions were regulated for those who claimed the opposite. In addition, decline of international minority law and refreshment of advocacy for nation-state mentality following the World War II would enable Turkey to more comfortably maintain such a policy.

But from another perspective, dissimilarly to the Ottoman classical age again, Turkey did not set up an official hierarchy among its citizens on condition that they accepted Turkish upper identity (apart from some sorts of discrimination made especially against non-Muslim minorities), and thus adhered to the understanding of equal citizenship to a large extent. Therefore, republican age minority regime of Turkey substantially carried the value of equal civil rights into effect and in this way even if it was not perfect, it generally fulfilled other vital dimension of multiculturalism. Yet Turkey, on the other hand, obviously failed to pave the way for minority groups to preserve and develop their cultural identities and so did not act in accordance with the principle of protection of differences which is the second main component of multiculturalism.

In fact, Turkey's policy towards minorities gave the expected results for an extended period of time and managed to provide the loyalty of minorities with the exception of some Kurdish uprisings in the early years of the republic.[5] But as mentioned

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[1] Efe Can Gürcan, "The Evolution of Turkish Nationalism: An Unconventional Approach Based on a Comparative and International Perspective", in Joan Burbick and William R. Glass, eds., *Beyond Imagined Uniqueness: Nationalisms in Contemporary Perspectives* (Newcastle: Cambridge Scholars Publishing, 2010), 148; Neophytos G. Loizides, "State Ideology and the Kurds in Turkey", *Middle Eastern Studies* 46(4): 518 (2010).

[2] Umut Özkırımlı, "Vigilance and Apprehension: Multiculturalism, Democracy, and the 'Kurdish Question' in Turkey", *Middle East Critique* 22(1): 32-33 (2013).

[3] See Article 39 of "Lausanne Peace Treaty".

[4] William L. Cleveland, *A History of the Modern Middle East* (Boulder: Westview Press, 1994), 170.

[5] Michael M. Gunter, *The Kurds and the Future of Turkey* (New York: St. Martin's Press, 1997), 5-6.

above, identity politics began to rise and provoke sub-identities and local cultural groups all over the world since the 1980s and it became dominant paradigm especially in the 90s. This process would inevitably make its reflections also in Turkey. Kurdish nationalism which had been refrigerated for several decades, would come to gain momentum in the post-1980 era and with the establishment of Kurdistan Workers' Party (*Partiya Karkeren Kurdistan* [PKK]) as a secessionist terrorist group, period of violence would be initiated. From this reason, it can be argued that post-1980 years introduced the weakening of nation-state structure in Turkey similar to the examples in other states. In this age, minorities' demands for recognition increased in a vast scale and they began to pressure for multicultural state formations which would enable them to enjoy cultural freedoms and certain rights of political representation.

Despite challenges and ongoing discussions, the 90s witnessed Turkey's uncompromising commitment to nation-state ideology and its struggle with opposing demands. But even if Turkey refused to take a step on direction of multiculturalism for several years, in the course of time pressure of internal dynamics would considerably escalate and Turkish officials would eventually come to conclusion that military precautions should be supplemented by other kinds of measures.[1] More importantly, Turkey assumed candidate status for the European Union (EU) at the Helsinki Summit of 1999 and along with the needs of this process it would be obliged to make some legal regulations in the way of democratization. In December 2000, agreement of Accession Partnership was signed between EU and Turkey, and in response to this paper, in March 2001 Turkey prepared its National Program which was its route map to perform the expectations of EU. Following this document, Turkey would make some constitutional reforms and soften its firm nation-state ideology in some degree. Furthermore, beginning from 2002, Turkey would pass and begin to implement a series of harmonization packages and certain principles among these general reforms would form the legal basis needed for the appliance of minority rights in a greater scale. Indeed, within the process of EU reforms, rights of non-Muslim foundations to buy real estate were increased, conditions for the closure of political parties were narrowed, freedom to set up association was strengthened, critical changes were made in Anti-Terror Law and most importantly, broadcasting in and education of Kurdish language were allowed.[2] With this last acceptance, Turkey has moved to make actual one of its responsibilities arranged by Treaty of Lausanne.

In the course of time, however, there would be a precise evolution in ruling party's approach to the minority issues. Justice and Development Party (*Adalet ve Kalkınma Partisi* [AKP]) which came into power in 2002 was following liberal policies in its first term and would take the reform process started by previous government further. Within this period, AKP was seeking international legitimacy as it was being widely suspected of radicalism and thus taking steps toward the aim of EU membership could help them. At the same time transformation of strict nation-state structure was also compatible with the moderate Islamist agenda of AKP. But, as AKP consolidated its power by the middle of the 2000s, it gradually came to a more nationalist point of view and began to retreat on the issue of minority rights.[3] Additionally, in the same process, AKP directed its foreign policy interest from EU to the former Ottoman lands especially to the Middle East and because of this reason influence of external dynamics to continue reforms was also diminished.[4] And as a natural consequence of ongoing contradiction between Turkish state and Kurdish nationalists, armed conflicts of two sides which were stopped at the beginning of reform process, would make a new start since the mid-2000s. At the moment, these conflicts still drastically continue following a short cease-fire between the years of 2013 and 2015.

Today, the principal cause of disagreement and debate between Turkish state and nationalist Kurdish movement is the concept of "democratic autonomy" and certain demands related to it. Hence unsurprisingly, "Political Solution Declaration" of Democratic Society Congress that is the umbrella organization of Kurdish movement, was completely based on this notion. This document which was published in December 2015, projects the formation of democratic autonomous regions in terms of cultural, economic and geographic familiarities. In the paper, it is demanded from the state to leave education at all stages to self-governments, recognize the use of mother tongues in the public schools and accept local languages as

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[1] Metin Heper, *The State and Kurds in Turkey* (London: Palgrave Macmillan, 2007), 180.

[2] Kerim Yildiz, *The Kurds in Turkey: EU Accession and Human Rights* (London: Pluto Press, 2005), 66-70; Demet Yalcin Mousseau, "Is Turkey Democratizing with EU Reforms?: An Assessment of Human Rights, Corruption and Socio-Economic Conditions", *Southeast European and Black Sea Studies* 12(1): 70-71 (2012).

[3] Gözde Yılmaz ve Diğdem Soyaltın, "Zooming into the 'Domestic' in Europeanization: Promotion of Fight against Corruption and Minority Rights in Turkey", *Journal of Balkan and Near Eastern Studies* 16(1): 15 (2014).

[4] Svante E. Cornell, "What Drives Turkish Foreign Policy?", *Middle Eastern Quarterly* 19(1): 13-24 (2012); Mustafa Türkeş, "Decomposing Neo-Ottoman Hegemony", *Journal of Balkan and Near Eastern Studies* 18(3): 191-216 (2016).

official alongside Turkish. Declaration also points out the need for terminating all sorts of tutelage of central administration upon the elected in democratic autonomous regions and granting self-government the authority to run and inspect soil, water and energy sources in their own regions. And according to the document, in order to perform aforementioned services, budgeting in local has to be transferred to self-government, some taxes should also be collected by it and official local security units have to be formed to maintain order in local under the governance of self-governing body.[1]

In fact, self-governance was being interpreted as a legitimate right in the context of multiculturalist approaches at the beginning of the 90s. Such that, formation of self-governing units for minorities had been definitely acknowledged at the 1990 "Copenhagen Document of the Conference for Security and Co-operation in Europe"[2] and the "Recommendation 1201 of Parliamentary Assembly of the Council of Europe"[3] passed in 1993. But following the fierce ethnic problems experienced in the Eastern Europe, especially after the case of Bosnian War, this tendency would be considerably weakened. As the Serbian autonomous entity created in Bosnia and Herzegovina struggled to separate from the central government in cooperation with its kin-state Yugoslavia and in this way triggered so bloody conflicts in the country, self-governance began to be no longer thought as a realistic way of solution. As a result, minorities' right to have autonomous administrations was not given a place at the Framework Convention for the Protection of Minorities which was accepted by the Council of Europe in 1995 as one of the basic texts of the new age. It can be claimed that tendency not to give self-governance rights for minorities gained dominance in international minority law following this document. In this respect, apart from the tasks of strengthening local administrations in some degree and maintaining positive duties for minorities' cultural development, it is difficult to create an external pressure on Turkey to recognize some kind of self-governance along the lines of Kurdish expectations.

Other than the issue of self-government, another matter of debate is regarding the definition of citizenship in the new constitution whose preparation has been discussed for several years beginning from the mid-2000s.[4] Proponents of change put forward two alternatives on this question; firstly, they propose the term *Türkiyeli* (one who is from Turkey) instead of Turk and thus tend to remove ethnic content from citizenship by expressing it with a political/geographical term. And the second alternative as some Kurdish groups defend, is the coexistence of the terms Turk and Kurd in the constitution as the state's founding peoples. To begin from the latter, such an alternative represents an inclination not to abolish, but to transform the current status. If the definition of citizenship in force is unfair, this alternative projects to be partner of this injustice and so appears incompatible with the principles of multiculturalism. The other alternative, the term *Türkiyeli* is quite appropriate with regard to multiculturalist way of understanding in general lines, as it appeals to all peoples of Turkey. Furthermore, even if it is sometimes perceived as a new term, the background of this concept can be traced to the preparatory works of the 1924 Constitution.[5] Nevertheless it should not be hoped to solve the problem alone. This term strongly resonates the argument on the duality of a primary (state) and a secondary (ethno-religious) identity in the context of Ottomanism.[6] And, just as expectation to secure the integrity of the Ottoman Empire by use of a political term, Ottoman, had been falsified in the precedent era, it is also not clear that use of the term *Türkiyeli* will guarantee multicultural and actually democratic state structure. Rather than considering Kurdish question on the ground of these terms, this issue should be evaluated from a broader perspective and with a more holistic view. Surely, it is not possible to protect and improve minority rights without actually institutionalizing democracy itself. Therefore, both, solution of Kurdish question in an ideal way and development of a multuculturalist formulation for all peoples of Turkey can only be achieved by a fully democratic and emancipatory spirit which would dominate the constitution and its proper appliance.

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[1] "DTK'dan Özerk Bölge Çağrısı" (2015), http://www.bbc.com/turkce/haberler/2015/12/151228_dtk_deklarasyon (accessed 31 December 2016).

[2] See Article 35 of "Document of the Copenhagen Meeting of the Conference on the Human Dimension of the CSCE" (1990), http://www.osce.org/odihr/elections/14304/ (accessed 31 December 2016).

[3] See Article 11 of "Recommendation 1201: Additional Protocol on the Rights of Minorities to the Convention on Human Rights" (1993), http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-en.asp?fileid=15235&lang=en (accessed 31 December 2016).

[4] Ergun Özbudun and Ömer Faruk Gençkaya, *Democratization and the Politics of Constitution-Making in Turkey* (Budapest: Central European University Press, 2009); Burak Bilgehan Özpek, "Constitution-Making in Turkey after the 2011 Elections", *Turkish Studies* 13(2): 153-167 (2012).

[5] Şeref Gözübüyük and Zekai Sezgin, *1924 Anayasası Hakkındaki Meclis Görüşmeleri* (Ankara: AÜSBF, 1957), 436-439.

[6] Ioannis N. Grigoriadis, "Türk or Türkiyeli? The Reform of Turkey's Minority Legislation and the Rediscovery of Ottomanism", *Middle Eastern Studies* 43(3): 435 (2007).

This need, in fact, indicates a more central question that is Turkey's general problem of democracy and freedoms since its strong ruling party is becoming an increasingly authoritarian government. Due to this specific condition, question of individual rights has an exact urgency in Turkey, like the minority issues as well. Undoubtedly, development of minority rights primarily necessitates the improvement of civil rights and prevention of state from posing a threat for the individual freedom. Traditional principles of democracy such as freedom of expression, separation of powers, protection of quantitative minority from the pressure of majority, popular access to the political decision-making process (and etc.) constitute pre-condition for the appliance of identity politics. Therefore, as the level of respect for these values in contemporary Turkey and course of recent events are observed, it is quite natural to worry not only about the minority rights, but also for the future condition of basic rights and freedoms in Turkey. And because of this reason, it has to be understood as the first duty for all democratic and liberal sides of the country to struggle in order to overcome the general problem of democracy in Turkey and thus, find an urgent exit way from this dead-end.

V) Conclusion

In the light of all what mentioned above, it may certainly be said that Ottoman Empire and the Republic of Turkey preferred so diverse ways regarding the minority issues within their classical periods. However, as it is indicated again, these states did not follow the same practices from beginning to the end. Ottoman Empire had a more decentralized character in terms of both territory and identity for a long time, but by the mid-nineteenth century with the effects of internal and external dynamics, it attempted to form a centralized state and unite all its subjects under the Ottoman primary identity. In other words, Ottoman example represents a historical process directed to change such a social and political order in which minority groups enjoyed cultural autonomy, but they were debarred from equal civil rights. The Republic of Turkey, on the other hand, stands entirely contrary to this model. Efforts to build an upper identity in the last stages of the Ottoman Empire, would be deepened in the republican era, but now would be based on Turkish instead of Ottoman identity. From its establishment roughly to the neo-liberal globalization process, Turkey presented a convenient example for the classical nation-state ideology which recognizes equal citizenship rights, but does not allow for the autonomy of different cultural identities. However, with the 1990s, this structure of Turkish state would begin to be more intensely challenged and eventually multiculturalist principles of the new age would be reflected also on Turkey in some degree. Today, Turkey surely has certain problems with regard to multicultural development and apart from pure minority issues, this underdevelopment is actually a result of Turkey's huge deficiencies regarding general freedoms and democratic principles. From this point of view, success of general democratic struggle should be the crux of current multiculturalism debate in Turkey and has to be regarded as the key factor to determine the consistency and stability of minority rights within the country.

Acknowledgement

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Dissemination of "Educating Communities" to Reduce Youth's Social Exclusion

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Abstract

The aim of the paper is to analyse the role of "educating communities" in reducing social exclusion for young people. The paper is divided into three parts. In the first part we give some definition of educating communities, as a network between schools and communities, involving social workers, parents and institutions that are focused on the behaviour of young generations. The second part is dedicated to an overview of the best practices present in the US (the Greenbrook Elementary School in New Jersey), where the model of educating communities exists since more than 10 years, so that we can observe the evolution and the results too. After this analysis we will investigate an embryonal experiment of educating communities in Calabria. Particularly, we will investigate the experimental program in Calabria, because Calabria is one of the poorest regions in Europe, with very high level of educational poverty, very high risk of social exclusion and very strong presence of criminality. The program about educating communities in Calabria involves Region, local institutions, third sector (social firm, NGO), youth workers and schools. Its aim is to build a different future for young people, ameliorate the social mobility and the intergenerational transmission of poverty (material and immaterial). Finally, in the third part we will conclude showing the policy implication of the investments in educating community (social cost, time of network creation and moral hazard) and the focusing on the challenges of the dissemination of educating communities in reducing social exclusion.

Keywords: Education, Education and Inequality, Education Quality, Equality of Opportunity, Social Exclusion, Intergenerational Mobility

Introduction

The aim of this paper is to give a contribution about public politics against young's social exclusion. For this research, we have considered, first of all, the literature review about relations between social and educational context and the life cycle of young. The needs of students from disadvantaged communities have been recently highlighted in several studies from the United States to Europe. Studies conducted by Organization for Economic Cooperation and Development's (OECD), as the Program for International Student Assessment (PISA), show each year the competences' trend in the areas of Mathematics, Reading and Science, underlined growing differences between students in developing regions and students in developed regions. We believe that the geographic residence is not the only factor that can influence PISA results and that building an "educating community" may generate positive effects in formal and informal competences.

Particularly, this paper deepens youth condition in Calabria Region, one of the poorest regions in Europe, in which a union of Primary and Secondary School with several social associations and young workers has created a movement called "educating community", as a "place" of discussion and sharing experiences with a common aim: include young in local communities. We've decided to study the condition of Calabria for many reasons. Calabria is not only the poorest region of Europe, but is also the region with the highest level of youth unemployment and one of the Region with a troubling level of scholastic dispersion. The international organization Save the Children in his last two annual reports (2015 and 2016) has evidenced about the relevant incidence in poverty and risk of social exclusion for young and minor and many young that leave school very early.

I. Youth and poverty

For the writer, it's very important in this historical phase to study social and economic condition of young people because of the concentration of poverty for "Millennials" as people born around and after 1980. We will analyse particularly the

condition of youth living in the marginalized area or in peripheries of big cities. The urban area affects and is in turn influenced by social change: it is the place where the society can weaken or strengthen depending on the interaction, and it can be a source of opportunities and restrictions for people living there. Hence the idea that urban space can affect a young person today to the kind of adult who will be tomorrow. The presence or absence of functional structures such as schools, youth centers, libraries, sports facilities and even medical facilities, can affect the growth of young and turn him or not, into a successful adult, responsible and involved in the development of its urban context.

Within the city itself, there are completely different ways of life: life in the suburbs is almost always stigmatizing and tends to reproduce the status of young people in poverty and exclusion typical of the area, while those who were lucky enough to be born and live in central areas has a better chance to access and benefit from social and economic opportunities. Those who come from wealthy families to experience the city can participate in educational activities or just leisure without foreclosure, favoring private spaces. The most vulnerable are forced instead to settle for what the city offers them for free. If the services were poor, both in terms of quantity and especially from the qualitative point of view the effects on young people may be different: a lack of integration of young, poor or deprived, often pushing them towards negative behaviors (crime, school dropout).

The city, therefore, does not produce for youth living standards and equal opportunity, but rather it is the place where in recent years' social mobility has reached very low levels. The starting point, therefore, play an essential role since they determine not only the opportunities, but also the individual's level of relationship that can establish with the inhabitants of other areas. Who's from a deprived neighborhood can become an outcast from opportunity and positive relationships only because they live in that particular neighborhood.

From the sociological point of view, this kind of analysis refers to the methodology of the Chicago School of the early 900 that is based on the existence of so-called "natural areas" or habitats of different types of people in the city. Emblematic in this regard is the classic example of Shaw (1930) on the possibilities and perceptions of young people in urban slums who observe the different opportunities of the most affluent, including their lack of access to the same opportunities and feel compelled to commit to these negative actions sometimes delinquent in order to improve their social position.

Years later, Wilson (1987) introduces the term "neighborhood effects" to highlight how living in a disadvantaged background can certainly increase the risk of poverty of the individual: social norms, family environment and the quality of the neighborhood where you live can affect negatively the standard of living of the people living there.

The idea that the district of residence has an effect on the growth of young people over the years is supported by numerous studies that analyze the effects of institutions in the neighborhood and interacting with young: the presence or absence of adequate schools, parks, libraries, places socialization, etc. But if this sort of studies is well-established in the United States, in Europe, we can say that this is an area of research still very young and that has affected mainly the Northern countries. Garner and Raudenbush (1991) analyzed the neighborhood effect considering the level of social deprivation in educational institutions and education of 2,500 young people in Scotland: also in familiar contexts, not particularly disadvantaged situations of spatial deprivation in education/school negatively affect learning and then employment opportunities in the future. Similarly, Andersson (2004) studying the condition of adolescents in Sweden showed the presence of different types of neighborhood effects associated with the educational environment and intended to be reflected in future in professional contexts. Kaupinenn (2008) regarding the case of Helsinki is a step further and concludes that the educational environment is certainly one of the means by which the effect occurs to influence the young in the completion or abandonment of the secondary school.

Studies by Sibley (1995) show that even in English city poverty and social exclusion of young people is determined not only by the place where you live but also to the neighborhood where they're attending the school. Even Bauder (2002) described similar phenomena with the term "cultural exception" to demonstrate how the weight of the reputation of a particular school can affect the life of a young reducing their future life chances.

Considering the risk of social exclusion for adolescents growing up in poverty, Cauce (2008) has put in evidence how students from poor family living in disadvantaged area, are much more exposed to violence, and how this attitude affects their functioning, to have lower academic achievement and school attendance, and to have higher rates of school dropout.

About the connection between education and social exclusion, in the following pages, we will use a model related to recent studies conducted by Raffo (2009) at the University of Manchester. He has created a diagram (Figure 1) representative of

how poverty can affect the education of a young and as a special education system combined with social relations are able, in turn, to have an impact on poverty of the individual. Following the diagram, in fact, we can comprehend how a lack of material resources, caused by an economic deprivation, can affect the scholars' result of young. But Raffo explains another two aspects: the first one is about opportunities related to familiar condition or to any particular prejudice (i.g. if the student lives in a periphery), the second one is about the cultural aspect (gender attitudes). A good mix of social interaction and policy interventions could reduce material deprivation, stigma and prejudice and increase the opportunities for students.

Figure 1

We will use this graphic in our simulation of educating community in Calabria to understand how the participation of the community could positively influence the educational outcomes of students involved in the Community and their aspiration too.

II. Can school prevent social exclusion?

During the Salamanca World Conference on Special Needs Education, UNESCO recommended the spreading of inclusive education (UNESCO, 1994), underlining how an inclusive orientation are 'the most effective means of combating discriminatory attitudes, building an inclusive society and achieving education for all'. By this way, inclusive education could be a very good tool against social exclusion, because of the cultural overcoming of differences like gender, races, social status.

In 1996 Jacques Delors has written one of the most important document about education: "Learning: The Treasure Within". In this paper emerges a central role of education in life of the population, particularly for young population because of the aim of education as a universal permission to everyone to become a member of society without diversity without barriers to participate in the society. But education is not a "miracle cure or a magic formula" that open the door to a world in which all principles will be attained, but as one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war. In this sense two factors became fundamental: strategy and network. Primary, strategy is important because the policy-makers have to plan the intervention as well as the economic resources that the community education needs. Secondarily, it's necessary to create a solid network between schools, local institution, third sectors, civil society; this network will cooperate to every step of the community as the society in which students will be included.

Some years later than J. Delors, after the event of September 11, 2001 in New York, A. Dodd and J. Konzal (2002) have deepened the role of education and school in the creation of a safer world, particularly in public school where children have the opportunity to learn with and from children whose back-grounds are very different from their own. Also, from their point of view, a strong network between school and parents is one of the principal steps to have an educational system able to contrast social exclusion: studies of individual families show that what the family does is more important to student success than family income of education. Jean Konzal has the opportunity to improve his model in Greenbrook Elementary School (New Jersey – USA): for five years, she has involved parents, teachers and students in a particular project called "Kindergarten Parent Journal Writing". During this project she has created a work group called PTO (Parent-Teacher Organization) with the aim to produce a bimonthly newsletter for the whole community, to raise money for events for family and student. The integration of teachers and parents has been positive and this case was studied by many researchers an innovative experiment of cooperation.

Where many actors of educational system stay together and work together for the community, they will produce real benefit for children's success in school and life: if a teacher and parent know, trust, and respect one another, there is a greater likelihood that one will initiate contact with the other when needed to help the child.

Recently, Epstein (2011) has made a theory about the importance of a partnership between schools, family and communities. In his theory, there are six different categories of participation: parenting, communicating, volunteering, learning at home, decision-making, and collaborating with the community. As Dodd and Konzal, Epstein considers relevant the participation of parents, but in this case he looks with a big interest with the involvement of community partners from *civil society* (volunteer organizations, senior citizen organizations, libraries, museums, zoos, faith-based organizations, or individuals living within the community). When this partnership works cooperatively with a shared responsibility, the effects on students' well-being are extremely positive: "school–community partnerships can impact student success and post-

school outcomes as well as positively influence and benefit the community in return" (Willems and Gonzalez-DeHass, 2012).

It's important to underline how parental role is very important not only during "present life" of a student/child, but also for the adult of the future. The transmission of education from parents to children is an important tool to assess the extent of intergenerational mobility in a society: intergenerational transmission of education and of economic status is really persistent in emerging economies or in less developed areas of developed countries (Pastore F., Roccisano F., 2015). In some case, researchers talk about under education traps: where certain families (because of the neighborhood effects, the fixed costs of education or a problem in the educational system) remain uneducated from one generation to the next.

Finally, a good network needs the involvement of social agents, local authorities and youth workers. In this network teachers, parents and the other actors have to work together: that's why researchers called them "peers". From these collaborative learning students have lots of added value: new ability in argumentation, structured controversy, reciprocal teaching and will be much more able in problem solving and to achieve goals.

III. Social Exclusion, education and facilities: the educating community is a possible policy for Calabria?

Poverty has multidimensional aspect: there is an economic poverty, but there is also poverty in terms of poor living. Amartya Sen (2000) talked about "Aristotelian perspective" to describe the origin of a dimension of poverty based on the impossibilities to be part of important activities. Being unable to participate in social life can impoverish a person: relational deprivation impoverishes a family's life, influencing and reducing economic opportunities for parents today and for children in the future.

Following this approach, we have analyzed the inclusion in Calabria, sited in the South of Italy, of the poorest Region in Europe (Eurostat 2017), particularly we have studied the relationship between facilities and social exclusion of young people leaving. In the Appendix 1 the reader could see the result of our studies: the distribution of schools, cultural activities (public and private library), social center (daily and residential) and sports facilities by the five provinces.

For the purpose of this paper, is important to underline how if distribution of schools reflects the distribution of population in the five provinces of Calabria, the distribution of equipment for young, from several surveys collected by us, marks a huge disparity between the five provinces of Calabria. The level of disparity most substantial is that relating to social activities, considering daily and residential center for minors. Among the 162 social centers dedicated to young people, 94 are located in the much more opulent province. By contrast, in the poorest areas, which the risk of social exclusion is higher, there is a very little number of facilities: young people living in the peripheral areas of the poorest provinces should need of important services against deprivation.

In this condition the birth of a partnership between school, community and parents, could be an important challenge for every student living in a periphery or in a poor area.

During last year, we have analyzed the development of "educating community" in Calabria, and look at some interesting finding. The composition of the Community presents all the Epsteins's categories: voluntary from each province of Calabria, schools, local and regional authorities, youth worker, social workers and parents. The aim of the coordination was to design a common platform of action that defines the principles useful for the promotion of thematic experimentation that comprehends the social formation system of Calabria as a system of human energies, and reflects on what amount of energy (skills) is available in the system today, how much energy is used and what is not used. It would be an experiment that analyses the causes of the unblocked potential energy blocking factors (e.g. Bureaucracy, know-how and school organization, territorial education, training centers, workplace alternation) work with network methodologies and pathways innovation to foster the release and expression of these energies.

Between the stages of the route, a program's manifesto for a regional pact for innovation in educational processes was envisaged. A pact that puts together the various stakeholders involved in the various training issues and is able to initiate a first definition of an organizational structure that allows shared construction, indispensable in instructing structural policies directed at different regional territories, a capability strategy on:

- Helping disseminations of positive structural practices
- To promote effective networks between schools and other educational agencies on the basis of organizational-operational-psycho-pedagogical-social pluralism, design

- Take good care of good practices,
- Devote real measures to children and teenagers and to those who follow them every day,
- Support joint participation and reflection of organizations, institutions and people who are learning

Figure 2: The Educating Community in Calabria

The students involved in a first experiment of the Community were living in a deprived place, an area of Calabria called *Locride* in which the risk of social exclusion is straightly correlated to criminality: young people abandons school and get easy money from criminal group affiliates to *ndrangheta*.

The target has included 100 students from high schools with special educational needs: foreigners (young refugee or migrants' sons), repeating students, students living in poor families, students at risk of dropping out. In primary schools, the community has worked to involve 230 vulnerable students with an inclusive approach. The overall group included problematic and risky scholars, both because the indicators of absences and votes clarify their deficiencies, and because they come from families at high risk of social exclusion and crime.

The first result of this partnership is published in a Report led by INDIRE the Research Center of the Italian Ministry of Education (INDIRE, 2016) on the project called "Educating Community for the rebirth of Locride". In this publication we can read how the strong role assigned to the partnership between school and the social organizations involved was one of the main features of the project, as is also summarized in the title that has been attributed. The operation of the network was set up with a non-bureaucratic approach to decision-making, on an effective participatory way, often characterized by the informality of the sessions organized and marked by numerous extended meetings. The choices were taken exclusively in the Group of management and coordination following the peer approach.

The relationship between the members of the Educating Community (tutors, experts, local authority) allowed to oversee the relationship with the class teachers and to consolidate the contributions of skills, motivation and behavior acquired in the courses. Also, it is interesting the attention to the growth of the Educating Community (of the school and the other members of the partnership) looking at the common replication: the same partnership could be replicated everywhere, and this disseminating dynamic could develop the experience involving every piece of society and therefore not just students.

Students and the partnership of the Community have worked together on several courses:

Individualized mentoring	Experts met students with lack of aspirations to increase their self-confidence
The leader in me	A motivational course with the aim to enforce personal life skill
My school blog	Students have to gain informatics abilities to create a school blog as a network between school and community. In the blog students have published event organized by local authorities and social organization involved in the project.
School to work transition	In this path students and experts have deepened the evolution of the job and the method to understand how knowing personal capabilities and working on their enforcement could be an easy way to find a job linked to personal attitudes

Finally, our findings about this first experimentation show us how an "educating community" could affect the dynamics evidenced by Raffo in his diagram on poverty and education outcomes: working in groups during class course overcomes the lack of material resources, by sharing what students need to follow the course; playing moments, with ice breaker games, struggles prejudices and contribute to create a spiritual group in the class and in the school. About opportunities and cultural activities, working on aspirations and on personal attitudes, could influence in an encouraging system the future and job opportunities of students.

IV. Recommendations for Further Research

This study and the effect of "educating Community" in a disadvantaged area like *Locride* could be more depth in future research when we have a complete information on scholar's performance during a school program and when the scholar has to find a job or a university course.

Future research should examine how educating community influences local authorities and citizens: does a partnership school/community can promote civil participation?

V. Conclusions

This paper shows how a partnership between schools, parents and social organization could have a positive impact on young people, increasing their opportunities and contrasting social exclusion. The experiment of "Educating Community" has produted many positive effects in scholar's life and for the community. That's why we think that "educating community" could be a good practice and a good policy to combat young poverty and social exclusion.

Policy makers have to look at this kind of partnership and facilitate the participation of schools in public activities as well as the participation of local authorities and social organization in the school's activities, following the inclusive approach and according to the principle that no one stays behind.

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Figures

FIGURE 1

Poverty
(disadvantage, deprivation, socio-economic inequality)

1) Material/Pysical Resources

2)Opportunites/Constraints-structure, process and dynamics

3)Cultures

- Learning resources
- Economicreasources
- Physical & Mental Health
- Housing
- Infrastructure - transport

- Power, prejudice & stigmatisation
- Resource access issues eg social capital, financial credit
- School processes and choice
- Organisational / structural hierarchies
- Transitional arrangements and youth labour market
- Governance, power, citizenshi and capabilities

- Identity
- IQ
- Ethnicity
- Language
- Cognitive capabilities
- Values and attitudes
- Cultural capital
- Symbolic: sign and space Gender

Contexts for interactions, mixes and policy interventions

Educational Outcomes

Life chances

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Figure 2: The Educating Community in Calabria

APPENDIX 1: The distribution of schools and facilities in Calabria

In this appendix, we describe our analysis between facilities and social exclusion of young people in Calabria.

To do this, we have considered the distribution by the five provinces of schools, cultural activities (public and private library), social center (daily and residential) and sports facilities.

Tab. 1 Population in Calabria by provinces

	Total	Age (3-18)	Average Income (2015)
Catanzaro (CZ)	362.343	53.201	€ 9.259,00
Cosenza (CS)	711.739	101.263	€ 8.655,00
Reggio Calabria (RC)	553.861	87.108	€ 8.954,00
Vibo Valentia (VV)	161.619	25.120	€ 8.400,00
Crotone (KR)	175.566	29.506	€ 7.313,00

Considering that Cosenza's province is the most populous province, we can observe how the distribution of schools reflects the distribution of population. It's important to put in evidence how Calabria Region in 2016 has promoted and voted in the legislative assembly a particular norm to preserve linguistic minorities and students living in internal areas.

Graph. 1 - public school distribution by area - (Our Elaboration from Demo.Istat)
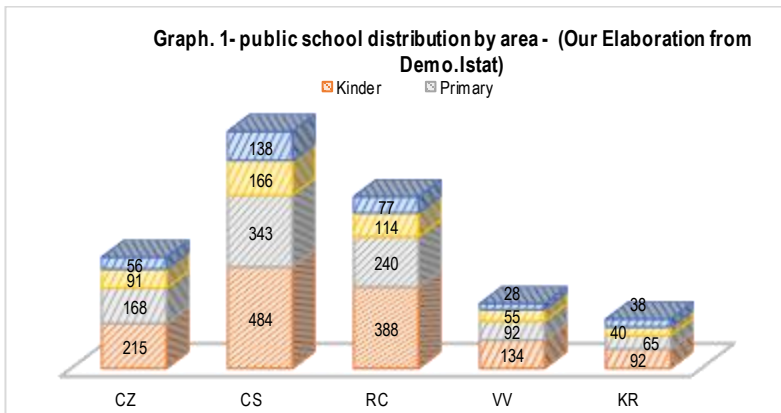
If distribution of schools reflects population, it will be much more interesting the analysis of the distribution of equipment for young, from several surveys collected by us, that evidences a massive disparity between the five provinces of Calabria. The level of disparity most substantial is that relating to social activities, considering daily and residential center for minors. Among the 162 social centers dedicated to young people, 94 are located in a province. By contrast, the poorest areas shall need a much more numerous allocation in the social sector.

GRAPH. 2: DISTRIBUTION OF EQUIPMENT FOR YOUNG PER AREA
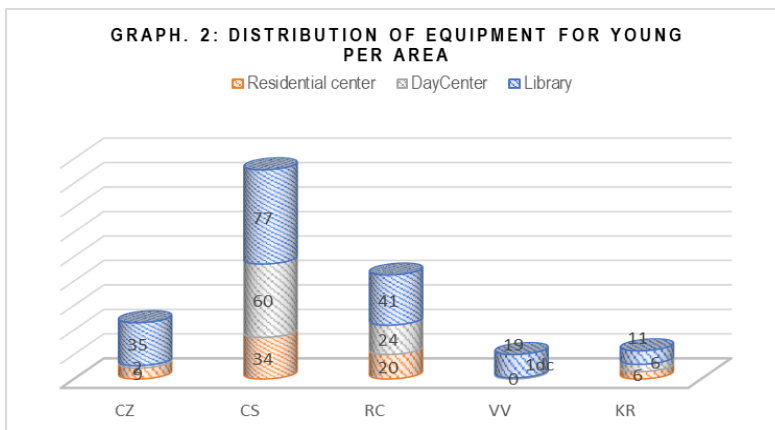
To be able to analyze the structural equipment in the five provinces of Calabria Region we will create a dedicated index of structural equipment for young people.

We surveyed the number of public school compulsory in all areas. We select a unique cohort of the population between 3 and 18 years and consider nursery schools, primary schools, secondary schools, and high school.

Consider:

• The density of the cohort (the ratio between the populations of the cohort 3-18) and the surface area in km2

• The number of endowment related to the cohort

To build our index says:

1. Sk = groups of individuals per area (area S1 = 1, S2 = zone 2, etc. ....)

2. mk = MaxK = maximum value of the relationship. This value will serve as reference data in order to proceed with normalization.

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3. ψ (Sk) = mk / m = ratio of the density of the population of the cohort and number of schools normalized to the maximum value

Since we do not have values at the individual level, we consider the relationship created according to the density of the population cohort and the number of schools in the various provinces. We construct an index improved based on the maximum value of the distribution: we impose normalization to the maximum value of 1.

Tab. 2 Index for schools

Sk	Density of population (d)	c School (kindergarten, primary, secondary)	d/c	$\psi(Sk) = mk/m$
CZ	22,03	530	24,06	0,32
CS	15,09	1131	74,94	1,00
RC	27,13	819	30,18	0,40
VV	21,83	309	14,15	0,19
KR	17,00	235	13,82	0,18

If in the first case, the maximum index was in Cosenza Province. The lowest endowment of schools is always represented by the poorest provinces of Vibo Valentia and Crotone.

After this, to a better idea of large-scale equipment for young we construct a table in which we give a comparison of indexes created in the same way as was done for the school area for all of the areas considered: social, cultural and sporting.

Compared to what was said earlier on perceptions of quality of life in the various areas of Calabria, we can observe that the province of Cosenza, which is the most populous, is the best equipped in every field.

Tab. 3: endowment benchmarks between areas

Groups S_k	School Index	Social Index	Cultural Index	Sport Index
S_1 = CZ	0,32	0,08	0,31	0,44
S_2 = CS	1,00	1,00	1,00	1,00
S_3 = RC	0,40	0,26	0,30	0,39
S_4 = VV	0,19	0,01	0,17	0,23
S_5 = KR	0,18	0,11	0,13	0,24

It's easy to see how the distance between Cosenza and the other provinces, is very far: young people living in the peripheral areas of the poorest provinces should need of important services against deprivation.

Gender Sensitivity Issues in Short Stories

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Abstract

This study is a hybridized research which consists of the qualitative and quantitative data. It determined the trend of manifestation of the different themes of gender sensitivity in short stories and looked into the difference in the trend of manifestation of the different themes and the relationship with the sex of the short story writers. The findings revealed that the theme on how women are hindered for political career was the theme that mostly occurs on the selected short stories written by males with nine or 45 percent trend of manifestation. However, with the selected short stories written by females, the themes on women's vulnerability to poverty and the discrimination of women for employment appear with the most number of occurrences of four or 23.53 percent. There was an observed difference in the trend of manifestation between the males and the female writers. However in the Kruskall Wallis statistical test revealed that there was no sufficient evidence to conclude gender differences in the themes. Furthermore, the sex of the short story writers does not affect the trend of manifestation of the different themes embodying the different gender sensitivity issue in the selected short stories except with the gender sensitivity issue on Poverty. The researcher concluded that short stories contain different themes reflecting the various gender sensitivity issues which vary in the trend of manifestation. The study recommends that Filipino writers should write more stories depicting the role of Filipino woman and emphasize their importance in the society.

Keywords: gender sensitivity issues, short stories, women

Introduction

At the moment of birth, a human being is defined as being a boy or a girl. Everything a person does with her or his life is dependent on that simple categorization. Socialization, specifically gender socialization, begins with family as the primary agent and later other agents of socialization become more influential. Children are bombarded with diverse messages, images and representations of gender, constructing a dreamlike world of childhood innocence (Leaper, 2007).

Women in the Philippines now are not only seen at home, taking care of the children, doing the laundry, cleaning the house and preparing everything before her husband arrived home from work. They are also seen perform the same task given to men. They are seen fighting for truth, struggling to improve the economy, operating machines and even offering their lives to others.

The combination of the persistence of traditional gender ideologies and changes in economic and social realities makes today's workplace a particularly contentious arena for working out gender issues. On the other hand, women face persistent discrimination based on their gender: They are paid less, promoted less often, and assigned to specific jobs despite their qualifications and motivations; and they are made to feel unwelcome, like intruders into an all-male preserve. (Kimmel, 2004)

Today women had successfully invaded the world of work but still she does her responsibility at home with prowess and she never complains for all the things she does because she is a Filipino woman.

According to Vibal (2008), "To achieve great success in life one must be willing to walk the extra mile". In a sense, this quote may apply to the women of the Philippines, who have struggled so hard and for so long for recognition and equality in a world which had viewed them as second-class citizens and even as chattels. Where the efforts of men were easily recognized, Filipino women had to walk the extra mile just to have their contributions acknowledged. Despite this, Filipino women have achieved much. They fought for their country's independence alongside their men, and when that

independence was achieved, they have contributed to the best of their ability to the building of their nation. But this does not mean that women had taken control over men.

The pursuit of equal rights for women has been a slow process. Several issues which are questionable in describing gender sensitivity are still reflected in the different aspects of human life.

Women of today are active in medical sciences, law, engineering and architecture. As a proof, women power dominated the 2007 bar examination with Mercidita as the topnotch (Frialde 2008). Women are also active in sports and outdoor activities. They are now free to engage in any activities which they think will suit their personalities and gain additional knowledge and skills.

In Literature, the evolution of the struggle of Filipino women for equality is undeniably expressed and emphasized by both male and female writers. Gender sensitive issues are depicted in some literary writings but definitely become helpful and educative. Though there are some points of inequality, this was necessary to show and understand the society.

The concept to identify the different issues of Gender Sensitivity in Literature most particularly in short stories is to analyze the content of such literary writing. Perhaps due to the fact that it can be applied to examine any piece of writing or occurrence of recorded communication, content analysis is currently used in a dizzying array of fields, ranging from marketing and media studies, to literature and rhetoric, ethnography and cultural studies, gender and age issues, sociology and political science, psychology and cognitive science, and many other fields of inquiry. Additionally, content analysis reflects a close relationship with socio- and psycholinguistics, and is playing an integral role in the development of artificial intelligence.

This study aimed to determine and analyze the thematic content which embodies the different gender sensitivity issues of ten selected short stories written by well-known Filipino writers. Specifically, it sought to answer the following questions; (1) What are the themes of the selected short stories of Filipino writers embodying different issues on gender sensitivity along;a.) Poverty; b.) Employment; c.) Health Care; d.) Education and e.) Politics (2) What is the trend of manifestation of the different themes of the selected ten (10) short stories embodying the different gender sensitivity issues employed, according to the sex of the short story writers? (3) Is there a significant difference in the trend of manifestation of the different themes embodying the different issues of gender sensitivity between male and female short story writers? (4) Is there a significant relationship between the sex of the short story writers and the trend of manifestation of the different themes embodying the different issues on gender sensitivity?

This study focused on analyzing the thematic content which embodies the different issues on gender sensitivity of the ten selected short stories of well-known Filipino writers.

It also dealt on finding out the trend of manifestation of the different themes of the ten short stories embodying the different issues on gender sensitivity and the relationship between sex of the well-known Filipino short story writers and the frequency of the manifestation of the different themes embodying the different issues on gender sensitivity.

The researcher made used of ten (10) selected short stories written by well-known Filipino short story writers. These short stories are Footnote to Youth by Jose Garcia Villa, Weddding Dance by Amador Daguio, Zita by Arturo Rotor May Day Eve by Nick Joaquin, How my Brother Leon Brought Home a Wife by Manuel Arguilla, The Virgin by Kerima Polotan Tuvera, Maternity Leave by Ligaya Victorio-Reyes, Dead Stars by Paz Marquez-Benitez, Love in the Cornhusk by Aida Rivera-Ford and Desire by Paz Latorena.

Methods and Materials

This study have focused on the themes of ten selected short stories of Filipino writers embodying the different issues on Gender sensitivity along; poverty, employment, healthcare, education and politics. It involved establishing categories and then determined the occurrences as they are used in the text.

In the selection of the short stories, the researcher gathered the needed data through library research and identified the different short stories written by well-known Filipino writers

Moreover, the researcher determined the different gender sensitivity issues which are; Poverty, Employment, Healthcare, Education and Politics based on the Various Rights of Women which are Economic Right, Right to Education, Right to Work, Right to Health and Political Right. (http://www.rightsreporting.net2010)

Categories of themes were made to describe the portrayals of women in the different selected short stories which embody the different issues on gender sensitivity. Careful and intensive reading of the different short stories was employed with the end in view of identifying the different themes of the short stories.

Finally, the researcher content analyzed the different themes of the different short stories written by the Filipino writers embodying the different issues on gender sensitivity.

The researcher have determined the occurrence of the different gender sensitivity issues embodied in the theme of the selected Filipino short stories by well-known Filipino writers through content analysis, The short stories were particularly written during the pre-war period from 1925-1941.

The researcher identified the different themes of the short stories written by five (5) male and five (5) female Filipino writers in terms of the different ideas on gender sensitivity using the categories and subcategories which is a description of the portrayals of women in the selected short stories made by the researcher based on the different principles in identifying the theme by Steven Dow Cowan's "Short Story Theme and Ideas" (2011).

Simple frequency counts and percentages, non-parametric Kruskall Wallis Ranked Sum test and the Chi Square test were used in this study.

Results and Discussions

The themes reflecting different issues on Gender Sensitivity in selected short stories were determined according to the different issues on gender sensitivity such as: Poverty, Employment, Healthcare, Education and Politics. These themes are stated into five categories, namely: (1) Themes that considers women's vulnerability to poverty (2) Themes that describes women's discrimination for employment and desires for higher positions (3) Themes that portrays unfavorable treatment for women's healthcare (4) Themes that shows women's limitations/hindrance to acquire further education, and (5) Themes that demonstrates women's hindrance for political career and renders them invisible and mere follower.

Table 1

Categories of Themes Embodying Various Gender

Sensitivity Issues in Selected Short Stories

Gender Sensitivity Issues	Categories of Themes on Women of Selected Short Stories
POVERTY	Vulnerability to poverty
EMPLOYMENT	Discrimination for employment and desires for higher positions
HEALTHCARE	Unfavorable treatment for healthcare
EDUCATION	Limitations and hindrance to acquire further education
POLITICS	Hindrance for political career which renders them invisible and mere follower.

Themes on Women's Vulnerability to Poverty

From the stories, **Footnote to Youth, Wedding Dance and Love in the Cornhusk** revealed the theme that women are vulnerable to poverty. The theme depicts women just performing house related duties such as taking care of the children, cooking, laundering and washing the dishes demonstrated by Dodong's mother and his wife, (Footnote to Youth).In like manner, Lumnay (Wedding Dance) is seen planting beans, cleaning water jars and keeping the house clean.

They further illustrates about working mothers who worry about **Maternity Leave** which is one of the benefits a woman employee should enjoy after giving birth, but in the case of Lucia, the main character in the short story (Maternity Leave), worries about her absence in her work because this would mean earning little amount for her family and spending much after a little time to breast feed would spend for the babies food and formula milk. However with Tinang (Love in the

Cornhusk) having babies in a hurry would mean additional expense for she would be thinking of the basic needs of not just one baby but two babies instead, thus poverty sets in for this particular situation of women.

Themes on Women's Discrimination for

Employment and Desires for Higher Positions

The short story **Maternity Leave** by Ligaya Victorio- Reyes shows how women are discriminated in the workplace because of the reproductive role of woman and that is giving birth. Woman, who should be excited for having a baby becomes worried, instead, because of the consequences or punishment brought by their maternity leaves.

The idea above further shows that the short story **Maternity Leave** reveals that women are discriminated because of their role as mother. To be a mother is a joy a woman could ever have, but because of the less benefit and assurance given to them worries set in.

In the story **Desire,** the statement above shows that a woman who is the main character was not believed to write such delightful sketches and letters not only because she is unattractive but so because she's a woman. The story shows how women are regarded as less knowledgeable and talented when it comes to what they could do; they are believed to be inferior to man.

With the story "Zita" by Arturo Rotor, the protagonist of the story is a girl who is told to please a man and pays respect to him. The short story reflects how women are discriminated for they are only considered as just mere follower of men. In the story, only men and recognized and perform the role of a teacher and who should be given respect because he is a man.

Traditionally, women do all the household related chores, but the heavy works that require more strength is done by the husband. The scope of their functions include cooking, cleaning, teaching the children, washing clothes, repairs, budgeting, and helping in the farm. The husband is the one who makes sure the farm would yield quality crops, so he does all the maintenance works. In some cases, where the husband needs help from other men, the wife would make sure that the men are fed, so she cooks food and bring it to the farm. The Filipino women, ensures that everyone is well fed, and this characteristics extends to the workers, relatives, or visitors.

In general, Filipino women find pride in their work. They do not find themselves alienated from their chores because they work with, around, and for their families. This family-oriented mind set gives them a sense of dignity and responsibility. The family and the children are the primary priority in a Filipina's life.(Clamonte,2007)

Themes on Women's UnfavorableTreatment

for Healthcare

The main character of the short story **Footnote to Youth** is Dodong but the realization of his action was the difficulties of Teang, his wife. Eventhough Dodong knew how difficult life is, he still had married Teang, and because of this, they have lived the life of misery where at a very young age had children of her own. This is also reflected when Teang because of giving birth to seven children, became shapeless and thin. This shouldn't had happen if Dodong and Teang have waited for the right time to get married and be matured enough to go through the difficulties of life. Because of early marriage which brought them financial burden, the health of the wife was at stake.

To bear a child is a woman's role, but this role is not easy when having it is a burden. This is about the short story **Maternity Leave** by Arturo Rotor. The story shows the theme on how woman's healthcare is treated unfairly which is the struggle of a woman as a mother who believes that to be a mother is a real happiness for women, but one must prepare for it emotionally, financially and prepare for it physically.

In the story, **Wedding Dance** Awiyao has to leave Lumnay and marry another woman, for inspite of being a great wife; Lumnay can't give him a child. The inability to have a child is not the fault of only one, but in the story it is what is reflected – Awiyao may carry the burden but it is much with Lumnay, the woman, the wife because she will be left alone by the man she had loved.

Themes on Women's Limitations/Hindrances

To Acquire Further Education

The unequal chances of Filipino women to acquire further education could be seen in the different short stories under study. Filipino women are shown to be less educated or even illiterate compared to men who were portrayed as a teacher or someone who dominate women.

A woman who suffers belittlement due to lack of education is shown in the short story by Aida Rivera Ford. Tinang, the main character in the short story was thought to be illiterate because of her physical appearance. Filipino women are those who play the role of a housemaid and regarded as less educated compared to men who are well dressed and respected.

Acquiring education is one of the many stuggles of Filipino women which is also portrayed in the short story, **Desire** by Paz Latorena. The story of Paz Latorena was about a woman who wanted to be loved not because of her body but because of what is everything about her. The main character is a woman who is homely but molded with a body of unusual beauty.

The short story was written during the time that was very repressive and judgmental for women. It was the time where beauty is just skin deep, more often than not face value is more important than the inner side of a woman.

Themes on Women's who are hindered for Political

Career and Rendered them Invisible and Mere Follower

The setting of the short story **Wedding Dance** happens somewhere in the North, specifically in Ifugao where a traditional wedding dance is practiced. There is a belief that a man should have a child and to have none, is forbidden. It is said that there is an unwritten law that a man may take another woman if his wife can't give him a child. In the mountains before where some Filipinos belonging to ethnic groups rely more on their traditions and culture.

The short story **Zita** by Atruro Rotor is reflective of the alienating nature of the society during the time of its writing, especially in how society wants women to be: how they should dress, their manner, etc., and how these norms that society is imposing result in new and difficult issues for women of that period in history. This is a Gender Sensitivity Issue on Politics which has something to do with the norms and tradition of the society.

With the lines of Agueda it expresses how she hated Badoy so much, not because of his status but because she sees him as a representation of men who were given priviliges to acquire education. The development of Agueda's character in the short story, **May Day Eve** shows the status of women in the society. Politically, during this time, men were regarded to be dominating women.

In the story, **My Brother Brought Home a Wife**, Leon arrived with his wife in the province. They took a surprising route home for Leon, but it was meant as a test for the wife to see if she could endure the sacrifices she made and meet her new family.

Table 2

The Frequency of Occurrence of the Different themes of the Selected Short Stories

Short Story Writers	CATEGORIES				
	Poverty	Employment	Healthcare	Education	Politics
Male writers	3	1	6	1	9
Female writers	4	4	3	3	3
Total	7	5	9	4	12

The number of uccurences of the themes on each of the short stories analyzed cleary indicates the trend of manifestations of the different themes implicitly stated in the selected short stories of male and female writers.

The theme depicting the category on **politics** had most number of nine occurences among the short stories written by male; six occurences for **healthcare;** three times for **poverty**, and once for **employment** and **education.**

On the other hand, for the female writers four occurences were noted for each of the gender sensitivity issues on **poverty** and **employment** and three occurences were also noted for **healthcare, education and politics.**

Overall, the gender sensitivity on **politics** got the highest number of twelve occurences while gender sensitivity on **education got the least of occurences which is four.**

These findings with regards to politics garnering the highest frequency of occurences being the most emphasized issue in the selected stories can be attributed to the fact that the short stories under study were written during then period where the unwritten law were religiously followed by the Filipinos. The loves of the Filipinos were based from the traditions, beliefs and customs which governed the community.

Table 3

Summary of the Trend of Manifestation or the Total Occurrences of the

Different Themes of Gender Sensitivity Issues in Short Stories

Gender Sensitivity Issues embodied in the selected Filipino Short Stories	SEX			
	MALE		FEMALE	
	Frequency	Percentage	Frequency	Percentage
A. Poverty	3	15	4	30
B. Employment	1	5	4	17.5
C. Health Care	6	30	3	17.5
D. Education	1	5	3	17.5
E. Politics	9	45	3	17.5
Total	20	100	17	100

The theme on how women are hindered for political career rendering them invisible and mere follower to man, had the most number of nine or 45 % occurences in the short stories written by male writers; six or 30% occurences on how women's healthcare are unfavorably treated, three or 15% occyurences on how women are discriminated in terms of employment and the desire for higher positions; and one or 5% on each theme on how women are discriminated in terms of employment and the desire for higher positions and on how women are limited or hindered to acquire further education.

It is reavealed on Table 2.2 that with respect to short stories of female writers that the themes that women are vulnerable to poverty and on how women are discriminated in terms of employment and desire for higher position have the same number of four or 23.53% occurences for each gender sensitivity issues on poverty and employment. The themes on how women's healthcare in infavorably treated, how women are limited or hindered to acquire further education and how women are hindered for political career rendering the, invisible and mere follower to man relating to gender issues on healthcare, education, and politics, respectively, it had occurred three times or 17.65% frequency of manifestation on the different short stories of female writers.

The findings may mean that male writers prefer to write short stories with themes on gender sensitivity issues on politics, while female writers on gender sensitivity issues on poverty. These imply the evidence of superiority of men in dealing woith issues pertaining to politics because it depicts the ease of struggle against societal pressures. However, for female writers wrote short stories with theme on gender sensitivity issues on poverty as evidenced fior their acceptance for their traditional role of just staying at home doing househlof chore and managing family's needs.

This study determined the significant difference between trend of manifestation of the different themes of the different short stories and the sex of the writers which was obtained using the Kruskall Wallis Rank Sum Comparison.

Table 4

Difference between the Trends of Manifestation of the Different Themes Embodying the Different Issues of Gender Sensitivity

And Sex of the Short Story Writers

Variables compared	KW Rank Sum	P	Conclusion
Sex and Theme	Male = 431 Female = 272	0.1201	not significant

Table 3 shows an observed difference in the trends of manifestation of the different themes and the sex of the short story writers. However, using Kruskall Wallis statistical test, findings revealed that there was no sufficient statistical evidence to conclude gender differences in the thematic content of their short stories. Although the males have a considerably Kruskall Wallis sum of 431 as opposed to the females' 272, the p value of .1201 indicates that this observed difference is not enough to warrant a significant difference between the males and the female short story writers at .05 level of significance.

Table 5

Relationship Between the Sex of the Short Story Writers and the Trend of Manifestation of the Different Themes Embodying

the Different Issues on Gender Sensitivity

Theme	Chi Square	P-value	Conclusion
A. Poverty	3.9375	0.047	Significant
B. Employment	0.8333	0.361	not significant
C. Health Care	2.25	0.134	not significant
D. Education	0.4444	0.505	not significant
E. Politics	3.1111	0.2111	not significant

It can be gleaned from Table 4 that the theme reflecting employment (0.361); healthcare (0.134); education (0.505) and politics (0.211) yielded a not significant result except with the gender sentivity issues on poverty with the p-value of (0.07) which yielded a significant relation.

This means that female writers tend to write more on women doing household work while the male writers tend to write more on women who are sensitive about family's primary needs and conditions. In the rest of the themes, no gender differences were indicated using the Chi square test, although a noticeable trend was observed.

Conclusions

Based on the findings of the study, the researcher concluded that, short stories contain different themes reflecting the various gender sensitivity issues on poverty, employment, health care, education and politics.It was also found out that the trends of manifestation of the themes of the selected short stories vary.Furthermore, the theme of the short story is independent on the sex of the writers, However, there are mixed results in the relationship between the sex of the writers and the trend of manifestation in the use of the different categories of the thematic content.

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APPENDIX A

The Ten Short Stories Used in the Study

Short Stories written by males

Footnote to Youth	by Jose Garcia Villa
The Wedding Dance	by Amador T. Daguio
Zita	by Arturo Rotor

May Day Eve   by Nick Joaquin

How My Brother Leon Brought Home A Wife   by Manuel Arguilla

Short Stories written by females

The Virgin   by Kerima Polotan Tuvera

Maternity Leave   by Ligaya Victorio-Reyes

Dead Stars   by Paz Marquez Benitez

The Virgin   by Kerima Polotan Tuvera

Love In The Cornhusks   by Aida L. Rivera

Short Story Writers Biography

Short stories by Filipino writers showcase the Filipinos' talent as a story teller and as a writer. Philippine short stories have always been the country's most popular and well-liked literary genre.

They discuss a wide array of themes which varies from political to nationalist to present day social issues. Prior to the country's colonization, Filipinos already have their own short stories through their myths, legends, fables and folktales. Each region has its distinct form of story telling and this made up the variety of Philippine short stories.

The early 20th century also ushered in the writing talent of short story writers like: Jose Garcia Villa, Amador Daguio, Arturo Rotor, Nick Juoaquin, and Manuel Arguilla are the male writers. Kerima Tuvera, Ligaya Reyes, Paz Marquez- Benitez, Aida Rivera-Ford and Paz Latorena are among the female writers.

The following biographies of the different Filipino short story writers are from Philippine Literature books authored and edited by Lacia et al, (2008),Maramba, (2006) and Patron, (2002)

Jose Garcia Villa (August 5, 1908-February 7, 1997) was a Filipino poet, literary critic, short story writer and painter. He was awarded the National Artist of the Philippines title for Literature in 1973, as well as the Guggenheim Fellowship in creative writing by Conrad Aiken. He is known to have introduced the "reversed consonance time scheme" in writing poetry, as well as the extensive use of punctuation marks especially commas, which made him known as the Comma Poet. He used the penname Doveglion (derived from " Dove, Eagle, Lion) based on the characters he derived from himself.

Amador Daquio (1912-1966) was a poet ,a novelist and a teacher during the pre-war. He was best known for his fictions and poems. HE had published two volumes of poetry, " Bataan Harvest" and "The Flaming Lyre". He served as chief editor for the Philippine House of Representatives before he died. Daquio was born in Laoag, Ilocos Norte, but grew up in Lubuagan, Mountain Province where his father an officer in the Philippine Constabulary, was assigned.

Arturo Rotor (1907-1988) was a medical doctor, a musician, and a writer. He was born in the Philippines on June 7, 1907. He attended the University of the Philippines, graduated from the Conservatory of Music and the College of Medicine. He trained further at John Hopkins University's medical school. During his time ther he and his co-workers discovered a rare form of jaundice now known as "Rotor Syndrome", Rotor published a paper on the disease in 1948. He was also a civil servant, serving as Executive secretary of the Philippine Commonwealth government in exile during World War. Immediate after the war, he was appointed Secretary of the Department of Health and Welfare. He also served as director of the University of the Philippines' Post Graduate School of Medicine.

Nicomedes Marquez Joaquin (1977-2004) was a Filipino writer, historian and journalist, best known for his short stories and novels in the English Language. He also wrote using the penname Quijano de Manila. Joaquin was conferred the rank and title of National Artist of the Philippines for Literature. After being honored as National Artist, Joaquin used his position to work for intellectual freedom in society. He is considered most important Filipino writer in English, and the third most important overall, after Jose Rizal and Claro M. Recto.

Manuel Estabillo Arguilla (1911-1944) was an Ilokano writer in English, patriot and martyr. He is known for his widely anthologized short story " How my Brother Leon Brought Home a Wife", which won first prize in the Commonwealth Literary Contest in 1921. Most of Arguilla's stories depict scenes in barrio Nagrebcan, Bauang, La Union where he was born. He became a creative writing teacher at the University of Manila and later worked at the Bureau of Public Welfare as Managing Editor of the Bureau's publication Welfare Advocate until 1943. He was later appointed to the Board of Censors. He secretly organized a guerilla intelligence unit against the Japanese. In October 1944, he was captured, tortured and executed by the Japanese army at Fort Santiago.

Kerima Polotan Tuvera (December 16, 1925 – August 19, 2011) was a Filipino author. She was a renowned and highly respected fictionist, essayist, and journalists, with her works having received among the highest literary distinctions of the Philippines. Some of her stories have been published under the pseudonym Patricia S. Torres. Born in Jolo, Sulu, she was christened Putli Kerima. Her father was an army colonel, and her mother taught home economics. Due to her father's frequent transfers in assignment, she lived in various places and studied in the public schools of Pangasinan, Tarlac, Laguna, Nueva Ecija and Rizal. She graduated from the Far Eastern University Girls' High School. In 1944, she enrolled in the University of the Philippines School of Nursing, but the Battle of Manila put a halt to her studies. In 1945, she transferred schools to Arellano University, where she attended the writing classes of Teodoro M. Locsin and edited the first issue of the Arellano Literary Review. She worked with Your Magazine, This Week and the Junior Red Cross Magazine. In 1949, she married newsman Juan Capiendo Tuvera, a childhood friend and fellow writer, with whom she had 10 children. Her short stories "The

Trap" (1956), "The Giants" (1959), "The Tourists" (1960), "The Sounds of Sunday" (1961) and "A Various Season" (1966) all won the first prize of the Palanca Awards.

Ligaya Reyes (1910-) Ligaya Victorio-Fruto finished elementary and high school at the Far Eastern University where her teachers encouraged her to write. She obtained her degree from the Philippine Normal School (now University), then taught in Baguio City. She has been married twice, first to Ramon Reyes, who died in 1944, and then to Larry Fruto, an engineer and who also died in 1979. She once worked for the Honolulu Star Bulletin, but quit in 1969 and writes occasionally for the newspapers. She also found work with the Manila Tribune, where her first husband also worked as illustrator. She also worked for the Manila Times and Graphic.

Victorio-Fruto started writing while still in high school. In Baguio her family stayed in the house of a woman with ten children and spent the evenings in storytelling. When her husband died, writing stories became means of extra income. While he pursued her journalistic career, She continued writing fiction for various publications. Seven of her stories were included in Jose Garcia Villa's honor roll of short stories, from 1926-1940. "Call of Gangsa,"1933; "The Singer Came Into the Garden" and " This is Christmas," 1936; "Boy Left Behind" and "On Record,"1937; and " Bus Ride" and "Maternity Leave," 1940.

Paz Marquez-Benitez (1894-) authored the first Filipino modern English Language short story, born into the prominent Marquez family of Quezon province, she was among the first generation of Filipinos trained in the American education system which used English as the medium of instruction. She graduated high school in Tayabas High School and college from the University of the Philippines with a Bachelor of Arts degree in 1912. She was a member of the first freshman class of the University of the Philippines, graduating with a Bachelor of Arts degree in 1912. Two years after graduation, she married UP College of Education Dean Francisco Benitez, with whom she had four children.

Though she only had one more published short story after " Dead Stars" entitled "A Night in the Hills", she made her mark in Philippine literature because her work is considered the first modern Philippine short story.

Aida Rivera-Ford (1929-) was born in Sulu but crossed Negros Oriental in 1949 for an English degree at Siliman University. Records toast her as the first editor of Sands and Coral, the School's literary folio, In 1954, she flew the University of Michigan on a Fulbright grant to secure her master's degree in English.

Love in the Cornhusks is one of five well-crafted stories for which Rivera-Ford won the Jules and Avery Hopwood Prize in Michigan. In 1955, the story received uncommon praises, citing its masterful subtlety and also its earnest vision - a rare case of art prevailing upon all creeds and manners of persuasion. Two years later, Rivera-Ford released her five stories under the title Now and at the Hour and Other Short Stories.

Paz Latorena (1908-1953) was the youngest among the four children of Florencia Manguera and Valentin Latorena and was born in Boac, Marinduque. She finished basic schooling at St. Scholastica's College in Manila South High School. In 1926, she took up Education at the University of the Philippines in Manila where she also attended a short story writing class under a key figure in Filipino Literature in English, Paz Maquez Benitez.

In 1927, Latorena received an invitation from Benitez to write a column for the Philippine Herald Magazine, of which Benitez was the literary editor. That same year, Latorena, along with other campus writers, founded the UP Writers' Club.

Latorena also wrote poetry under the pseudonym, Mina Lys, which, according to Tanlayco, had a romantic significance for then the young writer. Before the year ended, the Marinduque native won the third prize in Jose Garcia Villa's Roll of Honor for the Best Stories of 1927 for her story, "The Small Key".

For her final year in college in 1927, Latorena transferred to UST to finish her Education degree. She became the literary editor of the Varsitarian and published her poems, "Insight" and "My Last Song" under her nom de plume Mina Lys. She shortly earned her master's and doctorate degree while teaching literature courses in UST. In 1934, her doctoral dissertation, "Philippine Literature in English: Old Voices and New," received the highest rating of Sobresaliente. In 1943, Latorena authored her last story, "Miguel Comes Home". She died a decade later, on October 19, 1953 of cerebral hemorrhage.

Recreational Activities and Work Values of Coastal Women for Development of Economic Enhancement Program

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Abstract

This study sought to determine and analyse the coastal women's recreational activities and level of work values and to find out what variables were such recreational activities and work values related with the end in view of helping local officials create a Recreational Program that will enable the women to earn while enjoying their leisure hours and become productive. The study made use of qualitative and quantitative data and descriptive correlation that looked into the relationship between the women's work values, and their recreational activities. Three hundred seventy eight coastal women in the nineteen barangays of Lingayen, Pangasinan, Philippines, aged 20 years and above were chosen at random. Data were gathered via questionnaire and analysed using frequency counts and percentage, ANOVA and Chi-square test. The study focused on the following that the Coastal Women: Have little involvement in meaningful recreational activities along social, religion, arts and crafts, creative and other related activities Have engaged or were involved in different recreational activities Have possessed high sense of responsibility toward work - have high level of work values That their work values were dependent on their recreational activities

Keywords: Recreational Activities, work values, coastal women, social activities, religious activities, arts and crafts, creative activities

Introduction

Lingayen is one of the coastal towns in the province of Pangasinan, Philippines. According to the 2015 census, it has a population of 103, 278 people. Agriculture, livestock, and fishing are the major industries in the town. Other major industries include making world-class bagoong and bocayo, vinegar, furniture, crafts made of bamboo and shingles made of nipa. (http://en.m.wikipedia.org)

The economic condition of the town has improved because people in this town are generally hardworking and industrious. However, poverty still exists in the coastal barangays. Men are trying hard to improve their economic condition; however, some of the coastal women are not supportive of them. A number of these coastal women spend their leisure hours by playing cards and bingo. Former provincial board member, Von Mark Mendoza concluded that a good recreational program is necessary to teach the women how to engage in meaningful recreational activities after doing their household chores.

Eldo Cruz, a barangay captain of one of the coastal barangays noticed that a number of women spend their extra hours by exchanging pleasantries with other women in their neighbourhood. Lingayen Mayor Josefina Castaneda said that these women can be of great help to their husbands by engaging in hog and poultry raising, vegetable gardening and helping them in the preparation of fishing apparatus like mending the fishing nets. She said that at present, the recreational activities for women are not yet well-organized and properly chosen. She believes that meaningful recreational activities of women may increase their work values.

Undoubtedly, recreation is one of the various family functions. According to Seroy(2013), if this function is properly observed, it can instil in the minds of the women the values of sportsmanship, physical fitness and kind understanding. A physical-able person possesses a healthy mind which is an essential prerequisite for achieving fame and greatness in any kind of endeavour that women would like to pursue. In additional, the recreational activities of parents are bound to be carefully watched by children. The worker image of a mother is easily absorbed if the children see their working mothers doing play or leisure time activities meaningfully, they tend to follow the latter's recreational interests.

Aware of the important role of women in economic development, the government thru Republic Act 1161 known as Social Security Law, has provided maternity leave benefits of 60 days but later revised by the senate thru Senate Bill 1305 extending it to 78-day maternity leave for women workers (sunstar.com.ph).

Recreation is interpreted in many different ways depending upon the experience and interests of the individual. Women's recreational activities are family centered. Some of them prefer to spend their extra hours by crocheting, embroidery, engaging in vegetables gardening or hog raising instead of going to picnic or seeing movies. Hurlock(1975), noticed these recreational interests of women as reflected in the following statement:

Women's recreational interests are generally home-oriented. Their leisure time activities are affected by their roles as wives and mothers. Hurlock's statement is a clear indication that recreational is not only confined to amusements.

Butler, as cited by Paraiso(2014), averred that the arts and crafts works are also considered recreational activities because they have always been important sources of satisfaction to the individual. Arts and crafts, like creative works, have other values derived from an individual aside from the process of just making things. These values have to do with the developing appreciation and recognition for beauty in well-designed objects. This knowledge and feeling toward good design and workmanship can help enrich personal lives, home settings and the community as a whole.

It is important that a woman knows how to spend her extra hours in gainful activities. Through meaningful recreational activities, the women, too, may gain knowledge on how to work effectively and become an active member of the family.

The recreational activities of the women in the coastal barangays do not necessarily supplant their work responsibilities at home, but rather enhance and supplement them in that they can become sources of additional income. It is hoped that their engaging in these worth-while activities will pave the way to the economic uplift for the people of Lingayen, Pangasinan, Philippines.

The extent of involvement of women in the coastal barangays of Lingayen, Pangasinan, Philippines in recreational activities and the factors to which said involvement is significantly related will constitute the basic information in the creation of a viable recreational program that will enhance the women's work values; thus, this study.

Materials and Methods

This study was a descriptive survey aimed at describing the recreational activities and determining the work values of the women in the coastal barangays of Lingayen, Pangasinan, Philippines.

Data were gathered using the questionnaire which was in two parts. Part I elicited data on the information about the women's recreational activities in five dimensions namely: social, religious, arts and crafts, creative and other-related activities. Part II dealt with the respondents' level of work values, economic, relations with the family and means of coping with problems and needs.

Respondents were the 378 coastal women in the 19 barangays of Lingayen, Pangasinan, Philippines aged 20 years and above and were chosen at random.

Simple frequency counts were converted into weighted points for all items under part I and II of the questionnaire. The chi-square test was employed and the .05 level of significance was used as criterion for the interpretation of findings.

Results and Discussion

Women in Coastal Areas' Recreational Activities in General

Statistical data gathered from the women in coastal barangays, which are summarized in Table 1, indicated that they *seldom* engage in recreational activities as shown in their average weighted mean of .80.

It can be noted from Table 1 that the respondents *seldom* engage in social, religious, creative and other related activities, their weighted means being .78; .71; 1.12 and 1.09, respectively. They claimed that they *never* engage in arts and crafts activities after doing their household chores as pointed out by their weighted mean of .32.

The *seldom* response of the coastal women meant that generally, they only engage in recreational activities at least once a month. This is a clear indication that the women in coastal areas are not active in recreational activities, perhaps, because

of the absence of a well-designed barangay recreational program which may enable them to engage in activities that will ease their tension and feeling of boredom and loneliness after doing their prime duties at home.

Women in Coastal Barangays' Recreational Activities in Five Areas

Social Activities of the Women

Table 2 shows that the respondents *seldom* engage in their social activities as pointed out by their overall weighted point of .78. It could be gleaned that the subject-cases *occasionally* engage in item 3 (viewing television program), their mean being 1.84; item 4 (listening to radio drama) with mean of 1.54; and item 5 (listening to music) with mean of 1.95.

The women *seldom* read comics and magazines (item 2); gossiped with their neighbours (item 6) and attended parties (item 15), their weighted means being within the range of .50 and 1.49. The *seldom* responses of the women did not necessarily mean that they were not active in the aforementioned activities. Findings further revealed that the subject-cases *never* engage in item 7 (playing bingo), item 8 (playing "sungka"), item 9 (playing cards), item 10 (Attending dance sessions), item 11 (joining singing practice), item 13 (going to cockpit) and item 14 (Engaging in sports), their weighted means being within the range of 0-.49.

Religious Activities of Women

In table 3, it is apparent that the women in coastal areas *seldom* engage in religious activities with the overall mean of .71. The subject-cases *seldom* engage in 11 of the 17 items under the religious activities as pointed out by their means which were within the range of .50 and 1.49. These are: item 1 (Pray with neighbours); item 2 (Preach the "Good News"; item 3 (Clean and adorn the chapel); item 4 (Help the religious leaders in the distribution of goods for the indigents); item 5 (Join the religious leaders in visiting and taking care of the sick); item 6 (Give advice to the people who have problems); item 7 (Help in the progress of the church in the barangay); item 9 (Help religious leaders attend to the need of the needy); item 10(Visit the aged in the community); item 14(Attend birthdays and other religious occasions); and item 15(Encourage others to attend mass, religious gatherings or bible services)

Arts and Crafts Activities of the Women

Table 4 shows the arts and crafts activities of women in coastal barangays. The subject-cases *never* engage in arts and crafts activities with an overall weighted mean of .32.

Of the 18 activities under the arts and crafts dimension, the women claimed that they *seldom* engage in item12 (Sewing baby dresses); item 13(Toy making); and item 15(Nipa shingle making) as shown by their means of 1.25, .58 and .72, respectively. They claimed that they were *never* engage in the rest of the arts and crafts activities.

Creative Activities of the Women

It can be noted from Table 5 that the respondents *seldom* engage in creative activities as shown by their mean of 1.12.

It is noteworthy that women *occasionally* engage in item 5(House decorating); item 6(Repairing house damages); and item 8(Sewing torn clothes) their weighted means being 1.59, 2.00 1nd 1.98 respectively.

The respondents *seldom* engage in item 2(Hair styling) with mean of .55; item 3(Crocheting) with mean of .64; item 4(Embroidery) with mean of .68; item 7(Dress designing) with mean of .89 and lastly, item 9 (Recycling old and worn out materials) with mean of 1.36.

Other Related Activities of the Coastal Women

Respondents *seldom* engaged in other-related activities with an average weighted mean of 1.09 as presented in Table 6.

It can be observed from the Table that the respondents *occasionally* engage in item1 (Taking care of plants); and item 3(Engaging in poultry or duck raising) as shown by their weighted mean of 1.98 and 1.59, respectively. They were however, found to be *seldom* engage in item 2(Engaging in piggery); item 4(Hook and line fishing); item 5 (Fish and vegetable vending); item 6(Fish preservation; and item 8(Running a store), their means being within the range of .50 and 1.49. They *never* engage in money lending.

Level of Women's Work Values in the Four Dimensions

The data in Table 7 show that in general, the respondents were on a _high_ level on matters pertaining to their relations with the family as pointed out by their weighted mean of 2.83 and _agree_ response.

A glance at the table would show that the respondents expressed their agreement to all items as shown by their weighted means which were within the range of 2.50 and 3.49. These were equivalent to _high_ in the scale.

Level of Women's Social Values

Generally, the women had _sound_ values with a weighted mean of 2.70.

It can be gleaned in Table 8 that the women expressed their agreement to item 1 (Helps voluntarily for the progress of the community); item 2 (Teaches others how to work effectively; item 5 (Attends seminars that can improve knowledge and skills toward work); item 6 (Reads magazines that can teach how to work effectively); item 7(Obeys the teachings or the older folks regarding work; item 8 (Cooperates for others for the good of the majority); item 9 (Works happily with neighbours); item 11(Learns how to work effectively with others); item 12 (Works even without monetary renumeration if it o=is for the needy); item 13 (Can work well even with those of different religious beliefs); item 14(Interested to work and gain more friends); item 15 (Can work well with those with "pakikisama"); and item 16 (Works well even without supervision if it is for the good of the society), their weighted means being within the range of 2.50 and 3.49.

Level of Women's Economic Values

The women had a _high_ level of economic values as shown by their _agree_ responses with an over-all weighted mean of 2.90 as reflected in Table 9.

The respondents were on a _high_ level in item 1 (Women have the responsibility to work like men); item 2 (One must not wait for tomorrow to do what can be done today); item 4 (Children should be taught now to work hard to attain progress); item 5 (Be patient in planting fruit trees to add to family income); item 6 (It is good to unite and cooperate to finish a certain work faster); item 7 (If At first, one's work was not successful, he has to repeat until it is done perfectly); item 8(There must be a careful planning before starting a certain task); item 9 (One must have the interest in doing a certain task); item 10 (Working tools should be used properly) item 11 (One must not be wasteful in the use of materials).

Level of Women's Work Values on Matters pertaining to their Relations with the Family

Table 10 shows that the respondents were on a _high_ level on matters pertaining to their relations with the family as pointed out by their weighted mean of 2.83 and _agree_ response. The Table also shows that the respondents expressed their agreement to all items as shown by their weighted means which were within the range of 2.5 and 3.49. These were equivalent to _high_ in the scale.

Level of Women's Work Values on Means to cope with their Problems and Needs

In Table 11, the women were found to be on _moderate_ level only as shown by their _slightly agree_ response and weighted point of 2.40.

When asked if working harder was one way of forgetting problems and sad experiences, the women expressed their slight agreement. They likewise, slightly agreed to items "Works well if not dictated by others," "Works in place where there is a challenge to learn and advance ideas regarding work," and "Works well with happy and optimistic people".

Relationship between the Coastal Women's Recreational Activities and Work Values

Relationship of Women's Social Activities to Work Values

It can be noted from Table 12, that social values, economic, relations with their families and their work values specifically on matters pertaining to their means of coping with problems and needs were significantly related to the Women's social activities. These were shown by the computed chi-square values of 2.427, 26.671, 17, 945 and 18.047, respectively. Such values are greater than the table values of 15.51 at df 8 at the .05 level of significance.

Relationship of Women's Religious Activities to Work Values

Social values, economic values and relations with the family on the one hand and the women's religious activities on the other hand had marked relationships, the chi-square values at df 8, being 20.701, 20.682 and 31.410, respectively. Such values are greater than the table values of 15.51 at df 8 at the .05 level of significance.

Relationship of Women's Arts and Crafts Activities to Work Values

From Table 12, it is apparent that social values, economic values, relations with the family, and women's means of coping with problems and needs showed marked relationship to their arts and crafts activities, the chi-square values being 19.536, 24.181, 26.933 and 17.525, respectively. Such values are greater than the table values of 15.51 at df 8 at the .05 level of significance.

Relationship of Women's Creative Activities to Work Values

Table 12 shows that significant relationship existed between the social values, economic values, relations with the family, and women's means of coping with problems and needs and their arts and crafts activities, the chi-square values being 28.462, 15.597, and 21.096, respectively. Such values are greater than the table values of 15.51 at df 8 at the .05 level of significance.

Relationship of Women's Other-Related Activities to Work Values

The data on Table 12 revealed that social and economic values did not relate significantly to the respondents' other-related activities, their chi-square values being 2.911 and 3.381, respectively. These were less than the tabled value at df 8, at .05 level of significance.

Significant relationship however, existed between the women's relations with the family and means of coping with problems and needs on the one hand and work values on the other hand. This was shown by the chi-square values of 15.51 at df 8, at .05.

Conclusions

In conclusion, the women in coastal barangays of Lingayen, Pangasinan, Philippines generally have little involvement in meaningful recreational activities, however, they engaged in various recreational activities of coastal women vary. Further, women in coastal barangays possess a high sense of responsibility toward work. It can be concluded further that work values of coastal women are dependent on their recreational activities.

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Tables

Table 1

Extent of the Women's Involvement in Recreational Activities

Recreational Activities	Average Weighted Point	Descriptive Equivalent

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Social	0.78	S
Religious	0.71	S
Arts and Crafts	0.32	S
Creative	1.12	S
Other Related Activities	1.09	S
Over-all Average Weighted Point	0.8	S

N = 378
Legend:
  0 - .49   Never (N)
 .50 - 1.49   Seldom (S)
1.50 – 2.49   Occasionally (Oc)
2.50 – 3.49   Often (O)
3.50 – 4.49   Always (A)

Table 2

Extent of Women's Involvement in Social Activities

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent
	4	3	2	1		
1	100	27	52	117	0.78	S
2	88	66	128	125	1.08	S
3	212	186	182	116	1.84	Oc
4	256	114	126	87	1.54	Oc
5	328	165	152	92	1.95	Oc
6	104	78	174	147	1.33	S
7	28	18	20	23	0.23	N
8	8	3	12	15	0.1	N
9	24	12	18	28	0.22	N
10	4	12	28	67	0.29	N
11	16	9	16	41	0.22	N
12	24	21	60	128	0.62	S
13	12	12	12	18	0.14	N
14	40	24	44	64	0.45	N
15	24	12	126	167	0.87	S
Over-all Average Weighted Mean					0.78	S

N = 378

Legend:
  0 - .49   Never (N)
 .50 - 1.49   Seldom (S)
1.50 – 2.49   Occasionally (Oc)
2.50 – 3.49   Often (O)
3.50 – 4.49   Always (A)

Table 3

Extent of Women's Involvement in Religious Activities

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent
	4	3	2	1		
1	88	48	154	110	1.06	S
2	64	45	90	185	1.01	S
3	28	33	94	85	0.63	S
4	28	57	96	89	0.71	S
5	44	27	208	196	1.26	S
6	72	63	156	160	1.19	S
7	36	48	126	63	0.72	S
8	28	39	50	63	0.48	N
9	40	33	118	94	0.75	S
10	72	63	112	105	0.93	S
11	8	18	66	61	0.4	N
12	8	18	66	62	0.41	N
13	40	12	20	30	0.27	N
14	16	21	126	123	0.76	S
15	36	39	92	85	0.67	S
16	36	15	44	31	0.33	N
17	60	21	48	46	0.46	N
Over-all Average Weighted Mean					0.71	S

Table 4

Extent of Women's Involvement in Arts and Crafts Activities

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent
	4	3	2	1		
1	8	15	8	23	0.14	N
2	8	18	26	10	0.16	N
3	8	9	16	8	0.11	N
4	12	24	46	39	0.32	N
5	20	30	72	63	0.49	N
6	12	24	38	24	0.26	N
7	8	21	22	21	0.19	N
8	16	18	28	21	0.22	N
9	4	21	24	29	0.21	N
10	8	18	12	13	0.13	N
11	12	9	22	18	0.16	N
12	124	114	150	86	1.25	S
13	24	48	90	56	0.58	S
14	16	39	14	16	0.22	N
15	68	72	64	69	0.72	S
16	8	12	22	9	0.13	N
17	8	21	30	25	0.22	N
18	24	18	28	23	0.25	N
Over-all Average Weighted Mean					0.32	N

Table 5

Extent of Women's Involvement in Creative Activities

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Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent
	4	3	2	1		
1	12	36	78	37	0.43	N
2	32	60	70	48	0.55	S
3	20	66	84	73	0.64	S
4	32	51	102	72	0.68	S
5	196	141	190	74	1.59	Oc
6	312	213	148	85	2.00	Oc
7	72	84	104	77	0.89	S
8	240	255	176	79	1.98	Oc
9	164	114	162	75	1.36	S
Over-all Average Weighted Mean					1.12	S

Table 6

Extent of Women's Involvement in Other-Related Activities

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent
	4	3	2	1		
1	308	222	156	61	1.98	Oc
2	228	144	86	52	1.35	S
3	260	189	100	51	1.59	Oc
4	76	105	108	79	.97	S
5	88	108	94	86	.99	S
6	64	87	158	126	1.15	S
7	36	45	80	65	.60	S
8	120	78	78	31	.80	S
9	68	48	20	18	.41	N
Over-all Average Weighted Mean					1.09	S

Table 7

Level of Coastal Women's Work Value

Work Values	Average Weighted Point	Descriptive Equivalent	Level
Social	2.7	A	High
Economic	2.9	A	High
Relations with the Family	2.83	A	High
Means to Cope with Problems and Needs	2.4	Sa	High
Over-all Average Weighted Point	2.71	A	High

Table 8

Level of Women's Social Values

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent	Level
	4	3	2	1			
1	416	420	90	31	2.54	A	High
2	488	432	72	41	2.73	A	High
3	336	348	98	56	2.22	Sa	Moderate
4	308	366	108	50	2.20	Sa	Moderate
5	484	468	82	24	2.80	A	High
6	500	438	76	25	2.75	A	High
7	668	411	54	27	3.07	A	High
8	564	483	74	14	3	A	High
9	436	477	88	31	2.73	A	High
10	320	399	120	54	2.36	Sa	Moderate
11	396	471	118	25	2.67	A	High
12	532	462	86	18	2.9	A	High
13	492	450	94	27	2.81	A	High
14	348	660	118	26	3.05	A	High
15	528	489	72	22	2.94	A	High
16	452	474	82	36	2.76	A	High
17	372	408	104	38	2.44	Sa	Moderate
Over-all Average Weighted Mean					2.7	A	High

Table 9

Level of Women's Economic Values

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent	Level
	4	3	2	1			
1	452	441	98	32	2.71	A	High
2	540	348	94	30	2.68	A	High
3	312	396	164	38	2.41	Sa	Moderate
4	556	417	98	16	2.87	A	High
5	100	399	56	9	3.08	A	High
6	716	396	50	10	3.10	A	High
7	512	543	50	17	2.97	A	High
8	636	459	72	17	3.13	A	High
9	488	477	78	25	2.82	A	High
10	688	414	66	19	3.09	A	High
11	636	447	64	15	3.07	A	High
12	440	435	98	35	2.67	A	High
13	588	477	60	17	3.02	A	High
14	632	444	52	18	3.03	A	High
Over-all Average Weighted Mean					2.90	A	High

Table 10

Level of Women's Work Values on Relations with the Family

Item No.	Scale Value	Average Weighted Point	Descriptive Equivalent	Level

	4	3	2	1			
1	144	345	52	15	3.06	A	High
2	544	315	106	38	2.66	A	High
3	716	294	48	18	2.84	A	High
4	720	333	54	32	3.01	A	High
5	308	558	94	40	2.64	A	High
6	572	384	70	33	2.80	A	High
7	524	429	66	27	2.77	A	High
Over-all Average Weighted Mean					2.90	A	High

Table 11

Level of Women's Work Values on Means of Coping with their Problems and Needs

Item No.	Scale Value				Average Weighted Point	Descriptive Equivalent	Level
	4	3	2	1			
1	364	378	148	42	2.46	Sa	Moderate
2	328	390	144	44	2.40	Sa	Moderate
3	268	465	122	46	2.38	Sa	Moderate
4	296	426	122	56	2.38	Sa	Moderate
5	324	420	108	40	2.36	Sa	Moderate
Over-all Average Weighted Mean					2.90	Sa	Moderate

Table 12

Relationship of Coastal Women's Activities and Work Values

Work Values	Chi-Square	Relationship
A. ON SOCIAL ACTIVITIES		
Social	21.427	S
Economic	26.671	S
Relations with the Family	17.945	S
Means to Cope with Problems and Needs	18.047	S
B. ON RELIGIOUS ACTIVITIES		
Social	20.701	S
Economic	20.682	S
Relations with the Family	31.41	S
Means to Cope with Problems and Needs	10.07	NS
C. ON ARTS AND CRAFTS		
Social	19.536	S
Economic	24.181	S
Relations with the Family	26.933	S
Means to Cope with Problems and Needs	17.525	S
D. ON CREATIVE ACTIVIES		
Social	28.462	S
Economic	15.597	S

Relations with the Family	21.096	S
Means to Cope with Problems and Needs	11.806	NS
E. ON OTHER-RELATED ACTIVITIES		
Social	2.911	NS
Economic	3.381	NS
Relations with the Family	27.792	S
Means to Cope with Problems and Needs	23.187	S

Appendix

a Barangay Recreational Action Plan for Women in the Coastal Barangays of Lingayen, Pangasinan, Philippines

Objectives	Strategies	Persons Involved	Financial Requirements	Time Frame
Goal 1: To help the women in the coastal barangays of Lingayen, Pangasinan, Philippines develop their human potentials in practical activities to enable them to raise their earning capacity during their leisure hours.				
By the end of CY 2016, at least 50% of the coastal women in Lingayen should be able to: Acquire working skills and make use their leisure time in gainful activities	Hold seminars and workshops involving women in the coastal barangays where they can: Acquire working skills and make use their leisure time in gainful activities in gainful work. Acquire working experience through: Listening to music and jingles about work. Watching demonstrations on manipulative skills. Participating in study sessions and interactions with neighbours about work. Reading magazines and newspapers about work.	Municipal and barangay officials TESDA Trainees	For hand-outs, hand tools and honoraria of the speakers Purchase of materials	January to March Twice a month
Goal 2: To train the coastal women to be productive during their extra hours and make use of the available raw materials in their respective barangays				
At the end of CY 2016, at least 50% of the women in the coastal barangay should: Be productive during their extra hours making use of raw materials available in the community	Provide mobile learning centers where women can: Learn how to be productive during their extra hours and make use of the raw materials available in the community. Acquire skills in: Arts and crafts -Sewing baby dresses -Making nipa shingles -Making rugs out of worn-out clothes -Weaving mats -Making toys out of sea shells -Recycling old and worn-out materials 2. Creative activities: - repairing minor house damages -sewing torn clothes 3. Other-related activities -Taking care of plants -taking care of poultry Engaging in piggery	Tesda Trainees	Purchase of hand tools and equipment like sewing machine Honoraria for the teachers/trainers	Year round

	-fish preservation			
Goal 3. To help the women further develop their moral and spiritual values through active participation in religious activities.				
At the end of CY 2016, at least 50% of the women in the coastal barangay shall have developed their moral and spirituall values through active participation in religious activities:	Encourage religious leaders or lay men to hold regular religious sessions in order to: Enhance the development of their moral and spiritual values like: Praying with their neighbors Giving advice to those with problems Visiting and giving moral support to the sick, aged and needy	Religious leaders, lay men, women		Year-round

Intercultural Business Management Development and Education Programs in Business Schools

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Abstract

This paper aims to reflect on the management of organizational intercultural relations under the analysis of trends in the evolutionary development of organizations. It is questioned whether business schools are doing the right approach to teach, research, train and consulting on multiculturalism to harmonize the principles of cultural diversity that are more than an ethnocentric orientation, monocultural or multiculturalism with universal ethical principles. The method used to analyze the phenomenon of organizational multiculturalism is based on the understanding of the interrelationships in the cultural diversity of individuals interacting in concert to achieve common goals. The work also underpins some analysis principles of the creation, development and management of organizational intercultural capital, and they are characterized to raise some assumptions of organizational multiculturalism. Finally, the emergence of a model of strategic management of organizational interculturalism focused on learning and training for proper operationalization and implementation is proposed, and some challenges and proposals are formulated.

Keywords: Intercultural organizational, strategic, cultural, organizational intercultural capital.

JEL: B490, B590, L290

Introduction

In recent years, the institutional and organizational evolution as a result of the processes of economic globalization, complexity and high levels of uncertainty in the context of which contribute to the formation and development of organizations, these are more diverse and multicultural (Cox 1991, 1993, 2001). The internationalization of enterprises to improve their ability to compete in an environment of market globalization (Gardenswartz and Rowe, 1998 cit. Susaeta and Navas, 2005) has necessitated a greater focus on organizational multiculturalism, with a higher sensitivity to cultural diversity.

People in organizations that are perceived as belonging to two groups can develop intercultural sensitivity if they perceive that it is not unfair be identified in the two cultures. The development of organizational intercultural sensitivity designed to experience the cultural differences provides an understanding of how people construct and live. Intercultural sensitivity in organizations is a relevant competition to complement the development of the mindset and the set of required skills.

Among the topics of global economic integration there are religious and immigration issues and how evolves the firm responses to the challenges of organizational multiculturalism to offer new prospects for development in society. Corporations seeking to operate in global markets assume that should work in intercultural environments with their employees, customers, consumers, suppliers, governments, etc., to whom corporations have to meet their needs, desires and fears in very different ways in where each of the agents try to accommodate to others.

Integrating intercultural organizations establishes processes of different cultural systems that co-inhabit an organization through the use of contacts balances and individual interactions linking the various cultural components and processes connectivity between economic, social, political and cultural contexts of organizations with the same internal processes.

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The rise of electronic media has become to be easier, faster and economic contacts and cultural interactions in organizations. Individuals in organizations establish contacts, meetings and cultural interactions, facilitated by organizational mechanisms not only of groups and teams, but as in other gatherings, joint projects, negotiations, etc. Interactions in social structures are defined by values such as justice, freedom, equality, mutuality, diversity, respect, understanding, acceptance, peace building, etc.

Intercultural interactions contrast with other types from each other by differences and intercultural interactions, which are a source of confusion and misunderstanding. One of the most widely used frameworks to analyze the cultural differences of values in organizations that relate to the group's tendency to assign approval to abstract concepts of certain ways of being of a people. Some of these cultural values are analyzed in terms of individualism / collectivism, tolerance for ambiguity, social roles, time orientation, etc.

The cultural differences between people of different cultural backgrounds working in the same team or project are an opportunity for synergy. Each of these individuals has a responsibility to adapt and get to model behaviors that are competitive across cultures creating a third culture throughout the organization.

Contacts and cultural interactions in organizations take place on the job, social and educational institutions contexts, regardless of the interests of individuals from different cultures to meet other people with different cultural backgrounds (Allwood, Lindström, Börjesson, Edebäck, Myhre, Voionmaa 2007, p.18). In intercultural interactions of organizations there are comprehensive mutuality, reciprocity and equality.

Intercultural contact is as much a condition as a result of the functionality of intercultural relations in organizations that support and strengthen environments where members maintain equitable cooperation relations socially accepted with rejection to negative stereotypes (Aneas, 2015). In intercultural organizational business objectives and universality of ideas intersect leaving room for further cooperation between organizations in the private and public sectors.

The role of Business schools in intercultural business management

Global business and economic activities are increasingly impacted by intercultural business management competences of managers and businessmen and women, which may be broaden by intercultural business education and development programs taught at business schools. The study of intercultural business management as a global relationship process model has an impact on the global market, the influence of national and organizational culture and intercultural communications decision process. To participate and promote business with a global marketplace perspective is require training in intercultural motivation, communication and leadership skills. An intercultural leadership transforms the increasing international environment of a multicultural organization.

The main objective of intercultural business education and development programs is to provide an intercultural background awareness and competences development based on the understanding of foreign cultures. Intercultural competences become more sophisticated for cross-cultural management. Intercultural competence in international business is defined by Johnson, Lenartowickz and Apud (2006) as "an individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad".

To internalize the concept of intercultural business management is required to have assignments designed as the outcome of mixing theory with practice. Intercultural business management is a hybrid concept that requires the study of sociocultural, business and management subjects. The essence of intercultural business management is the intercultural communication competence. Intercultural communication competence has been defined by Hall (1990) as a unique manner possessed by an individual who wants to realize his character, goals, and expectations in a specific environment. Several models dealing with intercultural business communication have value-orientations to comprehend the impact on intercultural business management.

Intercultural communication competence includes affective competence, cognitive competence, and behavior competence (Gudykunst and Kim,1997). Until now, intercultural communication in international business relies on the theoretical model based on the five dimensions of Hofstede and used as a soft skill to explain intercultural relationships, and to conduct negotiations.

Business management professionals and students need to improve their cultural awareness and cultural adaptations to international and global exchanges. Intercultural business management is concerned with learning and appreciating reciprocal business values between the involved persons to understand each other´s culture and values. Intercultural management of organizations is defined by Burggraaf (2017) as the combination of knowledge, insights and skills which are necessary for adequately dealing with national and regional cultures and differences between cultures, at the several management levels within and between organizations.

Global business management is critical competence that requires intercultural learning and training (Bi, 2014). Intercultural management in organizations deals with different models at national, business and ethnic diversity levels to recognize some similarities and differences. People meet in intercultural settings with a specific situations and environments to make decisions and solve problems.

The intercultural perspective of business management curriculum to be taught at business schools must be student-focused. Individuals involved in organizations, business and institutions in international situations and environments tend to acquire and perform more intercultural sensitivity and capabilities. Intercultural management practices both within and among cultures benefit the reliability and the trustworthiness of the organization, processes of cooperation where the interests of economic factors play a relevant role as a result of human actions. Intercultural management by projecting morals gives form to relationships between cultures and organizations.

Intercultural business management requires adequate study and research programs to promote intercultural awareness and to improve culture learning at the core of instructional and linking with business practices. Intercultural business management learning and teaching theories with practical implications in global business and economic activities must be aimed to improve professionals and student's capabilities. The learning activities are placing emphasis on intercultural business management at the organizational level (Cao 2012).

However, some scholars argue that these skills, such as intercultural communication cannot be learned from a course and from a body of knowledge, but only from communicating across cultures. To achieve these goals, business students are encouraged to have overseas living, studying and working experiences to have opportunities on interactions in intercultural business management.

Cultural diversity

The intercultural organization is located in two-way interactions between the reality of society and organizations. It is in this space where the roots of cultural diversity are. The intercultural organization is a resource that consists of cultural diversity in terms of racial and ethnic heritage, gender and sexual orientation, age, physical ability, sexual orientation, professional group, etc.

The background and cultural features that shape the identities of the organizations, behaviors, values, attitudes, perceptions, etc., influence the development of organizations. The cultural capital is defined as the stock of values upon which the structure of each society is characterized it as different from others (Throsby, 2005). Among the main values that are considered practices are integrity, power levels, the purely cultural aspects and respect (Himmelstern, 2007).

The diversity of cultures can be explained from perspectives such as philosophy, emerging systems of complex interactions between cultures and human habitat and in terms of intercultural contacts. Cultural diversity is viewed as dynamic interactions between ethnic-racial, social, religious and cultural differences, etc., they are essential to the promotion of intercultural organizations. Religious expression is an important component of intercultural organization is pushed as an issue for firms and organizations for several demographic trends and public sector.

Intercultural organizations ensure the mix of individuals with diverse ethnic and racial origin, gender, religion, beliefs, values, etc., with ability to influence its internal work environment in accordance with the society in which it is immersed. Organizations with a wider range of the population are more sensitive to understand from the nature of intercultural organizational needs, desires and fears of prospects and customers and therefore provide satisfactions, services and products of superior quality (Adler, 1983; Griggs, 1991; Gasorek, 1998; Gardenswartz and Rowe, 1998, 1994: Susaeta and Navas, 2005).

In this atmosphere of cultural diversity, the meetings of individuals to implement policies and corporate and business strategies, develop new satisfactions, implement joint projects and solve problems that require long periods of time, also

require resources and technical expertise, resources and intercultural competencies that provide the interaction of different national cultures.

Multiculturalism

Multiculturalism as a dynamic and dialectical process recognizes the existence and convergence of various cultures as a space between the local and global processes that intersects social and cultural networks articulating personal and collective identities (Hall, 1973). In organizational multiculturalism are allowed and included a diversity of individuals in cultural groups with equal status but remain one's side by side of others, many times isolated from each other.

Tolerance is valued and differences are celebrated in cultural expressions but the differentials of power untreated and exchange among the different groups are not allowed, only focuses on the representation, i.e. it is required only a superficial and friendly social interaction (The United Church of Canada (2011).

Intercultural organization concept

The intercultural organization is defined in this analysis as a set of contacts and interactions that often occur among the various members of an organization having different backgrounds and cultural identities, in terms of a common understanding of the meanings of language, values, attitudes, thoughts, emotions, actions, etc., defining the ways of being, thinking and acting, and understanding of different lifestyles.

To understand the notion of intercultural organization is essential to understand the concept of subjective culture rather than objective culture. Subjective culture is understood as a pattern of beliefs, behaviors and values that are maintained by groups of people interacting. This subjective culture allows analyzing the interactions between the expressions of differences existing between the complexity in epistemological diversity of the local and international culture beyond the historical, economic and political environment (Bennett, 2001a).

Intercultural interactions in organizations are mutually reciprocal between and within cultures.

Intercultural organization move in a different direction that the modernization process aimed at homogenization and standardization on the imposition of behaviors, attitudes, ways of being, and to assess resulting prejudicial stereotypes and mental structures, etc. This is exactly the opposite of intercultural organization.

Creation, organizational development and management of intercultural capital

The intercultural capital consists of the stock of forms and types of symbolic capital to represent the thoughts, emotions, values, experiences, skills and competencies, etc., in ways of being, acting, thinking, etc. Intercultural experiences from the action of the skills are internalized in individuals with common meanings to generate organizational synergy and empathy influencing performance of intercultural groups. Organizational diversity and intercultural organization have an impact on competitiveness and organizational performance (Cox and Blake 1991; Cox 1991, 2001; Milliken and Martins 1996; Thomas and Ely 1996; Williams and O'Reilly 1998; Pelled et al 1999; Kochan Bezrukova, Ely, Jackson, Joshi and Jehn et al. 2003; Jackson, Joshi & Erhardt 2003; Joshi and Roh 2009).

Intercultural and cultural diversity in organizational settings influence the dynamics of the groups and the organization of work (Milliken and Martins 1996; Williams and O'Reilly 1998, Ely and Thomas 2001; van Knippenberg and Schippers 2007). Intercultural capacities of organizations compounded by international experiences increase levels of intercultural organization capital and cultural levels of cosmopolitanism, both at the individuals and the organizations themselves.

The development of intercultural competences is the result of complex processes that require time and abundant resources. Organizations and corporations that will dominate the 21st century global market are those who are able to realize their full potential of intercultural capital in human resources and group teams. The development of intercultural competencies has implications for people and organizations that have to work in intercultural environments and global contexts

Distefano and Maznevski (2000) typify the intercultural teams as leveling where members were successfully integrated to meet the objectives without necessarily generating the added value resulting from the synergy of a team that has cultural homogeneity. The ethnocentric approach contrasts with the acquisition of intercultural organizational capital because it is based on prejudices and stereotypes rather than cultural generalizations based on serious research on culture.

The processes of creation, capture, development, integration, retention and administration of this intercultural capital that go across the geographical frontiers. It is in this sense that for -Alcázar, Romero Fernandez, Sanchez & Gardey, (2012) diversity of human capital is a concept formed by demographic attributes such as age, gender, nationality, education, type of training, status in employment, and functional expertise. Aswell human capital attributes include knowledge, experiences, cognitive styles and values

The policy-oriented companies by intercultural organization provide intercultural training programs and human resource development to strengthen this area through a process of integration of diversity and inclusion in their daily activities.

Method of analysis of organizational intercultural

The analysis of the intercultural organization phenomenon is based on the understanding of the interrelationships in the cultural diversity of individuals interacting in concert to achieve common goals. Intercultural relationships in organizations start with the first contacts and intercultural encounters with people who have a variety of ethnic and racial attributes of gender, religion, etc. The analysis of intercultural organization meant when offers tools for strategic management of ethnic-racial, religious, gender and sexual, differences of individuals who are members of organizations.

Intercultural organization strengthens when reference frameworks of most universal cultures under trans disciplinary approaches of sociological research, communication, anthropological, economic, etc. are analyzed, because they provide knowledge and methodological tools for analyzing cultural differences and contrasts. The analysis of the behavior of people with intercultural relationships between local management processes with multiple considerations of global organizations simplifies the processes of intercultural management.

Moreover, the complexity of the analysis of cultural differences in cultural diversity is a limiting factor for intercultural management organizational groups and teams without having the tools that the precise situations call for specific cases.

The analysis of cultural interactions are erroneously supported on generalizations that do not always have specific applications to culture groups, such as cognitive style that can be concrete or abstract, communication style that can be high and low context, the use of language in the rituals of verbal greetings, nonverbal behaviors in visual contact, etc.

The multidimensional construct metacognitive CQ (Earley and Ang, 2003) is defined as the ability of consciousness and alertness that individuals have for intercultural interactions through mental, motivational and behavioral components. Therefore, intercultural organization reflects the mental capacities of the individual members to acquire and understand culturally diverse situations through the processes of knowledge and control over individual thinking (Flavell 1979).

Monoculturalism and little intercultural organization are phenomena coupled with prejudice made by the method of analysis that can lead to a variety of dysfunctions and organizational deficiencies. All organizations, including companies, to reach the level of intercultural organization require moving from an exclusionary monocultural organization of minorities to a intercultural organization inclusive of all groups and minorities around values-centered in the diversity and intercultural relationships between members.

The various dimensions and components of the national culture are factors that influence decisively in the interactions, relationships and behaviors among individuals and organizations. These relational factors affecting strategy and management (Trompenaars, 1993), and therefore organizational performance, can become more important than the technical factors (Whiple and Frankle, 2000).

Differences of culture in organizations have an influence on the contacts and interactions of intercultural organization (Hamada, 1989; Garsten, 1993). Organizations seeking to reach diverse consumers and markets (Gomez-Mejia, Balkin and Cardy, 2001) require the creation and development of an organizational culture focused on diversity and plurality that is based on the promotion of values, behaviors, attitudes, activities, ceremonies and rituals that encourage intercultural organizational processes. The organizational culture, or corporate culture is rooted in the values of the founders converted into common practices and rules for members of the organization, where differences are understood values (Hofstede, 1999, p. 19).

Characterization of intercultural organization

The intercultural organization is characterized in that the organization offers conditions of support and help to its members to adapt socially, culturally integrate and improve their psychological health and their professional competence involve in high level of acceptance. The intercultural organization facilitates creating inclusive work environments, to respect and promote its vision, cultural values and sustainability of local communities where they operate, to establish more effective cooperation relations with investors and suppliers, to promote investment social programs, to meet and satisfy the needs, desires and specific fears of the different segments of prospects and customers, etc.

The intercultural organizational characteristics has as mainstreaming, individual subjectivity, tasks and labor relations, contextual influence, learning processes, data analysis and complex decision-making and the integration of cognitive, emotional, attitudinal and behavioral components. However, in the intercultural organizational processes are common that cognitive and emotional elements overlap. Intercultural processes all benefit from the changes through interaction with others (The United Church of Canada (2011).

The sociocultural characteristics of the members of an organization are crucial to the diversity of relationships and interactions of intercultural organization, which can identify differences in membership and group memberships that are significantly different in their culture, their characteristics and personal attributes (Cox, 1994; Harrison, Price and Bell, 1998; Milliken and Martins, 1996). The interactions between people of different cultural groups learn and grow together, develop interactions, share knowledge and experiences with each other, they are transformed and molded shape.

Assumptions of intercultural organizational model

The assumptions of intercultural organization are interdisciplinary informed by paradigms or ways of thinking that emphasize cultural diversity or differences, the interpretive approach that emphasizes the context in which manifest the interactions and critical theory approach that analyzes the interactions under historical contexts if power. Considering the assumption that cultures develop their own structures of thought, therefore develop an "unconscious cultural" showing the deep cultural codes and ways of thinking, establishing the differences between one culture and another (Rapaille, 2006).

The intercultural organization is reflected in the diversity of the cultures represented in the dynamics of organizations that include the cultural background of individuals to their ethnic, racial, and religious belief structures, gender, age, perceptions, expectations, assumptions and priorities, processing information (Cox and Blake, 1991; Ely and Thomas 2001; Maznevski 1994; Tsui and O'Reilly 1989).

The intercultural organization is expressed in contacts and interactions between people with different cultural backgrounds. The use of intercultural empathy generates an appropriate temporal behavior to the cultural objective. Intercultural empathy is related to the change of frameworks which involves temporarily removing their own assumptions about global views and temporarily replaces them with a different set of values and beliefs. These intercultural organizational capabilities that emphasize intercultural interactions and exchanges of information among team members working from different cultures, allow questioning the cultural assumptions and make adjustments in mental models (Nelson 1996) with a high impact on organizational performance.

Intercultural organizational paradigm (García Alvarado, 1999) in an environment of economic globalization processes raises the need for cultural integration that is in contradiction with the model of intercultural organization based on the diversity of cultures and not of multiculturalism. Intercultural interactions of organizations deepen more than multicultural and cross-cultural models. Cross-cultural connections express in complex processes of interaction between multiple identities that are potentially powerful facilitators of intercultural. The organizational model of intercultural is inclusive of all cultures and are not segregated as multiculturalism intended as exclusive model of cultural integration.

The method of the Intercultural Development Inventory supports the conceptual, theoretical and methodological framework of Development Model of Intercultural Sensitivity to evaluate the intercultural sensitivity of people in organizations. Intercultural organizations occur because the structures and behaviors that facilitates their members to act without prejudice or cultural bias (Dubrin, 2003).

Managing organizational diversity and multiculturalism

Organizational management of intercultural is manifested in the very nature of intercultural relations in organizations operating in environments of globalization processes and seek to reach the stage of globalization. This evolutionary process of managing intercultural organization is expressed in developing adaptation sensitivies of a global culture of organizational behaviors, processes, products and services in tune with the communities they seek to serve.

Organizational management is an imperative of intercultural organizations, especially companies that are the ones at the forefront of dealing with global intercultural issues have already begun work on intercultural management and potential experience in tools to try to get common goals, growing economies and to work in a global environment in organizational cultural construction.

The entrepreneurial attitude can an attribute of the intercultural organizational management.

Entrepreneurial collaboration targeted deliberately encourages intercultural organizational foundations for peace.

The psychological, social, cultural and economic welfare of the members of an organization are ends of the management system diversity and intercultural. Stephan, Stephan and Gudykunst (1999: 62) developed the theory of threat that treats of the psychological-emotional processes of intercultural and distinguishes consciously perceived real threats to economic, social and political system symbolic or different perceptions of moral, religious and other values derived from the interpersonal and intergroup relations and negative stereotypes. In managing organizational intercultural relations, psychological health harmoniously integrates cognitive, emotional and behavioral components (Cattails Alvarez, 2015).

The role of intercultural management that play businesses in the economy by encouraging intercultural organizational position from below the line to understand and share the values of identity and purpose with stakeholders. Firms and other organizations have initiatives to promote intercultural organization through business.

There are numerous initiatives to promote intercultural organizations best practices that are dealing with different aspects of the business environment. Business organizations have a very important role in promoting intercultural organizational environment to emerge from the operating levels of the organizational pyramid base and connect to the management level for achieving the objectives. Intercultural organizational exchange can be promoted by business organizations in broader communities through investments in social programs, philanthropic support, etc.

The management of intercultural organization has to use available resources to develop the capacities to promote behaviors, attitudes, skills and abilities to facilitate the interrelations between individuals beyond their personal differences of gender, race, religion, lifestyles and social attitudes (Dubrin A., 2003). These social programs are aimed at the intercultural organization through managing the impact of their business sensitivity to local cultures and defend their strategic and political decisions that encourage social relationships in intercultural organization.

The management of intercultural organization can be oriented instrumentally to create a competitive advantage, but its scope would be very limited because of its pragmatism. Managing intercultural diversity in organizations can benefit by offering advantages in marketing, cost reduction by reducing staff turnover and absenteeism and increased job satisfaction. Thus, in this way it is achieved greater cultural diversity with the participation of workers from minority groups (Cox and Blake, 1991 Orlando, 2000) is achieved.

Therefore, intercultural management organizational moves away from standardization processes of organizational behavior to develop the knowledge of individuals to be full integration with the rationale of the organization. It is in the connection between the different levels of the organizational structure that processes intercultural organizations have an important role because they eliminate discrimination and stereotypes, demystify privileges through intercultural dialogue processes to build confidence and a sense of common purpose

Strategic management of intercultural organization

Few business organizations take the intercultural organization approach as strategic vision of sustainability and philanthropy to support the development of their communities by addressing their critical needs, make social investments that encourage sustainability working in partnership with government and civil society. Organizations, especially business firms that have greater clarity in their view, have an interest in supporting the efforts of communities to promote the principles of intercultural, cooperative relations, sustainability, tolerance, etc.

It is in this sense that the promotion of the principles and values of intercultural as part of the organizational approach to sustainability is reflected in its programs to promote sustainable business practices such as human rights, rights in the workplace, business peace, diversity, etc. This can be checked with the innovative actions that firms made to achieve intercultural which can be identified more as diversity issues in the workplace, in the marketplace and in the communities.

The intercultural organization is the source of all creativity and innovation. Among the findings of research conducted in intercultural organization it has been found that the most creative and innovative organizations have diversified groups and teams and greater results in reducing racism, classism and sexism (Kanter, 1983).

The intercultural organization is assumed through knowledge management and experience of unity and oneness of humanity recognizing its cultural diversity based on respect. These capabilities of mental consciousness experiences and standards for cross-cultural interactions include planning processes, monitoring and review of mental models

Under this assumption, intercultural organization is an organizational philosophy that influences the contacts and interactions of individuals in organizations, societies and cultures. In intercultural organizations diversity and plurality of individuals and groups contribute to comply with the organizational mission under the support of an organizational philosophy. The organizational values of equal opportunities, open communication, gender equality, fraternity group, labor justice, etc., have their sustenance not only in organizational philosophy but in individual conviction that engenders an atmosphere of diverse intercultural. An organizational environment where these values are always present, results in rampant non barriers.

Inclusive policies and citizen participation guarantee social cohesion of civil society. The intercultural organization powers participation of the various actors and stakeholders' involvement in the organizational structures with behaviors and attitudes that create an organizational climate and a favorable working environment for carrying out the processes of strategic management, production, distribution and consumption of goods and services. In addition, intercultural organization ensures integration of organizational structures so that all members have the same opportunities of access to the benefits offered by various positions without any benefits due to religious, ethnic, racial, gender, etc., (Foster, Jackson, Cross, Jackson, Hardiman, 1991).

The strategic management of organizations is facing challenges related to the formulation and implementation of policies and practices of intercultural organizations. The strategic management of intercultural organization is a challenge for the integration of individuals in organizations considering the individuality of people that have their own paradigms rooted on values, norms, beliefs, attitudes, emotions, feelings, etc. This diversity of deeply held individual paradigms difficult organizational integration processes where collective contribution is more important.

The intercultural organizational environments affect strategic management due to the different ways of running induced by different cultures. Conflicts caused by dysfunctional management of diversity and intercultural organization generate high levels of stress that lead to attitudes of intolerance, aggression and understanding of others in the organization. In the processes of intra and inter intercultural conflicts arising from cultural differences and diversity are common, constantly threatening the local and global organizations (Bendick & Egan, 2008). Organizational diversity and intercultural has an impact on the management of intra- and inter-organizational conflicts (Pelled, Eisenhardt & Xin, 1999).

Innovative business practices promote intercultural relations of cooperation in conflict or post-conflict situations. Risky investments in conflict situations can provide an interface for contacts and interactions between the communities involved, as a result of business activities by profits.

Organizational Learning and intercultural training

Intercultural organizations systems have as characteristics that are learned transmitted and facilitated through the development of social skills that focus their action on communication patterns to members of different cultures. The most advanced stage of intercultural organization communication is developing the inter-linkages and establishing permanent ties in a solid organizational reputation. The media and intercultural organizational communication processes are essential in identifying the collective identities for both the institutional and organizational changes

The phenomenon of intercultural organizational communication is complex because it involves many individuals who have cultural background not very homogeneous and is likely to be very different. In intercultural communication, language and

symbols and representations as not discursive they are affected if they do not have common codes for representing thought forms, emotions, feelings, ideas, values, etc., and which are common to a community, village or nation.

There is an increasing need for organizations to manage processes to lead intercultural learning value differences in a diverse world but globally connected and form the inclusive mindsets and attitudes among investors, suppliers, employees, customers, prospects, levels of government and other stakeholders in local communities in general. For contacts and inter relationships between cultures to be more effective are required recognition of cultural differences under the conditions of having an intercultural mentality, intercultural sensitivity and intercultural skills (Hammer, Bennett, & Wiseman 2003: Bennett, 2001ª, 2001b, 2001c; Bennett, 1993).

The discussion on intercultural competition has developed for some time now. In recent years the field of organizational multiculturalism is starting with the development of a theoretical framework and some methods of intercultural competence that help global leaders to learn how to learn in intercultural situations. It is in the cultural interfaces where intercultural organizational processes are developed and results in the generation of intercultural skills such as mediation empathic abilities and distinctions from strong cultures and underlying cultures.

The intercultural organization is geared more to the creative development of competencies rather than to consider the limitations of traditional academic programs. Intercultural organizational mentality has to be established before the skills and competencies acquired by individuals.

The intercultural organization is a valuable skill in organizations that is the result of integrating exercise of intercultural competence, which according to Aneas (2009) emerges when symmetry conditions are presented in intercultural relations, psychological, social and cultural integration of all members working in legal, fair, equitable and cooperative status in achieving common goals form.

The intercultural organization encourages development of administrators in their mentality and their skill set for the development of intercultural skills to adapt to situations that require intercultural competence. The leader with intercultural organizational mentality recognizes global corporations that gave origin and administer third cultures that become dominant cultures in the working lives of those organizations (Bennett, 2001a).

The intercultural organization for intercultural competence is integrated in the development of cognitive, emotional, attitudinal and behavioral components of all members of the organization and the design of structures, processes and technologies, culture and organizational strategies that interact with the environment and that despite an increasingly complex and uncertain environment, facilitate the fulfillment of their duties through intercultural relationships.

The development of intercultural competences is essential for the development of intercultural dialogue in organizations. These skills are defined as the complex skills necessary for effective and appropriate performance when interacting with those who are linguistically and culturally different (Fantini, 2007). These skills are added to the curriculum of learning organizations to learn continuously in global environments to think globally and act locally. For example, racial and cultural imbalances of power are treated in such a way that people learn from each other and change.

Organizations promoting intercultural structures focus on building contacts and relationships between people, deep contacts, and interactions with mutual benefits, respect and learning from each other. Managers of organizations recognize the crucial role that education programs supported by governments and academics for organizational learning and intercultural training. The BMW Group, for example, annually awards the prize rewards the intercultural learning for new ideas and projects that are exemplary and deal with issues that make innovative contributions to the global intercultural and to international understanding.

Intercultural organizational learning is an element of social activities. It has been understood the importance of learning and training in intercultural organization not only in relations between people of different ethnic groups that depend on the ability to handle differences in a positive way for both individuals and for organizations. Learning processes of intercultural organizational enable the capacity of awareness contact and interaction between individuals and their internal and external reality to create ways of thinking through the experiences, values training, emotions, attitudes, behaviors, etc.

The intercultural organization is an ethical imperative for respect for the dignity, respect and tolerance for cultural diversity. The formation and maintenance of organizational values is central to the philosophy of the organization, which serves as a guide to ethical behavior and pluralistic conduct, which influence the formulation and implementation of strategies and

policies that govern the action. Experience and positive attitudes of people who exercise an intercultural ethics contribute to the development of intercultural mediator activities in organizations.

As a strategy, intercultural organization requires committed leadership with the formation of behaviors and structures centered on the assessment of organizational culture focused on prioritizing the plurality resulting from diversity. The organizations involved in the exchange of training programs to create organizational intercultural knowledge, build the necessary structures and develop the competencies and skills.

The intercultural organization has been considered as part of the intercultural problematic by Steizel, Dumas & As (2006) when organizations consciously focus expatriation policies of executives and employees of long duration in situations where people come together from different national cultures. Employees, who are expatriates to work in international projects in a subsidiary of the same corporation in a host country with a different culture and diversity, need to adapt to the new culture through support programs of training, including intercultural organizational diversity management and provide them with the plurality of actions in structured experiences (Rubio, 1999).

Operationalization and implementation of organizational programs multiculturalism

The diversity in intercultural organization can materialize into a competitive advantage for organizations (Dubrin, 2003) with the implementation of strategies and organizational structures that facilitate behavioral processes, communication and attitudinal change among members. The implementation of core competencies of firms to promote intercultural organizational processes through dialogue, practical and culturally sensitive activities, contributes to improved relations with all internal and external groups of the company stakeholders in the local community.

With the operationalization in scale and scope of intercultural organizational programs come geographical and cultural differences and challenges. HSBC, for example, promotes exchange programs in the context of intercultural organization where the core of the brand is the cultural heritage. This is essential in innovative marketing initiatives aimed at different customers, and culturally sensitive to the principles of sustainability with various suppliers' promotional programs.

Business organizations can play an important role in the promotion of intercultural organizational values in area such as corporate social responsibility and organizational sustainability to include intercultural issues such as human rights, labor rights, ethical principles business, love and business, tolerance, etc., responsible marketing approaches, support for community projects and tolerance in society. Tourism activities contribute to local economic growth and cooperation between countries, facilitating organizational intercultural cooperation for developing joint projects and joint marketing activities.

Representatives of international business organizations such as the Alliance of Civilizations of the United Nations and the Global Compact of the United Nations recommends the implementation of intercultural organization and intercultural understanding policies and intercultural dialogue in the global sustainability agenda to expand collaboration between business, governments and civil society. These driven by United Nations programs were inspired by the interests of the business communities' organizations and affinity with NGOs and civil society to provide a platform for discussion of concerns about aspects of intercultural organization.

The implementation of intercultural and diversity organization affects activities because it assumes the moral responsibility to eradicate labor discrimination and support equal opportunities for all members. The company BMW Group offers the LIFE program in theoretical and practical ideas and materials on multiculturalism. Furthermore, in collaboration with governments, BMW Group for example, manages the impact of its core business as sensitive to local cultures aimed at reducing the challenges that businesses face in society for cultural bias in collaboration

The implementation of strategies for the development of intercultural competences of individuals in organizations is based on the intercultural sensitivity to particular issues that need to be resolved. To achieve intercultural sensitivity in organizations, people require intercultural skills training to recognize and experience cultural differences so that they can adapt their organizations.

Intercultural sensitivity in organizations reaches greater sophistication if construction of cultural differences is more complex. Once that is achieved and experienced sensitivity to intercultural organization is acquired the competence to differentiate cultures against generalizations, so that it is maintained a general approach to cultural differences regardless

of culture remains concerned. People who achieve the level of sensitivity of the intercultural organization is able to adapt in a dual perception to another culture without degrading itself.

Dysfunctional governance of organizational intercultural

Organizations that are diversified across cultures tend to facilitate the development of the potential of the individuals involved in the various activities and functions, without the cultural, social, ethnic, gender, religion, etc., differences represent serious obstacles that occur in conflicts and intra organizational dysfunctions. In part these dysfunctional organizational diversity and intercultural organization are due to the lack of a management system that relies on policies and strategies that support governance processes focusing on intercultural organization and organizational diversity.

The interactions and relationships between individuals within organizations have their support in the complexities of communications with their dysfunctions from the diversity of languages, technicalities, verbal language, idiosyncrasies, etc. which lends itself to misinterpretation, distortion of meanings, misunderstandings, etc. The oil company Shell has established a set of principles relating to cultural practices through diversity, leaving out those local considerations that are considered dysfunctional as corruption (Shell General Business Principles, Shell 2015).

It is questioned whether intercultural organization can harmonize the principles of cultural diversity that are more than an ethnocentric orientation with universal ethical principles. The firm Deloitte emphasizes its shared corporate values underlying the harmonization of both approaches from cultural diversity (Deloitte 2011, p. 12 and Sandyford and Molenkamp 2015).

Some of the barriers to achieving intercultural diversity in organizations (Triantis, 1994) as well as prejudice and individuals own assessments, so are the processes and intra-cultural and intercultural such as ethnocentrism or the consideration that the own culture is the best in the world. Other barriers are generated by disorientation, anxiety and tension when the interaction is intended in times of intercultural organization (Ramirez & León, 2008). Contacts and intercultural encounters between individuals in organizations always involve cultural tensions depending on the value system and the context in which such organizational intercultural interactions occur.

Audits of organizational diversity

Make a correct diagnosis of the causes of organizational problems in the absence of intercultural organization is fundamental to identify associated variables. There are a number of methods and tools to perform these organizational diagnoses among which audits of organizational diversity that determines the main causes of the low presence of intercultural organization to intervene with techniques of organizational development to improve the situations. The intercultural organization is one of the roots of organizational development.

The identification of best practices to foster understanding and intercultural dialogue on organizational is necessary in order to share the progress with a wide range of organizations.

The positive assessment of intercultural relations benefits and maintains the permanence of diversity and intercultural contacts. Responsiveness, compliance and value of the results (Aneas, 2015) are components that promote a climate of contacts of intercultural relationships in organizations.

Challenges

The intercultural organization challenges today are present in the internationalization processes where staff employed have different cultural backgrounds, belief systems and values, languages, customs, etc. This diversity in the cultural background of the people is the cause of continuous clashes and conflicts with local markets from any of the cultural perspectives approached, either from the cultural universalism or at the other extreme cultural relativism (Donaldson 1996).

Among the challenges facing today's organizations to promote intercultural organizational platform supported by a diverse subcultures of members, can be discussed processes of cohesion and group integration that encourage development opportunities and meeting the needs of those involved.

The diversity and intercultural organizational challenges facing the emergence of intercultural conflicts arising from the absence of human rights practices in relations between different actors and stakeholders both within and outside organizations. This lack of exercise of human rights is manifested in actions of unequal access to resources, employment

opportunities, promotions, incentives, etc., and expressions of attitudes of intolerance based on ethnic origin, gender, religion, age, functional ability, etc.

Concerns about the sustainability involve economic, social and environmental challenges. The vision of sustainable development is relevant to any form of organization that considers what is important and the role to help achieve the organizational challenge of intercultural. To meet these challenges, business organizations develop concrete and innovative responses that are intercultural organizational orientation to promote intercultural cooperation relations in the business environment. Organizations and companies take the discipline of intercultural organization as a management perspective of diversity, to respond to challenges and opportunities, business needs evolve and develop new practices and principles.

Diversity and intercultural in organizations tend to retain talented minorities (Thomas and Gabarro 1999). Pless and Maak (2004, p. 130) recommend that organizations embrace diversity and encourage mankind for attaining some of the organizational benefits of intercultural as reducing the rotation of talent from minority groups, inclusion and improving quality of life (das Neves & Scrum, 2013).

Intercultural business management development and education programs in business schools

The ultimate goal of cultural education is to cultivate intercultural communication and business management competences which should be emphasized in learning activities at business schools. University plans and programs of study at business schools must create and develop a curriculum in the intercultural business, management and culture to provide students with better understanding, skills and capabilities. Business management programs are to cultivate multi-talented students mastering economics, and management, and who possess high level of intercultural communication competence (Chen & Wang, 2009). Qualified intercultural business managerial talents are required to learn and practice intercultural communication and understanding in their contents.

The overall academic program in intercultural business management must promote intercultural awareness, leadership and communication skills. Understanding, gaining awareness and learning intercultural business management based on relationships of cultural and social values exchanges can be achieved through the acknowledge of diversity, analyzing perceptions, organizing cultural and social values information and posing the challenges to behave in "other cultures". To get cultural awareness of differences and acquire cultural understanding for intercultural business management is crucial capability to foster correct behaviors and attitudes will intercultural abilities and skills of well-rounded professionals.

Expertise in intercultural business management is gained through culture learning based on lectures and discussion of cases in such a way that students are involved with practices closely with doing global intercultural business management. Practices involving student and expatriate returns from their overseas assignments can give presentations on their intercultural experiences which will provide valuable insights to others. Business contacts within the global corporations can provide good intercultural business management experiences and expertise.

Learning materials must state clearly to the students the important functions of intercultural knowledge in business management as the core to improve intercultural education (Zhao, 2013). Intercultural relationships are the cause and the consequence of the need to learning and teaching techniques nowadays. The research findings on intercultural business management should be learned by professionals and students in the global business and economics environment.

Improvement of intercultural learning must develop knowledge and skills on cross-cultural business management in different cultural context, clearly stating the intercultural elements and theoretical and methodological frameworks. To set the goal with an emphasis in intercultural learning, business schools must be more specific on aspects of business management, such as how the development of intercultural skills improves the understanding between people of different cultural backgrounds.

Business schools must prioritize cultivating intercultural business management competences and skills through learning experiences to foster development of global and international businessmen and women, as well as global managers. Global management courses need to be taught in an intercultural method. Intercultural business management capability cannot be realized by taking courses but through the learning elements, methodology, teaching materials and activities of the entire program of intercultural studies and training. Training in intercultural awareness promote meeting of individuals with different backgrounds to practice their cultural traits and values followed by a discussion on the basis and principles of intercultural

interaction. Also the techniques of role playing and script analysis can be employed to enhance practices on intercultural business management.

Proposals

Finally, some concrete proposals for implementing the strategy of intercultural management in organizations are suggested:

Organizations must create a climate of respect for diversity and intercultural that generates organizational conditions to attract and retain organizational intercultural capital.

The management of intercultural organization should be more oriented to achieve competitive advantage as a means of strategic nature rather than an end in itself.

The management of intercultural organization should use available resources to develop the capacities to promote behaviors, attitudes, skills and abilities to facilitate relationships between individuals.

Organizations should develop programs that promote intercultural organizational integration that celebrates diversity as a reflection, according to Triandis (2003) of variables of behaviors, attitudes, norms and social, cultural, demographics, etc. Organizations that compete in global environments need to invest in development intercultural competence programs of their staff

These training programs should create intercultural organization and developing values, attitudes and skills in communication processes, motivation and intercultural leadership that discourages violence and employment discrimination.

The leader of the global corporation should develop intercultural organizational skills to achieve better results with teams that are more multicultural teams than the monocultural to work considering that corporate values must be respected.

Organizational leadership should promote codes of intercultural communication and organizational motivation from the sensitivity of the values of a new, more universal and objective organizational culture, free of subjectivity and discrimination, able to strengthen the inter-open spaces for communication free of conflicts and cooperation between different people.

Therefore, authentic intercultural organizational processes must be based on humanistic and critical direction; policies and strategies focused on organizational core values of intercultural and also promote the creation of an environment of formation and development of all members of the intercultural diversity.

Aknowledgments

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Fiscal Transparency Management in Theory and Practice: the Case of Kosovo

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Abstract

In the framework of reforms envisaged in the Public Administration Reform (PAR), Kosovo aims to provide a modern Public Finance Management (PFM) system, in line with international standards and best practices. This will enable the efficient and effective functioning of all phases of Public Finance Management. As part of the joint dialogue between the Government of Kosovo and the European Commission (EC), in the meetings of the Special Group for PAR (GVRAP), financial support was provided through Sector Budget Support (SBS) from the funds of the Instrument of the European Union (EU) Pre-Accession Assistance (IPA). Currently, a sectoral budget support agreement for the first two pillars of the PAR is expected to be signed under IPA 2016. While the second sectoral budget support is also expected to be finalized for the PFM sector under IPA 2017. Initially, with Decision no. 105/2015, in September 2015, a Responsible Team (EP) was established for the drafting of the Strategy, in the composition of which were appointed representatives of all relevant actors of Kosovo governmental institutions. The team, with the support and expertise provided by OECD / SIGMA, initially analyzed the relevant assessment documents in the area of PFM like PEFA, SIGMA, TADAT and 2015 Report of the Office of the Auditor General (OAG). Based on the findings, four pillars and 12 strategy priorities have been agreed. Despite the results achieved, this analysis identifies many shortcomings that are needed to be addressed in order to increase fiscal transparency. Transparency should increase, inter alia, through increasing the role of Parliament in the budgetary procedure. In this context, we emphasize the need to increase the role of the Parliament on the basis of the following factors: a) increasing the parliament's ability to access important budget documents; b) increasing the role of parliamentary committees in budget control; c) Increasing parliament's capacity and opportunity for budget research and analysis; and d) enhancing the dynamics of political parties

Keywords: Fiscal Transparency, Indices, Budget Procedures, Parliament.

Introduction

Currently, Western Balkan governments face enormous financial problems due to low employment rates, high levels of undeclared work, low financial discipline and a lack of equity and efficiency in tax matters. Consequently, these governments depend to a certain extent on the support of European and international financial institutions for setting their budgets. This situation is unsustainable in the long run.

The main purpose of this document is to review tax and budget policies in Europe from the point of view of equality, efficiency and sustainability. We will also consider how good governance in tax matters and the fight against tax fraud and tax evasion can help generate domestic revenue Transparency has been and remains the subject of increased policy attention at national and international levels among such agencies such as the International Monetary Fund (IMF) and the Organization for Economic Co-operation and Development (OECD), and through NGOs and initiatives such as the International Budget Project that promotes the civil society's ability to analyze and influence the budget process and the her.

The significance of transparency came to the fore, especially in the 90s of the last century, after the difficult shocks experienced by different states and regions, such as the Mexican (1994) and Asian (1997) (L. Philipps, M. Stewart, 'Defining Fiscal Transparency: Transnational Norms, Domestic Laws and the Politics of Budget Accountability', 4 CLPE Research Paper 38 (2008)

These two crises in financial theory are recognized as turning points in the academic and institutional debate over transparency, raising concerns about possible negative impacts in the absence of transparency in general and fiscal transparency in particular.

According to the IMF, the lack of transparency was the main cause of the 1994-95 Mexican crisis and the new market crises of 1997-98 in Asia and Russia. (IMF, 'Increased Openness, Transparency is Key to Preventing Financial Crisis', in IMF, Survey Supplement Vol. 30 (2001)

In their view, inadequate economic data, hidden weaknesses in financial systems, and lack of clarity about government policies contributed to the loss of confidence, and this ultimately jeopardized the undermining of global stability.

Since the term transparency has a multi-dimensional application in politics, public finances, bureaucracy, etc., we mainly refer to fiscal / budget transparency and consequently some of its implications in a broader perspective.

International institutions are increasingly diverting their interest in advancing the relationship between good governance and increasing transparency to achieve the best economic and social results. In this regard, the IMF paved the way for the drafting of the Fiscal Transparency Good Practices Code of Practice - the Declaration of Principles at its 50th meeting in Washington DC on April 16, 1998. (IMF (1998) Codes of Good Practices on Fiscal Transparency)

Meanwhile, other international institutions began promoting transparent policies among their member countries. Examples are the OECD with 'Best Practices for Budget Transparency' (OECD (2001) OECD Best Practices for Budget Transparency) compiled in 2001. Fiscal transparency has been advised by these institutions in many countries, including transition economies as a prerequisite for fiscal sustainability and good governance.

From empirical economic literature we learn that countries with low fiscal transparency tend to experience low levels of foreign direct investment (FDI), higher levels of corruption, slow growth rates and consequently lower levels of Gross Domestic Product (GDP) per capita.

Despite the transparency that has taken in the last decade, empirical studies on its importance are still very limited. Financial scientists and various international institutions have focused recent studies on the positive effects of fiscal transparency - such as improved access to international capital markets, attracting foreign direct investment, preventing financial crises and lowering rate differentials of interest

In contemporary budget theory and practice, budget transparency, ie budget procedure (the principle of budget publicity) is being given more and more importance. This is manifested by sanctioning the obligation of transparency throughout the budget procedure.Budget transparency makes it possible for taxpayers and all citizens to get acquainted with the type and size of budget entries and the purpose of their spending, respectively the financial activity of the state.The principle of transparency of budgetary procedure enables citizens to control all institutions participating in the budget process: parliament, government, bodies

administrative, budgetary control bodies etc, in all phases of the budget cycle, both for drafting and approving the budget, as well as for controlling its realization and for approving the final account.

The principle of transparency of the budgetary procedure when respected allows "academic researchers, non-governmental organizations and various groups to provide independent analysis of budget priorities." (ED Lazere, Improving the Transparency of the DC Budget (Fiscal Policy Institute 2002)

Budget transparency is necessary at all stages of budget procedure, both for the compilation phase, approval, execution, control as well as for the final account stage.

Transparency of the budget procedure is of vital importance, especially for transition societies, such as the case of Kosovo. Many states (Especially the SEE countries that are still in the transition process are: Albania, Macedonia, Montenegro, Serbia and Kosovo)

In their budget practices they do not meet the transparency standards of the budget procedure. In these states: executive bodies dominate throughout the budget procedure; Legislative bodies have limited powers in the budget debate as well as on recommendations through amendments; the availability of information on effective budget execution evaluation is limited; as well as the public has very little access to the budget procedure.

This paper is structured as follows: in the first part we have analyzed the meaning of fiscal transparency in budget theory. In this context we have analyzed the approaches to the definitions given on the concept of fiscal transparency. In the second part, we have examined the relevant literature on fiscal transparency. In this framework, apart from the literature, we have analyzed the measures and legal norms that directly or indirectly promote fiscal transparency. In the third part, we analyzed the impact of legal-political changes on public finance management, transparency and fiscal accountability in Kosovo after 1999. In the fourth section, we analyzed the role of parliaments in budgetary procedures as a powerful factor in developing fiscal transparency and the case of post-war Kosovo. An open, detailed and transparent parliamentary scrutiny is indirectly conditional on: a) the parliament's ability to access important budget documents; b) the role of parliamentary committees in budget control; c) Parliament's capacity and capabilities for budget research and analysis; and d) dynamics of political parties.

Accordingly, we have analyzed the role of the Kosovo Parliament vis-à-vis the budget procedure on the basis of the influence of the above four factors in order to point out the specifics of the role of the Kosovo Parliament in the budgetary procedure. As supporting criteria for assessing the role of the Parliament of Kosovo in the budgetary procedure, we have taken comparative analysis of the other authors7 made in other countries. We have also supported the research on secondary sources, analyzing all the legal documents on which the budget procedure is based and the reports of the Ministry of Economy and Finance. In the end we have presented the conclusions.

1. Understanding Fiscal Transparency

Sufficient tax revenue is needed to guarantee democracy, public order and the functioning of the legal system.

Modern taxation should be more than just a source of income for the functioning of the state: tax should also ensure that public authorities actively contribute to pursuing the goals of economic, social and environmental policies.

An adequate road network, an efficient public transport system, a modern healthcare service and hospitalization, an appropriate system of education policies, environmental protection and active employment, as well as vocational training, require injecting large amounts of public finance.

Also, tax is the important springboard for a redistribution of income to citizens. Ensuring solidarity and social cohesion in society requires great social transfers and tax needs to play an important role as well.

Further, taxation is an instrument for influencing people's behavior, for example in the environmental field or in relation to active aging (rewards at work).

Tax Principles

Tax policies must meet a number of important criteria.

First and foremost, taxes must be subject to agreement / deal with social partners at all levels, including at European level. In particular, in view of the heavy tax burden they face, workers want to have their say in determining tax policy.

Secondly, taxes should be properly conceived in order to guarantee tax equality. Currently, labor income is taxed much more in comparison to consumption and capital income.

Moreover, remunerated work is taxed more than self-employment as a result, in particular of a considerable freedom of action enjoyed by self-employed and members of professions in determining their taxable income.

Third, closely related to the issue of tax equality is the issue of tax efficiency. It is not enough for the tax system to be projected equally: it must also operate effectively and taxation should be guaranteed by procedures that work realistically.

Fourthly, the tax should be functional, that is, tax measures should be conceived in such a way as to lead to the achievement of the intended goals.

Fifthly, the tax system should be simple and transparent, easy to administer, allowing tax authorities to focus their efforts on the verification and control work. Transparency should be such as to enable taxpayers to understand logic and system mechanisms.

Sixthly, the tax system must be consistent with other policies implemented.

Seventh, tax should respect the principles of specificity and subsidiarity, that is to say, each of the different levels of government should be given its powers to impose taxes in accordance with their responsibilities and the nature of the problems. Taxes directly or directly affected by the conduct of other Member States shall be subject to the basic rules accepted at European and international level. Examples of these types of taxes are, for example, corporate taxes and income taxes from

Different perspectives have provided different definitions of transparency in general and fiscal transparency in particular.

At the beginning of the review of the relevant literature we begin with the definition of transparency in general by Drabek and Payne. They describe transparency as 'referring to the clarity and effectiveness of activities influencing public policy, while fiscal transparency as regards the policy goals of opening, formulating and implementing'. A more specific definition of transparency may arise if the definition is given in its relation to fiscal and budget policies. From this dimension Kopits and Craig described it as:

[H] father to the general public about the structure and functions of government, fiscal policy goals, public sector accounts, and projections. It involves direct, credible, comprehensive, timely, comprehensible, and internationally comparable government activities [...] so that financial markets and the electorate can accurately estimate the government's financial position and the true cost of the activities and benefits of the government, including their present and future economic and social implications (Kopits, J. Craig, 'Transparency in Government Operations', 158 IMF Occasional Paper (1998)

Such a definition given by Kopits and Craig on fiscal transparency corresponds to the IMF Code of Fiscal Transparency (1999, 2007 revised). The IMF defines fiscal transparency as a public openness to the government's past, current and future fiscal activities, and about the structure and functions of the Government that determine fiscal policies and outcomes. The Code extends this definition into four fiscal areas: (1) clarity of roles and responsibilities; (2) open budget processes; (3) the availability of information to the public, and (4) the guarantee regarding the integrity of the information, including the requirement that fiscal information should be reviewed from the outside. In addition to the IMF, in agreement with Kopits and Craig is also Alta Folscher who, on the basis of preliminary studies, sees not only as a public opening but as a timely, accurate and relevant opening of information on the actions, rules, plans and processes.

In this context, the OECD defines budgetary transparency as' complete disclosure of all information

Best Practices in Fiscal Transparency (2001) describes closer fiscal transparency. Transparency is described as related to opening policy, goals, formulation and implementation, extending this characteristic to (1) necessary reports in the budget process and their overall content, (2) providing specific disclosures in reports and (3) applying the necessary practices to ensure the integrity and quality of information in reports. In short, the OECD focuses on information that should be available to the public, timelines and quality standards.

Another specific definition of transparent budget reporting procedures was provided by Poterba and von Hagen

A transparent budget process is one that provides clear information in all aspects of fiscal policy. Budgets involving multiple accounts as separate and failing to consolidate all massive 'bottom line' fiscal activity are not transparent. Budgets that are readily available to public participants and the decision-making policy process in view of the current consolidated information are transparent.

While Lasen and Alt consider that "fiscal transparency enables voters, interest groups, and competitive political parties to better observe or conclude the causes and consequences of government fiscal policy either directly or through the media" (JE Alt, DD Lassen, 'Fiscal Transparency, Political Parties and Debt in OECD Countries' 50 European Economic Review (2006) 531.)

The Importance of Good Public Governance in Tax and Budgetary Matters

Successful design and implementation of a sustainable tax system requires stable and consolidated practices of public budget governance.

According to Alex Matheson (OECD) 1 good governance refers first and foremost to the frameworks within which public policies are set and executed, not public policies in themselves.

Effective public governance must offer

- coherence between the various policy objectives;

- an environment in which people are treated with justice and equality.

Good public governance in the field of public budgeting and financial management requires:

a) fiscal transparency, implying an open fiscal process (for example, information on de-budgeting expenditures or mandates given to subgovernment governments) and information on the economic factors used for budget creation (often governments use calculations quite optimistic about economic development);

b) responsibility, implying independent expenditure control, financial management and compliance with procedures (eg public procurement), in order to avoid abuse of power by individuals or groups; c) accountability, implying capacity to respond flexibly to unforeseen national or international changes (for example lower than expected economic growth);

d) Future-oriented, implying taking full account of future costs (public debt, aging population) and recognizing the future fiscal implications of current policies (eg in the field of public employment) and behavior (eg degradation environmental protection) with a view to avoiding heavy burdens on future generations.

Good governance in the area of budget and tax policy - both at the political, institutional and bureaucratic level - can only function if there is a culture of behavior support in line with public-oriented rules.

Achieving this culture requires a long, continuous and gradual process of change in attitudes and values. In the absence of such a culture there will be no confidence in governments and it will be difficult to persuade citizens to pay the required fees.

2.   Review of Relevant Literature

Based on many scientific articles, the concept of fiscal transparency in the last decade is gaining so much importance within the budget structure that has become an indicator of the quality of institutions and the credibility of states. Theoretical literature on the implications of fiscal transparency is not great, but is expanding rapidly.

Different financial authors have dealt with fiscal transparency in different dimensions. Some authors have studied the relationship between fiscal transparency and fiscal performance and / or other macroeconomic indicators, providing more explanation and theory

different than a unique and common response. (Erbash (2004) (S.N. Erbas, 'Ambiguity, Transparency and Institutional Strength', IMF Working Paper, No. WP / 04/115 (2004).

He has analyzed the relationship between the transparency and the level of investment a country can attract. It shows that return on investment is higher in the most transparent countries and that the uncertainty of possible outcomes is diminished. Therefore, these countries attract more capital investment than less transparent countries. Hamed (F. Hameed, 'Fiscal Transparency and Economic Outcomes', IMF Working Paper, WP / 05/225 (2005)

 In its 2005 study, it states that countries with a high fiscal transparency index are characterized by the best fiscal discipline. Gleich (2003) 16 shows that budgetary procedures that reduced budget problems in eastern european countries have resulted in increased fiscal discipline in these countries. Milesi-Ferreti (2004) 17 studies the interaction between fiscal transparency and fiscal rules, focusing on the effects of the Maastricht Treaty in EU member states. Andreula, Chong and Guillén (2009) 18 have analyzed the interaction between fiscal transparency and institutional quality to conclude that good governance and institutional quality are constrained by fiscal transparency and vice versa. These three authors draw this conclusion on the basis of the analysis of the fiscal transparency indicators set out in the IMF Code on Good Practices of Fiscal Transparency as well as on the IMF's Report on Standards and Coherence Observations (ROSCs) of the year 2007. Haque and Neanidis (2009) have analyzed the impact of fiscal transparency on corruption to conclude that fiscal transparency has a negative impact on corruption. Their conclusions from this study reinforce rumors of the impact of fiscal transparency on curbing corruption.

IMF19, the World Bank and the OECD have developed comprehensive questionnaires and diagnostic tools to review fiscal transparency and budget practices and procedures. Fiscal transparency has become an integral part of public sector design so the IMF and the OECD have recently developed practice codes / indicators to guide countries to decision-making

processes on fiscal policy. Jarmuzek (2006) addresses the role of transparent fiscal policy in creating a better fiscal discipline in transition countries. The main question raised in the paper is therefore whether fiscal transparency has been an important element in creating a prudent fiscal policy in transition economies. This is the first analysis that refers to fiscal transparency in transition countries.

The results of this analysis suggest that fiscal transparency has not yet proved to be a very important factor for the formation of fiscal performance in transition economies. In fact, evidence from the records shows a weak negative relationship between fiscal transparency and debt accumulation.Fabrizio and Mody (2006) 21 follow Gleich (2003) but conclude that budget institutions are important even when politicians are representative but not disciplined, and even when long-term structural forces are not good

A. Empirical Research and Indexes on Fiscal Transparency

Empirical research on fiscal transparency is limited but also growing. In this framework, various indexes have been compiled to measure the different dimensions of fiscal transparency. Thus, Von Hagen22 has compiled a transparency index for eight European countries, while Hameed23 has developed an index of fiscal transparency based on the IMF's Standards and Codes (ROSC) fiscal reports for a wide range of countries. This index is, however, the outcome of the assessment at different time periods published as ROSCs. Jarmuzek24 has compiled an index for transition economies based on an independent assessment, also using local public resources. Alt and Lassen25 was based on the Best OECD Budget Transparency Practices to build an index for the 19 OECD economies. Alt, Lassen and Skilling26, produced a fiscal transparency index for US member states, empirically expressing the impact of government-wide transparency. This methodology was followed by Alt and Lassen27, which provide a transparency index for the OECD countries-the review of fiscal relations. Undoubtedly, the leader of the development of reporting standards are the IMF and the OECD. In this framework, the IMF Code of Best Practices on Fiscal Transparency and the Fiscal Transparency Manual and the Best Practices for Budget Transparency developed by the OECD should be outlined. Country compliance compliance with the IMF Code for Fiscal Transparency is done through Standards and Codes Observation Reports (ROSCs).

Empirical analysis of transition economies does not provide any strong statistical evidence on the importance of fiscal transparency. This may be a result of a lack of consensus among politicians to curb fiscal policies and / or there are no incentives for politicians to conceal fiscal nonsense. The other reason why fiscal transparency is not statistically important may be the result of difficulties in measuring fiscal transparency and relatively short space in time of rapid structural changes that have occurred in these countries. In Kosovo, no empirical studies have been conducted exclusively on fiscal transparency.

B. Theoretical and Empirical Research in Kosovo on Transparency in General and

Fiscal Transparency in Particular

Even in the case of Kosovo, studies and theoretical analysis of transparency are generally few, but growing. While transparency in general has been the subject of scrutiny and analysis, only fiscal transparency lacks theoretical and empirical analysis. Fiscal transparency is addressed segmentally and indirectly by authors and institutions, which will be addressed in the following.

Tavakoli and Saneja28 in their interesting study try to answer the questions: Firstly, how were the operations of Public Finance Management (PFM) in Kosovo affected by the challenges that were the result of the fragility of the state of Kosovo; and secondly, has the design and implementation of PFM reforms impacted on building a sustainable system of public finance management and state and peace building in Kosovo. After the analysis they come to the conclusion that 'full implementation of PFM systems remains a key challenge, especially with regard to activities that need (as!) Greater political involvement. Examples of these are: budget formulation and Medium Term Expenditure Framework (MTEF), Public Investment Program (PIP) and parliamentary scrutiny and oversight.29 According to them, the main factors that hinder the establishment of a sustainable PFM system are: 'first, the low administrative capacity in the government, and secondly, the lack of political will to fully and consistently implement laws, administrative procedures and formal processes'.

PEFA - Public Expenditure Estimation and Financial Accountability is the first report based on a World Bank index in 2007.31 Given its importance and implementing that methodology, the Government of Kosovo established the Steering Committee and the Secretariat PEFA, within the MEF, to do so.

PFM report. The purpose of the Report is to provide a structured assessment of Kosovo PFM systems. This Report will serve and assist the MEF, the Office of the Prime Minister, the Assembly and the donor community in the preparation and implementation of the PFM strategy as an integral part of Kosovo's medium and long term development activities and the preparation of the MTEF, it. Moreover, this Report serves as the main source of input information for the preparation and implementation of the Public Finance Management Program and reforms in this sector.

The second report32 for PFM evaluation was published in 2009 and addresses the status of PFM systems and processes in Kosovo by March 2009. This publication is made in accordance with the PEFA methodology and is a work of the Working Group Government, led by the Ministry of Finance, published in May 2009. In the PFM report of 2009, comparison was made with the 2007 PEFA. In conclusion, out of the 31 identified indicators, 13 of them improved, while 7 of them were rated with weaker grades. Improvements in the assessment are the result of small managerial and administrative improvements. The most noticeable changes were those in the developments in the budget execution system through the Financial Management System, the Accounting Plan and the Treasury Single Account. Also, there were improvements in internal and external audit and control. On the other hand, the reduction of grades has been more pronounced in the preparation of the budget, where budget projections have not been consistent with those applied in practice, especially the timelines foreseen for project implementation, priority deviation, and dissemination of information. Decrease in grades has also occurred in the area of tax administration. The PFM report, as noted earlier, will be included in the Government Action Plan. However, this Report does not contain the measures and actions to be taken to eliminate the deficiencies. So, the report elaborates in detail the indicators and the grades with which these indicators are evaluated, but without explaining the concrete steps for improvement.

In 2011, the third report33 for PFM evaluation was published on the basis of an index at municipal level for October 2010.

The FOL Movement in July 2010 published the report that for the subject of the research had been assessed on the basis of a questionnaire / index of 'functioning of the internal structures of public institutions and enterprises that are responsible for public communication and information issues, which a wide range of issues pertaining to communication and public information has been touched.34

Analyzing theoretical and empirical approaches to fiscal transparency in Kosovo, it has been noticed that so far no studies and analyzes have been carried out focusing exclusively on fiscal transparency. They had the object of analyzing PFM and institutional transparency in general vis-à-vis the legal framework, and that fiscal transparency was addressed segmentally rather than as a blank theme. Therefore, this study is the first of its kind to be done in Kosovo and aims to analyze fiscal transparency by touching theoretically the indicators that contemporary financial theory has identified as decisive for the level of fiscal transparency in a count

3.   Influence of Legal-Political Changes in Public Finance Management, Transparency and

Fiscal Accountability in Kosovo after the Year of 1999

Public funding in Kosovo during the development has followed the socio-political and legal-economic changes of Kosovo (initially as part of the federal system and later under the administration of the United Nations Mission in Kosovo (UNMIK). development has gone through four phases.35 The first phase covered a long period of time, including the years from 1945 until the dissolution of the former Yugoslavia in the 1990s. The second phase included the period from the 1990s to the deployment of UNMIK in 1999. The third phase extends from 1999 until the declaration of independence on 17 February 2008.

The fourth phase begins with the declaration of independence and extends so far.

Within this section, the third and fourth phase of the development of public funding has been analyzed, focusing on fiscal transparency vis-à-vis legal-political changes in Kosovo in the respective periods as well as their impact on transparency and accountability. This stage coincides with the process of reforming budget systems in the context of socio-economic transition as a whole since the 1990s has involved the Balkan states.

Compared to other transition countries, 36 in transition Kosovo began in very different circumstances. The transition process, which in the early 1990s involved many Southeast European states, found Kosovo initially in the position of the undeclared war that erupted in 1998 and ended with the Kumanovo Agreement of 10 June 1999.

On 10 June 1999, the Security Council adopted Resolution 1244, which established the United Nations Interim Administration Mission in Kosovo (UNMIK) 37, effectively suspending the sovereignty of the Federal Republic of Yugoslavia in Kosovo. Until the resolution of the final status of Kosovo, Resolution 1244 provided UNMIK with legislative, judicial and executive powers.38 Accordingly, UNMIK established a legal system based on existing Kosovo and Yugoslav laws before 28 March 1989, existing Yugoslav laws non-discriminatory acts adopted after 1989, the UNMIK Regulations and the International Conventions on Human Rights.

Talks between UNMIK and Kosovo's political representatives in 2001 resulted in the adoption of the Constitutional Framework for Provisional Institutions of Self-Government (PISG) by creating a dual system of governance with joint executive and legislative powers between UNMIK and the PISG The budget organizations of the PISG were managed by the Government of Kosovo and included: the Assembly, the Prime Minister's Office and the President, and the Ministries of Economy and Finance, Public Services, Agriculture, Trade and Industry, Transport and Communications, Health, Culture, Education, Labor and Social Welfare, Environment and Spatial Planning, Communities and Returns, Local Government, Energy and Mining, Interior, Justice, and some small organizations such as the Independent Procurement Commission and the Public Procurement Agency. "Reserved power organizations" were managed by UNMIK and included: Customs, Auditor General, Kosovo Protection Corps, Police Service, Courts System, Kosovo Trust Agency (including POEs and SOEs), People's Advocate, and a variety of small organizations.

So even after the promulgation of the Constitutional Framework, the SRSG remained with many powers passing the president's presidency in any presidential state. The SRSG's authorizations were very extensive, with particular emphasis on the SRSG's right to use the absolute right to veto the laws adopted by the Assembly of Kosovo and other self-government institutions, the right to discharg the Assembly of Kosovo , the ultimate authority of the SRSG to approve or not the Kosovo budget, etc. Such configuration of dualistic / hybrid power and frequent legal-political and socio-economic changes have directly affected the impossibility of creating a transparent and sustainable budget system. This was not only because the SRSG held responsibility for decisive executive functions, but also because the separation of power between UNMIK and the PISG was complex and fluid, characterized by overlapping and unclear mix of functions and responsibilities. Such an unclear governance structure weakened the development of transparency and budget accountability and is one of the reasons why the international community still has considerable influence on Kosovo's development.40 Moreover, UNMIK's establishment of budget policy in Kosovo, has been done in very specific conditions compared to other countries. This was due to the fact that the budget policy was applied in the absence of the economic development strategy and in the absence of the definition and formulation of a consistent long-term budgetary policy. This lack was as a result of the non-determination of Kosovo's political status and UNMIK's sui generis administration model, which applied fiscal policy solely to the performance of fiscal goals.

Governance through the two powers continued until Kosovo's declaration of independence on February 17, 2008, when most of the central budget organizations were placed under the authority of the only Kosovo government. With the declaration of independence and the adoption of the Constitution on 8 April 2008, de jure created the legal and political prerequisites and legal framework for the Government and Assembly of Kosovo for better management of public finances and as a consequence the increase of transparency in general and transparency fiscal in particular. Despite many weaknesses that characterize the management of public finances in Kosovo, a number of reforms have been undertaken since 1999, whose performance by some authors is considered comparable with the countries of the region.41 From the size of sanctioning fiscal transparency through the legal framework and institutional measures Kosovo has made encouraging steps. The applicable legal framework includes legislation

framework and implementation - sub-legal acts, which establish and regulate the functioning of internal institutional / organizational structures and capacities

implementative for communication and public information. The basis of this legal framework is the relevant provisions of the Constitution of the Republic of Kosovo and the Law on Access to Official Documents. The Constitution of the Republic of Kosovo, in Article 41, provides that '[a] person has the right of access to official documents'. Further, it stipulates that '[t] oums held by public institutions and state power bodies are public, except for information that is restricted by law due to privacy, commercial business secrets or security classification'.42 Apart from the Constitution, The Law on Access to Official Documents stipulates that its implementation aims to "enable citizens to participate more closely in the decision-making process of public institutions and to ensure that public institutions enjoy greater legitimacy and transparency, be more efficient and give more account to the citizens'

Through the reforms developed regarding the technical assistance and financial support of the IMF, World Bank, and bilateral donors, the Government of Kosovo has implemented a legal framework for fiscal transparency and accountability. The Law on Access to Official Documents (2003/12) regulates the public disclosure of revenues and expenditures of the Kosovo Consolidated Budget (KCB). Once the KCB has been approved by the Assembly, the budget becomes law and is published in the form of a book (available on request) at the Ministry of Finance and its website. Kosovo is committed to the implementation of fiscal transparency and accountability, and the laws and regulations regulating fiscal procedures are sufficient and fully implemented.

The legal framework for public finance management is regulated by the Law on Public Financial Management and Accountability (LPFMA) 44, which was amended in 2008 with the same name as the Law on Local Government Finance.45 While the LPFMA provides the general management of public finances through laws, regulations and annual budget law, regulate specific legal-financial relations. LPFMA is supported by sub-legal acts in the form of financial rules.

For the public funding of each country, three documents are important: the long-term economic development strategy, the medium-term expenditure framework and the budget as a revenue and expenditure plan. Any effective government should work in a framework that extends to a future perspective, where all priorities on long-term and mid-term policies are defined, and where revenues and expenditures are allocated on the basis of policies and priorities to ensure a future better for the citizens. Despite several different efforts, Kosovo does not yet have a long-term economic development strategy and this is an obstacle to long-term and mid-term budgetary planning. Some efforts to create long-term economic development strategy have been made; a draft document has been created but has not yet been approved by the government, and it serves only as an information document. Thus, lack of long-term orientation is a fundamental weakness of public finance management in Kosovo. The Law on Public Financial Management and Accountability each year has foreseen a three-year budget perspective. The first effort to apply the Mid-Term Expenditure Framework (MTEF) was presented at the donors' conference in December 2005 and revised in 2006. This process was known by the government as "ongoing" and was not included in the budget formulation process by 2009. In the absence of this, the mid-term budget plan is included in the MTEF and the Public Investment Program (PIP). So even though Kosovo has been in the process of developing a long-term approach for years, the MTEF was introduced for the first time in the budget formulation process for 2009 and covered the period 2009-11.

A parallel process with the MTEF is the development of the Public Investment Program (PIP), which has been ongoing for years. PIP is a multi-year budgeting plan focused on identifying needs and finding funds for capital items that can attract investment and help build the economy or reduce unemployment or help in some other way to reach the main goals of the country.

MTEF is the driving force of reform in budget management and spending policies. MTEF application to date has been poor in content.46 The MTEF is expected to be strengthened with the establishment of the Strategic Planning Unit in 2010, coordinating with the Prime Minister's Office and working together with the Budget and Finance Commission. The Office of the Auditor General (OAG) was established by UNMIK Regulation No. 2002/8, which sets forth the authorizations, responsibilities and general standards for public sector auditing. Under the new law. 03 / L-075 of 15 June 2008, the OAG has received more power and reports directly to the Kosovo Assembly.

In 2000, the Department of Internal Audit (DAB) was established in the Ministry of Finance. His task is internal auditing in Budget Organizations (BOs). LMFPP is the basis

internal audit legal. Regarding internal audit, LPFMA is heavily based on International Standards and Professional Practices on Internal Audit (SPPNAB).

4.   The Role of Parliaments in Budget Procedures as a Powerful Development Indicator

Fiscal Transparency - The Case of Kosovo.

Since the day when the Ministry of Finance takes the initiative to draft the budget up to the final account stage many state institutions and bodies will undertake a series of legal-procedural actions. Expressed in a word all these actions are called budget procedures.

In the demoralizing countries, the rule is that 'elected parliaments, ie elected representatives have the power over money' .47 However, the role of parliaments in the budgetary procedure throughout the world is not the same, but varies from one

country to another. The parliamentary role in the budget and budget procedure is directly related to the constitutional regulation of the relations between the legislative and executive bodies, the capacity of political parties and the technical capacities of parliaments to deal with budget issues. Usually, the right of legislative bodies to bring amendments to the draft budget, ie the right to influence parliament in the budget procedure is provided by the constitutions of several states, but this right can also be foreseen by conventions, ordinary legislation or is foreseen with parliamentary regulations. Depending on the influence of parliaments in the budgetary procedure, all parliaments in the world can be categorized into three groups: 48

Parliaments who make the budget (budget making legislatures). These parliaments have the ability, opportunities and capacities of changing and rejecting the government's draft budget as well as the ability to draft a supplementary draft budget according to personal choice. This group includes the parliaments of these states: USA, Czech Republic, Denmark, Hungary and Finland. Parliaments which to a certain extent affect the budget (budget influencing legislatures). These have the ability and the capacity to change or reject the approval of the government budget draft but lack the ability to draft the additional draft budget according to their own choice. This group includes the parliaments of these states: Austria, Germany, Iceland, Ireland, Italy, Korea, Mexico, France, Norway, Holland, Poland, Portugal, Spain, Sweden, Zicvra, Turkey.

Parliaments with little or no impact on the budget (legislative with little or no budgetary effect). These parliaments lack the capacity to change or reject the government's draft budget and lack the ability to draft a supplementary draft budget according to their own solution. The power of these parliaments is limited only to the approval of the government budget. This group includes, above all, Westminster-type parliaments, where the introduction of amendments to the draft budget is implicated as a mistrust of executive power by speeding up the government's resignation. This group includes the parliaments of these states: Australia, Canada, New Zealand, England and the two non-Westminster-type countries - Japan and Greece.

Thus, from the OECD survey, 63% of parliaments (17 out of 27) have only little influence on the budget procedure and budget policy. In this group as seen above enter the parliaments of the Nordic countries, most of the European countries and Korea.

The growth of the role of parliament and the development of parliamentarism in developing and transition countries has been growing and the budget and budget procedures have also been developed. The increase in the role of the prisons in these states is a result of democracy and constitutional changes in these countries - processes that enabled the role of parliament to grow in their earlier political systems. One important factor that has contributed to increasing the role of parliament in the budgetary procedure, namely to increase budget transparency in these countries is the need of developing and transition countries to access international financial institutions in order to reduce poverty (PRSPs - Poverty Reduction Strategy Papers). Getting financial assistance from these international financial institutions is subject to certain obligations for developing and transition countries, of which the most important is the conduct of a qualitative and transparent budget procedure.

A.   Format of Parliament Impact on Budget Transparency

Budgetary practice of countries at different stages has shown that the greater the impact of parliament on budgetary procedure, the greater the budgetary transparency. The development of budgetary procedure only on the line of executive bodies negatively affects many directions but above all makes the budget not transparent. In countries with transparency 49, the readiness and the desire of citizens to carry fiscal obligations is great, while in states without budgetary transparency the state is very difficult to gain citizens' confidence in reform and as a result there is fiscal evasion. Although from a juridical and constitutional point of view, the Parliament of Kosovo has unlimited right to make changes to the budget, de facto, the Parliament has a passive role in the budget and budget procedure. Given the new system of governance and authorizations provided by the Constitution, Parliament has the right to change the draft budget submitted by the Government, while the level of these amendments depends on the development and strengthening of the role of the Parliament and the Budget and Finance Committee in the segments presented below - which in the case of Kosovo are weak. Thus, the open, detailed and transparent scrutiny of the Kosovo Parliament is conditional on: a) the parliament's ability to have access to important budget documents; b) the role of parliamentary committees in budget control; c) Parliament's capacity and capabilities for budget research and analysis; d) dynamics of political parties.

B.   Parliament's ability to have access to important budget documents

The conduct of parliamentary decisions should be based on accurate and inclusive information which should be provided by the executive and audit institutions. In this case the main role is the amount of supporting documentation that follows the draft budget in parliament. In many countries the budget contains a statement that briefly explains the tax and spending policy measures. Often the only source of additional information is just the introductory word on the budget. This, however, makes it difficult for parliament members to understand the budgetary policy on which the budget is based. Inclusive budget information is another concern that concerns contemporary parliaments. In developing countries, all the aids with which the costs are financed should be included in the budget.

In addition, budget information is often not clearly and comprehensively presented. Contemporary parliaments also pay close attention to information about the expenditure flow provided by the revision institutions.

The OECD has developed the so-called Best Practices for Budget Transparency 50 that deal with issues of budget information completeness, publication of specific budget requirements, and the integrity and responsibility of key budget institutions. The OECD recommends the preparation of these budget documents and their publication in order to meet the best transparency budget practices:

Comprehensive Budget: Includes all state revenues and expenditures by providing data on current state and medium-term projects.

Preliminary budget reporting: Indicates the long-term fiscal and economic policy objectives as well as medium and long-term fiscal and economic projections.

Monthly Reporting: Indicates progress in budget execution including explanations of the differences between the current and foreseen budget amount.

Semiannual Reporting: Provides comprehensive, accurate budget execution information, including mid-term budget execution projections.

Annual Report: Should revise the audit institution and publish it within six months from the end of the fiscal year.

Pre-election reporting: shows the state of the overall public finances before the elections.

Long-term reporting; contains estimates on the sustainability of government measures in the long run.

Reviewing and taking parliamentary decisions on the budget in Kosovo is made on the basis of documentation and budget information that are far from the standards set by the OECD for accurate and complete information provided by the executive branch on the LPFMA. The amount of additional documentation on the draft budget in Parliament is extremely formal and not harmonized and with insufficient knowledge of budget issues by most members of the Parliament. The number and format of the presentation to Parliament by the executive body are regulated by the LPFMA (Articles 45 and 46 of Law 2003/2).

According to this law, the Ministry of Finance (MoF) is responsible for preparing quarterly reports reviewed by the Government. These reports will be submitted to the Assembly within thirty days after each quarter. The final budget report shall be prepared no later than 31 March of each calendar year. MF will complete and submit to the Government for approval and

further presentation to the Assembly of a final summary report on the previous fiscal year and the other two previous fiscal years. This report includes income and expenditure statements, and presents comparative data for the years presented for reconsideration of real incomes and expenditures. Report Type Reporting PeriodReporting Periods in Government and Assembly Report of the Auditor General3 Monthly Reports 1 January - 31 March 1 April - 30 AprilMonthly reports 1 January - 31 June 1 July - 30 July9 Monthly Reports 1 January - 31 September 1 October - 30 OctoberAnnual Report 1 January - 31 December 1 January - 31 March No later than 31 July (for the previous fiscal year

5.   Conclusions

Transparency in general and fiscal transparency in particular have been and continue to remain the subject of increased policy attention at national and international levels after the difficult shocks experienced by the various states and regions

in the 1990s. Theoretical and empirical studies about the multidimensional effects and the great importance of transparency for contemporary states are not large, but are growing.

Leaders in promoting and analyzing the effects of fiscal transparency have been and are the OECD and the IMF. Financial scientists have provided different definitions about transparency in general and fiscal transparency in particular. In this context, we have outlined the definition of transparency in general given by Drabek and Payne. They describe transparency as 'referring to the clarity and effectiveness of activities influencing public policy' .57 While on fiscal transparency the full definition remains the one given by Kopits and Craig.58

In addition to theoretical approaches, fiscal transparency has been the subject of many indices. In this framework, various indexes have been compiled to measure the different dimensions of fiscal transparency.

Fiscal transparency in Kosovo after 1999 was dictated by the legal-political changes that characterized Kosovo. This had direct effects on public finance management, transparency and accountability. Configuration of dualistic power composed of UNMIK and the PISG and frequent legal-political and socio-economic changes have directly affected the impossibility of creating a transparent and sustainable budget system. This was not only because the SRSG held responsibility for decisive executive functions, but also because the separation of power between UNMIK and the PISG was complex and fluid, characterized by overlapping and unclear mix of functions and responsibilities. Such an unclear governance structure weakened the development of budget transparency and accountability and is one of the reasons why the international community still has considerable influence on Kosovo's development. Moreover, UNMIK's creation of budget policy in Kosovo has been made in very specific conditions compared to other states. This was due to the fact that budget policy was applied in the absence of a strategy of economic development and in the absence of a definition and formulation of Despite many weaknesses that characterize public finance management in Kosovo, a number of reforms have been undertaken since 1999, which are considered comparable with the countries in the region. Yet much work remains to be done. The budgetary practice of states at different stages has shown that the greater the impact of parliament on budgetary procedure, the greater the budgetary transparency. The development of budgetary procedure only on the line of executive bodies negatively affects many directions but above all makes the budget not transparent. In countries with budgetary transparency, the readiness and the desire of citizens to carry fiscal obligations is great, while in states without budgetary transparency the state is very difficult to gain citizens' confidence in the reforms and as a result there is fiscal evasion.

Despite the empowerment of Parliament's constitutional role after independence, the role of the Kosovo Parliament in the budgetary procedure is small, and consequently this has affected the lack of fiscal transparency. The open, detailed and transparent scrutiny of the Kosovo parliament is conditioned by the strengthening of Parliament's role in budget procedures based on the following segments: a) increasing the parliament's ability to access important budget documents; b) increasing the role of parliamentary committees in budget control; c) Increasing parliament's capacity and opportunity for budget research and analysis; and d) increasing the dynamics of political parties.

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Questioning Administration Processes and Autonomy of Higher Education System in Turkey

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Abstract

In recent years there is a leading discussion about the changes in higher education system in Turkey both on the media, public and among the academic staff at the universities. The Turkish government has already introduced many new universities since the early 2000s and invested on the facilities, infrastructures and university personnel. The idea behind investing on the new universities was originated in the idealism or slogan called "a university for each province". By this idealism, a large number of universities have been founded in many small cities located in rural areas. Vocational schools under body of newly born universities were also grounded in very small districts of the provinces. But it was not a simple process to establish necessary infrastructures and recruit or train academic staff with adequate experience and competences for newly born universities. The Council of Higher Education introduced a program called Faculty Member Training Program and switched on 50-D employment type, designed particularly for research assistants and based on short term contracts and precarious work. In addition Ministry for National Education initiated a program titled Selection and Placement of Students for Post-graduate Study Abroad, which is an exam for those candidates who want to take master and doctoral education abroad. The selection processes for both programs are highly centralized and questionable but the issue which is even more serious is about the number of the positions reserved for particular fields of studies. All in all, this paper will mainly focus on the processes of administration processes for employment and autonomy of Turkish universities.

Keywords: higher education, autonomy, employment system, administration, Turkish universities

1. Introduction

Higher education policies have always been on the agenda of decision makers and politicians in Turkey. Almost every government has changed some certain bodies and structural organizations as well as employment policies at higher education institutions in Turkey. Regarding all changes in the university bodies, it is possible to claim that the history of Turkish universities is also a history of vicious educational reforms as well as "history of exportations". Until 2016, for example, there occurred five mass exportations or dismisses in 1933, 1947, 1960, 1971 and 1983 in Turkish Universities (Mazıcı, 1995). Just before further mass exportations in 2016 and 2017 Turkish government has noted many unusual and radical changes since the early 2000s. For instance, rectorate elections are always referred to as political decisions by ruling governments and presidents and cause many allegations among public and mass media. The election system was partially representation of faculty members before the government removed system of presidency elections held for universities in November, 2016 by means of a decree law no.676 after military coup attempt in July, 2016. Despite the fact that it was a questionable step in terms of representation of faculty members and autonomy of academia, none of the university senates could publish a message questioning the decision. Even before the military coup attempt in July, 2016, the government took several controversial decisions for universities. Autonomy of academia and academic freedoms remained standstill and even seriously fell back. It went seriously worse just after academics for peace petition and signature campaign in January 2016. Many of the signatory academics were criticized harshly by the government and exported from their positions through decree laws just after the military coup attempt in July 2016. On the other hand political campaign, titled "a university for each province" and started in 2006-2007, has advocated inevitable increase in the number of universities and rising demand for many academic personnel to run education processes at the university bodies. The campaign resulted in building up many new universities even in far rural areas of Turkey. Question of quality of

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education, employment policies, infrastructure and over-education have emerged as more serious educational, social, cultural and financial problems.

This paper discusses changes in higher education policies in Turkey from the late Ottoman rule to recent processes. The current study is a descriptive analysis of qualitative and quantitative data based on literature review and text analysis of the newspaper articles and statistical analysis of the data released by Council of Higher Education. Initially some background information about birth and growth of Turkish academia is provided. Secondly some of the changes in administrative perspectives, university bodies and creation of new universities are investigated. Then the idea of autonomous university is re-visioned and discussed.

2. Birth and Growth of Turkish Universities

The birth of Turkish university system can be dated back to the first public education act passed by Ottoman rule in 1869 (Sargın, 2007). By means of the act, the Ottoman Empire created first proper/regular university system that can be seen as the first attempt and left *madrasah* (Medrese) education at schools. They also created the first university with the name of Darulfünun but the school was closed and reopened for several times due to different reasons (Toprak, 2008). The second attempt in regulating university education was in 1933 almost ten years after the republican revolution in 1923. Before 1933 there were several universities designed for different purposes in Ankara and Istanbul. The reform was actually passed after a report written by Albert Malche in 1932 (Sargın, 2007). And Turkish Republic accepted the European model as the only university system that could be built up in Turkey. By that reform, position of the rector at the university was described, defined and formally secured. Darulfünün was changed into Istanbul University in 1933. The third attempt was the first University Law no.4936 passed in 1946 and several other universities were built up in Ankara and Istanbul. For the first time the universities were provided autonomy in employing their personnel and admitting students (Mazıcı, 1995).

During 1930s, 40s and 50s there were also some other improvements in Turkish education system. For example, upon Atatürk's invitation, many German professors who left their countries during WWII, contributed significantly to the improvement of university system and infrastructures in Ankara and Istanbul. However, the contribution of German professors did not last long and most of them had to leave because of authoritarian and non-democratic applications at the universities in the late 1940s and early 1950s (Mazıcı, 1995). Prof.Philipp Schwartz, who served as academic personnel at faculty of Medicine of İstanbul University, listed several significant determinations in his report in 1951 before he left in 1953. Namely, he noted that:

a) The administration of the university is insufficient.
b) Foreign language education in university is inadequate.
c) The number of students taken to the university should not be reduced. As they decrease, the problem of their choice grows. Precautions to be taken in the case of augmentation should be emphasized instead of reduction.
d) The university budget is insufficient. The benefits provided by student contributions are minimal; but the student's reaction to the feeling of "discrimination" is too great. This should be achieved at the administrative and general budget levels.

e) University autonomy should not be considered to include only university administration and teaching members. The first and most important condition of university autonomy is to ensure that the winners of the maturity test reach as much as they desire (i.e. autonomously) to higher science resources.[1] (Fişek, n.d.)

German professors and their Turkish students created close links between American, European and Turkish universities in terms of scientific research and developments (Mazıcı, 1995). For example, Prof. Muazzez İlmiye Çığ was one of the leading academicians who took education from German scholars and created many scientific studies on Hittite and Sumer civilizations in Turkey.

Initiation of village institutions was also one of the most important attempts in order to improve education system in Turkey. After John Dewey's report about future of the education system in Turkey, 21 village institutions were built up all around Turkey. Hasan Ali Yücel as ministry of Education and Ismail Hakkı Tonguç as general director of primary education were responsible for the movement of public education in these schools. A High Village Institute, which was the institution functioning as teacher training college for teacher candidates of Village Institutes, was built up in Ankara in 1943 (Toprak,

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[1]   My own translate from Turkish to English.

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2008). Even though the schools were closed off in 1954 due to political reasons, many leading teachers, writers and novelists such as Fakir Baykurt, Talip Apaydın and Mehmet Başaran took education at these institutions. The institutes contributed greatly to the improvement of educational system, socio-economic and cultural conditions while extending primary education to small villages (Toprak, 2008).

After the military coup in 1960, Turkish state had a new constitutional law created by scholars. And for the first time universities became more autonomous and status of the universities and academic personnel was directly guaranteed in the Constitution (Arap, 2010). According to 1961 University Act (1961 Constitutional Law, Article: 120):

> Universities are established only by the State and by law. Universities are public entities with scientific and administrative autonomy. Universities are governed and supervised by the bodies established by their respective authorized faculty members and the provisions on state universities established by law are reserved. University organs, lecturers and assistants cannot be removed from their duties at any time, outside the University (Gözler, 1999).

After another memorandum in 1971, this condition was changed in 1973, when Council of Higher Education was first introduced. Turkish Ministry of Education was defined as the head of the council. The council was given extensive authority over the university administrations. For instance, it was the council's decision to initiate new universities and institutes and organize employment rates according to the requirements of the university senates. 1973 Law of Universities (Law No: 1750) had further authorities on university administration as mentioned below:

> Council of Higher Education: It is a commissioned council in order to carry out necessary studies, researches and evaluations with the aim of directing the field of higher education in accordance with the requirements of modern science and technology and the principles and policies of the State Development Plan within the understanding of the integrity of higher education and to ensure coordination between higher education institutions and follow the applications. [...] If the freedom of learning and teaching is threatened by universities, the Council of Ministers confiscates the relevant universities or the faculties, institutions and institutions affiliated with this university ("1971 Üniversiteler Kanunu," 1973).

Within scope of the law, a board, titled University Supervision Board, which was directly linked to prime ministry, was created and was responsible for providing State supervision and control over universities. Apart from the main council and board, an Inter-universities Council was initiated in order to provide academic coordination among universities. The Inter-universities Council was also responsible for regulating university entrance system. According to Article 52, it was written that "Entrance into universities is regulated by the Inter-Universities Council, taking into account manpower planning, the capacities of the universities, the abilities of the students and the recommendations by the Council of the Higher Education." ("1971 Üniversiteler Kanunu," 1973). In accordance with that article, a center, called Inter-universities Student Selection and Placement Center (Üniversitelerarası Öğrenci Seçme ve Yerleştirme Merkezi - ÜSYM) for student selection and assessment was established in 1974 and universities lost their rights of student selection for the programs ("Tarihsel Gelişme," 2016).

One of the main reasons for such changes in university administration system was mostly because of the students' movements in 1968 because at that time the students were taking into political movements and occupying university campuses. They were mainly criticizing pro-American policies in Turkey and decisions taken at higher education institutions. It is worth to see what students thought about university education in order to understand political perspective of the government and position of the students at that time. An interview that was done with Deniz Gezmiş, regarded as a student leader, in 1969 gives a lot details referring to autonomy of the universities and students' rights. Gezmiş said that "Taking a university education is a right given by the Constitution. Participating in the revolutionary struggle as a student is a task that Mustafa Kemal puts on us. If all the world's reactionaries come together, they will not get this right and our duty." Political engagement of students has been seemed as a main threat towards on the legal order of the state for many years now.

In 1981, after the military coup in 1980, Turkish state introduced a Higher Education Law no.2547. The Council of Higher Education with a head professor was defined as the only institution responsible for all universities in Turkey. The law was including many administrative regulations dealing with autonomy of the universities. According to the Law:

> The Council of Higher Education is an institution which regulates all higher education and directs the activities of higher education institutions and has autonomy and public legal personality within the duties and authorities granted to it by this law.
>
> For Higher Education Council; The Higher Education Supervisory Board (...) (1) and the units are concerned with the necessary planning, research, development, evaluation, budget, investment and coordination activities are connected. (Article: 6)

Rector's tasks and responsibility (Article 13-B/4):

(4) In cases where it is deemed necessary, [Rector has the right] to change the positions of the teaching staff and other personnel in the establishments and units constituting the university or to give them new duties ("2547 Sayılı Yükseköğretim Kanunu," 1981).

In the first paragraph, universities were defined as autonomous institutions but in the second paragraph, the supervisory board became responsible for managing all educational processes at universities. The rectors' status and responsibilities for university staff were also radically increased. The last paragraph was the article that most of the academic personnel suffered from.

In the early 1990s, Turkey had several serious problems dealing with population boom and education of these people who migrated from the other regions of Turkey to metropolitan cities of the country such as Istanbul, Izmir, Ankara and Bursa because of various social, economic, cultural and political reasons. Avni Akyol, Minister of Education in Turgut Özal's government and former member of Council of Higher Education, gave an interview to a national daily, *Milliyet*, and recommended people not to give birth anymore because there were not adequate school buildings (See Screen Shot - 1). In his interview, he also mentioned that "So many children are born and so we have difficulty in building new schools. That is why I attach great importance to citizen contribution. I participate in the opening of the schools already made by the contribution of the citizens. I do not go to the opening ceremonies of other schools." (Katarcı, 1990).

Screen Shot – 1: Avni Akyol's Interview published in Milliyet (Katarcı, 1990)

Since the early 1980s there has been a similar condition for the number of university students and there were many high school graduates who wanted to take university education. There occurred a radical rise in the number of students at universities between 2006 and 2016 and the number increased from 2.407.330 in 2006 to 7.198.987 in 2016 (See Table – 1).

Year	Associate Degree	Bachelor's Degree	Master's Degree	Doctorate Degree	Total
1990-1991	70801	624909	25006	11705	732421
1991-1992	75828	673022	28742	12220	789812
1992-1993	93686	786174	33442	13949	927251
1993-1994	105063	967249	35797	14752	1122861
1994-1995	125878	970192	41012	16025	1153107
1995-1996	148993	1001146	49893	19671	1219703
1996-1997	168134	1045031	51320	19427	1283912
1997-1998	192326	1130019	49123	19996	1391464
1998-1999	202723	1171734	50979	20367	1445803
1999-2000	217758	1194490	53547	19543	1485338
2000-2001	239271	1260960	65068	21739	1587038
2001-2002	262649	1297389	73466	22514	1656018
2002-2003	323971	1455760	79811	23088	1882630
2003-2004	344984	1476010	90057	24835	1935886
2004-2005	384456	1558539	92566	27335	2062896
2005-2006	441014	1714090	111814	32503	2299421
2006-2007	482208	1782728	108683	33711	2407330
2007-2008	502622	1843265	104028	34879	2484794
2008-2009	548695	2183133	109281	35669	2876778
2009-2010	593955	2702418	137199	44368	3477940
2010-2011	595052	3004532	125690	42938	3768212
2011-2012	662259	3421667	168156	51468	4303550
2012-2013	755789	3890800	217588	59763	4923940
2013-2014	1802972	3405340	332470	78297	5619079
2014-2015	2013762	3628800	342101	78223	6062886
2015-2016	2285406	3900601	417084	86094	6689185
2016-2017	2555926	4071579	480215	91267	7198987

Table – 1: Number of Students Enrolled at Turkish Universities

The number of universities was limited those universities which were only located in western cities in Turkey until the late 1990s (Sargın, 2007). For many years the number of universities was the same until 2006. For example, the number of all universities in Turkey was only 77 (State Universities = 53, Foundation Universities = 24) and the number increased from 93 in 2006 to 115 in 2007 and 185 in 2017-2018 (See Table - 2). Obviously, the growth of universities is not usual since the number was more than double in less than ten years ("Yükseköğretim Bilgi Yönetim Sistemi," 2018).

Table – 2: Increase in the number of Universities

	Year						
Type of University	2011	2012	2013	2014	2015	2016	2017-2018
Foundation University	67	69	76	77	81	70	68
Foundation Vocational School	6	8	8	8	8	6	5
State University	108	108	109	109	114	117	112
Total	181	185	193	194	203	193	185

3. Administration Processes for Employment at the Universities

The reason behind dramatic increase in the number of universities was the decision purposefully taken by the Turkish government in 2006. The government planned to build up new universities for each province in Turkey in scope of "a university for each province" policy. Accordingly, the first task was to build up campuses for new universities and the second task was to find academic staff in order to provide education for potential students. For the second task the government instrumentalized two programs under domination of and coordination between Council of Higher Education, Measuring, Selection and Placement Center and Ministry of National Education. The first program, called Faculty Member Training Program (*Öğretim Üyesi Yetiştirme Programı* – ÖYP), was introduced in 2010. The purpose of the first program was to provide master and doctoral education for potential graduate students in central universities defined and meet demands of

new universities by training candidate faculty members. However, the program was abolished by Council of Higher Education in 2015. The reasons behind the decision were argued as:

> Our universities have begun to refrain from demanding the staff of ÖYP research assistants from YÖK every year, which has led to the inability to use many of the ÖYP positions. Between 2010 and 2014, about 3550 of the positions allocated for this purpose with the Budget Code Act were left vacant ("ÖYP Kaldırılma Kararı," 2015).

The second program was Selection and Placement of Students for Post-graduate Study Abroad (*Yurtdışına Lisansüstü Eğitim için Gönderilecek Öğrencileri Seçme ve Yerleştirme* - YLSY). The program aimed at sending students to universities abroad and charge them with educational activities in universities located in different cities. The selection and assessment processes for these programs were centralized and always discussed in the public and university bodies. From time to time it was argued that there were not transparent applications in the selection processes. Some statistics for both programs are listed below and clearly there is an important difference between the number of the positions and applications (See Table – 3) ("ÖYP Nedir?," 2013). There was actually high demand for especially ÖYP program. Just after military coup attempt in 15 July many of the people who got acceptance and positions in scope of ÖYP program were exported from the universities because of their potential relations with illegal organizations by means of decree laws.

Table – 3: Statistics for positions and applications for ÖYP and YLSY Positions by				
	Number of positions	Number of applications	Number of placements	Years
ÖYP	3041	65972	2958	2010
ÖYP	3676	77895	3603	2011
YLSY	1199	4284	1048	2010
YLSY	--	2574	477	2011

It was also alleged that new universities were mainly utilized by the government and they created universities without qualified academic personnel and infrastructures. Even worse they created homogeneous administrative structures. For example, Mehmet Öztürk (2015), a former syndicate leader, defined a serious problem as follows:

> [..] at many universities the merit principle is lifted. The same situation is experienced at Hitit University. [...] We are worried about the fact that similar practices are passed on to our university which is located in our city. After the beginning of his work in 2011, the Rector made a database in which the academicians (working/living in other institutions in Turkey) originally from Çorum could register their personal information in February 2012 and invited them to Hitit University. This opened the way for the academicians from Çorum to come to our university. Of course, in addition to the benefits of such practices, our university may seriously reduce the quality of education and training, which has to be categorized according to legal norms, laws and regulations. It [University] needs to be managed according to qualifications/competencies, knowledge, skill and level of education rather than "fellow citizen (hemşehri)" understanding and political viewpoints, which is a real matter. [...]

On the other hand, the government was always trying to encourage all educational institutions including vocational schools and universities to collaborate with business sectors because business sectors always needed qualified personal (Kirazoğlu, 2016). For example, Mehmet Simsek, vice prime minister in 2016, called for all participants of Turkish Industry and Business Association (*Türk Sanayicileri ve İş İnsanları Derneği* - TÜSIAD) to take over vocational schools in Turkey:

> […] We are ready to revolve any vocational school to business sectors. [...] We will look at creating a quality index in education. We will work with you in vocational technical training. We are ready to transfer any vocational school you want, with your budget, everything. Please, if you want to … You already open your front, you can open your own vocational schools in organized industrial sites (OSB). We support you per student. But let's work with you along with the budget if you want We will go to the school-based budget for this reason. We can not teach a foreign language, we will really need a serious effort in that matter […] (Kenarlı & Tiftikci, 2016).

A similar call was expressed by İsmet Yılmaz, Minister of National Education, in 2017. The minister noted that "We are also ready to transfer the management of vocational education high schools to professional organizations. We do not want to manage the vocational high school as a ministry. There shall be chambers of commerce and industry, artisan chambers, municipalities within the administration of the schools." (Yılmaz, 2017). It seems that the government does not want to deal with any assessment system or any workload that the state institutions can not manage and the easiest way is to leave all

schools to the business sectors only. Obviously these tendencies are going to turn into radical changes in education system and come up with different problems in the higher education system.

Lately, government took several decisions and passed a law dealing with changing status of assistant professors at the universities despite the fact that the decisions were not throughly discussed in the public. According to the changes, the assistant professors are going to be titled as lecturers with doctorate degrees and can be appointed as associate professors if they pass the phase of academic work examination and without passing interviews and language test. The people with doctorate degrees can also be accepted as lecturers with doctorate degrees at state universities (Ergin, 2018). These changes in employment processes presumably lead novel problems and questionable conditions in terms of providing quality higher education for Turkish students.

4. Autonomy of Higher Education System

Autonomy of Turkish universities is obviously limited, centralized and strictly defined by Council of Higher Education in accordance with educational policies made by the governments. For example, academic amnesties were passed for university students, who were banned years ago or had to leave their education because of any reasons in 2011 and 2012. Abolishing tuition fees for many university programs excluding evening education programs in 2012 was represented as enlargement of freedoms at universities. There were not legal barriers, limits of duration or ban for university students in terms of registration and taking education at the university programs including bachelor, master and doctorate degrees as long as they met legal requirements of the programs. However, many of these partially positive steps were pulled back by several decisions taken in 2014 and 2016. For example, the limit for duration of university education for all programs was defined and students who were enrolled at a master's program were banned for another master or doctorate program without finishing the first one in legal limits ("Lisansüstü eğitim ve öğretim yönetmeliği," 2016).

The changes have been centralized on the exams, called ÖSS, YGS/LYS, etc., which the high school students should take and pass in order to enter a department in a university. The main focus was obviously on the changes actualized governance types at the universities. The changes in the examination system did not actually have any effect on the perspectives of the candidate students and the type of assessment still remained as "multiple choice" version test. Even worse the candidate students seriously started to think about their future jobs after getting a bachelor's degree in Turkey. Therefore, 850.000 students did not prefer any department to study in the last August in 2017 since many of the students did not tend to study in department that they think as "useless" in terms of finding a job. According to questionnaire results from Turkish Higher Education Council conducted just after the phase of release of the university entrance exam, 65,73% of the candidate students alleged that "they did not have good results to prefer the department that they wanted to study" and 27,39 % mentioned that "they had worries about finding a job after finishing the department" ("YÖK'ün Yaptığı Anket Sonuçlandı: Bilinçli Tercih, İstihdam, Kalite," 2017). The perspectives of the candidate students were understandable regarding higher unemployment rates particularly for graduate students in Turkish economy. Kıraç (2017) informed that considering their level of education 708 of applicants for a job in Turkish Employment Agency (İŞKUR) are doctoral graduates, 12,366 of them are masters and 329,000 of university graduates. Perhaps that could also be explained by means of "over-education" as Habibi (2015, 2017) claims. On the other hand, it was observed that faculty of theology (N=14.538) and faculty of law (N=15.745) were two leading fields of study preferred by the students in 2017. However, it is still questionable in terms of the role and autonomy of universities as a result of recent changes in governance and employment policies done by the Turkish government in university bodies and administration systems as well as the quality of curricula employed by the universities.

It is definite that employment policies of the governments, limited autonomy of the universities and particularly universities founded without further quality considerations played an important role in decision making process of universities. In this sense, Sargın (2007) argued that "[…] insistent demands for the establishment of a university in the cities by the leading administrative and civic organizations of each city are due to the fact that universities are being seen as an important economic input together with the students, faculty and other employees." Arap (2010) clarified that there was "the political power of the era in the framework of university legislation" and "influence of politics on the establishment decisions of new universities (to determine the place and number of universities to be established)" (14-20).

It is possible to see similar political considerations and practices in job advertisements by universities. The following job advertisement is posted by Turkish university. It is calling for an assistant professor candidate who took religious education on "devil" issues during his/her doctoral study (See Screen Shot – 2) (Ayhan, 2017).

Screen Shot – 2: A Job Advertisement for a Position of Assistant Professorship

Regarding future educational policy defined by the government as "creating religious generations in Turkey", it seems that the policy totally linked to the job descriptions. Perhaps, this condition and all recent educational policies can be explained through a hypothesis, known as *linguistic determinism*, by Sapir and Whorf, saying that "the form and characteristics of our language determine the way in which we think, remember and perceive." (as cited in Harley, 2014: 90).

5. Conclusion

All in all the current study discussed administration processes in employment and autonomy of higher education institutions in Turkey. Considering all processes from the late Ottoman Empire Era to current changes, it revealed that Turkish universities did not actually have academic autonomy in term of student and faculty recruitment as well as administrative decision-making within their own administrative bodies even though there occurred some positive improvements in 1960s. Many new universities were founded but employment processes for academic personnel were not transparently administrated and infrastructures of universities were not extensively regarded. It is also clear that these universities did not respond to the needs of both academic staff and the potential students who wanted to take university education because limited autonomy of the university administrations for personal and student selection was only managed by the Council of Higher Education in accordance with the decisions taken by the government.

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Acknowledgement

Images and Gender Role Development of Filipino Women on Selected Short Stories

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Abstract

The study focused on the different images depicted by Filipino women in selected short stories as well as the influence of these images to gender role development. The five images are the willing victim, the dutiful wife, the furious and resentful daughter, the protective mother and the selfless mother. The gender role developments on women embodied in the selected stories are the career woman, the vigilant mother, and the single mother. Women who are single parents, empowered women, and warriors and accomplished women are confirmations of gender role developments evident in the present society. The researcher concludes that many women in contemporary society exemplify gender role development. The single parent performing the dual role of a mother and a father, the empowered women who are leaders and warriors of the nation and the accomplished women who are professionals in their chosen careers. The gender role developments show the evolution of women as they raise themselves from the traditional world the patriarchal society has cloaked them. It is recommended that Students shall read other stories to discover other images and gender role developments of Filipino Women. Women should take advantage of the opportunities to obtain higher education and appreciation of Filipino contemporary short stories should be more enriched for a better understanding of the images and the gender role development of Filipino Women.

Keywords: Gender Role development, Images, Short Stories

Introduction

People exist in this world with the unwavering fact that men and women are created equal. This fact is in the surface of humanity substantiating the essence of all people in the same pedestal of roles and duties. Mahatma Gandhi says that "All children of one and the same God and therefore absolutely equal". It is God's supremacy which tells people that regardless of sex and social status, all are the same beings and have the same degree of importance. However, she mentioned that woman is not the weaker sex, but the better of humanity; the nobler of the two for she is the embodiment of sacrifice, humility, faith and knowledge.

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up business; enjoy equal access to education and the opportunity to develop personal ambitions (Brabeck, 2001).

Women, since the beginning of time, have been deemed feeble, vulnerable, and reliant on men for survival. History generally illustrates women as weak, docile, pure, reserved, caring, and nurturing and led to the kitchen. Her main concern and domain is the home; everything the woman does should be for the happiness and unity of the family.

According to Raymundo (2000), in the Philippines, many government institutions have undertaken initiative guarantee of equal work opportunities to men and women, provide equal pay for equal work, enforce labor laws for woman legislation which calls for equal job opportunities and prohibits gender discrimination at work. It can't be denied that Filipino women are more active and have participatory roles in the development process (In compliance with R.A. 7192).

Along this vein, giving distinction between gender equity roles are perceived that women are passive, emotionally dependent, demonstrative, loving, patient, self-sacrificing, peacemakers, and have wholesome relationship specially within the family.

This paper focused on the analysis of the images of Filipino women as revealed in the selected short stories. It also aimed to identify the gender role development of women as reflected in the chosen short stories as well as the gender role development mirrored in modern Philippine society.

The researcher has conceived the idea of identifying and analyzing the images of Filipino women as revealed in the selected short stories. She also envisioned to identify the gender role development of Filipino women as reflected in the chosen short stories as well as the gender role development mirrored in modern Philippine society.

Materials and Methods

The study focused on the images and gender role development of Filipino women as projected through the selected short stories, thus the descriptive method was used. The study used literary criticism through content analysis, a set of systematic and objective procedures for a qualitative study. This is deemed necessary as it is the objective of this study to describe prevailing conditions which are relative to the identification and discussion of images, roles and behaviors portrayed by women in relation to gender role development. By analyzing the selected short stories, the researcher answered the questions posited in the previous chapter on the different images and gender development role, portrayals of Filipino Women and gender role development in the modern society. Content analysis ,a part of formalistic approach was employed to determine if the female characters are stereotyped by gender. In this type of analysis, the researcher used literary analysis, an approach done by looking at how meaning is constructed into literary material in the same way deconstructing the same material taking it apart to see how it works and how it came to be (Buston, 1997). To facilitate the research, the following literary forms, approaches and literary elements was employed, such as narration, description, psychological, sociological, and feminist approaches, and characterization, dialogue, setting and theme. The data for this study was generated from the short stories depicting different behaviors, actions, images and roles of Filipino women in relation to gender development. The selected short stories of Estrella Alfon ,a PALANCA LITERARY awardee as the focus of literary analyses are : Servant Girl, Mill of Gods, Magnificence and Compostela.

Results and Discussion

Images of Filipino Women in Selected Short Stories

The women characters in Alfon's stories typify the Filipina image as she performs her various roles that the society has imposed on her. The images of women the **willing victim** and the **insensitive** and **inhuman** mistress mirrored in the story "**The Servant Girl**"; the **dutiful** wife and the **furious** and **resentful** daughter in "**Mill of the Gods**"; the **protective mother** in "**Magnificence**", and the **selfless mother** in the story "**Compostela**".

The images of the Filipino Women in the selected short stories were narrated and described to reveal their picturesque personality as they perform their corresponding role in the story.

In the story, "**The Servant Girl**", Rosa, the servant who is the leading character manifested the image of a willing victim; the secondary character portrayed the image of and **insensitive** and **inhuman** mistress.

According to De Guzman (1995), a victim is a woman who may either be a victim of circumstances or a willing victim. A victim of circumstances recognizes that her decision is not the best for her but she merely endures it as it is. A **willing victim** knows the risk of her choice but she still chooses this. This means that a willing victim is someone who allows others to treat her as a doormat. She does not know how to say no, even it does damage to her self-esteem, health and well being. The willing victim allows others to malign and maltreat her. Consequently, she knows the consequences of her decisions but regardless of this understanding, she still takes the risk.

Rosa in the "Servant Girl" is a pathetic figure because she is maltreated and abused by her mistress or lady employer.

"*Her mistress' voice comes to her, calling her impatiently, and she tried to hurry. When she arrived, the woman asked her what had kept her so long, and without waiting for an answer she ranted on, saying she had heard the women jokes in the bathhouse, and she know what had kept the girl so long. Her anger mounting with every angry word she said, she finally swung out on arm before she quite knows what she was doing when she slapped Rosa's face". (Alfon, 1960:81)*

Silently, Rosa bears her mistress spell of nasty words. She lived a wretched life as a servant frequently battered and nagged by an alcoholic mistress. Though she thinks of rebellion against the treatments, she receives from her mistress, she basically accepts it as a part of scheme of things. She is passive, docile and frail. She suffers a weakness of will and reason,

struggling against a fate that is cruel to her. Rosa, as a character, does not do anything to elevate the position or change her condition. She just has taken her mistress verbal and physical abuses as they are.

Rosa, in "The Servant Girl", is portrayed as a willing victim. She does not complain but rather only weeps in the whole stay. She is hoping for her blind infatuation to save her from doom. Rosa's mind and heart are shaded by Angel's image and thus, mired the truth of reality.

While the lady employer of Rosa has shown an image being insensitive and inhuman to her servant, Rosa. The mistress was pictured to be tactless, cruel, cold, pitiless, unkind, indifferent, and unfriendly to Rosa. The mistress oftentimes maltreats Rosa physically, socially and emotional

In the story "**The Mill of the Gods**", Engracia embodied the image of a dutiful wife, while Martha, who at the beginning of the story, emerged as reflecting an image of a furious and resentful daughter.

She is the epitome of a dutiful wife who renounces pains in the name of love. She is sheltered and cultured at home and conforms to the rules of her husband. The dutiful wife must oblige herself with the duties expected of her to carry out in the family and does not complain. Engracia is in sorrow and anger. She has unfaithful husband.

The story opens with an intensive fight between wife and husband...

"Her arms were pinioned to her sides by her husband but her wild eyes, the frenzy with which she stamped her feet, and kicked him in the shins, and tried to bite him with her teeth, these were more terrible than the giant of what shinning blade."

The scenario reveals Engracias' fury toward her husband's unfaithfulness. However, in the midst of depression, while mellowing in sorrow and grief, she justifies her husband's actions by making excuses and reasons why her husband did such thing.

At the age of 12, Martha is traumatized to witness a violent quarrel between her parents.

"Martha cried with her, and caressed her mother's back with her hands, but she had no words to offer, nothing to say. When her mother at last was able to talk again, she told Martha to go back to bed. But it wasn't the child that entered who went out of that room. And yet terror of that night was not so great because it was only a terror half-understood.

She was a woman now. Martha was wise and wary. But there is no wisdom. No wariness against love. Not the kind of deep love she knew she bore him. And even as she loved him, she found within herself the old deep-abiding secret hate. Against her father. Against the laws of man and the church. Against the very fates that seem to rejoice in making her pay for a sin she had not committed. She now learned of bitterness."

De Guzman (1995) claims that the angry woman feels short change of anything given to her bitterness and resentment is a result of repressed feeling as a martyr and a victim and so she becomes a negative aspect of her character. Accordingly, the furious daughter deems cheated and unfairly treated. She feels that she is given something she does not deserve. Her resentment is a result of repressed feelings as a martyr and she becomes the reserve persona of herself through bitterness and anger.

Martha loathes and curses her father for his infidelity that has brought her to ill fate. Ironically, she carries on an illicit affair with a man despite the knowledge that he is no longer free. This is her way of rebelling against her father's loose morals, as well as her mother's apathy.

Martha is **furious** and **resentful** because fates are against her. She believes that her misfortune in love is caused by the fates.

In the story **Magnificence**, the mother portrayed an image of being protective all throughout in order to enable her daughter to remain safe, clean and pure.

The story **"Magnificence"** opens with a man named Vicente visiting the house of the two children to teach them with their lessons and home works.

The mother allowed Vicente to help her children in their homework. She did not doubt the man's intensions because he had all the praises for the two children. Trust was easily given to Vicente because the mother was deceived by his sweet talk. The mother did not foresee that her daughter will have an unpleasant experience with Vicente.

"In those days, the rage was for pencils... Add to the man's gentleness and his kindness in knowing a child's desires, his promise that he would give each of them not one pencil but two. And for the little girl who he said was very bright and deserved more, he would get the biggest pencil he could find."

Man's ultimate desire for material things often clouds his judgment. Thus, to lure children into a trap, the best way is to bribe them. Children are the easiest prey because they are helpless, innocent and trusting. Vicente uses the pencils as gifts to the children to get their approval and their **trust.** Two weeks later after his visit to the children, he brought along with him the pencils he promised. The next evening, he was earlier than the usual time he normally goes there to teach the children. He asked the boy to get a glass of water for him. Vicente was left alone with the girl and asked the little girl to sit on his lap.

"Vicente took the girl up lightly in his arms, holding her armpits, and he held her to sit down on his lap... She looked around at Vicente, interrupting her careful writing to twist around. The girl kept squirming, for somehow she left uncomfortable to be held thus, her mother and father. His face was all in sweat, and his eyes looked very strange, and he indicated to her that she must turn around, attend to the homework she was writing. But the little girl felt very queer, she didn't know why, all of a sudden, she was immensely frightened, and she jumped up away from Vicente's lap. She stood looking at him, feeling that queer frightened feeling, not knowing what to do."

The extent of the man's perverted intension in the story is not made explicit; but the allusions of malicious tendencies are sufficient proof.

The girl got frightened and got away from Vicente. The little girl becomes suddenly uncomfortable and afraid. As she got away, the mother came and saw what was about to happen. The mother must have felt her daughter looked scared.

"The mother went to the covering man, and marched him with a glance out of the circle of light that held the little boy. Once in the shadow, she extended her hand, and without any opposition, took away the papers that Vicente was holding to himself. She stood there saying nothing as the man fumbled with his hands and with his fingers, and she waited until he had finished... She bode Vicente go up the stairs... Up the stairs, went the man and the mother followed behind. The mother turned on Vicente. There was a pause. Finally, the woman raised her hand and slapped him full hands in the face. He retreated down one tread of the stairs with the force of the blow, but the mother followed him. With her other hand, she slapped him on the other side of the face again. And so down the stairs they went, the man backwards, his face continually open to the force of the woman's slapping... The mother thus shut his mouth, and with those hard forceful slaps, she escorted him right to the other door.

After telling the children to go to their room, she kept on slapping Vicente until he was brought to the other door and he ran away to the shadows. The mother asked to girl to take a bath before she went to bed. The mother also asked her daughter to burn the pencils Vicente gave."

"Magnificence" is a delicately woven story which provides admirable insights about the dominance of the mother-daughter relationship. It is a narrative that presents remarkable view about the power of the mother who protects her daughter and the emotional intimidation of women and children.

The typical woman transcends into a fierce warrior in defense of a vulnerable and innocent child. The mother immediately becomes alert and cautious to save her daughter from the wicked intensions of the man. The mother's magnificent act is the brightness that eats away the shadow which hides the pedophile's malevolent intentions.

The protective mother, no doubt, enables her child to remain safe. She is able to protect**,** love and nurture like no one else can. A mother's love, concern, protection and presence are matchless.

The story of **Compostela** embodied the image of a selfless mother who has sacrificed her life in favor of the needs and comfort of her children.

The four selected stories of which were subjected for literary analysis through the different literary approaches such as psychological, sociological and feminists demonstrate an awareness of, and a deep interest in the power of a woman.

Psychological approach is used to facilitate understanding of the inner and outer lives of the female main character as they interact with each other and as revealed in their words and actions. Sociological approach is used to reflect the roles of Filipino Women in the selected short stories in terms of its connection to social, political and economic forces, and Feminism approach is used to examine women's contribution to social life and the nature of the structures and process that maintain gender inequality (Littell, 1989). These approaches were used intertwined and holistic manner to describe the gender development of Filipino women as reflected on the selected short stories.

Only three of the analyzed stories such as **Mill of the Gods**, **Magnificence**, and **Compostela**, revealed some woman characters which displayed vigilance, independence, and courage to fight for their rights, assert their freedom, participate and contribute actively to societal development and progress.

The above-mentioned stories embodied gender role development of Filipino woman, in contrast to images of the woman as a willing victim (The Servant Girl) and the dutiful wife (Mill of the Gods).

Among them are: the career woman (Mill of the Gods) who actively and assertively participates in the corporate world; the vigilant woman (Magnificence) who is aware and conscious of her rights and privileges; and the single parent (Compostela) who single handedly raises, rears and guides her child.

In the story, Martha personifies the independent career woman. Although she was described as a dull, simple and uninteresting girl in the opening of the story, there were event circumstances that happened in her life that led to the development of her character,

"And Martha made up her earlier lack of luster by shining in her class now. She was eighteen and nor through high school yet, but she made for it by graduating with honors. Espeleta clapped its hands when she graduated, gave her flowers. Her father and mother were there, too. And they were proud. And to look at Martha, you would think she was proud too, if a little too shy still."

With Martha who's first love turns out tragic and regrettable, she paid attention to her studies and made up for inadequacy. Although she was a bit older when she graduated in high school, she finished with honors.

There was a transition in Martha's character. Because of her tragic and awful experiences, her attitudes, values and outlook in life changed.

 "Martha studied nursing, and started having visitors in her mother's house again. Doctors this time, older men, to whom her gravity of manner appealed and the innate good sense that seemed so patient in her quiet demeanor. Espelita was now rather proud of Martha. She seemed everything a girl should be, and they cited her as an example of what religion could do. Lift you out of the shadow of your inheritance. For look at Martha, see how different she is from what should be her father's daughter."

De Guzman (1995) posits that in the process of bitterness and anger, women realize that they drained psychologically. They begin to assert their rights. Martha's bitter experiences influenced and motivated her to excel and stand out in her academics. This way, she has proven her self-worth and raised her self-confidence and self-esteem.

Martha is a single career woman. She is a professional. She was with the physician at the operating room, attending to her father.

"Anyhow, one day at the hospital, Martha was attendant nurse at an emergency case. A man had been shot. There were three bullets through his chest, but he was still alive. Martha laughed queerly to herself, saying I must be dreaming, I am imagining that man has my father's face. It was the doctor she loved who was in charge. With a queer dreaming feeling, she raised her eyes to meet his, and was shocked to see him drop his gaze, and over his face steal a twist as of pain, as of pity."

Martha remained compose, capable, proficient and functional during a critical period of her father. Martha did not let her feelings and emotions hinder her from doing her work at her utmost best.

Emotional, affectionate, caring, protective and yet firm and vigilant, a mother is the perennial source of inspiration. Being a mother is also about nurturing, guiding, and supporting. Often a mother demonstrates tenacity, protectiveness and resourcefulness. It becomes innate to a mother to create, nurture, empower and to defend her young.

In the story Magnificence, the mother who depicted an ordinary woman has transformed to a vigilant woman, rising the height of magnificent rage as she protects her daughter from a sexual pervert.

The mother was able to see Vicente's malicious intensions. She protects her daughter from the sinful purposes of Vicente. A vigilant woman is watchful and alert. She is observant with an eye to the future and is on guard for dangers or pitfalls. The mother is well-experienced in raising her children. She has become even more adept at figuring out what troubles her daughter.

A mother is able to do anything in an effort to protect or provide for her children. A mother's vigilance can turn her into an erratic and hysterical fighter with the superhero strength and ability.

"When her mother reached her, the woman held her hand out to the child. Always also, with the terrible indelibility that one associated with terror, the girl was to remember the touch of that hand on her shoulder, heavy, kneading at her flesh, the woman herself stricken almost dumb, but her eyes eloquent with that angered fire. She knelt, she felt the little girl's dress and took it off with haste and that was almost frantic, tearing at the buttons and imparting a terror to the little girl that almost made her sob. Hush, the mother said, take a bath quickly!"

The mother at the end of the story asked her daughter to take a bath and change her clothes. This act signifies the mother's desire to wipe away the unpleasant experience of her daughter.

Compostela is a story of a woman where her husband is a soldier who fights for the country's independence, while the woman is left home to take good care of their child. While the husband is away, she takes charge of the household, the decision making, and the child rearing. Despite the uncertainties, the dangers brought about by the war, the woman courageously takes the role of a mother who single handedly take charge and heads a family. As the husband is busy fighting the enemy, the woman is left at home to protect and care for her young.

"…and there again, there would come to me, wife of a husband playing soldier, the thought that all life was like a dream – a multi-phased dream, its most recurrent phenomenon, the unreal melancholy of a voice singing in a blacked-out night, singing of love in a world that should not promote love, because love endangered lives that in war could only be lost. And then the little baby would cry and I would put out a hand to quiet him and realize once more how real all this was, and war and fear."

Her attitude was almost necessary because she was solely responsible for her and son's well-being and safety. She has to provide for her child in the absence of her husband who had been called off to war. Through her actions, she has shown valiance, kindness and unconditional love for her son. In the midst of war, where people feel unsafe and anxious, where nights were spent traveling mountains and hills to evacuate and secure refuges, the mother has to be courageous to be able to surpass and endure these feats for her and her son to live mindless of all the fears and anxieties.

Estrella Alfon's short stories projected the images of the lead characters employing an indirect method of character presentation. These are languages or dialogue, setting and theme. The use of those elements explains how a writer manipulates the different elements of his craft that make her and her works different from others.

The character of Rosa, the willing victim in the story, The Servant Girl; Engracia, dutiful wife and Martha, the furious and resentful daughter in Mill of the Gods; the protective mother in Magnificence; and the selfless mother in Compostela explain and elaborate the idea of changes in language and culture base on what is happening in the society.

Dialogue is a type of characterization that explains the thought of what others say about the character. It is also a means of rendering rather than presenting the character's thoughts and responses. If the character feels pain, anger, misery, or even love, their speeches can also be exact expressions of what they feel and think or what is in their mind, in their own words.   .

Setting is the natural and artificial scenery or environment in which the characters live and move, together with the things they use.

The story "**Servant Girl**" took place at the mistress' house. This is where the meaningful and unpleasant experiences and incidents of Rosa happened.

The setting of the story "Mill of the Gods" is Espeleta, where the family of Martha lives. In the story, it refers to a community which functions not just as place setting but as character, too.

The story "**Magnificence**" happened at the house of the two children. The two stories started with a man named Vicente coming to the house of the two children to tutor them with their class works. The families absolutely trust him for they think that this man was always so gentle, so kind, and there was nothing to fear with when he is around.

"**Compostela**" is a small town by the sea, the hometown of the narrator's maid. Here the people lived simply, contentedly, and except for fear of the Japanese, happily too. The narrator tells of the many other jolly moods of Compostela as a musical minded village where the volunteer guards of the boys and girls chanted their jingles under the moonlight.

Theme refers to a unified scheme of content and central idea impliedly or expressly stated in the short story.

The story "**Servant Girl**" has for its theme – "A woman's dreaming caused by infatuation,"

In the story "**Mill of the Gods**", the main idea revolves on a patriarchal society where male predominates female.

Martha's philandering father was not punished for his infidelity and unfaithfulness to his wife, although his illicit affair is known to everyone. Despite his wrongdoings, he was still accepted by his wife.

The story "**Magnificence**" has for its theme which states… "How a mother will turn to a woman to fight for a mothers' right in terms of abuses. It shows the empowerment of woman."

In the story, the mother transcends into a fierce warrior in defense of a vulnerable and innocent child. She immediately becomes alert and cautious to save her daughter from the wicked intentions of the man.

The theme of the story "**Compostela**", revolves on how a single parent performs a dual role – that of a mother and a father at the same time providing the needs and security of her son.

The lone endeavour of a mother who by choice or circumstances is single takes on a responsibility to bring up her brood in the best possible way that she can.

The women characters in the selected short stories of Estrella Alfon who embody independence, strength and empowerment reveal transformation and development concerning the status of woman in Philippine society. Those woman characters whose stories were written during 1900's are still the prevailing images of women who show gender role development in the present society.

The Filipino society has moved from being a predominantly patriarchal society to a modern one. Economic transformations have brought new social charges as the concept of the traditional gender roles continues to be reinvented and transformed.

The above mentioned stories embodied gender role development of Filipino women as evident in present society. Among them are: The accomplished woman (Mill of the Gods), the Empowered Woman and Warriors, (Magnificence) and the Single Parent performs dual role as mother and father at the same time (Compostela).

In **"The Mill of the Gods,"** Martha represents the independent career woman. She finished high school with high honors and managed to finish nursing in college.

Career development refers to the many jobs a person holds, and it should represent progress, whether through increased recognition or salary, or the respect one receives from colleagues. The more a person's career progresses in the manner, the more he or she will be judged successful (Gutek and Larwood, 2003). Women's career aspirations have evolved steadily during the 20th century, resulting in their increased workplace participation rates. According to Alzona (2004).

> *"A new Filipino had arisen-Confident,*
>
> *enlightened, strong in mind and body, in a word,*
>
> *a woman eminently qualified to hold her place in*
>
> *a modern intricate society."*

Woman have increasingly becomes more involved in the workforce. Gone are the days when women are confined in the corner of the house and are forbidden to see the light of modernity. The time has indeed changed by leap and bounce. Gonzales and Hollinsteiner (2006) assert that:

> "Women have an occupational and economic role to perform
>
> not only for the family but also for the country as a whole,
>
> The participation of women in all aspects of occupational
>
> activities is a patient force in improving the economy
>
> and raising levels of living.

Before firms and businesses normally employ Filipino women for lens pay and secretarial functions. But at present, Filipino women are given the same opportunities as their male counterparts in the industry. In a statistics released by the Philippine Commission on Women (2010), the result of the October 2009 Labor Force Survey (LFS) showed an increase in the Labor Force Participation Rate (LFPR) for females at 49.3% (from 48.6% in 2008),and a very slight decrease for males at 78.8% (from 78.9% in 2008).

The Filipino woman has transformed herself from a mere homemaker to a working mother or an executive. She has proven to be an asset of the managerial world. She has multiple achievements in the corporate world, likewise her emotional and social life has attained remarkable success.

At present, majority of women have contributed in the development of the country in spite of the demands they encounter as mothers and wives. Women leaders who are very visible in the political arena become presidents, senators and public officials who constitute laws that promote societal transformation and development. Corazon Aquino is well known to be the first woman president. She spearheaded the country to regain democracy and freedom of expression. Women legislators make laws that would benefit the country.

Women legislators and law makers are also active and very much visible in Philippine politics. Senator Pia S. Cayetano is continuously proving that there is no limit to what Filipino women can do and achieve. She in the 13th and 14th Congress to pass several landmarks laws that mattered to common Filipinos and the marginalized sectors, particularly to women, children and senior citizens.

The rise of feminists in the society has somehow helped change the patriarchal ideology. Women have the chance to work in a man's world. Many have made a name in a male dominated world such as politics, military management, business and economics and the like. In many ways, the Filipino woman has experienced hardships and successes, martyrdom and stardom. These women, who have gone places, have done great deeds and made their country proud; inspire the women of today wherever they go.

As the natural form of society progressed, women strived toward a higher degree of independence and gender equality. Through their efforts, women now speak and fight for their rights. Women's voices against violence are now being heard. They fight back against women's oppression and abuse.

The story **"Magnificence"** is about one magnificent who represents all women and mothers who have been in the shadows but appears into the light to fight against male abuse. In the said story has transformed to an empowered woman who stood up bravely in defense of her innocent daughter who was the subject of Vicente's malicious intensions.

The concerns on abuse and violence against women has been addressed and slowly being solved spearheaded by social institutions who promote the fight against women's oppression. This battle against women's exploitation has gained increasing awareness and many women have participated actively in the advocacy.

In the Philippines, Gabriella is a movement dealing specifically with the problems of women as women, working to free women from all forms of economic and political oppression and discrimination, sexual violence and abuse, neglect and denial of their health and reproductive rights. One of Gabriella's objectives is to promote organized action to eliminate unjust and discriminatory practices, unequal and oppressive structures that deter the full development of Filipinas as persons. Gabriella is a women's alliance for all Filipino women who valiantly respond to the challenge of struggling for liberation.

They fight against problems that adversely affect women especially violence against women and children, prostitution, trafficking and other issues that concern's woman's and children's rights.

Filipino women did not only gain awareness but they have also actively participated in the crusade against women's violation and abuse. The women have found their voice through campaigns, advocacies and institutions that help promote the rights and welfare of women.

Across the globe, one could directly mention some famous and established names who have carved their names in the records of influence, popularity and history. Hillary Clinton, Oprah Winfrey, Mother Teresa, Golda Meir, Indira Gandhi, Princess Diana and Queen Elizabeth are a few among the many women who have exhibited extraordinary strength of woman power.

Women have a great part to play in the progress of the country. In the apron string of women is hidden the revolutionary energy. More and more women are rising to the leadership challenge, even in some of the most male-dominated industries. Filipino women have gained and enjoyed equal rights with men. They have become presidents, senators, congresswoman and mayors. They have served in government offices, and have held cabinet positions for presidents. Filipino women have proven that they are capable of carrying out responsibilities and tasks as well as their male counterparts.

Corazon Aquino created a record by becoming the first woman president of the Philippines. She headed an advocacy for women's rights in the Philippines that can be considered the turning point for women in the country. Gloria Macapagal Arroyo took over her and succeeds Aquino with the confidence of the nation's women as her driving force.

Women writers like Jessica Zafra, Paz Marquez Benitez, Kerima Polotan, Tina Juan, Rina Jimenez - David among others have established their credentials in the modern literary world and contributed to the literary excellence of the nation. It is heartening to know that today he country have educated women who are very keen on taking up administration work. The Filipino woman could already have a voice and a place for leadership and movements in society. She could experience all of man's aspects for growth and development. It would carry though the mainstreams of educations; business and many others. Her gender, rights and privileges could already be given due recognition and should not just be taken for granted.

The position of women has changed and they are gradually emerging as a force in social, cultural, as well political fields in the country. The talent, patience, inner strength, power of tolerance, insight and efficiency of a responsible and good woman helps in the governance of the country and its overall progress.

Modern women have risen for above the domestic drudgery. They are educated and aware enough to deal with any situation competently. In the present time, they are no longer the inanimate objects. They have struggled hard to establish an identity of their own. They possess enough strength and self-confidence in a brave new world.

In the past few decades, the world has seen major changes in the face of the family. One of the most striking changes in family structure has been the increase of single parent families. A single parent family is defined as a family which consists of one parent who is caring for his or her children in the home. This task panes great challenge, because of problem arising in raising children (Andelin,1998).

These days, it's not uncommon to meet single women raising their children alone. A mother may become a single parent because she chose not to marry and opted to raise her child alone. A single mother may also be a single woman who opted adopting a child. Moreover, there is also a single mother who has been married before, but due to various grounds has cancelled her marriage through divorce or annulment. A mother may also end up being a single parent because of the death of spouse wherein the wife who has a child or children chose not to remarry.

Because solo – parent families are now so prominent in society, they have become a vital subculture that will have to be accepted as a legitimate and valid unit of society (Ortigas, 1996).

In the story, **"Compostela"** the heroine is similar to a single – parent performing the dual role as a mother and father as her husband portrays the role at the same time This study focused on identifying and analyzing the images and gender role development of Filipino Women as reflected in the selected short stories. It also focused on identifying the gender role development of Filipino women as evident in the contemporary society.

To determine the images and gender role development of Filipino Women, the researcher selected four short stories, namely: The Servant Girl, Mill of the Gods, Magnificence and Compostela.

In completing the research, the literary forms of narration and description were used to reveal the images of the Filipino Women as reflected in the short stories. Likewise, the literary approaches such as psychological, sociological and feminist were employed to describe the gender role development of Filipino women as depicted in the stories and as evident in the contemporary society.

The researcher also made use of literary elements such as characterization, dialogue, setting, and theme to identify and describe the different roles portrayed by the Filipino women in the selected short stories. They are also used to reveal the true feelings of the women today.

The choices of words given to each female character in the short story, the fierceness, assertiveness, submissiveness, vigilance, independence and courageousness of character shown in different portrayals as well as the theme played an important role in unraveling the character the traditional woman never imagined portraying.

Generally, the identified literary elements present in the short stories reflected women's aspirations of being liberated from the condition of submissiveness, unhappiness and inequality. The women who are single parents, empowered women and warriors, and accomplished women are confirmations of gender role developments evident in present society.

In conclusion, The Filipino Women reflect the image of a willing victim, dutiful wife, furious and resentful daughter, protective and selfless mother. The modern roles of women in relation to gender role development are those of a career woman, the vigilant and single mother. Many women in contemporary society exemplify gender role development such as women who are single parent performing the dual role of a mother and a father, the empowered women who are leaders and warriors of the nation and the accomplished women who are professionals in their chosen careers. The gender role developments show the evolution of women as they raise themselves from the traditional world the patriarchal society has cloaked them. When women seek change to conditions of marriage, to conditions of work; to rights, to citizenship, they simultaneously seek new definition of womanhood, and that is regard themselves on equal footing as men in human activities and endeavors.

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Didactic Strategies to Improve the Competencies in Analytical Reading and Academical Writing of Future Teachers and Teachers in Service

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Abstract

In Mexico, as in other Latin American countries, since near of two decades ago, based on some guidelines made by the OECD, it has implemented an educational model based on the competencies approach. Despite this, they continue to prevail in the different school levels problems in the achievement of their students, in a particular way in the communicative competences: reading and writing. In higher-level schools to train future teachers or teachers in service, we have detected that this problem is also common in this type of students. They present little practice, poor disposition and deficiencies in analytical reading and writing exercises. For three years, a group of three professors-researchers have implemented a series of didactic actions to try to overcome such problems. We have worked with undergraduate and graduate students, some of them aspiring to be teachers and others who are already. In the paper here proposed, a research report of the didactic work done so far, we present the diagnostic process carried out with different groups, the design of the qualitative research, the conceptual framework of the research, in addition to the design, the development and implementation of a didactic intervention in different phases, and the results obtained so far. Part of these are a practical taxonomy of the written academic work of our students and parallel alternative solutions such as tests for concepts review and the didactic strategies of the debate and the dissertation, which strengthen scripture as well as analytical reading and oral argumentation.

Keywords: Analytical Reading; Academical Writing; Competencies Approach; Teacher Training & Update.

Introduction

For approximately two decades, the educational approach in competencies has been implemented in the Mexican educational system, with some theoretical or practical variations at certain times. This has been tried to adopt, by recommendations made by the OECD[1], in the different educational levels, although its implementation in Basic Education has been privileged. Among the main problems that have been mentioned within the Mexican Educational System and its reviewers so that this approach does not end up having favorable results in school performance is to have neglected the updating of teachers in service to have the tools to implement it. (González de la Torre, n.d.). One of the basic areas for the skills and knowledge of students are favored in their development are communicative skills (reading and writing), as these are a transversal and continuous requirement to achieve favor the other cluster of skills that are formulated in the exit profiles of the different educational levels.

As teachers of higher education in the area of teacher training and updating of teachers in service (with Postgraduate Programs) one of the main problems that we have detected in a common way is the lack of practice, the limited disposition and the deficiencies in the students' academical writing to reach the exit profile of students of such programs. Which

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[1] Organisation for Economic Co-operation and Development.

naturally aggravates the situation that their own students face in the school. This problem has become a constant theme in the work meetings of us academics and collegiate teachers. The willingness to face the problem by teachers and managers is a lot, enthusiastic and strongly supported, but at times the attempts seem to be unsuccessful in a practice that is not learned or managed to develop until reaching a level of acceptable proficiency in the short or medium term, but is part of cognitive and cultural long-lived schemes to which it seems we have not been accustomed to access on a daily basis and egalitarian. The analysis of theoretical texts and academic writing today more than ever, in the Digitalized Societies that we are or pretend to be, would give the impression that it has become an exercise only of scholars or specialist writers.

This problematic is related or implied with others that it is necessary not to leave aside: at a general and social level, for example, it is important to point out that the lack of scriptural practice is proper not only of an academic, professional or private sector like the students described, but it is presented in a generalized manner in most social and even professional strata; besides this, being self-critical, it is a current problem, to a certain extent, of the same teachers who work at a higher level. This lack of practice, returning to the social and global implications, invariably is related to the strong deficiencies in reading habits and the low level of reading comprehension in countries like Mexico, derived directly from the deficiency in processes of readings that have as purpose the reflection and analysis.

Thus, the purpose of this paper –a Research Report– is in its first part, corresponding to the Diagnosis and Formulation of a Research Problem, showing how we managed to build a Practical Typology of the types of academic text that teachers build in service and students, besides exploring the importance of the writing and oral argumentative expression and the practice of this writing and expression, parts of the communicative competences, of our students; then the Review of Theoretical-Conceptual, State of the Art and Methodological Aspects is presented, with a description of the Research Subjects and the Instruments for obtaining empirical data used, to finally present the Results and a series of actions and Recommendations in search of the improvement of these competences, which could later lead the students of our educational programs to reach the level of Academic Essay Writing, exercise of intellectual maturity of people, institutions and societies.

Practical Typology of Academic Writing

In January 2015, a group of Teachers-Researchers were part of the design and application of a Diagnostic Process that made a Sub-System of Higher Education in Durango to their teachers in service. The purpose was framed in presenting a global institutional and individual view, by teacher, on the level of development of the competence in written expression and the needs of strengthening of this one.

The Diagnosis, proposed as an Insticional Academic Evaluation, had a close background to an 8-hour preparation Workshop on January 8 and 9 of this year, "Writing of argumentative texts", attended by approximately 600 teachers. The objective of this Evaluation was: *To identify the level of development of the competence of Written Argumentative Expression in Teachers of Higher Education.*

A central idea that guided the application of this Evaluation Process was that written competence forms an integral part of communicative competencies and alludes to one of the most relevant actions for the realization of tasks for academic purposes. The consolidation of this competence involves cognitive and metacognitive processes that range from the domain of the conventions of written code to the processes of composition. It implies greater challenges, since academic writing, due to its epistemological and reflective nature, demands a specific interest, because writing has the "potencialidad de ser una forma de estructuración del pensamiento"[1] (Carlino, 2010, p.27).

Today, writing is considered a competence because "representa una capacidad de movilizar varios recursos cognitivos para hacer frente a un tipo de situaciones"[2] (Perrenoud, 2004, p.8). In conclusion, the competency-based approach crosses the whole School Curriculum, as well as the academic trajectories of teachers, in such a way that writing becomes a fundamental tool to build knowledge, to animate learning situations, to analyze texts of structures complex, to make arguments with hypotheses and premises that shed light on relevant issues.

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[1] … potential to be a form of structuring of thought.

[2] … it represents an ability to mobilize several cognitive resources to cope with a type of situation.

The Diagnosis was based on the application of a written expression test with a duration of 2.5 hours, which consisted in the preparation of an Argumentative Text based on the individual selection of one of three proposed topics, with a minimum of 800 words, under structure similar to the essay genre and with minimum formal and background requirements for the execution and specification of reflective-argumentative writings of an academic nature.

Participants

The 473 participants in this research were Teachers in Service of a Subsystem of Higher Education in the State of Durango who work in more than 30 Institutions distributed in the state geography. The professional formation of the teachers turned out to be very variable, as well as their years of teaching experience.

The call to present this diagnostic test was institutional, voluntary, low impact (no labor or professional impact for participants) and was extended to the total number of teachers in the Subsystem, approximately 800, with an acceptance close to 60 percent.

Process

In the written exam three skills involved in writing were assessed: *Linguistics* (Conventions of the language, Use and management of language), *Discursive* (Organization, Cohesion & Coherence) and *Sociolinguistics* (Adequacy to the purpose, Argumentation). To evaluate them, five criteria were established:

a) ***Use and Management of the Language (Appropriate to the Scriptural Purpose)***: Clear and appropriate use of the language according to the theme and purpose of the writing (25%).

b) ***Organization***: Logical relationship between the main and secondary ideas (20%).

c) ***Argumentation***: Manifestation and defense of a position with arguments and examples (25%).

d) ***Cohesion & Coherence***: Distribution of the information according to the textual sequence and the type of text requested, and correct use of the connectors (20%).

e) ***Language Conventions***: Correct application of Orthographic, Syntactic, Grammatical and Punctuation rules (10%).

These five criteria were assessed in a differentiated way: greater weight was assigned to the Use and handling of language, and to Argumentation; the Organization, as well as the Cohesion & Coherence, had a lower valuation; the last formal aspect, Conventions of the language, was valued with 10% of the total percentage.

As well, four levels of performance were proposed: *Excellent*, when a performance between 91 and 100% is reached; *Good*, with performance between 76 and 90%; *Improvable*, when it is possible to overcome the minimum limit of performance required in the domain of the scriptural exercise, from 61 to 75%; and *Inadequate*, when the participant gets 60% or less. The performance levels in each of the five criteria are shown in Table 1.

Table 1. *Levels of Performance in the Academic Writing Competence*

Criteria	Excellent	Good	Improvable	Inadequate
1. *Use and Management of the Language (Appropriate to the Scriptural Purpose)*	23-25%	20-22%	16-19%	0-15%
2. *Organization*	19-20%	16-18%	13-15%	0-12%
3. *Argumentation*	23-25%	20-22%	16-19%	0-15%
4. *Cohesion & Coherence*	19-20%	16-18%	13-15%	0-12%
5. *Language Conventions*	10%	8-9%	7%	0-6%
Total	91-100%	76-90%	61-75%	0-60%

Diagnostic results

The results in the five criteria considered in the rubric are expressed in Table 2. The Organization of the paper, which refers to the logical relationship between the main ideas and the secondary ones, was noted as the main strength.

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Table 2. *Results of the Five Criteria of Academic Writing Competence*

Criteria	Mean	Level
1. *Use and Management of the Language (Appropriate to the Scriptural Purpose)*	15	Inadequate
2. *Organization*	16	Good
3. *Argumentation*	16	Improvable
4. *Cohesion & Coherence*	15	Improvable
5. *Language Conventions*	3	Improvable
Total percentage in the exam	66	Improvable

The average of Spelling Errors per teacher evaluated was 28 (*Standard Deviation* = 19.7). Considering that a Written Test of 800 words was requested, on average a spelling error was made for every 29 written words (which is approximately equivalent to two lines written in a computer document).

In the overall assessment of the writing test, the following results were presented: with an *Excellent* level there were 19 professors (4.0%); in level *Good* 70 teachers (14.8%); in level of *Improvable*, 232 teachers (49.0%); and in *Inadequate* 152 teachers were located (32.1%).

Of the three topics to be selected by teachers to develop their writing (*1. Main Challenge of Higher Secondary Education today in the Economic, Social and Political Context of the Globalized World*; *2. Role of the Teacher in the Face of the Problems of Today's Society and of the Young People*; *3. Institutional, Social and Teacher Implications of the Constitutional Requirement that all Young People Attend Higher Education*), most had a predilection for the first two, only a few worked with the third theme.

When dealing with the first two topics, the teachers focused on the problems experienced at the level and subsystem where they work, addressing regularly to the figure of the teacher as the main actor of his writing, opposed or ally to the figure of the student. Teachers tend to speak from their own perspective, based on the responsibility they feel when facing, with their students, the most immediate problems.

Most of the teachers who address these first two topics reached only one level of expository / descriptive writing; they made a contextualization and initial considerations about the situation that was presented at that time at the level of Higher Education, then wrote specifically about their subsystem and in some cases to the particular example of their own schools. After that, they listed the most frequent problems, either from the point of view of the teacher or the school in general: Student Sesertion, Use of Technologies and Social Networks, Early Pregnancy, Economic Situation (with Lack of Job Opportunities), Inattention of Parents, Lack of Teacher Preparation to face the Competency Approach, the Violence of Organized Crime (named common and not so pejorative as *Narco*) and the interrelationships between these problems.

The level of analysis of the problems addressed was low; most of the professors were limited to superficial exposure of these problems with some examples recovered, in the best of cases, from their own experience, although they regularly come from the collective imaginary (the preconceived ideas that are held, at a social level and in the teaching profession, about adolescents, the characteristics of the globalized world in which young people are strongly influenced, most of times in a perverse way). The writings that remained at this low level of analysis present affirmations and positions that are not supported, they lack the minimum Critical Apparatus.

The argumentative writing that managed to elaborate only a limited number of teachers raises not only a structure and organization of successful ideas (*Introduction*, *Development* and *Conclusion*), but also used argumentative resources as a tool to support their affirmations and positions. In addition to the Normative Theory, they used the Scientific Citation, recovering ideas from canonical authors of the various educational themes, emblematic authors of the Approach by Competences and others that were pertinent to their expositions. Another resource they used effectively was the statistical

data, which also strengthened their ideas and theoretical positions. With the combination of these elements they achieved the levels of excellence expected in the academic writing competition.

Although some teachers tried to use the resources of the Scientific Citation or the Statistical Data as reinforcement to sustain their theoretical positions, they did not incorporate information pertinent to the topic or the ideas presented; a few remained in non-academic writing, making use of colloquial, prejudiced or manichean expressions to speak or describe profesional partners or laboral situations.

This information allowed us to propose, with examples coming from the reality that our teachers live, who often become the students of our Postgraduate Programs, a practical typology of the academic texts they write.

Thus, although in educational contexts it is usual to speak of the "Academic Writing", in reality there are few texts that define it broadly and describe in detail the characteristics that it should contain. In a more or less recent effort, Fernández and Bressia (2009) issued a document entitled *Definiciones y características de los principales tipos de texto*, where they described what academic writing should be in the University. They described Academic Writing as:

aquella que se produce en el ámbito universitario y científico. Comprende tanto los trabajos producidos por los alumnos universitarios (exámenes y textos de diversos géneros ya sea que funcionen como trabajos prácticos, evaluaciones, etcétera), así como también aquellos textos elaborados en la academia para la difusión del conocimiento científico. De este modo, el género académico se conforma de textos especializados que circulan en el ámbito científico y que, por lo tanto, guardan ciertas características comunes[1]. (2009, p. 1).

As it can be noticed, the main characteristic of Academic Writing is its origin, the University one, but its definition becomes circular when delimiting that it is a text produced from the scope and the scientific perspective; definition that tells us in appearance a lot but when clarifying, it really does not provide more information.

The authors continue their article and mention three more specific characteristics: They speak of the *Pretension of Objectivity* that the Academic Writing must contain, of the *Argumentative Structure* and *the Intertextuality*, referring to it as the "presencia, relaciones y entramados que se tejen entre los textos"[2] (2009, p.3).

Other attempts to specify the characteristics of this type of writing were not more successful. This, as mentioned, led us to construct the following typology of the writings that are elaborated in the educational field by Teachers in Service:

Not Academic Writing: It does not make use of the verbal, conceptual and/or semantic resources that are typical of the communication codes of a Professional Association (Educational, for example), but it makes use mostly of everyday expressions and ambiguous or not well definable concepts. Example (*text originally written in Spanish*):

"… enseñaba valores que aún usted y yo disfrutamos por cumplir esas enseñanzas y que nos trae felicidad y nos hace ser mejores en nuestras vidas estos, esto es ser un maestro, quien posee todos los atributos que un ser humano puede tener, tal como humildad, paciencia, fe, esperanza, servicio, amor, caridad, diligencia, tenasidad, constancia y usted puede llegar a ser y es una oportunidad formar parte de ésta sociedad, de estos jóvenes que a gritos piden ayuda, usted puede. ¡Cambie es su tiempo!" (*sic*).

Professor M.A.

Academic Writing:

Expositive / Descriptive Writing: It makes a recount of situations, scenarios and subjects that only remain in an exhibition or description of these. Example:

"En un principio las personas que enseñaban, no tenían ningún título, pero sí eran personas letradas empiricamente o las que podrian alcanzar algun grado de estudio eran las que capacitaban a jovenes o todo tipo de personas que quisieran

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[1] … that which occurs in the university and scientific field. It includes both works produced by university students (exams and texts of different genres, whether they work as practical works, evaluations, etc.), as well as those texts produced in the academy for the dissemination of scientific knowledge. In this way, the academic genre is made up of specialized texts that circulate in the scientific field and that, therefore, have certain common characteristics.

[2] … presence, relationships and frameworks that are woven between the texts.

tener un aprendizaje sobre algun tema en especial o del tema que dominara la persona letrada. La problematica de la sociedad siempre ha existido y siempre existira; la pobreza, la ignorancia, etc. Esta problematica se ha tratado de eliminar mas sin en cambio no se ha logrado; es por eso que una persona estudiada hara que la sociedad donde se desenvuelve salga adelante y supere todas las adversidades del mundo actual. Es por eso que los docentes son una parte muy importante de la educación de los jovenes" (*sic*).

Professor V.

Reflexive Writing: In addition to exposing or describing situations, it has signs of reflecting on the situations that occur, intertwining them with possible meanings in the academic or social field of such events:

"Como dato histórico señalo el hecho de que los alumnos que obtienen mas bajo rendimiento escolar, corresponden a estas familias de clase social que se encuentran limitadas y marginadas económica y socialmente En este sentido, se puede percibir que la condición social esta relacionada con el rendimiento académico del alumno, condición en la cual el docente poco puede apostar" (*sic*).

Professor R.

Analytical Writing: Not only reflects on the situations and scenarios that are presented in their professional environment, but begins to analyze with some methodical consistency the meaning of these:

"Nuestro papel ante la situación actual de los jóvenes debe ser conciliador; es decir, trabajar en la tarea de asociar clara y llanamente los contenidos de la asignatura con el contexto inmediato del alumno, Digo 'conciliador' por la razón de que el alumno tiene un 'pleito' con las asignaturas y desde el inicio adopta una actitud de medición de fuerzas con el maestro. Entonces conciliar es provocar que el alumno y la asignatura vuelvan a relacionarse y aquél lo acepte por convicción propia."

Professor M.A.

Argumentative Writing: There are analysis of situations and scenarios, contrasting this information with what the theory says about such phenomena and defining in a comprehensive and timely manner their concepts and constructs. In addition to making quote of the authors who have spoken about the phenomena that it deals with, it makes use of Empirical, Numerical and Statistical data, and triangulates them with the knowledge of their own personal and professional experience:

"El maestro es, por tanto, solo un apoyo en los procesos de construcción del conocimiento, en el desarrollo de la personalidad, en el ejercicio y desarrollo de las libertades, derechos y obligaciones que como ciudadanos en México y el mundo para con los demás. En este contexto, el profesor debe tener un profundo amor por su profesión y un profundo respeto por los estadios de desarrollo genético de las personas (Piaget, 1968) para asegurar una inserción plena de cada persona en el mundo contemporáneo. Es por tanto, necesario abandonar las posiciones extremas; el docente no es un mesías y por sí mismo no va a reorientar el rumbo del desarrollo de nuestra sociedad…" (*sic*).

Professor J.I.

Essay Writing: In addition to having the characteristics of Argumentative Writing and adhering to the general approach of its structure, it raises a hypothesis or personal theoretical position of the author, which comes not as the occurrence of a moment, but of a deep reflection on the phenomenon treated from a vision and preparation of a certain intellectual maturity that allows him to widely discuss concepts and ideas related to it:

"Ante los nuevos desafios, el rol del docente se ha multiplicado para atender los grandes problemas sociales, por lo que, hoy ser un ejemplo como ser humano importa más que antes, ser modelo en la profesión cautivará a los alumnos, mostrar las competencias y dominarlas atraerá su atención y de esa manera pasar del verbo al sustantivo. Coincido con Vigotsky cuando señala que 'el aprendizaje es una construcción social, nace en la palabra, potencia la zona de desarrollo próximo y se interioriza, para finalmente crear nuevo conocimiento'" (*sic*).

Professor R.

Writings that we commonly find: Expository / descriptive texts that mention ideas of certain authors or texts but do not discuss or interweave the ideas of the author or the empirical situations faced by the author:

"La educación básica, en sus tres niveles, plantea un trayecto formativo congruente para desarrollar competencias y que, al concluirla, los estudiantes sean capaces de resolver eficaz y creativamente los problemas cotidianos que enfrenten, por lo que promueve una diversidad de oportunidades de aprendizaje que se articulan y distribuyen a lo largo del preescolar, la primaria y la secundaria, y que se reflejan en el mapa curricular." Plan de estudios p. 44

El mapa curricular de la educación básica establecido en el 2011 se encuentra divido en 4 campos de formación que nos ofrecen la oportunidad de visualizar la articulación en la que se encuentra fundamentada su creación.

Mi tema de investigación pertenece al campo de formación Lenguaje y Comunicación el cual abarca lo relativo al Campo Formativo del mismo nombre…" (*sic*).

Professor C.

Contextual Description for the Didactical Intervention

Since 2004 and 2006, several Educational, Undergraduate and Postgraduate Programs were started at the Centro de Actualización del Magisterio. These programs are aimed at Teachers in Training and Teachers in Service, they focus on expanding and deepening knowledge and skills related to reflective practice and effective teaching intervention, based on Diagnostic Research that leads to the design, application and evaluation of Teaching Strategies oriented to the improvement of the learning of their students.

As mentioned, one of the main shortcomings faced by students in Postgraduate Programs is the weak ability to perform Reflexive-Analytical Readings and the scarce scriptural practice that, in very few cases, as we have seen, reaches the argumentative level or essay. In order to understand more clearly this situation, having as antecedent the Diagnosis with Teachers in Service, previously exposed, and having a basis for the design and application of a didactic intervention, we resorted to the information provided through an instrument applied to new students of a Postgraduate Program of this Institution during the 2016-2017 School Year. This was a questionnaire for two Reading Processes and a Rubric for the Evaluation of an Argumentative Academic Paper, and it was applied to 13 students. In the case of Reading, the processes were: for Continuous[1] and Discontinuous[2] texts. In the case of Writing, three basic aspects were evaluated: *Language*, *Argumentation* & *Cohesion*. Both instruments were designed by a faculty member made up of the same teachers who are in charge of School Subjects of the Postgraduate Programs, based on the points that PISA points out for the diagnosis of reading and writing skills.

For the Three Aspects (one of Writing and the two mentioned of Reading) a total average of 52.92 points out of a possible 100 was obtained. In the case of Reading, the final total average of the questionnaire was 14.04 points out of 36 possible for Continuous Texts, and 12.62 points out of 36 possible for Discontinuous Texts.

Facing this type of results has clearly represented a constant challenge for our group of teachers since the Reflexive-Analytical Reading and Writing are essential for the permanent tasks of the various activities of the subjects of educational programs for training, professionalization and teacher update, but above all, for the realization, in its various levels of advancement and concretion, of the didactic intervention proposals that are required to achieve the exit profile of each of these Educational Programs.

Conceptual Referents: Social and Academic Importance of Argumentation

As we progress through the process of problematization and reflect on our own practice, the authors of this Paper begin to review some Theoretical Concepts that will broaden the vision about possible causes and implications of the findings that were obtained. Thus, to conceptualize what is Argumentation we refer to what Tomás Miranda mentions in his book *El juego de la argumentación* (cited in SEP, 2012), is a game, a practice of language subject to rules that occur in a context communicative and through which individuals intend to give reason to others or to ourselves of some of our beliefs, opinions or actions. That is, it is the way we interact. In this sense, it can be said that arguing is the expression of a reasoning whose

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[1] Texts that present the information in a sequenced and progressive way.

[2] Those in which the information is presented organized but not necessarily sequenced in a progressive way and that for its understanding requires the use of non-linear reading strategies that favor the search for interpretation of information in a more global and interrelated way (Sanz Moreno, 2005).

purpose is to influence the thinking and actions of other people, with the purpose of persuading, convincing or demonstrating some idea.

In everyday life, we are familiar with contact with a significant diversity of texts. The communicative function of these is Appellative or Persuasive. In this way, argumentation is understood as a discursive strategy that has as its purpose: "provocar o lograr adhesión por parte de un auditorio (en el caso de un discurso oral) o de los lectores (si el discurso se presenta de manera escrita) a la tesis, hipótesis o postura que se presenta"[1] (Centro de Investigación y desarrollo de contenidos, medios y tecnología educativa, n.d., n.p.).

On the academic field, says Anthony Weston (2013), giving arguments means offering a series of reasons or evidence to support a conclusion or affirmation. In the Contemporary World where it is naturalized, due to the diversity and ease of accessing diverse sources of information, particularly electronic ones, it is necessary that at least in the Academic Area such tendencies should not be followed. The Scientific Method involves venturing, based on experience or theory, to test results and assess actions and interventions, only then will an idea or position of thought have enough importance. This way of building knowledge is the most effective in any area of study, even in Behavioral Sciences such as Education.

The amount of studies, research and essays that we find about the Argumentative Oral and Written Competences in Higher School Studies is considerable. In a detailed but not exhaustive, and of course, conclusive, tracking in the main search engines, we could find about fifty studies covering the last ten years in Latin America, of these approximately 20 percent are from Mexican Educational Institutions. But, when trying to locate this type of work in Teacher Training Schools, the number was reduced considerably, very few are the jobs -three- that focus on this subject. Within these studies the present deficiencies and some strategies, almost always coincident, are approached to improve these competences, although a constant variation is the lack of definition of what we would have to understand by *Essay Writing*; likewise, a Typology of the Writings is not clearly and coincidentally stated, in order to have reference or point of contrast with the one presented here, which the Theoretical-Practical texts produced in European and North American Universities do with regular consistency.

Methodology

The approach for the Didactic Intervention presented here was to base the information on the diagnosis already described, and in a second moment, to carry out an exercise based on reflective teaching practice, limited in the steps of Action Research. This can be considered as the Methodological Framework of Work for the Intervention, although some authors, such as McKernan (1999), evade the term method. He prefers to talk about Action Research as:

una ideología que nos enseña que los profesionales en ejercicio pueden ser tanto productores como consumidores de investigación del *curriculum*; es una práctica en la que no se hacen distinciones entre la práctica que se está investigando y el proceso de investigarla. Es decir, enseñar e investigar en la enseñanza no constituyen dos actividades distintas. El propósito último de la investigación es comprender; y comprender es la base de la acción para la mejora.[2] (1999, p. 23).

Thus, Action Research starts from a process of reflection by which a professional in practice carries out a study to clearly define the problem, to specify an Action Plan, which includes an examination of Hypotheses by the application of the action to the problem, an Evaluation is undertaken and the effectiveness of the action taken is established (McKernan, 1999).

From this first approach of framing the Didactic Intervention in an Action Research process, linked to the initial questions and to a first simple and extended register analysis exercise, carried out in the teaching practice of one of the authors of this research, the enunciation emerged of a Central Question, guide of the work to be done:

What Didactic Strategies can I apply to favor the competences for the Academic Writing of undergraduate and postgraduate students of an Educational Institution for Teachers in Training or in Service?

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[1] … induce or achieve adhesion by an audience (in the case of an oral speech) or by readers (if the speech is presented in writing) to the thesis, hypothesis or position presented.

[2] … an ideology that teaches us that practicing professionals can be both producers and consumers of curriculum research; it is a practice in which no distinction is made between the practice being investigated and the process of investigating it. That is, teaching and researching in education do not constitute two distinct activities. The ultimate purpose of the investigation is to understand; and understanding is the basis of action for improvement.

In the same way, a Central Objective was established:

Apply a series of Teaching Strategies that favor the Academic Writing skills of undergraduate and graduate students of an Educational Institution for Teachers in Training or in Service.

And, anticipating what kind of Didactic Strategies could fulfill the proposed in the general approach of the Didactic Intervention, the following hypothesis was stated:

The strategies of Debate and of Academic Writing Workshop, worked from the frame of the Didactic Sequences, help to strengthen the Academic Writing skills of Undergraduate and Postgraduate Students of an Educational Institution for Teachers in Training or in Service.

Design and Application of the Didactic Intervention Process

In addition to the information gathered from the instruments applied to new students to a Graduate Program and the results already described, and from the one provided by the Analysis of the own Teaching Practice (from 2 Audiovisual Recordings of class taught by one of the teachers authors of this paper, with their respective Transcriptions, Codifications and Data Analysis), worked with various instruments for the collection of empirical information described below.

The students with which the Observation of the Practice and the Didactic Intervention was carried out, with application of previous and subsequent tests, were 11 students (of the 13 who participated in the diagnosis already described) through the first and second semester of a Postgraduate Program in the 2016-2017 School Year; approximately 50% of them with Teacher Training and between 25 and 54 years old.

As Test Prior to the Dicactic Intervention (Pre-Test), the students' Academical Writings prepared during class were reviewed; the same Rubric already detailed in the Diagnostic Process was applied in five aspects of Academic Writing, which was already exposed in the first part of this work and which:

- **Use and Management of Language (Appropriate to the Scriptural Purpose).**

- **Organization**.

- **Argumentation**.

- **Cohesion & Coherence**.

- **Language Conventions**.

The results obtained in the Test Prior to the Didactic Intervention are presented in the following table:

Table 3. *Results of the Five Criteria in the Pre-Intervention Test for Academic Writings*

Criteria	Mean	Level
1. *Use and Management of Language (Appropriate to the Scriptural Purpose)*	20 (de 25)	Good
2. *Organization*	16 (de 20)	Good
3. *Argumentation*	16 (de 25)	Improvable
4. *Cohesion & Coherence*	15 (de 20)	Improvable
5. *Language Conventions*	3 (de 10)	Inadequate
Total Percentage	70	Improvable

Regarding the review of the Teaching Practice, as already mentioned, two recordings were made, one with the Group Object of Intervention and another one with a Group at the Undergraduate Level, as a Complement and Contrast Group, of which Transcription, Coding and Segmentation were carried out, where six types of Oral Interventions of the Teacher were detected:

a) Indication about the development of Didactic Activities;

b) Verbal Indication of the Teacher to the Students, subdivided into: 1. Invitation to participate; 2. Questioning the Students; 3. Agreement on an idea, summary or conclusion about what was exposed in class; 4. Clarification about an idea or concept; and,

c) Teacher's Oral Presentation: a Complementary Comment about the exposed or the activity that is being carried out.

The one that presented the most frequency was b) Verbal Indication of the Teacher to the Student, Category 4. Clarification about an idea or concept, and secondly the same type of indication, b), but in category 2: Questioning the Students.

In the same way, there were eight types of Oral Intervention categories for Students' Oral Participation:

a) Student's Oral Presentation, subdivided into: 1. General Exhibition; 2. Affirmation or Clarification of an idea; 3. Doubt or Question;

b) Student's Oral Presentation: a Complementary Comment about the exposed or the activity that is being carried out;

c) Conceptual Theoretical Elaboration of the Student based on what was discussed or exposed in the classroom; and,

d) Oral Presentation of the Student to argue an idea, subdivided by Types of Argumentation: 1. From Own or Close Experience; 2. From Statistical or Numerical Data; 3. Scientific Quote.

The most frequent, by far, was a) Student Oral Presentation, category 1: General Exhibition derived from a read text. As for the Oral Presentation to Argue Ideas were only two the number of interventions, without being precisely a Scientific Quote or use of Data, but Exemplifications from Own Experience.

Didactic Intervention

Based on these results, a Didactic Intervention was designed and implemented through October 2016 and February 2017, during 8 sessions on four weekends (Saturdays from 8:00 a.m. to 3:00 p.m. and Sundays from 8:00 a.m. to 1:30 p.m.), which correspond to a regular class of the Graduate Program. From what was analyzed in the Audiovisual Recordings of the own Teaching Practice, it was found that it is extremely important to strengthen Written Argumentation from the same practice of Oral Argumentation and Analytical Reading, since the Reading-Writing relationship turns out to be irreducible; thus, the authors of this Paper decided to work during the Didactic Intervention based on these aspects. For the Written Argumentation, a self-construction strategy called "Academic Writing Workshop" was developed, in conjunction with the ideas of Doris María Parra Pineda (2003), and for the Oral Argumentation the "Debate Strategy" based on the *Estrategias de enseñanza-aprendizaje. Docencia universitaria basada en competencias[1]*, from Pimienta (2012), as well as a Practical Guide for the Analysis of Academic Texts of own construction.

Analysis and Discussion of Results

There were three Debates that were also recorded in Audiovisual Recordings, with prepared activities guided by the teacher, which included Exercises of Analytical Reading of Theoretical Texts related to the proposed topics. Of the Oral Participation of the Teacher, there were clear improvements in the aspect a) Indication about the development of Didactic Activities; in b) Verbal Indication of the Teacher to the Students there were minor improvements in categories 1. Invitation to participate; 2. Questioning the Students; 4. Clarification about an idea ir concept. In the aspect c) Teacher's Oral Presentation: a Complementary Comment about the exposed or the activity that is being carried out, there was no improvement, the behavior was similar to that seen in the Audiovisual Recording Exercises prior to the Didactic Intervention.

In the categories corresponding to the aspect a) Student's Oral Participation, visible improvements were presented in the following: In the categories 2. Affirmation or Clarification of an idea, and 3. Doubt or Question; of this same aspect, in category 1. General Exhibition, there was also a considerable improvement in student participation, although this would be entirely attributable to the nature of the Didactic Strategy used. The aspect b) Student's Oral Presentation: a Complementary Comment about the exposed or the activity that is being carried out, as for the teacher, had similar behavior in the students than in the previous results. In the two aspects where there was greater improvement was in those that are essential for the intervention undertaken, the first of these was the c) Conceptual Theoretical Elaboration of the Student based on what was discussed or exposed in the classroom, where the students had moments when they began to build

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[1] Strategies of Teaching-Learning. University Teaching Based on Competencies

not only from the Theoretical or Empirical Referents involved, but also in the same discussion that was held with the Pro and Con Positions. The other aspect with a high degree of improvement was d) Oral Presentation of the Student to argue an idea, where there were advances in two categories according to the type of argumentation: 1. From Own or Close Experience, and 3. Scientific Quote; subcategory 2. From Statistical or Numerical Data, behaved almost similar to that presented in the previous results.

Regarding Academic Writing, Argumentative Papers were made for the students at the end of the 8 sessions, specifying that they should aim to achieve the Structure of an Essay Writing (ten pages on average with a common theme related to the purposes of the class in which the process of Didactic Intervention was carried out) and the same Rubric previously described was used. The Academic Writing Workshop consisted in seeing writing as a process of constant Reading and Analysis of Academic Texts, and gradual writing in the process of constant Advancement-Revision. At the beginning of the class the premises and characteristics of the Essay Paper were raised and each sesión at least one student presented individual advances with group reading and comments by it partners and the teacher.

The results in the Five Criteria considered in this rubric are shown in table 4. There is a percentage improvement in the five criteria.

Table 4. Results of the Five Criteria to evaluate Final Papers

Criteria	Mean	Level
1. *Use and Management of Language (Appropriate to the Scriptural Purpose)*	22 (de 25)	Good
2. *Organization*	19 (de 20)	Good
3. *Argumentation*	18 (de 25)	Improvable
4. *Cohesion & Coherence*	16 (de 20)	Improvable
5. *Languague Conventions*	5 (de 10)	Inadequate
Total Percentage	70	Good

The first criterion rose on the mean of 20 to 22, two percentage points that even in such a small group could be considered representative of improvement. The second criterion, *Organization*, went from 16 to 19 percentage points. A*rgumentation* increased equal two percentage points from 16 to 18. *Cohesion & Coherence* rose only one percentage point from 15 to 16 and, finally, the criterion number five, *Language Conventions*, went from 3 to 5 percentage points.

Conclusion

Professors of Training Teachers or Teachers in Service Schools, we have tried to take graduate students from those first levels of Expository / Descriptive Writing to the Essay Writing without worrying about passing them through the intermediate levels of scriptural scope, being essential to put particular attention to the Argumentative Character that the writings would have to reach, since this is the one that undoubtedly would grant a desirable Analytical Level so that a writing can be considered as Academic, that is to say: that writing that can reach the sufficient merits to engage in serious discussions about any area of knowledge, with valid proposals for Improvement and Innovation.

The point in which we considere is necessary to influence, is to work on *How to achieve that students can reach acceptable levels in their Analytical Reading, Oral Expression and Academic Writing*: that is, move from the Descriptive / Expository to the Argumentative. The Strategies used to strengthen the Oral and Written Arguments (it was clear to us that the first of these has to be worked on in order to make the second more viable), the Analytical Reading, the Debate Stretegy and the Academic Writing Workshop, presented favorable results for the improvement of Communicative Competences, in particular the one that was the object of the research: the Argumentative Academic Scriptural, based on Analytical Reading. The Academic Writing Workshop was adequate in its dynamics for what the Methodology of Action Research requires,

since we consider them as constant cycles of Didactic Intervention, with adjustments to the Strategy between one session and another.

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Improving 'Quality' in Education: is Spending Effectively Better than Spending More?

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Abstract

The right to basic education is considered a fundamental human right. The provision of quality education for all children is the responsibility of the state. Article 25A of Pakistan's 1973 constitution says that "The state shall provide free and compulsory education to all children." In Pakistan, the government of Punjab has taken steps to ensure that all school going children attend school. Moreover, the provincial government has also made efforts to improve the quality of education through a number of interventions, such as improving infrastructure and work conditions, introducing smaller classrooms, provision of free textbooks, real-time monitoring of schools performance and giving children scholarships or other incentives to encourage their families to send them to school. Nevertheless, the principal question remains: Is the Pakistani state employing its resources efficiently to ensure that the quality of education is adequately improved? For instance, the government in Punjab invests almost 18% of its annual budget on education but still, the quality of public education system remains a challenge. The government has tried to digitize Punjab's entire public school system in order to monitor key outcomes. However, it's just a first step toward getting to an education system where the teaching and learning experience are revamped through the integration of different Information and Communication Technologies (ICT). Moreover, the government has taken steps to introduce reforms to the current curriculum which mainly focuses on rote learning. A syllabus which encourages and focuses on evocative learning should be at the centerpiece of the student experience (Jamal, 2017). On the whole, this paper argues that Punjab needs to spend effectively and efficiently rather than spending more in order to resolve its educational crisis.

Keywords: Improving, Quality, Education, Spending Effectively, Spending More

Introduction

The education sector of Pakistan continues to struggle in a number of ways. One of the main issues that Pakistan's education system faces deals with guaranteeing hundred percent enrolments at all levels. Some research reports states that currently, at least "20 percent of the country's young population does not attend school." Besides, the problem of bad infrastructure, issues of attendance, poor quality of teaching staff and weak learning outcomes also remain a major challenge. According to a research study carried out by the UNESCO "Pakistan is still a long way from achieving universal primary enrollment (The Nation, 2014)." The report also notes that "more than 7 million children aged 5 to 7 are out of the education system (The Nation, 2014)." The problem of gender disparity in favor of boys at all levels of education has also remained prevalent in Pakistan. "Compounding these concerns is the issue of untrained teaching staff and vacant teaching posts at public institutions, particularly at the primary and secondary levels (Jamal, 2017)."

The NEC report also shows that a large number of public schools in Pakistan remain unequipped in terms of lacking improved facilities and infrastructure to improve the teaching environment. For instance "9% of primary schools do not have a blackboard, 24% do not have textbooks available for the children and 46% do not have desks for the students. Only 36% percent of the public primary schools in the country have electricity (UNESCO, 2014)."

In Pakistan, the province of Punjab, however, has taken steps to eliminate many longstanding loopholes concerning the poor state of public sector education in the province. Since coming to power in 2013, the current government in the province

has taken steps to ensure that all key features of the primary education system such as the quality, curriculum, learning materials, teacher development, assessments and school environment are improved.

In this regard, the strategic framework of Punjab government's action plan, which was prepared in 2013, looks at the challenges of the sector with a three-pronged multifaceted approach. According to the Punjab School Education Sector Plan (PSESP), "The first approach focuses on achieving Article 25 A I.e free and compulsory education for children between 5 and 16 years. The second approach centers on developing strategies to bring improvement in cross-cutting areas of quality (inputs, processes and outputs), relevance, access, equity, and governance. The third strategic approach is concerned with exploring the potential roles and capacity of the public sector, private sector partnerships and to develop minimum uniform standards applicable to all sectors (PSESP, 2013)." The PSESP, which provides a comprehensive overview of challenges within the public education sector, was to be implemented in five years.

Unfortunately, the progress in the implementation phase of the plan remains slow.

Meeting enrollment targets

Basic education in government-run institutions is by far the most important schooling to focus on, for its the elementary level education that defines a student's overall outlook and exposure toward higher studies and professional goals. One of the issues that the government in Punjab has remained focused on for the last few years deals with increasing overall enrollment in the province. In 2014, Punjab's School Education Department (SED) claimed that about 3.7 million children of age 5 to16 were enrolled in public schools in the province under the government's new enrollment drive (Dawn report).

While the province has introduced a number of reforms to increase the overall student enrollment, issues such as growing population, insufficient number of public schools and perceptions related to poor quality of education continue to defy government's efforts to meet its yearly and millennium enrollment targets.

A study carried out by the Annual Status Education Report (ASER) in 2013 indicated that at least 16% of children aged between 6 to 16 years were out of school. In 2014, the School Education Department (SED) of Punjab claimed that the province was likely to achieve 100 percent enrollment of students in the 5 to 9 age bracket by 2015 (Dawn report). In the same year, an independent survey carried out by a research institute claimed that almost 18% of children in the 5 to 9 years age were still out of school. As late as December 2016, the government's struggle regarding meeting enrollment targets and reducing the number of out of school children remained stagnated. A study carried out by Alif Ailaan, notes that there are "an estimated 26 million children in Punjab between the ages of 5 and 16, of which 11.4 million are out of school (The State of Education in Punjab Report, 2015)." The report places 44% children in the province as 'out of school.'

How to keep children in schools?

Moreover, while the government has been making efforts to ensure 100% enrollment in the province, the challenge also persists with keeping the children in schools after primary years, for a large number of students drop out of schools at the secondary level (Alif Ailan, 2015). As Nadia Naviwala, a Wilson Centre Global Fellow and the author of Pakistan's Education Crisis: The Real Story notes that one of the key reasons that a large number of children dropout at the secondary level is "because they get so little out of going to school." She further notes that "Currently, less than half of grade 3 students can read. By grade 5, most kids have dropped out. Among those who are left, only half can read." According to Alif Ailaan (2015), "34% of children that are enrolled in public schools, drop out before completing the primary level of education. There are 5.1 million children enrolled in Punjab's primary schools. This number drops to 3.4 million in middle and secondary schools, which is a drop of nearly 2 million."

Training the teachers

The shortage of teaching staff and poor teaching quality in public schools also remain one of the key issues which add to the bad perceptions of the province's public education system.

For the past few years, the provincial government in the province of Punjab has attempted to increase the overall number of teaching staff in public schools to meet the persisting challenge of inadequate faculty members. According to some reports, the government in Punjab is aiming to recruit at least 80000 new teachers to meet the challenge of non-availability of teaching staff (Pakistan Today, 2017). In spite of the government's active effort to substantially increase the overall

number of teaching staff in the province, research studies indicate that "the province still remains far behind in terms of providing the necessary teaching staff across the province."

According to the Academy of Educational Planning and Management (AEPMA) "around 15% of the total schools in Punjab have only one teacher teaching multiple grades at public schools (Tribune, 2016)." Another study carried out by Alif Ailaan (2015), notes that "On average, there is 1 teacher for 39 students in the primary schools of Punjab." The study further notes that "15% of the total primary schools in Punjab are single teacher schools while the average number of teachers in a primary government school is three."

On the question of improving the quality of teaching staff, the province still struggles to cope with the challenge that exists in the form of untrained faculty. Now the government is making efforts to ensure that all teaching staff in the province is adequately trained. So far, the province's teaching staff go into teaching positions without having gone through any effective and comprehensive teacher training program. According to a research by UNESCO (2007) "most teachers in the province's public sector did have a professional qualification, with only 5% reporting on proper teaching training." Though, there has been significant improvement in areas related to teaching staff's attendance and availability in schools. A recent study carried out by the Wilson Centre in the United States noted that "improvement in teacher absenteeism [in the province], which dropped from 20% to 6% in Punjab during the past five years. Moreover, transparency in the teaching staff's recruitment process has also improved significantly (Tribune, 2016).

Using technology for effective monitoring

The Punjab Information Technology Board (PITB) 'Smart School Monitoring Initiative' has become an effective tool in monitoring the performance of province's schools by collecting real-time data on different key performance indicators. Under this initiative, the province's districts are monitored on individual basis by the government's monitoring officers who visit and report on the performance of public schools across the province every month. The monitoring activity of the visiting officers is geotagged to ensure their timely visits to schools. Furthermore, to make the whole process more transparent and improve parents participation, all collected data and related performance indicators have been made public for anyone's access on the internet.

The province is also the first in Pakistan to "start work on the rationalization of teaching staff in schools (PSESP, 2013)."

Quality of education

Regardless of the number of fundamental challenges, the government in Punjab province has made significant gains to improve the quality of education. In this regard, one report notes that "There is no denying that the current government in the province has come a long way in terms of laying the necessary groundwork to make essential and gradual interventions in areas related to learning outcomes and the quality of education (Jamal, 2017)." According to an independent research study "The current provincial leadership has remained focused on introducing policies not just to increase access and enrollment, but it has been a pioneering province in shifting its policy focus towards 'quality and standards' in various inputs, processes, and outputs across the sector. Education indicators of Punjab are significantly better in comparison to other provinces. Results from the National Education Assessment System (NEAS) reveal that Punjab has a better score sheet than the rest of the country (PSESP, 2013)."

Generally, Punjab's overall indicators of improvement have risen over time. Still the province continues to see a decline in the area of learning outcomes. "Overall, the biggest challenge is that of quality education. Learning outcomes remain weak across the country," argues Musharaf Azidi of Alif Aillan. According to the SDPI (2016), "While [Punjab's] focus rightly continues on access, gender parity and retention, education quality represents the biggest long-term weakness in the system." The report further stresses that "low-quality education drags the entire education system down and this represents a growing problem." While reviewing some of the outstanding issues associated with the value of education in Punjab's public schools, the province's strategic plan addressing the quality of education underscores that "There are no definitions or benchmarks for quality of education specified by the School Education Department (SED). Lack of relevant indicators and data does not allow for an accurate and comprehensive assessment of the quality of education provided in schools."

The employability dilemma: Public Vs Private education

Another aspect that the government needs to focus on is this question: Can public education in the province lead to better employment opportunities? "No data or study exists on the evaluation of outcomes of education for school students.

However, there is a general perception that children of public schools fail to improve their social and economic status through their education alone. It should be considered an important factor for out of school children as parents have low faith in the education system's ability to allow their children economic growth and social mobility. There is no assessment of how relevant education content and skills imparted are attuning to the current job market demands," stresses an independent research study which explores the correlation between schooling and employability according to educational backgrounds (2013). In a similar vein, a recently released research report by Alif Ailaan (2017) noted that students with public school experience remain at disadvantage in comparison to students with private educational background. Moreover, the report states that "highest percentage of graduates of private top-tier schools enjoy best school support and greatest exposure to the English language" which is not the case in government-run schools.

What needs to be done?

The existing policy related to the reformation of the province's education sector has some excellent plans. However, the impact in this regard will remain isolated unless there are proper and deep linkers between smart investments that can lead to effective and market relevant learning outcomes. There is no denying that Pakistan invests huge sums on the education sector. For instance, the global average in terms of investments in education is 14 percent while Pakistan's budget amounts to almost 13 percent, which is the same as the UK and the U.S.

Some have argued that the province of Punjab needs to commit more resources to gain better results for students opting for public sector institutions. However, this argument holds no ground, for unless deep structural issues and questions such as "what the ultimate focus of the state education policy is" are addressed, more funds simply cannot lead to a sustainable solution.

"The danger of doubling the education budget without a plan is that it will go straight into salaries," argues Nadia Naviwala. She further notes that "Schools in Pakistan do better when they spend efficiently." One of the excellent initiatives started by Punjab deals with the outsourcing of schools to private managements which have produced better results, at half the cost of what the province normally spends per child (Dawn report). The government needs to further focus on enhancing access to education, improving quality and learning outcomes and their relevance to employability.

"The access to education can only be improved if the province's government focuses and addresses underlying strategic challenges ranging from the quality of education to its relevance to the job market," notes one report (Jamal, 2017). According to research, Punjab's students perform poorly in English, mathematics, and science (Alif Ailaan, 2015). More focus needs to be placed on these subjects. The infrastructure of the public schools in the province needs to be improved, for the school's conditions still remain dismal which is among the core reasons that parents remain reluctant to send their children to public schools. Furthermore, the challenge of achieving hundred percent enrollments in the province should be managed more comprehensively, for the data and numbers coming out of independent think tanks claim that the government remains far behind in terms of meeting the challenge. The province should put more efforts and focus toward eliminating the culture and syllabus whose focal point primarily remains on 'rote learning,' for it is not well linked with knowledge and therefore doesn't generalize well to other situations. Moreover, it's one of the reasons that students drop out from schools, for rote learning is more tedious and only promotes disinterest among students. The focus should solely be on learning outcomes that can help students in meeting rapidly changing nature of the job market and develop certain skill sets.

Moreover, the government needs to immediately start a comprehensive teacher training program across the province, for the quality of the teaching staff remains poor. So far, the focus remains on finding teachers that have a good education. The 'teachers training' should also be an essential part of the job and all performance indicators. Surely, the attempts which the government in Punjab has made over the past few years to provide better education are likely to engender more opportunities for the province to become not only a region with capable and skilled workforce but also a province which can take a lead in transforming the country's education sector.

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The Presumption of Innocence, Reflections on Two Philosophical-Analytical Formulations

Lola Shehu

Abstract

"Better ten free guilty than an innocent convict," proclaimed by French jurists from the thirteenth century until the time of the revolution, was gradually shadowed by another principle, less favorable to the defendant than found spread at that time "Blaming harms innocence." Although the law obliged judges to question the arrested person within twenty-four hours, the long-term imprisonment of the suspects became very common. As a consequence for these persons it was thought that they were guilty of violating the important principle in this way. Understanding and applying this principle in practice is the main guarantee that defendants' rights are protected throughout the trial phases. The dual nature of the presumption of innocence, as an individual right and a simultaneous state obligation exaggerating the prospect, which proposes a constitutional basis of the rule of law. Some authors indifferently use the terms "presumption of innocence" or "presumption of non-guilty" to identify the same concept without attributing different shadow formulas to specific meanings. Others, however, associate the "presumption of innocence" formula with the authentic and clear expression of the principle, while the term "presumption of non-guilty" indicates the dictated constitutional regulator by questioning the breadth, purpose and therefore the choice of this term.

Keywords: principle, presumption of innocence, defendant, denunciation, "not guilty" etc.

Why Vintage Style? Investigation of Vintage Clothing Motivations of Consumers

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Abstract

Today, the concept of "vintage" in the clothing sector, which has high consumption volume, takes its place in today's fashion sector as a trend under various motivations attracting consumers. The "retro" collections of famous brands, which reflect the past fashion style, and the increasing interest of consumers in these collections, also increase the curiosity of the vintage clothing style. Because every vintage product reflects a retro style. Vintage clothing, a form of retro style clothing, is one of the important issues to be examined in this context. In this study, consumers' motivations related to vintage clothing style, attitude towards vintage dressing and purchase intention the vintage product are examined in the framework of the theory of planned behavior. With the planned research model, the motivations affecting the consumption of vintage clothing will be analyzed within the frame of attitude and purchasing decision, and various inferences about vintage clothing style will be obtained.

Keywords: Fashion, Clothing, Retro, Vintage, Planned Behavior Theory

Use of Complex Sentences by Syrian and Turkish Foreign/Second Language Learners

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Abstract

Studies on complex sentences have been on the rise in recent years. However, complexity has been hardly questioned and criticized. This study mainly aims to bring a critical approach to complexity in linguistics. On the other hand, it is taken for granted that language learners have difficulty using complex sentences composed of various clauses. This study examined the written essays of Turkish language learners of English and Syrian learners of Turkish. The sentences were extracted from these essays (N=30). Thus, a small scale corpus was composed. The results show that complex sentences emerge later than simple sentences. Use of relative clauses appears to be more difficult when compared to the use of noun and adverbial clauses. In addition, some uses of complex sentences seem to be used in a formulaic way rather than generatively. Therefore, it can be concluded that learners need to be exposed to use of complex sentences more frequently since frequency might affect foreign/second language learners' written production.

Keywords: use, comple, sentences, syrian, turkish, foreign, second, language, learners

A New Form in Journalism: Drone Journalism

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Abstract

Today, there is a new technological development every day. Many technological developments reflected in the field of communication have also influenced and transformed journalism as an important area. As a new and interesting form of journalism, *drone journalism*, have been added to *citizen journalism*, *data journalism* and *robot journalism*, which have been experienced through new media. Drones, especially used in search and rescue operations and draw attention in the context of reaching large areas with speed, have started to be used in the field of journalism today. The role of CNN has also been influential in trying to add remote-controlled drones to the journalism industry. In this study drone journalism as a new form of journalism will be discussed in the context of the development of communication technologies and the effects of journalism; the possibilities and opportunities for news reporting of drones which are unmanned aerial vehicle will be examined.

Keywords: Journalism, Communication Technologies, New Media, Drone, Drone Journalism

Profiles of Students' Study Processes and Dominant Intelligences in the Faculty of Sport Sciences

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Abstract

The main purpose of this study was to identify study process and dominant intelligences of students in the faculty of sport sciences, and to examine the possible differences by gender and departments. The second purpose was to investigate the relationship between students' dominant intelligences and their study processes. In this study, relational screening model was applied. Participants included 300 students in the faculty of sport sciences at Akdeniz University, Turkey. The number and departments of students were as follows: 99 students from the department of physical education and sport education, 83 students from the department of coaching education, 55 students from the department of sport management, and 63 students from the department of recreation. In order to collect data, Revised Two Factor Study Process Questionnaire, developed by Biggs, Kember and Leung (2001) and translated into Turkish by Önder and Beşoluk (2010), and Multiple Intelligence Survey, developed by McClellan and Conti (2008) and translated into Turkish by Babacan (2012) were used. Chi square test, t-test, ANOVA and Pearson correlation coefficient were used in data analysis. As a result, dominant intelligences of students in the faculty of sport sciences were identified as bodily-kinesthetic, existential and mixed intelligences. In this study, no statistically significant difference was noted between students' dominant intelligences and deep & surface learning with regard to gender and departments.

Keywords: Multiple intelligence, study process, sport sciences

The Relevance of Civil Procedure Law with Constitutional Rights and Principles

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Abstract

Civil procedure law is a branch of procedural law that stipulates the rules of dispute resolution arising out of certain violations of rights referring to private law. Although regarded as a part of private law, It carries characteristics of public law in relation to It's content of procedural rules. In our legal order, fundamental rights and principles, without exception to procedural law, are generally regulated in the Constitution. In this context, the rights and principles codified in the Constitution, which also influence civil procedural law are essentially the principle of state of law, principle of social state, principle of equality, right to due process, procedural economy, principle of publicity. In this study, the relationship between the constitutional rights and principles mentioned above and civil procedure law will be elaborated.

Keywords: civil procedure law, constitutional rights, constitutional principles, fundamental rights of civil procedure, fundamental principles of civil procedure