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1- Identification of Conflict Between Culture and Islamic Law with Regard to Woman Rights Before marriage

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Abstract

Women are almost 50% of the total population of the world. It is a solid fact that global well-being depend upon the understanding of women' rights and their importance. In spit of all this they are facing exploitation in the whole world. Gender violence is a stigma of all societies. We can observe it in all countries, whether they are developed or developing with various degree and intensity.

It is a solid fact; in developing countries condition of the woman is worst especially in Sub continent. In these countries woman is fighting for the fundamental rights e.g. right of life. Honour killing (karo kari) is a common practice of the society.

Right of education, female literacy rate is not satisfactory girls have to leave the school just to share burden with her mother. Right of mobility, activities are restricted to house so that economical empowerment should be allocated for men. Right to choose the occupation, they are restricted to a few jobs which are less paid. Right to choose the husband she has to get married a person who is decided by the parents or a person whose sister is a choice of her brother. This phenomenon is called as watta satta (exchange marriage).

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Underage marriage is another problem for girls. It is a common practice in poor families. This practice has an adverse effect on the physical, mental and psychological health of the young girls.

In spite of all sacrifices we can observe poly gamy in this society. Sometimes husband like to get married again just to have male baby. Ignorance is playing a fatal role for the female. In these cases situation of the first wife becomes miserable.

It is very easy for a male to divorce his wife, but to get rid of a husband is a difficult task for the wife; even the husband is cruel, impotent and ill reputed. Prior to the marriage dissolution act of 1939 condition of the Muslim woman was so miserable that they have to become apostate just to get rid of the husband.

Still woman is deprived of the paternal inheritance .Situation is so miserable that in some areas of Pakistan family does not allow a female to get married just to deprive her in share of property. In this case she is badly victimized by sex starvation.

It is a fact that numerous issues are worthy to discuss in all areas of life, ranging from the culture, politics and economy. And a number of factors are affecting the life of the women in the South Asia e.g. community and culture, man is considered by birth dominant, lack of education on the part of the women , misinterpretation of the religion . Behaviour of the other scholars they want to restrict their activities, resistance of the society against the woman development and lack of legislation in favour of woman. She is still deprived of the rights even provided by the religion and legislation. This article not only intends to explore the factors which are

Responsible for the exploitation of Sub continent women in contemporary society but also provide remedial measures.

Identification of conflict between culture and Islamic law with regard to woman rights before marriage.

It is fact that a health society provides surety of progress prosperity development and calmness. But we cannot reap the benefit without justice. Actually justice and protection of the right is key to development. A developed society protects right of the have notes, feeble and week persons.

Hence being physically delicate women are considered submissive part of the society. And they are treading as second class domestics and then citizen.

Although we are considering the fact yet we have to do a lot of struggle in this context. We should come to know that they are as important as male members.

Actually from the very first day male child is considered sign of pleasure and grace and female baby is considered sign of liability sense of dominance penetrates into the mind of male members.

And our societies try to give opium injection of sacrifice to the female members.

It is true our common woman has absorbed this attitude but for a genius and intellectual woman it is just like punishment without sin. It is dilemma of the society. That our women are facing a number of problems. It is our duty not only to find the reason but solution also life state and becomes oppressive by the society.

In this articles some basic rights of the woman, related problems, reasons and solution of the problem is provided. But it is worth to discuss that a few

suggestion have provided and I hope these suggestions will open a new path way for the researchers.

Right of Life

Right of life is fundamental right of human being, whether male or female it is very bitter fact that before Islam in Arab culture daughter killing was common practice.

“Whenever a girl was born in Arab society and they want her to live then she was dressed in coars dress made of wool or hair and she had to graze camel and Goat in the desert of Arab. She was not allowed to well dressed and spend a comfortable life, if somebody wanted to kill her daughter then he brought up her with love and care and when she grew to six or seven years father like to burry his alive daughter”¹.

But Islam eradicated such an obnoxious deed towards daughter killing. The Holy Quran says

“And when the girl [who was] buried alive is asked”. “For what sin she was killed”².

Hence Islam is a religion which provides full protection of life for male as well as female. Above mentioned verse indicated that daughter killing is prohibited in Islam. But I would just like to share the stigma of the subcontinent that they feel that birth of a daughter is shameful so they kill them after their birth

“Daughter killing was not limited to Arab society but it was a common practice in Hindustan.”³.

It means right of life was allocated for male persons which shows discriminating behavior of the Hindu society.

Dr. Khalid Alvi describes the bitter fact

“If twins were borne and one of them is female then female baby killed because they consider it wretched.” And if two female babies were born then both were killed. 4.

In spite of being a brutish behavior culture it has influenced through out the sub-continent. Islam provides protection for each and every human being with out any discrimination whether male or female. It means rule are gender based and violent. This discriminating behavior indicates gender based inequality. It is worthy to discuss Islam introduces some punishment for male and female. It is clear in Quran.

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes”, 5.

Above mentioned verse indicates equal rules but it is effect of the local culture that rules are in favour of male member. An Indian writer write do

“They continue to suffer high levels of violence and abuse and in many countries are treated differently to men by the law. These disadvantages are not due to sex difference but are the result of gender discrimination.” 6

It is a Problems of Pakistan we can observe the fatal behavior towards women. In Tribal areas women are sentenced in case of adultery and this punishment is called as Karokari.

“It provides punishment for a married woman who knowingly commits adultery, but no such punishment is prescribed for a male partner in this offence.”

It is a miscarriage of justice that a male person has a right to live in spite of being adulterate. But a female is victimized.

It is worthy to mention in the Hadood Ordinance in the era of General Zia Ul Haq the women were sentence to death in case of adultery or even rape

due to medical evidences. But male members was free of punishment because further evidence was not provided. In an article Dr. Muhammad Omer Farooq writes:

“In 2002 Zafran Bibi in Pakistan was convicted of Zina (adultery) and sentenced to death by stoning, even though she claimed to have been a victim of repeated rape”.⁷

Obviously it was a wrong implementation of Sharia. Spirit of the command about adultery was badly crushed it was miscarriage of the Islamic law and women life, actually in this law adultery, zina, fornication, prostitution & rape are not clearly elaborated as a result rape was also considered a type of zina. In rape cases woman are faultless and flawless but how can they proof that they are not involve in the activities they are forced to do so. Dr. Muhammad Omer Farooq clearly mentioned the fact that what has done with female he writes in elaborated way.

“Anyone accused of rape is considers to have been involved in zina (adultery/fornication). The accuser (victim must them produce for creditable male witnesses to give testimony against the accused that he has raped the accuser; if the accuser fails to meet the witness requirements. Then the accuser usually a female is by default charged of zina and it convicted give the punishment prescribed under the hadood law. If the female don't bring the accusation of rape then the women by default charged with zina”.⁸

Above mentioned fact indicates that if a woman raped by anyone she has to search for four witnesses otherwise its considered as involve in adultery, so harsh fact is it! That in spite of being convicted male member is enjoying free life a little misinterpretation of the religious command proved fatal for the female.

It indicates gender based inequality in punishment. This is matter of law. But there is another solid and harsh fact worthy to mention, that is the culture of subcontinent people like to kill female baby before their birth. It is brutish culture which is snatching right of the life before birth.

An Indian writer portrays obnoxious picture of India.

“The practice of female feticide, female infanticide and preferential treatment to boys for food and healthcare has been obvious in most of the societies of the world.”⁹

It is psychological fact that this discrimination creates sense of domination in male members. They feel that they are special ones and these female members are like subordinates. This bossy behavior can be observed in the society. It is a fact that health care is necessary for female as we know she has to face pregnancy and breast feeding for the kids. But still she is neglected by the society. She is responsible to give birth to groom up the society. But she is not able to protect herself and her rights. Even right of life her life ends before start.

How can she save these rights? Education is necessary to have step in this context. But whether she is able to get education or not it is also worthy to discuss.

Right of Education

It is crystal clear fact that education is a ground stone for progress and prosperity of the nation and development depends upon education. It is worthy to discuss that in prophet's era male as well as female participated in educational activities.

It is because the revelation on prophets started with the word “Iqra” “Read” and the prayer of the prophet was

“Say oh God enhance my knowledge”

It is religious command to seek knowledge from cradle to grave.

Actually, birth and grooming of the human being is considered as duty of mother. That is why we can say education and training of the female is more important as compare to male education.

That is why in prophetic age women were involved in learning and teaching.

I would like to reveal a few facts from the history of Islam. Quran is a complete code of life for Muslims. We can get guide line for each and every aspect of our life. Whether it is individual, collective, social, economical, national or international issue.

Summing up to discussion we can say we can seek guide line from Quran for each and every problem related to human life. But it is also above the question that basically it is book of principles. That is why duty of illustration and explanation was allocated to the prophet (P.B.U.H). and Clearly it is stated in Holy Quran.

[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought. ¹⁰

And prophet (P.B.U.H) performed his duty well. Not only verbal but we can observe practical application of the sacred duty. And then the duty to pershale toward the good attitude and to dissuade from the sins was transferred to the Muslim ummah.

It is also worthy to mention that this duty was not only restricted to male members but female played their vital role to performed the duty.

One can find out the fact from the history that women learnt the whole Quran by heart. Umay-Sad- Binti Rabi way a great scholar. And she way teacher of the prophet's companion. She taught Quran and Hadith. And she could teach How to pronounce the word:

“She not only corrected the pronunciation but also stated the reason of the revelation. ¹¹

So we come to know that female was involved in teaching and learning activities.

The female were so sound of learning.

*“that female demanded dower from the husband that they will provide knowledge of the Holy Quran”.*¹²

Islam has another step towards education. In pre Islamic ear the slaves were deprived of their basic rights an were treated just like animals. But Islam provided their basic rights, not only this, Islam emphasis on education of the slaves.

*“Alliah Bin-I- Hassan was slave of Bni Shaaban. But she was very intellectual and Blu stocking lady. And the great scholars of Basra came to her to have knowledge about Hadith and Juries prudence”.*¹³

Not only this above these fact woman have another step, women were poetess, writers and they had knowledge of dreams.

All the above mentioned facts indicate the importance of knowledge, education and females’ participation in all fields of teaching and learning.

But now let us come to know present condition of the women. Women are not able to demand basic and fundamental right i.e right of education. She is supposed to be ready for sacrifice in each and every share of human life. So her right of education was also devoted by the different people and different statements.

*“Such a matter become acute when a number of non Islamic social practices were propagated in the name of religion but were never criticized”*¹⁴.

Above mentioned fact and the different situation of the woman as compared to the woman of fourteen centuries ago indicates that some thing wrong has done.

Few misconceptions lead towards the depletion of woman.

And she was prepared to self controls self sacrifice and self devotion.

“self sacrifice and care for others as primary moral qualities whether they believe woman are specially suited for such actions by biology and by socialization.”¹⁵

It is obviously true that woman were, and still they are considered to ready to sacrifice. Actually education provides awareness to the rights and duties.

In the sub continent duties are imposed on woman but rights are not provided. Even legend scholars were thinking that they should not struggle for modern education.

I would like to share opinion of sir Sayyed Ahmad Khan. (A great Scholar) *“Management for the woman studies whether it is done by the governments by Muslim or by organization. I dislike it. To establish schools for female education and to follow europion schools for female education is not suitable for India. I am against of It”.*¹⁶

Above mentioned facts indicated that Sir Sayyed was not in favour of female education. Actually this thinking is not in favour of female education. Actually this is not a true presentation of religious thoughts. He was in favour of europion woman’s education. But against the education of Muslim woman of India. Although the revelation started on Holy Prophet with the work Iqra. And Allah has provide the command to conquer, and investigation of the whole universe. Yet they were thinking that female education is unnecessary.

Sir Sayyed was a so intellectual scholar that he promoted the English in subcontinent and eliminated prejudice behavior of the native scholar. But here is a biased decision for the education on gender bage. I would like to cote another example in the context;-

“i dislike the new opinion of different types of subjects for the Muslim woman. It is a fact that it is disliked to make them read Holy Quran without understanding. But I think it is best way for spiritual uplifting.”¹⁷

It is fact that recitation of the Holy Quran is compulsory for a Muslim, It is a source for spiritual uplifting for Muslim woman as well as men.

But it is also religious command to understand the message of Allah and to convey it.

Without understand how it is possible.

This type of thinking is responsible for the depletion of the woman.

Although after it a number of struggles were made. But it is also a fact that it is very difficult to change mindset of the people on account of prudish restrictions government established a number of female institutes and designed special curriculum for female. Yet it is very difficult for female to get education.

Actually there is a wide gap between true preaching of Muslim and present condition of the woman in sub continent.

A number of factors are responsible for it. Misinterpretation is one of them.

Due to low literacy rate woman is not able to know her fundamental rights and male is going to dominate over the right. But now condition is going to better people are aware of female education and their impact on society.

“This position and personality of the woman, wife or daughter reflected upon the personal status of the man and contributed its elevation”¹⁸.

Above mentioned fact indicates the impact of education on the personal, mutual, national and ultimately on international level. So we should do a lot of work in this context.

As education is important for society it also provides liberty and sense of freedom in a positive way. It provide sense of decision making for our life.

We know that marriage is an important decision. So one should use ones right in a positive manner.

Right to Choose the Spouse

It is obviously true that basic and fundamental unit of the society is home. Both male and female equally contribute to make a home form a house.

So it is necessary that their must be legal contract between them to fulfill their domestic liabilities. This legal contract is called as Nikah in Islamic legal system.

We know it is an important decision of a human life. So to make life happy and calm it is necessary that both members should be satisfied with their life. So Islam affirms right to show consent in this contract without consent of female as well as male contract is illegitimate. But it is also worthy to discuss that virgin women has shyness prestigious. So Islam has devises consent with shyness in very natural way.

“Narrated Abdullah ibn Abbas: The Prophet (peace_be_upon_him) said: A guardian has no concern with a woman previously married and has no husband, and an orphan girl (i.e. virgin) must be consulted, her silence being her acceptance”.¹⁹

It means Islam has defined two different ways of consent, one for virgin and other for ex-married woman. Actually it is logical division with their psychologies, therefore a virgin’s consensual silence declared equal to verbal consent. Moreover the Holly Prophet is also directed to consult with mother in their daughter’s marriage affairs.

It is an natural way that mother has a free hand to discuss with her daughter on gender base.

“Narrated Abdullah ibn Umar: The Prophet (peace_be_upon_him) said: Consult women about (the marriage of) their daughters”.²⁰

Above mentioned hadith indicates another way to get the consent of the girls command to Get consent from mother it is a proper way in a family phenomenon get consent from the daughters through their mothers. It seems that to getting consult from girls is necessary.

It is a fact that Islam has another step regarding the consent of a woman. If the father or otherwise the contract of marriage without they daughter's consent then she has a right to disallow the contract. Abue Dauood has stated

“Narrated Abdullah ibn Abbas: A virgin came to the Prophet (peace_be_upon_him) and mentioned that her father had married her against her will, so the Prophet (peace_be_upon_him) allowed her to exercise her choice”.²¹

So we can say Islam has denied allowing the marriage contract without consent of female partner. In this context we have another example.

It means it is personal right of the already married woman to choose the husband. And nobody can forbade her from this right. It is clearly mentioned in the Holy Quran.

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good”.²²

It is also worthy to discuss that for the safety of woman conditional contract is introduced. That a woman can put forth a few condition of her own right. And it is obligatory for husband to fulfill it.

These are the facts and rights which were provided by Islam fourteen hundred years ago, But now in modern age a Muslim woman is deprived of

the above mentioned right. Aness Ahmad Akbar describes condition of the Pukhtune woman.

*“She is deprived of basic rights for instance her marriage is conducted without her consent. She can not claim dower. There is no written contract i.e. called Nikha nama”.*²³

There is no written contract that is why it is not possible for her to get rid of a husband or claim dower and maintenance. Although this right is not only provided by the religion but the state also yet it is not applicable.

Actually her consent does not matter at all

*“She is considered the property of her male agents (father, brother) to be bartered away at a suitable bride price known as sar paisey.”*²⁴.

It is quite against of Islam. Islam does not allow to may be the woman a personal property. It is Cleary declared. In above mentioned verse i.e.

As it is the considered the property of male member so she can't express her inclination towards a person in report of Pakistan commission of 1992, it is clearly mentioned:

*“ Inflect a woman express an inclination or interest in exercising this right a man of household consider it an insult to their honor. Marriages are arranged on the basis of the clan or cost.”*²⁵

Sawar is another obnoxious custom an which feeling and content of a woman is badly crushed.

*“There may include a demand for a girl from the murder's family to be handed over in marriage to the aggrieved family. This custom is known as swara.”*²⁶.

To hand over a girl to the furious family is equal to kill the girl without her mistake even common man can think what will be done with the innocent girls.

It is also fact that condition of the woman is not only miserable in paktune but all provinces are involve in this type of violence with various degree.

It is clearly mentioned in woman studies encyclopedia.

“The position of woman varies from province to province, but the general or proper behaviors for woman maintains through out the country”²⁷.

Punjab is considered as a modern or developed province comparatively. It is fact that women are playing their vital role not only at domestic level but national and international level also.

But we can observe exchange marriage in the lower Punjab. It is my personal experience that people would like to exchange their daughter. And both are deprived of dower.

This is common practice in Saraiki families and a few Punjabi families are also involve while I was getting opinion from a “Dogar” person about exchange of marriage. I come to know that they consider that they are saving rights of their daughter.

If they observe an oppressive behavior from in laws of the daughter they like to show oppressive behavior to their daughter in law.

So if one of them gets divorce then other contract is also dissolved.

Once I asked from an educated girl. Then she replied that it is our mindset we can not get married with a person who is not going to handover her sister to my brother. It is matter of grace for us.

It is fact i.e. astonishing for me. This type of marriage is strictly forbidden in Islam.

“Narrated Mu’awiyah: AbdurRahman ibn Hurmuz al-A’raj said: Al-Abbas ibn Abdullah ibn al-Abbas married his daughter to Abdur Rahman ibn al-Hakam, and AbdurRahman married his daughter to him. And they made

*this (exchange) their dower. Mu'awiyah wrote to Marwan commanding him to separate them. He wrote in his letter: This is the shighar which the Apostle of Allah (peace_be_upon_him) has forbidden".*²⁸

I would like to say this type of marriage is just like exchange of goods or property. Although it is a bitter fact yet it is common fact in Punjab.

I have seen a girl who was very intelligent and brilliant student. Once she told that when she grew up she come to know that her father has conducted her nikah with her cousin. Who was just like illiterate person? Actually it was done for her brother. Although she was not happy yet she is living with her husband just for the sake of her father's Prestige I have seen a number of cases in Punjab that sometimes girls do not know their right, sometime thy feel shy to express and some time they are compelled to accept the decision of her family.

I would like to share that Islam provide the right to dissolve the Nikha for a grown up girl if nikha has done in the childhood and she don't like him than she can use her right and this right is termed us "Khayar-i-blogh" right of maturity.

Actually in unfavorable and in unavoidable condition Islam allow to elder family member to contract the nikha of young girl, but in youth or maturity if she doesn't like to continue than by emphasizing her right of maturity she can get rid of husband.

But unfortunately social pressure dost, t allowed them to do so, sometimes girls are not aware of their right, due to ignorance of religious and legal knowledge which is stigma of the society. It is also fact that financial condition does matter. It is basic necessity of human being. Islam does not neglect the basic necessity so Islam provide right of inheritance to the female child also.

Right of in Heritance

It is a fact that financial liability is assigned for male members in Islam. Actually man is physically strong as compared to woman. That is why it is responsibility of male member to provide female necessities of life. But in spite of being free from responsibilities female has a significant share in the paternal or maternal property Allah says in Holy Quran

*“Allah instructs you concerning your children: for the male, what is equal to the share of two females”.*²⁹

Above mentioned verse indicates that daughter have a right in inheritance, but it is worthy to discuss that still female are deprived of the right.

*In Pakhtoon culture woman has no share in in-heritance.*³⁰

Actually in Pakhtoon culture only male members are considered as a true deserve of the in heritance. Particularly land is allocated for male members.

*“Pakhtun woman are by and large excluded from inheritance in general and landed property in particular”.*³¹

This is an effect of local culture. Which is quite contradictory not only to religion but the state law also? It means local culture is dominant and deep rooted.

Situation is so miserable that if a person dies without having male issue then property will be transferred to his brothers. Shaheen Sardar Ali writes down in an article:-

*If a man dies leaving only daughters, his property is immediately taken over his brothers or other close male relatives. This is concept of “Tarboor”.*³²

It is fact that condition of the Punjab is not different. Personally I know a number of families who do not want to give inheritance to the daughter. Sometimes they like to handover whole property to male issue in their life. So that a female issue should not file appeal in a court.

Parents mentally prepare their female child that this is right of your

brother. I myself have listened from cultured girls that property should be allocated for our brothers. Or sometimes they show satisfaction that it is our family tradition. I know a number of aged persons who would like to say that only son of the male issue should enjoy our property it is because issue of the daughter is not our. Then why should they enjoy our property. So it is my personal experience in Punjab that families are depriving their daughter of inheritance sometimes girls are compelled to handover their share to their brother otherwise they have to face social bikot.

This is very cruel rule but still in 21st century it is a common practice of the people,

Suggestions

- (1) Misinterpretation of the religion is creating problem. So ulma should fulfill their responsibilities.
- (2) Rights of women should be well defined and advertised so that everyone come to know the fact.
- (3) Education is first step to solve the problem so we should concentrate on the point, people are illiterate and women do not know even their own right
- (4) Judicial implementation of the now in also very important. Right safety of the woman should part of the law
- (5) Daughter killing is a hash fact. People should be severely sentence who are involve in the crime.
- (6) Marriages should be on consent based other wise woman should have the right to dissolve such type of nikah as male members can get rid of such type of marriages.
- (7) What is inheritance what is Quranic command it should be published and preached, median can vital role in this context.
- (8) We should make small policies and then have vigorous steps for women rights so that we can save our society from reactionary behaviour.

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31. Shaheen Sardar Ali, “*women’s Right and Human Rights in Tribal Area*” 79.
32. *Ibid.*

2- Globalization of Business and Language Proficiency

*Tajudeen Yusuf**

Abstract

Expansion of business enterprises is one of the basic objectives of business. Though Globalization has brought individuals in contact with one another at an unprecedented scale, it has also brought forth some challenges of which language skill is one. While English is widely employed in today's business world, one can never underestimate the importance of other foreign languages such as Arabic, French, Chinese, etc. Partners in business transactions or employees are likely to feel more comfortable using their own language(s) to communicate important issues. If, for example, a business is conducted with English language, one may not know that his partner did not understand the negotiation until when things do not out as expected. In this kind of situations, searching for an interpreter is not the best option; a minimum degree of understanding of at least a foreign language in order to conduct business becomes essential. The responsibility of facilitating this linguistic requirement and challenge falls on the shoulders of individual educators. Presented in four sections, this paper focuses on the importance of understanding foreign languages in business process and development. The paper begins with an introduction, then, proceeds to address the role of language in business transactions, followed by a brief allusion to the importance of language in advertising goods and products. It ends with a conclusion with some recommendations.

Keywords: Globalization, Business, Importance, Foreign Languages

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Introduction

Business activities are becoming increasingly globalized as numerous firms expand their operations into overseas markets. For example, many U.S. firms attempt to tap emerging markets by pursuing business in China, India, Brazil, Russia and other Eastern European countries. Multinational corporations (MNCs), which operate in more than one country at once, typically move operations to wherever they can find the cheapest labor pool able to do the work well, these rapid changes in new global dimension has brought numerous challenges to human life. (Microsoft Encarta 2009). Consequently, the role of language, which is the principal means used by human beings to communicate with one another becomes inevitable and cannot be underestimated, especially those foreign languages that have become international means of communication. In some circumstances one may find himself with a golden business opportunity that requires understanding a foreign language. In fact, a native speaker of the other language in business transaction may prefer negotiating in his own language in some situations. It is critical that one has immediate understanding of the potential business partner's message.

Today, English is more used worldwide as an official language or as the main means of international communication than any other language. French is widely used due to the substantial number of African countries with French as their official language. Widely employed in conversation also is Arabic which is the native and official language in the Middle East which consists more than twenty nations. Certain degree of understanding of these languages may create huge opportunities in our international business deals.

Language and human relations are interdependent; no human relations can take place without language as a means of interaction. On the other hand, language itself is meaningless if it does not as a means of communication and interaction in a given society. Language is obviously a vital tool not only as a means of communicating thoughts and ideas, but also assists in forging friendships, cultural ties, and economic relationships. Consequently, if the primary objective of commercial education is the preparation of people

to enter upon a business career, or having entered upon such career, and to render more efficient service therein and to advance from their present levels of employment to higher levels as claimed by Nichols (1933), then the knowledge of language becomes an additional advantage.

Language and Business Transactions

Globalization according to Strada (2003), is a catchall term for many processes that are at the heart of the global economy: the spread of instant global communications; the rapid growth of international trade, global *capital markets* (markets in which national currencies are traded), and foreign investment; and the emergence of a new breed of global corporation. The global economy and business is the basic component of all. This has made the expanding of the geographical footprint of any business in the era of globalization pressing much more than it was in the past. Indeed, going by the global demands also requires adequate linguistic competence. A businessman that aims international market and international customers cannot rely on monolingual competence, but would also try to equip himself with at least a minimum degree of understanding of the language of the target country. Failure to do this is likely to result in loss of collaborations and low market attraction in today's world of business.

Business as an organized approach to providing customers with goods and services plays a vital role in the life and culture of countries with industrial and *postindustrial* (service- and information-based). (*Microsoft Encarta Premium 2009*). International trade leads to more efficient and increased world production, thus allowing countries and individuals to consume a larger and more diverse bundle of goods. In recent years foreign trade has also been viewed as a means to promote growth within a nation's economy. Developing countries and international organizations have increasingly emphasized such trade. Consequently for this vital role to be effectively and internationally played there is a need for linguistic competence.

The charm of language in fascinating and facilitating business transaction is obvious; foreign language proficiency makes our companies mature and

become better negotiators. This is because the knowledge of language adds to the company's credibility and opens doors for a rapid development of our business and economy. Indeed, knowledge of the language and culture of foreign counterparts in business transactions helps in generating trust between marketers and clients faster than expected. We are in the era when the world is seen as a global village, this has made the understanding of the complex and subtle relationship between language, society an essential condition for the purpose of business and economical development. On the basis of this assumption of correlation between language and human transactions, the role of foreign language proficiency in business world becomes apparent.

Although English is known to be the most powerful language and widely being spoken in international conventions and organizations probably due to its political power, human relations especially business relations and transactions are not confined to a particular language. The assumption that "they-all-speak-English" which is well known to American business is not ideal and should not be accommodated in the era of globalization trades. (Peterson, 2002). A minimum degree of understanding of some other foreign languages such as Arabic and French is an additional machinery and tool of boosting international business transactions because there is no doubt that talking to business partners in their own language(s) is a great ice-breaker and saves a lot of time and money.

Understanding Arabic for example can open doors to employment in various Arab and international companies as well as in any business related to oil and travel. For the employee involved in finance or oil exploration, minimum degree knowledge of Arabic can be a critical asset. Studying the language to communicate with the locals is certainly beneficial. In fact, the ability to communicate in Arabic with companies operating in Arab world affords the Arabic speaker an edge in business over other contestants who speak only English.

Language is a comprehensive expression of a country's political, economic, diplomatic strength, and cultural and educational strength as well. People use language to negotiate their business transaction and to achieve their

market ambitions. A businessman who is competent in speaking French has plenty of people to talk to in business transactions. Apart from France, people use French to communicate in Canada and some other countries especially in Africa. Interestingly it is mentioned in *Microsoft Encarta Kids* (2009) that, in order to interact with Chinese people who are the largest people in the world, one needs to know their language (Chinese) because it is the world's most widely spoken language. More than 1.2 billion people speak Chinese. Arabic is second and then Hindi, with English in fourth place. Other languages in the top ten are Spanish, Bengali, Portuguese, Russian, Japanese, and German.

According to Peterson (2002), Americans have always relied on foreigners' ability to speak English for some decades; the habit that made them to neglect learning foreign languages. Unfortunately, the price of that weakness and nonchalant linguistic behavior has never been so evident as it is in the wake of September 11. Indeed, the U.S. was paying a price for its lack of linguistic sophistication before September attack. It was reported that a year before the attacks in congressional testimony, lobbyists for increased funding of foreign-language instruction cited Commerce Dept. statistics showing that 97% of U.S. export growth in the '90s came from small to midsize businesses. But the statistics also showed that only 10% of such companies were exporting their products. The most frequent reason cited by the others for not exporting was a lack of the background knowledge and language skills required to understand foreign markets

U.S. businesses have experienced the dangers of such myopic thinking a long time ago. Nowadays, learning and acquisition of foreign languages is rapidly increasing in the USA; the increasing number of learners of Arabic which has resulted in a steep rise in the rapid demand for teachers of Arabic as a foreign language is a good example. More and more universities and private institutes are offering Arabic as a foreign or second language course, which led to a rise in the need for professional graduates of Arabic. This is reflected in the increasing number of Arabic graduate assistants (students) who teach in prestigious Language programs in several reputable Universities and Institutions especially in the U.S such as the University of Texas,

Georgetown University, Michigan University and Ohio State University, where linguistics courses with some focus on Arabic are offered even before they graduate. Therefore, it is now the time for other nations to learn from America's pasts and understand that learning a language is not just about memorizing vocabulary and grammar rules, rather it is about coming to a deep cultural understanding as well. Language is very essential for survival and development as human being especially the modern era of rapid development. To sustain their constant contact especially in terms of trade and business, and achieve the goals, the need for multilingualism is of great importance.

These days, no multinational company would dream of introducing an important product in a major foreign market without doing its homework first. Today, most employees in foreign markets are natives who understand the nuances of the local language and culture. Although English is the primary language of international business, understanding the host country language can be potentially useful because it allows managers to interact more effectively with their local colleagues and workers; it helps businessmen to communicate more directly with their suppliers and consumers.

Of important advantages is that the knowledge of foreign language(s) allows the managers to monitor the competition more effectively. Apart from the aforementioned understanding of and international or a foreign language is useful in recruiting local talent and developing good and sound relations with local organizations. It is also useful in helping to learn about a country's culture and to interact socially with people. Indeed, it is language that brings people together and keeps them together. (Rugman & Collenson, 2006).

Language in Advertising

Business nowadays, especially large organization with complex service products are realizing that there so many benefits they can achieve through advertizing their business operations worldwide for better improvement. However, despite all that may be said and heard about business, products or services do not sell themselves. No matter how good an idea is, unless proper marketing principles are employed and utilized because the principal goal is to bring sellers and buyers together. (Scott,1998).

The production and distribution of goods and services involves a large number of activities out of which marketing is vital. (Inegbenebor & Osaze, 1999). Consequently, talks on marketing and advertising business without mentioning language proficiency is incomplete because language has a powerful influence over people and their behavior. This is especially true in the fields of business activities. The choice of language to convey specific messages with the intention of influencing people is vitally important.

It is obviously agreed that with promotion, the effect of use of communication is very essential in producing result. Good advertising in local language of the consumers creates sound and clear awareness and incentive for the consumers to take action(s). Businesses develop marketing strategies by conducting research to determine what products and services potential customers think they would like to be able to purchase. Firms also promote their products and services through such techniques as advertising and personalized sales, which serve to inform potential customers and motivate them to purchase. (Encarta Premium 2009). Obviously there is no hooking tool of enticing costumers and creating business relationships like language. Furthermore, foreign trade, the exchange of goods and services between nations requires understanding of foreign languages. Indeed, failure to response to linguistic challenges could signal the demise or decline in business promotion and business potential performance for knowledge of language shapes business operations especially at international level.

Conclusion

Both long-term and short-term business transactions are likely to be much smoother when there is a level of understanding. Language matter is a part and basic component of that understanding. Once a good relationship and understanding is established, this is likely to move the business forward. Therefore, once one have established a good working understanding of language which is probably the basic factor of human relations with the target group, the climate for trust exists. In fact, a potential businessman while he is comfortable in staying within his own language and cultural parameters, he may miss some wonderful and profitable opportunities if he does so. In this global business, opportunities often exist world-wide, even for smaller

businesses. However, one must be prepared to move beyond the comfortable environment of his world. A minimum understanding of a foreign language can be a business asset in order to make his dream of global expansion a reality. Whatever specific measures business educators may take, the important thing is to promote a reverence for the learning of foreign languages. It shouldn't be seen as a threat to English as official language. Quite we should think the opposite; learning foreign languages such as Arabic and French should be a doorway to the true benefits of globalization especially in business arena. A program for foreign language proficiency in the context of business and commerce (Language for Business Purpose) should be designed and promoted. This may also serve as a useful introduction to the business world by making students involve on varieties of commercial activities.

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3- Political Status of Woman in The Islamic World

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Introduction

The success of liberation movements under the leadership of modernist forces and the establishment of independent states led to a great improvement in Islamic women's political and legal position, though it always fell short of women's expectations. To involve the women in the main stream of development most of the Islamic countries have to empower women and enhance them towards their rights and awareness about literacy, self employment generation, capacity building, social and economic empowerment etc. The 1960s and 1970s some of the Gulf countries like - Saudi Arabia and Kuwait, women received full political rights. Some Women became ministers, members of parliament, and high officials, despite the disapproval of conservative religious leaders. The percentage of women with formal education increased and the economic participation of women extended from involvement in subsistence farming and the informal economy to the formal and modern sector. In many states there were major revisions of personal status laws which particularly affected women in the domain of marriage and divorce, where historically women did not enjoy equal rights with men.

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Objectives

- To know the political participation of women in the Islamic countries.
- To know the condition of right to vote.
- To know about the female leaders in Muslim history..
- To know the practical aspect of woman right.
- To highlight the causes and barriers that limit women's rights and its effect on women
- To motivate and enhance the women towards their dignified life style.

Methodology

The definition of the “Political Status of Woman in the Islamic World” encompasses a large arena comprising a wide range of activities range of activities. So the study has attempted to provide analysis based research. The information for this baseline research was primarily collected from secondary sources and has been supplemented with primary information, in certain areas. They range from Statistics regarding Political Status of Woman in the Islamic World at all levels of governance to qualitative information that includes individual case studies, debates and critiques of woman's rights. While information is scarce and inadequate, thus limiting Baseline Report on the subject.

Results and Discussion

The role of women in politics in the Islamic world is largely determined by the will of these countries' leaderships to support female representation and cultural attitudes towards women's involvement in public life. Dr Rola Dashti, a female candidate in Kuwait's 2006 parliamentary elections, claimed that “the negative cultural and media attitude towards women in politics” was one of the main reasons why no women were elected. In contrast, one of UAE's female MPs, Najla al Awadhi, claimed that “women's advancement is a national issue and we have a leadership that understands that and wants them to have their rights.” Now- a -days many Arab countries allow women to vote in national election.

TABLE

Women Were Granted the Right to Vote in The Islamic Countries

No.	Name of countries	Year (Partly)	Year (Fully granted)
1	Lebanon		1952
2	Syria	(to vote) in 1949	(Restrictions or conditions lifted) in 1953
3	Egypt		1956
4	Tunisia		1959
5	Mauritania		1961
6	Algeria		1962
7	Morocco		1963
8	Libya ,		1964
9	Sudan		1964
10	Yemen	1967	1970
11	Bahrain		1973
12	Jordan		1974
13	Iraq		1980
14	Oman	1994	2003
15	Kuwait		2005
16	Saudi Arabia announced		2011

In the modern era there have also been examples of female leadership in Muslim countries, such as in Bangladesh, Pakistan and Turkey. The first female Member of Parliament in the Arab world was Rawya Ateya, who was elected in Egypt in 1957. Some countries granted the female franchise in their

constitutions following independence, while some extended the franchise to women in later constitutional amendments. Gulf States have recently seen the introduction of female suffrage, notably in Kuwait. Women are under-represented in parliaments in Islamic states, although they are gaining more equal representation as Arab states liberalise their political systems. In 2005, the International Parliamentary Union said that 6.5 % of MPs in the Arab world were women, compared with 3.5% in 2000. In Tunisia, nearly 23% of members of parliament were women. Egypt had only around 4% female representation in parliament.

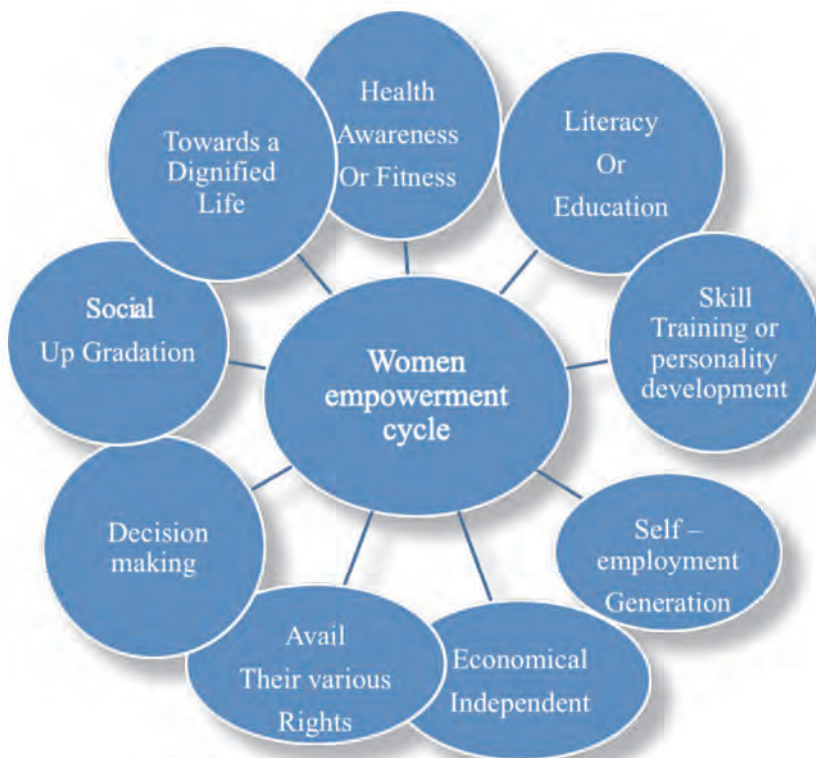
After that many women hold important positions in some governments and political parties, there are many more contemporary examples of women leading in Islamic world. Pakistan elected Benazir Bhutto as prime minister On December 27, 2007, at age of 35. She was the first elected woman leader of a Muslim country. Indonesia, the most populous Muslim-majority country, elected Megawati Sukarnoputri as president. Bangladesh elected Khaleda Zia and Sheikh Hasina as prime ministers. Other Muslim- majority nations which have had female political leaders include: Turkey elected Tansu Çiller, who became prime minister in 1993, Senegal's Mame Madior Boye was Prime Minister from 2001 to 2002. In 2006, women in the Gulf Co-operation Council states achieved a significant breakthrough in terms of participating in parliamentary elections, but the success of female candidates varied across the region. In the UAE, women stood for election for the first time in the country's history. Although just one female candidate - from Abu Dhabi - was directly elected, the government appointed a further eight women to the 40-seat federal legislature, giving women a 22.5 % share of the seats, far higher than the world average of 17%. In Kuwait, women participated in elections

for the first time, but none won seats. Bahrain elected its first and only female MP in 2006. In the Muslim majority region of Kosovo, President Atifete Jahjaga was unanimously elected by the Assembly of Kosovo in 2011; Kyrgyzstan's President Roza Otunbayeva was sworn in 2010.

Conclusion

It's a reality that women everywhere are likely to suffer from some form of gender discrimination. In the Muslim world, women are Underrepresented in politics and as well as in public life. But there is a need to empower a woman to empower our family and nation and face the challenges in 21st century.

Women Empowerment Cycle



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4- The constraints of the practice of the psychological tests in Algeria

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Abstract

Besides methodological difficulties bound with the method of the tests, their practice raises a multitude of specific constraints to every society. In Algeria, to consult a psychologist becomes a necessity, what implies an even more important demand on behalf of the population. However, to answer the social request becomes difficult particularly when the psychologist is brought to estimate the cognitive processes of a subject. So, the Algerian psychologist finds himself in a situation of faintness because he does not arrange tools allowing him to estimate with rigor and objectivity his patient.

It is why we want, in this intervention, to relate, from several studies which we led, the various constraints met by the psychologist.

1. Introduction

The psychologist's job was born to answer, at the same time, at the individual and social's request. But the answer to this demand often constitutes a source of faintness when the psychologist is deprived of any scientific and rigorous tool which allows him to estimate his patients. We know that the evaluation is a compulsory stage in the coverage of the subjects presenting cognitive deficits, learning disorders, behavior troubles... but it is not without constraints.

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Indeed, besides the methodological constraints raised in the literature, the Algerian reality informs us about the other constraints with which the psychologist is confronted.

So, we wish, in this intervention, to report the several constraints with which the Algerian psychologist is confronted during the practice of the tests.

2. What is the test?

Before approaching the various constraints met by the Algerian psychologist, it is advisable to explain and bound the “test”. Referring to the literature, several authors agree to define the test as a procedure consisting in associating, according to certain rules, mostly numeric symbols with objects, events or individuals and it, to represent quantities or rulers of attributes characterizing these objects, events or individuals (Bernier, 1985, Bernier, Piethulewicz, 1997; Cohen and al, 1992; Dicks and al., 1994). These definitions involve that the test is not a “physical” measure, but rather a very “relative” measure in which a performance or a behavior produced by a subject statistically situated compared with individuals’ sample, for example. Therefore, the objective of this measure is to obtain samples of behavior from constructed instruments beforehand and having metric values allowing qualifying this tool as a good test.

According to Huteau (2006), the tests do not reveal properties mysterious and hidden from the individuals. They allow simply the description of the behavior under the angle of their efficiency. They are nothing else than observation techniques which are elaborated well, codified generally carefully strictly to reduce at least the effects of the subjectivity of the observer and justify the comparison between the individuals. So, the test is a plan of observation designed to estimate individuals by placing their conducts with regard to compared with those observed within the population to which they belong. To perform this function, the test must be standardized, calibrated and the measures which it allows to make must have shown themselves faithful and valid (Huteau, Lautrey, on 2006; Huteau, on 2006). The tests can be used in purposes of search, or application. They are then an element of the psychological examinations.

They can be applied individually or collectively. Generally, the tests which suppose the manipulation are individual and the collective tests are the ones where the subject supplies its answer in writing. All these instruments respect more or less some of the rules of an appropriate methodology which constitutes the psychometrics (Huteau, 2006). These rules are the sensibility, the fidelity, the validity, the objectivity, the standardization.

3. The constraints of the practice of the tests in Algeria

In previous studies we led on 2012, we noticed that the Algerian psychologist (practitioner, professor or searcher) lives a situation of ‘malaise’ caused by the practice of the tests.

Indeed, even if the results remain preliminary, these two studies show that the Algerian psychologist is confronted not only to methodological constraints in relation with the method of the tests but also to the various constraints in particular linguistic and cultural ones.

1.1. The absence of adapted and standardized tests

Effectively, the results obtained at these studies show clearly the total absence of adapted and standardized tests in our country what continues to pose a real problem. In fact, in this situation, the psychological evaluation remains relative as far as the clinician has not standards references which allow him to compare his patients’ results to those obtained by the control population. At first sight, we can notice that the problem is identical to that described by Ait Sahalia (1981) and Benouniche (1980). Nevertheless, to draw such conclusion would constitute an analysis and judgment error.

It is important to remind that since the independence, the Algerian society knew fast transformations on all ladders: political, social, economic, educational, linguistic and cultural ones. These transformations contributed to the valuation of the psychologist status particularly after the various tragedies as terrorism during the 90s, and natural disasters (inundations 2002, earthquake 2003). Today, the demand is more important particularly in big cities, and the requirements are more numerous; requirements which the Algerian psychologist has to answer. However, the absence

of validated tools hinders its work. That is why, aware of the relativity of his results, he continues to use no-adapted tests. He knows pertinently that this practice comes against the psychometrics principles. But what alternative can he have to remedy this situation knowing that there are several methodological constraints?

1.2. The methodological constraints

These methodological constraints are common and identical to those underlined in the literature. Despite the multitude of the tests, their diversity, their ingenuity, their learned elaboration and the perfection of their calibration, Rey (1964) asserts that none of them would know how to be likened to a measuring instrument offering any guarantee. According to him, the test is a particular stimulus to which reacts the subject and not a phenomenon stimulus-answer, because we cannot quantify that certain aspect of the supplied answer. Besides, he underlines the influence of the orientation of the subject at the time of the examination: the subject can react to the test of diverse manners. Certainly, the initial spontaneous reaction has a particular interest: it always represents a behavior of the first contact, but the other behavior can appear if the orientation changes, if the motivation improves and if the task is better defined. So, the reaction to a test implies the intervention of several neurophysiological and neuropsychological mechanisms which we often ignore. The failure in a test can reveal a deficit of one or several bound components either in the execution, or in the recognition and not, for example, in the mental retardation. Yet, the raw result obtained at the tests informs us generally hardly about this point. The only method consists in analyzing minutely the activity invested in the event, in modifying systematically the structure of the tests and in recutting it by the other tests according to the hypotheses appropriate for every case. This author also suggests that a test represents always a cutting of the general activity of the subject. That is why it is careless to conclude, otherwise in terms of more or less raised probability, some existence of anomalies or inadequacies found by a test in the existence of these same characters in the whole of the behavior. The caution requires a control: it is necessary to make sure that the characteristic reactions revealing reappear well in the general behavior and on the occasion of the other tests. For lack of this precaution to generalize the observations made during a single test, unless the result is particularly characteristic, revealing a deficit of a behavior.

In our opinion, Rey (1964) studied the question of the methodological difficulties which a clinician can be confronted during a psychological examination. It is thus clear, that to bring to a successful conclusion, the psychologist has to, possess a double training: technical and clinical to reveal and understand the nature of the deficits presented by the subject to define the later approach to be followed. Therefore, Perron-Borelli, Perron (2003) insist on the necessity of a constant and critical methodological reflection to escape the risks of a stiff technicality. So, they suggest to consider techniques as “sources of information” useful but which do not deliver “measures” even absolute and unambiguous evaluations.

Besides these constraints connected to the tests, other difficulties must be underlying such as those which are in connection with the sampling or with the statistical validation which has to obey several rulers. A colossal work is requested to the psychologist, the work for which he is not enough formed and not even less equipped.

1.3. Linguistic constraints

Besides the methodological difficulties, the results obtained at these two studies inform us about the linguistic constraints as far as the Algerian population speaks, on average, two languages (Algerian spoken- Amazigh, Amazigh –French, Algerian spoken – French) which are different from Arabic taught at school or used by the mass media; what makes the choice of the language instructions very difficult. Effectively, which language can the Algerian psychologist practice with his patients?

Indeed, how can the psychologist choose the language of the instruction? Will he choose his own language which can be different to the subject’s one, or to that of his patient or to that of the school or the language of the test which he wishes to apply?

We know that the problem will continue to settle because the results will be relative as far as the language of the instruction is not adapted. If we wish to remedy at this situation, we have to elaborate or adapt tests according to the existing languages but this will involve an another problem which would certainly arise will be bound to the sampling and the calibrating.

1.4 The cultural constraints

The cultural constraints are also important as the linguistic ones. The results obtained also inform that the opinions on the culture-free tests are shared. For some psychologists, the results are reliable whereas for the others, they are relative. This relativity would be the result of the impact of the culture on the perception of the time and the space as Ben Rejeb (2001) underlined it in his research. In writing for example, we know that the Arabic language is contrary made from left to right to the Amazigh and to french which spell from right to left. Therefore, in the Figure de Rey or Benton Test, it would be interesting how would react the Algerian subject holy front to apply it to the subject present cognitive problems. During the quotation, we have to take into account every detail of drawings. By analyzing figures, it is clear that the “latéralité” is taken into account what can infer the psychologist during his interpretation of the results if he does not possess beforehand reference scores. Even if certain tests are considered as culture-free, the psychologist must be careful when he analyzes and interprets his results because these tests are not as culture-free as we think.

3. Conclusion

In conclusion, all studies we led show that the Algerian psychologist is confronted to several constraints which we tried to describe in this paper. It is difficult to remedy it now for that we must be careful and attentive during the evaluation and the interpretation of the results.

However, we are sure that other ones may exist that it is why we have to include other factors in future studies.

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5- Synonyms in Hausa Language

*Dr. Abdu B. Mukhtar**

Abstract

Synonymy is a relation which hold between two or more vocabulary-items. It is a matter of sense, not reference. For reasons which we need not go in this paper but wish to say that two or more items have the same reference, but differ in sense; and wish to say that may be synonymous. This paper discusses issues on synonyms in Hausa language, background of Hausa, absolute and partial synonyms were also outlined with relevant examples from Hausa.

FULL PAPER

Hausa Language?

There are many languages in the world such as Arabic, English, French, German, Hausa, Yoruba, Igbo, Fulfulde to mentioned but a few. Hausa language according to (Dunstan, 1969) is “spoken in the Northern States of Nigeria as a first language by about twelve million people (as at that time) as well as in Niger Republic”. In (1975) Katzner stated that Hausa is “spoken by close to twenty million people in Northern Nigeria, another two million people in Niger and by several million more in a number of other countries”. In a related development, as at 2001, Sani (2001) stated that, “current estimation pegs the number of people that can speak Hausa today, the world over at about 100,000,000 (Muhd, D. Alfiyyar Mu’azu Sani, 3). Most of these people are found in Nigeria and South of Niger Republic – the home region of the Hausas; others are found in large part of neighbouring countries like Ghana, Cameroon, Chad and Sudan. Hausa is like any other languages

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has sub-divisions i.e. dialect. Major dialects in Hausa language comprises of Kano, Katsina, Sokoto, Daura, Gumel, Hadejia, Bauchi from Nigeria and Kurfayanci, Kyangyanci from Niger Republic, and are further regroup into two main regions, viz: Eastern and Western dialects.

Synonyms in Hausa

Synonyms is the relation between two or more lexical units with a shared meaning. Lyonn (1979) is of the opinion that, synonymy, is a relation which hold between two (or more) vocabulary-items and is of two types viz: Absolute and partial synonyms.

Absolute means that total meaning as per as synonyms is concerned. Absolute synonyms is an extremely rare occurrence and if found they have all contexts. According to Lyons (1979) is of the opinion that, two elements cannot be ‘absolutely synonymous’ in one context unless they are synonymous in all contexts. E.g. *cognitive* and *emotive*. Lyons further stated that, there are two conditions for ‘total synonymy’ which comprises of (i) Interchangeability in all contexts, and (ii) identity in both cognitive and emotive sense. In view of the above, absolute synonymy can be grouped into two (i) absolute and total, (ii) absolute but not total.

Absolute and total synonyms in Hausa has lexical items like:

- (i) *Wasa* and *wargi* (both means playing or joking)
- (ii) *Qarya* and *sharawa* (both means a lie/isn’t it)
- (iii) *Maqabarta* and *makwantai* (both means a cemetery)
- (iv) *Bacci* and *kwana* (both means sleeping)

While absolute but not total synonyms in Hausa language has lexical items like:-

- i) *Hagu* and *hauni* (item one means left while second item means left hand or executioner).
- ii) *Sanyi* and *xari* (item one means damp coldness and second item means coldness due to wind).

iii) *Kudu* and *gusun* (item one means southwards and second item means south).

iv) *Kallabi*, *xankwali* and *fatala* (item one means women's headkerchief, second item headkerchief and third item women's headkerchief).

Partial synonyms have meanings identical in some contexts, or identical only (Mathew, 1997). Partial synonyms in Hausa contained many lexical items incomprism with total synonyms. In Hausa lexical items that can be regarded or classified as partial synonyms are as follows:-

- a) (i) *dauri* (previously) (ii) *da* (previously, together, once upon a time, conjunction, possessive and sociative).
- b) (i) *takarda* (paper) (ii) *maqala* (article)
- c) (i) *maqabarta* (a cemetery) (ii) *hurumi* (a cemetery, common land, official land, private property) (iii) *kusheyi* (a cemetery, a tomb)
- d) (i) *dama* (right hand, chance, manage to do). (ii) *zavi* (choice/free) (iii) *'yanci* (being free) (iv) *ra'ayi* (opinion)
- e) (i) *amsa* (replied to call, received, echo) (ii) *karva* (received, ransomed, got, took over)
- f) (i) *Sabara* (disease of unknown origin, plant guiera senegalenis) (ii) *daji* (bush, jungle, disease of unknown origin) (iii) *Sankara* (insect boring into kola-nut, disease of unknown origin)
- g) (i) *sukuni* (leisure, having sufficient to live on or sufficiency of means to leaves a calm mind) (ii) *wadata* (enriched, sufficient, wealth) (iii) *ni'ima* (prosperity, fertility, cool, shady place, sufficient).
- h) (i) *gwadabe* (highway), (ii) *hanya* (road, street, track, path), (iii) *tafarki* (road), (iv) *titi* (street)
- i) (i) *mutuwa* (death), (ii) *makoki* (3 days period after death, death), (iii) *rasuwa* (died, death) (iv) *qaura* (migrated, died, elsewhere)
- j) (i) *kurkuku* (Native administration prison), (ii) *gidan-yari* (yari is

the head of N.A. prison), (iii) *gidan-kaso* (French incarcerer prison), (iv) *gidan jarun* (prison i.e. police or military guardroom), (v) *gidan-waqafi* (remand under arrest i.e. lock-up for prisoners on remand). (vi) *gidan-maza* (guardroom, waiting trail), (vii) *gidan-sarqa* (A building where people are kept as a punishment for a crime they have committed).

Conclusion

This paper has identified words/lexical items which can be classified as synonyms in Hausa and pointed out that, everyday number of Hausa speakers increased in large number. With regards to synonyms been the main topic for discussion, we were able to divide the lexical items into two viz; absolute and partial synonyms, which we discovered that, partial has the highest number of lexical items then the absolute synonyms.

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6- A Study of Professional Quality of Life for Nurses Working In Emergency Department Compared with Nurses Working in Operating Room and Outpatient Clinics

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Abstract

Professional quality of life is the quality one feels in relation to their work as a helper. Both the positive and negative aspects of doing one's job influence ones professional quality of life. Responses of emergency nurses caring for patients who experience suffering or trauma have received little attention. These effects may be positive, leading to compassion satisfaction, or negative, causing compassion fatigue.

So that, this study aimed to assess Professional Quality Of Life for nurses working in emergency room compared with nurses working in operating room and outpatient in Central Quwesna Hospital. A descriptive research design with a quantitative approach used in this study. The study was conducted in Emergency Department, operating room and outpatient in Central Quwesna Hospital.

A sample consisted of 90 employed nurses, 30 nurses selected randomly from each specialty were invited to participate. The tool used to collect data for the study consisted of three parts: 1.an interviewing questionnaire sheet: This part of the tool was designed by the researchers to assess the demographic characteristics, 2-The Professional Quality of Life Scale,

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known as the ProQOL, is the most commonly used measure of the positive and negative effects of working with people who have experienced extremely stressful events. and 3- a constructed interviewing questionnaire sheet was designed by the researchers to identify most situations which the nurses experienced to reach either compassion fatigue or burnout. The four study hypotheses were supported because the findings of the present study showed that the emergency department nurses had higher mean of compassion fatigue followed by operating room nurses and then outpatient nurses. Also emergency department nurses had higher mean of burnout, followed by operating room nurses and then outpatient nurses. As regard compassion satisfaction the outpatient nurses had highest mean of compassion satisfaction followed by operating room nurses then emergency department nurses. Also, findings of the current study showed that the emergency department nurses had the highest mean of trigger situations for compassion fatigue and burnout subscales which related to patients and related to system issues followed by operating room nurses and outpatient nurses, however, outpatient nurses had the highest mean responses related to Personnel issues followed by emergency department nurses and operating room nurses.

Therefore, The study recommended educating emergency room nurses about the recognition of compassion fatigue, burnout, and compassion satisfaction could help them to identify risks, recognize behaviors, apply interventions, and develop a better understanding for self-care and coping strategies.

Key words: Professional Quality Of Life, Emergency, Operating Room, Outpatient.

Introduction

Professional quality of life for nurses providing care has been a topic of growing interest over the past twenty years. Research has shown that those who help people that have been exposed to traumatic stressors are at risk for developing negative symptoms associated with burnout, depression, and posttraumatic stress disorder (Baird, & Kracen, 2006).

Professional quality of life is the quality one feels in relation to their work as a helper. Both the positive and negative aspects of doing one's job influence one's professional quality of life. People who work in helping professions may respond to individual, community, national, and even international crises. Helpers can be found in the health care professionals, social service workers, teachers, and others who offer assistance at the time of the event or later (Stamm, 2010).

Compassion fatigue is an emotional effect of being indirectly traumatized by helping those who experience primary traumatic stress, compassion fatigue is the "cost of caring" (Figley 1995 & Figley, 2002).

Burnout is one element of the negative effects of caring. From the research perspective, burnout is associated with feelings of hopelessness and difficulties in dealing with work or in doing your job effectively. These negative feelings usually have a gradual onset. They can reflect the feeling that your efforts make no difference, or they can be associated with a very high workload or a non-supportive work environment (Stamm, 2002).

The positive feelings about people's ability to help are known as Compassion Satisfaction (CS). The negative, secondary outcomes have variously been identified as burnout, Compassion Fatigue (CF) and Secondary Traumatic Stress (STS) (Stamm, 1995 and Baird & Kracen, 2006).

The positive aspects of helping can be viewed as altruism; feeling good that you can do something to help. Satisfaction at work has become a key concept in Professional quality of life and nursing studies around the world. Some studies have pointed out the importance of measuring professional satisfaction, and suggested the association of satisfaction at work with a better quality of life, smaller rates of work-related stress, and smaller prevalence of Burnout (Pearlman, & Saakvitne, 1995 and Kalliath & Morris, 2002).

Today the proportion of acute patients entering the health care system through emergency departments continues to grow, the number of uninsured patients relying primarily on treatment in the emergency department is increasing, and patients' average acuities are rising. At the same time, support resources are constrained, while reimbursement and reputation depends increasingly on publicly available measures of patient satisfaction. It is important to understand the potential effect of these pressures on direct care staff (Hooper et al., 2010).

Emergency room nurses should know that their nurturing attributes of caring, compassion, and empathy could place them at risk for acquiring compassion fatigue. In addition, due to a high rate of occupational stress, emergency room nurses are experiencing burnout caused by heavy workloads, understaffing, and advanced technology. Emergency room nurses also have the potential for compassion satisfaction, in which they receive gratification and pleasure from caring for people (Borre, Tan, and Figley, 2011).

Responses of emergency nurses caring for patients who experience suffering or trauma have received little attention. These effects may be positive, leading to compassion satisfaction, or negative, causing compassion fatigue (Roney, 2010).

So that, this study aimed to assess Professional Quality Of Life for nurses working in emergency room compared with nurses working in operating room and outpatient in Central Quwesna Hospital.

Purpose

This study aimed to conduct an assessment to identify possible correlations among compassion fatigue, burnout, and compassion satisfaction among Emergency Room Nurses compared with nurses working in operating room and outpatient in Central Quwesna Hospital.

Significant of the study

Research has shown that those who help people that have been exposed to traumatic stressors are at risk for developing negative symptoms associated

with burnout, depression, and posttraumatic stress disorder. As nurses working at Emergency Department are subjected to some of these above feelings due to facing severe clinical situations which influence their Professional Quality Of Life, therefore, we are interested in assessing Professional Quality Of Life for Emergency Department nurses compared with nurses working in operating room and outpatient in Central Quwesna Hospital.

Research Hypothesis

1-There will be Statistical significant differences in relation to compassion fatigue among emergency department, operating room and outpatient nurses.

2- There will be Statistical significant differences in relation to Burnout among emergency department, operating room and outpatient nurses.

3- There will be Statistical significant differences in relation to compassion satisfaction among emergency department, operating room and outpatient nurses.

4-There will be Statistical significant differences in relation to Trigger Situations that lead to Compassion Fatigue And Burnout among emergency department, operating room and outpatient nurses.

Methods and Subjects

Research Design:

A descriptive research design with a quantitative approach used in this study.

Participants And Study Settings

The study was conducted in Emergency Department, operating room and outpatient in Central Quwesna Hospital.

A sample consisted of 90 employed nurses, 30 nurses selected randomly from each specialty were invited to participate.

Tools

The tool used to collect data for the study consisted of three parts:

1. an interviewing questionnaire sheet: This part of the tool was designed by the researchers to assess the demographic characteristics includes data about the general characteristics of the study sample such as age, marital status, and level of education, nursing experience, etc.

2- The Professional Quality of Life Scale, known as the ProQOL, is the most commonly used measure of the positive and negative effects of working with people who have experienced extremely stressful events. (Stamm, 2010). The scale includes three subscales measuring compassion fatigue, burnout, and compassion satisfaction. Each subscale is unique, and the results of the scales cannot be combined to give a single meaningful score. The instrument includes 30 items, 10 in each scale, which are rated numerically on a 5-point Likert scale, ranging from 0 (never) to 5 (very often). The alpha reliabilities for the scales have been reported as follows: CF/ST = .80, burnout = .72, and compassion satisfaction = .87. Construct validity has been well established by (Stamm 2010). Scores outside of certain limits on the individual scales may signify a possible risk in that area. The scores which may indicate danger are compassion fatigue greater than 17, burnout greater than 27, or compassion satisfaction less than 33.

3- a constructed interviewing questionnaire sheet was designed by the researchers to identify most situations which the nurses experienced to reach either compassion fatigue or burnout. This tool had been tested by a panel of experts for its content validity. Also it was examined on a group of 9 nurses to check the clarity of the statements. Corrections were done accordingly. A test retest was done to test scale reliability. The results had been reported as follows: for system issues : .83 , patient issues: .85 and for personnel issues: .80.

Procedure

Administrative approvals for collecting data were obtained from the director of Central Quwesna Hospital and from the head nurse of the Emergency Department, Outpatient unit, and the Operating Room.

the purpose of the study discussed to the director and the head nurses to gain their cooperation.

Method of data collection was explained.

Data collection started from 1st., August 2011 and continued for one month.

Oral consent were taken from each nurse to participate in the study.

Each nurse individually completed the tools.

Statistical analysis

The percentage distribution, mean and standard deviation, and F-test used to ascertain any significant differences. The level of significance will be taken as $P < 0.05$.

Results

Table (1)- Sociodemographic Characteristics of Studied Sample
in Percentage Distribution.

Variable	No	%
Age (years)		
20–29	39	43.3
30–39	26	28.9
40–49	18	20.0
50–59	7	7.8
Total	90	100%
$\bar{x} \pm \text{SD}$	33.08	9.87±
level of nursing education		
Diploma	49	54.4
Technical institute	23	25.6
BSN	18	20.0
Total	90	100%
Years of experience		
5<	31	34.4
5–	14	15.6
10–	19	21.1
20–29	26	28.8
Total	90	100%

BSN= bachelor of science in nursing;

It is clear from table (1) that the majority of the sample holding an Diploma in nursing (54.4%) , (43.3%) of the studied sample were aged between 20-29 years, and (34.4%)had worked less than 5 years at the hospital.

Table (2)- Differences Among Emergency Room, Operating Room, and Outpatient Nurses in Relation to Professional Quality of Life Subscales.

Speciality Professional Quality of Life Subscales	Operating room		Emergency		outpatient		F - p values
	M	SD	M	SD	M	SD	
Compassion Fatigue	17.333	.4794	18.000	1.0827	12.000	.8304	465.27***
Burnout	32.666	1.6883	34.733	4.8773	17.366	1.5196	279.79***
Compassion satisfaction	31.633	.8899	27.500	2.1294	45.400	2.0274	837.70***

*** = Indicate statistical significance at 0.001

The findings of the present study show that the emergency department nurses had higher mean of compassion fatigue with (M 18.0&SD 1.08), followed by operating room nurses (M 17.3&SD .47) and the outpatient nurses with (M 12.0& SD .83). Also emergency department nurses had higher mean of burnout as (M 34.7&SD 4.8), followed by operating room nurses (M32.6&SD 1.68), and the outpatient nurses had less burnout with (M17.3 & SD 1.5). As regard compassion satisfaction the outpatient nurses had highest mean of compassion satisfaction with (M 45.4 & SD 2.0) followed by operating room nurses and emergency department nurses.

There were highly statistical significant differences in subscale scores for compassion fatigue, burnout, and compassion satisfaction associated with the different work settings.

Table (3)- Differences Among Emergency Room, Operating Room, And Outpatient Nurses In Relation To Trigger Situations For Compassion Fatigue And Burnout Subscales

Speciality Categories	Operating room		Emergency		outpatient		F - p values
	M	SD	M	SD	M	SD	
System issues	10.400	3.2968	12.266	4.0762	6.966	1.6078	21.63***
Related to patients	12.200	4.2377	13.033	3.8549	6.966	1.6078	27.49***
Personnel issues	9.166	2.8537	9.733	2.8639	10.933	2.7029	3.09*

* = Indicate statistical significance at 0.05 *** = Indicate statistical significance at 0.001

This table shows that the emergency department nurses had the highest mean of Trigger Situations For Compassion Fatigue And Burnout Subscales which related to patients issues and Related to System with (M 13.033&SD 3.8549), (M 12.266&SD 4.0762) followed by operating room nurses and outpatient nurses, however, outpatient nurses had the highest mean responses related to Personnel issues with (M 10.933& SD 2.7029) followed by emergency department nurses and operating room nurses.

There were statistical significant differences in subscale scores for Trigger Situations For Compassion Fatigue And Burnout Subscales.

Discussion

Some studies have pointed out the importance measuring professional satisfaction, and suggested the association of satisfaction at work with a better quality of life, smaller rates of work-related stress, and smaller prevalence of Burnout. Regular assessment of Quality of Working Life can potentially provide organizations with important information about the welfare of their employees, such as job satisfaction, general well-being, work-related stress and the home-work interface.(Edwards, Van Laar, & Easton, S. 2009).

A healthy work environment for nurses is complex and multidimensional, comprised of numerous components and relationships among the components. A comprehensive model is needed to guide the development, implementation and evaluation of a systematic approach to enhancing the work environment of

nurses. Healthy work environments for nurses are defined as practice settings that maximize the health and well-being of the nurse, quality patient/client outcomes, organizational performance and societal outcomes. (Registered Nurses' Association of Ontario, 2008).

The current study aimed to conduct an assessment to identify possible correlations among compassion fatigue, burnout, and compassion satisfaction among Emergency Room Nurses compared with nurses working in operating room and outpatient in Central Quwesna Hospital.

The findings of the present study showed that the sample consisted of 90 female nurses with the majority holding an Diploma in nursing were aged between 20-29 years, and about one third of the sample had worked less than 5 years at the hospital.

The four study hypotheses were supported because the findings of the present study showed that the emergency department nurses had higher mean of compassion fatigue followed by operating room nurses and then outpatient nurses. Also emergency department nurses had higher mean of burnout, followed by operating room nurses and then outpatient nurses. This may be explained by the continuous presence of trigger situations which are related to patients condition (patient status or condition, and related to patient dying) and the workload which the nurse is subjected to in emergency department. So they were more likely to experience being "exhausted," moreover, (Yoder, 2008) mentioned that nurses reported numerous situations where they cared for patients who were experiencing serious physical, emotional, or financial threats or even imminent death.

Most studies found that compassion fatigue is more common among health care workers, a recent study entitled "Saudi Arabian Nurses are they prone to burnout syndrome?" conducted in Al-Khobar by Al-Turki, (2010) mentioned that the nurses working in high activity areas were more emotionally exhausted and depersonalized when compared with the nurses taking care of patients in the wards and out patients clinics.

In agreement with the current study, (Hooper et al., 2010) found that Approximately 82% of emergency nurses had moderate to high levels of burnout, and nearly 86% had moderate to high levels of compassion fatigue.

Differences between emergency nurses and those working in 3 other specialty areas, that is, oncology, nephrology, and intensive care, on the subscales for compassion satisfaction, burnout, or compassion fatigue did not reach the level of statistical significance. However, the scores of emergency nurses evidenced a risk for less compassion satisfaction, while intensive care nurses demonstrated a higher risk for burnout and oncology nurses reflected a risk for higher compassion fatigue.

Jodas, Lourenço, (2009) Found that Among the sample of the study, 8.2% of female participants had burnout. However, a great number (54.1%) had high risk for burnout. Only 37.7% of participants had a low risk for burnout. Factors associated with burnout include the lack of knowledge and motivation for professional development.

As regard compassion satisfaction the outpatient nurses had highest mean of compassion satisfaction followed by operating room nurses then emergency department nurses. Moreover, There were significant differences in subscale scores for compassion fatigue, burnout, and compassion satisfaction associated with the different work settings.

In contrast to these findings, Roney, (2010) Findings support the presence of compassion satisfaction as a positive experience for emergency nurses, and compassion fatigue as a problem that should be recognized and prevented.

Also, findings of the current study showed that the emergency department nurses had the highest mean of Trigger Situations For Compassion Fatigue And Burnout Subscales which related to patients and Related to System issues followed by operating room nurses and outpatient nurses, however, outpatient nurses had the highest mean responses related to Personnel issues followed by emergency department nurses and operating room nurses.

There were statistical significant differences in subscale scores for Trigger Situations For Compassion Fatigue And Burnout Subscales.

Jodas, Lourenço, (2009) reported in their study that the organizational work dynamics at an Emergency Room leads to overload of movement and occupational tension, and it is necessary to monitor periodically mental and physical health of these workers to develop strategies to reorganize the work process decreasing stressful sources.

Therefore, burnout syndrome can be avoided, as long as the culture of the organization favors taking measures to prevent chronic stress with the action of multidisciplinary teams in a perspective to rescue affective characteristics from the routine of care providers.

Roney, (2010) stated in her thesis that, the ongoing inability to relax coupled with frequent emotionally draining experiences such as morbidity and death in patients can make the practice of nursing too difficult for a caring professional to sustain long term. The care of patients and families experiencing progressive illness, death and bereavement can increase nurse's awareness of their own losses and vulnerabilities and heighten their fear of death, thereby raising stress and anxiety.

conclusion

The findings of the present study showed that the emergency department nurses had higher mean of compassion fatigue followed by operating room nurses and then outpatient nurses. Also emergency department nurses had higher mean of burnout, followed by operating room nurses and then outpatient nurses. As regard compassion satisfaction the outpatient nurses had highest mean of compassion satisfaction followed by operating room nurses and emergency department nurses. Moreover, findings of the current study showed that the emergency department nurses had the highest mean of Trigger Situations For Compassion Fatigue And Burnout Subscales which related to patients and Related to System issues followed by operating room nurses and outpatient nurses, however, outpatient nurses had the highest mean responses related to Personnel issues followed by emergency department nurses and operating room nurses. Overall Many nurses are subjected to be burned out, exhausted and may have a high intent to leave their jobs. Therefore, educating emergency room nurses about the recognition of compassion fatigue, burnout, and compassion satisfaction could help them to identify risks, recognize behaviors, apply interventions, and develop a better understanding for self-care and coping strategies.

Recommendations

so, More studies are needed to determine ways in which compassion fatigue can be predicted and perhaps avoided. Are there individual characteristics and specific situations as yet undefined which place nurses at risk? Which coping strategies are most helpful? Caring, with its inherent risks, is an integral part of nursing.

We can support the nursing role by acknowledging the risk of compassion fatigue, exploring what might protect the nurse as he or she faces the suffering that the patients experience, and supporting the use of helpful strategies. so, strategies should be followed to reduce nurses' progression from stress to distress.

Important issues for nurses included staffing, policies and procedures, status, security, support for nursing, continuing education, and communication. If the work environment improves, job satisfaction may increase, burnout may decrease.

Nursing leaders in all sectors must be empowered to effect change in the professional nursing work environment through collaboration, cooperation, and transformational leadership in order to recruit and retain qualified nurses.

Further studies should be conducted on more areas and on both genders.

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7 - A Personal Perspective: Operating a Childcare Center in the Unites States of America

*Randa Fouad Abdelmagid

This article will talk about a personal experience of opening a private childcare center in the United States of America. The establishment of the childcare center has been and still is a fruitful experience. Kids Heaven Childcare and Learning Centre was established in Summer 2004 in response to student families' unmet need for affordable summer programs for their children. Kids Heaven received a childcare license from the State of Virginia and secured a facility space in Blacksburg, Virginia. In January 2005, the center received its licensure for full-time services for a capacity of 17 children. In 2008, the center moved to a larger space and became licensed for 55 children. The center offers care from 6 weeks to 6 years of age. Despite the fact that there are many issues involved during the establishment stage, the following items from experience are the most important at the initiation stage.

1. Type of Childcare Services

Parents vary in their opinions on what type of childcare services they choose. Some parents focus on the academics whether secular or religious,

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while other focus on small-scale sizes for their children or prefer large-scale services. Trying to offer a childcare service that has its own uniqueness is very important. A certain philosophy has to be envisioned before establishing a childcare center.

2. Implementing State Regulations

There are three main state regulations that have to be fulfilled before operating a childcare center:

- **Childcare codes:** Virginia Department of Social Services requires the need to have a proper location to start the childcare, the need for proper furniture, educational toys and a playground area for the children.
- **Building codes:** Regulations regarding the suitability of the place to keep the children in. Space of each room that determines how many children can be there, exit doors, sprinklers etc”. This includes fire department and ensuring fire extinguishers work properly.
- **Health codes:** Related to how hygiene the place is to keep food and drinks for the children... whether kitchen area or refrigerators, microwaves etc.

3. Advertising, Recruiting and Administrative Documents

- **Staffing:** Finding the qualified staff and following the rules set by the Virginia Department of Social Services regarding the qualifications for the program director and teachers.
- **Advertising:** Choosing the most effective advertising means to propagate the childcare services and how it is special from those in the area.

• ***Developing handbooks and regulations by which the childcare is operated:***

These regulations set by the childcare in order for the parents and/or teachers to know what issues govern the childcare and what is expected from them in regards to these guidelines.

Once the childcare center is established, continuing quality services and being reputable is considered one of the most difficult issues in childcare services. Some of the issues that childcare services pass through are:

1. Teachers' turnover - salaries or wages (min \$7.25/hr) are not high and thus there is always a high turnover. This becomes an issue as children become attached to their teachers and take time until they adapt to new ones. Parents face the same problem as well and in some cases parents might not feel comfortable with the new teacher and remove their children from the center. In regards to the childcare, appointing a new teacher takes time and effort. Furthermore, providing in-house training to introduce the centres philosophy and how care is implemented, consumes time and money for the childcare

2. Relocation of families – An area that is a university town, families are always relocating and thus there is no consistency in enrolment. This causes sometimes the need to cut the number of staff needed and their working hours, which also affects teachers' turnover and the childcare faces similar circumstances as mentioned above.

3. Adding new services – As childcare is always competitive, the childcare has to offer services somehow different from the others. Individuals responsible for childcare services need to come up with new

teaching trends, be up-to-date with early childhood issues etc. Despite the fact that in the long run it will positively influence the continuation of the childcare center, the amount of capital that is invested can somehow be daunting for some owners.

4. Continuous supervision – managing and directing a childcare service is time-consuming and requires full-commitment. Dealing with children, their well-being and their needs, dealing with parents of various backgrounds and their needs, dealing with paperwork, licensing regulations etc requires professionalism, patience and a complete belief in wanting to establish a reputable childcare center that has a clear vision. This in some cases can be in the long run too much to handle for some owners.

5. Dealing with limited profit – Due to the continuous expenses and despite the incoming monthly revenues, the % of profit gained varies from one month to another but generally speaking childcare doesn't usually generate high profit levels. Thus there is always a need to search for grants and other means of capital to be able to overcome some of those expenses. Examples would be looking for state/federal grants within the area, funding agencies etc.

6. Culture Differences – The impact of culture plays a huge role when opening a childcare center whose parents and employees are not from the same culture. Bridging the gap between teachers and parents are very important, especially from the ownership side, as it requires various aspects to be taken into consideration. Some parents become concerned

with people from the Middle East especially with all the political conflicts that are propagated through the media and tend to be reserved in their communication. Thus it is important that the program director appointed is from the US or has a Western background to act as a liaison between the owner and the parents and teachers. Another perspective is the need of the owner to be unbiased and not stereotypical and to respect the differences between the two cultures. It is important to try to reach to a common vision and be tolerant to those differences, without compromising one's viewpoints. Other issues that arise and need to be catered to in the childcare business are keeping appointments and respecting time, language barriers, dealing with male parents and celebrating US holidays. Celebrating the US occasions and holidays like Halloween, Thanksgiving, Christmas, Valentine was a major concern since they are not part of the Islamic celebrations and thus it is very important that the childcare center have this in writing in the parents' handbook.

Another cultural difference is the American educational system, where children learn through play and by constructing their own knowledge. There is much focus on developing creativity in children and teaching children to be independent learners. On the other side most Middle Eastern education is based on a teacher-centered environment and mostly focused on the British system. It takes time and effort to adjust to the system and it also takes an effort to balance between both educational systems. In many instances, parents from the Middle East whose children enrol tend to enquire about how intense the curriculum is and whether there is writing, reading and Maths skills involved. These are skills that are developed at an early age and many parents from that region prefer to gain the same learning momentum.

Generally speaking opening a private business consumes time and effort, but very rewarding in many aspects. First one would gain the know-how on early childhood education. Second, you become exposed to the American regulations and the laws governing businesses in the area. Third, you offer a service to two different cultural groups. Many Middle Eastern families feel comfortable sending their children to a childcare center where other Muslims are working. By offering services to the American families you are showing your community support and bridging the gap, which is very crucial due to the negative viewpoint that many Americans have about the Middle East. Lastly, one of the most important aspects is a personal futuristic goal which is to learn and gain experience much as possible in this field, to implement a similar educational sector back home for generations to come.

8- An Exploratory Study on the Factors Affecting the Development of E-Government Services in Libya: A Study of Government Perspectives

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Abstract

Today's, electronic applications have brought the different advantages for accessing and sharing information over online services and other wireless applications. Libya is a huge country with different states, which located in different places. The using of Internet services in the Libyan rural community brought the usefulness to different areas in a certain needs. Hence, it is propose to measure the effectiveness of e-government application in providing knowledge and information sharing over these states. Additionally, this research will carry out the importance of providing such services for these areas.

Keywords: *e-government, systems effectiveness, electronic applications, online services*

1. Introduction

The advent of electronic government (e-government) provides transforming opportunity for government services to organizations and their citizens. This transformation in public services is facilitated by the integration of information technology (IT) infrastructure. The use of information technology

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(IT) infrastructure for public services has positively affected the relationship between individuals and the societies through the use of internet-base facility for must transaction. Public service rendered through the internet allows citizens and organizations to overcome many technical barriers hindering fluent flow communication and government services to citizens by facilitating the inclusion of detailed information system that are provided at increase frequency that decreases printing and service cost at users convenient (Chango, 2007; Pina et al., 2007b). The adoption of e-government in Libya is among the fast growing internet-base activities the government uses to improve public services and has been witnessed in most developing countries in recent years. (Alcaide et al. 2007; Nour et al. 2008)

2. Problem Statement

The adoption e-governments practices facilitate technological developments and digitalization allows easier production, transmission and exchange of information in real time and has been influence by numerous factors such as inadequate infrastructure, lack of reliable network, poor information and system quality and lack of awareness of the appropriate service websites (Hamdy, 2007; Ibrahim et al. 2010; Educational Institution in Libya 2012). Study in Libya found that adoption of e-services in Libya has been influenced by lack access to internet services, unreliability of web information, and unforeseen plans of Libyan government sectors and has been attributed to poor information and system quality. (Libyan Times, 2010; Maumbe et al. 2008; Schuppan, 2009)

While Libyan government moderates and controls the use of the information technology (IT) infrastructure major Internet Service Providers (ISP) in Libya such as AlFalak, Bayt Al Shams, Libya Telecom and Technology and

Modern World Telecom are left without modern IT facilities (Libya Telecom and Technology, 2007; Siau, & Long, 2006). Lack of telecommunication facilities left libyans with little or no awareness on the effectiveness of e-government services (Hunaiti, 2009; Gebremichael, & Jackson, 2006). Currently public services in Libya lack effective information and services system due to lack of efficient communication infrastructure and limited access to Internet. The use of efficient information and communication systems improves the effectiveness, transparency and accountability of government and stands as an essential innovation tool for transforming government services with their various constituencies. (Pina et. al., 2007; Heeks & Bailur, 2007).

However, deficiencies in providing e-government services to users in Libya is constrained by lack of awareness as most users know little about the available services and the organizations that provides the services. In other to solve this problem in different e-government services organizations, need arises to provide system that guide users through to identifying specific available services that are rendered in Libya and the services providers responsible to accomplish different service task are discussed in the present study.

In Libya, government organizations exist on several across various fields of competences. As a result, administrative services are distributed over different public institutions and amount to variation which applies to all institutions including businesses. Therefore change of address and personal information potentially conflicts services rendered by public services such as bank, insurance, education, employer and many others (Heeks & Bailur, 2007). To solve this problem in Libya involves different administrative processes at different public institutions requiring specific application and enclose of various documents.

Office working hours of most organizations in Libya complicate and results to delay the processing of various documents. The emergence of these problems makes it important to adopt electronically based system such as e-government with the potential to coordinate various activities and operations at different location using faster and more convenient information technology facilitated infrastructure. Therefore, government public service could be termed “incomplete” if electronically base services are not in use because of usually delays, different official handling process and consequently result to complicated processes that consumes much time consuming and are expensive yet, the citizens are always not satisfied with the services in Libya. Libyan public services are synonymous with poor telecommunication infrastructure as most cities are left without power supply and information technology facilities (Libya Telecom and Technology, 2007).

3. Objectives of the Research

The objectives of this study are as follows:

1. To determine factors affecting the development of e-government services in Libyan.
2. To investigate the level of online sophistication base on the use of improved IT infrastructure for e-government services across various service channels.
3. To determine the characteristics of e-government services in Libya and to rank levels of sartorial advances base on the quality of service system towards the adoption of e-government in various sectors.
4. To determine the effectiveness and efficiency facilities used for interaction during e-government transaction with the public.
5. To investigate e-government adoption functionalities and their impact in Libyan economy and the reliability of e-services to citizens.

4. Methodology

This section provides detailed description of the method that will be used to analyze data that will be collected from e-government users in Libya. The section extends to providing overview of the research instrument, data collection and data analysis technique (Saunders et al. 2009) as essential part of the methodological approach. To ensure that the research objectives of the study is met and the research questions answered the appropriateness of the research instrument (questionnaire) will be validated and pilot tested to assess its feasibility base on the intended purpose. The section describes the research instrument, data collection process, pilot study, data analysis technique and sample size determination.

The paper instrument comprises three sections. First section contains e-government user's demographics from various organizations such as business, education, power supply system, health sectors, government agencies and tourism across various cultures in Libya. The second where designed to measure measured the factors affecting e-government development in Libya and will be referred to as critical success factors while the third section will be used to evaluate government perceptions on various e-government functional units. Items in the first section will be statistically and descriptively analyzed using SPSS while items in section two and three will be structured in a Likert scale format (strongly disagree to strongly agree). The survey instrument will be adopted from research instrument used to measure the effectiveness of internet practices in business by Koh (1997). Items contained in the previously used research instrument will be carefully reviewed and modified for inclusion in the present instrument study. The review process will focus on the appropriateness of the items to explore the factors that constrains e-government development in Libya and will be pilot tested and evaluated by panels of experts to improve the later version of the instrument.

5. Conclusion

The main aim of this study is to model the relationship between the user

acceptances towards the use of e-Government services and attitude. However, detailing the question and the main element involved in the study. The first sub-topic describes the overall idea in this study through the scenario and the introduction that lead to the implementation of the whole project. This is followed by the problem statement, objectives of the study, scope of the study, and significance of the study. Moreover, study framework was reported in this study based on (User acceptance, attitude, business performance, and e-Government performance). Additionally, a literature review and research methodology were described also to clarify the study aims.

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9- English 04 Instructions in Saudi Electronics and Home Appliances Institute (Sehai) – Diriyah, Kingdom of Saudi Arabia

*Dr. Roel Palo Anicas

Introduction

People are the greatest and most important resource of a country. The material and physical wealth of a nation will lay dormant and idle unless man is taught and knows how to utilize these resources. This is one of the accepted means by which man will be able to make use of the earth's measures for the development and progress of a country. In order for a country to be progressive like other countries, its educational system must be evaluated and developed.

Man's attempt to keep abreast with the social changes has brought about many educational reforms, if real progress is to occur in education, basic fundamental practices will undergo racial changes, new methods and strategies have to be implemented. The educational system today should respond effectively to the changing needs and conditions of the nation through a system of effective teaching strategies to improve the teaching-learning process.

English teachers should be good models inasmuch as they are the absolute masters of the essentials of the language. English will continue to be the language of instruction in learning institutions. The teachers must be helped to make use of their time and effort in getting better results through improved method, strategies, techniques and instructions of teaching.

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It is for this reason why this study was undertaken and conceptualized. This study determined and assessed English 04 instructions in the Saudi Electronics and Home Appliances Institute (SEHAI) – Diriyah, Kingdom of Saudi Arabia, to partly address the current issue on the deteriorating performance in English of students’.

To justify this study, the researcher laid out the concepts of his study in five (5) concepts, as follows:

Level of attainment of the objectives in English 04 instructions; this will ascertain the level of attainment of the objectives. This is a positive indicator of success of instruction.

Level of effectiveness of the teaching strategies of teachers in developing skills of students in English 04; the students are the priority recipients of instructions in English 04, it is a concept that effective strategies contribute to quality education.

Level of adequacy of instructional materials; Instructional aids are very necessary to result to better comprehension of key areas in the learning process.

Level of seriousness of the problems encountered; Problems are deterrent to the success of any program or project. It is therefore important to know the problems in English 04 instructions.

Degree of need to implement remedial measures to further improve English 04 instructions, any research undertaking should be developed, thus whatever remedial measures presented in a research should be implemented.

Methodology

The investigation made use of the descriptive normative survey since it assessed the English 04 instructions in the Saudi Electronics and Home Appliances Institute (SEHAI) - Diriyah, Kingdom of Saudi Arabia. The investigation involved the following: 1) Objective of English 04 along; literal

comprehension, inference, evaluation and composition skills; 2) Teaching strategies along: comprehension and composition; 3) Instructional materials used; 4) Problems encountered, and 5) Remedial measures to minimize encountered problems in English 04 instructions.

The Batch 3 – Level 2 Electronics, PC & OE, and Customer Service and Air-condition students of the Saudi Electronics and Home Appliances Institute (SEHAI) in Diriyah, Kingdom of Saudi Arabia served as tools of the study. The respondents comprised sixty-three (63) students.

The primary data gathering tool utilized in this study was questionnaire checklist. The items in the questionnaires were collated by the researcher from his reading of books, journals, magazines, theses and dissertations. After the validation of the questionnaires it was floated to the respondents. Then the questionnaires were retrieved, tabulated the data from the responses of the respondents and processed by means of statistical equations. Descriptive statistics with the use of computation of the mean and the total weighted mean. The weighted mean was used to determine the levels of attainment of the objectives; use of strategies; effectiveness of the instructional materials; degree of seriousness of the problems encountered and the extent of necessity of the remedial measures to minimize the problems encountered in English 04 instruction. The T-test was used to compare the findings from the respondents.

Results

Results revealed the objectives was very much attained; the effectiveness of the teaching strategies used by the English teachers was very effective; the adequacy of the instructional materials was least adequate; the seriousness of the problems encountered was very much needed; the need for remedial measures was very much needed; and there was no significant difference between the perceptions of the five groups of respondents.

Discussion

The very much attained objectives of English 04 are an indication that the objectives were very useful; there are very effective strategies used in teaching; the lack of instructional materials in teaching have resulted to least

adequate perception by the respondents; there are very much serious problems but these are not isolated and a number of suggested measures to minimize the problems encountered in English 04 are available for the teacher of English to further improve the teaching-learning process.

The researcher offers recommendations to the English Language instructors of Saudi Electronics and Home Appliances Institute (SEHAI) in Diriyah, Kingdom of Saudi Arabia, to wit: the English Language instructors with the support of the administrators should institute measures to fully attain of the objectives in English 04. The English Language instructors should use various teaching strategies for more effective teaching result. The Saudi Electronic and Home Appliances Institute administrators should help English Language instructors to provide necessary instructional materials for a more effective teaching-learning result. The identified serious problems that affected the teaching-learning process should be given solutions. And all suggested measures presented should be implemented to further improve the teaching-learning process.

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10- Translation Crisis In The Arab World Nowadays

**Dr. Djamel GOUI*

Abstract

Translation can be a very effective and efficient means of bridging the scientific and educational gap between the developed and undeveloped world if well used. Translation in the Arab and Muslim worlds is really needed to play its civilizational role, as it has always played since the primitiveness and as well as can be a key opener of development debate between different nations of this globe to enable access to the discoveries of the other and introducing what the nation sees necessary to be transmitted to the other.

Yet, translation as a practice as well as a scientific discipline, in the Arab world, has some hurdles preventing harvesting the real fruit expected from. This paper shall then shed light briefly on some problems creating translation crises in the Arab world these recent years.

Introduction

Translation in the Arab World is really still very weak and suffering as a scientific discipline as well as an intellectual practice. Translation as comprising a linguistic and cultural successful transfer is a key to inter-nations communication and exchange (Basil Hatim & Ian Mason, 1993:02). Flipping through history, evidently human being could never live without translation, as communication is a human phenomenon, and there were truly many signs

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witnessing that even the ancient civilizations had recourse to translation eras ago; Sumer civilization witness, for instance, is signed by the Gilgamesh epic on immortality which had been translated into two of that epoch languages, the Mesopotamia witnesses too to translation by the Code of Hammurabi being translated and which had influence on the whole Middle East area, the Pharaoh Civilization witnesses to translation as practice via Rosetta stone that was discovered only in 1799 during the French Campaign on Egypt, bearing a provision in three of that time languages namely Hieroglyph, Demotic and Greek (Joelle Redouane, 1996).

The Arabs and Muslims, by their turn, had conducted during the Abbasid time a very significant campaign of translating thousands of worthy books in medicine, philosophy, mathematics and science..... from Greek, Latin and several other languages saving so many books from death, this movement was very active notably by the foundation in Bagdad by Al Maamoun of “Bayt El Hikma” charged with translation at that time.

Arab World Place in the World

Nowadays, the Arab world is classified as undeveloped in general due to plenty of reasons, this situation have led to the creation of a large gap between this world and the western one, then if the reasons are checked, the scientific gap shall be the first to confirm its presence.

The scientific gap is created by knowledge embodied, indeed, by tons of books and productions being elaborated in the developed world and translation shall here be inevitable for a mere update at least.

Translation Practice in the Arab World Nowadays in Numbers

Although the late position of the Arab world, the western world is still translating much from each other countries than the Arab world does.

In 1975, Japan; for instance, translated around 170000 books, this figure represents more than the number of books translated in the Arab world unfortunately for roughly two centuries. The average number of translated

books into Arabic is 330 books a year, which represents the fifth of books translated a year in Greece only. Some resources confirm that the load translated since the age of Mamoun till today is less than the load Spain translates each year according to the human development report. This shall tease asking: why translation movement is still very weak or what are the factors hindering the development of this movement.

Factors Weakening Translation in the Arab World

Translation is weak practically as well as academically. The following I assume are reasons standing behind this:

A- The Qualification and interest of Translators

Translation has become for some many only a means to get money, the quality then is not of significance at all, and this is why they fail mainly to convince publishing houses to give them the permission to translate their books.

Generally speaking, translators seek translating documents officially or just some articles for some likely personal needs and not books of benefit to the nation, which is truly the ultimate target of translating and translation.

B- Publishing Houses

Most of publishing houses in the world do not deal with translators directly or via a tender at least but with other publishing house, this makes the contact very difficult for real translators especially at first experience.

I personally tried to translate a book by Routledge UK, and I have been informed that I need to find a publishing house in the Arab world to deal with them and not with me directly, I sought nevertheless it seems that publishing houses in the Arab world have their own criteria.

C- Interpreting & Translating

Most of those holding degree from interpreting & translation schools tend to work as interpreters rather than translators, first because of the prestige this latter title has, and second because of the financial gain of this operation in less time i-e a half day interpreting maybe equal financially to around twenty (20) pages, and noticeably with less effort. Interpreting has a simultaneous temporary solution to that moment communication need only and for a limited public, unlike translation which remains all the time at the disposal of the nation.

D- Difference between language learning and translation

Here, a small distinction should be made between languages departments and schools and translation ones. As per the first, they are supposed to be in charge of teaching the language along with its maybe literature, focusing mainly on mastering the language, whereas translation schools target is beyond this, it is to train how to make that transfer successfully occurring between two languages at least (Guiseppe Palumbo, 2009), it is meant then that translation teaching comes second, at least, languages mastery and not right by merely learning a language and its literature. This is what is happening in the western developed world, and this is really what makes a difference between a professional specialized translator and an amateur.

E- Specialized Translation schools in the Arab world

Only few schools or departments are specialized in giving courses in translation in the Arab world, and most of them if not all are falling in a traditional dispute between the foreign languages supports and those of Arabic, because of known colonial reasons and backgrounds, for the case of Algeria for instance, the dispute is almost eternal between those of French language defenders and those of Arabic to decide on translation matters, putting those specialized at the margin of their field because they are a poor minority.

F- Making difference between translation as a practice and translation studies

In the Arab world, translation studies (translatology) is studied as a credit in the translation & interpreting curricula, whereas in the western developed countries are having it an independent major related of course to translation, so you can get a degree in Translation studies from one of the prestigious European universities like Manchester, Salford or ISIT Paris. This is because translation studies in really in progress however we are still linking it slightly to translation curriculum and sometimes, it is not at all in the graduate program but in the post graduate one (Mona Baker, 2001).

Conclusion

Certainly, the isolated nation shall be only different from the others, being different lead to living aberration as the world now is changing, one nation cannot live but with a successful communication, translation can play this role in our nation, nevertheless rethinking translation hurdles is a must to enable the scientific update to bridge the gap between the Arab and western world and facilitating benefiting from the other for the ultimate objective; progress of the Arab nation.

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11- Cultural Tourism in Aboriginal Canada and in the Arabian Gulf:

Toward a Comparative Perspective

**Leslie J. Miller, PhD*

This paper is primarily about cultural tourism and heritage management among the Plains Indians of southern Alberta, Canada. The fieldwork for this project was conducted by Dr. Siegrid Deutschlander, who wrote her Doctoral Dissertation under my supervision (Deutschlander, 2006). (1). Between 2009 and 2012 I spent several periods teaching Sociology in Doha, and have come to appreciate the importance of heritage preservation for the Gulf countries (2). This conference offers a first opportunity to consider these matters in comparative perspective. My aim in this paper is to identify the main issues and challenges that have arisen in the Canadian context, in order to see what they might contribute to the ongoing efforts in Gulf countries to strengthen their own cultural heritage. My long -range goal is to invite a comparative look at such projects through collaboration with researchers in the Gulf.

Below I briefly describe the efforts of Aboriginal Canadians to strengthen their cultural heritage, especially through initiatives in *cultural tourism*. The Plains Indians of Alberta have developed, through trial and

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error, a range of creative strategies and programs that are designed to engage their own community members, and non-Aboriginal “outsiders” as well, in their cultural traditions. They have become vastly more radical, and more skilled, in controlling the ways they are represented in heritage projects. I believe that these strategies -- the successes and the failures -- would be of interest to directors of similar programs in Qatar and the Emirates, and to educators as well.

The situations of the Aboriginal Canadians of southern Alberta and the societies of the Gulf could not be more different in one respect: Gulf societies are very wealthy (3) ; the Aboriginal Canadian communities are often very poor. But both groups feel that cultural loss is at the crisis stage, and both face powerful threats to their own traditions -- the high percentage of expatriate guest workers, in the first case, and the force of the colonial/racist version of history and “the Indian”, in the second. Over the last fifteen years the Aboriginal tribes in southern Alberta, mainly Cree and Blackfoot, have had generous government funding to support “cultural revivals” and have created a range of projects to try to challenge the White version of Western history and tradition: museum exhibits telling Aboriginal history “in their own voice”; interpretive centers around important archaeological sites (e.g. buffalo jumps, where buffalo herds were driven over cliffs), developed and staffed by Aboriginal people; overnight culture camps (similar to desert camps in Arabia); ceremonial events like pow-wows, the Sun Dance ceremony, and sweat lodges (a purification ritual). The intended audience for these efforts is the Aboriginal communities themselves, as a pride- building exercise, but they are also aimed at non-aboriginal Canadian and European tourists, who are prepared to pay large sums to obtain an “authentic” Aboriginal cultural experience. As will be shown below, the interests of outsiders and insiders do not always coincide.

The goals of these cultural projects are three:

A. To provide an employment strategy and economic opportunity for host Aboriginal communities, which suffer a very high unemployment rate.

B. To build pride and a positive self-image among Aboriginal people, by promoting Aboriginal traditions and history.

C. To educate visitors in a better understanding of Aboriginal culture, and especially to overturn the received colonial representations of Aboriginal peoples.

In what follows I focus on B and C above, which are in my view, directly relevant to the initiatives in the Gulf. I briefly identify the main challenges and dilemmas that have arisen in southern Alberta, and append a few comparative comments based on my experience as a cultural tourist in Qatar and Oman.

The tourist quest for authenticity. As visitors to Aboriginal culture camps become more knowledgeable about Indian history and customs, they are ever more insistent that their experiences at such camps be “authentic” ones. Situations (sometimes hilarious ones) arise which set the guests against the hosts: the guests reject the portable toilets unless they are covered in “natural materials” -- wood and birchbark; they refuse to eat food items that carry supermarket stickers and are therefore not seen to be “real Indian” food; they insist that their sweatlodge temperatures be just as hot as they were in “traditional” times, and so on. Scholars recognize that cultural performances are inevitably “staged” (McCannell, 1973; Khalaf, 2008), and indeed our research shows that both visitors and Aboriginal hosts collaborate to create and sustain the illusion of authenticity in the camp experience, especially in camp activities and the appearance of the camp. The concern over “authenticity” is evident in Arabian cultural camps as well: on my visit to an desert camp in Oman I noted dissatisfied whispers among the guests that the man serving us dinner was “not a real Arab” but a South Asian in Arab dress. The tourist

resistance to all signs of modernity in the Canadian camps has caused serious questions to arise within host Aboriginal communities: they ask “Why should we be fixed in a stale stereotype of the “noble savage”, frozen in time (an image that is itself a colonial one)”? And more fundamentally: “What is a ‘real’ Indian/Arab anyway”? As the host communities in the Gulf and in Canada continue to modernize (Al-Kazi 2008), this issue will remain a source of tension in every cultural tourism initiative, and tourist culture camps will have to find satisfactory ways of dealing with it.

In our own voice: the politics of heritage projects. Over the last fifteen years there has been a transformation in the ownership of almost all of the cultural tourism projects in southern Alberta. Previously, museum displays about Aboriginal life before European contact were entirely created by White professional museologists and anthropologists, with little input from Aboriginal communities. After considerable struggle, this has changed. At the present time all of the major cultural heritage displays are under the control of Aboriginal elders; it is these elders who now determine what “story” is to be told, and who will create and staff the displays at museum shows and interpretive centers (4). The interpretive center called “Head Smashed In Buffalo Jump”, on the plains of southern Alberta, now contains striking visual material that portrays the European settlers as the destroyers of the buffalo (and thus of the Plains culture), and puts the Aboriginal peoples on the moral high ground as protectors of nature and “Mother Earth”. The Aboriginal interpreters at the site reiterate this message: “The White Man is a little child. He destroys everything...when the White people grow up, we’ll sit down and tell them how to save Mother Earth” (Deutschlander 2006: 128-9). In effect, this heritage project charges the European colonists with cultural genocide, and the displays are designed to promote the superiority of traditional Aboriginal knowledge. Such sites thus provide a forum in which the “voices of the oppressed” challenge the “dominant colonial voice”. They are relevant to goal C above, and they have considerable political force. The risk, however, is that they will alienate the visitor (5); how *overtly* political

to be, then, is a balancing act that heritage site managers must negotiate (and in this connection see Miller 1993).

Cultural displays are inevitably politicized. But whose voice and interests govern the message? Khalaf's interesting account of the Kuwaiti Pearl Diving Festival and the Kuwaiti Seamen's Day --enactments of traditional seafaring life prior to the oil economy -- suggests that participants are former sailors and divers, and that the target audiences for these living cultural museums are Kuwaiti youth, who are reminded of the traditional life and skills of their ancestors (see goal B above). But the message here is a sanitized one, argues Khalaf, and erases the well-documented history of ethnic and class exploitation in the pearling industry, (Khalaf 2008: 68). While the political "voice" in the Canadian display is explicitly anti -colonial, in the Kuwaiti case it is pro-national and we hear the voice of the state loudly "celebrating its own progress" (p.66). The audience is invited to connect the bad old days with the colonial period, and the good life today with independence and the ruling family. In short, the "people's voice" is here conflated with the dominant voice of the ruler.

These festivals share something with the displays in the Heritage Village at the annual Muscat Festival, however in the latter there is no obvious voice of the state to be discerned, apart from the usual photos of Sultan Qaboos. And in Qatar, I note that the very popular Pearl show at the museum of Islamic Art in Doha was curated by a French expert, presumably in consultation with Qatari nationals. Whose "voice" is heard in this museum show is unclear.

The commodification of culture. The concern of tribal elders in Alberta that they are "selling out" their spiritual heritage for outsiders, is perhaps the most serious dilemma that arises in cultural tourism projects. In its weakest form it is a criticism that cherished traditions are being "festivalized", that is, reduced to a superficial array of quaint costumes, dances and foods (Kirschenblatt-Gimblett, 1998: 62). In its stronger form we see the accusation that the tribe's most sacred spiritual ceremonies are turned into objects to be

sold on a market for tourist entertainment. The re-appearance of the Plains Indian Sun Dance ceremony, an ancient vision quest ritual for many years banned by the Church for its “savagery” and “paganism” (young men attach buffalo skulls to their chests and backs with hooks), has produced a predictable fascination for visiting tourists, and there is fierce debate among Aboriginal elders about the wisdom of allowing them in, even as onlookers. Here we see an economic interest pitted against a spiritual one.

It is likely that this dilemma will pervade any cultural ceremony that is open to cultural outsiders, and will be most serious when the ritual has a clear spiritual component -- it is not likely to arise in the context of the Qatar Falcon and Hunting Festival, for example. The mosque tour offered by the Fanar Center in Doha remains relatively pristine and does not bring in funds, and the tour of the Grand Mosque in Muscat is only slightly commercialized -- it sells trinkets and religious paraphernalia at a gift center, unlike the Fanar Center; at both sites, the educational goal C predominates and has not been eclipsed by an economic motive. The “commodification” question is probably debated behind the scenes, and may go unheard by the general public; and I am not aware of any public discussion on this particular issue during my time in Qatar. The problems emerge as cultural tourists become more informed about local customs and want to penetrate ever deeper into the heart of the host culture. Moreover, such problems might be expected to occur more frequently in Islamic societies than in primarily secular ones.

How do these issues play out in the Gulf? I offer the above as an initial framework for a comparative analysis of cultural tourism and heritage preservation in the countries of the Gulf and in Canada, and I welcome discussion from the members of Gulf societies here, on any of these matters.

Notes

1. We have co-authored several papers from this data:
2001. Deutschlander, Siegrid and Leslie J. Miller, "Politicizing Aboriginal Cultural Tourism: the discourse of primitivism in the tourist encounter". *Canadian Review of Sociology and Anthropology* 40(1): 27-44; 2004. Deutschlander, Siegrid and Leslie J. Miller, "A Discursive Analysis of Cultural Resistance: Indigenous Constructions of Blackfoot Superiority". *Tourism, Culture and Communication* 5(1): 59-68.
2. While in Qatar I had the opportunity to visit several heritage projects, including the Al Wakra restoration; former pearling village archaeological sites near Al Zubara; Suq Waqif; the International Falcon and Hunting Festival; and the Fanar Center, which offers a "mosque tour" to introduce expatriates to Islam and the culture of the mosque. In Oman I visited a wide range of heritage sites, including Portuguese colonial forts; desert camps; traditional dhow- building villages near Sur; and the many suqs in Nizwa. It is important to note that my firsthand information about the Gulf countries is mainly based on these visits and is necessarily anecdotal, and therefore very superficial.
3. Some Bedouin communities I visited in Oman are obvious exceptions.
4. The Bedouin tribes at Petra, Jordan, seem now to have the same level of control over the site, and also reap some economic benefit of that control.
5. At one storytelling festival in northern Canada, some non-Aboriginal visitors walked out on a performer who criticized the government position in land claims negotiations (see Cruikshank 1997).

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12- Female dancers in Late Antique and Early Byzantine (*LAEB*) Egypt through art

Dr. Engy Eshak Yousef Hanna

Exploring women's lives in antiquity has been a vivid research area especially when related to contemporary gender issues. This paper deals with one of the most controversial subjects as it analyzes the status of female dancers who formed a marginalized social class in Egypt from the third to the seventh century AD (*LAEB*). The researcher decided to use the visual evidence supported by literary sources to provide an integrated picture for the performance and the status of dancers' social class. In spite of the silence of literary sources about the nature of this occupation, female dancers' representations abundantly existed on Coptic artifacts of different materials. Textile specifically revealed a considerable amount of dance iconography thanks to its available decorative surface and its good conditions of preservation.⁽¹⁾ As for literary sources, Christian authors frequently mentioned dance occasions in terms of spectacles, pilgrimage festivals and wedding celebration where believers should avoid attending dance shows.

Artifacts with representations of theatrical female dancers

A linen decorative band (fig. 1) displays representations of female dancers. Judging from its large proportions, it is thought to have decorated a wall hanging. The whole decoration is executed in silhouette style of tapestry technique with dark figures on a light background. The female dancer is wearing an ankle length robe with two shoulder straps and a shawl is thrown on her left arm. She is standing with crossed legs rendered with lines in light color, raising

(1) Bourguet, P., "Dancers", Coptic Encyclopedia, Atiya A. S., vol. 5, NY, USA, 1991, P. 1756.

her left hand which carries a bowl and with her right hand she is holding a torch. Her head is slightly turned down and surmounted by Isis crown.⁽²⁾

The torch suggests that this female dancer is a representation of one of the Maenads whose role in Dionysos myth is to dance with torches to keep “black Indians” away all night while the god sleeps.⁽³⁾ However, wearing Isis crown suggests that this scene portrays the tragedy of the Egyptian myth Isis and Osiris. This tragic theme was popular in Roman Theatre in Egypt in spite of the rise of Christianity as it incarnates the concept of resurrection. Herodotus had seen women at the pilgrimage of Osiris imitating the mourning wife Isis in pantomime. So, may be playing the roles of Isis or Maenads were examples of the tragic dance performances done by female dancers. Pelagia was one of female dancers who acted dramatic roles, so she was described as “the leading mime actress (mimas) of Antioch and the leader of the (chorus girls) chorcutriai of the pantomime performer.”⁽⁴⁾ Therefore, it seems that female dancers didn’t only perform aesthetic movements but also they engaged in acting and performing symbolic gestures with their body movements.

Among other tragic themes which might have provoked the church is miming baptism sacrament in a comic way. This explains the church’s attack against dancers and theatre shows as being dangerous to new believers who might convert from Christianity back to Heathenism. Tertullian argues that the mimes were developed from heathen practices and warned Christians from watching these mimes, “...it is impossible for a Christian to participate in them without being guilty of idolatry and without injury to his faith”.⁽⁵⁾

(2) Maguire, E. D., Choron, R. , Kirstein, A., Weavings from Roman, Byzantine and Islamic Egypt: The Rich Life and the Dance, Krannert Art Museum, University of Illinois, 1999, p. 100.

(3) <http://www.maicar.com/GML/MAENADS.html>, Maguire, E. D, Choron, R., Kirstein, A., op.cit., p.88.

(4) Webb R., Salome's sisters, James L., Women, Men and Eunuchs: Gender in Byzantium, London, 1997, p. 121.

(5) Vince, R. W., Ancient and Medieval Theatre, Greenwood Press. Westport, CT: 1984, p. 84.

Hence, female dancers in theatrical shows performed dances integrated in dramatic contexts with fictive characters and narrative plot. Since these dramatic contexts were of heathen origin, female dancers and other theatre performers were blamed for the conversion of new believers to heathenism.

Another Coptic artifact portraying female dancers while performing a theatrical show is a woolen tunic (fig 2). It is decorated with dancers, birds, and crosses. The central scene occupies the space between the two vertical clavi bands. It represents dancers' band consisting of the main female dancer, four female and 2 male dancers. Females are standing with crossed legs, they are naked except for red scarves wrapped around their necks and thrown behind their shoulders. Male dancers are standing with their feet apart as if their images are captured before leaping. They are wearing triangular cloths around their waists and shoulder scarves. The main female dancer is standing with crossed legs and raising both of her arms in adoration attitude. Her scarf is bigger than other dancers' scarves being spread in the air like wings. The whole band is arranged in a line design with the main dancer standing in the middle. This design suggests that it is a scene from a theatrical show where dancers filed into the orchestra in a single line and did multiple turns on half toe and small or large successive leaps. The dancers seem to be joined to each other by means of a rope in their hands. This dance design might refer to the victory dance called *geranos* or crane dance where male and female dancers were joined by a rope or a garland and arranged in a line that twisted or snaked as if through a maze.⁽⁶⁾

By representing the female dancer standing in the middle of the dance design, the Coptic artist might aim at emphasizing the role of female dancers as the leader of the theatrical bands specially that there isn't a discovered parallel example representing a man leading a chorus band. A similar dance scene is to be seen on the southeast side of the Theodosian obelisk base in Constantinople. It emphasizes the leading role of female dancers on the stage

(6) Kassing G., *History of dance*, US, 2007, p. 54.

of Byzantine hippodrome as it represents a chorus line of female dancers accompanied by flutes and organs while performing in front of the emperor as he crowns a victor.⁽⁷⁾ So, it seems that male artists of the theatre were often musicians, and mime players while the main artist was female. Moreover, female dancers were frequently mentioned in literary sources as *scaenica*, “women of stage” or its Greek equivalent (*thumelike*) which was often used as in the life of Symeon.⁽⁸⁾ Hiring contracts from Oxyrhynchus also reveal that in some cases female dancers signed contracts on behalf of the band to perform at wedding celebrations. Thus, these dance scenes emphasize the feminine nature of dance profession and the close association between dance and the female body.

Artifacts with representations of female dancers in public and folk occasions

In addition to theatre spectacles, Coptic artifacts revealed dance iconography of female dancers celebrating public and folk occasions.

Dance in Seasonal Feasts

A decorative band of tapestry textile (fig. 3) - now exhibited in Louvre museum - is decorated with five squares, separated by rows of flowers represented in front alternating with flowers in profile. The scenes represented in the five squares are as the following from top to bottom; grape gathering, a man in elaborate dress holding vine branch may represent Dionysos, a naked female dances with corotolla, a male clad in animal skin dancing while carrying a reap hook, and finally a male dancing while playing tambourine also clad in animal skin.⁽⁹⁾

(7) L. Safran, “Points of View: the Theodosian Obelisk Base in Context”, in: *Greek, Roman, and Byzantine Studies* 34, 1993, p. 431.

(8) Webb R., op. cit., P. 121.

(9) *L’art copte en egypte, 2000 ans de Christianisme*, Institute de Monde Arabe, Paris, 2000, p. 211.

Scholars suggested that this scene represents a mythological theme from the myth of Dionysos. However, choosing this particular theme from the myth to decorate a wall hanging may refer to the popularity of an occasion relevant to this theme. Although taken from mythological repertoire, it could refer to folk celebration of grape harvest. This festival always inspired artists throughout Egyptian history and was depicted on the walls of private tombs in ancient Egypt.

According to the unique representation of a male dancer holding a reap hook, one could assume that male dancers in the scene may represent peasants who entertain themselves by dancing in the fields of wine. It is hard to believe that the naked female dancer is performing erotic dance in such event, but rather she could represent a maenad borrowed from Dionysos myth who danced to give thanks to Dionysos for the grape harvest. Perhaps, this scene suggests the presence of dancing female in the field of wine to celebrate the harvest. Hence, female dancers either professional or casual could perform in the fields for entertaining the peasants. The same festival was portrayed on a stone frieze once decorated a religious setting. Thus, one can find the representation of harvest, musicians playing cymbals and flutes with the absence of the female dancer.⁽¹⁰⁾

Dance in Religious Feasts

A wooden relief (fig. 4) - now exhibited in the Coptic museum- is decorated in high relief with a dance scene.⁽¹¹⁾ The scene displays crude figures of musicians and entertainers from left to right as follows: a seated musician plays trumpet, a head of a missing body, a female cymbals player, a musician beating drums, and two clowns one is standing on the shoulders of the other and inclining backwards holding a rope. To the extreme right side there is a

(10) Habīb, R., *Dalīl al-Maṭḥaf al-Qebṭī, al-ḥai'ah al-'amah Le-Še'un al-Maṭabe' al-Amīriah*, Cairo, 1966, p. 40

(11) Habib, R., *The Coptic Museum "A General Guide"*, General Organization for Government Printing Offices, Cairo, 1967, p. 227.

small niche supported on two colonettes and its conch is decorated in a shell shape. This architectural element is a characteristic of religious and funerary settings. Therefore, the scene may depict a public celebration in pilgrimage site which developed around a saint's tomb. Some scholars suggested that this scene represents the dance of Salomy the daughter of Herodia before King Herodus. Their opinion depends on the bodiless head which suggests that it is the head of St. John the Baptist. However, the crudely carved surface under this head suggests that there was a carved body which was deliberately erased. It could be of a relatively naked female dancer whose image might be found inappropriate for the homage of the religious occasion. Hence, dance was a part of seasonal festivals and an element of pilgrimages.⁽¹²⁾ Church fathers attacked such practices. For example Basil of Caesarea's condemned women who celebrate with dance and song at the martyrs' tombs: *"For the father of the church these shameless women who let the veils fall from their heads, show contempt for God and the angels and display themselves to the male gaze as they dance wildly, polluting the air with their lewd songs and the ground with their impure feet."*⁽¹³⁾ Hence, it seems that female dancers were also hired in religious occasions which lost their religious atmosphere and took a folk nature. Not only professional dancers who danced in such occasions but also ordinary women participated in celebrations by dancing and clapping.

After the previous analysis, It seems that female dancers images in Coptic art reveal the public fondness of this performing art. It proved that female dancers who were rejected by the Christian leaders and the general populace were hired by the government or society members in theatre shows or public events. This indicates that the Egyptian society in this period accommodated with contradictions exactly like nowadays. Coptic art uncovered realities about this marginalized group that were hidden in literary sources.

(12) Bourguet, P. , "Dancers", op.cit., p. 1756

(13) Webb R., op. cit, p. 139





Fig. 2



Fig. 3

13- The Role of Caucasian Peoples in Forming Islamic Culture

*Dr. Hafiz Osmanov

Republic

In the name of Allah, Most Gracious, Most Merciful

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (49/13)

First of all, we'll deal with the role of Islam in forming of culture and science of Caucasian peoples [1]. It should be noted that medieval in Caucasus explorer researched about different people who had the role of developing history and culture, science of Islam. At the same time this topic is spacious and comprehensive, that is why, it required great patience.

Coincide with the establishment of Islam, Caucasus was one of the ancient land of world culture. Judaism, fire-worship, Zoroastrianism, mazdakism, manichaeism, shamanism and influence of other religions especially christianity, was the main stimulus. By dominancy of Islam against Sasani empire in our neighbourhood, Islam could have a great impact to save the moral life and a shaking affect for development of this multinational land.

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The spread of Islam in Caucasus and some countries being located in this land united under caliphate, it made political stability for a long time. In addition, city culture developed, Moslem cities became political and cultural centres. Craftsmanship and farming were extended, watering and seafaring expanded, trade relations increased. Developing economy helped to increase other sciences. This, in turn, paved the way to increase the level of culture. Developing economy made a necessity to improve of many other sciences. In schools which were inside and beside of mosques, scientific, philosophic and religious activities were carried out. On that time, there is written many texts about the ethical effect of speech on human. It was trained to respect for scientists and science which changed the inner of human and made him/her noble. It was paid special attention to the influence of ethical and creatural effect of the art and architecture.

One of the main features of cultural development of the peoples of Caucasus who converted to Islam was related to multiethnicity. The peoples who lived there, were under influence of Macedon and Greek for a long time, that is why, they conciously accepted cultural traditions of Greek . At the same time, for example, Zoroastrianism had influenced ancient Greek and Rome philosophical- literary thoughts. As a result of the interaction of the culture that benefit from ancient Greek traditions, so based on local heritage. Some elements of Hellenistic culture, especially elements that associated to myth and legend, mix together local traditions. It is one of the examples to celebrate Novruz holiday with its rite.

The characteristic feature of this multiculturalism influenced the peoples who live in Caucasus and accepted Islam. This can be explained by forming of different trainings (Babak, ismailism, hurufism etc) and different philosophical movements (mutalism, irshagism).

The other feature of cultural progress was multilingualism. It was spread Georgian, armenian, Albanian - turkish also the Sasanid language and the Persian language. Yagub – al- Hamavi in his “Mujam-al- buldan” when described Shirvan Darband, he noted that more than 70 peoples lived there and each had its own language and they could not understand their languages[2].

Arabic – Quran language spread as new religious and cultural unity

language all territories of Caliphate and was able to drive out many spoken and literary languages. ***“Surely We have revealed it –an Arabic Quran – that you may understand.” Holy Quran, 12/2***

At the same time this language created a basis for cultural – science integration and changed the language map of Near East, North Africa, a part of South Europe, India, Iran, Central Asia, Caucasian. It was happened mutual influence and strengthening in East cultures in XIII century, till the occupation of Mongol. In a word on the basis of the spread of Islamic culture in Caucasus, there stand for social justice of Islam, equality of all people before God, persuade people freedom, peace and effort, and respect for science and knowledge with high values.

Caucasian and specially azerbaijani scientists had great role in the progression of Islamic culture and its related sciences: Philosophy, Logics, Philology, and also natural sciences and astronomy, mathematics, geography, medicine, art, wisdom and applied sciences. About this subject, our countryman, a young scientist Elnur Nasirov had published a book in Baku in 2011 which is named: “The Azerbaijani scholars lived in the middle ages”[3].

Shortly, one of the most beautiful boons(bless) of God to mankind, that is to say true religion of Islam not only in Caucasia but also in all of the world have invited all people to a new culture which invite them to compete to do beautiful acts and behaviors.[4].

The spread of Islam in Caucasus and the role of the representative of different nations in forming Islam culture is undeniable. The subject is very large that is why, we want to talk about persons who working in recent years.

One of them is Sheikh Shamil who fought against Russia who wanted to occupy Caucasus. Russia finished the occupation of Caucasus in 1828. The next occupation is North Caucasus nations. But the chechens, ingushes, the avars and kumuks sacrifice for freedom under the leadership of Sheikh Shamil Imam invaders began a war. Every minute, hour of this war was the stage of heroism, honor. People had at that time a trial date. War began in 1834 and continued 25 years, it showed how have to struggle for land. Imam Shamil was born in 1797, in the small village of Gimry, which is in current-day Dagestan, Russia. He was originally named Ali, but following local

tradition, his name was changed to his uncle name when he Shamil became ill. His father name was Mohammad and belonged to Avars and his mother was from Dagistani turks. Imam Shamil's powerful oratory skills, with a strong wisdom gained him great success, fame and reputation soon spread around by people living in Dagestan. Imam Shamil was elected in 1834 until 1859 and in spite of hegemony and strength of Russia, from this day he continued war against Czar. He participated at war during 2 Imams before him, that is why, the duration of war was 35 years. At that time he damaged the Russian army. In 1839 (June–August), Shamil and his followers, numbering about 3000 men, by the commandorship of General Grabbe with more than 10000 heavy armed-soldiers found themselves under siege in their mountain of Akhoulgo resisted for about 80 days. This bloody battle has been written in the word history of war! Not any country helped S.Shamil and in the end all powers ended and in 1859 June 6 he retreated with hundreds followers to general Bayratinski with his 70000 troops . He was sent to Saint Petersburg to meet the Emperor Alexander II with his family and 40 closed followers. Czar of the time very impressed when he saw this great hero and could not control himself not to kiss the beard of this famous hero. Sheikh Shamil was as guest at palace about a month. After that began years of captivity. After 10 years, Czar let him go Hajj, but he hold his son Muhammed Shafi instead of him and said that after visiting Hajj he had to return Russia again. In 1870 Shamil left the palace with his followers and they went Istanbul firstly. This information spread all territories and everybody wanted to see this hero, that is why, everybody came currently to palace. Sultan Abdulaziz sent him with great honour to Mecca by a ship. Sheikh Shamil was greeted by Amir of Mecca and Jeddah and wellcomed in Mecca. Sheikh Shamil was a guest at Shurafa. Everyone who participated in Kaba excited to see him and they came there. Sheikh Shamil was climbed on the Kaba. At last everybody could see him. After completing his pilgrimage to Mecca he went to Medina. When he was in Medina he became ill. All his life he devoted to sacred war and he died on February 4, 1871. His memory will always live in the hearts of all Muslim nations[5].

Nowadays, in Caucasia and world the head of Caucas Islam Board, Sheikh-ul-Islam Allahshukur Pashazade has great ascendancy and active role in social and religious processes[6,7,8].

In a word, the role of Caucasian people in forming of Islam is undeniable. We would like to emphasize the fact that Azerbaijan located in the South Caucasus, is one of the unique countries in the world which is presented in various international organization representing both Europe and Asia, including Council of Europe and Organization of Islamic Cooperation. Today, the history, rich culture and tolerance of the Muslim Azerbaijani nation is one of the factors stipulating international humanitarian events to be held in our country. According to Director General of ISESCO Abdulaziz Othman Altwajri, holding international events in Baku so frequently is directly related to the strengthening position of Azerbaijan and the President Ilham Aliyev in the world arena.

The role of the Azerbaijani youth in the development of Islamic culture is undeniable. The main aim of “Towards Dialogue and Development” with the motto of the realized YFOIC[9] (Youth Forum of the Organization of Islamic Cooperation) in Baku, is that to expand cooperation with youth organizations, young people’s personal development, education, to carry out projects in the field of international cooperation, the Muslim youth development, community integration, to work in the field of educative measures to Islamophobia, to achieve peace in the world, cross-cultural challenges in expanding and strengthening the voice of the Muslim youth to increase participation, business, tourism and economic projects. Within the framework of these purposes a number of projects were executed, some international and global operations have been established. Many of the projects’ work is regularly and resistant. Global Youth Movement for the Alliance of Civilizations, the Justice for Khojaly campaign, the Islamic countries of the Young Entrepreneurs Network, the Organization of Islamic Cooperation Model of International Education Program is constantly working on projects and structures will be done in the coming years.

Nowadays Islam religion and culture is developing in Azerbaijan and people belonging to other religions and cultures live together in peace. This harmony is the best example of symbiose together life of religions and cultures. It makes the special importance for the nations of the world, including Moslem countries. It is no coincidence that according to the resolution accepted in Tripoli in the Fifth Islam Conference Baku city was proclaimed as “Capital of Islam culture” for 2009.(the first city was Mecca).Entrusting to Baku in the

Programme of “Capitals of Islam culture” after holy Mecca give information about the scale of influence of Azerbaijan in the Muslim world.

In the grand gala ceremony of the opening of “Baku – Islamic culture capital 2009” Prezident of republic of Azerbaijan, excellency “Ilham Aliev” said: “...In our country numerous cultural events are realized with the support of Islam Conference Organization, with the support of ISESCO. Sometimes these activities are held together. It has great importance. Such consolidation of relations between Europe and Islam world satisfy our interests. Because the more strong the relation is, the more mutual understanding grows, the more success will be...”. I agree to this opinion as a citizen and as a muslim.

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حول موضوعات العلوم الاجتماعية والإنسانية في العالم الإسلامي

أبحاث مُحكمة

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