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Challenging Behaviour in Nigerian Children with Features of Autism

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Abstract
This study explores the incidence of challenging behaviour in a Lagos sample of children with features of an autism spectrum disorder (ASD). It also explores the relationship between these behaviours and their communicative competence. The participants comprise of 112 children who exhibit features of ASD. There were 85 boys and 27 girls. The age range was 2:12 years. All had normal hearing. They met the DSM-IV criteria for a diagnosis of ASD. Each was assessed for challenging behaviour and language competence by clinical observation and parent interview. The behaviours included were incessant tantrums, aggression toward others and self-injurious behaviour. The results adduced the existence of challenging behaviour in 73% of the sample. Most prevalent were incessant tantrums. Only 3 children were self-injurious. No relationship emerged between challenging behaviour and language competence. Language competence was however positively correlated with age. These results raise concerns about the dearth of professional services for ASD sufferers in Nigeria which may allow some to be exposed to traditional rituals and even annihilation.

Keywords- Autism spectrum disorder, Challenging behaviours, Nigeria.
Introduction

Autism is a neuro-developmental disorder with cognitive and behavioral manifestations appears to be on the increase. Recent figures cite its prevalence in Canada as 1 in 167 live births; in the USA at 1 in 88 children and in the United Kingdom as 1 in 86 children (Rice and CDC, 2009; ADDM; CDC, 2009; CDC, 2012). Bakare and Munir, 2011 in a review of the literature on Africa noted that its incidence here is unknown and little has been documented on it. The prevalence of ASD in Nigeria is also unknown.

In a paper presented in Accra at the 2011 International Autism Policies and Practices (IAPP) Conference, Nwanze reported that 43% of children referred to a Lagos speech therapy clinic exhibited symptoms of ASD, suggesting that perhaps it is on the increase in Nigeria also. At the same meeting, Nwokolo reported the sighting of some cases of ASD in our rural areas. (Audu and Egbochuku, 2010) noted its existence within some elementary school populations in Benin-city a large mid-western metropolis of Nigeria. They surveyed 1000 teachers, summarizing for them the key features of ASD. Many claimed to have experienced such children in their classrooms. A survey of 149 teachers in an eastern Nigerian metropolis yielded similar results (Anyachebelu et al., 2011).

Asikhia, 2011 lamented that professional therapists with autism-specific training are minimal in Nigeria. Due to the attendant communication disorder inherent in ASD, many here seek intervention from speech therapy clinics.

An apparent dearth of effective professional services leaves many parents with little option but to mainstream their children within the regular school setting which has a limited capacity to cope. (Audu and Egbochuku, 2010; Anyachebelu et al., 2011).

The term challenging behaviour refers to a group of problem behaviours which include aggression, tantrums, self-injurious and disruptive behaviours (Jang et al., 2010). Such behaviour displayed by ASD children in mainstream settings is of particular concern. Many are excluded from even specialist facilities because they are difficult to manage (Antonacci et al., 2008; Cohen et al., 2011).

Singh et al., 2011 reported challenging behaviour in 10-15% of a sample of ASD children.

The current study explores the incidence of challenging behaviour in a Lagos sample of children with features of ASD. It focuses on incessant tantrums, aggression and self injurious behaviour. The study also explores the relationship between these behaviours and language proficiency. This is because there are suggestions that frustration resulting from impaired communication may be a trigger for aggressive and tantrum behaviours (Matson, 2010).

Method

Participants

The participants in this study were 112 children. They met the diagnostic criteria for an autistic disorder as stipulated by the DSM-IV checklist (Diagnostic and Statistical Manual of mental Disorders, fourth edition, 1994). They were recruited incidentally on referral to the speech therapy clinic of the Lagos university teaching hospital, Lagos Nigeria. None had received any prior therapeutic intervention. There were 85 males and 27 females. They ranged in age from 2 to 12 with a standard deviation of 1.5.
All the children had normal hearing. Prior to their referral for speech therapy each had been tested using Auditory Brain Stem Response audiometry (ABR).

Procedure

Assessment of aggressive behaviour

This was obtained through a combination of direct observation and a parent interview.

Children who routinely engaged in aggressive acts directed toward others such as biting, scratching, pinching, hitting or head butting, on average more than 15 times a day were classified as been aggressive. Self injurious behaviour was described as persistent aggression toward self. Examples are head banging, biting, hitting or scratching self and uprooting hair.

Assessment of Tantrum Behaviour

This was obtained through a combination of direct observation and a parent interview.

Children who routinely threw tantrums on average more than 15 times a day were classified as exhibiting tantrum behaviour.

Assessment of language

A functional analysis was made of each child’s language skills within the context of a clinical assessment. It was made with reference to existing language development data (Condouris et al., 2003; Luinge et al., 2006). This was corroborated with information obtained from a parent interview.

Receptive language (Rec)

Each child’s language was assigned a score to represent their level of competence.

This was ranked as follows: -

Grade 1

A numerical score of 1 was given to children who responded as follows: -

**Objects identification** - Identifies 2 or less common objects from each of these 6 categories:

i. Household furniture, fixtures and appliances.
ii. Eating utensils
iii. Clothing
iv. Transport
v. Body parts
vi. Farm animals.

**Action words**: - Identifies in pictures or physically demonstrates 2 or fewer common actions on request e.g. *stand, sit, walk, eat, sleep* and *run*. Complies with 2 or fewer simple instructions.

Grade 2

A score of 2 was given to children who could: -
Identify most of the items listed above in object identification, follow simple instructions. For children over 3 years, can identify 4 rooms in a house, 3 prepositions, gender and the 3 primary colours.

**Grade 3**
A score of 3 was given once a child could: -

Demonstrate the understanding of virtually everything said to them. For children of over 3 years, could indicate the objects which perform specific functions e.g. *the one you use in the rain/goes in the air; the concepts - hard and soft; before and after*. Appropriately processes the following ‘**wh**’ question types- *who, what, where and why*. For children over 4 years, demonstrates the knowledge of these prepositions- *behind, in front of, over, in, on and under*; can sequence 4 story picture cards.

**Expressive language (Exp)**
A spontaneous speech sample was obtained from each child. This was taken in the presence of a parent during an informal 2 hour play session. Their speech was ranked as follows: -

**Grade 1**
Children with 5 or fewer spoken words.

**Grade 2**
Children using short phrases sporadically but not engaging in conversational dialogue.

**Grade 3**
Children who flowed in reciprocal conversation. For children of over 3 years, used the prepositions- *in, on and under*; articles- *a and the* and the present continuous tense.

**Results**
(Insert table 1) A significant number of children (73%) exhibited severe tantrums ($X^2 = 14.97; P< 0.0001$). At 4 years 2 months, non-tantruming children were approximately 9 months older than the tantruming children whose average age was 3 years 5 months ($P<0.04$). Aggression was found in only 22% of the sample. Here again, there was an age difference. At 3 years 4 months, the aggressive children were approximately 4 months younger than the non-aggressive children who had an average age of 3 years 8 months. The difference here however was statistically insignificant. There was some overlap. All but one aggressive child also displayed severe tantrum behaviour. Only 3 of the children had self injurious behaviour. There was no challenging behaviour in just over a quarter of the participants.

(Insert table 2) The sex ratio was 3:1 in favour of boys. The percentage of girls who tantrumed was quite high at 85%. It exceeded the percentage of boys (69%) who tantrumed. This difference however is statistically insignificant. The opposite was the case in the aggressive condition where most of the aggressive children were males. Only 4 girls (15%) of the female population were aggressive whilst a quarter of the boys displayed aggression. Here again this difference was not significant.
(Insert Table 3) The majority of the children had limited receptive and expressive language. 85% of these had little or no speech while 77% had very poor receptive language. There was however a low but positive correlation between age and linguistic performance for both receptive and expressive language ($r = 0.37$; $r = 0.34$; $P < .05$) respectively.

The Student $t$-test of significance revealed no gender differences between the receptive and expressive language performance of boys and girls. There was no correlation however between age and language performance in the aggressive children.

There was a positive correlation between age and both receptive and expressive language performance in the non aggressive groups ($r = 0.4$; $P < .01$ & $r = 0.35$; $P < .05$) respectively.

A series of Student $t$-tests revealed that the language performance of the non aggressive children was not significantly better than that of the aggressive children. Neither was this so when it was broken down into gender. Non aggressive males did not display better comprehension or expression of speech than did the aggressive males. There were also no significant differences between tantruming and non-tantruming children on language performance.

**Discussion**

Socioeconomic pressures create a peculiar set of circumstances in urban Nigeria, which dictate that in the majority of homes, both parents work either in the formal or informal sector. Hence stay at home mums are uncommon. They rely heavily on nanny services, pre and elementary schools to mind their children while at work. Such services are available with varying degrees of sophistication, to all the social strata of society. Many schools also offer after care. Hence when school closes, children may be cared for until their parents collect them as they return from work. It has been noted that children with challenging behaviour are often excluded from such services because carers cannot cope with them (Cohen et al., 2011). This potentially disrupts the economic equilibrium of parents whose children exhibit such behaviours as their mothers may have to withdraw from the workforce. No social welfare benefits are available to them. This study found that almost three quarters of the participants displayed behaviour which is challenging to manage. Predominant was incessant tantrums. The children in the tantruming condition were about 9 months younger than were the non-tantruming children, indicating perhaps a developmental trend here.

There are just a few pockets of professional behaviour therapy services for autistic children, dotted within 3 cities in Nigeria. All are privately run and are only accessible to the affluent few.

This places immense financial, emotional and marital pressure upon their parents. At the 2011 IAPP conference in Accra, Nwokolo reported that in exasperation, some parents send their children to relatives in rural villages where they are often ill-treated, subjected to fetishism and even killed. There is therefore a dire need for effective services to address this rising population of children in Nigeria.

It is difficult to compare the results of this study with findings cited in the literature. Rather discordant figures have been published on the incidence of challenging behaviour there. This is perhaps because a variety of age groups were sampled and the criteria for these differ. The figure cited by Jang et al., 2010 is as high as 94%. They however included additional discordant behaviours such as repetitive stereotypic
behaviour and bedwetting, whilst figures from Singh et al., 2011 are as low as 10-15%.
Kaine and Mazurek, 2011 reported aggression toward mothers in as many as 68% of their
sample. Severe aggression featured in only 22% of the current participants. It was more
prevalent in boys than in girls, a trend also reported by Anotonacci et al., 2008.

Examining some of the variables of challenging behaviour, counter-intuitively,
language performance was not related to it in the current study. Language performance
was however positively correlated with age.

In a study of toddlers diagnosed with ASD, Matson, 2010 actually adduced a high
correlation between receptive language and self injurious behaviour and to a lesser extent
with aggressive and disruptive behaviour. Hence toddlers with poorer speech spotted less
challenging behaviour than those with better communication.

This Lagos sample is by no means representative of the face of autism in Nigeria. It
does however highlight the need for much further research and attention to ASD here.
It also underlines a pressing need for professional services and personnel with autism-
specific training to meet the needs of this population in all municipalities and strata of our
society. Of recent encouragement is a new bill currently been debated in our House of
Representatives which calls for urgent government action to address the needs of people
living with ASD in Nigeria.
References


**Table 1: Distribution of Challenging Behaviour.**

<table>
<thead>
<tr>
<th>CASE</th>
<th>NUMB</th>
<th>PERCENTAGE (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tantrum behaviour</td>
<td>82</td>
<td>73</td>
</tr>
<tr>
<td>Aggression</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Self injurious</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>None</td>
<td>29</td>
<td>26</td>
</tr>
</tbody>
</table>

**Table 2: Sex Distribution of Children**

<table>
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<tr>
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<th>MALE</th>
<th>%</th>
<th>FEMALE</th>
<th>%</th>
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<tr>
<td>Tantrum behaviour</td>
<td>59</td>
<td>69</td>
<td>23</td>
<td>85</td>
</tr>
<tr>
<td>Aggression</td>
<td>21</td>
<td>25</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Self injurious</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>None</td>
<td>25</td>
<td>29</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
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<td>----</td>
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</tr>
</tbody>
</table>

**Table 3: Linguistic Performance of Children**

<table>
<thead>
<tr>
<th></th>
<th>Level 1</th>
<th></th>
<th>Level 2</th>
<th></th>
<th>Level 3</th>
<th></th>
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<tbody>
<tr>
<td></td>
<td>NO</td>
<td>%</td>
<td>NO</td>
<td>%</td>
<td>NO</td>
<td>%</td>
</tr>
<tr>
<td><strong>Rec Lang</strong></td>
<td>86</td>
<td>77</td>
<td>24</td>
<td>21</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td><strong>Exp Lang</strong></td>
<td>95</td>
<td>85</td>
<td>15</td>
<td>13</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>
Abstract

This paper is a critique of congregational authority in Baptist Church. It identifies the source of authority in the Baptist Church. It highlights the congregational nature of the Baptist Church which makes it different from the Roman Catholicism and Anglican Communion. The paper defines power in context, and the nature of Baptist Polity. The principle or concept of Association and cooperation in the Baptist Church is identified. The strong power granted the congregation by the constitution is discussed. The paper points out how Baptist Association is formed, the relationship of Baptist Association to other bodies, and the units of Baptist denominational work. The paper established the fact that congregation has a very strong power and final say in the decision making in Baptist. The congregational polity in our opinion has two flaws. One in the area of misusing and abusive of the authority as the local church could hire and fire a pastor. Two, Failure of some churches to cooperate in the joint agreed cooperative programme in remitting the agreed fund to the central pool for administrative purpose. Our suggestion is that the church should review her polity of calling system and unlimited autonomy granted to the local church.
Introduction

The congregational form of governance has become an inherent aspect of church practice among the Baptist Church. This form of government differs from a centralized, hierarchical system which is common in the structural set up as particularly found in Roman Catholicism, Methodism, and in the Anglican Communion. The power of the congregation is very strong in the Baptist Church. The spirit of Association and cooperation is also very strong.

Our objective in this work is to give a critique of congregational authority in Baptist Church. In order to achieve this objective, we will define the term power or authority; discuss the nature of the church, and highlights the congregational nature of the Baptist Church which makes it different from the Roman Catholicism, Methodism, and Anglican Communion. It will discuss the nature of Baptist Polity and examine the features of local church autonomy; it will examine the practice of cooperation and Association, and units of the Baptist denominational work. In conclusion we will offer suggestions for improvement.

Power in Context

Power is defined as a “right; control; authority; or a person or organization having great authority or influence; or as a right possessed by or granted to a person or a group of persons”¹. Power can be seen from several angles. There is physical power as well as philosophical or intellectual power, political power and its correlate economic power. All these are conspicuous categories of power,

Many likewise recognize spiritual power and the important position it holds in the equations of power. Power usually involves force or authority. It may means energy as in physical power – capability or ability. Cognates of power includes supremacy, control and dominion. From the political perspective, power is described by Roger Scruton as “the ability to achieve whatever effect is desired, whether or not in the face of opposition”². Power in this sense to Scruton is a matter of degrees, since it can be conferred, delegated, shared and limited, and may be based in consent or in coercion. Authority is also described as power or right given to somebody. It is a formalized or institutionally recognized power.

The Nature of the Church

The congregation is a body of people taking part in religious worship. It is “a group of people who belong to a particular church and go there regularly to worship”³. One cannot address the question of authority within a congregation without coming to some understanding about the nature of the church.

Israel was identified as a kingdom of Priests (Ex. 9:6) and Christians were identified as the new Israel and a holy priesthood (I Pet. 2:5,9). Christ was identified as the great high priest and therefore the only ‘go-between’ or mediator between a person and God (I Tim. 2:5). Christ is the foundation on which the church is built (I Tim 2:5) II Cor. 3:11 Christ is the head of the body, church (Col. 1:18). The authority and power of the church comes from Christ.

The Baptists believe that:

*The church of Christ as seen in the New Testament is a body of baptized believers in Christ who have covenanted with one another for worship, fellowship and serve God through Christ. A local church may be*
**Baptist Polity**

How a church is governed is largely determined by its polity. Polity is the theory and form of government system. It signifies the principles which operate when a church either governs itself or is governed by others. There are four types of church polity: Episcopal; Monarchical; Presbyterian; and congregational system of church governance. Episcopal polity denotes the form of government in which the bishops oversee the affairs of the churches; Monarchical polity is a self-perpetuation autocracy and hierarchical structure, it is the elevation of one Bishop above and over other Bishops. Presbyterian polity is a government in which the authority is controlled by elders of equal rank over who there is no high authority. It is also called representative or connectional polity. Congregational polity is the government whereby members of the church actually govern themselves; it is also called independent polity.

Baptist polity in the opinion of McCoy is “Independent of Congregation” while Clyde saw it as “the government by the people in the collective capacity.”

The autonomy or self-government of the individual church is the chief characteristics of congregational polity. In this type of polity, the members of the church actually govern themselves. Final decisions in all matters rest with the vote of the whole congregation, not with a small governing group. Sometimes it is called independent polity because each church is completely independent of every other church and every denominational body. Each church is considered to be sovereign within the limits of its congregation. There must be no interference or exercise of authority from without or beyond the local body. No denominational body can either overrule the decision of a church or dictate to it. Within the church, all members have equal rights and privileges.

The Pastor in a Baptist Church is regarded as the church’s spiritual leader but in matters of government, according to Hudson, he has no more authority or right to voice his convictions than any other member. Decisions and courses of action are determined by vote after opportunity for free and full discussion has been given in “assembled congregation.”
There is no hierarchy between the church and the pastor in a Baptist church. No hierarchy between members of the congregation. Each church runs her own government. The church appoints the pastor and pay his salary and emoluments. There is no central fund in Baptist Denomination where workers salary is paid. This is the responsibility of each local church. The church can terminate and discipline her pastor. The National Baptist convention recommends salary structure guidelines for all Baptist churches to follow and implement according to the category or qualification of the pastor. Each church is advised to follow the guidelines as applicable to her.

The condition of service for the pastor and workers of the Nigerian Baptist convention church read thus:

   No condition of service should be regarded as a minimum for pastors. The churches are free to improve on any part in response to the needs and good services of their pastors or workers. Churches are expected to pay their respective pastors at least the suggested minimum scales of salary as approved by the convention in April or as revised from time to time by the convention. Churches are free to pay higher salaries or extended scale to their pastors. The salary paid to the pastors shall be agreed upon by the church and the pastors, preferably before he assumes the pastorate of the church, and it shall reflect honestly the financial strength of the church and the Pastor’s needs.14

The above statement confirms the degree of autonomy and liberty of Baptist church in relation to his workers. The church appoints officers and Committees. The church delegates authority to the officers and committees who have to report back their work to the ‘Church in Conference’ which is the highest decision making body of the church.

In congregational polity, each church is free to determine its doctrine, organizational structure, leaders, and activities. All office holders, including the pastor, are elected by the church and are responsible to the church. Their responsibilities and the extent of their authority are defined by the church. Their decisions and actions are subject to the approval of the church. Their tenure of office is subject to the will of the church.

Methodist has developed their discipline which is the rule of the church. Presbyterians have their book of order, others have similar books and creedal statements. The Baptist takes the Bible solely as their authority in church government. For the Baptists, the Bible contains all that is needed to determine and to judge polity and governmental practices. Baptist clings tenaciously to this principle because of their belief
in the unerring nature of God’s holy word. There is no place for autocracy of one individual or for an oligarchy of a group of overlord in a Baptist church. The pastor is neither priest nor Bishop, neither dictator nor boss; rather, he is the servant and leader of congregation. Deacons are neither to legislate nor to regulate. No individual or group of individuals have power other than to recommend or to use such authority as may have been delegated to them by the church for a particular task, even when such authority is delegated, “supreme and final authority resides in the congregation”15

All leaders of a Baptist church are elected by the congregation. They are at all times and in all things, to be subjected to the will of the church. As member, each one has one voice and one vote, no more no less. This principle does not downgrade the importance of any one individual, instead, it upgrades the importance of all individuals.

In the Baptist church, there is equality of privilege in expressing one’s views. Each member has the privilege of bringing any matter he desires before the congregation for consideration and action. Each member has an equal right with every other member to express himself.

In democracy, every individual freedom, privilege and opportunity carried with it corresponding responsibility. Every member is responsible for the freedom and right of others, for participation in church government, abiding by majority decisions and self-discipline. Through the practice, it is possible for members to disagree, debate, vote majority and minority decisions, and at the same time retain their love and respect for one another. They learn that they can be on opposite sides of an issue without becoming enemies and that they can express their views and vote their convictions without fear of reprisals or loss of friendships.

The measure to which a church keeps the individuality, equality, and responsibility of its members at the centre of thought and action is the measure to which a church will be able to maintain congregational polity. The church, for the Congregationalist, was composed only of believers in Christ, the elect of God who were gathered together in particular churches and governed themselves free from external ecclesiastical authority. The outstanding feature, by which the believers distinguished themselves as the elect, was the taking of a church covenant which was the instrument by which the church could identify him as such.

Since the organization was the creation of the people, they were the ones to decide whether or not any fact of their church life was in agreement; Ministers were selected by the people and were responsible to them. The authority of those elected to office was contingent upon the voluntary subjection of the people to their rule. “If a person was to be ex-communicated, the whole church must be convinced that the cause for ex-communication was justified”16. The whole church however, was bound by the rule of the Bible. This church authority found its expression in “the Church Business Meeting”17. Howard Steward described the church Business meeting as “a regular meeting of all members of a particular church in good standing for the purpose of taking counsel together and reaching decisions on all matters related to the life of the church”18.

A local Baptist Church is autonomous and democratic. The members of a local church voluntarily bind themselves together having equal right to speak and vote concerning its business. There is no scriptural basis for any person or organization telling a church what to do. No pastor or Bishop or anyone else has authority over a church. Even church usually have regular business meetings in which officers report about their
work and the members discuss and decide how to run the business of the church. The Baptist attaches much importance to local church autonomy.

**Local Church Autonomy**

The spirit of congregationalism is different from local church autonomy. In congregationalism, every member of the church is independent of his views. The church takes a decision together as a group in congregationalism. The local church autonomy is the independent of a church within a community. In this case, no church in a community can decide or dictate for another church within the same community. While congregationalism refers to the freedom of individual member in a church joint decision making, local church autonomy refers to the freedom of a church within the community among other Baptist Churches in decision making.

**The practice of Cooperation and Association in this section**

We will treat the practice of Cooperation and Association in the Baptist church. Since a group of believers makes a local church, a group of local churches makes an Association.

Baptist Association and cooperation grew out of the needs of an inter-church community; the needs find expression in purpose, and purpose finds culmination in objectives. The needs that urge the churches to form an association include: Fellowship, communication, common understanding, motivations, information ministry a medium of cooperation, and church assistance. There is a need for churches to come together in love to provide security and fellowship for all isolated groups. The churches need to preserve denominational unity and propagate Baptist doctrines. Cooperation is the major organ by which Baptist church performs its functions. Since the Baptist polity of democracy makes each church autonomous, the spirit of cooperation with other Baptist churches and religious denominations is necessary if Baptist church is to achieve its goal. No one is an island.

Baptists believe that each individual is competent and free under God. Each church is autonomous and spiritually democratic because the church member have equal rights and privileges. Church cooperation is a voluntary matter. Each member of a congregation has an inalienable right to vote his viewpoint under the leadership of the Holy Spirit. One church has no authority over another church, just as no pastor or member has authority over the church. Each church has the right of decision regarding how or with whom it will cooperate. The sovereignty of individual right gives room for cooperation with others to achieve a common goal.

**Biblical Justification for Association**

The justification for cooperation in forming association takes root in the New Testament. In the Bible, the incident of killing Stephen caused the believers to scatter abroad, (see Acts 7:8). When the news was brought to Jerusalem that the gospel had been taken to Antioch of Syria and that there were some of the believers there, the Jerusalem church immediately sent Barnabas to their aid (see Acts 11: 19-23).

When Prophet Agabus arrived in Antioch and shared with the Christians the disturbing news that there would be a great famine in the world, especially in Judea, the disciples in that area immediately decided to send aid to their fellow Christians in Judea. This effort of one Christian group aiding another was also shared by the believers in Macedonia and Galatia (see II Corinthians 8 & 9). The Christians in Antioch were told
that they could not be saved unless they were circumcised. The aggrieved congregation chose messengers to go to the mother church in Jerusalem; There, they discussed thoroughly and reached the decision that the true gospel of grace, and the means of receiving salvation was by grace through faith. They sent Judas, Barnabas and Silas to accompany Paul and Barnabas to Antioch to convey to the church the decision concerning the matter (Acts 15:1-15). In this latter event, there was concern, consultation, cooperation and recommendation between Christian congregations in different communities. The spirit of mutual helpfulness and cooperation between individual and groups was prevalent throughout the New Testament.

The local churches are the basic units in Baptist work as regards to Association. It is from the local churches come the elected “messengers” to attend meetings of the Association. The local churches formed an association; The factors that made formation of Association possible include:

Geographical location of the churches and their proximity to one another, the language which the majority would use in communication can be a determining factor; common spirit of obligation to fulfill the Great Commission to Evangelize; Weak, scattered and oppressed churches that felt the need for “inter congregation” relationships is also a factor for forming Association.

**How Baptist Association is Formed**

A Baptist Association can be organized within a limited geographical area by churches who hold similar beliefs. They must agree to send representatives to a designated place at a definite time for the purpose of constituting an association.

Each church will send its representatives, a copy of the article of faith and its church covenant. If a church is already affiliated with another association, representatives should bring with them a letter from the previous association recommending them for affiliation with the proposed new association. A temporary moderator and clerk will be chosen. Then, from its articles of faith and covenant, the doctoral soundness of each church should be determined.

The desire for cooperation in common goals should be established. Following this, the representative from the churches in general agreement will vote to organize an Association. The officers of the Association include: Moderator; Vice Moderator; Secretary; Vice-Secretary; Adviser; Treasurer and the Auditor. These will be elected to serve until the next annual meeting.

**The Relationship of Baptist Association to other Bodies**

The approved principles of relationship adopted by Baptist church to other bodies states that each individual relates directly to church as the saviour and Lord. All Christian elections must be free and voluntary. Each separate Baptist association is autonomous or self-determining in matters relating to its own life and activities. All Baptist bodies are voluntary organization, established by individuals who wish to cooperate for some common goal related to the kingdom of God.

Cooperation between individuals, churches, and general bodies for a common purpose, is a principle taught in the Bible. The powers of general Baptist bodies are never legislative but always advisory.

For the sovereignty of the local church and the sovereignty of the association to be retained, the authority of each must remain undisturbed. The relationship between the
local church and the association is reciprocal. The churches do not exercise authority over
the Association. In the principle of independency, each writes its own constitution. The
Association cannot act for churches and neither can churches act for the Association.

The Baptist polity emphasizes equality of Association and autonomy of a local
church. It is in the church that everybody is equal, because God is in His church and He is
Lord.

Units of Baptist Denominational Work

Baptist church achieve its objective of missions, cooperation or Association
through six major units due to its “democratic principles of unity in diversity”

Unit One: The Local Church- The local Baptist church is the most important
unit in Baptist denomination work. It is the bedrock of Baptist mission activities. Each
church as earlier stated is independent and self-governing but cooperates with other
churches in promoting the Lord’s work. Each church has its agencies and organizations
for giving information and inspiration.

Unit Two: The District or Local Area Association- Each State has a number of
district Associations. The Association is made up of a group of churches in a given
section or area Voluntarily United in Promoting the work of the denomination. It meets
quarterly or bi-annually.

Unit Three: The State Conference or Convention- Each State has a Conference
to faster the Co-operative work of the churches. The Conference has officers and general
Board to promote the work. It has its own independent Secretariat. It meets annually or
bi-annually.

Unit Four: National Baptist Convention- This is the agency through which the
Nigerian Baptist Convention Churches work together in Promoting their Programme of
Service within the bounds of the convention territory and the end of the earth. It meets
annually. It makes Policy for the churches on national level. It has its own Secretariat.

Unit Five: All African Baptist Fellowship- This is a Regional Conference or
Convention with a forum which contains Baptist Convention and Churches in Africa to
discuss matters of common interest in the Region. It has its own Secretariat. It meets
annually.

Unit Six: Baptist World Alliance- Baptist World Alliance was organization in
1905 for the purpose of bringing the Baptist of the world into close fellowship. The
Preamble of the Constitution of the Baptist World Alliance reads as follow:

Baptist World Alliance, extending over every Part of the world, exist in order
more fully to show the essential ones of the Baptist people in the Lord Jesus Christ, to
impart inspiration to the brotherhood, and to promotion the spirit of fellowship, Service
and co-operation among the members, but independence of the churches or annual
administrative functions of the existing organization.

The above statement by the Baptist worlds Alliance re-affirmed the
Democratic Principles of the Baptists and the spirit of cooperation and Association in
fulfilling the great commission of Christ which is missions and Evangelism. The Baptist
World Alliance meets every five years.
Conclusion

Efforts have been made in this paper to establish the fact that the congregation has a strong power in the administration or decision making. In fact, the congregation has the final say in any major decision making. The church acts through the elected officers and committees who report their decisions to the congregation for ratification in the church conference. The voice of the congregation is the voice of the church. The power of the local church is vested in the congregation. The function of each officer and the responsibility of each church member are stipulated in the church constitution.

It has been pointed out that congregation polity is different from Episcopal, monarchical, and Presbyterian polity. It is the government by the people in collective capacity. There is no hierarchy in the Baptist church. The pastor is neither priest nor bishop nor dictator nor boss, rather he is the servant and leader of the congregation. The constitution guides each officer as regards to his functions and duties. The local church autonomy is the independent of a church within a community. A local church cooperates with other churches through Association.

The congregational polity of Baptist church in our view is good but it has flaw in the area of misusing the autonomy and the excesses that go along with this system. The power of the church to hire and fire a pastor at wills which some churches violate without following the due process laid down for resolution of disputes and reconciliation, which the Centre does not have strong power to control, is a flaw in congregational system.

Another flaw is the failure of some churches to cooperate in their support towards the common agreed financial cooperative programme of payment of twenty percent of their income or whatever is agreed upon to the central pool for administrative purpose.

It is to be noted in this system that some pastors dance to the tune of the church by doing or acceding to whatever the church wants whether constitutional or not since ‘he who pay the piper dictates the tunes’, they could not tell the truth or face reality when the church go wrong.

No strong punishments from the Centre for any erring component unit other than to dissociate fellowship with such a church or congregation whenever it erred.

It is our suggestion that Baptist should have strong central financial and administrative machinery such as central purse and control in transferring and payment of emolument of the clergy instead of the present calling system and unlimited autonomy granted to the local church. The church should review her congregational polity by having strong power in the Centre to control the transfer and payment of emoluments for their clergy as practiced in some Christian denominations like Anglicanism, Methodism, and Catholicism.

It is our recommendation that the church should have a strong and effective central machinery control tool for effective disciplinary action on erring members.
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Dynamics of Stigmatization and Discrimination on Intention to Disclose among PLWHA: A Qualitative Assessment.

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Abstract

UNAIDS (2010) estimated that about 33 million adults are HIV positive, while more than 15 million children worldwide are orphaned by the HIV scourge. Some psychosocial factors contributing to the challenge of combating the HIV phenomenon include stigmatization and discrimination. Research findings have shown that HIV positive individuals are reluctant to disclose their status and access medical care because of the fear of stigmatization and discrimination. Adopting a qualitative approach, this study investigated the dynamics of stigmatization and discrimination on intention to disclose HIV status. In-depth interviews (IDIs) and focus group discussions were conducted. A thematic analysis indicated that there exist stigmatization and discrimination at individual and societal levels against people living with HIV and AIDS, these were as a result of the way HIV and AIDS were represented at the initial stage as a condition that defies any solution. Media representations over time presented HIV and AIDS as dreaded monster that cannot be tamed. Cultural factors also fuel stigmatization and discrimination. Another factor enhancing stigmatization and discrimination is lack of effective policy framework to protect PLWHA from stigmatization and discrimination. It is concluded that stigmatization and discrimination are still prevalent and to combat them there should be effective legislations and enforced policies to protect PLWHA and community-based approach to disseminate appropriate HIV/AIDS knowledge. Also, media adverts should exclude subtle stigmatization representations while cognitive restructuring and attitudinal change programmes should be aggressively embarked upon for the larger society to adopt the right attitude toward PLWHA.

Keywords: HIV/AIDS, disclosure, stigma, discrimination, qualitative
HIV/AIDS pandemic is a global concern that is regarded as a threat to global security in its entire ramification. As far back as 2003, UNESCO estimated people living with the HIV virus to be about 40 million of the world population, without considering those that are affected as caregivers, orphans, widows, widowers and other dependants. Meanwhile, the dialogue on the HIV/AIDS pandemic has gone beyond finding cure, vaccine and ordinary prevention, the last decade has witnessed increase advocacy for a more holistic approach to combat the pandemic and enhance the quality of life of people living with HIV and AIDS. The holistic approach has become pertinent because a significant proportion of PLWHA are in their prime and form the critical mass of the productivity of any country.

UNAIDS (2010) estimated that about 33 million adults are HIV positive while Xu and Wu (2011) reported that more than 15 million children are orphaned by the HIV scourge, these statistics paint a gloomy picture of intervention outcomes over the last two decades. Olapegba (2005) averred that developing countries, particularly sub-Saharan Africa are the worst hit with the HIV scourge. As at year 2000, UNAIDS estimated 23 million people to be living with the condition in Africa, this figure represents 5.5 percent of the global infections. Nigeria, the most populous black nation is said to have the second highest number of HIV infection in the world with a prevalence rate of 4.6 percent (USAID, 2008). The Nigerian Action Committee on AIDS-NACA (2009) reports that 2.95 million people are living with HIV/AIDS in Nigeria, 280,000 annual AIDS death, over 2.2 million orphaned as a result of AIDS while 380,000 new infections occur annually.

Owing to the complex nature of HIV/AIDS and the absence of cure and vaccine, research has largely identified that behavioural changes can go a long way in preventing new infections, enhance quality of life of those already infected and thereby act as veritable prevention tool in the fight against the pandemic. Amongst risk factors in the spread of HIV/AIDS and hindrance to effective prevention is non disclosure of HIV status to sexual partners and others that might be at risk by those infected. According to WHO (2004), the prevention and control of HIV infection depends on the success of strategies to prevent new infections and treat currently infected individuals. A major aspect of the strategies is status disclosure among HIV-infected clients, particularly to sexual partners.

If interventions in reducing infections will be effective, then, disclosure must be treated as a public health goal. WHO (year) added that disclosure may motivate sexual partners to seek testing, change behaviour and ultimately decrease transmission of HIV. Asides the benefits of disclosure to sexual partners, the infected individuals also benefit from it in form of increased opportunities for social support, improved access to necessary medical care including antiretroviral treatment, increased opportunities to discuss and implement HIV risk reduction with partners, and increased opportunities to plan for the future.

In spite of the benefits of disclosure both to the infected and the partners, the reality on ground indicate that rate of disclosure is rather low thereby acting as obstacle to prevention initiatives. The disclosure problem is particularly found to be prevalent in the developing countries. WHO (2004) reports that studies in the developed countries show that rates of HIV status disclosure to sexual partners ranged from 42% to 100% while the rates in the developing countries ranged from 16.7% to 86%. Particularly, pregnant
women in antenatal care (ANC) in sub-Saharan Africa reported 16.7% - 32% disclosure rate.

If disclosure will be of immense benefits to the infected, their partners and society at large why then are individuals reluctant to disclose their HIV status? Researchers and practitioners have over the years come up with various factors preventing individuals from disclosing their HIV status; however, stigma and discrimination are two major factors impeding disclosure in both developed and developing nations. The negative roles of stigma and discrimination in the spread of HIV was affirmed by Fredriksson and Kanabus (2005) that ever since scientists first identified HIV and AIDS, the social responses of stigma and discrimination have accompanied the epidemic with unmatched devastation. These social phenomena have fuelled anxiety and prejudice against PLWHA. Infected individuals whose statuses were known were said to have suffered rejection, loss of job, loss of economic power and in some instances the treatment are institutionalized.

Stigma is a powerful discrediting attribute that portrays a person or group in a bad light. Goffman (1963) defined it as an attribute that is deeply discrediting and that reduces a person to one who is in some way tainted and, therefore, can be criticized. Jones, Farina and Hastorf (1984) viewed it as an attribute that links a person to undesirable characteristics that are contrary to the norm of a social group. This indicates that the stigmatized has a social identity that is devalued in a particular social context. Basically, stigma has been associated with diseases that are incurable and severe, and with routes of disease transmission that are associated with individual behaviours, particularly, behaviours that may not conform to social norms (Crandall & Moriarty, 1995). The phenomenon of stigma against people living with HIV often times leads to discrimination. Discrimination refers to a distinction made against a person that results in the person being treated unjustly and unfairly on the basis of his or her belonging to or being perceived as belonging to a particular group. It is composed of actions based on stigma and directed toward the stigmatized. This study looks at how stigma and discrimination influence HIV positive individuals to disclose or not disclose their HIV status.

Problem Statement

UNESCO (2003) confirmed that HIV/AIDS-related stigma and discrimination prevent many PLWHA from seeking treatment and information about the condition. This confirmation is an indication that they are not likely to disclose their status to their partners and others that can be at risk; this definitely has grave consequences for the transmission of the virus. In a similar submission, Settle (2006) added that discrimination and fear are serious obstacles to the design and implementation of effective HIV-prevention programmes. Stigma and discrimination have been reported to be so deep rooted, UNAIDS (2002) reports from a survey that 75% of people sampled in China said they would avoid people infected with HIV/AIDS, and 45% believed that the condition is a consequence of moral degeneration. The percentage may even be higher in Sub-Saharan Africa. Considering the prevalence of HIV-related stigma and discrimination which have persisted over the years, there is the need to investigate factors responsible for the perpetuation of the phenomena against PLWHA which has made disclosure of HIV status a challenge.
Justification

Effective control of HIV/AIDS is a goal that is yet to be attained by Nigeria in spite of the enormity of the problem in the country. There have been reports that people still engage in risk-taking behaviours like multiple sexual partners, casual sex, non usage of condom during intercourse and sharing of sharp piercing objects among others. In addition, there is a report of a rise in national infection prevalence from 4.4 percent in 2005 to 4.6 percent in 2008. Stigma and discrimination have made disclosure a problem among sero positive individuals and this has further fuelled the spread of the virus. The goal of this study is to examine the factors that are sustaining the phenomena of stigma and discrimination and their dynamics, also to investigate how these impinged on the readiness to disclose HIV status. It is to further move the country from a health sector based approach to a multi-sectoral response mode.

Methodology

This is basically a qualitative study to explore the dynamics of stigma and discrimination on the intention of people living with HIV/AIDS to disclose their status. Focus Group Discussions (FGDs), In-depth Interviews (IDIs) and Key-Informant Interviews (KIIs) were used to get the necessary information.

Focus Group Discussions

The participants for the FGDs were recruited through Non Governmental Organizations (NGOs) working with people living with HIV/AIDS. Officials of the NGOs assisted in recruiting the participants who were willing to be part of the study. The purpose of the study was explained to the participants and they were told that they were not under any form of obligation to participate. Those who consented were further informed that they reserve the right to withdraw at any point they feel inclined to do.

In-depth Interviews

Selected participants were interviewed to obtain in-depth information about their experiences and opinion of HIV-related stigma and discrimination as well as intention to disclose status.

Key Informant Interviews

Health professionals, officials of NGOs involved in HIV/AIDS programme, researchers, lawyers and government officials were interviewed on the phenomena of HIV-related stigma and discrimination, how they affect intention to disclose HIV status and how they act as obstacles to developing effective prevention strategies.

Research Instruments

Guides were developed for the FGD, IDI and KII. The interview guides covered knowledge and prevalence of stigma and discrimination and how they influence individual’s intention to disclose status. In addition, suggestions as to how to reduce/eliminate stigma and discrimination in order to improve rates of disclosure were solicited.

Data Management and Analysis

The FGD sessions, IDI and KII interviews were recorded using digital audio-recorders. During the sessions, the recorder also noted non verbal behaviour of the participants. The recorded interview sessions were transcribed verbatim, thereafter,
thematic analyses were carried out to identify the major themes from the sessions. The FGDs lasted for an average of 60 minutes while the interviews on the average took 33 minutes.

**Result**

*Stigma, discrimination against HIV-infected persons and intention to disclose status*

The focus group discussions, in-depth interviews and key informant interviews brought to the fore factors promoting stigma and discrimination against people living with HIV/AIDS and how these affect intention to disclose status.

There is a general agreement during the sessions that HIV-related stigma and discrimination are still prevalent.

*HIV and AIDS are greatly related to promiscuity which our culture is against, those suffering from HIV are seen as deserving of the condition because of their sexual immorality. Even in the hospitals some of the workers do not attend very well to HIV infected persons, they most times treat them with disdain and put them in different wards or buildings.*

Some people believe that HIV is a spiritual attack and as such victims should not be allowed to live within the community or live with people that are not infected and because of this people will not want to disclose their status when they found they are positive.

In an environment where sexual chastity is considered a value and religiosity is pervasive it becomes easy for HIV-infected persons to be considered as deserving of what they got and so do not deserve the sympathy of the society, for breaking the norm of sexual chastity or for committing sins against God/gods for which they are suffering the consequence.

Culturally, acceptance of HIV as a manageable condition is low because the initial introduction and media representation is that it is incurable and terrible disease, it used to be called ‘arunti o gboogun’ (a disease that does not take or respond to medication). Pictures are shown on the television and newspapers of people who look almost as skeletons as how the sufferers will end up like.

The impact of media representation in communication cannot be underestimated, what people see and hear from the mass media influence them to form impression about phenomena. By and large they take such messages as the truth and it may take a long time and lots of efforts to counter such formed opinion or attitude based on the information received. Thus there is need for concerted efforts to repackage media representation of HIV/AIDS as a medical condition and flood the media with more appropriate information about the condition in order to change people’s orientations and attitude.

Some of the participants raised the issues of sponsors of the adverts on HIV as militating against acceptability. According to the concern, most of the adverts are sponsored by foreign governments and agencies; this tend to reinforce the belief in some quarters that HIV is a western disease hence, denial sets in.
Disposition of employers is a major reason why people do not want to disclose their status, most employers do not hire HIV infected persons and where the persons is already working they look for a way to sack the person. This is making it difficult for people to disclose their status so that they do not lose their sources of income.

Another participants stated:

>You still find people who are looking for job like secretarial jobs, if you come and let them know you are looking for job and you are honest enough to disclose that you are HIV positive, the prospective boss will not take the person

One of the medical doctors interviewed confirmed this fear in the following words:

> In the hospital at one time we were telling people don’t be afraid. When people come for medical examinations and turn out to be HIV positive and they will be begging us to write HIV negative in the report because they won’t get the job. When we tell them there is law to protect them they will say yes it is true but the employers know how to get around the laws.

Another issue that came out of the interview session was that of laws against HIV-related stigma and discrimination. A lawyer has this to say:

> There is as at today no federal law on HIV-related stigma and discrimination, it is still in the process of being enacted, in fact it has just passed second reading in the House. The only thing in place now is a working policy that organizations and companies are supposed to observe in matters concerning HIV/AIDS.

A medical doctor also said:

> To my knowledge, I don’t know of any policy or law on stigma and disclosure in Nigeria. However, I am aware that in England, Europe and the US there are laws that compel HIV positive persons to disclose their status to HIV negative sexual partners before having sex with them. If they fail to do so they are liable to prosecution and jail term if found guilty.

It thus follows that there is an urgent need for appropriate legislation to safeguard the interest of HIV infected persons and the laws when enacted should be adequately implemented such that anyone or organization that violates the law will be appropriately sanctioned. If HIV infected persons are sure of that they will not be discriminated against economically, medically and socially disclosing their status will become less of a problem.

Another factor that came out during the focus group discussions and interviews was HIV knowledge/appropriate information about the condition and mode of transmission. It is generally agreed that many people still do not have appropriate knowledge about the condition, its transmission and management. This ignorance thus fuel stigma and discrimination and prevent infected persons from disclosing their status. One of the participants has this to say:
Education is about knowledge and knowledge they say is empowerment, so if people have knowledge, they will be empowered to do a lot of things. Over the years I think people have not been given enough information or education about HIV/AIDS, how do you contract, how do you care for people living with it and what are the dangers. What dangers will co-habitation with such a person pose to the community or the environment? A lot of this information is lacking. The little people have been able to hear over the radio and watch on television is just what is helping.

Another participant has this to say:

*We still have a large percentage of people in this country or community who really don’t have enough information, even among the elites – people in academia. So information to me is to take 90% of what really needs to be done on matters of HIV/AIDS in this country.*

It is obvious that there is still the need for mass awareness and appropriate education and information dissemination on the issues of HIV/AIDS if stigma and discrimination must reduce or be eliminated. Every stratum of the society should be targeted in this regard, since experience has shown that stigma and discrimination cut across segments of the society.

Findings as well indicate that there are dynamics in the pattern of disclosure among infected persons. A medical doctor in one of the interview sessions said:

The willingness (to disclose) is very low; there is often the request that ‘please don’t tell anybody’. Many do not want to disclose to their parents, very often they say the parents will not be able to withstand the shock, so they say my father will just collapse and die. Women don’t want to disclose to their husband for fear that the husband will chase them out of the home. With men, the disclosure problem is less. Often times, people prefer to disclose to their siblings especially same sex sibling.

Another participant has this to say:

*It is easier to disclose to my pastor because he will be able to counsel me and pray for me. I believe my secret is safe with the pastor.*

With regards to socio-economic status and disclosure, one of the medical doctors has this to say:

*The social and socio-economically solid man in a public position will not disclose to anybody for anything. If in a public position, whether he is in media, or he is in politics and all that, he will not disclose. I have seen some men who literally died in front of my eyes because they refused to disclose. “It is better for me to die than for my career and everything I have worked for to go down, I am finished”.*

One of the participants said concerning stigma reduction:

*This radio jingles, they are impersonal, TV programmes are impersonal. And almost all the time they are sponsored by USA, which again reinforces the whole doubt on this whole message. If we can have a forum where we go to the village Chief and say we want to talk to you about this HIV, can we gather your people? The village Chief understands, we first of all educate him very well and we now call his people, stay under the tree and we talk to them, let them ask questions, answer on and on in their language with our own people, not with any*
white man covering anywhere. I think we will be able to get the message across.

Conclusion

This qualitative study revealed a number of important issues regarding stigma and discrimination in relation to intention to disclose HIV status. From the responses, HIV-related stigma and discrimination are still prevalent among the general populace in Nigeria; individuals and institutions still discriminate against HIV infected persons, isolating them, denying them employment and even laying off those in employment. Appropriate information and knowledge about HIV/AIDS and its mode of transmission are still problems in spite of efforts over the years, and these have led to stigmatising and discriminating behaviours which are major challenges to disclosure of HIV status. There is also agreement that media representations of HIV/AIDS especially in the beginning were inappropriate thereby fuelling stigma and discrimination with implication for disclosure by infected persons.

Disclosure of HIV status is still a major problem, most infected persons are very reluctant to disclose their status even to close family members because of fear of rejection, stigma and discrimination. There are obvious cultural beliefs fuelling stigma and discrimination and these are compounded by the lack of enabling national legislation to protect infected persons from any form of stigma and discrimination. In order to stem the tide of HIV-related stigma and discrimination thereby enhancing intention to disclose, dissemination of appropriate knowledge of HIV is imperative, laws must be enacted to protect infected persons while a community-based approach should be adopted to disseminate knowledge, combat stigma and discrimination and encourage disclosure.
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Can Impossible Love Represent the Past? “Saklı Hayatlar” *Hidden Lives*

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**Abstract**

Thomas Elsaesser argues that currently melodrama has turned into a style with its own values and distinctive context. Melodrama is an exclusive, historical and social form of experience and its main characters represent certain social groups hence we are not supposed to view personal confrontations in melodramas not thoroughly “personal”. As a popular culture product, melodramas which are associated with the negative attributes of popular should actually be regarded as an alternative way of reality analysis that attempts to portray social change through personal and sentimental way.

Assuming that melodrama provides an alternative narration, we shall in present research attempt to make an analysis of year 2010 released movie *Saklı Hayatlar-Hidden Lives*. The movie that narrates Alevi-Sunni conflict that stands as the most significant denominational conflict in the history of Anatolia from a different perspective focuses on the tale of Zeynep, who had to flee Çorum with her two daughters in 1980 due to the attacks on Alevi citizens and settled in Istanbul in a Sunni neighborhood appearing to lead a Sunni life. There is also melodramatic love between two young people Murat and Nergis in the center of this movie which at the same time portrays and interprets the dawn of 12 September 1980 Military Coup, ideological and denominational conflicts that were flamed up in those days. In this study we shall analyze the movie *Hidden Lives* that is intertwined with the never-ending fight between the good and the bad for the sake of real love, coincidences and misunderstandings while we shall also try to examine why this movie is a vanguard in analyzing the critical traumas in Turkey’s near history, why the 2010s in particular and why through melodrama characteristics.

**Keywords:** Turkish Cinema, Melodrama, Turkish Islamic Sects
Marc Ferro claims that historical movies gain a fictional dimension and emotional depth to history thus movies prove to be more influential than simple narration. He also comments that it is the reason why directors are expected to be attentive while selecting their plot since their movies bear a potential to change many global perspectives (Ferro 1968, 50-51). 2010-dated production Hidden Lives is, as worded by director Haluk Ünal, a movie that narrates the hidden lives of Alawis from the lens of Turkish Cinematography which bears approximately a century old historical past.¹ Being a vanguard that uses the oldest and most fundamental sectarian bickering in Anatolia – Alawite-Sunni conflict- as movie title² this film deserves great attention. That stems from the fact that in Anatolian geography which has hosted a variety of religions, languages, races and religious sects for long, Alawi citizens of Islamic faith that has been alive for about a thousand years has been chronologically speaking a minority compared to Sunni majority starting from the age of Anatolia Seljuks extending till Ottoman Empire and finally Turkish Republic of today. A syncretic Sufi sect³ Alawism has been labeled as “heathenism, Atheism” by Sunnism which is an Islamic sect that is strictly bound to Koran norms as naturally expected (Shakland 2003, 22) and the other minority communities have been forced to face brutal violations and tortures of the majority. Yet I believe it is surprising that this long-established conflict was not narrated in Turkish Cinema until 2010.

I feel the reason accounting for this very first emergence is Alawi Renaissance which has created a tremendous impression in society for the last 20 years. As stated earlier a remarkable section of Alawis who were considered to be a peripheral element during the reigns of Seljuks and Ottomans finally grabbed a historic opportunity to voice themselves in new Turkish Republic in the early period thanks to the rejection of Ottoman heritage by the founders of Republic- led primarily by Atatürk- drawing a division between religion and state by annexing laicism principle to Turkish Republic Constitution and founding a nation-state on the axle of Turkism and moving towards pre-Islamic Turkish culture in Central Asia (Shankland 2003, 22).

¹ Through there is no copy available currently, based on written resources, the first movie of Turkish Cinema is acknowledge to be “The Fall of Russian Monument in San Stefano-14 November 1914, Fuat Uzkinay” (Mutlu, 2007, pp. 87-88).
² In Barış Pirhasan’s 2001 dated movie “Summer Love” an Alawi family from Malatya origin is narrated and in the movie there is a scene picturing Alawi rituals, cem and semah.
³ The features of Alawism can be listed such:
   a- A type of interpretation and implementation which on a relative scale adopts the economic life style of a nomadic tribe.
   b- It has an inclusive and harmonious character.
   c- Its populist, democratic and spirited verbalism is accentuated.
   d- It is a reaction against the presentation of Islam through Arab patterns.
   e- It has low dependency on formal and dogmatic forms of worship. As opposed to rigid formality it advocates a liberate and tolerant approach.
   f- It advocates gender-neutral worshipping practices.
   g- it has two basic tenets ; the union of God and human within human body and spiritual transfer from one body to another.
   h- It is a mixture of faiths and cultures that bear the traces of various beliefs and cultures encountered since the arrival to Central Asia.

As a result those characteristics have differentiated Alawi-Bektashism from the rest of faith, interpretation, implementation and living systems but this differentiation, also fueled by social, economic and political actors, could at certain times be the reason of the struggle between Alawi_Sunni beliefs (Gölbaşi, 2008:46).
Yet despite their conformity to the majority of Turkish Republic in line with Islam faith, Alawis are still labeled as a “peripherical” factor on accounts of the state structure supporting Sunni Islam. As a replication of Ottoman Empire age during the republican period too Alawis were forced to perform their rituals secretly and hide their identity. On the other hand in the 1970s when Alawism was seen as “the freedom fight of victimized groups” it was categorized not as a faith system but rather a leftist cultural and political stance. Therefore during the period when leftist groups faced severe attacks due to the Military Coup of September 12 Alawi community also went through great troubles. In 1989, with the collapse of Berlin Wall, leftist/revolutionist identity lost its global power which drove the oppressed Alawi section to seek a new identity and in the wake of September 12, imbued with fear due to the rising trend of Sunni Islam, Alawis tried to find themselves new titles. The rapid multiplication in the number of Alawi Foundations thanks to the amendment in 1989 dated Law on Foundations, freedom of expression that Europe settler Alawis received and rendered support to Turkish Alawis also played role in speeding this process (Erhan and Erdemir 2005, 103-104). In line with this organization which can also be termed as “Alawi Awakening-Renaissance”; via utilizing new media and receiving the assistance of their nongovernmental organization Alawis turned into a transnational society and a group that constantly transferred information, human resources and opinions between European states and Turkey. Published on Cumhuriyet newspaper “Alawi Manifestation” co-signed on 15 May 1995 by a large number of Alawi intellectuals has been acknowledged as one of the greatest symbols of this awakening (Özmen 2011, 16). Especially Alawis who lives in the Europe have begun to act more courageous to seek their civil rights by the awareness of human rights and freedom of the expression that they have learned while living in Europe. Turkey’s process of becoming a member of the European Union had supported the Alawi Renaissance. Various advices and regulations in the European Union Commission’s “Regular Report on Turkey's Accession Process Development”, led Turkish governments to become more thoughtful to Alawi citizen’s demands (Kaya and Tarhanlı 2005, 104).

On the other hand the way this deeply-rooted conflict is displayed on screen also bears significance. Narrating the sectarian bickering in society from the perspective of an impossible love story Hidden Lives tells us the lives of families who try to stand upright despite their losses, suffering women, broken hearted men, intense and touching representations of reality. In Hidden Lives which goes beyond dramatic factors and exaggerates the story (Arslan 2005, 13), Alawite-Sunni conflict has been attempted to portray via melodramatic narration which is a commonly employed method in Turkish Cinema. Taking this fact into account we can argue that director Haluk Ünal actually provides through a familiar story a representation of some unspoken issues.

In this study I shall attempt to analyze near history of Turkish Republic and some of the controversial events taking place in near history; in other words the way this historical presentation is approached shall be under my focus. While analyzing the movie I shall take incentive from Hayden White and Robert Rosenstone’s theory of story writing through movie and Thomas Elsaesser’s theory of enlightening the past through melodrama.
Alawis’ Drama, Sunnis’ Tragedy, Our very own Melodrama

The movie Hidden Lives pictures the two preceding months before the outbreak of September 12, 1980 Military Coup. Therefore I believe it would be beneficial to briefly narrate the tie between history and movie which has long been a focal point of many disputes. Kracauer claims that images on screen are, as known by all, imitations of the past (Rosenstone, “History in Images/History in Words: Reflections on the Possibility of Really Putting History onto Film”). Movies imitate the past and also just like all the other history-writing tools, they possess within themselves the interpretation of their creator (Makal 2009, 133). Rosenstone argues that historians-like movie makers- produce their historical texts as narrations which integrate their own comments; yet he adds that history on accounts of being a branch of science still claims to depict the reality objectively. Yet against the restrictions of history concerning the presentation of past events cinema has sensitivity and attempts to represent historical events satisfactorily. Just like the historian, movie-maker who personifies the past is in an attempt to detect the way current problems were shaped in the past, Rosenstone argues that in order to compete with history, movie is necessarily obliged to narrate the past differently from history literature; or in other words by employing the own aesthetics of movie and blending mixed types it has to convince the viewer to recontemplate about things which s/he believes to have known already (Rosenstone 2006, 115-118).

Based on the statements of Rosenstone it is safe to argue that Hidden Lives narrates the historical reality it highlights by following the road taken by mainstream movies. Mainstream movies depict historical events in a narrative style that sequences happenings as development and conclusion. The story despite whatever happens in movie guides the viewer with its moral message that in the end everything is going to be all right. The movie, instead of opening an alternative platform where the analyzed topic can be discussed at length, creates heroes from people who are described as common citizens. Personal problems of these heroes who possess many symbols in one body are transformed into historical problems thus the most familiar and simple history narration is repeated in cinema once more. That way the movie tries to picture in viewer’s mind a cause and effect relationship enlightening the past (Rosenstone 2001, 53-56).

Hayden White reports that unlike written texts, historical movies are bound to narrate a long period only in about two hours thus they can only represent a close- but not exact- history narration (White 1988, 1194). Hence movies intensely symbolize and summarize a great number of historical elements. Hidden Lives likewise, by employing

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4 Starting from the 1970s the tensions created by rightist and leftist groups in Turkey could not be stopped by subsequent governments or the state authority itself. In the aftermath of 1979 in particular when the hassles reached to top level on September 12, 1980 Turkish Armed Forces seized the civilian control after a military coup. The government then and Turkish Grand National Assembly were overthrown, all political parties, unions and associations were abolished and a new military period with a new constitution lasted for around 3 years. In the wake of military coup 30.000 people have become political refugees in European states where they started new lives. Unlike the earlier military interventions that took place in Turkey this period has been attempted to be permanent via Constitution and laws. In this period which represents the most turbulent, painful, bloody age of Turkish Republic and in its aftermath “thousands of intellectuals, artists, teenagers, students, laborers, villagers, tradesmen and state officers” from leftist wing in particular went through brutal tortures which mostly ended up in execution. It has been 32 years since then but still the impingement, insecurity and fear created during September 12 Military Coup is still alive in the collective memory of Turkish citizens (Bila, Birand, Akar, 1999, pp. 22-47).
genre narration, touches upon Çorum Massacre though a story that is interwoven with a love story shaped by definite patterns, personal conflicts and resolved with a catharsis (Rosenstone 2001, 63) and aims to summarize Alawite-Sunni conflict.

Historical events that are treated by movies creating new representations of the past have actually turned out to be functional tools allowing talking about present day. Supporting this idea Marc Ferro comments on The Battleship Potyomkin-1925 this way: if Eisenstein had not reinterpreted this movie “even this pruned version might have disappeared from people’s minds” (Ferro 1995, 88). If we take initiative from Kracauer’s statement that movies are psychological makeup of communities (Toplin and Eudy 2002, 10), Hidden Lives is a screen presentation of Turkey which constantly tries to be democratized since Sept. 12 Military Coup and religious, racist, sectarian carnages and battles which are undercovered even today. In Hidden Lives, fueled by a trauma ignited by one single sectarian bickering, the viewers are asked a foundational question “Have you ever done things similar to these heroes?” Director Haluk Ünal explains the objective of movie; “In the land of Anatolia -cradle of 72 civilizations- we shall never attain peace and serenity if we continue to dread the other, view the other as potential threat, attack the other. The main question of being democrat is “what does the other mean to you?” There are two potential answers. The common answer in Turkey is “the other is my enemy”. The second one is “I am one of the others”. This movie, in addition to the drama of its heroes, tries to open this question into discussion. Hence he underlines that the movie is not only story of Alawites, it is actually a social story (Tosun 2010).

**Good Melodrama Makes you Shed Tears**

Berna Moran classifies into four sections the love stories which constitute one of the most important sources of melodrama of Yeşilçam (old Turkish cinema) period that is known as “classical period” of Turkish Cinema which we believe main plot of Hidden Lives is structured upon: the ignition of love between two lovers, separation, attempts to reunite and reunion with marriage or death (Arslan, 2005, 52). Hidden Lives though it deals with sectarian conflicts and societal prejudices, is basically centered around the love stories we have mentioned here.

As a matter of fact melodrama genre stands before us in different periods of cinematography as a broad movie array in a variety of continents and cultures. Melodramas which have quite an old-traced and familiar narration dealing with the fight of good against bad, the claim that virtue is the highest value, over-sentimentalism, dark and grievous topics and tensions created by such topics (Mercer and Shingler 2004, 7) are naturally evident in Turkish Cinema as well. I can even argue that melodrama is the basic form of Turkish Cinema and constitutes the center of traditional Turkish Cinema narration. Turkish melodrama novels which have become popularized in the 1950s are

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5 Çorum Events that took place in June –July 1980 and claimed the lives of 57 Alawi citizens as the last huge Alawi massacre witnessed in Republic period on the road to Sept. 12 is one of the most shameful and hidden event of Turkish near history. Çorum Chief Prosecutor of the period Ertem Türker claims that while these events were rising, the state acted indifferently, police officers engaged in an armed fight with the rightist militant in their fight against Alawis and leftists and the carnage targeted one particular ethnicity and sect. Also reporting that amidst those 57 Alawi citizens some lost their lives due to tortures Türker argues that it would be best to categorize Çorum events as a genocide (Saymaz, “Çorum Chief Prosecutor of the period: Even My Bodyguard was a Slaughterer”, accessed: 10.06.2012).

6 “These novels are the native branches of the popular, bestseller novel tradition which first of all can be seen at West, and then were named as the “soap opera” or “Barbara Cartland novel”! These novels are the
main narrations that Turkish Cinema is centered when melodrama cosmos is created. Based on this deduction Behice Pehlivan claims that Yeşilçam melodramas are second phase of Turkey adaptation of Western style melodrama (Pehlivan 2007, 25). As Klinger reports as well Yeşilçam melodramas are narrations that mostly focus on “inner spaces such as home and heart”; reflect the psychology that expose evilness, virtue and values (Klinger 1994, 54).

Christine Gledhill describes melodrama as a style that aims to address a great number of people, change traditional forms with modern forms, add romanticism and sentimentality to bourgeoisie reality, set its roots to modernization and democratization over late enlightenment period and be adaptable to many genres, ages and national cultures (Gledhill 2000, 230, quoted by Arslan 2011, 137). Yeşilçam Cinema is also trimmed with such melodrama features quoted by Gledhill. According to Arslan, Yeşilçam melodramas are a category and ghost genre which constantly change and evolve. They are low budgeted, quicky star movies which are sentimental and pompous, fragile and worthy of attention, either revolutionist or conservative, that can be blended with complex, aggressive and different genres, longing for nostalgia, dealing with the never-ending fight of good and evil in middle class morality, aiming to create a dream society of virtuous individuals in the stage of nation-creation process, creating a democracy of myth from a phantasm world that confirms the return of suppressed, in its dramatic narration demanding from its viewer a sentimental feedback, instead of creating inner-conflicted and in-depth characters , by blending these simple characters with the personas of celebrated stars pushing towards a plain fight via hero-heroin-villain trilogy, creating pathos and action through great emotional handicaps formed via conspirations and misunderstandings (Arslan 2011, 138).

2010-dated production Hidden Lives is a movie that follows Yeşilçam melodrama tradition still widespread in Turkish Cinema. The hidden life of medical student Nergis and her family who fled to Istanbul soon after Çorum Massacre and hid their Alawi identity in a Sunni neighborhood is thrown into peril when young lady falls in love with their householder, upstairs neighbor Sunni Murat. Just before the outbreak of September 12, 1980 Military Coup the young lovers are faced to resist against not only social and political insecurity prevalent in the country but also Alawi-Sunni prejudices deeply rooted in overall society. As reported by director Haluk Ünal too, the foremost objective of this movie is criticizing the brutality that emerged due to sectarian prejudices in Turkey (Tosun, 2010).

In melodramas the main fight takes place between good and evil characters and this fight is presented in the form of a love story. In melodrama cinema, there is rich/poor contrast that pushes the love between good ones towards a dead end, that plays into the hands of evils who lust after female or male protagonist and in such movies financial cliffs are represented as the originating source of class differences (Kılıçbay and İncirlioğlu 2003, 239). In Yeşilçam melodramas the two characters of impossible love story are from two different classes; one is rich and from upper class while the other one is poor and from lower class. Yet in all movies there is always a vertical class mobility; a hero from lower class can “gain the right” to ascend higher class in the end by virtue of his purity and morality constantly emphasized all along the movie. Class differences which are mainly reduced to financial plane make the reunion of two lovers almost important products of the elitist melodramatic and for this reason they always include class conflict, differentiation of good and bad, clear cut distinctions between man-woman (Kahraman 2003, 272).
impossible. In *Hidden Lives* this class discrimination has been transposed into sectarian difference. The love between Istanbul habitant Sunni Murat and Alawi Nergis who just moved from the country to metropolitan Istanbul is narrated in a way even further impossible than the love between characters who in popular melodramas meet their beloved ones only after climbing the social ladder through extraordinary ways (Arslan 2011, 142).

In *Hidden Lives* love affair between Nergis and Murat is narrated as if it were in the center of life. This love which constitutes the core of melodrama structure is idealized after isolating from all sexual and physical passions. The love between our young and unprotected main characters Nergis and Murat who parallel to the objective of melodramas contribute to sentimental temptation is also subject to such idealization; a purely intimate love affair that all viewers hope to see ended in marriage. This over-elevated love affair which takes place between good ones in melodramas is under all circumstances bound to be a victim of evil characters (Nowell-Smith 1977, 115).

Good characters make the viewers feel that they deserve love by virtue of their purity and integrity (Akbulut 2008, 107). In terms of evil ones whose sole aim is to block the union of good ones evilness is symbolized by many different names in *Hidden Lives*. Particularly in the first scene the police officer who all along the movie emerges as a threat and impediment and vulgarly violates good hearted Nergis- the “female protagonist” working with her friends voluntarily in slums is described as the most apparent source of evil. Indeed in addition to the police, background hassle between rightists and leftists on streets before the outbreak of Sept. 12 is a feature that differentiates *Hidden Lives* from family melodrama genre and approaches closer to action melodrama defined by Barbara Klinger. In this type of melodrama the scene moves from inner spaces to streets. The evil, while victimizing good characters, gives them physical torture and puts them into danger but this victimization motivates good character to act more boldly and rises him/her as a hero. Feeling of mercy that family melodramas leaves on viewers is evolved into action and this makes the moral situation even further visible (Klinger 1994, 55). Nergis, as a medical student who provides health services to slum neighborhoods, Murat as a leftist student who tries to photograph to document the violation of political struggles by armed forces on the eve of Sept. 12 are as mentioned before as well, stand for the real good characters. Police officers’ brutal treatment to Nergis and her friends; because of his attempts to save Nergis, Murat’s death in the hands of rightist militants who openly cooperate with the police forces climb the two lovers as heroes and lower the police as pure evil while it also establishes dual polarization between good and evil that creates tension in any melodrama story.

In melodramas evil which seeks to lead the other by imposing the fear it spreads is actually a representation of authority that individuals constantly fight against in modern life (Pehlivan 2007, 14). It is not a surprise that aside from the police, the other evil persona that aims to spoil the love affair in the center of main story is Murat’s father Tevfik; a retired watchman. Embodying the qualities of authority in family as father figure and authority in state as a retired member of armed forces Tevfik is not a bad person in reality. He simply acts in line with the principle of preserving family and existing order which is already an established element in a melodrama narration. In melodramas bad characters are not necessarily represented as pure evil, the fact they force the main characters who are their opposites in morality to fit into existing social order turns them into evil characters (Klinger 1994, 54). Likewise Tevfik stands before us
all along the movie as a symbolization of all prejudices rooted in society. To start with; he tries to pull some strings to find his son an official position after graduating from university; he detests Murat’s political views and constantly criticizes his son’s political stance, resists against his son’s love affair with Alawi Nergis and he throws both the girl and her family away from his rental house, to excuse his brutality he simply hides behind Çorum Massacre and rooted social prejudices on Alawism and to the ends of separating two lovers he bribes rightist militants to abduct Nergis; thus next to the police force who stands for the evilness inherent in overall society Tevfik also stands out as a symbol of evil which is a victim of all prejudices established in the society this love story takes place.

In melodramatic stories there is an equilibrium at the onset of narration but still something is always missing (Akbulut, 2008). Especially in Yeşilçam melodramas the story evolve around characters who burdened with the grief of separation, who constantly struggle to reunite their families which are dissolved in the beginning (Arslan 2005, 42). In Hidden Lives as well there is something missing in the family who had to migrate from Çorum to Istanbul with their daughter and settled in a Sunni neighborhood to hide themselves, the father working in Germany is missing and mother figure Zeynep does her best to fill this gap with her determined character. In Murat’s family on the other hand mother has passed away long time ago and grandmother tries to stand for mother figure with her protective attitudes and compassion. Insecurity feeling created in Nergis’s family due to the missing place of father figure and feeling of sorrow in Murat’s family due to the missing place of mother figure proves at the onset of movie that this equilibrium shall soon be disrupted. Nergis and Murat’s attempts to unite these two families that become melancholic due to their losses is once again ended in sorrow.

As indicated earlier in melodramas the evil is labeled even at the very start; it is fought against and at the end of movies moral and social order is finally restored. In that case at the end of movie Hidden Lives, as plotted by his father, Murat’s death to save Nergis or in other words not-happy end of Alawi-Sunni love; grasping the harsh fact that it is hard to live under the same roof with Sunni majority in the center of Istanbul Alawi family’s move to a slum neighborhood where Alawis live or in other terms the defeat of Nergis’s mother Zeynep in her fight to live with Sunnis show that the existing order is restored, though not glorified, at the end of movie. One of the reasons Hidden Lives is labeled as melodramatic is because of this dead end. The movie is transformed into a story that offers the viewer a vicious circle and a story with no end. Lovers who constantly fight with police symbolizing dominant patriarchal order, father figure Tevfik and society are oppressed by family, social bonds and customs never find a chance to take action. The physical and emotional pains Nergis and Murat go through ensnare and immobilize melodrama viewers who are stimulated to identify themselves with their own suffering from the perspectives of both characters (Mercer and Shingler 2004, 12). Nowell Smith claims that melodramas cannot solve their problems thoroughly neither today nor in an ideal future; movies are terminated in a place where struggles still exist (Nowell-Smith 1977, 118).

One of the ways to kill a pain is to make the pain visible

Rosenstone claims that history narration through movies is shaped via genre and language. The characteristics of historical world is narrated through the genres selected by director in the way story is felt (Rosenstone 1988, 1180). In the melodramatic narration selected by Director Haluk Ünal; one-dimensional characters, a familiar plot,
center and periphery which is aimed to be depicted within familiar places, ideological hassle between Sunnis and Alawis, rightists-leftists are actually representations of common values and ideals in Turkish society. When personal conflicts created by attitudes and emotions pose danger that threatens social order the movie is, just as the case in *Hidden Lives*, ends with a blessing of traditional values (Rosenstone 1985, 369).

Thomas Elsaesser implies that any representation form that depicts pains entrapped in collective memory and human shames are actually representational forms that are unfulfilled. Aiming to address the majority by employing suspenseful narration of melodramas, reducing the past into a battle between the strong and the weak thus transforming the event into a soap opera with a natural disaster background behind (Elsaesser 1996, 159-162). Melodramatic movies depicting pains in the past by the empowerment of image render to the viewers the reflections of past on the director instead of historical facts. As a consequence of identification emotional experience bond established with the story makes the viewer a witness of the past impressions of director. *Hidden Lives* which narrates popular, Turkish impossible love story of the 60s and 70s by integrating with the political youth movement of the 70s in a diegetic cosmos leads the viewers towards a romantic and innocent nostalgic cosmos. The viewers who feel to have witnessed a historical fact through a popular reality and sentimentalism fail to contemplate deeply on what is not told in the movie in the first place. In that sense it can reasonably argued that *Hidden Lives* presents a sectarian conflict long existed by reducing to a personal and simple story and this interpretation which is overexaggerated by sentimentalism weakens the political outlook. On the other hand the cathartic cosmos melodramatic narration of *Hidden Lives* builds an emotional linkage (Elsaesser 1972, 82-83) by enabling the identification of viewers with characters through shared feelings such as love, grief after losses, homelessness, rootlessness, loneliness, and creates in the viewers a different feeling of the past.

Personally I am convinced that presenting a representation of anger and prejudice stemming from race, belief and language varieties has no exact method of performing completely simple or elevated or accurate form. However while claiming that *Hidden Lives* reconstructs the past with constantly existing representation forms we need to remember that history which is hidden by movie images shall never fade away (Kaes 1990, 114). Besides we need to be aware that historical facts do not simply sit still, movie makers are equally responsible as historians to bring those buried facts to the surface. Toplin and Eudy point out that movies create a public opinion, draw attention to the likely-to-be-forgotten memoirs of the past and create new representations that can gain new meanings to the past (Toplin and Eudy, 2002, 8). From this point of view I feel that Haluk Ünal’s objective to attract attention to certain cases and events that have never been spoken in Turkish Cinema before since he believes, “one of the ways to kill a pain is to make the pain visible (Tosun, 2010) is quite appropriate. That is because movies that make the past viewable are, in the words of Kracauer, capable of making us strong enough to fight against evil just like the victory Perseus gained against Medusa in the past thanks to the reflection on his shield.
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Life after Labour: The Case of Female Retirees from the Nigerian State Civil Service in South-western Nigeria.

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Abstract
This paper focuses on female retirees’ (FRs) experiences in Nigeria. The research design is qualitative – in-depth interviews (IDIs) were conducted with 100 FRs selected purposively. Data collected were sorted, transcribed, and reported verbatim. Findings are that majority of the respondents have had difficult experiences, and are disappointed as retirees. Most of the respondents that expressed this opinion are officials in the lower cadre with a few in the middle, while in service. In contrast, FRs who held higher positions in their organizations claimed their experiences to be pleasant. Factors such as level of educational attainment, income, marital status, cultural norms and inadequate preparation for retirement constitute predictors of adjustment problems for FRs. The paper concludes that government should formulate polices that are beneficial to FRs such as granting tax benefits to women instead of their husbands, organize advocacy programmes in form of seminars to enlighten women on their rights, and emphasize the need for women to invest before retirement.

Keywords: Pension, social well-being, coping mechanism.
Introduction

In the last two decades, women’s entry into the labour force has increased tremendously. For example, the Ministry of Productivity (2010) report that 57% of women, compared to 18% in 1960, are currently employed in one type of job or the other outside the home. In addition, women progressively live longer than men in Africa (Apt, 2000; WHO, 1998) – suggesting that more women are retiring and some are living in retirement for longer years. Given women’s increased participation in the labour force and longevity than men, issues relating to retirement are becoming more relevant to women than in previous years.

In Nigeria, issues relating to FRs’ experiences have barely been addressed for reasons associated with the stereotypical beliefs that women’s rightful place is at home and in the family, rather than at work thus, cessation of work should not be problematic for women (Udegbe, 1991). In contrast, men are expected to be adversely affected by retirement given that it involves the loss of their major status and source of respect and identity (Gesinde, 2008; Olufayo, 1998).

Previous studies abroad and in Nigeria – e.g., Dada & Idowu, 2005; Durosaro, 2004; Akonam, 2002; Zimmerman, Mitchell, Wister & Gutman, 2000; Blau, 1981; Atchely, 1976 – focused majorly on male retirees’ (MRs) experiences or emanated from gender comparison studies. These studies seem to ignore the peculiar situations surrounding women’s retirees or what FRs’ experiences in the long run. For instance, studies – e.g., Price, 2003, 1998 – suggest that women are more likely than men to have different work-experiences such as conflict in work and family role, exposure to social roles beyond the workforce, face financial instability, and live in retirement for a longer period of time. Thus, people’s ignorance about women’s work-experiences may send wrong signals about retirement as an easy transition. However, many studies – e.g., Apt, 2000; Obi, 1998; Quick and Moen, 1998; Fox, 1977 – have reported that both males and females experience retirement-adjustment problems in significantly different ways.

Researches carried out in Nigeria – such as Olufayo, 1998; Olaogun, 1998; Udegbe, 1990, Peil, 1988 – suggest that few FRs receive pensions for reasons associated with the fact that pension schemes are almost entirely limited to public-sector employees, the great majority of whom are men. This disparity in male-female ratio in the public sector is linked to male bias in education and employment (Onyeonoru and Fayankinnu, 2001, Awe, 1990). FRs who receive pensions do not get it regularly because the pension programme – Pay-As-You-Go (PAYG), in Nigeria, is employer-organized and calculated, based on declining income for earnings and duration of employment. PAYG seems to neglect the needs and concern of FRs independent of men. This limitation is reflective of the saddening report of the deaths of FRs on queues while waiting for their monthly stipends (The Guardian July 25, 2000; Nigeria Tribune March 3, 2000). The neglect, on the part of governments, to compensate FRs accordingly and on time after disengaging from service may have made them to ruminate over their past with much regret (Evening Times, March 1, 1985; Nigerian Tribune, July 25, 1985; Voice of Ekiti News Bulletin, May 19, 1998).

FRs’ regret over their past, occasioned by difficult experiences in retirement, may engender health challenges (Oluwadare, 1998); reduce social well-being and life satisfaction (Fayankinnu, 2010; WHO, 1994). Thus, it is necessary to study women’s life after labour in order to understand their experiences. Such study will be useful to policy-
makers in formulating policies relating to retirement, with particular emphasis on women. Against this background, this paper examines FRs’ experiences in Nigeria.

Theoretical Framework

Disengagement Theory

This theory was developed by Cumming and Henri (1961); but, popularized by Huyik (1974). The theory focuses on the withdrawal of senior citizens or the aged from main-stream societal activities for reasons partly associated with their social status. The fact that they are unproductive has reduced the level of their social interaction and, consequently, social relationships with other members of the society (Cumming and Henri, 1961).

According to Thio (1983), such withdrawal or disengagement is functional both to retirees and the society at large. Disengagement renders the eventual death of the elderly less disruptive to the lives of friends and relatives; and, it avoids the harmful effects of the older workers’ increasing incompetence or sudden death on the economy because younger people have already replaced them in the work-place. Retirees are relieved of responsibilities from working; thereby, making lives easier and are encouraged to begin to plan for their inevitable death (Thio, 1983).

Accordingly, the disengaged or retirees tend to be happier and healthier than those who try to ignore their age and pretend to be active as before (Cumming and Henri, 1961). We may ask how correct is this? In this regard, Oyeneye (1990) objected to the above assertion particularly as it relates to the condition of retirees in Nigeria. He was of the view that some people, though due for retirement, would not want to if they have a choice. This perhaps explains the motive behind rampant the falsification of actual dates of birth by workers in order to continue in public service. When viewed from the angle of our traditional system, disengagement seems an aberration at least in very small peasant societies (Holmes, 1983).

This theory has implication for FRs in Nigeria who disengage from active work with the view to have a successful life after labour. Therefore, successful retirement is functional to FRs in that it confirms the self-actualization of FRs for all the years they were actively engaged. However, the disengagement process also raises the question of what exactly are FRs experiences in Nigeria?

Methodology

This study was conducted, in 2010 with women who retired from the Civil Service in South-western Nigeria, 2010. A sample of 100 FRs was selected purposively. The choice of having only females in the study was deliberate – to understand FRs’ experiences, independent of men.

The research design is qualitative. In-depth interviews (IDIs) constitute the main instrument used for data collection. The IDI-guide specifically sought to identify FRs’ experiences, the implication on their social well-being, and their coping strategies.

Altogether, 100 IDIs were conducted with selected FRs who worked within the junior and senior cadres. The criteria for selecting the respondents were hinged on being a retiree and willingness to participate in the study. The smallness of the sample-size was considered manageable for this study because the Nigeria Civil Service is male-dominated; hence, few women are retiring from the public sector.
During the IDIs, consent to have interviewees recorded was sought and readily given – This gave the respondents confidence that the study was purely for academic purposes. In addition to convincing the interviewees (through explanations) that the interviewers were learning from them and not testing their knowledge, the interviewees were also encouraged to choose the setting for the interviews and to freely ask the interviewers questions. The IDIs were held in social settings away from the watchful eyes of other retirees, and devoid of the influence by non-participating onlookers and ‘gatekeepers’. While the IDIs lasted between 31 and 37 minutes, the study was completed in 6 months (March-August, 2010).

The ethical and field protocols for this study were duly approved by the Research and Publications Committee of the Department of Sociology, Adekunle Ajasin University, Nigeria.

The data collected were audio-taped, sorted, and later transcribed with the help of field assistants. Data were analyzed using manual content analysis – reporting verbatim the responses of interviewees where necessary. Though the study was essentially qualitative, an attempt was made to quantify some variables such as age, marital status, religion, job-status while in service, and level of educational attainment.

Findings and Discussion

Demographic Characteristics of Respondents

The respondents consisted of 100 FRs whose ages ranged between 60 to 74 years (M = 68.2, SD = 2.62). Forty (40) of the respondents are married, eight (8) are divorced while fifty-two (52) stated that they are widowed. The religious affiliation of the respondents indicates that more Christians (68) than Moslems (32) participated in the study. Thirty (30) of the respondents hold degree certificates (e.g., B.Sc), and twenty-five (25) each possess diploma certificates, and are secondary school leavers, respectively, while twenty (20) finished primary school.

The Experiences of Female Retirees

In the quest to find out what FRs’ experiences are, the respondents were asked to mention and discuss their experiences since they retired from active service. A large proportion of the respondents reported that they do not receive their pensions regularly. The respondents stated further that even on occasion that they receive their pensions; the process involved is often rigorous with dire consequences on themselves. For example, most respondents explained that, often times, they queue in the scotching sun for hours, or even days, before they get their benefits. This finding is consistent with findings from – previous studies such as Olufayo, 1998; Olaogun, 1998; Udegbe, 1991, 1990; Ekpeyong, Oyeneye, and Pel, 1987.

In contrast, about one-third of the respondents reported that they do receive their pensions benefits as at when due. According to them, they do not queue to collect their pension, rather their pensions are paid into their Bank accounts. For example, an excerpt from the IDIs in this respect reads thus:

Since I retired from the Civil Service, my stipend is paid into my account at the appropriate time.
Data from the IDIs also revealed that FRs claimed that their standard of living is poor. This view was expressed by more than half of the respondents. Elaborating on their standard of living, the respondents submitted that they wonder the kind of country they live in where the government has failed to provide accommodation/shelter facility for its retirees. Others expressed their inability to purchase items to be used for their upkeep. A caption from one of the respondents’ expression reads:

After all the years I served in the civil service, I cannot boast of a comfortable apartment of mine own.

Another respondent comment thus:

There are several times I wish to purchase household items such as toothpaste, body cream, tissues, etc., but could not for lack of fund. The pension I get is meager and not enough to satisfy my needs.

Further findings from the IDIs showed that several of the respondents stated that they often experience some health challenges occasioned by the fact that they do not get their pensions regularly. Some of the health challenges mentioned include chest pain, back pain, arthritis, blurred vision, increased heart beat, internal heat, and feelings of something moving around the body, constant headache, sulking, and high blood pressure. They added that thoughts about being neglected after serving their country hurts and induces depression.

Additionally, all the respondents reported that there had been decline in their social engagements and recognition, compared to when they were in active service. This is expected in a productive-oriented society for the respondents who have retired from active service. More than half of the respondents also reported that the change in role creates boredom for them. Surprisingly, 52 out of the respondents who expressed this view are widows. Respondents who are widows reported that living without one’s spouse increases boredom for reasons linked to the fact that the death of a woman’s husband is usually a heavy blow on her. This is succinctly put by one of the respondents in the IDIs thus:

Ti oko eni ba ku, wahala onitoun di meji Iyen ni wipe wahala enimeji di ti enikan.

Translated as:-

The death of a woman’s husband doubles her burdens. Thus, a burden meant for two people becomes that of one person.

The above implies that losing one’s husband is like losing one’s way of life, particularly for FRs.

When the experiences reported above were compared with the demographic characteristics of the respondents, the following became evident. Sixty-eight (68) respondents stated that their experiences to be unpleasant while thirty-two (32) said their experiences have been pleasant. It is interesting to note that out of the sixty-eight respondents who claimed that their experiences after retirement to be unpleasant, 53 retired as junior officers, 12 served as middle-cadre officials, while 3 worked as senior officers. On the other hand, out of the 32 respondents that reported their experiences after retirement to be pleasant, 22 served as senior officials, 7 were middle-cadre officials,
while 3 worked as junior officials. An inference that can be drawn from the foregoing is that more FRs that were junior officials reported unpleasant experiences than FRs who retired as senior officials and vice versa. The finding also indicates that FRs who retired as senior officials may have unpleasant experience(s) like the junior-cadre FRs and vice versa. A likely reason for the variation in FRs’ experiences as reported by the respondents in the IDIs is that FRs who retired as senior officials from the Civil Service are better remunerated and, as such, could afford enough savings and investments before retirement. In addition, the respondents (both junior and senior FRs) submitted that that the cadre at which one retires constitutes a function of how much one receives as pension. The following excerpt was reported by a respondent (junior FR):

As far as I am aware, one major factor that determines how pleasant or unpleasant a person’s experience(s) would be when retired is the position the person retired from. If I retired as a senior staff, definitely I would be smiling at every month-end.

Another respondent (senior FR) submitted thus:

Difficult or good experiences while in retirement can be explained in terms of how well you invested while in active service as well as what your peanut (pension) is in retirement.

The above suggests that income constitutes a major determinant of FRs’ well-being.

In respect of how FRs coped with the challenges reported, most claimed cutting down on their expenses, or augment their stipends with money received from their children. About half of the respondents said that they reside in their children’s home as a means of coping. The following excerpt points a generalization situation from the IDIs:

In times like this when income is small, and little strength is left to run around for economic activities, a couple of FRs visit their children as a means of keeping body and soul alive. Seeing ones children and grandchildren reduces the trauma of not getting our pension to time. In addition, having the grandchildren around reduces boredom.

Conclusion

This study has identified vital issues that may contribute to future research initiatives in the neglected area of FRs in Nigeria. Researchers could go beyond the qualitative technique used in this study and employ quantitative techniques with a larger sample size of respondents (consisting both females and males) to test for multivariate relationships among variables to enrich knowledge in this area.

This study concludes that FRs constitute a vulnerable group who suffer specific unpleasant experiences occasioned by systemic disconnect in the pension scheme (PAYG) operated in Nigeria. Previous studies – such as Ogunbameru, 1999; Olayiwola, 1999, 1987; and Udegbe, 1991 – have been critical of the PAYG on the ground of its ineffectiveness, and have suggested the introduction of a new pension scheme – Contributory Pension Scheme (CPS) – that would be regulatory and with a human face. The CPS was introduced in 2006 but it appears that the benefits over the previous pension scheme may not be enjoyed by FRs who retired before 2006. The reason for this is hinged on the fact that the old scheme of PAYG is still operated side by side with the new scheme. It seems the old scheme may only fold up, until the last retiree under it dies.
In addition to income and job status that the respondents claimed to be predictors of successful retirement, the researcher is of the opinion that inadequate preparation for retirement by FRs may have accounted for the unpleasant experiences reported by most of the respondents. For example, 10 of the respondents who were in the junior-cadre while in service mentioned their experiences of retirement to be pleasant. Further probing of these respondents indicates that they actually prepared for their retirement having invested and made savings. This seems to be lacking among the respondents whose experiences are unpleasant. For instance, an explanation that can be provided for the 3 respondents who retired as senior officials but reported that their experiences have been unpleasant is that they did not plan adequately for retirement. When these respondents were asked whether they lived in their own houses and what they now do for a living, their responses are as follow:

I live in a rented apartment (one-room self-contained), and I depend solely on my pension. Though my pension is sizable, the bulk of it goes for my house rent and I am left with little to keep myself.

The second respondent responded this way:

A regret I have in life is that I did not take advantage of my working days to acquire a house and make some investments to fall back on in retirement. I have nothing doing.

The submission of the third respondent reads:

I did not know that it was important to make proper arrangement for retirement. I live in an apartment owned by an old school mate. The thought of not having my own house, when actually I could, and having no income making venture, hurts badly.

The foregoing responses suggest that income and savings (planning for retirement) are both necessary ingredients for successful retirement, irrespective of the cadre one retires from. However, saving for retirement is also a function of tax. In 1997, the International Federation of Women Lawyers (FIDA) called on the government to reconsider its stand on tax-law and audit operations in Nigeria which are discriminatory against women. Working women are not allowed to claim tax-relief for their children even when they are widowed, separated, divorced, or single parents. Mrs. Ugboma, former President of FIDA, argued that since the Nigerian Constitution guarantees equality before the law, women deserve equal treatment (The Guardian, February 15, 1987). Tax-relief would be a great financial advantage, especially for those who are widowed. The denial of tax-relief for children would decrease the net-income of working women, reduce their savings, and increase their financial incapacities, constraints, and agony in retirement.

In view of the above, it is suggested that there should be increase in public awareness about women retirement; organize advocacy programmes that emphasize the peculiar nature of women in retirement, enjoin women who are retiring to plan adequately for retirement, encourage women to maintain skills that will be of immense contribution to their self-sufficiency in retirement, female retirees should consolidate as a civil society pressure groups to have a voice their advocacy for better welfare programmes/schemes designed to cushion their problems in retirement.
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**Daily Newspapers**

Evening Times, March 1, 1985


Abata, Matthew Adeolu Ph.D
Kehinde, James Sunday Ph.D
Bolarinwa, Sheliat Abike
Adisa, James Abiodun
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Abstract
The paper investigated the non-financial performance determinants of share price movement in Nigerian stock market using the principal component approach. Corporate governance in developed nations is known to have impacted share prices of companies tremendously but this has not been seen to have similar impact in the Nigerian stock market. In situations where they do impact, it remains irrational and inconclusive. In addition, how far a change of the Chief Executive Officer (CEOs) and the management boards affect the movement of share price in the manufacturing industry is an issue that needs to be investigated. The objective of the study was to investigate the extent of the impact of non-financial performance of firms on the share prices of the firms quoted at the Nigeria stock market. As a new business develops, it exists and survives in an environment characterized by both internal and external factors which impact negatively on the new business’ survival. Twenty one variables were identified as perceived factors. The principal component analysis with varimax rotation was used to reduce the variables to three clusters. The most important determinant was termed CEO leadership style which is largely a corporate governance factor. The other factors respectively as determined by the PCA were management calibre and due process.

Key words: Nigerian stock market, Non-financial performance, principal component analysis.
Introduction

An organization exists to survive and maximize shareholders’ wealth. This is done through the stock market where shares are traded daily. The law of one price states that the forces of demand and supply seek to determine share prices in an exchange during trading (Persson, 2008). This is the origin of the link between organizational performance and share price movement. A rational investor is expected to buy into companies that are doing well and in the process push the price above the intrinsic value. Under management theory from which the finance function was delineated by Fayol (1929), the financial performance of an organization is reflected in share valuation which helps to reduce the cost of capital whenever the company is required to raise more funds to finance new investment. Against this background, it is necessary to find out the extent to which organizational performance influences share prices.

The price of a share quoted in the stock market has been known to be reflective of many endogenous (intrinsic) and exogenous (extrinsic) variables. These variables are sometimes measurable in their real performance term and others remain the product of human behaviour in response to some intrinsic and extrinsic factors. Some are purely products of human instinct, not based on any reasonable or measurable values. Thus, value judgment in the movement of the market value of shares is subjective rather than objective. The objectivity is the extent that the forces of demand and supply determine the prices of shares from time to time. The demand appears to be a product of subjective reasoning especially in the Nigerian context where investors take decisions on behavioral stimulus rather than applying the fundamentals (intrinsic and extrinsic factors) of the firm. This is corroborated by the reasoning of Murunde (2006) that while some firms fundamentals nose-dive, the share price of such firms’ keep growing. On the contrary, while some firms’ shareholders’ wealth are growing, their share prices in the capital market keep dropping. The discrepancies in these share price movements call for new thinking and research in stock price and firm’s performance.

The truth however remains that a firm’s performance as measured by the capital structure of the firm, profitability of the firm, dividend received, goodwill of the firm, and net assets of the firm are factors that influence the growth of such a firm’s share price in the stock market. Other factors influencing performance measure include the managerial capabilities of the firm. The market position of the firm and the industrial performance measures equally influence an organization’s performance (Murunde, 2006).

To effectively correlate the value of a firm’s share price with the organization’s performance, one must estimate various performance variables that possess the ability to influence the stock market value of such a firm. There are various performance variables in the literature. Littner et al (1997) differentiate between financial and non-financial performance variables. March and Sulton (1997) identified organization turnover (sale), profit after tax, market share, equity/debt ratios and dividend paid as financial measures of organizational performance. Non-financial performance measures include goodwill of the firm, productivity, and managerial capacity of the firm (March and Sulton, 1997).

Recent developments in Nigerian capital market emanating from alleged mismanagement and manipulation of share prices on the floor of the Stock Exchange brought out certain irregularities that were hitherto unknown. These are counterproductive to Nigerian economic growth and development.

Finkpa and Adekoya (2008), express frustration that investors do not value integrated financial performance as companies that had never turned a profit, on
occasions have enjoyed higher stock prices. At other times, companies with solid and increasing financial results have their share price remain the same. This implies that the impact of fundamentals as well as demand and supply do not reflect proportionately on such share prices. The result was that companies that had no fundamentals to drive their share prices recorded unprecedented increase in their share prices that could not be supported by logical financial ratios. Finkpa, Igbikiwubo and Komolafe (2008) report that the external shock of the global financial meltdown on the share prices of listed stocks in Nigeria have been putting many investors in distress. Once investors are frustrated, they are afraid that the level of investment will become low and unemployment will rise. Foreign investors who wish to invest in Nigerian equities will withdraw.

**Statement of the Problem**

Corporate governance in developed nations is known to have impacted share prices of companies tremendously but this has not been seen to have similar impact in the Nigerian stock market. In situations where they do impact, it remains irrational and inconclusive. In addition, how far a change of the Chief Executive Officer (CEOs) and the management boards affect the movement of share price in the manufacturing industry is an issue that needs to be investigated.

**Research Objectives**

To estimate the extent of the impact of non-financial performance of firms on the share prices of the firms quoted at the Nigeria stock market. To determine the effect of organizational due process on the share prices of firms quoted on the stock market.

**Literature Review**

There are many behavioural factors that influenced share prices. These include the CEO leadership style, top management, corporate governances, etc. These are examined accordingly.

**Chief Executive Officer Leadership style**

A study of the impact of CEO leadership style on the financial performance of an organization assumed that the CEO has influence over the company’s decisions. Finkelstein and Boyd (1998) find that high levels of discretion given to CEO’s by the boards of Directors increases their ability to directly influence firm performance. Central to Finkelstein and Boyd’s managerial discretion concept is the idea that strategic leadership, especially as embodied in the role of the CEO is pivotal to the success of the firm. Higher managerial discretion, and the associated increased riskiness of the CEO role, leads to greater potential impact of the CEO on the firm. A positive impact on firm performance of a change to CEO requires that the Board of Directors has the ability to recognize and attract a superior successor (Denis and Denis, 2005). Studies conducted on the results of these replacements are not consistent (Huston et al, 2004).

CEO leadership style affects initial stock price levels, as well as subsequent firm performance. Rhim et al (2006) found that the stock market reacts more favourably in cases where the CEO management style was not anticipated by the market. It can be argued that anticipated events are already priced in to the current share price of the affected company (Fama, 1981). Friedman and Singh (1989) find that stockholders react positively if prior firm performance is poor, and the succession was initiated by the Board or the CEO, and if the prior firm performance was good, the stock price reaction is
negative. An unanticipated death of a CEO results in a reduction in company share price (Behn et al, 2006), as do delays in the announcement of a replacement of a CEO in the case of CEO death. This implies that the market places value on succession planning, as this would reduce uncertainty, and also implies that the role of CEO is perceived to add value. Huson et al (2004) find that prior to the replacement of a CEO, a deterioration in CEO performance was experienced, with improvement subsequent to the replacement of the CEO, implying an increase in managerial quality and operational performance.

Although Suchard et al (2001) found a short-term negative reaction to the announcement of a CEO change, the long-term effect of a change in CEO is perceived to be positive, assuming the CEO is competent and can improve firm performance over time. Where the news of a CEO change results in a negative market reaction, it is where the short-term negative effect is perceived by the market as outweighing the long-term positive effect.

The Theory surrounding CEO leadership style is not clear and predictions of stock price reactions to his management style are not unambiguous (Huston et al, 2004). It is argued that, if the incoming manager is expected to be superior to the outgoing manager, the stock price may be expected to improve. If, however, the replacement of a CEO is as a result of previous poor management decisions, this could result in a reduction in the stock price, if the market had previously been unaware of the extent of this poor decision making. Stock price reactions at the time of an announcement reflect the expected outcomes of the turnover, but the actual outcomes are only known with time (Huton et al, 2004).

Top Management

Epps (1979), studied share price adjustments for a group of firms in the same automobile industry. He found rapid but not instantaneous adjustments across firms to common news relevant to top management changes for all industry firms. Epps’ overall conclusion is that the predictive value of a price change in one share endures much more than one hour but the average lag in the response of share price to information about change in management team is more than 10 minutes.

Amihud and Mendelson (1989) developed a direct measures of share price adjustment coefficient to change in corporate management announcement by partitioning observed return variance into an intrinsic element and noise element. Based on this study, changes in observed share price derived from fundamental changes in the intrinsic value are due to two major factors: (i) due to investors’ habit of considering observed share price changes only partially (ii) due to market-makers’ habit of pricing based on their inventor position rather than information on management changes.

Dahyaa, Lonnie and Power (2000) investigated whether share prices response to announcement of changes in top management teams and reporting earnings around the changes. They used 1989 to 1992 United Kingdom’ data of 420 announcement of changes in top management. They found insignificance share price reactions to the changes but identifies consistent patterns in operating profit in the year before and after the change.

Corporate Governance

The financial market crisis that occurred in October 2008 wiped out billions of dollars from the stock markets world-wide, and the impact on business organizations is
yet to be known. Nevertheless, organizations will need to gain shareholder confidence back and corporate governance will be an important vehicle through which this can be achieved. Corporate Governance is a significant component of equity risk. As such, it must be taken into consideration by investors.

When thinking about an indicator for corporate performance, “Share price” is the first that readily comes to mind. If it is on an increase, it shows that the things are going well inside that corporation, and people do buy the share. But, if it is about a decline, we may not be so sure about the way the business is shaping up its operations. It may mount up this decline, and cover its loss, but this is another uncertain subject due to lack of information we got on inside issues. Lots of researches are being taken in the developed and developing countries which took into consideration the share price and the corporate governance factors. Corporate governance has always been an issue right from the beginning of last decade. Good Corporate Governance practice provides a means to recognize the dream of justifying risks and optimizing performance concurrently in today’s aggressive and regulatory setting. Corporate Governance lays down the framework for creating long-term trust between a company and its stakeholders (Adebiyi, 2004).

Corporate governance solves the problem of conflict of interest between the Agents and Principals. It is solved by rationalizing and monitoring risks of a company, limiting liability of top management by carefully articulating decision making process, ensuring integrity of financial reports, and finally providing a degree of confidence necessary for proper functioning of an organization (Samontaray, 2010).

Setting a good corporate governance policy will lead to a lot of benefits to different levels of management and will help the organization to avoid management level corruption. This will enhance the firm values, shareholders’ value creation and reducing the investment and financial risks. Therefore a good, sound and healthy corporate governance policy is a very important criterion while investing in a company (Shen, Shu, and Chen, 2006). This area has been an interested area of analysis for many researchers. There have been some of the relevant researches done which are worthwhile mentioning. Adebiyi, (2004) found a direct linkage between share price and good corporate governance practice and concluded that there have been links between levels of corporate governance and share price performance. His other concern is the question of the extent to which good corporate governance and shareholder activism affect a company’s share price. Here he tried to proof his hypothesis through the development of corporate governance score card which was later on adopted by EUROMONEY in the year 2003.

**Research Methodology**

The study consists of two basic components as part of the research methodology. It consists of a literature review and an empirical study. The empirical approach consists of primary research and collection of data through the use of questionnaire. Questionnaire is considered to be one of the most appropriate data collection instrument for survey research (Asika, 1999). Hence, self administered questionnaire were delivered to respondents who completed them and the researcher collected them at an appointed time. Two hundred and fifty active dealing members and one hundred and twenty operators on the floor of Nigerian stock exchange formed population of study. As a result of the small strength of the population, all the three hundred and sixty (360) subjects were used for the study, meaning that sample was purposively chosen. The instrument used in this study is
the questionnaire. The questionnaire comprised structured questions which made it easy for the respondents to indicate their views. The use of five-point likert scale questions enabled respondents to indicate their opinion on various factors of the non-financial performance that impact on the movement of share price. Prior to the distribution of the questionnaire, the draft copies were initially submitted to experts both academics and professionals for face validity and content validity respectively. Sekaran and Bougie (2010) argued that the most popular test of item consistency reliability is Cronbach’s alpha coefficient. Hence, Cronbach’s alpha test was employed in this study to measure internal consistence reliability of the instrument. The Cronbach alpha yields a reliability coefficient of 0.808 indicating that the instrument was reliable. The data was analyzed using mean and standard deviation for the research questions and principal component analysis. The analysis was conducted using the Predictive Analytics Software version 19.0 for windows. The pilot test process was completed within the period of four weeks.

Results and Discussion

As suggested by Allinson (2001) a missing value may represent or is a product of an unknown value. There are only three cases of missing values and pair wise deletion method under the Predictive Analytics Software (PASW) was used. The study used the Kolmogorov Smirnov test to determine the normality of the data because the sample size was more than 0.05.

Table 1 depicts the mean ranking of management of stock prices perceived by the respondents as manufacturing share price movement. The results in table 1 shows that variable related to chief executive officer’s leadership style and C.E.O professional competence are highly ranked by the respondents as share price movement determinants of non-financial performance. Variable related to frequency of holding Annual General Meetings and lowly ranked as non financial determinants of share price movements.

<p>| Table 1 Mean ranking of respondents’ opinions on management of stock prices |
|-----------------|-----------------|-----------------|</p>
<table>
<thead>
<tr>
<th>Ranks</th>
<th>Perceived Factor</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>B7-Senior managers’ professional competence.</td>
<td>5.06</td>
</tr>
<tr>
<td>2</td>
<td>B15-Maintanence of due process.</td>
<td>5.05</td>
</tr>
<tr>
<td>3</td>
<td>B20-Fairness in treating employees.</td>
<td>5.05</td>
</tr>
<tr>
<td>4</td>
<td>B1-Chief Executive Officer’s leadership style.</td>
<td>5.03</td>
</tr>
<tr>
<td>5</td>
<td>B14-Compliance with financial regulations.</td>
<td>5.02</td>
</tr>
<tr>
<td>6</td>
<td>B19-Compliance with Central Bank of Nigeria (CBN) prudential guidelines.</td>
<td>4.98</td>
</tr>
<tr>
<td>7</td>
<td>B16-Consideration of shareholders view decision making</td>
<td>4.94</td>
</tr>
<tr>
<td>8</td>
<td>B9-Level of Senior management members experience in their respective fields.</td>
<td>4.92</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Score</td>
</tr>
<tr>
<td>---</td>
<td>------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>10</td>
<td>Frequency of Board change.</td>
<td>4.88</td>
</tr>
<tr>
<td>9</td>
<td>Transparency in disclosing financial information.</td>
<td>4.88</td>
</tr>
<tr>
<td>11</td>
<td>Appointment of CEO through advertisement.</td>
<td>4.84</td>
</tr>
<tr>
<td>12</td>
<td>Implementation of Human capital development policy.</td>
<td>4.76</td>
</tr>
<tr>
<td>13</td>
<td>CEO’s professional competency.</td>
<td>4.71</td>
</tr>
<tr>
<td>14</td>
<td>CEO experienced in investment management.</td>
<td>4.68</td>
</tr>
<tr>
<td>15</td>
<td>Frequency of CEOs frequently.</td>
<td>4.56</td>
</tr>
<tr>
<td>16</td>
<td>Permission of insider trading.</td>
<td>4.56</td>
</tr>
<tr>
<td>16</td>
<td>Compliance of financial reporting with International Financial Reporting Standard (IFRS)</td>
<td>4.56</td>
</tr>
<tr>
<td>17</td>
<td>Appraises of financial risk before committing fund.</td>
<td>4.51</td>
</tr>
<tr>
<td>18</td>
<td>Regularity of board meetings.</td>
<td>4.13</td>
</tr>
<tr>
<td>19</td>
<td>Frequency of holding Annual General Meetings.</td>
<td>4.03</td>
</tr>
<tr>
<td>21</td>
<td>Accountability of resources utilization by Senior management staff.</td>
<td>3.59</td>
</tr>
</tbody>
</table>

**Source:** Field Survey, 2012

**Principal Component Analysis**

The large number of non-financial performance variables made the data analysis more difficult and complicated. The principal analysis in often used to overcome this obstacle by grouping together component and as a result, being a simplification to analysis according to Leach et al (2005) the principal component analysis is a data reduction technique used to reduce a large number of variables to a smaller set of underlining factors that summarize the essential information contained in the variables. The decision about which principal components to retain depends on the percentage of the variance accounted for by each principal component (PC) and whether the component can be meaningful interpreted. Varimax rotation was used to transform the components into factors that were more clearly interpretable. To facilitate an easier interpretation of principal components, factor rotation methods were developed. This research study uses varimax orthogonal rotation method develop by Kaiser (1958). Principal components with Eigen values greater than one are usually retained. According to leech et al. (2005) the assumptions for principal component analysis include.

**Sample size:** A sample of 100 subjects is acceptable; Normality: Principal component analysis is robust to the assumption of normality. The normality of the data was assumed by using the Kolmogorov-Smirnov test (significance value was greater than 0.05). Sampling adequacy: Bartlett’s test of sphericity and the Kaiser-Meyer-Olkin (KMO) measure the sampling adequacy and can be used to determine the factorability of
the matrix as a whole. If Bartlett’s test of sphericity is large and significant and if the KMO is greater than 0.6 then factorability is assumed. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is an index used to examine the appropriateness of factor analysis. High values (between 0.5 and 1.0) indicate factor analysis is appropriate (Leech et al., 2005).

To ensure the use of principal component analysis, the Barlett Test of Sphericity (BTS) and Kaiser-Meyer-Olkin (KMO) test of appropriateness were carried out accordingly (Table 2). The results (the BTS at 2692.085 and the level of significance at P = 0.000) indicated that the data were appropriate for the purpose of principal component analysis. The result of the KMO measure of sampling adequacy was 0.766 which indicates that there are sufficient items for each factor. The two tests support the appropriateness of the principal component analysis technique.

Table 2: KMO and Bartlett’s Test for the Stock Price factors

<table>
<thead>
<tr>
<th>Kaiser-Meyer Olkin Measure Of Sampling Adequacy (KMO)</th>
<th>0.766</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bartlett’s Test of Approx. (Chi-Square)</td>
<td>2692.085</td>
</tr>
<tr>
<td>Sphericity degree of freedom</td>
<td>210</td>
</tr>
<tr>
<td>Significance level</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Source: Field Survey Analysis

Table 3: Total Variance Explained for the Stock Price factors

<table>
<thead>
<tr>
<th>Component</th>
<th>Initial Eigenvalues</th>
<th>Extraction sum of squared loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>% of variance</td>
</tr>
<tr>
<td>2</td>
<td>2.960</td>
<td>14.094</td>
</tr>
<tr>
<td>3</td>
<td>2.007</td>
<td>9.556</td>
</tr>
<tr>
<td>4</td>
<td>.347</td>
<td>1.653</td>
</tr>
<tr>
<td>5</td>
<td>.309</td>
<td>1.470</td>
</tr>
<tr>
<td>6</td>
<td>.169</td>
<td>.805</td>
</tr>
<tr>
<td>7</td>
<td>.960</td>
<td>14.094</td>
</tr>
<tr>
<td>8</td>
<td>.974</td>
<td>12.732</td>
</tr>
<tr>
<td>9</td>
<td>.841</td>
<td>4.004</td>
</tr>
<tr>
<td>10</td>
<td>.452</td>
<td>2.153</td>
</tr>
<tr>
<td>11</td>
<td>.416</td>
<td>1.979</td>
</tr>
<tr>
<td>12</td>
<td>.258</td>
<td>1.229</td>
</tr>
<tr>
<td>13</td>
<td>.252</td>
<td>1.198</td>
</tr>
<tr>
<td>14</td>
<td>.007</td>
<td>9.556</td>
</tr>
</tbody>
</table>
Table 3 shows that three components with Eigen values greater than one account for 60.931% of the total variance. According to the rules of principal component analysis only factors that have Eigen values greater than one should be retained.

According to Table 4, the first component has an Eigen value of 5.155 and percentage of variance of 24.548%. The component consists of eight items. The items included in this component include Chief Executive Officer’s leadership style (.851). This is the item with the highest factor loading. Other items are frequency of CEOs (0.547), appointment of CEO through advertisement (0.733), permission of insider trading (0.706), frequency of holding Annual General Meetings (0.810), regularity of board meetings (0.755), frequency of Board change (0.744), and appraises of financial risk before committing fund (0.574). Cronbach’s alpha for this component yielded a value of 0.817 indicating the reliability of the cluster. Component one is labeled “organization’s CEO leadership style”. CEO leadership style defined the company corporate governance.

**Table 4** Varimax-rotated factor matrix of Stock Price Management Practices

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B3</td>
<td>.672</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B4</td>
<td>.547</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B5</td>
<td>.733</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B6</td>
<td>.706</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B8</td>
<td></td>
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<tr>
<td>B9</td>
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<tr>
<td>B10</td>
<td>.696</td>
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<td></td>
</tr>
<tr>
<td>B11</td>
<td>.810</td>
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<td></td>
</tr>
<tr>
<td>B12</td>
<td>.755</td>
<td></td>
<td></td>
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</tbody>
</table>

Source: Field Survey, 2012
The second component has an Eigen value of 2.960 and percentage of variance of 14.094%. The component consists of four items. These items are: CEO experienced in investment management (0.672), consideration of shareholders view decision making (0.503), compliance of financial reporting with International Financial Reporting Standard (IFRS) (0.867), and transparency in disclosing financial information (0.638). Cronbach’s alpha for this component yielded a value of 0.804 indicating the reliability of the cluster. This component is labeled “Senior managers calibre”. The third component has an Eigen value of 2.007 and percentage variance of 9.556%. This component consists of one item. This includes: compliance with Central Bank of Nigeria (CBN) prudential guidelines (.672). Cronbach’s alpha for this component yielded a value of 0.734 indicating the reliability of the cluster. The component is labeled as “Due process”.

Table 5 Stock Price Management Practices using Eigenvalues and Percentage variance

<table>
<thead>
<tr>
<th>Factors</th>
<th>Eigen value</th>
<th>Percentage of variance</th>
<th>Cumulative (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factor 1</td>
<td>5.155</td>
<td>24.548</td>
<td>24.548</td>
</tr>
<tr>
<td>Factor 2</td>
<td>2.960</td>
<td>14.094</td>
<td>38.642</td>
</tr>
<tr>
<td>Factor 3</td>
<td>2.007</td>
<td>9.556</td>
<td>60.931</td>
</tr>
</tbody>
</table>

Source: Field survey analysis, 2012

Table 5 shows that the most important factor of non-financial performance is CEO leadership style. This is followed by management calibre and due process. Others factor are consideration of shareholders view decision making and level of Senior management members experience in their respective fields. The least influential determinant is accountability of resources utilization by Senior management staff.

Conclusions

In this study, Spearman rank’s correlation coefficient was employed to estimate the relationship between behavioural performance measures and share prices movement.
Based on the objectives of the study, it was found that a positive and significant (73.5 percent coefficient of multiple determinations) relationship was found between share price movement and non-financial performance variables.

The market perception today in Nigeria is that the NSE is at par with SEC, is not subject to SEC and does not require SEC approval for its operations. This is possibly because the NSE was established before SEC, operates an effective monopoly market, its proximity to market, and the prominence given to its daily activities. The truth remains that SEC is the apex regulatory body for the capital market operations.

Presently, some operators, regulators and company officials have access to privilege and price sensitive information before such information is disclosed to the public, giving room for imperfect information and insider trading. Stock market operators, especially stockbrokers are able to utilize the privileged and client information to ‘front run’ and execute proprietary deals in advance of client trades. If the capital market development is considered as one of the drivers of the Federal Government Vision 2020, the government needs to formulate enforceable policies based on identified potentials and market opportunities that develop the capital market and encourage active participation from both local and foreign investors. More importantly, enabling environment should be created to encourage operational transparency if the capital market is to deliver its portion towards the attainment of Vision 2020.

From the aforementioned, it behooves on market participants and regulatory agencies to work as one to protect the integrity of the market. Joint monitoring committee could be constituted to hear complaints against operators and resolve disputes as this will promote fair play in the market.

The relative maturity of the Nigerian capital markets appears to make it extremely sensitive to macroeconomic changes, and undermines financial sector stability. The fact that Nigeria’s economy is highly dependent on oil, further exposes it to global economic shocks.

**Recommendations**

As capital markets worldwide re-access their own regulations and procedures, the timing is perfect for Nigeria to do the same by identifying and implementing improvements that will add value immediately and for years to come.

The following recommendations are therefore; proffered to the Nigerian corporate establishments, investors, market regulators and the government for optimal performance:

**Recommendations for Corporate Establishments**

**Employment of Competent CEO;** Nigerian corporate management should redefine criteria for the employment of chief executive officer by employing only personality with at least 15 years relevant experience in finance and investment, law, economics, accounting, business administration and any other related fields. This will enhance acceptable leadership capacity that will improve organizational performance.

**Defining a Clear Programme for Role-Based Skills and Capacity Building for Senior Managers;** Quoted companies should define a clearer programme for relevant skills and capacity building for senior managers in term of organization and skills. This is a multi-stepped process that should involve: a) conducting a staff audit, to ascertain current skill needs and define future requirements. b) establishing a transparent, merit-driven recruitment and human resource management processes and practices to guarantee
attraction and retention of skilled staff and c) Developing continuous education and self development programmes that ensures skills remain relevant in order to enhance organizational performance both financially and behaviourally.

This recommendation is consistent with the findings in hypothesis tested that there is a positive relationship between share price and non-financial performance that is senior management calibre, CEO leadership style and due process (r=0.167). Also, the mean ranking in table 4.6 equally supports the findings that senior manager’s professional competence is the highest ranked with mean value of 5.06 in the management stock price determinants. This shows that senior management caliber deserves attention and encouragement in corporate organizations.

**Improvement in Corporate Governance Practices;** Nigerian companies should focus on improving their corporate governance practices through the following steps: a) Providing shareholders with periodic reports on changes affecting their shareholdings in the company, and b) publication of manual rules of corporate governance in order to benefit from the application of rules by the management and employees and various activities of the company. This will ultimately enhance improvement in share prices. Furthermore, it is pertinent to state the organizations should pay prominent attention to due process and senior management caliber rather than focusing on CEO leadership style.

**Recommendations for Investors**

**Conduct of independent investigation by Nigerian investors;** Nigerian Investors should not wholly depend on the stockbrokers for investment guide rather they should endeavour to conduct independent investigation into the realistic status of market indicators before committing their funds.

The Federal Government and Securities and Exchange Commission (SEC) should embark on investors’ enlightenment programme to aid investors in their investment decisions to generate maximum returns. To effectively achieve this, the SEC and all SROs should commit a defined minimum percentage of their budgets for investors’ education. Appropriate technology should equally be introduced to streamline and improve the efficiency of share market processes.

**Recommendations for market regulators**

**Governance of the SEC;** The SEC by legislation should be given powers to be independent and autonomous regulator of the capital market. To enhance SEC’s performance, it should model its organization along US SEC/CBN lines to have an executive chairman and a largely professional board insulated from political pressure by security of tenure once appointed by the president and confirmed by the senate.

**Develop an Enforcement Framework to Prevent Market Manipulation;** There should be vigorous policing and enforcement of punitive action against insider abuse and other form of market manipulation. To do that, there is a need for clearly defined, enforceable standards as well as an enforcement framework. Fines and disciplinary records should be announced and made publicly to serve as a deterrent to operators. The SEC should examine all unusual price movement to determine if they could be caused by the misuse of privileged information or market manipulation.
Recommendations for the government

Ensure adequate SEC funding and treat a programme for the Oversight and Supervision of SROs; The SEC should exercise its regulatory power over Self Regulatory Organizations (SRO’s) with maximum effectiveness; ensuring that SROs observe high standards of fairness and confidentiality in performing their duties.

SEC independence and regulatory effectiveness rely on adequate funding. To that end, the current funding provided by the Federal Government, with support coming from the market itself should continue. The SEC’s annual report should be audited by reputable, independent firms of auditors, published and made publicly available within six months of the end of the financial year to encourage transparency and discourage abuse.

The current requirement for SEC to repatriate excess funds to the treasury remain contestable as this has unduly restricted SEC from building reserves necessary to fund the expansion of its regulatory capacity.
References


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**Appendix 1**

To what extent do you agree with the following statements concerning the stock price management practices in your company? (Answer by selecting one of the alternative; 6, 5, 4, 3, 2, and 1. You may add comments to justify your answers):

6 = Very high extent
5 = High extent
4 = Undecided
3 = Low extent
2 = Very low extent
1 = No extent at all
<table>
<thead>
<tr>
<th>S/N</th>
<th>Aspects of Stock Price Management</th>
<th>Respondents Choice</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>My Chief Executive Officer abhors investment mistakes.</td>
<td>6 5 4 3 2 1</td>
<td></td>
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<tr>
<td>2.</td>
<td>My CEO is professionally competent.</td>
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<td>3.</td>
<td>My CEO is experienced in investment management.</td>
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<td>4.</td>
<td>Anticipation of change of my CEO encourages my commitment to duty.</td>
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<td>5.</td>
<td>Replacement of CEO through External appointment enhances my performance.</td>
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<td>6.</td>
<td>We have insider trading in my organization.</td>
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<td>7.</td>
<td>Senior Management staff in my organization are competent.</td>
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<td>8.</td>
<td>My organizational has human capital development policy.</td>
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<td>9.</td>
<td>Professional competences of senior management staff in my organization facilitates results.</td>
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<td></td>
<td>Stakeholders in my organization do participate in the management process.</td>
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<tr>
<td>11.</td>
<td>The frequency of organization’s board meetings promote corporate image.</td>
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<td>12.</td>
<td>Public announcement is made of board changes in my organization.</td>
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<td>15.</td>
<td>Due process practices in my organization is healthy.</td>
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<td>16.</td>
<td>Shareholders' value in my organization is enhanced.</td>
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<tr>
<td>17.</td>
<td>The integrity of financial reporting in my organization is not compromised.</td>
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<td>18.</td>
<td>My organization discloses information on our financial performance to the public.</td>
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<td>19.</td>
<td>The top management in my organization complies with regulation.</td>
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<tr>
<td><strong>20.</strong></td>
<td>There is fair play in decision making process in my organization.</td>
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<tr>
<td><strong>21.</strong></td>
<td>The top management is liable for any resources mismanagement in my organization.</td>
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22 - What other factors could do you consider affect share prices of companies in the stock market from time to time?

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23 - In what ways can the growth in a particular industry affect share prices of companies in that industry?

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24 - To what extent does the dividend policy of a particular quoted company affects the movement in its share price in the stock market?
25 - What are the challenges encountered in determining a fair share price for quoted companies in the stock market?

26 - To what extent do you consider company’s fundamentals before investing in it at a particular time?

27 - What are the measures you consider to be possible solutions to prang mechanism placed on companies at the floor of the stock exchange market?

28 – What are the ways to redress the inconsistencies between the profitability declared by quoted companies and their existing liquidity status?
29 – In what ways has the proliferation of trading floors in the country enhance fair determination of share prices of quoted companies at the Stock Exchange Market?

30 – In what ways do you think that the Board of the Nigerian Stock Exchange can be of assistance to redress any shortcoming in the current practices in the trading floors?
Body Matters: Orlan’s Speaking Body

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Abstract

In the introduction of Body and Society Bryan Turner asserted that involving in the study of the body, he has become “less sure of what body is” (Ross, 2006: 19). The definition of ‘the body’ in this paper, is a field of the gaze by which both bodies and visions were performed (rather than given) and which then also manifested in the relations of beauty ideals and construction of female identity through inscriptions on the body. “While the body is everywhere in its various enactments as bodies” (Ross, 2006: 19) many writers of different theoretical traditions (e.g. Julia Kristeva, Amelia Jones) are involved with the question of authority: “who has the authority to speak about the body, and represent your bodies and ours?” (Holliday: Hassards, 2002: 2). By following post-structuralist feminists’ notion of women, my concern has been to bring forth the problem of authority by drawing attention to the material outcomes of the body which are associated with the representational subjectivities. In relation to the concept of body I will consider three main areas of interest: The Spoken Body will place the conventional logic of the Western mind-body dualism within the context of the fixed self offered to women, The Living Body will examine Kristeva’s model of the self that “is always in process and heterogeneous” (McAfee, 2004: 42); In this paper, I draw upon the dualist thinking imposed the lack of the female subject and then in particular to the experience of “speaking subject” (McAfee, 2004: 42), taking into consideration the works of performance artist Orlan who uses her body as art. Finally The Speaking Body will place Orlan’s discourse within the broader context of female body as art.

Keywords: Body Art, carnal Art, abject, post-structuralist feminism
Introduction

“The body is a part of every perception. It is the immediate past in so far as it still emerges in the present that flees away from it. This means that it is at one and the same time a point of view and a point of departure that I am and that also I go beyond as I move off towards what I must become” Jean-Paul Sartre

In the introduction of Body and Society Bryan Turner asserted that involving in the study of the body, he has become “less sure of what body is” (Ross, 2006: 19). The definition of ‘the body’ in this paper, is a field of the gaze by which both bodies and visions were performed (rather than given) and which then also manifested in the relations of beauty ideals and construction of female identity through inscriptions on the body. Since at least Butler and Kristeva, feminist critics, have claimed the notion that women become women, by constructing an identity subjected to class and social relations. “While the body is everywhere in its various enactments as bodies” (Ross, 2006: 19), many writers of different theoretical traditions (e.g. Judith Butler, Julia Kristeva and Amelia Jones) are involved with the question of authority: “who has the authority to speak about the body, and represent your bodies and ours?” (Holliday: Hassard, 2001: 2). By following post-structuralist feminists’ notion of women, my concern has been to bring forth the problem of authority by drawing attention to the material outcomes of the body which are associated with the representational subjectivities.

In relation to the concept of body I will consider three main areas of interest: The Spoken Body will place the conventional logic of the Western mind-body dualism within the context of the fixed self offered to women, The Living Body will examine Kristeva’s model of the self that “is always in process and heterogeneous” (McAfee, 2004: 42); Finally The Speaking Body will place Orlan’s discourse within the broader context of female body as art. In this paper, I draw upon the dualist thinking imposed the lack of the female subject and then in particular to the experience of “speaking subject” (Kristeva,1982), taking into consideration the works of performance artist Orlan who uses her body as art.

The Spoken Body

This chapter seeks to explore the ways in which bodies are regulated through the Western discourse. For Descartes it is the pure mind which makes someone visible, not the body:

*The mind, by which I am what I am, is entirely distinct from the body even if the body were to cease, it [the mind] would not cease to be all that it is.*

(Descartes, 1968:54)

As heavily influenced from Descartes, the conventional logic of the Western mind-body dualism, foregrounds ‘mind’ over body, “self over other, where the normative self defined as masculine (and Western, middle-class, heterosexual etc.)” (Meskimon: 2002, 389, emphasis in original). The Western logic, based on the interlocked representations, classifies men as ‘all mind’ and women as ‘all body’ (Holliday: Hassard: 2001, 4) which makes it difficult to speak through the differences about the body. The culture and nature dichotomy is another distinction prevalent in the West “with ‘culture’ being the way that human beings have civilized their world with their learned
ways (minds) and ‘nature’ being the world in its raw state, the province of human beings in their animality (bodies)” (McAfee, 2004: 39).

Therefore, the Western dualistic thinking defines “the hierarchical relations within the world” (Meskimmon, 2002: 389) by providing different pairs of opposing, “such as active/passive, reason/passion, masculine/feminine, etc” (McAfee, 2004: 39). If normative self is defined as masculine (and Western, middle-class, able-bodied, heterosexual etc.), then it is not surprising that all other bodies remained invisible: such as black bodies, female bodies, queer bodies etc. This connection between mind “equated with the rational”, and “sovereign individuals” emerges as the condition of all ‘others’ who are defined as irrational, “are products of their bodies” (Holliday, Hassard, 2001: 4). As I have already mentioned the paradox on the authority in the introduction: “who has the authority to speak about the body?” (Holliday: Hassard, 2001: 2). In this chapter, I take as my point of departure from the idea of Western mind-body duality; I would like to open up a discussion on what a ‘normal’ body is to delve into the issue of authority. In addition to how the Cartesian perspective has treated body “as something which might be erased or altered” (Holliday: Hassard, 2001: 2), it also has had an influence on the definition of the ‘normal’. It has helped the cultivation of Western beauty ideals; “a fixed self” determined by the patriarchy. The cult of fashion, strict dietary regimes, and wrinkle free faces are some of the examples of a process for the ‘normal’ bodies to become invisible. This theoretical position of the body discussed above construed similar meaning to natural and normal bodies. As Ruth Holliday and John Hassard, drawing upon the repression and imposed femininity, have written:

These discourses, of course, have material effects, but they are not the materiality, the truth of the body itself; and thus the potential for alternative configurations of the body (and mind) does exist (Holliday: Hassard, 2001: 6).

However, in the next chapter I will concentrate on Kristeva’s works “showing how bodily energies permeate our signifying practices, hence how body and mind can never be separated,” (McAfee, 2004: 39).

The Living Body

“I” am not a subject, as psychoanalysis continues to assert, attempting the rescue – indeed the salvation – of subjectivity; “I” am not a transcendental subject either, as classical philosophy would have it. Instead, “I” am, quite simply, the owner of my genetic or organo-physiological patrimony; “I” possess my organs, and that only in the best-case scenario, for there are countries where organs are stolen in order to be sold. The whole question is whether my patrimony should be remunerated or free: whether “I” can enrich myself or, as an altruist, forgo payment in the name of humanity or whether “I,” as a victim, am dispossessed of it. (Kristeva, 2000: 6)

Since the body has been associated with the feminine, the female and labeled as weak, unclean, or decaying in the humanities, theories of the body are significant for feminist theorists. Kristeva is an important figure in the feminist theory because she concentrated on the connection between mind and body, culture and nature, matter and representation.

Kristeva remains engaged with the material body in that the logic of signification operates, but works with the bodily drives to explore representation. In contrast to Freudian model of psychoanalysis, Kristeva’s bodily drives are mediators between “soma”
bodily sign) and “psyche,” (....). Kristeva reworking the semiotic theory, “introduced the category of the subject into semiosis,” (Godard, 2002: 1). Giving emphasis to the dynamism of the texts, she resemotized the relation between “the ‘semiotic’ (the energy of the unconscious drive functions)” and “the ‘symbolic’ (the rational structuring force),” (Kristeva, 1984, qtd. in Godard, 2002: 1). Bodily drives engaged with signification are the semiotic element. The semiotic element is both related to the rhythms, tones and maternal body where all semiotic elements reside. Whereas, the grammar and the structure of signification are the symbolic elements. “In gendering the ‘semiotic’ feminine and the ‘symbolic’ masculine,” (Godard, 2002: 2). Kristeva claims that there should be a balance of both ‘symbolic’ which gives referential meaning, and ‘semiotic’ which gives the nonreferential meaning to form signification. As a matter of fact the bodily drives engaged in signification which already operating within the materiality of the body.

As a base of Kristeva’s notion of representation and matter, Beauvoir (1972) in Second Sex makes a sharp point when she argued that the constitution of woman “as the other of the male subject” makes woman subject negated or lack, insisting that what a woman represents is more important than what she is, what she herself experiences (Walters, 2005: 98). “The logic of the same”(Meskimmon, 2002: 389) revealed in the “patriarchal unconscious”, referring to Freud and Lacan, woman symbolizes castration and nothing else, and thus functions “as bearer of meaning, not maker of meaning” (Mulvey, 1975: 6). On the contrary to the psychoanalytic models of subjectivity, codified by Oedipal scenario and and castration which led to “absence as non-subject”, I want to suggest that subjectivity continuously transforms. This literature is largely indebted to the works of Kristeva (1980, 1982) in which “the status of the subject – the relation to the body, to others, and to objects” (Kristeva, 1984: 14-16) is altered due to the refraction of discourse revealing linguistic changes.

As Kristeva turns into psychoanalysis to define subject, I will use Lacan’s work as a framework to apprehend how Kristeva’s work challenged the idea of fixed identity. Lacan argued that subjectivity arises when an infant at some point between six and eighteen months of age looks at himself in a mirror and supposes that image to be himself. In Lacanian model this identification of oneself with an image is false, because the self and the image are not one and the same. However, this identification helps the infant develop a sense of unity in himself. Through a series of experiences and sensations, the self becomes a unitary being, a subject separate from others. From Kristeva’s perspective “signifying process that encompasses the body, the material referent”, makes a speaking subject not fixed but a “subject in process” (Kristeva, 1984: 14-22). “Abjection” is one of the fundamental processes of “subject in process” in Kristeva’s works which defined as a process: expelling what is deemed “other” to “oneself,” it is a means for defining the borders of subjectivity. But, as a phenomenon that never entirely recedes, abjection also haunts subjectivity, threatening to unravel what has been constructed; one’s own sense of self is never settled and unshaken. To keep hold of “oneself,” a subject has to remain vigilant against what may undermine its borders (McAfee, 2004: 57).

Kristeva argues that even before the the mirror stage “the infant begins to separate itself from others in order to develop borders between “I” and “other” (Mcaffee, 2004: 46). What Kristeva calls abjection is that the process the infant gathers “what seems to be part of oneself” (McAfee, 2004: 46). From this perspective, Kristeva’s view of “what is
abjected is radically excluded but never banished altogether,” (McAfee, 2004: 46). Abjection for Kristeva is a crucial tool diagnosing the dynamics of oppression. It is existent in the self, “constantly challenging one’s own tenuous borders of selfhood. It remains as both an unconscious and a conscious threat to one’s own clean and proper self,” (McAfee, 2004: 46). Subject is “beseeched” and “pulverized” by the abject which does not have any boundaries (McAfee, 2004: 46). Another example of abjection is coming across a corpse, in that the corpse becomes the reminder of the fragility of our own lives that goes beyond the borders of the self.

Kristeva further comments that women’s oppression is because of the misplaced abjection which is the maternal function of femininity. Patriarchal cultures accept women as a subject through her being maternal; that is to say, women have been reduced to the function of reproduction. The foregoing discussion suggests that Kristeva put subjectivity into discussion that all categories of identities are challenged.

I have argued so far using Kristeva’s notion of the abject showing how body and mind inseparable that subject evolves with the abjection that never stops haunting the subject’s consciousness. As I mentioned earlier, “abjection” is one of the fundamental processes of “subject in process,” (McAfee, 2004: 57) that intimidates the unity of the subject. Moreover, abject is in the category of “corporeal rubbish” to be evacuated from to body in the Western cultures, and the reminder of not only the maternity but also the “materiality of the body, its limits and cycles, mortality, disease, corporal fluids, excrement, and menstrual blood” (Elizabeth Gross qtd. in Christine Ross, 391). Neither subject, nor object, body becomes a site in the art milieu after 1980’s, representation of the body turned inside out, and outside in. Hal Foster in his essay, “Obscene, Object, Traumatic” comments on the role of the artist by referring to Kristeva, ”[i]n a world in which the Other has collapsed,” the task of the artist is no longer to sublimate the abject, to elevate it, but to plumb the abject, to fathom “the bottomless 'primacy' constituted by primal repression” (Kristeva qtd. in Foster, 1996, 115).

Through Julia Kristeva’s theoretical framework, a particular conception of the person or “speaking being” came into being: “one who is, on the one hand, immersed in the logical order of symbolic meaning, where identity (between, for example, a signifier and its signified) reigns; but one who is, on the other hand, riven by the body’s and the psyche’s semiotic charges and energy displacements. The speaking being is a subject in process because her identity is never fixed in place; her identity is continuously disrupted by semiotic language’s heterogeneity,” (McAfee, 2004: 105).

**The Speaking Body**

*My work is a fight against nature and the idea of God. the inexorability of life, DNA-based representation. And that’s why I went into cosmetic surgery: not looking to enhance or rejuvenate, but to create a total change of image and identity. I claim that I gave my body to art. The idea is to raise the issue of the body, its role in society and in the future generations, via genetic engineering, to mentally prepare ourselves for this problem. --Orlan*

Having discussed Kristeva’s ideas surrounding on the concept of body, it is clear that as Christine Ross argues the fundamental concern of body is the crucial part of the contemporary art (Ross, 2006: 379). Ross claims that unlike former periods which “questioned mind-body dualism”, the end of 1980s, “the contemporary (especially
American) art and theory turned to the body, moving away and from reacting against the prohibition against the body....” (Ross, 2006: 390).

Rather than theorizing about the body, contemporary art, especially the body art, which ‘proposes the art ‘object’ as a site where reception and production come together: a site of intersubjectivity” (Jones, 1998: 14) could tell something about the theory. Being sensitive to the social and class relations, bodies form ‘material outcomes’ that cannot be demoted to the body itself. (Holliiday: Hassard: 2001, 3). In addition to the fact that the body is a complex system of both material and representation, Marsha Meskimmon further comments about the body as a site ‘between the personal and political, the interior psychology of an individual and the social demarcations of the [body politic]” (Meskimmon, 2002: 388).

As Jones argues that in the context of “subject in process” (in Kristeva’s terms as suggested in the second chapter), not being static, the works of body art are “commodified [...] in response to the Lacanian-oriented theories of the Oedipal subject”, and through “the structures of the interpretation”, they heurist us to understand that “all political and aesthetic judgements are invested and particular rather than definitive or objective,” (Jones, 1998: 24). To me there is a clear parallel between Elizabeth Gross’s categorization of the abject as “corporeal rubbish” to be evacuated from to body in the Western cultures (Elizabeth Gross qtd. in Christine Ross, 2006: 391), and the common notion in the critical art models before 1970s that “the need to remove female body from representation”, which Jones argues that any representation of the body associated with the “phallocentric dynamic of fetishism” that female body can only be seen “as ‘lacking’ in relation to the mythical plenitude represented by the phallus,” (Jones, 1998: 24). Thus, saying that there was the tendency to remove the female body out of the art milieu reducing it to “phallus”, I want to argue that the negative attitude towards the body art may grew out of the Western perspective that “women’s bodies have both artistic and commercial domains”(Jones, 1998: 24), threatening the female artist to expose “her own embodiment (her own supposed ‘lack”) and thus to temporize “her authority,” (Jones, 1998: 24). However, after the 1980s, female body artists overwhelmed the notion that stemming from the absence of the “actual” bodies to the presence of the bodies.

Body art can be defined as the relationship among “the artist, subject and the public”, (Ira Licht qtd. in Jones, 1998: 14). As a frame of reference, I would like to take body artist Orlan who turned her body’s inside out, and outside in by undertaking a series of nine cosmetic surgeries in 1990s, as a critique of Western idea of female beauty, and the use of cosmetic surgeries by women to enhance their faces and bodies. The surgeries were actual surgeries, performed in surgical units, but staged, choreographed, and directed by Orlan. As Amelia Jones describes Orlan’s work as “the body as meat” (Jones, 1998: 18), concentrating on the process of reconfiguration of as a symbolic and empowering ritual, her “sadomasochistic performances bring to the surface basic taboos informing our ongoing desire to transcend our bodies through fantasy, technology or in (Cartesian terms) ‘pure’ thought,” (Jones, 1998: 18).

Art for Orlan is not something that people use for decorative purposes, if needed “we have plants, aquariums, furniture and curtains that serve this purpose. Art must disturb both artist and viewer, forcing us to question its deviance and its social project,” (Orlan, 1999 qtd. in Faber, 2002: 88).

Thus the impact of the work of Orlan, however, lies not in the finished product of the cosmetic surgeries, but, in her personalization of her body attempting to “control its
waywardness and endless preoccupation” in the modern life where everything is “out of control”, (Ashby, 2000: 39).

Orlan’s contribution to the art milieu is not finite to the works she produced. In addition to her works, she published a manifesto called “Carnal Art Manifesto” which she explains how her body art distinguishes from the conventions of the body art. The definition of the carnal art in her own terms is as follows:

*Carnal Art is self-portraiture in the classical sense, but realized through the possibility of technology. It swings between defiguration and refiguration. Its inscription in the flesh is function of our age. The body has become “a modified ready-made”, no longer as the ideal it once presented: the body is not anymore this ideal ready-made, it was satisfying to sing.*

As Barbara Ross states “Orlan is not her name. Her face is not her face. Soon her body will not be her body,” (Ross, 1993, URL) Then who is she? What kind of relationship does she have with her body? Born in France in 1947, her real name was Mireille Suzanne Francette Porte. She started to call herself Saint Orlan 1971. There are several speculations on why she chose “Orlan”. Some speculates that it is inspired by Virginia Woolf’s Orlando, “the immortal transsexual character whose identity shifts over time,” (O’Bryan, 2005: 23). Barbara Ross also makes a comment about Orlan, stating that it derivates from “Orlon, the synthetic fiber whose trade name closely resembles her chosen alias”, (Ross, 1993, URL). The meaning of this assumed name, moreover, is as ambiguous as her becoming process. Orlan is an immersed identity in a self-portrait that must move through physical states of becoming. Using cosmetic surgeries on her body as a medium to experiment on the male-defined ideals of beauty, and directly trying on other identities, Orlan plays with mind/body dichotomy. Orlan has planned her face to be regenerated with “the chin of Sandro Botticelli’s Venus, the nose of François Pascal Simon Gérard’s Psyche, the eyes of Diana in the anonymous school-of-Fontainebleau sculpture, the lips of Gustave Moreau’s Europa, and the brow of Leonardo’s Mona lisa,” (O’Bryan, 2005: 14).

When Orlan was asked why she chose the facial parts of above mentioned women, she explains,

*Diana was chosen because she is subordinate to the gods and men; because she is active even aggressive, because she leads a group. Mona Lisa, a beacon character in the history of art, was chosen as a reference point because she is not beautiful according to the present standards of beauty, because there is some ‘man’ under this woman. We know now it to be the self-portrait of Leonardo Da Vinci that hides under that of La Gioconda (which brings us back to the identity problem. Psyche because she is antipode of Diana, invoking all that is fragile and vulnerable in us. Venus for carnal beauty just as Psyche embodies the beauty of the soul. Europa because she is swept away by adventure and looks toward the horizon (Orlan qtd. in O’Bryan, 2005: 18).*

Since Orlan begins each surgical performance by introducing the theme of the surgery by reading texts from different disciplines such as philosophy, psychology, and literature, the performances are named considering the context of the performance. Among the names of the surgical performances are, The Reincarnation of Saint Orlan, Succesful Operation, The Cloak of Harlequin, and The Omnipresence.
Being “a multi-media, pluri-disciplinary and inter-disciplinary artist” in Orlan’s terms, the operating rooms were turned into a theatre stage with dancers, singers, musicians, and almost everybody including herself in the operating room are costumed heavily as if the operations were rituals.

Orlan not only stages, choreographs, and directs the performances but also makes paintings in her own blood, and exhibits her hospital gowns and vials of flesh and bodily fluids. These are exhibited as an installation at the Sandra Gering Gallery encountered with The Omnipresence, the cosmetic surgery piece that she undertook in 1993, with forty one photographs taken during the surgical operation and the recovery period to document the construction of Orlan’s self-portrait. The before after shots of the surgery were the grotesque parody of the similar kind of shots which can be seen in a regular magazine, with an exception they disclose the realities of cosmetic surgery. C. Jill O’Bryan states, “for Orlan, there is no “before” and “after”. Rather, there is a continuance of change, an enactment of difference, and an unveiling of the slippery nature of identity” (O’Bryan, 2005: 42).

The Omnipresence, 1993, the seventh of the surgical performances, was broadcasted widely. The performance became a multimedia piece in which the audience could participate and communicate with Orlan. She was under local anesthesia so that she could be awake enough to be answer the questions and read texts.

Beginning of all her surgical performances Orlan reads a text, in The Omnipresence she reads a text taken from the Lacanian psychologist Eugenie Lemoine Luccioni which is related to the perception of how one sees the world and the how world actually is, the clash between the external and internal appearances. Skin is deceiving—in life, one only has one’s skin—there is a bad exchange in human relations because one never is what one has. I have the skin of an angel but I am a jackal the skin of a crocodile but I am a poodle, the skin of a black person but I am white, the skin of a woman but I am a man; I never have the skin of what I am.

There is no exception to the rule because I am never what I have (Luccioni, 1983 qtd. in O’Bryan, 1997: 42).

Reading aloud texts during the performance- surgery allows Orlan to show how body engages with the texts and ideas. While she criticizes the beauty ideals, she brings forth the problem of meaning making process. As Kristeva claims that there should be a balance of both ‘symbolic’, and ‘semiotic’ meaning to form signification. Reading aloud is the turning away from the body at the moment when both “symbolic” and “semiotic” meaning are involved. Orlan explains her reading texts as “putting words into action” (Clarke, 1999, 193).

One of the texts she recites during her performances was Antonin Artaud’s, To Have with the Judgement of God. Orlan believes that “the body is obsolete,” (Sas, 1995 qtd. in Clarke, 1999: 193). Orlan is influenced by Artaud’s works, in an interview Orlan implies a piece of Artaud’s writing where he says “that you shit so many times in your life, you pee so many times, you sleep and pick your teeth so many times, and for all that a poet might only produce fifty pages of poetry,” (Sas, 1995 qtd. in Clarke, 1999: 193). Orlan struggles with the body that not tied to the flesh but the imaginary body which is established as concept and substance.

Just as Orlan challenges the aesthetic judgements which are invested, she questions the “perceived relationship between the ‘self’ and the body” (Ashby, 2000: 47).
As I have suggested in the second chapter drawing upon the Cartesian thought influencing Western thought, that normative self is defined as masculine (and Western, middle-class, able-bodied, heterosexual etc.), all other bodies remained invisible. Orlan’s work is based upon the actual presence of the body transforming both external body and interior self. Regarding the reasons why more and more women undertake cosmetic surgeries, Imogen Ashby underlines the fact that “cosmetic surgeries are the attempt to re-work the external physical body so that it mirrors the internal self.” (Ashby, 2000: 47).

It can be further suggested that they are the quest for the ‘normal’ bodies which are defined by the patriarchal society. As Barbara Rose indicates “[i]n her effort to represent an ideal formulated by male desire, she does not strive to improve or rejuvenate her original appearance (she has never had a face lift) but uses her body as a medium of transformation” (Rose, 1993, URL). Furthermore, unlike the attempt to be transformed as the desires of male as a representation of beauty, she seeks for the “monstrous feminine,” (O’Bryan, 2005: 20). Orlan further comments about the aim of her work, “[m]y work is not a stand against cosmetic surgery, but against the standards of beauty, against the dictates of a dominant ideology that impresses itself more an more on feminine....flesh,” (Orlan qtd. in O’Bryan, 1997: 54).

Similar to the body which can be altered or manipulated, the internal self/identity is accepted to be changing as argued in the second chapter referring to Kristeva’s notion of the subject. Orlan uses this as a reception for her work and presents new aspects that serve to define the self and the identity. By publicizing her surgical operations, she manipulates the audience to be the witness to her acts, where she challenges the fixed nature of identity. As I gave the example of how seeing a corpse was a case of abjection in the second chapter, that goes beyond the borders of the self. In her performance surgeries, Orlan takes the role both of “passive object” and “active director under the surgeon’s knife”, (Faber, 2002: 89), both becomes the reason for abjection and the abjected. Although, she knows all the risks of cosmetic surgeries that she could face, she puts her body at risk in order to show “in an extreme way how cultural messages are imprinted on our flesh,” (Faber, 2002: 89). Violence is a way of taking the attention of the viewer, “[f]ew images forces us to close our eyes. Death, suffering, the opening of the body....” (Orlan, 1998, qtd. in Faber, 2002: 90). This makes her the cause of the abject, “so the presence of the abject may be seen as life embracing,” (Clarke, 1999: 196). As she tries to communicate the audiance through reciting from texts during the performance, she evokes the impression of the “abject” on the viewer, because she is seen as “an autopsied corpse that continues to speak, as if detached from its body” (Orlan, 1998 qtd. in Faber, 2002: 89). When Orlan is asked about the pain she suffers, she responds, “[t]he initial injection hurts...[A]fter that the painful part is lying on the operating table for six hours,” (Orlan qtd. in O’Bryan 2005: 18).

What I see Orlan doing in her surgical performances is that she gives the participant a role to question to his/ her own self. Thus the surgical performances become rituals where a two-way exchange process is generated between those who are producing it and those who are receiving it so that it could signify a meaning. This two-way exchange is clear during Omnipresence, “[a] fax comes into the operating room from Paris. It says: ‘Let’s give Orlan a hand.’” (O’Bryan, 2005: 17).

Conclusion

My aim has been in this article to draw upon the dualist thinking imposed the lack of the female subject and then in particular to the experience of “speaking subject”
(Kristeva, 1982), taking into consideration the works of performance artist Orlan as the speaking subject. In this respect the current paper delves into the works of Orlan in which she started with the previously invested truth on female bodies by the patriarchy: the beauty ideals, and finishes by showing there is no such truth. Beauty is not true, it is the result of the cultural inputs any given time, these cultural inputs are controlled by the patriarchal notions, so female subject to change as Orlan does in her works but not for the sake of patriarchal values but for “reincarnation” of the self.

As Orlan recreated her body as a text to be written again and over again, enduring all the pain and abject she suffers in the performance surgeries, Artaud would write on her text-body creating an imaginary body that does not have organs to give her the freedom to communicate through her body easing her mundane pains, fears and concerns that bodies go through.

For the great lie has been to make an organism, ingestion, assimilation, incubation, excretion, thus creating a whole order of hidden functions which are outside the realm of the deliberate will (Artaud qtd. in Clarke, 1999, 194).
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http://video.google.com/videoplay?docid=-5762985072866220124#
Using collaborative problem solving to help EFL learners write academic essays

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Abstract

Writing essays is a daunting task for Middle Eastern EFL learners learning to write using a different writing system while negotiating grammar as well as English rhetoric. This paper describes a study on a writing class in an intensive English programme for International students which combines task based learning with collaborative problem solving used in problem-based learning (PBL). Two groups of EFL learners were used in this experimental research. Results show that EFL learners who received the combined approach did significantly better than learners who were in the traditional process writing class.

Keywords: writing approaches, EFL learners, problem-solving, collaborative learning
Introduction

The typical tertiary classroom in many private universities in Malaysia has changed drastically since educational reforms were made in 1996 to internationalize higher education. The most obvious change has been the influx of Middle Eastern students since 9/11. Many Middle Eastern students are reluctant to study in the US and have opted to study in other countries such as Malaysia due to its excellent educational opportunities and security (Morshidi, 2008). Unlike US universities, many institutions of higher learning in Malaysia accept International students without adequate IELTS or TOEFL results. However, International students who do not have adequate the IELTS or TOEFL qualification are required to enroll in an intensive English programme (IEP) designed to improve their English proficiency that will enable them to function academically in their chosen field of study. For many Middle Eastern International EFL students, the English language barrier is the first major hurdle they must overcome. For the teachers in the IEP, teaching a class of International students from Middle Eastern cultures and different academic backgrounds can be a challenging task. Not only does the teacher have to be sensitive to cultural differences and norms, the teacher has to find a writing approach that will help the International students adapt rapidly to the educational demands of the host country. Most writing teachers use the most common approach in communicative language teaching (CLT) which is the process approach. However, writing teachers teaching International students from Middle Eastern countries often find that the process approach is inadequate for preparing students for their academic pursuits especially in terms of writing assignments, reports and written examinations. This is due to the fact that many International students enter the gateway program with a host of academic challenges.

Many Middle Eastern students experience problems communicating in English and keeping up with their coursework which requires a substantial amount of writing. Tertiary students from the Gulf region also have specific problems pertaining to motivation, literacy, and reliance on rote learning (Zafar Syed, 2003). This negatively affects their ability to cope with writing demands which includes taking notes, writing essays, answering written questions and writing experimental reports. (Bacha, 2002; Khalil, 2000; Kharma and Hajjaj, 1997; Rababah, 2003). In addition, quite a number of these students enter tertiary institutions without first mastering basic writing skills such as correct punctuation, spelling and writing typography. Teachers often find that their Arab speaking students have intermediate to advanced speaking skills but elementary writing skills. Challenges for the writing teacher include teaching students how to write above the line and not on the line like Arabic script. Others have to be taught to use full stops instead of multiple commas to punctuate a paragraph which is common in Persian and Arabic written discourse. EFL learners also struggle with English spelling and correct grammar to express their ideas in writing. Thus in class, they frequently struggle to cope with their writing assignments and sometimes resort to plagiarizing text from various sources.

The students’ inability to adequately master writing skills can negatively affect academic achievement at Foundation, Degree or postgraduate level. This paper describes a quasi experimental research that uses a new writing approach combining task based activities adopted from communicative language teaching (CLT) and collaborative problem solving adapted from problem based learning (PBL) called the problem solving approach (PSA). The purpose of this research is to study the effectiveness of this new
approach on writing achievement of Middle Eastern EFL students enrolled in a fourteen week intensive English course at a private university in Malaysia.

**Literature Review**

The approaches for teaching writing in an ESL/EFL class have undergone many changes. In the past, writing teachers relied on the audio-lingual method to teach writing. Writing tasks were called controlled composition tasks and the focus was on grammatical forms that students had to learn. Writing exercises were a means to reinforce or test the accuracy of grammar use. (Byrd & Gallingane, 1990; Paulston & Dykstra, 1973). More advanced learners were taught techniques adapted from writing classes designed for native speakers which emphasized the use of outline with headings and subheadings (Kelly, 1984). This was called the model approach.

Writing teachers began adopting the process approach in the 1970s. In this approach, the attention is on the writer as a learner and creator of text. There is less focus on accuracy and grammatical forms and more on process, making meaning, inventions and multiple drafts. Writing essays is very communicative in nature, and is seen as process from brainstorming ideas, outlining or rough notes, drafting, second drafting and editing (Kelly, 1984).

A decade later, a more academic oriented approach to writing was adopted by writing teachers to prepare students for writing at tertiary level. The writing course is perceived as one that will prepare the student for other academic writing assignments they will encounter in their courses (Shih, 1986).

A more recent trend in writing sees a swing back towards a more balanced approach between accuracy (form) and fluency (meaning). A number of researchers have highlighted the significant differences between learning to write in L1 and L2. This new information casts doubts on the efficacy of past writing approaches and methods that were primarily based on L1 learners (Frodesen, 2001; Hinkel, 2003; Silva, 1993). Hinkel (2003) discovered that advanced L2 writers could only write simple texts with severely limited lexical and syntactic repertoire even after years of ESL and composition training. Writing experts warn that too much emphasis on meaning and too little on accuracy can be detrimental to students in their vocational, academic and professional careers as they will be judged on their language control and writing ability (Celce-Murcia, 2001; Christie, 1998; Martin, 1992).

Thus, based on this current trend towards a more balanced teaching emphasis, the writing syllabus must focus on both accuracy and meaning. The collaborative problem solving approach (PSA) was designed to meet these pedagogical needs. This approach uses task based activities and problem solving of ill-structured problems. Task based activities or task based learning is the prevalent and dominant approach in TESL (Teaching of English as a second language) as it allows learning a language through meaningful interactions. In this collaborative problem solving approach (PSA), task based activities were used to provide language scaffolding to the EFL learners. Since the ELL learners have limited vocabulary and knowledge of syntax, the teacher used task based activities to pre-teach new vocabulary items and relevant language structures the learners would use in their problem solving activity and writing assignments. Besides these task based activities, the PSA also incorporated group problem-solving adapted from problem-based learning (PBL). Ill-structured problems were used as they are problems with no ready solutions and therefore make the problem solving task more
cognitively challenging for the EFL learners. This is an important aspect of the PSA as educational psychologists such as Salomon (1993) and Sfard (1998) believe that when learners are taught to solve problems in groups, they are trained to think intelligently by drawing upon their own skills, knowledge and their supportive environment resulting in more intelligent thinking. Besides intelligent thought, the collaborative problem solving approach would help the learners learn the course material and improve their writing skills (Ng, 2008). Collaborative learning through group problem solving also provides a positive affective learning environment (Fitz-Gibbon & Reay, 1982; Littlejohn, 1983; Long & Porter, 1985). A positive affective learning environment makes the writing class less daunting and less stressful for the EFL learners.

Method

Sample

The sample for this research was two classes of International students enrolled at Universiti Tenaga Nasional’s Intensive English programme. The fish bowl technique was used to select two classes out of five intermediate classes. Both classes were of comparable intermediate proficiency and consist primarily of a mix of male, Middle Eastern undergraduate and postgraduate students. One class was randomly assigned as the treatment group (n=31) and the other as the control group (n=29).

Treatment

Before treatment began, a pre test was given to both the groups to collect baseline data and to assess homogeneity. The pre test required the groups to write an essay on how to make their campus a more student friendly campus. The experiment lasted for four weeks and the treatment group received the combined task based and collaborative problem-solving approach. Each fortnight, the treatment group used materials that incorporate task-based activities for language acquisition and were given an ill-structured problem to solve. The group also received handouts on how to write opinion essays. Students were then put into small groups of four and given an ill-structured problem to solve. Students were instructed by the teacher to collaborate and share ideas, examples and information towards a solution that was acceptable to all members of the group. Group discussions were monitored by the teacher to ensure the discussion was on track and to challenge any ideas or solutions that were too simple or impractical. Groups then presented their solutions to the class and received feedback from both their classmates and the teacher. After the feedback session, students planned and wrote their essays individually based on group ideas. The first essays allowed the teacher to select common mistakes which were highlighted and discussed in class. These essays were returned to the students and the students rewrote their essays, self-correcting errors pointed out but not corrected by the teacher. The second final essay on how students can help solve security problems on campus was used as the post test.

The control group received the traditional process approach to writing of generating ideas, planning, drafting, revising and writing the final draft. The control group used the same handouts on opinion essays but did not receive any additional vocabulary, grammar input or collaborative problem solving activity.
Data

Data was obtained from pre and post writing tests from both control and treatment groups. The pre and post tests are similar in complexity and form and are based on the IELTS academic writing task 2. They were scored using the IELTS scheme for Academic writing task 2. ANCOVA was used to compare the scores from both groups. Data was also collected from a focus group interview designed to gauge the EFL learners’ response to the collaborative problem-solving activities. This was recorded and transcribed.

Results and Discussion

The objective of this research was to examine if a collaborative learning environment provided by the PSA would be effective in helping EFL learners write better academic essays. A good academic essay has two important elements: language quality and intellectual discourse.

Pre Test Scores

A writing pre test was given to the treatment and control group to assess homogeneity before treatment began. The table below shows the value obtained from the independent sample t test conducted to test homogeneity.

<table>
<thead>
<tr>
<th>group</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>SEM</th>
<th>t</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>pre</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>31</td>
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<td>.68</td>
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<td>-1.360</td>
<td>58</td>
<td>.179</td>
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<td>7.12</td>
<td>.73</td>
<td>.13</td>
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</tbody>
</table>

The independent t test indicates a non significant difference between the two groups (t(58) = -1.360, p >.05) between the treatment group (M = 6.87, SD=.68) and the control group (M= 7.12, SD=.73). Thus, the groups were homogenous before treatment.

Post test Scores

To examine the effects of the problem solving approach on writing achievement, a one-way between group analysis of covariance or ANCOVA was used on the writing post test scores. Although the pre test t test shows that the pre test scores were not significant between the control group and the treatment group, they were used as covariates to control for pre-existing differences between the groups.

Preliminary checks were conducted to confirm that assumptions of normality, linearity, homogeneity of variances, homogeneity of regression slopes and reliable measurement of the covariates were not violated before ANCOVA was run. Table 2 shows the results of ANCOVA on writing achievement.

<table>
<thead>
<tr>
<th>Source</th>
<th>Type III Sum of Squares</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
<th>Partial Eta Squared</th>
</tr>
</thead>
<tbody>
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<td>7.65</td>
<td>27.37</td>
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<td>.49</td>
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<tr>
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<td>3.20</td>
<td>11.46</td>
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<tr>
<td>pre</td>
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<td>.27</td>
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<tr>
<td>Corrected Total</td>
<td>31.233</td>
<td>59</td>
<td></td>
<td></td>
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</tbody>
</table>

a. R Squared = .490 (Adjusted R Squared = .472)
After adjusting for pre-treatment scores, results indicate a significant difference in mean scores between the treatment group and the control group, \[ F (1, 57) = 7.9, p=.006, \] partial eta squared = .12. Thus, the null hypothesis is rejected:

Ho: There is no significant difference in writing scores between the treatment and control group at week 4.

**Focus Group Interview**

To understand how collaborative problem solving has improved the students’ essays, a focus group interview was carried out with the treatment group.

Below are excerpts from the focus group interview which highlights the students’ thoughts on how the collaborative problem solving has helped them.

**Improved Content and organization**

Student 3: It helps me to share the ideas and get more…and simply, two minds are better than one.

Student 4: In a group, as a group, we can discuss about our issue and answer better and get better results.

Student 5: Sometimes the ideas are not clear, only when you discuss, they are clear.

Student 6: Because in a group, we can get more ideas and points to write the essay.

Student 5: I think it improves our structure of writing.

Student 1: For learning different style of writing. Some students have a different ok, have a different topic sentence

Student 2: Is the…how to solve the problem. Increase thinking ability.

Student 10: Because, especially when uh, group working…we can think more clearly and logically.

Student 8: Ah, because if I have a mistake they will correct me. If I…forget like uh, the rules of writing or something, they will tell me no…we have to write this, like that.

**Improved Vocabulary and Grammar**

Student 1: Can learn new vocabulary.

Student 2: Yes, sometimes uh...we don’t know how... Then, uh someone asks what the exact word is. Just like... we check, help us to get new words.

Student 6: The group members…the group members also help to correct the grammar and spelling.

Student 4: And, it can help understand our faults. Like wrong sentence, wrong grammar.

Student 9: If I have a question, I can ask my group. They can help with ideas and grammar.

The excerpts above help explain how collaborative problem solving in their writing class has helped the EFL learners write better academic essays. The most evident improvement noted by the writing teacher is improvement in content which comprised practical and plausible ideas, details and information about the solution to the problem.
Organization or flow of ideas demonstrated by a clear thesis statement and topic sentences was another improvement observed by the teacher. In the focus interview, students indicated that the group discussions enabled them to discuss and generate ideas that could be used to write their essays. Problem solving of ill-structured problems in groups also provided the learners an added cognitive challenge and supportive environment which encouraged peer learning as well as peer correction. Students commented that group work helped them check each other’s grammar and use of vocabulary items. Through their group discussions, learners were able to depend on each other to provide logical solutions, learn new words as well as check spelling and grammar.

Limitations of the study

The research on PSA conducted in a writing class has several limitations. First, the study was limited to only one private university in Malaysia. The International students chosen for the study comprise of about 60 tertiary students from a population of about 120 International students. These students were streamed according to their proficiency level, determined by the Test of English Proficiency Test (TEP). This was a required test that all International students must take to determine which level is appropriate for them. Thus, generalizations of the findings of this study are limited to other institutions of higher learning that accepts International students with limited English proficiency.

Gender is also another limitation of this study. The IEP classes consist of mainly male students who come from Middle Eastern countries as females are not allowed to leave the country without a ‘mahram’ or close, male family relative. The few female students in the sample were mostly postgraduate students who are married. Thus, the sample was not representative of both genders. A similar research using both genders in class may yield different results.

Conclusion

The objective of the research was to examine if a combined approach of task based language activities and collaborative problem-solving was an effective way to help EFL learners write academic essays. Both quantitative and qualitative data illustrate that this combined approach had a positive effect on the EFL learners’ writing. The statistical test ANCOVA indicates a significant difference in scores in the treatment group when compared to the control group. This significant difference supports Salomon and Sfard’s argument that solving problems in groups encourage intelligent thoughts or ideas. Group work also benefitted the treatment group as it made the writing class less stressful and more collaborative in nature allowing peer learning and peer correction to occur. Similar results were found by Ng (2008) in his study involving 200 second-year EFL engineering students from the School of Materials Engineering in Nanyang Technological University who were enrolled in a technical writing class. In his research, the majority of the students reported that collaborative learning through problem solving enabled them to learn the material better and to improve their formal report writing.

In addition, it would appear that grammar and vocabulary input combined with collaborative learning through solving of ill-structured problems can enhance language acquisition. The findings of this research provide empirical data that explicit teaching of grammar and vocabulary can be effective in improving written language quality when coupled with meaningful, cognitively challenging problem solving activities that support
as well as strengthen the language input. Further research using a larger sample or with a longer time period would provide interesting insights and information on how the collaborative problem solving approach can be used effectively for classroom instruction.
References


Exploratory Study on Teochew Community in Kampung Bagan Nakhoda Omar, Sabak Bernam, Selangor

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Abstract
The purpose of this research paper is to explore the Teochew community in Kampung Bagan Nakhoda Omar (BNO), Sabak Bernam. The study of this paper includes the community, culture, lifestyle and the environment of the local Chinese community in Kampung Bagan Nakhoda Omar. The uniqueness of this Chinese Village is that the local community spoke Teochew language. Teochew language is also one of the Chinese dialects that had a long history in Malaysia. The Chinese community in this village is very close knit community. They settle at the ‘Bagan’ (port) in 1920. The villagers are mostly involved in fishing activities. The data collection and analysis were conducted over two weeks in Kampung Bagan Nakhoda Omar through observation and face to face interview with the Chinese Teochew residents. The findings comprise of four parts that relate to the community resources, cultural resources, environment assessment and site analysis. The research shows that, the local Teochew community has the uniqueness in terms of preserved cultural, community activities, lifestyle and language. Apart from that, this paper comes out with the recommendation and few potential products which can be developed as tourism attraction. Through this research it is hope that the Teochew community will be able to develop tourism attraction packages that can upgrade their community economy in the future.

Keywords: Teochew Community, Cultural, Environment, Tourism Attraction, Kampung Bagan Nakhoda Omar.
1.0 Introduction

Kampung Bagan Nakhoda Omar (BNO) is a Chinese Village which it is located in Sabak Bernam, Selangor. The name of Kampung BNO is also known as Kampung Baru. Kampung BNO comprised of 920 Teochew Community, and the land is as large as 63.92 acres. In the Chinese Village, 95 percents of the Chinese community are Teochew. Only a few percents are Hokkien. The Chinese village was established in 1920 and the houses in the Village during that period consisted of only 5 houses. During the first generation, the community did not stay in the form of one family per house. Instead, the Teochew people stayed together in a house which was occupied with a few families together. The reason behind this is because the community was in small numbers. The community there could not afford to build more houses due to the lack of labors, materials and financial support. Hence, the local community was forced to stay together in a few of houses in order to share cost. At the same time, they could share and support each other.

The local communities are like relatives, as almost the entire community carries the same family surname, which are called ‘Tan’. The background of this Chinese community came from Guang Dong, province China in 1920. Since then, the total numbers of houses has increased year by year in Kampung BNO Chinese Village and it has now reached 85 houses. The history of the village has reached to almost 100 years old. This historical village is still preserved by the local community up until today. According to Willmott (1986) (cited in Crow & Allan, 1994), community means “having something in common”, and this commonality is anchored in three key elements: place, interest and attachment. Furthermore, a “community” is a territorial organization that maintains their standard of behavior among all of the inhabitants within the territory in order to ensure their sustenance and economic productivity (Shigetomi, 1992). Almost 98 percent of the villagers in Kampung BNO are fishermen. As a result, the main activity and interest for the coming generations of this community would be fisheries as well.

The local community in Kampung BNO is now expanding their business to the other Malaysian states and overseas market. Their marine products are mostly sold to other states, such as Perak and Johor. They have also expanded their business to Singapore. This is the result of the effort that the local community has put in to improve their income level and for a better standard of living. The most famous product from Kampung BNO is the ‘Belacan’ (shrimp paste). ‘Belacan’ is the most unique product in Kampung BNO due to its difference and uniqueness in taste and quality. The freshness of the shrimps used to process for ‘Belacan’ is the fact behind the good quality, taste and uniqueness. In addition, another famous product from the Chinese Village is the dried shrimp. Sizes of dried shrimps made in Kampung BNO are bigger and different from other producers.

The Teochew community is a prosperous community which practice good work ethnics. They are also commonly known as the Jews community of Asia, as they are very hard working. The Teochew speaks a language closely related to Hokkien. The Teochew was tropically known as the rich agriculturalists and merchants among the Chinese community. Teochew people comprise less than 2 percent of the Chinese population worldwide. They appear far out of proportion to their demographic numbers among the upper class and the wealthy Chinese.

Smaller communities of Teochew can also be found in other states, notably in Sabak Bernam in Selangor, where many Teochew settled down as rice farmers and fisherman (Wikipedia 2012).
1.1 Research Issue

The research issue of this study is the Teochew community is focus in one group and they are very active in agriculture activities such as fishing. The Teochew community does not involve with other economic activities such as the coconut, paddy and oil palm plantation in Kampung BNO. The Teochew Community is also very active in preserving their heritage culture that could be promoted as a tourism attraction. Example is the cultural of Teochew Opera was sustained until today. Every 9th September in Lunar calendar, the Teochew villagers will organize a festival of ‘Sian Fa Shi Gong’ day and the Teochew Opera Show will be show during the God birth day. The young generation in the village nowadays chooses to migrate to cities and towns because they believe that the job in the city has higher income and the lifestyle is better than rural area. The other issues is in the village has includes the lack of facilities and infrastructure at the rural area; as a result, some of the tourists are not willing to visit to the rural area.

1.2 Research Objective

i. The objective of this study is to explore the community of Chinese Village in Kampung Bagan Nakhoda Omar. The exploration includes the community activities, the cultural areas, community lifestyle, environmental assessment and to create more understanding of the community or people in Kampung Nakhoda Omar.

ii. To recommend any potential tourism products of Chinese village in Kampung Nakhoda Omar

1.3 Significance of Study

The significance of study of this paper is to recommend ways for the Chinese community to involve and participate or promote their community activities to tourists, in order to generate more income for their community. Apart from that, this study is also to create a path for the local community to introduce themselves more openly to the tourism sector and develop the town into a tourist spot. Thus, this paper also informs any other stakeholders or investor to contribute in developing the rural area.

1.4 Research Framework

The research process is divided into three phases as per illustrated below:

(1) Resource Analysis

(2) Summary of Situational Analysis

(3) Identification of Cultural Tourism Products
2.0 literature Review

According to Willmott (1986) (cited in Crow & Allan, 1994), a community means “having something in common”, and this commonality is anchored in three key elements: place, interest and attachment. From this perspective, the community constitutes both a specific world and a shared understanding, thereby shaping the “epistemological foundation of community experience” pointed out by Bauman (2001). Furthermore, a “community” is a territorial organization that maintains standards of behavior among all of the inhabitants within the territory in order to ensure their sustenance and economic productivity (Shigetomi, 1992).

A community is seen as a place where solidarity, participation and coherence can be found (Purdue et al., 2000; Taylor, 2003), and may be described as a network of social relations marked by mutuality and emotional bonds among its members. The term community of practice was coined by Lave and Wenger (1991) who define it as “... an activity system about which participants to share understandings concerning what they are doing and what that means in their lives and for their community” (p. 98).

During the 1950s and 1960s, community development was introduced as an approach to rural development. It was made popular by the United Nations during the same period as many countries in the less developed world gained independence and were decolonized (Catley, 1999). For some, community participation in tourism ensures that there is sustainability (Woodley, 1993), better opportunities for local people to gain benefits from tourism taking place in their locality, positive local attitudes and the conservation of local resources (Tosun, 2006). Participation is emphasis at the local level to facilitate physical development, the inclusion of community wishes in tourism
planning and development and to ensure economic returns from the industry (Murphy, 1985).

Ideally, community participation should lead to community economic development which ‘calls for citizens to shape their local economies by influencing the type of business, industry, and employment opportunities in their own backyards’ (Roseland, 2005, 168). Overall, the participation of the local community is important in ensuring that visitors get an unforgettable, pleasant tourist experience, while at the same time enabling the community to derive benefits from their visits. Residents have the ability to provide helpful input in decision-making processes and, therefore, it is essential that they are actively involved in tourism planning and developments (Murphy, 1985). The call for community participation is based on the assumption that participation lessens opposition to development, minimizes negative impacts and revitalizes economies (Hardy et al., 2002).

What has been referred to as a spirit of “new localism” (Moseley, 1999) has a part to play in this developing literature. This brings us to consider issues of entrepreneurship in relation to community development and place. However, there is a misconception that rural communities must be self-sustainable, in terms of supporting a viable business community because, although businesses in the traditional sense are important social institutions, their absence does not equate to the lack of enterprise, or entrepreneurial activity (Robert, 2012). Sustainable rural tourism must become a factor for economic diversification and therefore activities such as the ones analyzed under nature tourism (e.g., hiking, active tourism, ecotourism) must be fostered, as well as support to agro-tourism and quality agro food products in particular (Castro, Iglesias, Pineira and Paul, 2011).

Stacey (1996) defined culture of any group of people as a “set of beliefs, customs, practices and ways of thinking that they may have come to share with each other through being and working together. There are several international initiatives that have highlighted the potential of tourism to contribute to economic growth and poverty reduction, as well as to environmental protection, cultural preservation and job creation. (The United Nations World Tourism Organization, 2002). Promoting the cultural and heritage resources as tourist attraction is not only for economy purposes but also one way of preservation as all the resources has precious value. According to the convention concerning the protection of the World Cultural and Natural Heritage (UNESCO World Heritage Center, 2005), the purpose of the World Heritage Convention was to conserve both natural and cultural heritage as human legacies. Cultural heritage are monuments, buildings and sites of outstanding universal value from the point of view of history, art or science, and natural heritage are natural features and natural sites of outstanding universal value from the aesthetic or scientific point of view (UNESCO World Heritage Center, 2008).

3.0 Research Methodology

3.1 Research Design

The research design of this paper used a combination of exploratory and descriptive research. An exploratory research is used to explore unknown dimension research and to extend the finding on site. Descriptive research was also applied in order to examine the variety of resources on the site area and also to investigate and understand the community activities. This is a cross-sectional study as the primary data was collected
for few days on site and the secondary data was gathered during the course study. The analysis was done by combining the information and data from the head of village, local community and the head of district.

3.2 Data Collection Methods

The primary data and secondary data were gathered in order to complete the research paper. The primary data in this research are unstructured interview held on site, which comprised of four members from the local community. Structured interview with the head of village which comprised of four members in meeting room and observation of the community resources, cultural resources, environmental resources and site analysis has also been performed. The secondary data in this research comprised of three types of data such as journal, document records and article.

4.0 Findings

4.1 Community Analysis

The community in Kampung BNO or the Chinese Village only comprises of Chinese community. Almost 95 percents of the villagers are Teochew. Only a small number or 5 percents are Hockkiens. Most of the villagers communicate in Teochew dialects. The Chinese Hockkien also communicated in Teochew whenever they gather with the Teochew community. The Chinese Hockkien no longer communicates in Hockkien due to the huge influence from the majority of Teochew community in Chinese Village BNO. The houses in Chinese Village only consisted of 5 houses during the first generation or in 1920. Since the increase in villagers, the current houses are 85 houses and the number of villagers reached 920 members.

The Teochew villagers will go fishing as their daily activity, and during spare time they will repair and service their fishing tools and boats especially during thunderstorm season. The fishing activities in the Chinese Village were not affected by the monsoon season all year round. It will only be affected when or during the thunderstorm and wet season. Villagers do not search for the weather forecast information for their daily weather condition, as they believe that the weather is certain and determined by the lunar calendar. Most of the boats used for fishing are type B. Which means it can go up to 5 to 10 km distance area of sea for fishing activity.

The background of the first generation Chinese Teochew Community comes from Chenghai, Guang Dong, China (中国汕头澄海). Chenghai or Tenghai (‘Theng Hai’ in Teochew pronounce) is a district city of Shantou, Guang Dong Province, People’s Republic of China. It is the birthplace of Qin Mu, and Hai Hong, the father of Taksin, former Thai King. Chenghai is located at the southeast part of Guang Dong Province. Chenghai is a town founded since 1563 AD, under the Teochew jurisdiction. It controlled by the Shantou City from 1983 to 1994. From year 1994 onward, Chenghai has been upgraded to a county-level city and was administrated by the Provincial Government directly. During the year 2005, Chenghai has been absorbed as a district by Shantou City, and it established its reputation as a word-class toy manufacturing hub (Wikipedia 2012).
4.2 Cultural Analysis

4.2.1 Religion and Believes

The Chinese Villagers maintain some of their traditional culture and heritage up until today. Majority of the villagers’ religion is Taoist which was brought over from China by their forefathers during their first generation in Kampung BNO. The villagers believe that there is one God called ‘Sian Fa Shi Gong’ and this God will always protect the fishermen and keep them away from any natural disasters. The villagers believed that the God will always take care of the fishermen, hence the villagers always pray hard to the God before they go out to the sea. The birth of the God falls on 9th September in lunar calendar. The villagers will celebrate and pray for the God during birth of ‘Sian Fa Shi Gong’ as well as being vegetarian on these days.

Photo of ‘Sian Fa Shi Gong’ God
4.2.2 TEMPLE

The first temple was built in year 1960 which is 52 years ago. The main material used to build the temple is the Nipah Tree. The tree trunk was used to build the wall while the Nipah leaves were used to build the roofs. However, in year 1990, the roofs and the structure of the temple has damaged. The Teochew village decided to raise fund from the community. At the end of the day, almost RM 100,000 has been collected from the local community in year 1990 and they started to construct a new temple.

Inside the temple, there was a God called ‘Sian Fa Shi Gong’. The reason of building the temple in early generation is because the Teochew people wanted to thank to the God for helping them all the time and they always believed that the ‘Sian Fa Shi Gong’ God is always protecting the fishermen from any disasters when they go out to the sea.

The Teochew people at Kampung BNO will celebrate the birth of God ‘Sian Fa Shi Gong’ every 9th of September in Lunar Calender. The Teochew people will do a show of ‘Chao Zhou’ Opera in the hall that was at the front of the temple. During that day, the Teochew community will place a few large joss sticks in front of the temple. The purpose of placing these large joss sticks is to celebrate the anniversary of the birth of God. The Opera Show is a type of the traditional show and it is like a performance that tells stories of people and their lifestyle.

Photo of ‘Sian Fa Shi Gong’ Temple

4.2.3 Foods

The traditional foods of Chinese community in Kampung BNO can be divided into few types. One of the famous foods is braised duck ‘卤鸭’. Braised duck is very famous and only the Chinese Teochew knows the actual recipe of making these traditional spiced duck in its original taste. Ways on cooking and the preparation of the food will also affect the result taste of the duck. The ingredients for Braise Duck are white sugar, dark soy sauce, garlic, ginger, cloves, angelica sinensis, cinnamon, star anise, spices powder, light soy sauce and salt.
The Chinese Teochew never forgets to prepare some ‘Ang Kuih Toh’ (Rice cake with grind peanuts) whenever there are festivals, such as the Chinese New Year and the birth of the God or ‘Sian Fa Shi Gong’. The ‘Ang Kuih Toh’ is a kind of cake where the cake has some essence filling. The essence is made from glutinous rice with dried shrimp, mushroom and some meats. The ingredients for ‘Ang Kuih Toh’ are rice sugar, sugar, pepper, salt, tapioca flour, glutinous rice, peanuts, dried prawns and mushrooms. Another famous Teochew food is Yam Paste (Orh Nee).

The Teochew people like to prepare the Yam Paste as their dessert. Yam Paste is a sweet yam dessert that comes with a very nice smell of Yam. Whenever the Teochew people held a grand dinner, Yam Paste will be ordered as their last dish or as part of their dessert menu. The ingredients for preparing the Yam Paste are yam, pumpkin, gingko nuts, sugar, shallots and pandanus amaryllifolius leaf.

**Braised Duck**  
**Yam Paste (Orh Nee)**

‘Ang Kuih Toh’  
(Original rice cake with grind peanuts)  

‘Ang Kuih Toh’ in red color  
(Rice cake with grind peanuts)
4.2.4 Language
The Chinese Teochew has their own languages which is different with the other languages. The table 1.0 below shows the example of Teochew languages.

<table>
<thead>
<tr>
<th>Teow Chew language</th>
<th>English language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wa</td>
<td>I</td>
</tr>
<tr>
<td>Lu</td>
<td>You</td>
</tr>
<tr>
<td>Soi</td>
<td>Small</td>
</tr>
<tr>
<td>Tua</td>
<td>Big</td>
</tr>
<tr>
<td>Ee/uok</td>
<td>Sleeping</td>
</tr>
<tr>
<td>Cha</td>
<td>Good morning</td>
</tr>
<tr>
<td>Tik-tor</td>
<td>Playing</td>
</tr>
<tr>
<td>Tiam</td>
<td>Sweet</td>
</tr>
<tr>
<td>Hak Seng</td>
<td>Student</td>
</tr>
<tr>
<td>Know kia</td>
<td>Children</td>
</tr>
<tr>
<td>Sin Sae</td>
<td>Teacher</td>
</tr>
<tr>
<td>Sheng Li Nang</td>
<td>Businessman</td>
</tr>
<tr>
<td>Lu Ku Ti Ko</td>
<td>Where are you going?</td>
</tr>
<tr>
<td>Wa Mai Chuut Ku</td>
<td>I don’t want to go out</td>
</tr>
<tr>
<td>Kam siah lu</td>
<td>Thank You</td>
</tr>
<tr>
<td>Wa See Teochew Nang</td>
<td>I am Teochew</td>
</tr>
<tr>
<td>Jiak Pah Boi</td>
<td>Finish Eating yet?</td>
</tr>
</tbody>
</table>

Table 1.0: The language of Chinese Teochew and the English translation

4.3 Economic Activities
The economic activities in Chinese Village were divided into two types. The main activity of Chinese Teochew is fishing. The fisherman will go to the sea and fish during the high tide time. Some of the fisherman will go for fishing early in the morning and some of them will go in the afternoon. This fishing time is uncertain as it depends on the weathers and the water tide of the sea. Fishermen have to go out for fishing when there was is a high tide period. When the fishermen want to go back to their estuary, they would also have to come back before the low tide starts or else they will get stuck at the river mouth.

The monsoon would not affect the fishing activity in the village but during bad weather condition, the fishermen will not be able to go fishing. The type of boat used for fishing is type B. It can goes up to 5 to 10 km distance far away in the sea to catch fishes. The income of the community is very hard to be verified as the income of the villagers is affected by weather. Sometimes it might bring back a lot of marine products and sometimes less. The maximum income of type B boat can reached up to RM 20,000 per trip of fishing excursion.

Apart from that, there is another economy activity such as processing dried shrimp, whereby, the villagers have to immediately transfer the small shrimp from the boat and dry them under the hot sun. The average price for 1 kilogram of dried shrimps is offered at the price of RM 45. The price is based on the size of the shrimp and if the size of shrimp is small, the shrimp would be sold at a price of RM 42. The maximum income for selling dried shrimp can reach up to a few thousands.
4.4 Environment and Site Analysis

The environment at Chinese village BNO is just suitable for fishing activity. The land and the soil in Kampung BNO mostly are muddy type and this situation would not allow the villager to do any plantation activities. Hence, only the fishing activities are suitable to the Chinese Teochew villagers. The environment and river side of this village is clean and well preserved. The only issue that this Chinese village has is that, the local council does not provide proper bins for garbage or waste disposal to the residents. The only way for residents to clear their rubbishes is they have to travel to the beach side. This causes the increasing of pollution in the village.

5.0 Recommendations

The Teochew community is a very unique group in Malaysia in terms of cultural, lifestyle, foods and community activities. The recommendation in this paper is to suggest that the local community can promote the area of attraction to the tourist. The community base tourism means the community must participate in order to promote the community, lifestyle, community activities and the culture of Teochew in Kampung BNO. The Teochew community in Kampung BNO does not agree to promote Homestay or allow tourists to stay together with their family. The Chinese community in BNO believed that it would affect their community behavior whenever there are outsiders staying with their local community. A suggestion is that, a guest house can be built in Kampung BNO which allows the tourists to stay in BNO. This could promote and encourage tourists to understand this well preserved culture of the Teochew Community in Kampung BNO. Besides that, as the economic activity is base on agriculture or marine products, seafood restaurants that serve fresh seafood and traditional Teochew cooking could also be a good recommendation to not only help generate the community income, and also to introduce the Teochew traditional food.

Proposed Tourism Products

<table>
<thead>
<tr>
<th>Types of Package</th>
<th>Activities</th>
<th>Suggestion Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Package A (one day trip)</td>
<td>Visit the historical place (Temple), view the Teochew cultural and opera show (Chao Zhou Opera), view the community activities (process of making dried shrimp, and food tasting)</td>
<td>RM 49 (including transport and meals)</td>
</tr>
<tr>
<td>Package B (Two days one night)</td>
<td>Observed the community activities and the lifestyle of Teochew community: Fishing activity, the process of making dried shrimp; Celebration the Birth of ‘Sian Fa Shi Gong’ and Opera Show, food tasting and enjoy the seafood near to the estuary.</td>
<td>RM 138 (including transport, accommodation and meals)</td>
</tr>
</tbody>
</table>

Table 1.1: Tourism package
The two types of proposed tourist packages that could be offered by the Teochew community as follows

I. The package A which include the transportation and meals would allow the tourist to gain knowledge and an understanding on the Teochew community and their culture.

II. The Package B is a package where the tourist can visit and understand more about the daily life of the community and gets a better insight of the Teochew culture and livelihood.

6.0 Conclusion

In conclusion, the Teochew community is a unique group in Malaysia. Sustainable and preservation is needed to ensure the culture of Teochew community is well maintained hereditary to the young generations. Apart from that, the local community can generate more income which can improve the standard of living and develop the rural area to an attractive tourist destination in Malaysia. The Teochew community in Kampung BNO is successful in agriculture and marine products. Most of the Teochew community involved in fisheries long time ago and the average minimum income are mostly around RM 2,000. From the tourism product development proposed in this paper, the local community may improve their standard of living in rural area and the culture of Teochew can be successfully maintained. From this research, the objective of this paper has been successfully achieved by the findings, research and recommendations. From the exploration in this research shows the various attraction areas of the Teochew community which could lead to the promotion of the area as potential tourism destination in the future.

7.0 Acknowledgement

I would like to thanks Miss Salbiah Abd Rahman as my advisor for the guidance and advice. Besides that, very thanks to her because of her willingness to contribute her time and knowledge during this seminar and research project. Special thanks also addressed to Miss Haliza Mohd Said, my course leader that showing the guidelines on doing the seminar paper. This research paper gives me a great opportunity to experience and gain the knowledge about doing research. I am also very grateful to the local community of Kampung Bagan Nakhoda Omar, Miss Ong and Madam Tan for giving the useful information in order for me to complete this seminar paper.
8.0 References


