RELIABILITY AND VALIDITY OF THE DEMOCRACY GRANTED VALUE SCALE

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ABSTRACT

Democracy, in our educational system is located within the dominant cultural values. Determination of what they say give value to democracy of trained individuals, may be important in determining the effectiveness of yetişek in this regard. Democracy scale reliability and validity of the value attached to what level? The model was used in this research, quantitative research methods. Reading and education faculties in Turkey, training courses in 272 undergraduate students is determined by stratified sampling, these data were collected giving this 13 -question assessment tool. The reliability of the thirteen -point test was calculated Cronbach's Alpha and these values .757 found. The data is then made on the calculated confidence factor analysis. KMO analysis was conducted to determine the appropriateness of the sample size for this. Then Bartlett's test is used to determine the faktörlenebilirlik capacity.

After it was found that much of the basic components and explain the variance using verimax rotation technique. Bu analiz sonuçlarına göre ölçeğe son şekli verilmiştir. And the final shape of the scale according to the results of this analysis .

According to the factor analysis variables can be collected in a lower size; because of the total variance of the work on this scale .70.834'n describes how . This can be considered as an adequate value. Alone, the development scale by looking at the Total Variance Explained table may not reach a healthy decision. Therefore, the scale factor structure was examined and discussed Screen Plot chart. Because of the large difference in four values, four values were considered as factors. The difference between the others because it is small and close to each other, they were not a factor No variables and comorbid factor loadings. Not removed is not less than 30; It was the same. The scale was finalized.

Scale, different schools, applied to teachers and students every year validity and reliability should be tested. Thus, more valid and reliable scale to be reached. Also, if prepared and implemented on a parallel measurement tool it can be obtained from measurements and apply more reliable results.

Key Words: [Democracy, Democracy Granted Value Scale, reliability, validity]

INTRODUCTION

Scale development could be an important event in education; because there are many variables to be measured. One of these variables is democracy. Democracy is located in our educational system within the dominant cultural values. This structure was also included in the training curriculum [19, 20, 21].

Basic characteristics of democracy in educational programs, measures must be in content. These features can be grouped under separate headings in general as selection, right to stand for election, supervision, sanctioning, secret ballot, open counting, equal vote, the freedom to express thoughts , human, natural rights, the rule of law, the rule of the majority , availability of opposition and forces the legislature that the principle of separation of the executive and the presence of judicial institutions [5, 2, 32].

An instrument containing the basic features of democracy can be considered while preparing this feature. Selection is one of the basic rights and duties of every citizen in a democracy. Democracy may not be present in all places where elections are held. There is election in some totalitarian regimes, but there is no democracy; because of being selected in such management, inspection and enforcement is not in the hands of the right of every citizenIn addition, the rule of law, freedom of expression of thought, opposition and human rights are also not included. As such, it can be considered as a compelling base of democracy; but it is not sufficient.

Another important feature is every citizen having the right to be elected. Every citizen providing the requirements of the law that can be a candidate They may be selected if they receive enough votes. It can not be prevented. Candidates won't request allowance from anybody if there are not any legal obstacles. If selected, you can come to work [11]

It is monitoring the elected to see if they are doing their job according to laws. This right if for all voters. This right every voter alone can carry through or through institutions. This right of a person can not be prevented anyway in democracies. Based on this right, elected officials acting not according to law can be prosecuted at any time. If quilty necessary sanctions applied to him. In addition, given that managers don't fulfill their promises, they may be removed from office by citizens in another election whom not vote for him.

Every citizen 's vote is considered equal to each other [30]. This is also called the principle of equality; every citizen has equal rights in the face because laws. Voting is secret and the census will be open in front of everyone 's eyes. Results to have the right to appeal. False counts may be corrected by re- counting by the relevant legal bodies; or elections may be renewed.

Another speciality of democracy is the free expression of the opinion of the citizens; while it is done without receiving permission from anybody. It is the rule of law to say their thoughts, writing, dissemination, presenting is an impassable right of every citizen. This also brings opposition and pluralism to democracy. Democracy's one of the most important features that distinguish it from other management is the presence of the opposition. Each has power management; but the opposition may not be. Government with opposition is democracy [4, 17, 7].

Human rights and the rule of natural law can take place in the context of the sine qua non of democracy. Democracy can not be considered as a violation of human and natural rights management. Even though there is selection, right to be elected, supervision, sanctioning, saying the opposition and rights in spreading ideas; if human and natural rights are not present or rule of law is not active, it can be said that democracy is not present compately or not applied [22, 31, 18].

In a democracy majority government rules respecting the rule of law, the constitution and laws, human and natural rights. " People choose me. Majority behind me. I do what I want. " cannot be said. If this act says and does not fit with democratic principles. The dictatorship of the majority is formed. This is contrary to the principles of democracy; because the rule of law in contemporary human and natural rights and democracy is one of the most important criteria [13, 16, 15].

Democratic governance in modern democratic state with these features are implemented in different ways. Every state adopts its own management approach aims to educate and advocate appropriate individuals; because education can be defined as a maintenance man training process according to the state 's remote target [18, 27] State education aims to give individuals through their political views.

Turkey also educate and advocate individuals adopt democracy, especially in education since 1946 has been among the goals of the state. Training programs are prepared and implemented to achieve this [19, 20, 21]. There are millions of citizens who have grown up with training programs. a majority of the citizens who live in and out of the program. Value they give to democracy of the citizens of this training program can be detected. In this context, there is a lot of research done in Turkey [6, 26, 12, 1]. These research results indicate that students create a positive democratic sentiment in some applications. applications made in democratic schools also support these results.

Democratic schools are self-managed schools managed by members of the school. Problem solving and decision making, planning, organization, coordination, communication and all members of the school a large part of the administrative process that can be sorted and carried out through collective assessment structures [3, 14]. Community in democratic school decisions regarding the school council [9], the school council [24] or school meeting [8, 23] will be called to do by, in other words, a democratic school is managed by the school council. School council administrators, parents, teachers, students and schools can consist of servants and direct democracy can work in such conditions; schhol must be treated as a small state [9].

The application of value given to democracy in Turkey bred individuals can be performed to determine the extent of importance for establishing the effectiveness of training programs. For this purpose " given Democracy value " scale was prepared. Validity and reliability were detected.

Objective of the Study

The behavior of individuals, parents and families, society's values, schools, media, government, and institutions that constitute it, the economic structure, traditions, beliefs can affect change. The school is one of the institutions where the democratic values that the individual gain. The university is the highest level of education. What comes to mind of students in these institutions when democracy is mentioned? Are these ideas presented in the community in which they live? What and how these values should be, at the same time determining whether they are observed in environments where they are, can contribute to the development and preparation of training programs. Thus individuals who adopted democracy, developed and defended can be grown.

Democracy scale reliability and validity of the value attached is to what level? 1. Democracy validity of the scale of values is what level? 2. The reliability of the value scale democracy is what level?

METHODOLOGY

The screening model of quantitative research methods were used in this study. Prior to this domestic and foreign sources and researches on the basis of democracy are read and necessary notes were taken. This advantage of the democracy education and notes from the instructor's views on the basic and essential features of democracy is determined reflection of their education. This determination on the legitimacy of the democracy of the seven faculty members who were employed at the university is checked by having two views from each of them in 3 months time. Pearson Product Moment correlation coefficient technique is used to check that if there is a significant correlation between these views were tested by the. After this step, basic and essential characteristics of the democracy are determined. indicator chart (table of specifications) was prepared after this operation. Democracy's observed, measured properties (behavior) are determined. Pearson Product Moment correlation coefficient is tested for views of seven experts for relationship between their 2 views which are taken 3 months apart.

The measure on behavior related to the value of democracy in the indicator chart (table of specifications) prepared before thirty questions, which were presented to the expert. Experts from the feedback received as a result of this thirty questions are reduced to twenty questions at first, then fifteen and thirteen later on but they make sure that there's a problem with each specification of democracy. Studying in education faculties in Turkey, 272 undergraduate students who are getting education lessons, are determined by stratified sampling. Thirteen questions measuring tool was given and data were collected.

Confidence is calculated for data and then factor analysis is calculated as well. KMO analysis was conducted to determine the appropriateness of the sample size for this. Then Bartlett's test is used to determine the factorability capacity. After using verimax rotation technique is used t determine how much basic components explain the variance. Final shape of the scale is prepared according to the results of this analysis [25].

FINDINGS

Expert Opinion on the Fundamental Properties of democracy and Scope of Validity Of democracy about the appropriateness of responses about the fundamental features of democracy from the seven faculty members at the university two views has been taken with three months time between. Pearson Product Moment Correlation technique is used to test if there is a significant relationship between these opinions. Results are presented in Table I.

Table l
Pearson Product Moment Correlation Coefficient for Expert Opinion Regarding the Use the Presence

	First application	**The second application**
First application Pearson Correlation **Sig.** **(2-tailed)** **N**	1 7	.84** .000 7

	.84**	1
Second application Pearson Correlation Sig. (2-tailed)	.000	
N	7	7

Pearson Moments correlation coefficient between views on the fundamentals of the essence of democracy multiplication of seven experts based on these findings is .84. This coefficient suggests that there is a significant positive for high levels at .001 level. Based on this data it can be said that over the properties determined on the esence of democracy are conformable. This relationship may be a testament to the validity of the measurement tool's scope.

Reliability of Measurement Tool

The reliability of the measurement instrument with about 272 students is calculated by Cronbach's Alpha and findings are presented in Table 2.

Table 2
Findings Related to Reliability Assessment Tool

Cronbach Alpha	**Number of Items**
.757	13

According to Table 2, data obtained which consists of thirteen substances and applied to 272 students is analyed by were analyzed by Cronbach's Alpha. Cronbach's alpha coefficients were .757 for thirteen substances. The reliability of the test, in accordance with these findings, can be said as very high.

Exploratory Factor Analysis

Adequacy of the sample size is done by exploratory factor analysis and findings are presented in Table 3.

Table 3
Exploratory factor analysis KMO and Bartlett's Test Results

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,803	
Bartlett's Test of Sphericity	Approx. Chi-Square		980,538
	df		78
	Sig.	,000	

Sample size before measuring tool according to the findings in Table 3 were polled by exploratory factor analysis. The value obtained by the Kaiser Meyer- Olkin test for sample size is .803. This value may indicate that the sample size was very good. In this condition the sample size is suitable for the factor analysis. The first condition was provided. After this, at the second step, it determined that if there is a significant value of Bartlett's test of Sphericty. In the above data, this condition was fulfilled; because this value of 980.538 is greater than the one in the table. Factor analysis was performed after these two conditions are met.

Factor Analysis

Data on the variance ratio with the description of each variable is a common factor presented in Table 4.
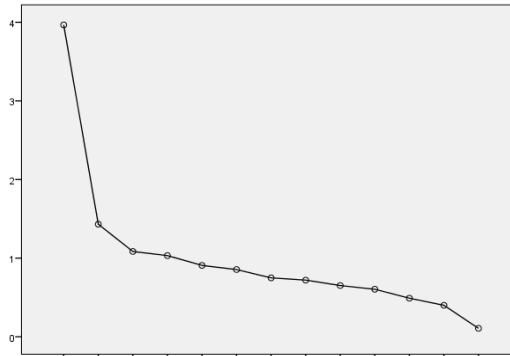
Table 4
Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4,330	41,626	41,626	4,330	41,626	41,626
2	1,085	12,922	54,548	1,085	12,922	54,548
3	1,034	8,344	62.892	1,034	8,344	62.892
4	1,032	7,942	70.834	1,032	7,942	70.834
5	855	6.950	77,784			
6	807	6,575	84,359			
7	749	5,763	90.122			
8	720	2,541	92,663			
9	651	2,011	94,674			
10	604	1,647	96,321			
11	491	1,473	97,794			
12	400	1,377	99,171			
13	242	829	100,000			

While determining the scale the determined factor number, the self value of a lower dimension in factor analysis must be at least one or higher and accounts for 5% of the variance of the least explanation. The first four variable to the value of the total size of the table is 7,942 and explains at least 70.834%a. However, the value of the other variables were less than one so factor should be examined. In this case variables can be grouped into four dimensions; because of the total variance being worked on this scale is disclosed as .70.834 of it. Total variance of a scale should generally be above 75%. According to some, it is enough to be accepted for 52% [29, 10]. Variance explained by scale mnust be greater than variance it can not explain is accepted as a basic principle. Therefore it is expected to show a specially high.

Total Variance Explained scale development by looking at the table may not reach a healthy decision. Therefore, the scale factor structure was examined and Screen Plot chart is discussed. It viewed the size of the

difference between the table points. The above factors, the biggest difference between the first four points, while others are small and very close together. Because of the large difference in the first four values, four values were considered as factors. The difference between the others because it is small and close to each other, they were not a factor.

Table 5
Scree Plot

After this process, the load factor of the substance and the distribution substances in factors was examined. Component Matrix table were addressed to it. This table is presented below.

Table 6
Component Matrix

	Component			
	1	2	3	4
VAR00001	857			
VAR00002	833			
VAR00003	420	624		
VAR00004	344		457	
VAR00005	624			
VAR00006	351	484		
VAR00007	382	508		
VAR00008	569		432	
VAR00009	341	453	574	746
VAR00010	421	541		
VAR00011	657			
VAR00012	465		705	
VAR00013	467			619

Article factor loadings of each item in the component matrix table shown. There is no factor below .30 according to these data. Thereafter it was examined whether the comorbid factors. The difference between the four factors, none of the collected material under load factor is less than .10. So there is no comorbid substance. This scale can be said to consist of four dimensions. In this case the rotation of the rotation is mandatory. Rotation Matrix Pattern rotation results were presented at the table.

Tablo 7
Pattern Matrix

	Component			
	1	2	3	4
VAR00001	,857			
VAR00002	,833			
VAR00003		,624		
VAR00004			,457	
VAR00005	,624			
VAR00006		,484		
VAR00007		,508		
VAR00008	,569			
VAR00009				,746
VAR00010		,541		
VAR00011	,657			
VAR00012			,705	
VAR00013				,619

According to this table. 1, 2, 5, 8 and 11th articles are first; 3, 6, 7, article 10 are second; 4 and Article 12 are third; 9 and 13th articles are fourth in grouping factors. No material has been removed from the test for whether comorbid. Validity and reliability of the determined values of democracy given the scale may consist of thirteen substances.

Discussion and Recommendations

The validity and reliability of the value they give to democracy, people can use the scientific researchers to identify and prepare to provide users with a high measurement tool is the purpose of this research. It was found necessary to process scientifically. According to this process was made necessary after work.

This scale was read primary sources about preparing for democracy. Democracy was detected and taken crease the will of seven experts. A significant correlation between the opinion of the experts was calculated using Pearson Product Moment Correlation Coefficient, we found this relationship .84. Content validity of the measurement tool often. It is desired to be higher than 80 can be considered as a desired crease the [25]. Based on these findings the measuring tool can be said that high content validity.

The reliability of measurement instruments is also important the privacy. It was held for the indicator chart, four each respective gains, the views were a total of 30 questions prepared professionals. The experts agreed on the essence of the ten measures were determined on five questions and their 272 students were given. This data analysis was performed on the material. The fifteen articles taken from the essence of each measure on three items were put to the ultimate test. The reliability of the thirteen-point test was calculated Cronbach's Alpha and these values. 757 found. This value can be considered very high for reliability of the test.

After all these transactions were made in the factor analysis. Kaiser Meyer-Olkin done before for this analysis was that there is sufficient sample size. .815 Relationship was found at the end of this analysis. This value can indicate that there is a high relationship. After the second step should be to determine whether significant value of Bartlett's test of Sphericty; because these two analyzes can not be navigated without the factor analysis [25].These values were significantly higher in 3031,864. Factor analysis was performed after these two conditions are met.

According to the factor analysis variables can be collected in a lower size because of the total variance being worked on this scale as it discloses .70.834. This can be considered as an adequate value. Alone, the development scale by looking at the Total Variance Explained table may not reach a healthy decision. Therefore, the scale factor structure was examined and discussed Screen Plot chart. Because of the large difference in four values, four values were considered as factors. The difference between the others because it

is small and close to each other, they were not a factor. No variables and comorbid factor loadings are removed as they are not less than 30; just received. The scale was finalized.

Validity and reliability should be tested for scale, different schools, applied to teachers and students every year. Thus, more valid and reliable scale to be reached. Also, if prepared and implemented on a parallel measurement tool it can be obtained from measurements and apply more reliable results.

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WELFARE STATE IN DEVELOPMENT PLANS

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ABSTRACT

A welfare state is a concept of government in which the state plays a key role in the protection and promotion of the economic and social well-being of its citizens. The first democratic development plans in the world were introduced in turkey in 1931. these plans are an important economic reform which atatürk gave as a gift to the turkish nation. These development plans were prepared in order to meet the needs of the people ideally despite the scarce resources at hand. Development plans is very important for turkey. Very important welfare state for the community to stay. related publıc socıal servıces development plan. development plan archıve were investigated in the research.

Keywords: social services, social work, development plans, welfare state

EXPERT OPINION ON COMBATING VIOLLENCE AGAINST WOMEN TOWARDS ADVICE AND SOLUTIONS AT A GLANCE

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ABSTRACT

UN says on declaration of Elimination of Violence against Women *(*YILDIRIM, 1998*:*27*)*; *"*Ether in private or social life, threat, including restriction of freedom by force and arbitrarily, harm to woman physical, sexual and psychological and every kind of violations that grieves or to be grieved based on sexuality are in the context of violence against woman*.*

The purpose of that research reveals how the definition of violence against woman and solution offers of experts related to preventing violence*.* Since domestic troubles in Turkey are accepted confidential, they are told even to the closest people hardly*.* View of experts who made studies regarding this issue and be interested closely in violence against woman as the respect of institution they work were studied in this research*.*

SERVICE QUALITY AT FIVE STAR HOTELS IN AQABA CITY FROM FOREIGN TOURISTS' PERCEPTION

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ABSTRACT

This study aimed to examine the service quality of the five star hotels in the Aqaba city (South of Jordan) through identifying the differences between the perceptions of foreign tourists staying in these hotels and their expectations for the level of services provided to them. Thus, 215 questionnaires were distributed randomly to tourists and the questionnaires were used to measure the differences between the perceptions and expectations of the study sample.

The results indicate that the Empathy and Assurance have a negative significant effect on the Empathy (0.44-) and (0.06-) for the Assurance. The results also showed the differences of tourists' measurement for the service quality and their variables reached (0.02-) and there was a limited negative gap in the level of service quality with what the tourists' expected form the five star hotels in the Aqaba City.

The study recommends the management of five star hotels of the Aqaba city give more concern to the Empathy and Assurance variables to improve the level of service quality for tourists' satisfaction.

Keywords: Jordan, Aqaba, Service Quality ,Tourism ,Hotels

MARKETING AND MANAGEMENT KNOWLEDGE – IS IT NECESSARY TO MANAGING A SCHOOL?

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ABSTRACT

Abstract – In today's competitive environment, marketing and management knowledge become crucial for any organization that wants to be and stay successful in business. However, literature review have shown that many schools are run by principals who do not have proper marketing and management knowledge and that lot of them have some sort of dourness toward that kind of knowledge. The research objectives were to investigate difference between schools which are run by principals that have background (formal or informal) in marketing and management from those that do not have it in their relations with school's key stakeholders and their level of satisfaction; and also in level of school's successfulness in the process of adopting legislative, cultural, economic etc., changes. Conclusion is that schools where principals have marketing and management knowledge are more market oriented, while those where principals do not have it are more *bureaucracy* oriented. Therefore, there is a substantial need that person applying for school principal position has marketing and management knowledge and because of that we will propose serious of workshops that can help principals in their skills to managing a school the *market way*.

Keywords – school principals, marketing and management knowledge, market orientation.

EDUCATIONAL STRATEGIES OF KAZAKHSTAN YOUTH: CHALLENGES OF THE CONTEMPORANEITY

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ABSTRACT

Abstract. Modern society is characterized by a common desire to pursue higher education after school. This is defined as a measure of democracy. Is it truly so? Do all school graduates have to pursue higher education? Perhaps this universal movement determines the life plans of a school graduate and pushes him\her to choose what is approved and give up on what is really interesting and where (s)he could achieve certain success. In this article we would like to focus on the overall concept, which was adopted by society and has changed, is changing and will be subject to future changes. This is the concept of "equal educational opportunities". What are its role, importance, and essence? How to evaluate the importance of higher education for the Kazakh youth?

In this article, certain results of a study conducted by the authors from November 2014 to February 2015 in Almaty on the basis of the Center for Sociological Research and Social Engineering to determine the educational and professional strategies of Kazakhstan's youth are presented. The research involved 571 respondents. Also, the results of other sociological research for comparison are presented. During the survey preparation multistage sampling was used, where the necessary criteria are socio-demographic characteristics (gender, age, nationality), the region and the direction of specialization.

New trends in the sociology of education raised the question "if we talk about an education for all, we must not just do so that everyone can get an education, but everyone wanted to get one. Equality of educational opportunities is not enough. It should be equality of results".

Summarizing the findings, it may be noted that among the Kazakh youth there is a fairly high level of understanding of the need of higher education, awareness of the importance of professional knowledge to achieve future professional success and career growth. Educational strategies and success of young people can not only be reduced to the influence of, but also determined by the whole system of interconnected external and internal factors.

Keywords: cultural capital, educational strategies, equal educational opportunities, higher education, start graduate educational capital.

ECONOMIC DIVERSIFICATION IN THE UAE:
AN EMPIRICAL ANALYSIS

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ABSTRACT

Economic diversification can improve the performance of the economy and reduce volatility. Therefore the UAE has been implementing many policies to support economic diversification; by adding value of the non-oil GDP. The continuous efforts over the last decades have successfully reduced the portion of GDP based on oil and gas sectors from 66% in the mid 1970s to less than 30% in 2015. The paper focuses specifically on the direct impact of natural resource exports, non-natural resource exports, and financial development on UAE's economic growth. Using OLS regression technique, we generated the relationship between the variables indentified above relying on selected macroeconomic data for the period 2001-2014, The findings help to identify which sectors are successfully boosting UAE's GDP and should be further promoted in order to diminish natural resource dependence in the UAE econmy. The regression results conclude that all variables are significant and positively contribute to GDP. Furthermore the results of the study provide empirical evidence to reinforce the claims that the increase in domestic credit provided by financial institutions positively influences the non-natural resource exports. The paper recommends the UAE need to promote credit mobilization which will diminish natural resources dependence in the UAE and boost the economic diversification process in the country.

Keywords—Economic diversification, Financial development, UAE.

ON EFFICIENT SOLUTION OF LINEAR SYSTEMS WHICH STEMS FROM SCATTERING WAVE AROUND AN OBJECT

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ABSTRACT

We treat with a problem which simulates scattering wave around an object as efficient solution of linear systems with complex symmetric coefficient matrix. This problem can be described as an external one of Helmholtz equation. As one of numerical solvers, we introduce an artificial boundary, and impose DtN (Dirichlet-to-Neumann) boundary conditions [2] on the artificial boundary. Though number of the unknowns increases compared with that of the conventional local boundary conditions, we can gain some advantages as for distribution of eigenvalues on complex plane. Accordingly it is a key to solve efficiently linear systems of equations with complex symmetric matrix.

For attaining this purpose, we adopt the preconditioned COCG (Conjugate Orthogonal CG) method as an iterative solver. Moreover, we devise CSIC (Complex Shifted IC decomposition) and modified Eisenstat[1] type of S(Symmetric) SOR preconditioning as compared with the traditional IC (Incomplete Cholesky) decomposition from the viewpoint of convergence rate and robustness[1] . Through many numerical experiments, we will make clear that our proposed precondition outperforms with other techniques for a various type of problems.

POLITICAL DIALOGUES: CRITICAL ANALYSIS OF THE PSYCHOTHERAPEUTIC DISCOURSE IN ISRAEL

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ABSTRACT

A discourse is a set of rules organizing language and knowledge, "a kind of mind-set that structures understanding and behaviour" (Heywood, 2000, p. 87). Every society or discipline operates within and from a certain discourse which is specific to it. Its particular discourse, in fact, is one of the most distinctive features of any field of knowledge or action (Bourdieu, 1995). Whether professional or otherwise, a discourse expresses world views, preferences, and interests – some explicit but most implicit - which generate and reflect power relations within the group that takes part in it at any given point in time. In this manner the discourse enacts and reflects a system of constraints and prohibitions, of discipline and punishment. Michel Foucault (Foucault, 1981) argued that the rules of a given discourse powerfully affect content (what is said and what cannot be said); the right to speak (who is allowed to speak), and the permitted manner of speech. Foucault writes: "not all the regions of discourse are equally open and penetrable; some of them are largely forbidden (they are differentiated and differentiating), while others seem to be open for all winds and put at the disposal of every speaking subject, without prior restrictions" (p. 6 2). Therapeutic discourse too can be considered in these terms. This discourse is typical for a professional community at any given point in time and space. It, too, enables certain people to make certain arguments in pre-established ways, while at the same time preventing other people from making forbidden arguments in unacceptable ways. If one analyzes the specific features of the psychotherapeutic discourse one can thus learn about its boundaries, what this community includes and what falls outside its dispensation. One can thus try to pinpoint rules, preferences and values – explicit and implicit – that mark the nature of this discourse. Consequently it is possible to outline a constellation of forces which gives preference to or bestows a privilege on certain persons, certain arguments and modes of argument and suppresses or excludes others. And so analysis of a professional community's discourse enables one to examine its identity, to lay bare its values, and to get to know the rules underlying its actions. In the study I present in this article I tried to closely consider the political contents that get mentioned in the therapeutic discourse, as well as the ways in which they make themselves present. It was my intention to tease out the basic rules that are at work in this discourse, as they manifest themselves in – or are absent from – a variety of political topics: social, cultural, economic, relating to gender or community, and the way they are dealt with. Such an act examines discourse from the political perspective or politicizes discourse.

The input for this study were titles and abstracts of articles published in the Israeli journal of psychotherapy *Sihot* (conversations or dialogues). *Sihot* is a refereed, locally very prestigious journal, with a record of over 25 years of uninterrupted publication. Titles and abstracts were examined for two segments of time: 1987-1991 and 2007-2011: periods of five years each, divided by two decennia. I chose these two periods for two main reasons: for one thing, they distinguish between the journal's inception and recent times, yielding a significant gap of time that is likely to distinguish between different features of public and professional discursivities and to indicate trends over time. In addition to this technical consideration, there was also one related to the characteristics of the time segments in question. Both periods were politically charged and included some important events. The first period overlaps with the First Intifada and saw the Gulf War. These were tumultuous years that rocked the public - politically, militarily and on the civic level – discourse (Avissar, 2008). Since, as mentioned, these years also saw a rise in local psychopolitical activism, a further look into this aspect of the professional discourse can be of value. There are some similarities between this first time segment and the second one, and they supply us with interesting ground for comparison. In the later period,

too, some major events took place: It began soon after the so-called 'disengagement'[1] process and the public uproar that preceded it, as well as after the Second Lebanon War. During this period of time, moreover, "Operation Cast Lead" - or the 2008-2009 Gaza War – occurred, and towards its end, in summer 2011, there was the big social protest. In this period too, as I have already mentioned, an upsurge of psychopolitical activity can be observed in the professional field, whose influence on the main psychological discourse is unclear[2]. If we examine the issues that get mentioned in *Sihot*, which then as now serves as a central stage for professional-therapeutic discussion, this might offer a preliminary measure for differences between these periods and for political tendencies or developments in the therapeutic discourse.

The titles and abstracts of articles offered convenient material for examining the main topics of the articles (wherever no abstract appeared, only the title of the article was considered). Following several close readings of titles and abstracts, 'political words' in them were identified. A political word was defined as a word that refers to phenomena (events, categories, processes) that are characteristic either of a social-cultural group (community, society, world) or of the relations between such groups. Words were marked, that is, that touch on political issues, whether related to the public or the professional sphere. Political words were initially marked on each occurrence, without reference to context. Next, the marked words were categorized in terms of their subject matter (open coding), as detailed below (notable examples of political words in the specific category are mentioned in parenthesis).

1. Wars ("war", "Israel's wars", "bereavement", "sealed room", specific names of wars in Israel and elsewhere).
2. Collective identity ("Jewish", "Israeli/Israel", "Zionist", "Christian", "Europe/European", "gathering of exiles", "public/group" in the collective sense).
3. Society, culture, and welfare ("culture", "ethnic origins", "society/ social", "immigration/immigrants", "law", "community", "economic", "job market")
4. History – general and Israeli, not including the Holocaust and Israel's wars, as they appear in other categories ("historical", different periods, "generation/generational/intergenerational", "kibbutz").
5. Holocaust ("Holocaust", "second generation", "Holocaust survivor", "Nazi/National Socialist", "antisemitism" in the context of the Holocaust).
6. Political discourse ("politics/political", "ideological", "reality", "context", "protest").
7. Current events "HaBonim disaster"[3], "suicide attacks", "Gaza").
8. Sexuality and gender ("gender", "men", "women", "sexual preferences", "patriarchal", "bisexuality").

To begin with any occurrence of a political word, either in the title or abstract of an article was counted. Next it was decided that a political word would be counted only once per article, in order to avoid statistical bias or excessive influence of titles and abstracts in which the specific word appeared several times. As already mentioned, once collected, the words were categorized. At the same time, various forms of the same word, synonyms or other instances of the category were grouped together. Two comparative analyses were conducted on this material. The first was a quantitative analysis comparing the numbers of political words in the two periods. The second, content-level analysis included a comparison of the internal distribution of the words in the various categories, for the two time segments. These are two simple checks which come to mark a general trend of change as it is likely to be reflected in differences between the two segments of time.

The third component probes deeper and constitutes the main part of the analysis. It involves a study of the political content markers in current discourse (in the later period only, that is), by way of an attempt to portray

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[1] The withdrawal in 2005 of the Israeli army from Gaza.

[2] There are big differences, too, of course, between these two periods, in the public sphere as well as in the professional one. Some of these are linked with the general tendencies which I am trying to assess, and others relate to features that bear no connection to these tendencies, and may bias the analysis.

[3] The HaBonim disaster was an accident on June 11, 1985 in which a train crashed into a bus of schoolchildren on an outing from Y.H. Brenner middle school in Petah Tikva, Israel.

the Israeli political-therapeutic discourse. As such, it focuses on the existing reality and what it includes, which as such is bound to indicate what is missing. Here the words were examined in terms of four criteria that would enable to arrange them on an axis in order then to distinguish different qualities of political approach (secondary coding). By this point, and due to the features of the particular analysis, only articles that included an abstract were taken into account. The following are the four criteria by means of which the political words identified in titles and abstracts of the second time segment were analyzed:

(a)   What is the talking about? The contents' political charge: controversial or consensual[4].
(b)   Who's talking? Authorial position: taking a stance – descriptive.
(c)   How are they talking? Way and resolution of dealing with the issue: specific or general.
(d)   Where and when are they talking? Relevance of local context (time, place): close – far.

The axes make up a personal interpretation of the dimension Foucault described in "the order of discourse" (Foucault, 1981). There he writes: "we know quite well that we do not have the right to say everything, that we cannot speak of just anything in any circumstances whatever, and that no everyone has the right to speak anything whatever […] we have a play of three types of prohibition, which intersect, reinforce or compensate for each other, forming a complex grid which changes constantly" (p. 52).

Each dimension marks a horizontal axis which allows us to place the various words on a meaningful continuum and to compare between them. The continuum used here is a simple one, including three levels, namely two extremes and an intermediary stage (from 1- less charged to 3 – more charged). Thus for instance, the following questions were posed with regard to each of the words: Was its content controversial? Was it in the consensus? Or was it perhaps impossible to tell, or again, did it appear somehow in between? It's important to underline here that such an assessment of political chargedness could only be made when considering the words in context; hence the same word may be more or less charged depending on the context in which it appears. If there was a gap in words' location on the axis, the eventual location was the one that indicated the political attitude that tended more to question the limits of the discourse. A specific attitude, that is (not a general one), to controversial issues related to the local context and one that takes position. Such an attitude marks the furthest end of the scale as far as risk taking is concerned and the presence of an independent political discourse. In other words: the more "political" location is the one that counts.

The present description of the main findings is based on the above processes and includes three components: first, a quantitative comparison between the two periods (and the frequency of political words' occurrence); second, a comparison on the content level between the two periods (comparison between the two time segments of words' distribution across categories); third, an assessment of the quality of the political attitude or its characteristics. As said, the overall intention was to study the current Israeli therapeutic- political discourse in order to have some idea about the limits of the present professional discourse.

Frequency Comparison - During the earlier period 167 articles appeared (38 without abstract), and 57 of these included political words. In total 130 political words were found, i.e., one in about three articles (2.93) included one political word or more, with an average of 0.77 words per article. In the later period 139 articles were published (of which 36 without abstract), and 27 of these revealed political words. The total of political words counted was 67, i.e., one in about five articles (5.15) included one political word or more, with an average of 0.48 words per article. A significant difference was found between the two time segments in terms of the frequency of political words (percentage wise, including all articles in both periods). Another significant difference was found between the two periods in the frequency of articles with political words. It is evident that compared to the earlier period a significant drop in the frequency of political words occurred in the later period. In parallel, less titles and abstracts included political words, and hence less articles significantly dealt

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[4] It isn't simple to determine consensus. Who decides what contents fall within it and what don't? I followed the measure of uniformity between the "judges" or readers.

with or touched upon political issues. This finding indicates a process of exclusion of political words or topics from the professional discourse.

<u>Contents Comparison</u> – As said, having been identified, the words were then counted, grouping together different forms of the same word ("society" and "social", for instance) as well as specific expressions of the same content category. In this process the degree of interference of the open or primary encoding was minimal. On the level of content the variety and frequency of the primary categories were compared, including those that grew weaker or disappeared, or those that grew stronger or appeared. Thus it was for instance found that words relating to religion, and specifically the word *Jew*, which appeared in four articles in the earlier period, didn't appear at all during the later period. Words *like ethnic origin* or *immigration* also vanished from the discourse. The word *society* in its different forms appeared ten times in the earlier period and only three times in the later one.

It is interesting in this context to also briefly consider changes observed in the earlier period. The first three journal issues under examination (dated 1987) can confidently be said to have been written before the outbreak of the First Intifada (on 8 December 1987). These issues are clearly politically charged. Including a total of 27 articles, 12 of them featured political words, amounting to 33 different words altogether (that is to say: one of every 2.25 articles on average included a political word, 1.2 words per article on average). This frequency drops in time, perhaps as a result of the Intifada. For comparison, 30 articles in total were published in 1991, of which 8 included political words and altogether 21 different words (i.e., one out of 3.75 articles on average featured a political word, 0.7 words on average per article). As I mentioned elsewhere (Avissar, 2008), the word *Intifada* itself (or similar words like *uprising*) was not once mentioned at least until 1993. With the outbreak of the Gulf War, by contrast, the journal published a specially dedicated issue and so the question is, what's the cause of this difference? In my opinion, the issue of the consensus is crucial: while in the case of the Gulf War there was no public controversy whatsoever (on the contrary, a sense of unity and commonality of fate), the Intifada led to schism and painful controversy. Dealing with political contents under such circumstances is far more risky.

At the next stage the primary categories were clustered into broader subject groups. The initial categories were grouped together into a total of eight 'meta-categories': wars (W); collective identity (religion, nationality: CI), culture, society and well-being (CSW); history (HI); Holocaust (HO); political discourse (PD); current events (CE), and gender and sexuality (G). The comparison of the frequency of political words from each of the meta-categories in the two periods (in percents, again, that is, from the total of all articles in the entire period) yielded a significant difference between the two periods in the distribution of words in the categories. Findings are represented in the following graph:
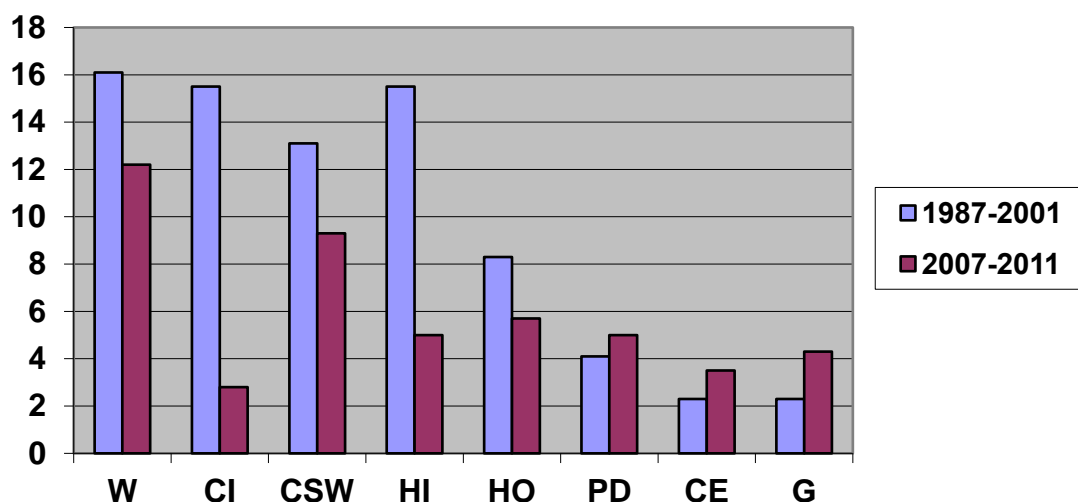
The graph shows a gap in the early period between the subjects War, Collective Identity, Culture, Society

and Welfare, and History – all of which were significantly and similarly represented – and the other subjects which received little representation. In the later period the subjects of War and Culture, Society and Welfare were more represented than the other subjects, though not much more. Comparing the two periods, especially salient are the gaps in representation between the subjects of Collective Identity and History, which are far more present in the earlier period. Generally speaking, subjects of War and of Culture, Society and Welfare maintain a stable and relatively high presence in the therapeutic discourse. Terms related to the Holocaust also appeared in both periods, though a little more in the first. At the same time, the analysis showed a modest rise in the frequency of words related to Gender, to Current Events and to Political Discourse in the later period compared to the earlier one, though these subjects were generally very poorly represented in both periods.

Analysis of Political Content Features in Current Discourse – At this stage, as said, I took a closer look at political content features in current discourse. Only articles belonging in the later period, hence, were considered, namely those that included political words and an abstract. The following graph represents the distribution of scores in the four measures:
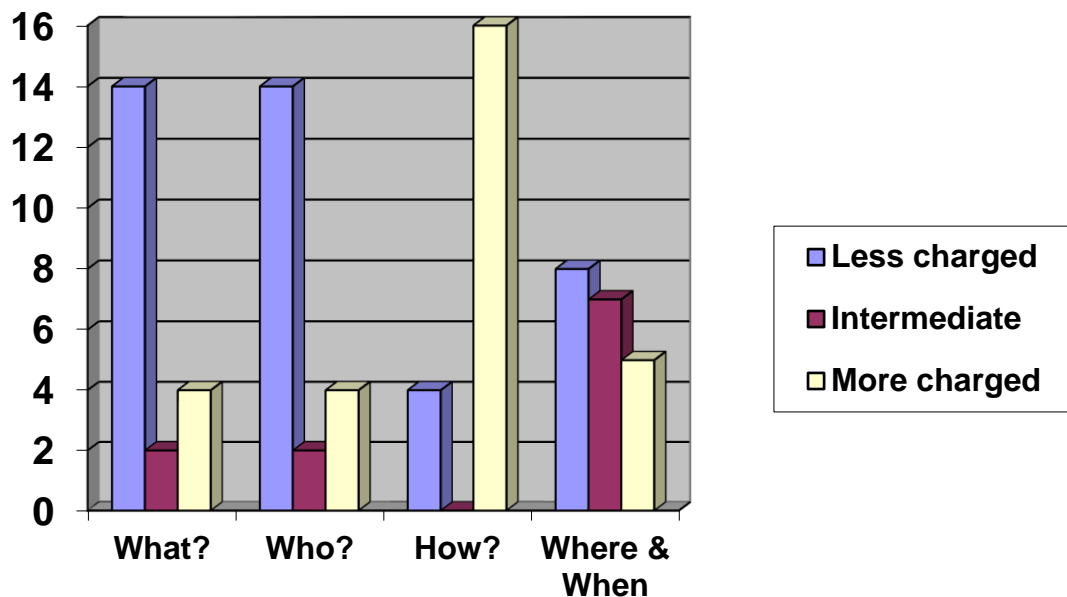
Only four out of 20 articles checked dealt with controversial political issues (What?), while the majority dealt with issues that were either not charged or came under the consensus. Identical relations were found to obtain in the case of the author's attitude regarding the subject (Who?), with a small minority (of four out of the 20) taking a position and the majority taking a descriptive, objective, or as it were non-partisan position. This is of course a rough estimation and insensitive to complexities. Thus for instance introducing a charged issue into the discourse and presenting it forms an implicit way of taking a position. But the scoring in this section does not refer to implicit levels – only to explicit position taking. As regards the way the subject was treated (How?), and the extent to which it was approached it was found that a significant majority of the articles that had a political aspect, examined it in detail (16 out of 20). This is doubtlessly a point of professional strength related to the capacity to analyze in depth a variety of subjects, pay attention to their complexities and subtleties. Finally, the analysis of the words' relevance to the local-current context (Where and when?) revealed a tendency toward the less relevant ("there and then"), i.e., category 1 included more items than category 2 (intermediate), in which, again, there were more items than in category 3, which refers to dealing with the here and now.

Interestingly, all articles that dealt with politically controversial issues (four articles scoring 3 on the content measure) did so in a descriptive manner (score 1 on author's position). Three out of four dealt closely and in detail with the subject, and two of them were referring to an issue that is relevant to the current-local context (score 3, the other two scored 1). In parallel, out of four articles in which the author took a position, three dealt with uncontroversial topics, while one scored 2 on this scale. All articles dealt with therapeutic issues: informed consent; the future (and past) of Israeli psychoanalysis; therapeutic work with Holocaust survivors, and reflections on ways of integrating psychoanalysis and research. All articles revealed a close and detailed approach to their subject matter, with complex relevance to the local-contemporary context (two scored 1, one scored 2, and one 3). Of the five articles that were dedicated to topical subjects, two referred to charged issues (suicide attacks; specific military campaigns like operations Protective Shield and Cast Lead), while only one took position – again, regarding current internal politics and the status of Israeli psychoanalysis.

The above analysis claims neither particular sensitivity nor complexity: it is elementary and exploratory, a simple research exercise. This, I believe, is its value. It addresses an issue that hasn't attracted much attention in the professional discourse, offering general measures or indicating tendencies. It aims to raise consciousness and invite critical self-observation. Subsequently, this may give rise to further, more in-depth and complex analysis. Within these constraints, one might argue that currently in the Israelis psychodynamic discourse there is very little room for political contents. There are, in other words, signs that political subject matter is being kept out of the written professional discourse and possibly from other professional forums. Wherever political contents or opinions were expressed, it was done with caution. This includes removal from the local context, avoidance of position taking, or addressing politically uncontroversial issues. According to Foucault, as I already mentioned, the features of the discourse emerge in relation to conditions in which various forces are at play. These produce a set of motives shaping individuals' fields of interest and judgments. One might, therefore, argue that a type of 'economy of attraction and repulsion' operates in the field of discourse, causing certain discursive features to be recognized and valued while others are discouraged or even punished. As a result of this dynamic certain contents are preferred over others by authors, editors as well as readers. This should not imply that a discourse that relates amply to political topics is necessarily superior to a professional discourse that does not include such topics. But one might, nevertheless, point out the limitations and inner contradictions that may be the outcome of a professional discourse that excludes the political.

Closer scrutiny shows that there are exceptions to these rules. Two articles without abstracts (which as a result were not included in the above analysis) actually did deal in detail with charged, topical issues and expressed their author's position. One was about the situation in Gaza ("Gaza, Israel, and the World") and the other about Israel's separation wall ("Borders or Separation Walls"), both by the same author (Berman, 2009; 2010). They appeared in the section "Sharp Angle" which is arguably a kind of niche or enclave in the discourse serving by definition as the site dealing with 'proscribed' contents, thus rendering the political discourse legitimate even though it comes outside the usual rules. As in other discursivities, here too this context allows topics, thoughts or arguments to be raised which normally have no legitimacy or place. This arrangement resembles the airing of certain programs on late-night TV, outside peak viewing times, at hours when margins can be looser and broader. Context and framing are, therefore, important. The identity of the author, moreover, is of no less consequence. In our case, the author was a well-known, central figure in the Israeli professional-therapeutic community, someone whose special status gave him certain privileges. The right to stray from the rules is sometimes extended to some individuals whom the community holds in high esteem and whose integrity it recognizes. I believe that opinion features like the above one in *Sihot* lend a voice to the exceptional, privilege a few outstanding people, but largely keep out the rest of the participants in the discourse.

We can roughly outline general rules, which however implicit or hidden in the discourse, were suggested by the analysis. These are, it should be emphasized, only hypothetical: arguments that call for further analysis. Below, I formulate six general rules – consciously unqualified and overlooking complexities. This is for the sake of clarity and by no means suggests reality is absolute or unnuanced. It is an attempt to make explicit (at times crudely so) those hidden and silenced power mechanisms which may be at work right now in the local professional field of discourse. That's why I have chosen to formulate them as suggestions for professional

practitioners who would like to participate in the professional discourse and include contents, processes and concepts of a political nature:

1. If you want to deal with a politically hot issue in the professional discourse you should do this in either a descriptive or an objective mode and make sure not to take a stance.

2. If you wish to take a moral stance on a politically charged issue in the professional discourse, you would be best off referring to a therapeutic and uncontroversial issue.

3. If you are interested in what's going on locally and you would like to refer to these topics in the professional discourse, it's a good idea if you don't take a position.

4. Anyone who sticks to the above rules will have no problem examining the issue at close range, specifically and in detail.

5. Should you want to ignore these rules and deal closely with a burning political issue and moreover take an explicit position, it would be best for you to have special status in the community and make your opinions known in the designated place.

6. If you somehow never got such status you will either be able to express your views in another, non-professional place or just expect to keep quiet.

This indicates that the control mechanisms at work in the professional discourse have a moderating effect. They prescribe great caution wherever it comes to charged or controversial issues or ones relating to the political here and now. This should not be surprising since it is exactly the function of control mechanisms in every professional or social discourse. Or as Foucault put it: "in every society the production of discourse is at once controlled, selected, organized and redistributed by a certain number of procedures whose role is to ward off its powers and dangers, to gain mastery over its chance events, to evade its ponderous, formidable materiality" (p. 52). And yet the degrees to which societies or groups are tolerant or impose prohibitions on the discourse vary. The extent of generalization and exclusion of certain subjects – political ones, for instance – is bound up with the community's identity and its members' sense of their role.

The choice of topics one deals with and those one avoids serves a variety of functions: social, economic, ones related to identity and security and so on. These motives transpire for instance if one examines the broader cultural-social-political context of the discourse. This context, in the case of Israel, includes a heterogeneous society marked by quite a few difficult power struggles: between right and left; religious and secular; Jews and Arabs; foreigners or immigrants and longstanding citizens; between center and periphery, and between the different social classes; between postmodern tendencies that recognize difference and change (for instance with regard to questions of sexual identity, new family structures, in life style, habits and rituals), and traditional ones which prefer a large degree of homogeneity and uniformity, and so on. And added to these internal tensions, there are of course the tensions resulting from the Israeli-Palestinian conflict and its various implications in the international sphere, as well as other sources of external pressure. All these issues have a bearing on existential or fundamental questions regarding life in Israel. When they are mentioned, therefore, intensely emotional responses, splitting and alienation (as in the case of the above quoted considerations) often ensue. Some of the concern and avoidance, it seems to me, might be associated with these social-political circumstances. References to politics in Israeli professional circles, then, are usually cautious and measured. The same goes for the therapeutic discourse, which cannot be isolated from the general political discussion: it is part of the latter and is largely affected by the forces that operate in it.

Although caution is understandable and advisable when dealing with touchy or, better yet, explosive contents, it also carries a fundamental professional limitation. It is exactly because these issues are so essential, matters of existence and identity that affect individuals' well-being, that their systematic neglect is tantamount to stating that they're irrelevant to, or have no influence on, clients' well-being. When these issues are avoided in therapeutic conversations or in the professional discourse, it may appear that they're being silenced. This

can come to constitute a 'hidden message' which may lead to 'blaming the victim' (Ryan, 1971). Indeed, one of the key characteristics of dynamic therapy, which serves as a source of freedom of action and change, involves reflection (self-reflection or reflection in general) by way of advancing awareness. This very principle, I believe, also holds on the level of the professional discourse. Awareness of the constellation of forces at work in and on the discourse, of the constraints and interests, is extremely valuable. One thing it makes possible is to act rather than to be acted upon: it is one way of making the (social-political) unconscious conscious. Such a process is bound to entail relative autonomy and independence of the professional discourse which will make it possible to raise valuable arguments regarding the public domain. This is, in other words, a sine qua non for gaining the influence that will allow action in the public sphere as well, with the aim to bring change and reduce the role of factors that cause suffering to a minimum. This is the social responsibility that flows from the professional code of ethics of Israeli psychologists, which stipulates: "[that] psychologists must be aware of their professional and scientific responsibility for the community and society in which they live and work. They will bring to bear and inform the public of their psychological knowledge with the aim to contribute to people's well-being" (IPA, 2004).

Over and beyond the presence or absence of political topics in the professional discourse – which may be a function of numerous considerations and causes – one may also look at the wish of members of the community to actually reflect on them. This is a more complex domain, personal as well as collective-professional at one and the same time, which affects dynamic psychotherapists' attitude to reality and how they take in both personal and professional information. Here the question could be whether there's a desire to reflect on the political aspect (of power relations) of human existence. Is there a professional desire to consider and discuss political subjects, local or otherwise? As will be the case with other areas of relevance to therapeutic activity, here too, if therapists or the therapeutic establishment have no wish to know or understand them, they are likely to fall by the wayside. Such areas could be seen as carrying unrealized potential, and meanwhile limiting and weakening both the discourse and those who participate in it. In other words, there is a tight connection between the range of the discourse and the freedom of action and possibilities for maneuvering of those who are party to it. We may also ask: How can the psychotherapeutic discourse and practice touch on politics in a manner that is both safe and valuable? Do things as they have been presented here express the right balance between the necessary considerations of safety and of commitment to individuals' and groups' well-being? Such a discussion, it seems to me, is hardly evident in the general professional domain, in the discourse of Israeli mainstream psychotherapy. It does however happen in certain niches, in protected discursive pockets. Similar to the special corner "Sharp Angle" in *Sihot* – which gives room to a more relaxed discussion on difficult issues – talk does happen in closed groups with a distinct, declared professional identity. Maybe the professional challenge today is to create more such discursive spaces that make it legitimate to "play" with politics ("to play" and not "to soil our hands"). In addition, acknowledgement of the fact that this is an excluded or 'disadvantaged' field of interest in the mainstream psychotherapeutic discourse raises the further possibility of impelling an integrative political-therapeutic discourse. Like with sectors of the population that don't accede to proper representation at the relevant authorities and for whose representatives place is therefore deliberately set aside, the same could be done in the case of topics that suffer from under-representation. Such action requires a principled and well-considered decision which of course depends on the decision makers' world view (scientific editors, steering committees, heads of departments, and so on). I believe that if we consider the narrowing of a discursive spectrum as a constraint and its broadening as a deserving objective, then 'affirmative action' regarding the representation of excluded topics is a fitting tool[5].

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[5] This obviously involves use of power or intervention from above in the activity of 'market forces'. In parallel to economics I believe that wherever systematic or structural injustice, discrimination or extensive and ongoing disadvantage occurs, affirmative action is called for, for the sake of justice and equality in the distribution of resources. This includes academic resources, in the sense of considering forms of privilege that are sustained through publication requirements and policies, and by means of decisions regarding the curriculum.

To conclude, life in an environment full of threats and inner tensions is bound to have far reaching consequences for modes of communication and interaction. This may also be a relevant observation when we want to understand the psychotherapeutic discourse in Israel, its characteristics and its limitations. One consequence of living in this threatening and divided environment may well be related to a generally circumspective attitude wherever charged issues arise which are perceived as dangerous. This is an adaptive mechanism which is at work in both the personal and the professional domains. It is a mechanism that is likely to come at a cost in both cases and act as a serious constraint. In the general context of psychotherapy and in that of dynamic psychotherapy in particular this constraint has a crucial effect. Reduced awareness and expression, we know, inhibit the possibility of self development and the advancement of change in external reality. This is what makes the exclusion of certain political contents from the professional discourse problematic, especially charged contents from the public discourse. Such an approach is tantamount to denial of, or to passive participation in the existing state of affairs regardless of its nature. As a result of this the professional discourse will be subject to the general structure of forces, unable to take cognizance of it, free itself from it or have an impact on it. A profession, that is, that strivesto advance change (personal and social) cannot tether itself to a conformist, politically castrated discourse. That would be an inner contradiction.

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DUAL OPPOSITIONS OF NINETEENTH - CENTURY IN

A LACQUER ILLUSTRATION

(A COMPARATIVE STUDY)

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ABSTRACT

Famous story of "Shaikh San'an and the Christian Maiden" is composed by Attar (1145-1221), one of the most significant Persian poet and theoretician of Sufism in Islamic culture. This love tale as a part of Mantiq-ul-Tayr (Conference of Birds) had an immense influence on Persian poetry and many mystic interpretations have been put on it. A brief summary of the story is as follows: A celebrated shaikh named San'an, fell in love with a Christian maiden in Rum where he had met her before in his dreams. At her suggestion, he became Christian and made his loyal disciples very disappointed. Finally, due to the disciples' prayers, he revived his Muslim faith and decided to return to Mecca. On his way, the Christian girl passionately followed him and converted to Islam. Begging his pardon, the maiden died in the arms of Shaikh. Different scenes of this romantic tale have been favorite themes for the painters in various decades but in 19th century, the artists often ignored other events of the story and portrayed a certain critical scene: offering wine to Shaikh by the Christian maiden. Qajar era in Iran (19th century) was the main meeting point of even antithetical ideas about "west" and "East". Travelling abroad, getting acquaintance with modern ideas, constitutionalism movement, entering new technology such as photography and printing industry were some of the most influential causes which affected all intellectual aspects of this period. This article surveys an illustration on a lacquer mirror case and shows how it is in direct relationship with the dominant discourse of the time. By studying different codes, the main challenge of the time, "west" and "East", has been manifested. It seems that there is a meaningful connection between this particular scene and the dual oppositions of nineteenth-century in Iran.

Keywords — Comparative Study, Dual Oppositions, East and West, Qajar Illustrations, San'an and the Christian Maiden.

INTRODUCTION

The lyric story of "Shaikh San'an and the Christian Maiden" is composed by Attar (1145-1220), one of most important Persian poets and mystics of twelfth-century. With its 417 verses, it is considered as the longest tale of Mantiq-ul-Tayr (Conference of Birds) and perhaps the most favorite one because it has provided great inspiration for many artists over the decades. A very brief summary of the story is as follows:

Shaikh San'an was a celebrated clergyman with a life of austerity in Mecca. Over 400 disciples strongly believed in him as a religious leader. Once in his dream he saw himself worshiping an idol in Rum. This strange dream was interpreted by him as a sign of his failure in devoutness. Accompanied by some of his disciples, he proceeded to discover the interpretation of his mysterious dream. Shortly after his arrival in Rum, he noticed a very elegant maiden standing on a balcony and fell in love with her instantly. The disciples' efforts to dissuade him from such a destructive love were failed. In response to Shaikh's love, the Christian maiden asked him to commit four deeds; Drinking wine, looking after swine, apostasy from Islam, and gravitate to Christianity. He accepted to drink wine while absolutely refused to do the other ones. Having continued to drink wine, he converted to Christianity and became a swineherd (forbidden in Islam) as well. His disappointed disciples returned to Mecca while only one of them started praying for forty nights. At the

last night, the Prophet Muhammad appeared to him giving tidings that Shaikh would be released. Shaikh revived his Muslim faith, abandoned the Christian maiden, and left Rum for Mecca. On the road, the heartbroken girl passionately followed him admitting that she had converted to Islam. Begging his pardon, the maiden finally died in the arms of Shaikh [1]. Like other multilayered story, the hidden meanings of this story have been changed according to historical and social situation of the time. It is the same about nineteenth-century in which many elements of this story altered according to critical events and existing atmosphere of Qajar era.

In a nineteenth-century version, instead of going to Rum, Shaikh goes to Tiflis (Georgia), recently acquired by Russia, making that lost part of Iranian territory the place of seduction and space of desire. In another version, not only the maiden but her entire Christian communities convert to Islam. The maiden and Shaikh marry and the tale describes a wedding ceremony. Creating a fairy tale with a happy ending resolves the national anxiety over 19th century "culture wars" between Iran/Islam and Europe/Christianity [2].

LACQUER MIRROR CASE

The illustrations inspired by the story of "Shaikh San'an and the Christian Maiden" can be traced in different periods. Before Qajar era, various crucial events of the tale such as the scene of the lovers' first encounter, and the maiden' death, had been represented by the artists; but in 19th century the scene of offering wine to Shaikh is significantly more frequent; This particular scene has been repeatedly portrayed on canvases, tiles, glasses, and lacquer objects. For understanding the reason of this strange tendency and discovering the relationship between this certain scene with the dominant discourse of the time, some typical cases may be studied.

The Westernizing style introduced toward the end of the Safavid period had fully matured by the Zand era. The best works of the artists were found in oil portraits and painted lacquer. This tendency continues in the Qajar period [3]. The manuscripts on a lacquer mirror case may be considered as a typical case. Illustrations on the lacquer mirror case are undoubtedly done by Najajf-ali family, particularly Ismael, because some of the visual elements are in common with other similar works [4]. It is made in 1860 ad. (Qajar era) and contains three main groups of illustrations. The first image demonstrates a completely Islamic theme (fig. 1). The most important Shiite characters have been demonstrated on a single page: The Prophet Muhammad, Ali (Shia considers him to have been divinely appointed as the successor to Muhammad, and as the first Imam), Fatimah, the youngest daughter of the Prophet and the wife of Ali, and her two sons Hassan and Hussein. Two male disciples as well as three angles have been added to the image of this holy family.

On the contrary to the first image, the second one exposes European scenes (fig. 2). Apart from floral decorative motifs and written verses around the main frame, three separate illustrations are notable: On the top, a Christian clergyman surrounded by his devoted followers is recognizable; in the distance, a cross on historic building acts as a religious symbol. In the center of this group of illustrations, a "western" party has been represented; men and women are depicted in typical European clothes; Gathering around a table, they are eating and drinking in ordinary "western" manner. In the background, the landscape is reminiscence of some copies of European paintings in Qajar era. In the lower position, a couple is depicted on an excursion; they are in a carriage pulled by two horses.

The third group of illustrations on this mirror case contains both Persian and European images (fig. 3). It seems that the artists wishes to make a balance between these two separate worlds (West and East), and suggest a solution for the most dominant dual opposition of the time. All the illustrations of this particular frame are depicted from the story of "Shaikh San'an and the Christian Maiden". On the top, the beginning of the story has been portrayed; lying down in the arms of the maiden, the devoted Shaikh drunkenly surrenders himself to his destructive love. At the bottom, the opposite theme of the story has been demonstrated, when the Christian maiden admitted his love to Shaikh and subsequently converted to Islam. In the center of this specific frame, the critical moment of the story has been illustrated on which this article focus. In order to reveal the most dominant challenges of 19th century, some cultural and aesthetic codes have been studied.

Figures 1&2
Two Sides of the Mirror Case

DUAL CULTURAL OPPOSITIONS

Cultural identity, as part of the self-conception and self-perception, is feeling of belonging to nationality, ethnicity, religion, social class, generation, locality, and any kind of social group that have its own distinct culture; in this way, cultural identity is both characteristic of the individual but also to the culturally identical group that has its members sharing the same cultural identity [5].According to Shindler, Since one of the main characteristics of a culture is its "historical reservoir," many if not all groups entertain revisions, consciously or unconsciously, in their historical record in order to either bolster the strength of their cultural identity or to forge one which gives them precedent for actual reform or change [6]. Cultural codes refer to the signs defining some of the characteristics of the cultural identity. By introducing cultural codes related to the signs of some important factors such as behavior, ethics, and religion, some hidden layers of a work of art may be revealed. The main illustration contains the images of two completely separate groups arranging opposite to each other. On the right side, the mixed group of the Christian maiden is dressed in European clothes; most of women are without any veils, except one who is strangely in something like chador. Two servants keep some wine decanter on round trays waiting to be served. All the members of this group are young, self-confident and relaxed. On the other side, the single-sex group of Shaikh is in ordinary costumes of Qajar era. The age of this group differs from one to another; it includes a wide range from very young to very old. Arranged in a confused position, Shaikh's disciples are amazingly stare at the main event. Their reactions are different; a middle-aged man is desperately hitting his head while two elderly ones are pointing at the opposite group.In the center, standing calm and composed, the young Christian maiden is offering a glass of wine to the aged Shaikh who is sitting on the ground. He is bending his knees and pushing himself toward his beloved maiden. Far away, in the background, a landscape painted in European style is recognizable. On the Maiden'

side, an urban area and a Christian church with a cross on the top have been illustrated while the background of the Shaikh's group is covered with the image of a rough cliff. According to the cultural codes, dual oppositions may be summarized as follows: Iranians and Europeans; Islam and Christianity; mixed and single-sex; old and young; West and East; natural space and urban area; victory and defeat; placidity and confusion.

Figure 3
Central Scene
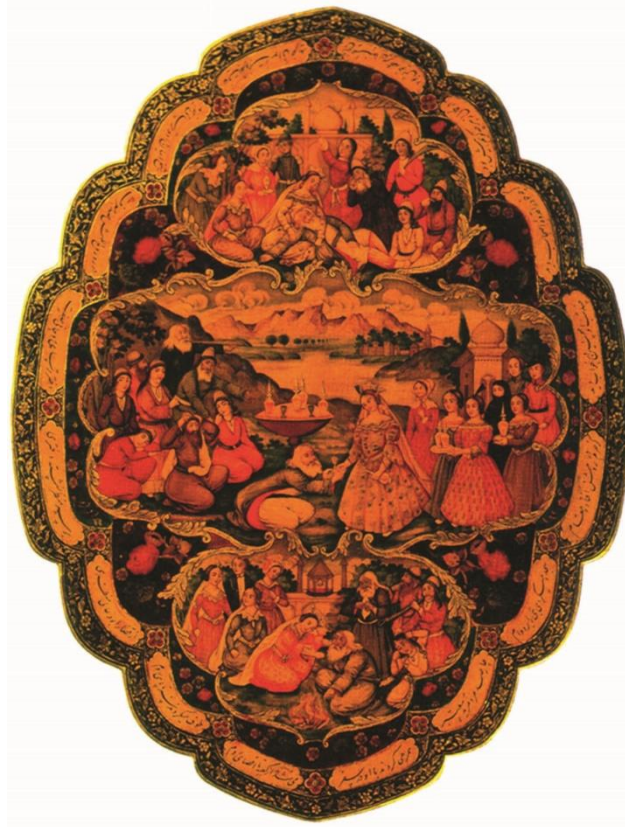
AESTHETIC CODES

In the visual arts, composition is the arrangement of visual elements, distinguished from the subject of a work. It can be thought as the organization of some elements according to the principles of art. In a traditional point of view, a work of art is said to be aesthetically pleasing to the eye if the elements within the work are arranged in a balanced compositional way; that is why the composition of this illustration is almost symmetrical. On the other hand, dual oppositions of the story are in compliance with the bipolar composition. In lines analysis, implied lines in an artwork are not physically there but suggested by points in the artwork. Implied lines as very important aspects of a good composition are often the first things the viewer notices. When painting realistically, there is no actual "line" around a subject but the illusion of a contour is simply a result of different values. The rectangular frame of this image is almost divided into two equal halves, which is in perfect harmony with its theme. On the right square (the Christian maiden's part), the regular rhythm of vertical lines form an ordered space while on the opposite side, the curved lines create an atmosphere full of movement and excitement. Focal point as the center of attention is the element in a painting that pulls in the viewer's eye. When the implied lines join to each other, a focal point appears. On the other hand, the lines of sight around and through the painting are followed by the observer and reach to the focal point. The Christian maiden and her entourage cast their eyes downward toward Shaikh, who, in turn, gazes upward at her, establishing a triangular flow. The vertex of this triangle lies on the glass of wine, also the critical point of the story. In a small scale media, such as lacquer illustration, Western elements like shading, modeling, drapery, and perspective were integrated into the Persian tradition of meticulous craftsmanship and rich color.

Figure 4, Lines Analysis
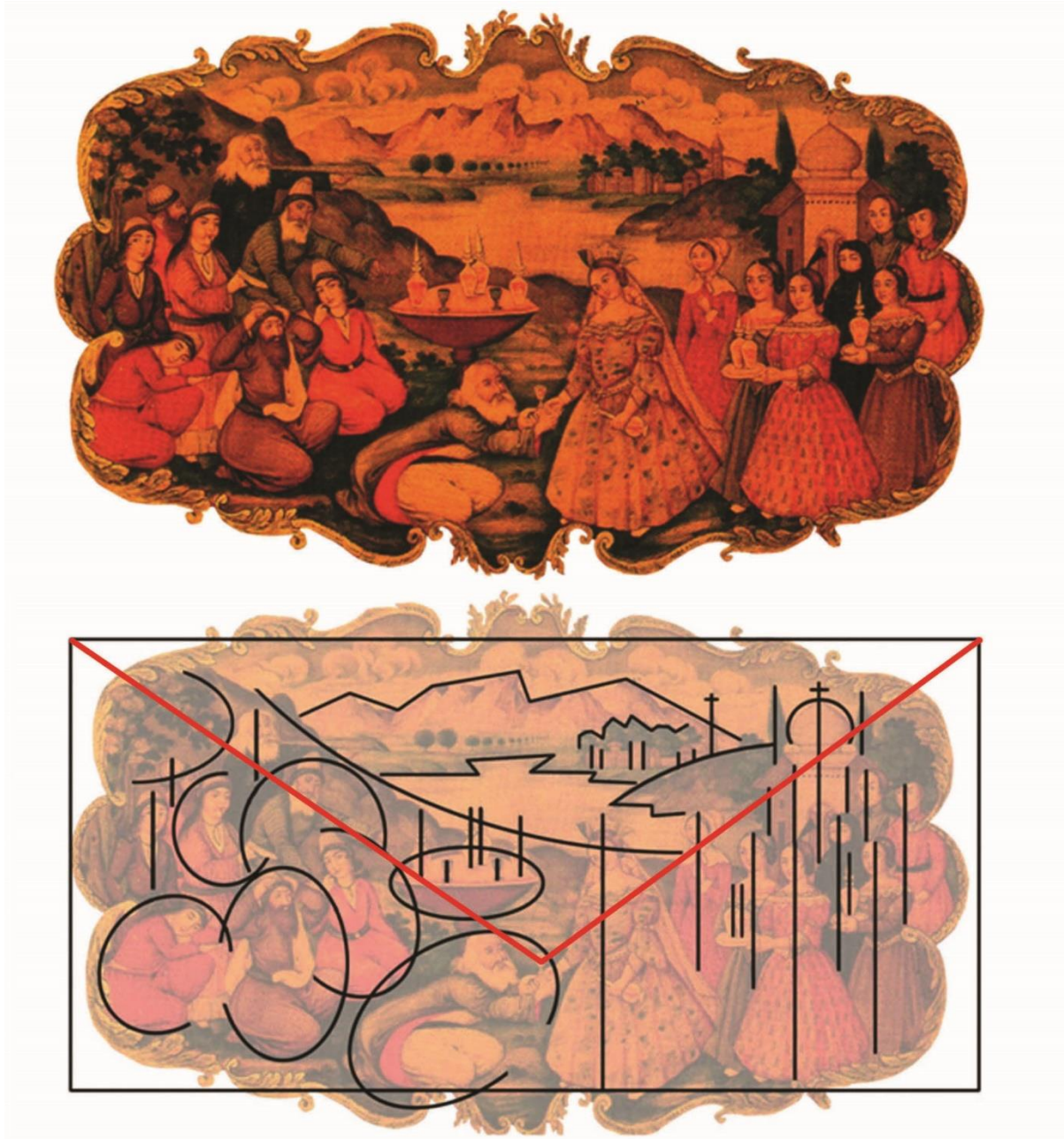
CONCLUSION

Story of "Shaikh San'an and the Christian Maiden" composed by Attar has provided a lot of controversial discussions over the decades and the hidden meanings of this story have been changed according to historical and social situation of the time. For instance, in a nineteenth-century version, instead of going to Rum, Shaikh goes to Tiflis (recently acquired by Russia) as a symbol of desire. In another version, the maiden and Shaikh marry and the entire Christian community convert to Islam. By creating a love story with a happy ending, the national anxiety for "cultural war" between Iran and Europe resolves.

The Westernizing style of Qajar painting had fully matured in nineteenth-century; the best works of this kind were found in painted lacquer. The manuscripts on a lacquer mirror case, made in 1860, may be considered as a typical one. It contains three main groups of illustrations. The first image demonstrates an Islamic theme with the portraits of The Prophet Muhammad, Ali, Fatimah and her two sons Hassan and Hussein. On the contrary to the first image, the second one exposes European scenes; and the

third group contains both Persian and European themes. It seems that the artists wishes to make a balance between these two separate worlds (West and East), and suggest a solution for the most dominant dual opposition of the time. All the illustrations of this particular frame are depicted from the story of "Shaikh San'an and the Christian Maiden". The illustrations inspired by this story can be traced in different periods. Before Qajar era, various events of the tale had been represented by the artists; but in Qajar period the scene of offering wine to Shaikh is significantly more frequent.

Dual oppositions of the time may be identified by some cultural codes: The main illustration contains the images of two separate groups arranging opposite to each other. On the right side, the mixed group of the Christian maiden is all dressed in European clothes; they are young, self-confident and relaxed. On the other side, the single-sex group of Shaikh (in different ages) is in ordinary costumes of Qajar era. Shaikh's disciples are arranged in a confused position while the group of the Christian maiden is calm and composed. In the center of the scene, amorous Shaikh sitting on the ground receives a wineglass from his beloved maiden. On the Maiden's side, an urban area and a Christian church have been illustrated while the background of the Shaikh's group is covered with the image of a rough cliff. According to the cultural codes, dual oppositions may be summarized as follows: Iranians and Europeans; Islam and Christianity; mixed and single-sex; old and young; West and East; natural space and urban area; victory and defeat; placidity and confusion.

Aesthetic codes also demonstrate the same oppositions: The symmetrical composition of this illustration is perfectly in compliance with the bipolar oppositions of the story. The frame is almost divided into two equal halves which is in perfect harmony with its theme. On the Christian maiden's part, the regular rhythm of vertical lines form an ordered space while on the Saikh's section, the curved lines create an atmosphere full of excitement. The lines of sight reach to the focal point where all the people cast their eyes and visually establish a triangular flow. The vertex of this triangle lays on the wineglass also the critical point of the story.

In Qajar era (19th century) some determinative factors like travelling abroad, getting acquaintance with modern ideas, constitutionalism movement, entering new technology such as photography and printing industry affected all intellectual aspects of Iranian's life and made this period a crucial meeting point for antithetical ideas about "west" and "East". The lacquer illustrations show how it is in direct relationship with the dominant discourse of the time. By studying different codes, the main challenge of the time, "west" and "East", has been manifested. It seems that there is a meaningful connection between this particular scene and the dual oppositions of nineteenth-century in Iran.

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HUMAN RESOURCE FLEXIBILITY AND EMPLOYEE PERFORMANCE

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ABSTRACT

The present study attempted to document how organizational-level human resource (HR) flexibility affects employees' job performance in Japanese organizations. In particular, following the congruence theory at both organizational- and individual-levels, we build the mediating model where individual-level P-J fit perceptions play a crucially role in mediating organizational HR flexibility and employees' in-role and extra-role performance. Using both individual- and organizational-level data collected from 286 employee samples nested in 31 establishments at two different time points, we found significant cross-level, cross-lagged effects of HR flexibility and training on employees' in-role and extra-role performance via his/her perceptions of P-J fit. Findings are used to discuss the importance of flexibility and fit in organizations and the role of strategic human resource development (SHRD) for achieving them. Limitations and the directions of the study were also discussed.

ETHICAL ISSUES FOR OUTSIDERS WORKING WITH INDIGENOUS PEOPLES

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ABSTRACT

Based on more than 40 years of work *with* Indigenous peoples, but as a non-Indigenous linguist and educator myself, I ask in this paper what I believe to be some very crucial questions about the ethical responsibilities of non-Indigenous individuals – including those in the tourist industry – working in Indigenous communities.

I begin the paper with an introduction of the sociohistorical conditions of 19th century colonialism and how this shaped academic research on Indigenous peoples. During this period, anthropologists and linguists began to document the "primitive Other" as part of a project which became known as the science of race. While anthropological research supported colonization through ethnographic description, which portrayed Indigenous peoples through the lens of Eurocentric "Civilization," linguists were largely responsible for documenting Indigenous languages, often for the purpose of translating the bible in support of the Christianizing mission. Later they became occupied with cataloguing these same languages and cultures – now mysteriously "dying" – for the sake of academic and intellectual posterity.

Following this sociohistorical critique, I look at how the legacy of researching the "Other" has continued in areas from academia and development schemes to tourism – and why Indigenous values and cultures continue to be denigrated and co-opted. Here, I argue that as outsiders we must learn how to privilege Indigenous cultures. I conclude the paper with a discussion of what this might mean in terms of working toward a code of ethics for non-Native researchers, which truly privileges Indigenous voices.

Key words: decolonization, fieldwork ethics, Indigenous peoples.

INTRODUCTION

My own background is that of a working class White Jewish-American who grew up in New York during the 1950s and 1960s – a period of great activism which questioned the very foundations of a society we had been taught to believe in, where we sought to transform the racist and genocidal history that we were part of. My work with Indigenous peoples comes out of this history but is additionally informed by a moral conviction[1] in their right to maintain and further develop their languages and cultures. These are deeply heartfelt and soul-searching issues which come from much reflection and at times even trauma over what we can and should do when working with Indigenous peoples – or whether we as outsiders from First World countries even have the right to embark on such endeavors. As a non-Indigenous person, I can only lend support. I cannot lead. But I also have the responsibility to be honest about my beliefs, and act on them where possible.

SOME HISTORICAL BACKGROUND

In the late 19th Century – at the height of Euro-American colonialist expansion where genocide and plunder were euphemized as "The White Man's Burden," it was prevailing canon that Whites – by virtue of their self-proclaimed racial and cultural superiority – had the right to go anywhere, investigate anything and take from anyone. Part of this right was attributed to what was seen as the White man's innate sense of curiosity. Racial superiority, combined with curiosity and ambition were thought to be the cornerstones of the "civilizing" mandate. In the US, this was often termed "Manifest Destiny". Today it goes by the name "American exceptionalism" and is alternatively known worldwide as "globalization," "development," "the

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[1] I use "moral" here in the general and largely universalized Western Judeo-Christian sense of the term. From an Indigenous perspective, however, a more appropriate term might be "relational accountability," which binds us to all our Cosmic relations. (see Shawn Wilson, an Oposkwayak Cree scholar, 2008, for an elaboration of this).

free market economy," and "the rule of law".

Science was also seen as the possession of an enlightened White population. Its roots are still attributed to such late 16th and early 17th century scholars as Francis Bacon – the reputed father of scientific method. Occasionally, references about scientific investigation and discovery go back to Ancient Greece an Egypt.[2] Rarely, however, is credit given to non-European contributions to science – ranging from India and China to Indigenous knowledge systems worldwide. This Eurocentric worldview reduces all knowledge to a limited set of anthropomorphic research methods based on empiricism. It also denies that Indigenous science exists (or, at least, that it is real science).

David Peat (2004), a British physicist, criticizes the narrowness of empirical method by noting how according to this Eurocentric perspective, Indigenous peoples "don't have science in the real sense of the word. They don't have an ordered system of investigation or rational theories of the universe as we do. Science is a specific and disciplined approach that was developed in the West." Jared Diamond (1999) points out in *Guns, Germs and Steel*, that the vast majority of European scientific knowledge was stolen from non-western societies. He argues that stolen knowledge combined with the genocidal spread of western diseases, is what enabled colonial domination (a.k.a., globalization). Sandy Grande, (2004), a Quechua scholar, adds that on Turtle Island,[3] the relationship between the US government and American Indians can best be described "as one of exploitation – that is, the imposed extraction of labor and natural resources for capital gain."

Peat says that this process of exploitation by a dominant economic and political power produced a scientific worldview which has forced all other cultures into a single, uniform way of seeing. This denigrates Native cultures and ways of knowing: "When Western science claims to be speaking the truth, then, by implication, other peoples' truths become legends, superstitions, and fairy stories. A dominant society denies the authenticity of other peoples' systems of knowledge and in this way strikes at the very heart of their cultures." P. 42.

Wallerstein (2004) notes that this Eurocentric worldview carried over into the development of the social sciences, which grew out of a late 18th century divorce of the "pure sciences" from philosophy.[4] Philosophy then divided into various sub-disciplines known under the general rubric of the Humanities or Arts and Letters. A further split occurred when some within the Humanities identified their scholarship more with empirical methodologies.

The first was history. Although historical enquiry goes back thousands of years, beginning in the 19th century a new approach known as historiography attempted to make the discipline "scientific" by limiting its scope to the study of written records from the past that documented contemporaneous events and could then be archived. Thus, written accounts by Europeans regarding their "discovery" of the "New World" could be included in the historical record, but oral accounts from Native peoples about their own past could not. Native peoples, in other words, had no history. This greatly reduced the scope of history to the documentation of evolving European nation states – all of which were Christian, had writing systems and claimed cultural links to the "high civilizations" of ancient Greece and Rome.[5]

One result of this narrow compartmentalization of history was the proliferation of other disciplines – also based on empirical method – which have come to be known as the social sciences. The first three were economics, sociology and political science. Anthropology was the fourth. As 19th century European nations imposed their domination over the rest of the world, scientific interest shifted toward more ethnographic endeavors (Sorenson 1992). This allowed for the creation of what Willinsky (1998) describes as a "science of race," which was used to justify domination, theft of land, slavery and genocide. Anthropology thus became a new way to study Indigenous peoples under colonial control for the purpose of both further exploiting them and at the same time rationalizing that exploitation. Once their primitiveness and racial inferiority had been "scientifically proven,"[6] the issue of their "real" history had to be addressed. Since

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[2] Although Egypt is on the African continent, many US schoolbooks to this day brightly color Egypt on maps which highlight trade links to Europe across the Mediterranean, while separating it from the rest of Africa, which is colored gray.

[3] Turtle Island is the term many Indigenous people use to refer to The Americas.

[4] About the only remnant of the medieval European tradition linking science with philosophy is in the granting of doctor of philosophy degrees in a wide range of disciplines.

[5] Non-Christian peoples with literate traditions from such places as China, India, Persia and the Arab world were seen as ancient "high civilizations" which were frozen in time and thus also largely excluded from the scientific progress of history. Studying these cultures required special philological skills acquired by western specialists known as Orientalists.

[6] 19th century American anthropological studies actually listed Blacks at the bottom, with American Indians

Indigenous peoples had no history, anthropology expanded its area of study into archeology so that researchers could literally dig up the Native past. More often than not, one of the aims of this type of archeological research was to de-legitimize Indigenous narratives of their own past, including land tenure claims – and thus further expropriate land and natural resources.[7]

THE LEGACY OF ACADEMIC IMPERIALISM TODAY

This racist legacy still haunts us today. As linguists, anthropologists and other outside experts, we continue to view Native peoples as objects of study. We continue to embark on *Indiana Jones-like* adventures anywhere across the globe to investigate Native peoples, document their customs and languages, and to collect their tools, artifacts and even their bones.[8] More recently, blood samples for DNA testing have become a popular collector's item. These documents, test samples and artifacts continue to be carted back to institutions of higher learning, museums, libraries and research centers which are almost always managed by non-Native specialists charged with categorizing and cataloging them. Rarely are Native peoples part of the process beyond the most rudimentary, non-managerial roles.[9]

As linguists, we often claim that our interest in Indigenous languages is to document them for posterity sake before they die of natural causes. According to this scenario, people willingly give up their heritage language in order to help themselves and their children succeed in a globalized job market dominated by colonizer languages. Lenore Grenoble and Lindsay Whaley (1998), for example, claim "The fundamental cause for the disappearance of human language is well known. Speakers abandon their native language where use of that language is no longer advantageous to them." (p. 36). However, as I and others have written (Hough, Thapa-Magar and Yonjan-Tamang 2009), "Problems caused by the devaluation of one's mother tongue are endemic to Indigenous communities worldwide. They are not voluntary but are brought about by the domination of one language over another." Tove Skutnabb-Kangas (1999), an internationally renowned linguistic human rights scholar, writes: "…if people are forced to shift their languages in order to gain economic benefits of the kind which are in fact bare necessities for basic survival, this is a violation of not only their economic human rights but also their linguistic human rights." P. 214.

The results among Indigenous peoples in terms of human psychology range from feelings of inferiority, humiliation and self-hate to outright denial of one's culture and heritage. Here, it could be argued that denying children the right to learn in their mother tongue is a form of linguistic genocide. (See Dunbar and Skutnabb-Kangas 2008 UNPFII expert paper for a thorough discussion of this issue).

As linguists, we also often claim our documentation can help to preserve endangered languages but the results of our research rarely get back to the communities they are supposedly intended to serve – or, at least not in any usable form. One significant exception is an initiative being carried out in the Department of Linguistics at MIT, under work started by Wampanoag Native scholar Jessie Baird[10] with the late Kenneth Hale (See Meyer and Alvarado, 2010; pp. 48-49 for a discussion of this by Noam Chomsky). Beyond that, however, the most frequent type of material that gets back to local communities is in support of the ongoing Christianizing mission – another legacy of colonization. Here, groups such as the Summer Institute of Linguistics and related organizations like the Wycliffe Bible Translation Foundation, combine linguistic documentation with missionary work.

It should be of no surprise, then, to find that linguists, anthropologists – and increasingly social workers, health specialists, ecotourism experts and development planners – are not high on many Native peoples'

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slightly above Mexicans but below Chinese and Japanese.

[7] Based on this paradigm archeologists still announce that bones found at a particular site really belonged to some long extinct prehistoric tribe and that they are unrelated to the current Native inhabitants, whom these "experts" claim migrated much later (in some cases after the beginning of colonization). This combined misuse of archeology and exclusion of Native accounts of their own past to *tell* official history allows for further exploitation of Indigenous land and resources.

[8] Skeletal remains have long been a major issue of contention. Although many remains have been repatriated, many more have not – and in some cases, they continue to be taken.

[9] Managerial control of museums, libraries and archives has been an ongoing area of Indigenous struggle. In response to this, the Smithsonian National Museum of the American Indian opened in 2004 under Native American directorship. Nevertheless, it continues to come under criticism from Indigenous communities.

[10] The Wôpanâak Language Reclamation Project began in 1993 under the direction of Jessie ·little doc· Baird who earned a Masters Degree in Algonquian Linguistics from MIT in 2000. The project aims to return fluency to the Wampanoag Nation as a principal means of expression. It is the first American Indian language to reclaim a language with no living speakers.

respect lists. In fact, we are occasionally even asked to quit our projects and leave. Deloria (1988, p. 95) gives an account of one such incident where the Chairman of the Red Lake Chippewa tribe in Minnesota had anthropologists escorted from his reservation.

TOWARDS A CODE OF ETHICS

All of this suggests that, at the bare minimum, linguists, anthropologists and other non-Native researchers need to do some deep soul searching before even thinking about embarking on research and other projects in Indigenous communities. We need, among other things, to consider whose interests our research privileges, what gets studied and whose work gets published (Martin, 1994), where our funding comes from, how our grants may compete with funding for Indigenous initiatives, and how we can begin to repair the damage we have helped to create.

One way to redress some of this is to prioritize working *with* Indigenous peoples in bottom-up community-based initiatives, which support *their* agendas. This means seeing Indigenous communities as locations of struggle and survivance, where non-Native scholars can support Indigenous efforts to overcome over 500 years of domination and exploitation. Deloria (1988) makes the following proposal: "I would advocate a policy to be adopted by Indian tribes which would soon clarify the respective roles of anthropologists and tribes. Each anthro desiring to study a tribe should be made to apply to the tribal council for permission to do his study. He would be given such permission only if he raised as a contribution to the tribal budget an amount of money equal to the amount he proposed to spend in his study. Anthropologists would thus become productive members of Indian society instead of ideological vultures." P. 95.

Another way might be for all projects to come directly from Indigenous communities with funding controlled by them. Rather than outside experts getting to pick our own topics of research, I believe we should only become involved when asked – and then, only as advisors. All decisions about project funding, the appropriate methodology, and how the results are to be used, must be in the hands of the Indigenous communities. Unfortunately, this is almost never the case. Instead, it seems that the right of non-Native scholars and experts to go anywhere, investigate anything, and take from anyone continues unabated.

The following is a brief compilation of some things Indigenous and minority activists have demanded that we as outside experts need to respect. It is offered here as a working list of concerns that might eventually go into a set of ethical guidelines for outsiders involved with Indigenous peoples.

1. *Linguistic and professional elitism and the need to "de-professionalize":*
Move away from the Western "scientific" paradigm. Critically examine our received academic, professional & educational standards. Give back from a perspective of White guilt over the ongoing legacy of dominance and privilege. Stop doing research; become an activist. Understand how the glass ceiling[11] keeps Indigenous people out of academia and the professions.

2. *Stop helping to create or exacerbate dependencies:*
Develop a critical understanding of globalization. Stop telling Indigenous and minority peoples how to "fix" problems that the colonizing world has created, and stop demanding that they use Western top-down models in doing so. These models kill Indigenous democratic practices. Understand that Indigenous and minority peoples are not passive. Learn to listen and privilege their voices. Understand how minds are colonized and take steps to overcome that. Understand Indigenous tradition as scientific methodology.

3. *Stop co-opting:*
Stop stealing Indigenous knowledge and cultural artifacts. Stop marketing Indigenous art, music, science, spirituality, tourism, etc. Critically scrutinize organizations claiming to promote fair trade, ecotourism, the environment, nature, etc. Work to protect Indigenous IPRs (Intellectual Property Rights). Stop DNA and other biological research among Indigenous peoples and their environments.

4. *Do not lead but walk with:*
All projects should be bottom-up, not top-down. Stop "helping." Empowerment means community control and ownership based on traditional values, epistemologies, methodologies and metaphysics. Critically understand and use White privilege correctly. When not understanding Indigenous perspectives and teachings, accept them at face value. Properly contextualized, answers will come later. Understand that issues of Indigenous land rights cannot be separated from human rights, or from research initiatives.

SOME NON-CONCLUDING REMARKS

The legacy of genocide and colonization is still very much with us. Only the names have changed. Now going under the rubric of globalization, development, education, job creation, ecotourism, environmental sustainability, health care, substance abuse and domestic violence interventions, etc., they serve to do little

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[11] Marriam Webster defines "glass ceiling" as an intangible barrier within a hierarchy that prevents women or minorities from obtaining upper-level positions.

more than further steal Indigenous lands, culture, language, knowledge and sovereignty – and enhance profits for the First World. Those who wish to work in Indigenous communities must be willing to come forward – not as leaders – but as allies in the struggle for Indigenous human rights.

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THE EFFECT OF CAPITAL STRUCURE ON PROFITABILITY OF INFORMATION TECHNOLOGY FIRMS: PANEL DATA ANALYSIS

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ABSTRACT

The aim of this study is to investigate the effects of capital structure decisions on profitability of Information Technology firms in Turkey. Panel data models are used in the estimation of functions relating the return on equity (ROE) and return on assets (ROA) with measures of capital structure.

Short-term debt to the total capital, long-term debt to total capital and total debt to total capital employed as proxies for capital structure. Firm size and sales growth are also included as control variables.

This study sampled all firms that have been listed on the BIST IT ındex over an eight-year period (2008-2015). Twelve firms qualified to be included in the study sample.

The results reveal a significantly negative relation between the ratio of long-term debt to total assets and ROE and ROA. Also the results reveal a significantly negative relation between the ratio of total debt to total assets and ROE and ROA.

A significantly negative relation between the ratio of short-term debt to total assets and ROA were found. However, there is no evidence that proves short-term debt to the total capital affects ROE.

The research suggests that profitable firms depend more on equity as their main financing option. The results confirmed that increase in leverage position is associated with a decrease in profitability.

Keywords: Capital structure, Profit, Panel Data Analysis, Turkey, IT

PRETENDING TO BE A FOREIGN TOURIST IN ORDER TO ANALYZE URBAN MOBILITY AND THE HOP ON HOP OFF BUS DURING THE RIO DE JANEIRO OLYMPIC/PARALYMPIC GAMES

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ABSTRACT

This is part of a comprehensive survey conducted by the author in order to investigate whether the host cities were prepared to (well) receiving tourists who came to Brazil during the three mega-events that the country has hosted from 2013 to 2016: 2013 FIFA Confederations Cup; 2014 FIFA World Cup and 2016 Olympic Games. Inspired by the Nielsen study (2002) that combines the exposure of a major event in the international media and the gains and losses image for the host country, the author of this present study aimed to find out how tourists would be received and welcomed at these events. Therefore she pretended to be a foreign tourist to be able to analyze the following questions at the destination: (i) airports; (ii) urban mobility; (iii) tourist information centers; (iv) tourist signalization; (v) the ability of tourism actors to communicate with tourists in foreign languages; (vi) fees and quality of lodging facilities services; (vii) prices and quality of food and beverages services. This study, specifically, concerns the 2016 Rio de Janeiro Olympic/Paralympic Games and discusses the results related to the urban mobility system, analyzing the new lines, their speed, frequency and safety, as well as the signalization in foreign languages all over the system. Besides, the author also discusses the new hop on hop off bus, which started to operate during the 2016 Olympic Games.

Keywords: 2016 Rio de Janeiro Olympic/Paralympic Games, foreign tourists, urban mobility, hop on hop off bus

THE IMAGE OF BANDA ACEH AS A TSUNAMI TOURISM CITY

(A Study of the effect of tsunami-related sites, religious and cultural factor on
the image of Banda Aceh as a tsunami tourism city)

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ABSTRACT

The purpose of this study is to determine the extent of the influences of tsunami-related sites, and religious factors of Islam and factors of Acehness culture on the formation of the image of the city of Banda Aceh as a tsunami-tourism city or religious-islamic city or as a tourism city that has a unique culture. The study was conducted in the city of Banda Aceh, Aceh province, Indonesia, by taking a random sample of 120 tourists (local and foreign tourists) who visited Banda Aceh in the period up to August 2016. The data obtained from the questionnaires processed by using SPSS version 22, and were analyzed using path analysis. The results found that the tsunami-related sites have strongly significant influence on the formation of the city's image of Banda Aceh as a tsunami-tourism city, while religious factors that are Islamic affect less significant to the formation of the image of of Banda Aceh city as a city which has the atmosphere of Islamic. On the contrary, Acehness-cultural factors do not have a significant effect on the image of Banda Aceh as a city with unique cultures

Keywords: Tsunami-related sites, Religious factors, Acehness-cultural factors and the city's image of Banda Aceh

SECONDARY SCHOOL SELECTION: DECISION-THEORY AND METHODOLOGICAL CONSIDERATIONS

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ABSTRACT

The English secondary educational framework is one of public provision through a variety of different types of schools (comprehensive schools, academies, free schools) that also features private provision. Private provision appears to be a stable feature of the English education system that appears to perpetuate class differences and unequal access to educational offerings in England.

Were we to employ an institutional approach, then the question arises why the private provision exists if the economic argument identifies a social optimum resulting from state school provision. State provision is well established, available and recognised, hence the question arises why private school tuition still exists. Neoclassical economics and rational choice theory do not offer sufficient answers, unless elite provision or social stratifications are explicit aims of fee paying parents. Neoclassical and mainstream economics rely heavily on concepts of monetisation of utility and/or marginal analysis which are not able to exhaustibly explain school choice patterns. Rational choice theory leaves underlying values and preferences largely unexplained in their origins. Main UK political parties have yet to attempt ground-breaking reforms to eradicate unequal access to private schools based on family income or wealth.

To understand the continued existence of private schools in England, the orthodox economic perspective needs to be broadened. Heterodox and behavioural economic ideas are here employed to attempt to shed light on the continued dual framework education system.

The theoretical tenets of analysis which are combined in this paper are:

a) Samuel's approach to institutional economics
b) Veblen's concept of status rivalries and status elevation (evolutionary economics)
c) Clarence Ayre's formation of human belief
d) Concepts of guilt aversion.

Institutionalisms is considered to be a) a US phenomenon with the "leading early figure … Richard T. Ely, Thorsten B. Veblen, Walter Hamilton, John R Commons, Wesley Mitchell and John Maurice Clark" (Medema, Samuels, 2013, p. 641) and b) a result of debates of the German Historical School (Spangenberg, 2012). It is accepted that institutional economics has built a bridge between the pure theory that explains the operation of markets and the study of how organisations act. Market operations can be subjected to further historical, psychological, sociological and social change considerations. The educational framework is a social institution as it enables a pure private good to be provided to selected groups of society (merit good). An important coordinate of the institutionlist theory is the fundamental theme that it is not markets that allocate resources but the institutional and organisational structure of the system (Medema, Samuels, 2013, p, 642). It modifies the value concept of neoclassical economics to one where value is not simply the equilibrium exchange ratio of products or factors. Instead, it encapsulates moral or other social value notions and extends exchange value notions of classical economic theory and widens the value concept to one more commensurate with classical philosophy and the natural law where intrinsic values are existent and considered. Samuel's (1989) notion of the heterodoxy of the institutional school is here relevant as a critique of mainstream economics and provides further scope for thematic considerations beyond neoclassical ones. Samuel's analyses the following six notions: (i) role of technology, (ii) nature of social change, (iii) issue of social control, (iv) power structure in society and implications for resource allocation, (v) role of the state, (vi) value concepts. For this paper's analysis, Samuel's query and wide discussion of technological influence can largely be ignored as educational institutions are assumed to remain technology neutral in their institutional framework. Instead, technology affects the delivery and educational offering within institutions but without necessary differentials between private or public ones. At the secondary school level in UK technology has not affected the pupil-teacher ratio, the timeframe of teaching hours or the place of tuition. Instead Samuel's recognition of the importance of the

remaining 5 themes can be subjected to an in-depth analysis of the educational framework of secondary schools in UK. Private school choice is thereby influenced by the institutional offerings in the educational sector. The second thematic area is Veblen's role of habit and custom. Consumption in considered as guided by the pursuit of status emulation, "this industrial basis as a competition for an increase in the comforts of life, - primarily for an increase of the physical comforts which the consumption of goods affords…" (Veblen, 1899, pXXX). Limitations of modern classical economic concepts are supplemented by an evolutionary approach and a rejection of the pursuit of a subsistence level of wealth/income in the industrialised society. Veblen saw "property as the most easily recognised evidence of a reputable degree of success" (p, XXX) which can be extended to incorporate educational attainment, a place of status and potential towards social networking. The provision of possible network effects through the private school system will be made subject to investigation. Clarence Ayre (1951) extended institutional thought to explain motivation further whereby Williamson (1975) focused on questions of opportunism. Behavioural considerations, in particular motivators such as guilt aversion (Charness and Dufwenberg, 2006, 2011) and uncertainty aversion (Epstein, 1999) are here employed to extend the institutional approach.

METHODOLOGY

The research aims to explain the motivators that favour private secondary school choice in England. The observation of reality must be supported by the epistemological consideration of economic choice. Private school choice is observed as an economic choice because it requires a transaction with related payments. Economics is neoclassically perceived as a positive science – phenomena can be captured in a direct relationship, variables are defined as dependent or independent. Positive economics relies on empirical evidence as the theoretical construct must be testable leading to a verification or falsification of the perceived construct. It assumes the formulation of theories on the basis of empirical evidence. The formulation of utility function is the basis of laws or hypotheses drawn against the behaviour of purchasers. A critical position would be to maintain that there is no absolute truth and that observations of reality are partial. This coincides largely with institutional and historical suppositions. Empirical evidence can be extended to capture causes for choice, however such evidence is more difficult to collect. Motivators are psychologically constructed so that decision-makers might only subconsciously be aware that they exist. The formulation of hypothesis is therefore largely dependent on the researcher's initial thought and application. Positive economics often reduces motivators to rational choice concepts to capture motivation. This is diminutive in an epistemological sense creating results which do not test the behavioural assumptions. The deductive methodology employs the empirical testing of a mental construct, leading to gradual evolution of knowledge and possibly paradigm shifts. The formulation of assumptions however limits knowledge formation. In social science, many behavioural observations are formulated on the basis of assumptions such as self-interest, vote maximisation and utility maximisation. These assumptions remain largely untested. They are psychological in nature and are particularly difficult to capture by economic research methods. An extension of economic research methods ought to integrate attitudes and moral constructs. Moral considerations find their orientation externally and internally, externally through the group surrounding the decision-maker, and internally through the decision-maker herself. This paper aims to identify the facets of behavioural motivation to extend the patterns of choice, here secondary school choice. Acknowledging social constructivism, decisions are made given institutional and perceived norms. Norms and values are considered as shaped by social belonging, i.e. the external group that the decision-maker belongs or feel she belongs to. The understanding of social behavioural construction allows for a more individualised understanding of choice perception and motives forming the actual choice and the resulting performance. The methodological approach must aim to capture psychological variables. The research aims to combine hypothetico-deductive with social-constructive and in parts substantivist-anthropological research. School choice is not independent of material structures as access is maintained through a payment mechanism. Socio-economic structures predefine the boundaries of possible choice and behaviour. It is important that the researcher is reflective in constructing the research question. Here, the author is aware of educational access and attainment inequalities. Materialism follows a structured and institutional approach, schools can be assessed as inferior of superior on the basis of educational provisions and attainments. The author expects group resistance to change and the existence of guilt aversion in favour of private school choice as motivational phenomena. These phenomena continue to perpetuate an unfair access system to private secondary schools in England. Such perpetuation has largely prevented system reform towards an equal system independent of parental class, wealth or privilege. The author also expects that school choice is carried out by individual agents within a dominant construct of uncertainty and incomplete information. Parents cannot predict their child's academic abilities and educational achievements with certainty. Neither can parents be

certain which role peers play in a child's educational and social development. The hypothesis is that to process the existence of uncertainty, parents might want to feel good about their choice within the pre-constructed perception of wider social structures, namely a belief system. The mind is the formulator of the view of the world, so that people construct a personalised or group focused reality within a socio-economic context. In that sense the author does not aim to identify phenomenological pattern, rather is the emphasis on the driving forces that lead to certain phenomena. Relativist perspectives that are results of personal or social experiences are considered to frame people's attitudes with uncertainty remaining a persistent feature. Uncertainty can create feelings of unease which are uncomfortable and thus wished to be minimised or avoided. It follows that both relativist and social constructivist approaches ought to be considered to understand underlying motives.

Type of questionnaire:

Quantitative research is used, pre-coded options are provided and multiple-choice questions are given. Some open-ended questions ought to allow for factors to be identified that are not pre-empted.

Research population:

Target population for the questionnaire are final year primary/preparatory school parents in the London Borough of Richmond TW9 and TW10. It is assumed that parents take the decision jointly and unanimously on the basis of shared values and aspirations. This target group has recently or is currently considering their child's further schooling and are confronted with real life scenarios. The population is not random as the targeted group per definition has to have made consideration of the underlying question statements.

Assumptions:

The return on private education (PR) is greater that the loss through payment of tuition fees (WTP). The payment is not perceived as a typical loss because tuition fees constitute a payment in the normal sense of transaction (Kahneman, Knetsch, Thaler (1990):

PR/WTP > 1.

The purchase of private school tuition is a normal exchange with an uncertain return. The uncertain return is dependent on the child's educational achievement in the future (EA), so that

PR = f(EA).

The child's future educational achievement depends on a number of variables such as the schools' ability to enable the pupil (S_A) through inspiring teachers, small class size, teachers' ability etc, a child's innate ability (C_A), the influence of an able cohort of friends or peers (F_A), and parental influence and stimulation (P_A), so that

EA = f(S_A, C_A, F_A, P_A).

Private school education provides access to higher income social groups through networking opportunities (NM) which positively influences the child's earnings potential (EP).

EP = f(EA, NW, W, M,...) with W indicating work ethic and M market conditions at time of employment. Economic circumstances are accepted as potential situations, but the probability to withstand unfortunate economic circumstances is usually the better the higher the educational attainment and networking abilities are, hence there is an assumed positive correlation.

Parents are limited in their prediction of a child's academic ability and wish to minimise the associated uncertainty or maximise uncertainty aversion (UA). There are no common means to objectively know probabilities of academic progression, hence the risk associated with educational choice cannot be estimated or calculated on the basis of historical data. Risk is usually considered in the sense of objective known probabilities. There is data available that informs parents about the respective schools' academic attainment and their graduates' earnings potential, but there is no definite relationship between simply school choice and academic results.[i]

Goal: max UA

Buyers of private schooling do not experience a conventional sense of loss as a result of the transaction which is similar to typical market transactions once the child is granted access (tests, interviews. This purchase typically has opportunity costs attached, such as the forgone down payments for a flat, savings for future consumption or repeated annual holidays). It is considered that the choice in favour of private tuition is also determined by the institutional and social framework and the alternative opportunities that a state-funded education can provide. The willingness to pay (WTP) incorporates a payment for uncertainty minimisation. Alongside the aim to minimise the risk of uncertainty, parents who are able to engage in the transaction might also be guided by guilt aversion. Parents might wish to feel that they have done their best in providing the best possible start for their children. Hence, they might decide the purchase private school education to avoid guilt sensation (GS).

$$WTP = VEA + \alpha UA + \beta GS$$

The value of educational attainment (VEA) can be measured in terms of A-levels results and university access which are usually conveyed through league tables in England. The weights α and β are dependent on the individual family and their assessment. In case of a high calculation of uncertainty and risk averse behaviour and a high propensity to feel responsibility for the child's development, α and β are both high. Parents who feel certain about their child's ability and place trust into the state sector would formulate lower values for α and β. Guilt can be felt both externally and internally. External guilt shall be a sensation a person feels when s/he lets others down or leaves them disappointed. People aim to avoid the sensation of guilt. This type of aversion has been extensively analysed and tested by Charness and Dufwenberg (2006, 2011). Charness and Dufwenberg (2006) examine the idea that people feel guilt if they believe that they "let others down" (ibid, p. 1580). People are therefore influenced in their utility definition by "their beliefs about the beliefs of others". Belonging to a particular socio-economic group might be more or less self-defined, hence the relevant reciprocal perceptions within the group are given; evidently, decisions and intended actions of group members, here the respective school choices, are known to the decision-maker. Intended decisions are communicated and externally known. Applying Charness and Dufwenberg, when parents are members of social group they might not want to default on the expected status quo of school choice (weighted by α_1). However, secondary school choice is (mostly) a one-off decision for each child so that trust and cooperation might be less relevant as compared to repeated decision-making scenarios (games). Beliefs about other people's beliefs are hence expected to be more unlikely to lead to sensations of guilt in this form. As a result, this form of external guilt aversion ought to be extended by internal guilt aversion (weighted by α_2). Internal guilt is here the guilty feeling of having been able to provide for private tuition through transaction but not having provided that a child and chosen an alternative allocation. Parents might feel guilty in their not having done their best for the children by their own standards.

Questionnaire:

To test the weight of α_1: (scale of 1strong-5weak)

   (1) I told my friends about the school choice for my child.
   (2) My friends' choices are important to me.
   (3) A) I care about what my friends think about my choice. B) I told my friends that I prefer School A to School B. But I chose School B over School A. I feel bad about that.

To test WTP:

   (1) To buy: I prefer to receive the following amount rather than private secondary school education for my child. State (Yes/No) for each of the following values (= P_C)
       £37,000; £18,000; £7000; £3000
   (2) To sell: Your child receives private secondary school education. How much would you accept in monetary terms to sell the education and receive the money instead? State (Yes/No) for each of the following values (= P_S)
       £37,000; £18,000; £7000; £3000

The respective prices are gaged at Eton's at around £37,000 (July 2016) and Cheltenham's Ladies, College (£34,200-38,670). Lowest fees for private day schools lie around £3,000 (German School London, Swedish School, Lycee).

To test the budget and endowment effect effect:

Less well-off parents should show a larger differential in seller's price (P_s) and chooser's/buyer's price (P_C). Households must be identified according to household income to analyse the existence of a budget effect, the prospect of class elevation, possible class rivalries and class perpetuation.

Socio-economic grouping

Test: divide parents into income groups:

    (1) Our household belongs to the following income group:
        Less than £20,000; £20,000-39,999; £40,000-59,999; £60,000-99,999; above £100,000
    (2) Are you considering applying for a scholarship at a private school for your child?
    (3) Does your child receive free school meals?

The income groups are chosen in line with current income group bands used by the Office for National Statistics (Carrera, Beaumont, 2010). It is hypothesised that less well-off parents show a difference in seller's price and purchase (chooser's) price. It is expected that lower income groups are more likely to accept a lower price in return for giving up private education:

$$\left(\frac{Ps}{Pc}\right)LIG < \left(\frac{Ps}{Pc}\right)HIG \text{ (Hypothesis 1)}$$

If evidenced and hypothesis 1 holds, then choosers should not have loss aversion whereas sellers might experience loss aversion.

$$\left(\frac{Ps}{Pc}\right) > 1 \text{ (Hypothesis 2)}$$

Hypothesis 2 demonstrates the endowment effect which low income groups might not experience.

Test: divide parents into groups of household wealth

    (1) Do you own your house/flat owned outright?
    (2) Are your assets (savings, financial and physical) worth less than 25000, less than 100000, less than 250000, less than 500000, more than 500000?

Test the number of children and educational background of parents:

    (1) How many children do you have? (enter number)
    (2) How many children have not yet entered or left school? (enter number)
    (3) Did either mother or father or both parents attended a private school? (Yes/No)
    (4) Did either mother or father or both parents attended a faith school? (Yes/No)

To test the return on private education (PR):

    (1) I prefer to receive a flat worth the following amount for my child instead of private secondary school education when my child turns 18: (Yes /No)
        £518,000; £414,000; £259,000; £105,000; £49,000; £21,000

The figure of £414,000 is a 60% return on the highest fee for private school education. £515,000 has a 100% return on highest fees. The higher the estimated return of private school education in relation to the WTP (identical with Pc) the lower is the consideration of uncertainty and the guilt aversion tendency. The risk of uncertainty and the guilt that purchasers wish to avoid are incorporated and compensated for in the willingness to pay. Parents who state a comparatively higher estimated return demonstrate a comparatively higher valuation of their child's earnings potential as a result of having attended a private school.

To test earnings potential (EP), uncertainty aversion (UA) and compensation for guilt aversion (GS):

   (1) I expect my child to attend university after having finished school. (Yes/No)

(2) If yes to (1):
   I expect my child to earn £_____ after university graduation.
   I expect my child with private secondary school education to earn £_____ more/less than my with state school secondary education.

(3) My child will receive a better education at a private secondary school than at a state school. (Yes/No)

(4) If yes to (3)
   I would spend £_____ to make certain that my child will get the best education.

(5) I believe that I can influence my child's educational attainment through school selection. (Yes/No)

(6) II would spend £_____ to make certain I have done the best for my child.

Economic Modelling of Uncertainty and Beliefs

The standard approach to solving uncertain situations and their outcomes is one of using subjective probability which is based on axiomatic foundations. Typically, the uncertainty that parents encounter about their child's academic capability and the influence of the school environment is one of Bayesian uncertainty. The information is incomplete as empirical evidence is only of limited use - but parents have beliefs about probable outcomes, much of which relies on intuition. Only the comparison of identical people entering a given school at a certain point in time would result in the same outcomes – humans are not identical, teachers change over time etc. This makes subjective probability relevant "so that problems of decision under uncertainty are reduced to problems of decision under risk" (Gilboa, Postlewaite, Schmeidler, 2008, p. 173). Maximisation of utility is assumed in secondary school decision, however Neumann-Morgenstern's classical consumer theory is based on assumed quantification of uncertainty and probabilities leaving us to assume subjective probabilities in Savage's (1954) extension. The von Neumann-Morgenstern utility function equates utility with expected utility for the rational individual, so that the decision-maker equates objective probabilities to the known objective one (Harsanyi, 1983). The traditional axiomatic foundations of transitivity and completeness of preferences if applied to secondary school choice would leave parents ordering combinations of let's say "saved tuition fees" and" academic attainment" within a framework of unchanged tastes. This appears restrictive as it assumes the construction of a utility function for the respective outcomes: here the utility of "saved tuition fees" is distinct and quantifiable but the outcome of "educational attainment" might not be conceived as monetarily juxtaposed to the "saved tuition fees". Hence Savage's extension is relevant: parents wish to maximise the expected utility with respect to a subjective probability measure without the existence of prior objective measures. It has also been argued that the Bayesian theory of subjective probabilities ought to be supplemented by a "theory of tentative acceptance of empirical hypotheses" (Harsanyi, 1983, p. 342). Harsanyi's approach to the acceptance of empirical hypotheses is relevant as it can allow an insight into the formation of beliefs. Here, parents make decisions on the basis of available empirical data on the one hand, and on the other hand on the basis of beliefs. Secondary school choice is much guided by subjective probability due to incomplete information and uncertainty about one's child development. The subjective probability depends much on prior beliefs which can be explained partly via a) past empirical evidence, b) intuition, and c) via norms and notions that have been created through a given institutional framework. The institutional framework allows a formation of social capital that comprises resources based on social connections and/or group affiliations (Mayrhofer et al., 2004). Cultural capital can take three forms: i) embodied capital such as mannerisms, dress codes and mastery of language refers to properties of one's self that are both acquired and inherited from the family through socialization, ii) objectified cultural capital consists of physical objects that are owned, and ii) institutionalized cultural capital includes credentials or titles (Bourdieu, 1990, 1986). Institutionalised cultural capital is of particular relevance when formulating prior beliefs. Benson et al argue that school choice "transcend[s] the institutional structures that are often assumed to frame it" (2015, p. 27). No weights shall be attached to either of belief parameters which are designed to capture attitude.

Ellsberg (1961) demonstrates that people prefer games/bets with known probabilities over games/bets with probabilities that are unknown. Parents tend to observe school results and derive estimated probabilities for educational attainment. As a result the Ellsberg rule would infer an inferior ordering of a new school with no or little past/historical outcome data. As a result parents are likely to prefer established schools, establishing a bias for the status-quo. Furthermore, we might identify a parent group that does not have well-established preferences, i.e. there is no clear preference from a moral/value position between state and private schools. This group has no clear preference order, hence the completeness axiom does not hold. Another group of parents might express and hold complete preferences in a generalist moral form (prefer a state school in

principle) but decide against this principle (opt for private school). This might occur if the expected outcome for the individual child might be jeopardised by a decision made on moral principle. What follows is a separation of preferences or even conflict. The choice in favour of a private school despite a "utopian" preference for a state school system might be the result of the institutional framework putting the parents' principal preference in question and creating a belief that the child might do better in a private school environment. What we might find as a result are first order and second order preferences:
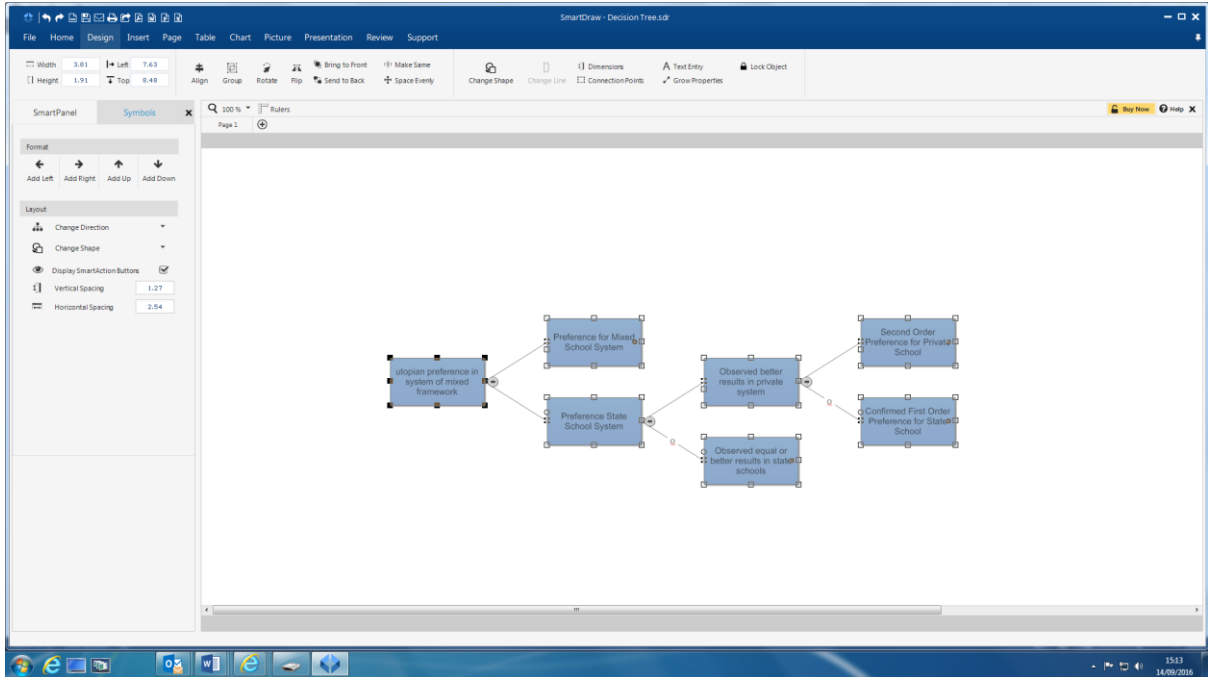
Parents are unlikely to be agnostic as they have to make a choice. It is also unlikely that parents will be irrational decision-makers, as we can usually assume that they wish their child to be happy. The determinants of happiness can be mental well-being, social integration, social integration, material well-being, all of which are transposed into the future.

Test: Ask parents to assign probabilities to expected educational outcomes:

Divide the probability of a child with good academic ability achieving top A-level results and gaining access to a top university (100% total)

Private School: _____%

State School: _____%

Total   100 %

It appears logical to assume that parents have beliefs about probabilities prior to their decision-making. This supports Gilboa and Schmeidler's multiple prior model which allows for intuition and beliefs (1989). It could be useful to ask for active responses from parents to identify beliefs:

Question:

Which factors enhance your child's educational achievements?

CONCLUSION

Firstly, it might be argued that beliefs guide decision-making in situations of uncertainty. Secondly, beliefs may originate from past and institutional experience. Empirical data cannot be directly related to one's own child so that parents have to rely on generalised data such as league tables (forming objective probabilities) and their beliefs. It is necessary to go beyond subjective utility valuation in a marginal sense of Menger, Walras, and Jevons. The aim is to model the formation of beliefs based on observations gathered through the use of the above set of questions. This allows an extension of orthodox utility models which are restricted by

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the inference from the abstract. Acknowledging the subjective nature of decision-making, once evidenced, these observations can help to objectivise decision-making patterns which allow to inform education policy against the chosen educational social aims.

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[i] It might be argued that a child that passes the entrance exams would, once admitted, progress through the respective school's system. Despite this assumption providing more objectivity to parents, there is still a degree of unknown future academic ability and development of the child. Therefore, uncertainty is considered in the sense of subjective probability.

CONTEMPORARY BERLIN: CRISIS OF IDENTITY

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ABSTRACT

This study seeks to explore portrayals of the crisis of identity in contemporary Berlin via filmic portrayals. A nostalgia for previous East (Ost) Germany, commonly referred to as "Ostalgia", finds its counterpart in a more recent phenomenon, a search for pre-reunification West Germany, or "Westalgia." A careful analysis of the Wolfgang Becker's *Good bye Lenin!* and Leander Haußmann's *Herr Lehmann* reveals opposing views of the sudden reunification of the metropolis. While some former East Berliners yearn for their earlier life in the communist state, as witnessed in Haußmann's film, other former West Berliners look longingly back on their previous carefree lifestyle, as depicted in Becker's movie.

Various filmic techniques employed by the filmmakers to help relay their messages are also studied. Music, lighting, color choice, and camera movements play key roles in the creation of mood and atmosphere. The comedic structure of the films further underscores the positive attitude both directors choose towards the selective perceptions of their main characters. Despite the overall upbeat tone of the films, there exists nevertheless, a certain sadness which pervades both works. Alex, played by Daniel Brühl, painstakingly attempts to recreate a forgotten past East Germany, to ensure his mother's survival after a heart attack. While he succeeds in reforming an enjoyable microcosm of life in the DDR, he cannot keep her safe from her own haunting memories and regrets. At the same time, Christian Ulmann's portrayal of Frank Lehmann, replete with one line comebacks and almost silly facial expressions contrasts with the almost total loss that Frank experiences, as he loses his girlfriend, Katrin, then his best Karl, and finally, his former country to a reunified Germany. Thus both characters are caught in a state of crisis and instability, which mirror the tensions of reunified Berlin.

Keywords: Berlin, Ostalgia, Westalgia

INTRODUCTION

Even though some places are definitely better than others, a utopian society does not and has not existed. Post World War II Berlin was no exception. However, owing to difficulties that must be faced with reunification, there is a tendency today for people to remember life in former East or West Berlin in a sentimental, nostalgic way. Filmic portrayals of both parts of the city during the GDR times perpetuate these feelings of a longing for the former way of life—a yearning for East Germany (Ostalgia) and a desire for West Germany (Westalgia).

Life in Cold War Berlin

Cold War Berlin was anything but a perfect place to live. In East Berlin, the effects of a Communist dictatorship could be felt on a daily basis. The lack of consumer goods, including food and fuel, made day to day life challenging. It is well known that items such as bananas and ketchup were a rarity.

There was no freedom of speech or assembly. Writers had to self censor their works to tow the party line, or they would not be published. Musicians needed a special permit from the State in order to be allowed to perform in a public venue. The long arm of the Stasi reached far into the social network, keeping the population in check by both luring and intimidating people to spy and inform on their fellow citizens. In *Gefangenen in Hohenschönhausen, Stasihäftlingen berichten*, former inmates tell the horrors of their arrests, interrogations, and incarcerations in the remand prison. This structure is today a memorial, and former prisoners give guided

tours of the space where they were once imprisoned. In *The Berlin Wall: A World Divided, 1961-1989*, Frederick Taylor describes the sad fate of people who tried to cross the border to live in the West, such as Günther Litfin who was shot to death trying to swim to West Berlin.

West Berlin was certainly, in contrast, an island of freedom. Crossing the border, however, where to go West, North, South, was still to go East, was often a nightmare. West Germans and in particular West Berliners had to pass through checkpoints, where they were often interrogated and refused entry with no explanation. At first, West Berliners were not allowed at all to cross over to the East. Then in 1963, they were permitted to cross with special visas. In the high way crossing at Helmstedt/Marienborn (now a memorial), cars stood in line for hours, while East German officials scanned documents, keeping careful records of who passed, spying on the people at the border crossing as well. Cars were often dismantled and then only reassembled at the cost of the driver. Body searches and even searches of corpses were performed. It was obligatory for travelers to exchange West Marks at a devalued rate, for East Marks, which could only be used in East Germany and had to be left there if unused when West Berliners returned home.

West Berlin provided a scene for alternative people from the West. On the one hand, it attracted creative super talent, such as David Bowie. On the other hand, drug abuse was prevalent. Ulrich Edel's 1981 film *Wir Kinder vom Bahnhof Zoo* (based on the 1978 book by Kai Hermann and Horst Rieck) depicts the sad and tragic story of the drug addicted young women (Christiane F.)

Then, as suddenly as the Wall had been erected, overnight on August 13, 1961, it miraculously fell on the evening of November 9, 1989, and life changed forever on both sides of the Wall. Less than one year later, on October 3, 1990, Germany was united again. The seventeen million East Germans joined the sixty million West Germans to form a new Federal Republic of Germany. And what former Mayor of West Berlin and later Federal Chancellor of West Germany Willy Brandt predicted, came to pass, that "what belongs together will grow together" (Es wächst zusammen, was zusammen gehört.)

But soon the euphony of the quick marriage of the two German States, showed signs of stress. A Trust Organization (Treuhandanstalt) was instituted to aid in the privatization and redistribution of former East German State assets, and many former East German citizens felt as though they were merely second class citizens. They lost low rent apartments and job security as well as State guaranteed childcare. They had to speedily adjust to a whole new way of life in a capitalistic state to which they were not accustomed.

And the discontent was not limited to the former East German citizens. The influx of East German and Eastern Europeans brought a certain chaos, along with a housing shortage to former West Berlin. West Germany lost its closest trading partner for agricultural and other goods. The retreat of the Allied Forces meant job losses and a loss of a sense of security that the Allied Forces had provided. And now the very border guards and Stasi members were free to live in Western Berlin. A destabilization on both sides of the former Berlin Wall was thus felt and the identity of the city called into question.

Filmic Portrayals of the Fall of the Berlin Wall

In the early 1990s films began to appear, reflecting on the Fall of the Wall, such as *Marx and Cocoa Cola* (1991) by Hartmut Griesmayr, *The Promise* (1994) by Margarethe von Trotta's and *Sonnenallée* (1999) by Leander Haußmann.

In 2003, fourteen years after the Fall of the Wall, two pivotal films hit the market: Wolfgang Becker's *Good bye Lenin!* and Leander Haußmann's *Herr Lehmann* bringing a new perspective on this event. In *Good Bye Lenin!,* for the first time, life in former East Berlin was portrayed with a nostalgia that was soon referred to as "Ostalgia" (Ostalgie) or a longing for former East Germany. Likewise, the movie *Herr Lehmann* depicts a certain longing for the carefree life in the SO36 area in Kreuzberg in West Berlin. SO36 refers to the zip code for that section of Kreuzberg that jetted out into East Berlin, and was thus surrounded on three sides by East Berlin.

Good bye Lenin!: **the exemplification of** *Ostalgia*

Told from the main character's Alex's perspective, *Good bye Lenin!* is the tale of a son's attempt to recreate the GDR for his mother, after she suffers a heart attack and misses the Fall of the Wall and German

reunification, as she lies in a coma in the hospital. He fears the news of the loss of her country will cause a second fatal attack, so he sees to it that anyone and everyone who enters her room in the family apartment, dresses as the people in the GDR dressed and carry on conversations that indicate that nothing has changed. He even goes so far as to find food, such as *Spreewaldgurken* (pickles from the Spree forest area in Eastern Germany), so that Christiane will not find out that the Wall has fallen.

The title of the film finds its apex in an important scene, when Christiane leaves the apartment, unbeknownst to anyone, and witnesses Lenin's bust being removed by air, with his hand extended, as if to wave good bye to Christiane. The camera movements swirl around Christiane, symbolizing her state of confusion. From that point on, Alex rewrites current events, to spin the tale that West Germans are leaving their country to find sanctuary in East Germany, to escape the consumerism and the evils of cut throat competition that capitalism perpetuates. He enlists the help of his new friend Denis from the West, to make fake East German television broadcasts of the GDR news/propaganda show *Aktuelle Kamera*, to create a utopia wherein former cosmonaut Sigmund Jähn is the new leader of East Germany.

Throughout the film, sections of the film are sped up, giving the viewer the feeling of the speed of reunification, as in the scene when Alex and Denis quickly reassemble Christiane's bedroom, and bring back the old East German furniture that Alex had discarded months earlier after reunification. The fast pace of the music from the Lone Ranger accentuates the speedy movements. The warm color tones prevalent in Christiane's room, create a homey atmosphere, where people who come to the room feel comfortable, rendering a yearning for the former way of life in the East German State.

Herr Lehmann: the notion of *Westalgia*

As *Goodbye Lenin!* gives viewers a nostalgic sense of the GDR, the movie *Herr Lehmann* portrays a type of *Westalgia* or longing for former West Berlin. The movie is based on the novel of the same title, by musician and writer Sven Regener from the music band Element of Crime. The film revolves around Frank Lehmann, a bar tender, eaking out a living in Kreuzberg in autumn 1989 and ends with Frank's thirtieth birthday on November 9, as the Berlin Wall falls. As a joke, his friends call him Mr. Lehmann, which irritates him, as his name, the title of his identity, is dictated by those around him and not determined by himself. The film is episodic, with no clear trajectory, mirroring Frank's uncertain path in life. Frank falls in love with the cook, Katrin, from one of the bars where he works. His best friend, Karl, who also works at the bar, assists Frank to gain Katrin's attention. Frank's parents visit him in West Berlin, only to inform him that they want him to visit East Berlin to take money to his grandmother. Frank is less than thrilled about his visit to the GDR, but is delighted to meet Katrin there for the day. However, Frank never makes it over the border. The guards interrogate him for hours and keep the money his had brought for his grandmother. Then in what seems to be a quick turn of events, Katrin breaks up with Frank. On the heels of the breakup, comes Karl's nervous breakdown, and on that very evening, the Fall of the Wall, and the end to life as Frank has known it to this point in Berlin. As in *Good bye Lenin!*, this speed emphasizes the quickness and even unexpectedness of the Fall.

Most of the film is shot in bars, with mood lighting, where Frank and his friends are either working as bartenders or are sitting as customers, drinking. They watch the news of the Fall of the Berlin Wall on the t.v. in the bar. Instead of celebrating the Fall, their first reaction is "Oh shit. Now they [the East Berliners] are going to all come over here." --a far cry from Brandt's "what belongs together, grows together. Or as Broadbent writes in "Generational Shifts: Representing Post-Wende Berlin," "The Fall of the Berlin Wall is experienced as an outpouring, an unwanted opening of what that had been comfortably locked away for forty years" (144).

Comedic Structure

Although both films deal with serious topics, both movies are considered comedies in terms of tone and structure. The trajectory in both films moves from chaos to order—the classic movement of comedy. The disorder of Alex's family life in *Good bye Lenin!*, leads to the final scene when the family gathers harmoniously on the rooftop to say good bye to Christiane's ashes. The disarray that Frank's life has turned

into, rewrites itself, and resolves in the final scene, as he takes off in pursuit of new adventures. Thus both films end on a happy note.

CONCLUSION

In conclusion, both Alex in *Good bye Lenin!* and Frank in *Herr Lehmann* are each caught in a state of crisis and instability. Their loss of and longing for a former way of life, coupled with the uncertainty of their present, let alone future lives, leave them unsure of who they are, thus mirroring the very state of the tensions of reunified Berlin.

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CONFLICT MANAGEMENT PRACTICES IN NEPALESE GOVERNMENT OWNED TOURISM ORGANIZATIONS

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ABSTRACT

Conflict is common and natural phenomenon in any organizations. It appears in Nepalese organizations time again. This study aims to examine the existing conflict measures and resolution practices adopted by Nepalese managers in tourism sectors government undertakings. Along with demographic information questionnaire were used to collect the information. Statistical tools such as mean, t- test, correlation etc were used to analyze the data. Negligence in the work performance is appeared as the prime indicator of conflict measures followed by grievances, disciplinary problem, productivity, absenteeism and employees turnover. Nepalese organizations in tourism sector are suffered from lack of transparency, clear communication, fair evaluation and monitoring. It is found that mostly internal mediation is used to resolve the conflict followed by other procedure such as investigation, coaching, peer review, arbitration and external mediation. The research suggests that Nepalese managers should focus on the openness, participation in decision making process and use the other appropriate techniques to resolve the conflict in their work organizations. A need of long term solution is ssen to settle disputes in Nepalese organizations.

Key words: Conflict, Management, Practices

INTRODUCTION

Conflict is associated to the central processes of people and their involvement with the surroundings. As a result, it is an unavoidable part of organizational life (Jones & George, 2003). Tourism is a people based industry where people interact each other to provide services and consumable the facilities. Conflict results when a person's or group's behavior or action negatively affects another (Starks, 2006). Tourism is a human oriented sectors that targets at guests and their satisfaction which can take place only if sufficient, competent and motivated people are involved. Conflict is the outcome of behavioral interactions of the people (Agrawal, 2003). Tourism business is a sector where the number of employees and guests have interdependence links with each other and are strongly attached. Satisfaction of the guests depends on the level of services provided by the employees. Hotel managers and owners face the challenges of keeping the delicate balance of satisfying both their guests' as well as their employees' need and demand without alienating one group versus the other (Sepehri et. al, 2014).

Conflict is inevitable and can be taken as innovation but it should not go beyond the managing capacity of managers. Conflict between and among the employees within the organization hits the efficiency that results low productivity. Conflict is the consequence of clash of ideologies, interests, desires to control and trust for power, status, ability to perform physical tasks, physical attributes, ability to communicate, cultural background, values and beliefs religions, personalities, education, experience, age, gender access to resources. Conflicts have had depriving outcomes which affects organizational productivity hampering organizations' targeted objectives (Upadhyay, 2003). In other words conflict appears due to the differences of opinion, power struggles, role competition, and other events that involve two or more persons. The sources of conflict are between these parties- usually over work-related issues- rather than just within the individuals themselves (Derr, 2001).

In today's context conflict is considered as a natural component in every organization but it should be constructive that should aim to improve the quality of decisions, stimulate creativity and innovations, give confidence and curiosity among employees, provides the ground through which problems can help to create environment of self evaluation and change.

Destructive conflict results the huge loss of money and other resources which appears as challenges for smooth operation of organizations in a country like Nepal.

The conflict management practices depend upon the efficiency of human resources working in the organizations which stimulates conflict and manage it properly. Organizations cannot improve their

performance unless they pay proper attention to the management of conflict. Therefore, there are some questions like how can the conflict be measured? What are the procedures currently followed by the organizations to settle the conflict? What is the relationship of procedures with organizational culture, expectations, skills and knowledge, supportive structure and reward and consequences in Nepalese organizations are still waiting to get imperial answers

Thus, the present study basically is focused on general areas of conflict measures and management practices in tourism sector government undertakings.

REVIEW OF LITERATURE

A conflict free organization is considered an ideal organization that can notch up better results (Maharjan, 2002). Though conflict is inevitable, its scaling for measurement is required to know the fact that how exactly it appears. It can be appeared as absenteeism, turnover, grievances, disciplinary problem, negligence of the work performance and low productivity (Jaishi, 2009). Employees absenteeism and turnover increase the hidden cost of the organization. Time spent, absenteeism, turnover and grievance are the prime indicators of work place conflict (thttp://www.conflictdynamics.org/files/HowMuchIsConflictCostingYou.pdf). Absenteeism and other resignation behavior like lateness and personal turnover reflects indirect attitudes like increased dissatisfaction regarding the job and low organizational commitment (Sagie,1998). Grievances occur workplaces and handling them properly is important for maintaining a harmonious and productive work environment. Grievance management is all about how well the problems are addressed (Gomathi, 2014). Maintaining discipline at work place resulted the efficiency and productivity. Discipline in schools is essential for effective learning, good teacher relationship and peer it (Ovell, 2001). Challenges facing teachers in dealing with students' indiscipline were; inadequate support from parents and other stakeholders, ineffective guidance and counseling, withdrawal of corporal punishment, large number of students in a classroom, and that most schools are preoccupied with improving the mean scores. The teachers also indicated that they feared of being taken to court and interdiction by their employer(Njoroge & Nyabuto, 2014).

Mediation gives opportunities to the parties the freedom to reach a settlement that achieves their particular objectives, as opposed to a court judgment which simply awards money and establishes liability (Ojo et al; 2014). Singh (1986) argues that mediation is:

> 'The intervention in a negotiation or a conflict of an acceptable third party who has limited or no authoritative decision-making power, who assists the involved parties to voluntarily reach a mutually acceptable settlement of the issues in dispute'.

Peer group discussion can be used as technique to resolve the disputes at workplace. Some anecdotal evidence even supports the belief by managers that peers will be more with employees than managers would be (Cooper et al., 2005). A further results attributed to peer-review, that is advantageous to both workers and managers is that managers tend to be more careful in making decisions if they know that a peer-review panel will see them (Wilensky and Jones, 1994).

Organizational culture, skills and knowledge, supportive structure, reward and consequences, and procedures and options play vital role to stimulate conflict and manage it properly (Jaishi,2009). Clarity in values and norms, mission and vision, clear job description, access in information, sufficient resources, proper performance review system and reward and punishment system within the organization can create conducive environment to settle the disputes. Cultural values and norms are also equally important for conflict and its management. Organizational cultures were significantly correlated with leadership behavior and job satisfaction, and leadership behavior was significantly correlated with job satisfaction (Tsai, 2011). Unresolved conflict affects job satisfaction, employee loyalty and employees commitment in any organization (Huan &Yazdanifard, 2012)

RESEARCH METHODOLOGY

The design of research is descriptive and survey. Government owned tourism organizations were taken as population of the study. Among the total 30 government owned organizations, establish under development act and establish by separate act, three organization were selected as sample which has more than 15 years of history. The questionnaire were distributed to seventy five employees of those selected organizations. The researcher received 60 usable questionnaire. Among them 48 (80%) were male and remaining 12 (20%) were female. Out of 60 responses 94% were holding the managerial positions and 6% were from junior level. The convenient sampling method was used to collect data..

Descriptive statistical tools such as frequency percentage and analytical tools such as correlation coefficient, one sample statistics (t-test) were used. SPSS was used to process the collected data.

RESULTS

Use of Conflict Measures

Table 1

Use of conflict measurement techniques

Measures	Frequency		Percent	
	Used	Non-used	Used	Non-used
Absenteeism	15	45	25	75
Turnover	10	50	16.67	83.33
Grievances	27	33	45	55
Disciplinary Problem	26	34	43.3	56.7
Negligence in the work performance	35	25	58.33	41.67
Productivity	25	35	41.67	58.33

The table 1 presents the responses of respondents in regard to the conflict measurement techniques used in their organizations. As presented above, the negligence in the work performance of employees has been appeared as prime indicator to measure disputes in their organization. Likewise, grievances, disciplinary problem, and productivity have been moderately seen to measure the conflict. The least measurable techniques appeared in the study are absenteeism and turnover to measure disagreements.

Conflict Management Techniques

Table 2

Conflict management techniques used in Nepalese organizations

Procedures	Frequency		Percent	
	Followed	Non-followed	Followed	Non-followed
Arbitration	11	51	18.33	81.67
Coaching	17	43	28.33	71.67
Investigation	22	38	36.67	63.33
Internal Mediation	38	22	63.33	36.67
External Appointed Mediation	2	58	5.0	95.0
Peer Reviewed	26	34	43.33	56.67

The table 2 presents responses of the respondents in regard to the conflict resolution techniques used in their organizations. As presented above, internal mediation is the most followed technique to manage conflict. the moderately followed techniques are peer review, investigation and coaching in order to manage the disagreements. The least preferred techniques as shown in the table above are arbitration and external mediation.

Perception towards Conflict and its Practices

Table 3

Descriptive Statistics of variables Towards Conflict

Variables	Items	Mean	Minimum	Maximum
Culture	5	3.753	1	6
Expectation	5	3.333	1	6
Skills and Knowledge	6	3.302	1	6
Supportive Structure	3	3.177	1	6
Reward and consequences	5	3.233	1	6
Procedures and Options	5	2.833	1	6

The table 3 shows the responses of the respondents in regard to descriptive statistics of variable towards conflict in Nepalese organizations. As presented above, cultural value of the organizations towards conflict was found relatively positive but not in satisfactorily level because the mean score of these variables appeared just above the average level which is 3.753.

Likewise, the mean score of expectation variables stood just above average level (i.e. 3.333). It indicates that lack of clear vision, mission and values are the basic causes of conflict in tourism government undertakings.

The mean score of the skills and knowledge variables was found to be 3.302 just above average level. The result shows that the conflict is not regarded as core competency in Nepalese organizations. Besides, employees involved in Nepalese organizations do not have sufficient knowledge & skills for guidance of conflict.

In case of supportive structure, the mean score of the overall variables was found just above the average level again which comes to. 3.177. It presents that supportive structure (i.e. resource persons, resources & evaluation system) towards conflict was found low in Nepalese organizations.

The mean score of the variables of procedures and options was found to be 2.833 which is below the average level. It indicates that the Nepalese organizations do not have proper guidance of rules for addressing conflict. Besides, they have low level of mediation, investigation and arbitration towards conflict.

Table 4
One Sample Test of Culture Towards Conflict

Variable	t	df	sig.
Our organizational values and norms invite conflict	3.070	59	.002
Conflict as an opportunity for change	3.089	59	.002
Employees opinions are encouraged	4.587	59	.000
Relationship between employees are open & frank	6.338	59	.000
Employees have access to information, training, guidance & promotion opportunities	4.377	59	.000

The table 4 shows that the result observed in different variables under cultural value was found statistically significant at more than 99**%** level of confidence**.** The 't' value of all the variables under study scored relatively high that resulted higher level of confidence**.**

Table 5
One Sample Test of Expectation Towards Conflict

Variable	t	df	sig.
Organization has a clear vision, mission & values	2.670	59	.012
Organization has job description defining role & responsibilities	4.038	59	.000
Employees are aware of the desirable conflict management behavior	.792	59	.437
The general agreement or opinion towards conflict is stated	.418	59	.677
Conflict management values are known and shared	.936	59	.353

Above table 5 showss that the result was not found significant at 99**%** level of confidence because 't' value of the variables under study were found low that resulted relatively low level of confidence**.** Only in case of defining role & responsibilities in job description, it was found significant at more than 99**%** level of confidence**.**

Table 6
One Sample Test of Skills & Knowledge Towards Conflict

Variable	t	df	sig.
Conflict management is regarded as core competency	.498	59	.619
Employees have knowledge of procedure for conflict resolution	-.384	59	.696
Employees' knowledge of using the procedure for conflict resolution	.000	59	1.000
Employees are skilled at listening to each other, probing for interests and creating options	3.498	59	.001
Employees are skilled at using their ideas to settle disputes	3.435	59	.001
Employees are available to provide help between disputants	3.285	59	.002

Above table 6 shows that result were found significant at more than 99**%** level of confidence in some cases while some other cases the result was not found significant**.**

Table 7
One Sample Test of Supportive Structure Towards Conflict

Variable	t	df	sig.
Organization has the sufficient resources to deal with conflict	3.070	59	.002
Conflict management oversight team to deal with conflict exists	-.427	59	.677
Organization uses the practice of developing evaluation program to deal with conflict	.189	59	.843

Above table 7 shows that the result was found significant at more than 99**%** level of confident only in case of 'Organization has the sufficient resources to deal with conflict'. Remaining other cases, the result not found significant at 99% level of confidence.

Table 8
One Sample Statistics of Reward & Consequences Towards Conflict

Variable	t	df	sig.

Grievances can be put forward without any fear of reprisal	3.305	59	.002
Disputants participate in decision making and shaping dispute resolution outcomes	.723	59	.473
Organization uses collaborative approach for dispute resolution	.504	59	.616
Organization considers conflict management & resolution skills of employees to performance review system	-.309	59	.759
The result of conflict resolution is represented for conflict avoidance	2.100	59	.040

Table 8 shows one sample statistics that the result observed was found significant at more than 99**%** level of confidence only in case of 'Grievances can be put forward without any fear of reprisal'. The result was not found significant at 99% level of confidence in remaining other cases.

Table 9
One Sample Test of Procedures & Options Towards Conflict

Variable	t	df	sig.
The procedure used for conflict resolution exists and are followed consistently	-1.064	59	.296
Conflict resolution procedure are available to handle full range of disputes	-1.448	59	.150
Orgs have their own teams to settle dispute	-1.318	59	.192
Third party assistance is also available to settle dispute	-4.556	59	.000
Employees get information and are aware about conflicts	3.206	59	.002

Above table 9 presents the one sample statistics that the result was found significant at more than 99**%** level of confidence only in case of 'third party assistance is also available to settle dispute' and 'Employees get information and are aware about conflicts'. The results were not found significant at 99**%** level of confidence in remaining other cases**.**

Relationship of Procedure and Option to Other Variables

Relationship between the variables shows to what extent they are related to each other**.** Relation of variables can be computed and analyzed through correlation matrix to show the relationship of procedure is computed to other variables**.**

Procedure is essential to manage the conflict in the organizations**.** If effective procedure is maintained and processed, it may be the reason of effective management of conflict**.** Thus, it is, logical to analyze the relation of procedure to other variables in conflict resolution process**.** For this all the variables relating to the component are merged into single variable and then used Pearson**'s** correlation coefficient to analyze the situation**.**

Table 10
Relation of Procedure & Option to other Variables of Conflict
Correlation Matrix

		Culture	Expectation	Skills & knowledge	Support structure	Reward	procedure & options
Culture	Pearson Correlation	1	.671(**)	.566(**)	.380(**)	.559(**)	.505(**)
	Sig. (2-tailed)	.	.000	.000	.003	.000	.000
	N	60	60	60	60	60	60
Expectation	Pearson Correlation	.671(**)	1	.724(**)	.557(**)	.764(**)	.658(**)
	Sig. (2-tailed)	.000	.	.000	.000	.000	.000
	N	60	60	60	60	60	60
Skills & knowledge	Pearson Correlation	.566(**)	.724(**)	1	.657(**)	.785(**)	.608(**)
	Sig. (2-tailed)	.000	.000	.	.000	.000	.000
	N	60	60	60	60	60	60
Support structure	Pearson Correlation	.380(**)	.557(**)	.657(**)	1	.792**)	.673(**)
	Sig. (2-tailed)	.003	.000	.000	.	.000	.000
	N	60	60	60	60	60	60
Reward	Pearson Correlation	.559(**)	.764(**)	.785(**)	.792(**)	1	.719(**)
	Sig. (2-tailed)	.000	.000	.000	.000	.	.000

		60	60	60	60	60	60
Procedure option	Pearson Correlation	.505(**)	.658(**)	.608(**)	.673(**)	.719(**)	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.
	N	60	60	60	60	60	60

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

Table 10 shows that the correlation coefficient between procedure and culture was revealed to 0.505 which shows average level. It indicates that healthy cultural environment has the average level of effect on procedure regarding conflict.

The correlation coefficient between procedure and expectation was recorded as 0.658 i.e. above average level. It indicates that clear expectation towards conflict has slight effect on procedure. The correlation coefficient between procedure and skills knowledge was stood as 0.608 i.e. just above average level. It shows that competent skills & knowledge may be the reason of appropriate procedure to some extent.

The correlation coefficient between procedure and support structure was stood as 0.674 i.e. also above average level of correlation. It presents that supportive support structure may also be the reason of appropriate procedure to some extent.

Similarly, the correlation coefficient between procedure & reward was found to be 0.719. It indicates that motivated rewards & consequences may be the reason of appropriate procedure.

Conflict Management Techniques in Respondents' Impression

In view of respondents, transparency and clear communication play important roles in effective conflict resolution. Maximum number of respondents focused on the transparency and clear communication which is lacking in Nepalese tourism sector government organizations. Similarly, regular meeting, open discussion, fair evaluation and monitoring, team building, and participation are other factors accountable for effective conflict resolution practices. Motivation factors such as training, promotion opportunities, reward and punishment are also important factors for effective conflict management. Thus, it can be said that Nepalese managers should highly consider above mentioned factors for effective conflict resolution.

CONCLUSION

Conflict is natural phenomenon in the work where people are involved. It appears time and again in the organizations. Negligence in the work performance appeared as prime factor which shows conflict in Nepalese organization. Internal mediation is highly used technique to settle disputes. It is revealed that Nepalese organizations are suffered from cultural environment, supportive structure, skills and knowledge, and reward and consequences to cause the conflict. Therefore, Nepalese managers should be aware off the conflict, its measure, management and emphasize on organizational culture, supportive environment, skills and knowledge, reward and punishment as the procedures and options to manage disputes in the organizational work settings. Moreover, the emphasize should be given to the factors such as clear communication, open discussion, fair evaluation and monitoring, transparency and employees' participation in decision making process to prevent and manage conflict in government owned tourism sector institutions..

FUTURE RESEARCH

The study only confine regarding the measures, management, perception and practice relating to conflict. It covers general areas of conflict measures and management practice prevailing in the tourism secto government organizations. therefore the future researchers are requested to conduct such studies in other areas of Nepalese organization.

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