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A Discourse Map on Counseling International Students in Korea

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Abstract

The number of international students has drastically increased over a decade in Korea. And a psychological demand to make them successfully adjust their college life in Korea has also increased. Accordingly, it is necessary to explore how international student-focused counseling research has unfolded in Korea. To this end, this study provides research trend in Korea through a content analysis of 79 theses and articles published over recent two decades (1996-2016). Over 140 research contents are classified into 10 categories, including cultural adjustment, psychological health, and career and vocation as the main three categories. Frequency of conceptions or terms in each category, and relationship between those conceptions are analyzed. Based on the content analysis, a discourse map is finally drawn. Also, future research agendas are suggested.

Keywords: international students in Korea, counseling, content analysis, discourse map

Introduction

In 2000, almost 4,000 international students were enrolled in Korean higher educations (Korean Educational Statistics Service, 2016). In 2015, more than 90,000 international students, including degree and non-degree courses, were enrolled to Korean universities and colleges. This number has increased 23 times over the fifteen years. During the same period, the rate of international students among ten thousand students in Korea has increased from 11.8 to 154.5 (Korean Educational Statistics Service, 2017). It means that they can be more often seen on Korean campuses in recent years than ten years ago. The three largest groups of international students in 2016 in Korea were China (58%), Vietnam (7%), and Mongol (4%). The three

countries account for almost seventy percentages of international students in Korea (Korean Educational Statistics Service, 2017).

International students in Korea may experience psychological problems which are common to Korean students, because especially undergraduate students, whether international or Korean, generally go through similar developmental process like the adjustment period of young adulthood (Yoon & Portman, 2004, p. 33). As well, they may have unique problems like cultural adjustment, language barrier, academic system's difference, and racism (Yoon & Portman, 2004, pp. 33-34). Thus, if helping professionals in higher educations can understand international students' real issues about psychological health and provide their copying strategies, it will be helpful for international students in successfully adjusting their university life in Korea and achieving their academic goals.

The purpose of this study is to provide a comprehensive outlook on counseling international students in Korea. This outlook may be clearly seen by the integrative work of previous literatures published in Korea over two decades. And the integration of literatures is required to suggest future research agendas in Korea. However, there is still an absence of exploration on the trend of international student-focused counseling researches in Korea. Such a study has been slightly dealt with as a part of overall trend of multicultural counseling studies in Korea (Oh, Choi, & Choi, 2016; Kim & Son, 2014; Lim, Jung, & Jin, 2009). Thus, we expect that this study will be the first map and a helpful guide for researchers and practitioners regarding the current status of international student counseling researches in Korea.

Research Method

As a comprehensive study, this study attempted to explore all theses for degree and all articles in academic journals published in Korea. For this end, this study utilized the RISS (Research Information Sharing Service). As a national internet search engine and database, RISS is the most frequently used and the nationally largest web-based platform for supporting academic research in Korea, which has been developed and managed by Korean Education and Research Information Service under the Ministry of Education (Research Information Sharing Service, 2017). In other words, RISS was assumed as a trustworthy pool for this study's data collection.

Research procedure is as follow: First, Data Collection: two keywords such as *international students* and *counseling* were concurrently used to search all articles and theses in RISS. As a result, 137 writings, including 45 articles and 95 theses, were collected.

Second, Exclusion: since such themes as international youths, Korean international students, and Christian counseling are not related to this study, those studies were eliminated from research pool. As a result, 79 writings, including 26 articles and 53 theses, were finally collected. Those resources were published between 1996 and

2016. Thus, 1996 was the first year of publication of international student counseling research in Korea.

Third, Content Analysis: When this study extracted contents from the 79 articles and theses, it used those titles of writings. For example, if a thesis' title is "the Impacts of Acculturation Strategies and Social Support on the Adaptation of Chinese International Students to University Life" (Jin, 2017), its contents are three things, including acculturation, social support, adaptation of university life. In this way, more than 140 contents were extracted from 79 writings. However, since previous studies on content classification and analysis of international student counseling researches were absent in Korea, this study referred to the classification used in a recent research published in the United States (Pendes & Inman, 2017). This study assumed that as basic issues of international student counseling researches were similar between US and Korea, classification of the contents would be similar despite of each category's frequency difference. The US reference research has ten content categories and their subcategories, including cultural adjustments, psychological health, and help utilization as the most common categories. Likewise, this study classified Korean research contents, using the same US categories. Based on the frequency analysis of contents, this study showed an overall trend of research contents in the next section.

Fourth, Discourse Map: the most common three contents were individually analyzed in the last section, focusing on main discourses which penetrates each content. Consequently, if those discourses are integrated, a discourse map can be drawn enough to explain a comprehensive outlook on international student counseling researches in Korea. As well, future research agendas will be suggested, based on the comprehensive outlook.

Content Analysis

First of all, this study analyzed all contents of 79 theses and articles. A word cloud picture can be drawn as Picture 1. According to word frequency, font size was different. In other words, as a specific term appears more frequently, its font size becomes larger. From the picture, hot issues in international student counseling researches can be intuitively seen and known.

Pendes and Inman (2017)'s classification of content categories was used in this study. However, this study shows that each category's frequency was slightly different between US and Korea. Consequently, Table 1 outlines the frequency and percentage of ten categories and their subcategories from the resource pool of 141 contents in 79 theses and articles. Frequencies and percentages present the portion of those writings that fall under a specific content category. A thesis or article may include more than one content category. In summary, the three content categories account for more than 75 percentages of total contents in this study. Those three categories are cultural adjustments, psychological health, and career/vocation respectively.

Among the 10 categories, cultural adjustments drew the greatest attention, accounting for 38 percentages of total contents. This category was divided into three subcategories, of which acculturation and acculturative stress represented the largest percentages (17%), and then adaptation to university life was the second largest percentages (16%). It shows that Korean researchers' primary interest has leaned toward cultural adjustments, especially toward acculturation and adaptation to university life. As the second largest content category, psychological health consisted of 7 subcategories, of which self-efficacy/esteem was the largest portion. In a sense, psychological issues should be one of the most frequent contents in counseling, as it is the reason of existence of counseling. Interestingly, the third largest content category in Korea was career/vocation, while that in the US research was helping utilization/attitudes toward help seeking (Pendes & Inman, 2017, p. 24). It seems to reflect a reality that substantive interest of international students in Korea was in their own future career and vocation.

From the above content analysis, we may tentatively infer that a general trend of international student-focused counseling researches in Korea is to explore the relationship between three main categories, that is to say, how their acculturation and adaptation to university life are related to their psychological health and their preparation for future career. This overarching insight will be more specifically explored in the next section. Primary discourses under each of those three contents will be analyzed in depth and can be summarized as a comprehensive picture.

Table 1. Content Analysis

Category/Subcategory	f	%	f	%
1. Cultural Adjustments	53	37.59		
1) Acculturation/ Acculturative stress			24	17.02
2) Adaptation to University life			22	15.60
3) Etcetera			7	4.96
2. Psychological Health	36	25.53		
1) Self-efficacy/esteem			9	6.38
2) Ego-resilience			2	1.42
3) Psychological well-being			3	2.13
4) Depression			3	2.13
5) Self-differentiation			2	1.42
6) Adult-attachment			3	2.13
7) Etcetera			14	9.93
3. Help Utilization/attitude toward help seeking	4	2.84		0.00
4. Social support/social interaction	7	4.96		0.00
5. Psychotherapy/intervention focused	6	4.26		0.00
6. Racism/discrimination	2	1.42		0.00
7. Identity	5	3.55		0.00
8. Coping	7	4.96		0.00
9. Career/vocation	19	13.48		0.00
1) Career barrier			5	3.55
2) Career decision			3	2.13
3) Major/study/learning			4	2.84
4) Etcetera			7	4.96
10. Etcetera	2	1.42		

Picture 1. Word Cloud of Contents

A Discourse Map

Discourse on Cultural adjustments (D1)

Cultural adjustment is the most attractive and the most frequently mentioned theme (37.6%, Table 1) in Korean researches on international student counseling over two decades. This is common to both American and Korean researchers. It reflects that the most important task of international students is cultural adjustments. In other words, cultural adjustment has been used as the key indicator of diagnosis and treatment in counseling international students.

Cultural adjustment consists of two subcategories, namely, acculturation and adaptation to university life. First, acculturation discourse has been unfolded, based on Berry's theory (1997). In other words, four types of acculturation – integration, assimilation, separation, marginalization – were a diagnostic taxonomy of international students or a prescriptive strategy for international students. Second, discourse on adaptation to university life has been formed, based on Baker & Siryk's theory (1984). As descriptive and prescriptive indicators for their successful adaptation, four adaptations – academic adjustment, social adjustment, personal-emotional adjustment, institutional attachment – were also discovered in relation to other categories (psychological health, career, and more).

In a word, cultural adjustment accounts for essential portion in international-student-counseling discourse. It has been utilized as diagnostic and therapeutic indicator for improving international students' quality of life. However, one question still remains

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from the critical perspective of previous studies. As the absolute majority of Korean researches were about Chinese students in Korea, it may be fine to say that cultural adjustnment discourse primarily reflects a reality of Chinese international students. However, it is not appropriate that researches based on the data from Chinese international students can be generalized into discourse about all international students in Korea (Yoon & Portman, 2004, p. 35). In this sense, the following questions can be asked: although Chinese and Korean students are geographically close and philosophically based on Confucianism and physically indistinguishable, why Chinese international students have experienced those issues of cultural adjustment in Korea? And how much more serious is the cultural adjustment in Chinese students than other ethnic students? There is no answer in current discourse. In other words, the question why and how cultural adjustment is different according to ethnicity needs to be answered in further study.

Discourse on Psychological health (D2)

Psychological health is the second largest theme (25.5%, Table 1) in previous studies. It is a natural result in the sense that counseling itself deals with psychological health. Previous studies quantitatively measured the degree of psychological health of international students with the following indicators: self-efficacy, self-esteem, psychological well-being, depression, adult-attachment, and more. And then previous literatures focused on exploring the relationship between those psychological indicators and other (dependent or independent or meditating) variables.

Psychological health discourse is divided between positive discourse and negative discourse. First, the positive discourse is related to positive indicators like self-efficacy, self-esteem, psychological well-being, adult-attachment, personality strength, and more. This discourse says that as positive index increases, qulity of life is also improved. For example, self-efficacy (i.e., awareness of successful achievement) may enhance the searching activity for career and vocation of international students. Second, the negative discourse is related to negative indicators like dresression, loneliness, addiction, stress, and more. This discourse tends to overemphasize psychologically problematic phenomenon of international students. For example, stress is related to internet addiction (Hong, 2014).

In summary, psychological health discourse in Korea has been unfolded within the balace between developmental (i.e. positive) perspective and pathological (i.e. negative) perspective (Yoon & Portman, 2004, p. 38). It is certainly different from the US research tendency to overemphasize pathological aspects in international students (Pederson, 1991; Yoon & Portman, 2004). The ultimate purpose for counseling international students is to enhance their psychological health, specifically, to increase their positive psychological index. Thus, research tendency to stress psychological strengths of international students and not to overemphasize their psychological weaknesses is expected to be continued in the further studies.

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However, although psychological health discourse suggests a variety of variables, including demographic, academic, and ethinic variables, it does not seem to deeply deal with what are the most crucial variables to influence psychological health. For this task, qualitative research method will be more necessary. Based on quantitative methods, previous studies can find overall tendency of variables from large-sized sample. However, the quantitative methodology did lack of in-depth exploration of each variable. However, qualitative method helps find in-depth exploration on each variable within small-size group or individuals. And then, further studies need to structuralize a relationship between variables to influence psychological health.

Discourse on Career and vocation (D3)

Career and vocation is the third largest theme (13.5%, in Table 1) in Korean researches. Recently, this theme has been in an increasing trend, as career-focused counseling researches accounted for 27% of total research production in 2016. It seems to reflect international students' considerable interest in future career preparation. Noticeably, it is the biggest difference between Korean researches and the US researches. Pendes and Inman (2017) shows that this category is the nineth among ten categories in the US. It seems to reflect different atmosphere between two nations.

Previous studies focused on the relationship bewteen career-related indicators and personal variables (psychological health, cultural adjustment, and more). For example, one's awareness of career barrier has a negative correlation with social support and adaptation to university life respectively, and it has a meditation effect between the social support and the adaptation to university life (Jin, 2017). Thus, career and vocation discourse have been unfolded, focusing on exploration of personal variable relation.

Career and vocation may be considered as one of the ultimate reasons why international students came to study in Korea. If this issue is not secured, their cultural adjustments and phychological health may falter. And career and vocation issue is practical and visible, while psychological health is foundational and invisible. Thus, if counselors can appropriately use career issue, their effort may be more accessible and immediately effective to international students.

However, personal career-related counseling without structural improvement on career-related environment may face fundamental limitation. In other words, counseling without understanding national and international job maket or imrproving friendlier environment for international students may be an armchair argument. In this sense, univeristy's institutional help for international student's future carrer may be more important than individual counselor or professor's help. Institutional change and environmental support can considerably influence an international student by the trickle-down effect (Yoon & Portman, 2004, p. 37; Sue et al, 1998). Thus, further study needs to deal with environmental factors with personal

factors. In other words, it needs to consider Korea and their country's overall environments for career. Additionally, career and vocation are universial issue to international students as well as Korean students. In this sense, further study need to compare and analyze difference between nationalities or ethnicities.

Picture 2 and Table 2 are the summary of main discourses and future research agendas on international students-focused counseling researches as follows:

Picture 2. Discourse Mapping
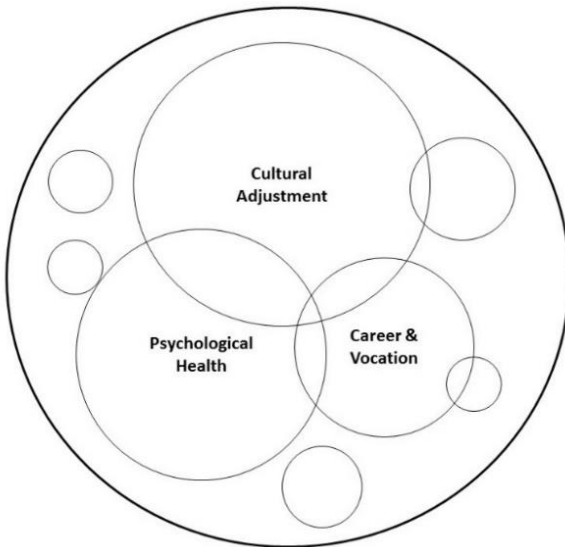
Table 2. Discourse Analysis & Future Research Agenda

Discourse	Future Research Agenda
D1: As descriptive and prescriptive indicator, cultural adjustment is the most important element in international student counseling	Universal versus Specific Characteristics - Diversification of research participants
D2: According to developmental or pathological perspective, psycholigical health can be measured positively or negatively	Exploration on the Most Crucial Variables - In-depth study by qualitative research - Structure between variables
D3: As a realistic interest of international students, career and vocation are related to other variables.	Environmental vesus Personal Factors - Comparison between nations

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Bosnian Multiconfessionalism as a Foundation for Intercultural Dialogue

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Abstract

Muslim communities in the Balkans where the practice of Islam had been developed in the European context, can be used as an exemplification of the bridge between the Islamic East and the Christian West. Although for over 400 years Bosnia was under the Ottoman rule, Muslims became one of the many first Yugoslav, and then Bosnian communities, contributing to the dynamic, yet moderate area of ontological and axiological negotiations within the cultural borderland, sharing the living space with members of the Orthodox church, Catholics, a small Jewish community, and even Protestants. The history of the Muslim-Christian contacts in Bosnia involves both the examples of collisions, as well as encounters, initiated both by Christians, and by Muslims. This article analyzes the religious diversity (multiconfessionalism) in the historical and contemporary cultural and social context of Bosnia-Herzegovina, revealing its specificity, dynamics and (often unsuccessful) attempts to conceptualize it from the perspective of the Eurocentric discourse. The aim is not only to portray this religiously diverse makeup, but also to emphasize its potential for establishing ground for intercultural dialogue.

Keywords: multiconfessionalism, Bosnian Islam, Christian faith in Bosnia-Herzegovina, inter-religious dialogue, Bosnia- Herzegovina, multiculturalism

Introduction

Bosnia-Herzegovina as the federal state established on the legal validity of the Dayton Accord, in its current shape and political structure is divided into two autonomous administrative units (entities), i.e. the Federation of Bosnia-Herzegovina and the Serbian Republic, with small autonomous region of the Brčko District. Conforming to the adopted constitution dated December 1, 1995, and following the stipulations of

peace accord signed in Paris on December 14 1995, Bosnia-Herzegovina proportionally encompasses Federation of Bosnia-Herzegovina in 51% of the area, and Serbian Republic in 49%. According to the BiH State Statistic Agency within the current total population of the estimated 3.9 million, Boshniaks (Bosnian Muslims) constitute 45 percent, Serb Orthodox Christians 36 percent, Roman Catholics 15 percent, Protestants 1 percent, and other groups, including Jews[1], 3 percent. In terms of the legal procedures, the Constitution of Bosnia and Herzegovina and the entity Constitutions of the Federation of Bosnia and Herzegovina as well as the Republika Srpska all provide for freedom of religion. The legally binding documents also embrace the Law on Religious Freedom that guarantees comprehensive rights to religious communities. On the other hand, as it can be read from the report by the U.S. Bureau of Democracy, Human Rights, and Labor dated October 26, 2009 "local religious leaders and politicians contributed to intolerance and an increase in nationalism through public statements, whereas religious symbols were often misused for political purposes". Interestingly, the report does not point to some statistically significant inter-religious tensions within the communities, but rather stresses the ideologization of confession by some of the radical politicians and religious leaders in the region. Thus, such statistics do not reflect the social and cultural specificity of this state, divided into entities according to the ethnic and national patterns.

Although the repercussions of the 1992-1995 war in the Balkans (and Bosnia-Herzegovina specifically) "segregated" the Bosnian population into separate ethno-religious areas, when examining the dynamic consolidation of the cultural and social influences in this part of the Balkans, a certain "borderland" area is discernible, that can serve as a counterpoint to such "dry data", which imply rather simplified, homogenous image.

The mountainous geography of Bosnia, located in the basins of the rivers Sawa and Drina, along with Herzegovina distinguished in the 15th century with the capital city in Mostar, contributed to their specific, centuries-old isolation from the outside world. This geographic location became the arena of the clash between the Orthodox Church and the Catholicism, "resulting in the unstable religious identification prior to the Ottoman conquest" (Wróbel, 1997, pp. 84-85). As a result, in the face of the Islamic expansion in the first half of the 15th century, the conversion provided a path to the

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[1] As concluded by the U.S. Bureau of Democracy, Human Rights, and Labor "The Jewish community, with approximately 1,000 members, maintains a historic and respected place in society by virtue of centuries of coexistence with other religious communities and its active role in mediating among those communities".

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social promotion and to become a part of the Muslim *millets* (ibidem). On the other hand, *millet* for Bosnian Christians (despite the latter being referred to as 'infidels'), were grudgingly recognized for their monotheism, thus, as such they were not subject to persecution (Wynne, 2011, p. 13). Each religious community – administratively referred to as *millet* – "was placed under the supervision of its own leaders, who acted as agents for the Ottoman, imperial government in collecting taxes and maintaining order amongst their people" (Singleton, 1989, p. 37)[1]. This contributed to Bosnian religious exceptionalism, which "distinguished it from its contemporaries within the medieval world" (Wynne, 2001, p.3). as "at a time when religious heterodoxy was being crushed elsewhere in Europe, Bosnia opened its doors to heretics, serving as a sanctuary within a wider Christendom loathe to permit deviant theology to take root"(Wynne, 2001, p.3-4).

The uniqueness of the religious diversity in Bosnia-Herzegovina stems from the four centuries-long Turkish supremacy which resulted not only in the islamization of the substantial part of the population, but (paradoxically) contributed to the settlement of the Sephardic Jews, whose culture (next to Islam, the Orthodox faith and Catholicism) was to constitute the fourth pillar of the Bosnian religious legacy from then on. Interestingly, the flourishing multiconfessionalism was essentially related to the Bosnian peasantry that "viewed religion as a practical matter, focusing on worldly welfare, and it was not uncommon to switch from one faith to another with each change of ruling power" (Fine, 1996, p. 3). Moreover, the adherents of each particular faith lived "in accord with one another (…) there was no wholesale slaughter, no mass expulsion or one group or another"(Fine, 1996, p. 3). Concurrently, as the Catholic Church in Bosnia-Herzegowina drifted from the orbit of Rome, "it entered into a state of schism, metamorphosing into an independent order known as the Bosnian Church" (Wynne, 2011, p. 7).

The above highlights of the historical background of Bosnian multiconfessionalism signal how dynamic, heterogeneous and diverse were the confessional as well as political factors contributing to such a pluralistic cultural landscape. Having that in mind, and making a big timeline "shortcut", one my wonder what happened in the course of the history that when in 1984 Sarajevo hosted the winter Olympics Games the European press attached much of attention to the harmonious co-existence of various religious groups within the multicultural society of the Yugoslavian Bosnia-Herzegovina, whereas only eight years later "Sarajevo and Bosnia became an arena of

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[1] In consequence, the millet system helped to preserve the Christian churches and monasteries in Bosnia-Herzegovina.

the war of everyone with everyone" (Hryniewicz, 2011, p. 18). Such stand contributed to the myth that has sunk into the mass imagination concerning the alleged "eternal hate" amongst the Balkan nations. Yet, a deeper insight into this matter proves that religion was rather instrumentally used as a part of nationalistic mobilization, serving the purpose of ethno-national differentiation. Consequently, the religious symbols were renewed and "traditionalized" in order to be utilized in military operations (Velikonja, 2003, pp. 25-40), what proves the thesis that religion can function as a mechanism sacralizing the conflict, yet it does not necessarily imply the "inherent" conflict-generating nature within a multiconfessional society.

During the war in Bosnia-Herzegovina, religion was significantly politicized and ethnicized, aiming at national homogenization. In total, the conflict claimed 278 thousand persons, whereas in consequence of the military (and even more often para-military) displacing or fierce fights taking place, 58.2% of inhabitants of the country were forced to leave their homes (Wojciechowski, 2003, p. 336). Nonetheless, although strongly politicized and ethnicized, some scholars do not consider this war as a religious conflict (Cf.: Sokolović, 2005, pp. 115-130, Abazović, 2015, p. 1). Some arguments supporting this stance point to the fact that within all three involved parties, the ideological communists constituted considerable percentage (Sokolovic, 2005, p. 121). Yet, this unfortunately didn't prevent them from succumbing to the ethno-nationalist propaganda, so that Bosnia-Herzegovina became torn by base nationalism and political opportunism. Notwithstanding, one should not forget that the generation involved in fights included those from the so-called "inter-ethnic marriages/mixed marriages", i.e. one of the parents was a Catholic, whereas the other Muslim, or both were Christians, but one of Eastern Orthodox rite, and the second following the Roman-Catholic doctrine. Therefore, it was difficult to explicitly determine the religious provenance of persons from such religiously heterogeneous socialization circles. Such diverse religious composition of the family socialization was also reflected in the ambiguity of expression of the religious identity, that in such view could not become a key issue of the initiated conflict. Other argument speaking for such optics concerns the claims laid by the involved parties to territorial (and political) aspects rather than appealing (be it only indirect and instrumental) to the rhetoric of the holy war or the need of converting "the heretics" (Abazović, 2015).

Taking into consideration the above, the objective of the article is to provide a theoretical characteristics of the unique religiously diverse landscape of the historical and contemporary Bosnia-Herzegovina, revealing how, in spite of the political demagoguery in the region, followed by Europe-centric and Western-centric

interpretations of the religious Bosnian discourse, this area provides an unparalleled example of multiconfessionalism. Undoubtedly, the post-socialist reality and the crisis of identity followed by the return of nationalism and confessionalism could question such stance, yet in such view it is worth pondering over the issue, as raised by the professor of sociology of religion, Ivan Cvitković who asked "…did the war destroy the myth of Bosnia and Herzegovina as a multicultural and multiethnic community whose population was characterized by spirituality, nobility, respect, understanding, and coexistence?" (Cvitković, 2001, p. 38). Answering this question requires to take a deeper insight into the history of Bosnian mutitconfessionalism, the methodological paradigms utilized to research this issue, and the practice of everyday life in contemporary Bosnia-Herzegovina that could facilitate (or quite the opposite – disable) the intercultural dialogue.

Bosnian multiconfessionalism: now and then

In ancient times the area of Bosnia was inhabited by Illyrian, Thracian and Celt tribes, yet in the half of the 1st century AD, when Illyria was conquered by the Roman Empire, it became a part of the Roman province, subsequently settled in the 7th century by Slavs. In the 10th century Bosnia became a self-reliant political unit, ruled individually through own *Bans*. One century later it temporarily became a subject to the influence of the Byzantine Empire, then Kingdom of Serbia, and from the 12th century Hungary. The latter, under the pretext of fighting with the Bosnian Church considered by the Vatican as heresy, imposed their control upon Bosnia. At the end of the 14th century (during the rule of Stefan Tvrtko) Bosnia temporarily regained the independence. Nonetheless, Tvrtko's successors again became the vassals of Hungary, whereas Bosnia broke down into small feudal duchies. It was the time of coming into existence its south-west part. Takeover of power by Ban Kulin (1180 to 1204) marked a turning point for the process of facilitating multiconfessionalism, since it was when Kulin introduced to Bosnia-Herzegovina the Manichaean *bogomils*, whose presence in the cultural and religious sense provided a new self-identity framework for the Bosnian community (Meier, 2005, p. 194). This orientated Bosnians towards the processes of constructing own theological interpretative practices, resulting in the formation of the Bosnian Church (*crkva bosanska*) (Cirković, 1992, pp. 120-158). The latter was a movement of rather vague provenance, often referred to as having links to the Bulgarian *Bogomil*s organization initiated in the 10th century, which appealed to Manichaean, dualistic theology propagating the equality of the devilish and divine power (Malcolm, 1994, p. 23). *Bogomils* became a part of the activities within the Bosnian Church, both recognised by the Pope as schismatic, thus delivering a crucial

argument to the Catholic Hungarians for undertaking armed struggle with the heretical Bosnia[1]. This "Balkan-Slavic Protestantism" had its deep social and ethical roots, and played crucial role in shaping the Bosnian diverse religious landscape.

After the conquest of Ottoman Turks in the years 1463-1878 Bosnia was incorporated into the Ottoman Empire, and then Austro-Hungarian Monarchy, which officially annexed this land in 1908. The new Ottoman state was theocratic, subject to the Islamic legislation, i.e. *szari'a*, what had a great impact on the policies pursued in the conquered territories, as "infidel Christians (referred to as *raja*) were outlawed, could not carry the weapon, ride a good horse, build new Orthodox churches and distinguished houses" (Fine, 2007, pp. 147-148). Nonetheless, *szari'a* policy at that time concurrently ordered to respect and "treat the infidel population kindly" (ibidem). Interestingly, "in the eyes of the conquerors imposing Islam by force was not the basic aim of the war […] the conquered peoples were encouraged to convert to Islam in different ways, for instance through low taxes, yet no one had been forced to do so" (Lewis, 1995, p. 27), and although Muslims didn't require from the conquered population to convert, "they assumed that their subjects would make it at some time in the future […]" (Armour, 2004, p. 63). The universal principle of good neighbourhood relations *(komşuluk)* was in force (Serdarević & Omanić, 2000, pp. 189-192). On the other hand, the *millet* policy, i.e. establishing districts inhabited by non-Muslim religious communities living in the Ottoman Empire, marked the beginning of junction borderlands (cultural meeting points) within which contacts between representatives of different religious groups was facilitated and launched.

Taking the above into consideration, it shall be acknowledged that followers of Islam rose from ethnically uniform, yet religiously heterogeneous group of the adherents of the Bogomil Church, Catholic and Orthodox faith, generating in the course of time a specific mentality and cultural identity. It might be due to the fact that religion often served as a community, or even ethnic identifier, hence some patterns of religious practice had been exercised solely within the framework of significant rites of passages such as birth, marriage, and death. Thus and so, given confessionalism Bosnia-Herzegovina emerged as a certain kind of transitional zone between the Balkans and the Mediterranean, making at this northern frontiers the transitional area to Catholic world of the mainland Europe.

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[1] It stemmed from the fact that this church belonged neither to the Latin, nor the Eastern Orthodox church, yet it performed in Bosnia the role of the "official" church, whereas its representatives and clergymen (so-called *djedovi*) financially benefited from *Bans* (landed grants).

Given the limited format of this paper, further analysis of the historical dynamics of shaping Bosnian multiconfessionalism shall concern solely the post-World War II period. The events which took place in the meantime were of great historical importance, however for the subject matter of the religious diversity, they are secondary.

Establishing of the Bosnian statehood was crowned by the recognition of the first National Constitution of the Republic of Bosnia-Herzegovina, dated 31 December 1946. As a result, constitutional frames enabled political, cultural, and social-economic development. Pursuant to the principles of the division between the state and the church, in first years after the war, a freedom of conscience and faith, propagated by The Socialist Federal Republic of Yugoslavia Constitution and constitutions of the each of national republics, were sanctioned. According to the first census in Yugoslavia after the war, Bosnians could nationally "define" themselves based on own decision as belonging to other nation (Serbs, Croats, Montenegrins), or remain "unspecified"'. The census of 1953 introduced a new category of "Yugoslav-unspecified" for all those "nationally unspecified", a notion predominantly concerning 998 697 of Bosnian Muslims. For statistical purposes, in 1961 the government introduced the notion of "Muslim in the ethnic meaning", which at that time embraced 972 960 people (in 842 248 Bosnia specifically). At the same time, in 1961, 265 731 of Bosnian Muslims declared themselves as "Yugoslavian - ethnically unspecified" (Imamović, 2007 p. 563). The above data display a certain flexibility of Bosnians in the approach towards ethnonyms, and the entailed semantics. Approach of the people of the Yugoslavian Bosnia can be therefore, in general, referred to as modernist, not to say secular (this of course changed prior to the dissolution of Yugoslavia when religion became a tool of social division, national radicalization and ethnocentrism).[1] This, in turn, favoured the existence of religious borderland in the dynamic and full of tensions, yet not confrontational discourse, until the ethno-nationalistic propaganda took its toll.

In the eve of the civil war that began in 1991, Bosnia-Herzegovina was inhabited by 4.5 million of the extremely diversified ethnic, national and religious communities. Based on religious classification, the population in 1991 was distributed as follows: Islamic: 42,76 percent, Orthodox: 29,39, Roman-Catholic: 13,56, Catholic: 3,31, Serbian: 0,69, Greek-Catholic: 0,0717, Croatian: 0,0668, Protestant: 0,0416, Islamic-Catholic: 0,0118, Members of Pro-Oriental cults: 0,0098, Jewish: 0,0052, Old-Catholic:

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[1] It must be also acknowledged that the comparatively tolerant theological landscape has been already disturbed by intercommunal troubles, which emerged already during the nineteenth century.

0,0028, Bosnian Roman-Catholic: 0,0024, etc. (Abazović, 2015, p.3). Perhaps owing it to the growing prosperity within the free market economy, the idea of the multinational state was reflected in the high percentage of the "mixed" marriages, which scale in the 1945-1990 years reached 47% or in the fact, that in 1980s every fifth Bosnian child came from such a relationship (Janjić & Shoup, 1992, pp. 32-33). Significant secularization of the social life in line with the Yugoslavian socialist slogan of *bratstvo & jedinstvo* (brotherhood and unity) contributed to the harmoniously proceeding intercultural dialogue within Yugoslavian nationalities, whereas the Orthodox churches, mosques and Catholic temples were neither frequently, nor crowdedly visited[1].

It is also worthwhile to bear in mind that prior to the dissolution of Yugoslavia and certain economic and political processes proceeding this, Bosnian Muslims were one of the most secularized Muslim societies in the world, although some substantial group of clergy and the intellectual elite vividly stressed their religious provenance and alliances in Turkey or Saudi Arabia. Yet, strikingly, at the end of the 1980s 61% of young Muslims declared never having been to the mosque (Bougarel, 2001, p. 83). On top of that, Bosnian Islam was specific of its *sufi tarikat*, i.e. syncretic "folk" form, stemming from the centuries-old co-existence of Muslim Bosnians with the Christian adherents. Moreover, "the brotherhoods [..] within the centuries-old presence in multi-ethnic Balkan, lost [...] a lot of its former oriental-Turkish character. Albeit, the permanent features prevailed within the tradition of the Balkan mentality and spirit" (Hauziński, 2009, p. 25). Such tradition joints the elements of the Christian and Muslim culture, creating a specific content-related and cultural borderland stemming from the Greek-Byzantine (Orthodox), West-European (Catholic) and Ottoman (Islamic) provenance.

Therefore, Bosnia-Herzegovina as a multicultural republic, and a sovereign state from March 1992, functioned in specific "melting pot" of faith, forming its cultural, as well as religious, borderland. Such model was feasible due to the fact that religious identification never constituted a crucially determining factor in conceptualization of the cultural identity. This, however, does not prevent from the common process when religion is used as the most favourable tool of ethnic and nationalistic manipulation (Rekść, 2009, p. 157), and Bosnia-Herzegovina is not an exception here. On the other hand, one should not also forget that, "in its political history [...] Bosnia-Herzegovina experienced periods which, from a present-day point of view, define it as the

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[1] There was a humorous cliché that the former Yugoslavian Bosnia-Herzegovina was inhabited by Boshniaks who didn't go to Mosques, Bosnian Serbs who didn't go to Orthodox churches, and Bosnian Croats who didn't visit Catholic temples.

substantial participant of certain integration schemes occurring within Central Europe" (Stankowicz, 2004, p. 72). Interestingly, such integrative projects took place at time when Europe was facing frequent tensions and divisions, whereas Bosnians tried to establish a joint paradigm in the complicated political mosaic, affecting the cultural shape of the reality of its participants. And although an administrative division separating the ethnic groups does not facilitate it, mentality of the contemporary residents of Bosnia-Herzegovina seems to reach beyond this strict, stiff political borders. It occurs that despite weak administrative and judicial system, and despite the fact majority of Serb Orthodox adherents live in the Republika Srpska whereas the majority of Muslims and Catholic's in the Muslim-Croat Federation, the diverse religious make-up of Bosnia-Herzegovina is an inherent part of their collective memory, and forms an integral part of their cultural identities. To provide an example, Ministry of Education in Republika Serpska introduced to public school teaching curriculum courses such as Culture of Religions, in order to advance the understanding of the moral values based on civic attitudes, society–community engagement, and tolerance. Moreover, the leaders of the four traditional religious communities participate in the Inter-Religious Council of Bosnia and Herzegovina, which continues to operate despite occasional disagreement in funding constraints.

Bosnian multiconfessionalism and the Europe-centric paradigms

During the war in Bosnia (1992-1995) a theory by Samuel Huntington concerning the clash of civilizations gained its momentum, forecasting that the 21st century would be an era of clashes between civilizations built on separate religious systems (Huntington, 1997). Admittedly in the course of the war each party instrumentally used the religious discourse, yet the U.S. involvement on the Muslim side, followed by the Western support for the Bosnians cause, prove that the Bosnian war cannot be recognized as a conflict of classical, Huntington's clash of civilizations, and it should be rather considered as a symbol of xenophobic aggression against the idea of multiculturalism.

In the context of the Islamic discourse undertaken within the scholarly world of western Europe and the USA, Edward Said pointed to the practice of western intellectuals in combining the image of the Balkans with orientalism, posing a rhetorical question whether it is possible "to divide the mankind – as in fact it is divided – into clearly different cultures, histories, traditions, societies, even races, and to survive, in the humanistic meaning, consequences of such a division?" (Said, 2005, p. 85). By implying such stance, Said reveals the ontology of divisions, difference and the otherness. Epistemological incomprehension of the specificity of Orient, or the

Balkans, entailing the issue of Bosnian Islam, is depicted within the Said's concept of self-essentialisation of the West: "[…] residents of the West define […] Orient in categories of the West, but also the Others describe themselves in categories of the West, the same as everyone determines the West in categories of the Other (…) of course the way, in which I depicted it, puts the West in the privileged position, as the standard according to which all Others are defined, what is equivalent to a both historical-political and economic majority of the West" (Said, p. 207). What's more, given the discourse of the approach of the Balkans to the alleged West and the discourse concerning the Orient, a specific parallel relation takes place, empowering the tendency of treating the Balkans as the structural form of the orientalism, thus Balkanism and the orientalism become variants of the same kind" (Bakić-Hayden, 1995, pp. 917-931).

Maria Todorova aptly notices that "while seeking the roots of the Western thought leads us in general to Egypt, Mesopotamia, India and the Hebrew Bible, the social and political organisms which developed these traditions, had been skilfully sent to the other, third world. This part of Europe, which as the first one bore this name[1], became deprived of it, and received, at best, in the purely geographical context, the south-east attribute, whereas in almost all remaining areas it was linked to the *Schimpfwort* discourses of the "Balkan", lacking the attribute of the "European" (Todorova, 2008, p. 341). It is therefore distinct, that that image of the Balkans (and of Bosnia-Herzegovina with its religious diversity) as the form of the self-determination of residents in this area, does not correspond with its perception through the lenses of the Western world. Thus, it is worthy to pose the question whether the previously recalled conjecture concerning the alleged "eternal hatred of Balkan nations" is a legacy of the Balkan self-reflection, or - perhaps - constitutes an independent product of the Western thought, making this area subject to "orientalization" in accordance with the Said's discourse. Such stance evidently portrays the divergence between the actual cultural potential of the Bosnian multiconfessionalism, and the European discourse on multiculturalism, the latter clearly marginalizing the Balkans and stigmatizing this area. As a result, it reflects a certain "epistemological trouble" with the Balkans and the specific complex of the Old Continent. The already quoted Todovora, a Bulgarian historian lecturing on the contemporary history of the Balkans at University of Illinois, gives a harsh judgement concerning the demonization of the Balkans by the "civilised world", as repercussions of such approach entail the feeling of cultural inferiority of the Balkans. She also pays attention to the fact that

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[1] Ancient Greeks made reference to the Balkan land on the other side of islands as 'Europe'.

stereotypes on the Balkans are not "produced" by the residents of the Balkans themselves (Todorova, 2008).

In the light of the above, the Bosnian multiconfessionalism seems to breach that orientation axis stipulated within the notion of the European culture differentiating *West versus East*. It is worthwhile to see how this dynamic, authentic and full of tensions borderland corresponds with the dichotomous Huntington's notions of "the Davos man versus homo balcanicus", where the Davos man embodies the rational, technocratic approach to problem solving, stressing the significance of individual leaders minimizing the emotional effect of the nationalism and historical experience, whereas "homo balcanicus" is a "child of the romantics", for whom acquiring mass and nations is of greatest importance (Bardos, 2003, pp. 128-133).

When analysing Bosnian multiconfessionalism it is therefore worthwhile to apply a certain level of methodological prudence, remembering that the research projects on the Middle East or Islam are often involved in the so-called "Eurocentric", "ethnocentric" or "oriental" discourses. Such approach allows to, for instance, put emphasis on the fact that "military conflicts between the adherents of Christianity and Islam, lasting for the first centuries of the existence of the latter, after taking a deeper insight in terms of its cause and course often lose their definitely religious character, assigned to them uncritically" (Nalborczyk & Grodź, 2003, p. 148). Quazi-historical stereotypes of the supposed eternal Balkan hate between religions and nations "live" according to their own narratives, while "cultures of each of nations (i.e. Bosnian Muslim, Croats and Serbs) have been subject to the permeation along with their characteristic features upon confrontations, contacts and interactions, at times changing its position towards the Other, yet never at cost of annihilating one of them" (Miočinović, pt. 53). Thus, the religious diversity of Bosnia-Herzegovina can provide a point of reference not only within historical and intercultural analyses, but for the real-life agenda of intercultural and educational nature.

Conclusions

Bosnian religious diversity comprises Catholic-Croatian, Orthodox-Serbian and Islamic culture, which "through the similar language and mentality creates ethnic, cultural, confessional and civilizational area" (Lovrenović, 1989, p. 9). And although religion is becoming an aspect of public practices, whereas "its rituals succumb to politicization, its institutions become pillars of the power and hub of intolerance, as it is the most straightforward, primitive and most evident way of codifying distinctive features for an given ethnic group" (Miočinović, p. 53), the Bosnian religious diversity seem to exist against political demagoguery. Such diversity is feasible due to number

of historical and social conditions that favour the existence (even mentally) of this symbolic borderland, including linguistic, cultural-historical, regional elements, followed by some geographical and political factors (Imamović, 2010, p. 40). Notwithstanding, given the words of a Bosnian-Herzegovinian writer Ivan Lovrenović, shall such religious diversity flourish and "become a wealth and cease to function as a curse" (Lovrenović, 2000, p. 119) Bosnia-Herzegovina needs a society driven by spiritual and individual dimension of the religious identity, not its ethnic nor national collective identity (Ibidem). Such stance is also reflected in the Abdulah Šarčević's argumentation, highlighting the possibility of epistemological agreement between the adherents of Islam, Christianity and Judaism stemming from the shared history, acquaintance of the variety of local traditions, as well as the joint Balkan daily culture (Šarčević, 2000, pp. 224-254). Such essential points of reference can empower the creation of the biographies and the everyday life narration based on cooperation, openness, empathy, or gestures of the friendship and kindlinesses. Bosnia-Herzegovina could provide a unique model of an informal cross-cultural education, functioning despite the political visions of the balkanization, nationalist antagonisms and the trauma of the conflict that have been all a part of the existence and experiences of few generations in Bosnia-Herzegovina.

The Bosnian multiconfessionalism is a result of the centuries-old permeation of the influences of folk traditions, cultural patterns, and political aspiration of the dominance. Indeed, as Magdalena Rekść highlights, Bosnia-Herzegovina was "a kind of a kaleidoscope framing within a mosaic of ethnic groups" (Rekść, 2009, p. 162), however all at the same time the Bosnian example proves "[…] how easily the peaceful existence can transform into bloody fights; it is therefore worthwhile to ask a question what steps one should take in order to prevent the potential causes of conflicts" (Rekść, 2009, p. 172). Taking such issue into account all initiatives which objective is to "get the individual beyond the isolated limits of ethnic community" (Flowers, 2007, p. 42) is of paramount importance, as it orientates toward joint, common goals, needs and hierarchy of values negotiated between the participants of such inter-religious reality on a daily basis. Such social and educational agendas relay on dialogue as the driving force for the interactions which, as stressed by the Pope John Paul II, "is born out of the everyday experiencing and co-existing one next to another, within the same community and culture" (John Paul II, Eugeniusz Sakowicz, 2001, p.73). Consequently, dialogue as a tool and key mechanism of intercultural potential "allows to notice that the diversity is a capital, and motivates others towards mutual approval, leading to the authentic cooperation, in accordance with the primal call of the entire human family to unity" (Ibidem, p. 68).

Therefore, contrary to the pessimistic political forecasts, it is of greatest importance to support and preserve the wealth of such religious diversity, which in Bosnia-Herzegovina is constituted by:

• shared spiritual matrix[1];
• Islamic and European set of the core values that do not exclude each other entirely (it is possible to be a Muslim and a European[2]);
• developing of the idea of tolerance understood as openness towards the Other through systematic interactions with the Other on the basis of the organization of social life in contemporary Bosnia-Herzegovina;
• cross-cultural communication lacking barriers embodied by the influences of Eurocentrism;
• openness, sociability, cordiality, confidence, helpfulness, cognitive curiosity, and emotional closeness revealed in the course of intercultural communication (Cf. Pilarska, 2014);
• doctrinal similarities (monotheistic religions entailing similar set of the core values)[3] .

Since pluralism (also religious one) inevitability involves conflict (Kekes, 1996, p. 30), intercultural efforts for the dialogue are particularly important for the cultural life, as they provide with new opportunities, and incentives for the mutual recognition and cultural inspirations (Kekes, 1996, p. 30). Some of the positive highlights to the Bosnian multiconfessionalism entail the Interreligious Council of Bosnia-Herzegovina established in 1997, actively participated by the leading professors of the Faculty of Islamic Studies in Sarajevo (promoting moderate religious discourse), and *reisu-l-ulema* of Bosnia-Herzegovina, Husein ef. Kavazović, sworn in the 15 November 2012. Establishing the council in June 1997, representatives of the clergymen of Islam, Orthodox Church, Catholicism and the Judaism signed the Declaration of Moral Common Values, committing themselves to the cooperation in favour of the peaceful education. Thus, Bosnian religious diverse borderland forms an axiological context, in which educational, intercultural values can be exercised. Above all, it shall be remembered that Bosnia-Hezegovina was and still can be " a land of unique religious pluralism – certainly not idyllic, as unquestionably resentments did exist, and did

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[1] As Abazović implies, the "pseudo-religious identification can result in social situations in which religion is merely a referent for group identity" (Abazović, 2015, p. 4).

[2] The Balkan civilization enabled development of thee key system processes, i.e. feudalization, Christianization and ethnic consolidation, hence the Balkan civilization circle is compatible with the Western system of values, providing a ground for the social and cultural dialogue of the Balkan peoples.

[3] Out of the five pillars of Islam, i.e. main points of reference for the faith and religious practices of Muslims, three elements are shared by the Christian doctrine as well, i.e. prayer, fasting and alms. Cf. Armour, 2004.

erupt from time to time – but one that was remarkably stable, nonetheless, prior to the advent of nationalism during the nineteenth century" (Wynne, 2011, p. 1).

Making reference to the question posed by Cvitković, i.e. whether the war destroyed the myth of Bosnia and Herzegovina as a multicultural and multi-ethnic community whose population was characterized by spirituality, nobility, respect, understanding, and coexistence, it can be concluded that a multi-ethnic society is an on-going, dynamic concept that is shaped not by the imaginary myths or historical concepts, but by everyday life experiences. The more the latter are of dialogic and cross-cultural nature, the bigger the chances for preserving this unique multiconfessional makeup of the contemporary Bosnia-Herzegovina.

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Gender Discrimination or Respect?

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Abstract

In recent years, sociologists pay special attention to the challenging issue of sexual discrimination which has been converted to a hot topic nowadays. The main issue is why women are inhibited to attend in a special socio cultural events despite of presence law, rule and regulation in that area. So, in order to find out the answer of this question, the authors decided to conduct an analytic short communication using a search in the literature. As the main problem was emerged in Iran, besides reviewing International documents and conventions allocated to women, national – Iranian- literature such as academic papers, reports, newspapers and magazines were also searched. Comparing the written documents to real situations showed inconsistency; because although there was no limitation for participating women in such activities, the execution of laws has been failed. The barriers seem to be categorized in Macro and Micro levels which could be resolved by clarifying, defining and planning specific strategies in their related area. Obviously, in depth exploration of the major concept need qualitative studies.

Keywords: Gender, Discrimination, Respect

Introduction

Nowadays, human societies develop and progress, focusing on their financial capitals, social assets and human resources. There is no need to say that social and humanistic wings play more crucial role than financial and materialistic parts in different affairs; e.g. males and females could constitute a balanced community in terms of talent, ability and capability by which human asset of community could be formed and the social life could be possible. It is crystal clear that the more clear laws, rules and regulations for clarifying position of women in different parts of society, can conducive to better application of human assets for social development. If this

position is defined more rational, the capability of society will promote accordingly. (Javaheri, 2015)

Recently, women have been more capable and competent in different areas of sociopolitical aspects; on the minus side, they have experienced some problems and dilemmas such as social and sexual discrimination, poverty, abasing, violence and assault across the world. In Iran, the similar situation has been appeared in some extents for women, however, like any other region, it is not possible to depict an integrate model for presenting the dilemma.

According to Iranian Statistical Center, women constitute more than half of Iranian population that is approximately in consistent with international ratio.(Iranian Statistical Organisation) However, there is a big difference between international and national law legislation for women due to the religious form of government which influences on this issue. (Creedon, 1994)

Apart from religious aspect, which claims that men and women are equal and equity should be established between two genders, so that in holy Quran both males and females are regarded equal in terms of virtual aspects and moral excellence, there is also a cultural background in Iranian society which is related to patriarchal nature of units of community in which women had to obey and follow the men of family and community. It has been dominant for years and historically rooted in structure of Iranian social life and influenced by sociocultural movements during the history where except for some limited instances, the key positions of society were occupied mainly by men rather than women. For that, women were inhibited from sociocultural activities by both written and unwritten laws.

It seems, some bio psycho social differences between males and females are responsible for behaving differently in the society. Despite of these differences, holy Quran emphasized on the equity rather than any egalitarian point of view. According to the holy Quran, both men and women are human being, they are capable, however, they should be treated based on their differences in bio psycho social aspects. They are created to complete each other; they are able to bridge their partner's gap and help to his/her development. This belief is attributed to Islamic scholars and is completely different from slavery view. This kinds of beliefs influence on the laws extracted from Islamic resources such as inheritance law by which the women have been financially supported after dying their fathers or husbands. On the other side, women have been financially supported after divorce, etc. These written rules are completely feasible in real situations.(Saberian, 2004, Mayer 1991)

On the minus side, there are some activities that religiously have not been inhibited but there are some problems for implementing them in real situations. In these instances, the hidden movements or unwritten parts of law play an important role. Of these laws, is related to participating the women in sport arena. In Islamic literature, women not only have been encouraged both for doing exercise and useful sport activities such as swimming, horse riding etc, but also participate in sport atmosphere for refreshment as well as inspiring others to join health- related affairs. These types of behaviors help them to learn socially, communicate to each other and experience some kinds of social events. They learned how to teach their children to behave as a hero rather than a champion, help others both physically and emotionally. On the other hand, some social values transferred automatically by informal hidden instruction to people in different age groups. It sounds women could freely attend in such socio cultural meetings. It was common across the world. Although today, there is no written law, neither religious nor formal, for preventing women from entering the stadiums, frequently, it is forbidden for them to attend sporting events. (Cook 2012, Mehrpour 1995)

So, in present paper, it has been decided to point out the specific part of this big picture (attending in sport arena), in which the written laws are not feasible in real situations.

Methodology

In order to prepare this analytic short communication, some international and national laws, rules and regulations related to women social activities were applied for conducting this study in order to compare the written one with real situation. Human right law, International, European and National Conventions for women's right have been reviewed for sexual discrimination documents as written law in order to compare with present status of women condition in society as unwritten or hidden movement which inhibits implementation of the written law, rules and regulations. Iranian literature as well as some newspaper and magazine reports in Iranian context were also reviewed for discovering the trend of this movement.

Result and discussion

International and national declarations and documents indicate to no discrimination between male and female in social, cultural and political activities. They explicitly emphasize on women's right authorized by the UN with egalitarian view in civil rights, marriage and familial situation, social and working situations, payment, social and professional position as well as involving in political activities.

These documents are in agreement with religious literature in some extents. Some threatening situations are exceptional based on cultural diversity among different societies which caused some challenges among religious leaders and scholars and lead to objection to this equality.

It seems, religion does not play the direct role in this issue, but governmental structure and authorities decide for its people how they should behave. In Iranian context, people experience differently in different periods. After Islamic Revolution, the law, rules and regulations showed a radical change and women restricted more than before. Until then, several women especially in higher class of society had social and political positions. In the lower classes, they had no limitation for either running or involving with such activities both indoor and outdoor.

Despite membership of Iran and some similar countries to International conventions, it seems executing the related laws pertaining to women has been failed in some area of their activities. It should be noted that Islamic Republic of Iran has been incorporated to International Convention for Civil and Political Law since 1976, however, still some laws are left just on the papers with no execution. They are neither presented and approved by legal authorities nor executed in society. Therefore, these days, women have been prevented from attending in some socio cultural activities such as sporting, although no barrier is exist legally.(The UN guide, 1975)

It sounds, the most important barriers are associated with legal issues rather than cultural ones. The International laws are neutral and keep separated from any religion and detached from special ideology, however, the religious governments have religious bias and consider religious bases for legislation. (Hosseini, 2009)

As the major organization for human rights have been established and worked in either Non-Muslim or the western countries, they are also accused for bias towards Islamic nations; These days, several politicians have been elected among women in the west, such as Angela MerKel, Tresa Mai, Candolina Rice, Hilary Clinton,etc, however, it is less common either in the East or even in the Muslim nations (Indra Gandi in India was exceptional). In Iran, there are limited number of women who are working in high rank such as politicians or senators. It seems it could be due to the setting priorities for women in managing family and doing house chore rather than playing socio-political roles. It is believed that a woman should be firstly a wife, then a mother and after that works as a member of society. She should be secured from social risks and abnormalities. Although some positive changes have been occurred in recent years in some countries such as Iran for involving women in different socio-

political positions and facilitating their participation in social activities, there is still long way to pave for women development.

The developing and underdeveloped countries also doubtful for the nature, structure, performance and reports issued from these organizations. Some countries believed that the organizations are instruments for western and developed countries by which they could monitor the western policies in the inferior regions and confirm their superiority policies. But it is claimed that these neutral organizations present their critical reports for all countries and critique any discrimination, they also defend women right as well as monitor any breaking human right.

Apart from the Macro barriers, related to government and society, some micro barriers should not also been ignored. They could be related to some issues specifically pertaining to self-esteem and self-concept of men and women in these countries. They should empower their socio cultural identity and advance to social role promotion in order to bridge the gap of discrimination. Women used to be under supervision of men for years and treated as the second gender. So, it is necessary to help not only women but also men to revise and define their roles along with changing society to modern and postmodern form. They need to acquire new experiences in several fields as well for resolving micro issues.

In a nutshell, growth of equalitarian values and civil freedom, process of social regeneration and development, revolution of traditional and conventional values, increase academic education, application of broadcasting media and social networking as well as drastic changes in accessing information could be regarded as necessary reasons for radically revising international and national conventions. (Javheri, 2015, Bunch 1990)

Conclusion

Overcoming sexual discrimination in social activities become possible if the Macro and Micro barriers will be recognized, new opportunities for women activities will be clarified and they will be empowered for involving in different socio political positions. On the opposite side, men also need to be instructed to have shared activities and responsibilities with women. They should try to reflect on their paternal role more than before.

Limitation

In order to explore main concepts of sexual discrimination, qualitative approach is recommended.

Conflict of Interest

No conflict of interest is declared.

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Investigation of the Effectiveness of Nutrition Education Applied to Preschool Children

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Abstract

This study was conducted to evaluate the 12-week nutrition education given to pre-school children during the "Let's move fun and eat healthy" project which was supported to the Pınar Institute. In order to determine the effectiveness of the nutrition activities, interview form consisting of 9 questions was developed by the researchers. 33 children were interviewed from 19 pre-school education institutions affiliated to İzmir Provincial Directorate of National Education where the project was implemented. Data were analyzed by the researchers and answers categorized. When asked children "what is the nutrition for you" children gave 35 different answers and they categorized three subjects. Children have defined nutrition as eating something, names of meals or as a name of food like apple, orange or yogurt. When we asked children for their most favorite meals they said that it is the carbohydrates. Only nine children define feeding plate truly. Most of them define it as a circle. Also only one children know the nutrition pyramid before the education. As a result of the study, we can said that 12 week nutrition education is affected children knowledge of healthy nutrition. Also teaching healthy nutrition basics in early age is important for promoting of health.

Keywords: Investigation, effectiveness, nutrition, education, applied, preschool, children

Introduction

Nutrition, which has a very important place in every period of human life, is one of the basic stones of the life cycle starting from mother's womb (Şanlıer,2003). The concept of diet and nutrition in preschool period plays an important role. It also plays an important role in bringing children into an adequate and balanced way of life (Uzakgiden, 2015). Daily eating habits which have important impacts on the development of children, must be provided to get the children adopt this habit in very the first decade of their life, and this adopted habit must be maintained by refreshing it(Healthy Eating Guidelines, 2005). Education, which will form the basis of children's eating habits, should be supported by a well-equipped program in their school, as well as learning from their parents.

The results of the studies on nutrition in Turkey show that many health problems are experienced because of lack of knowledge about nutrition. In order to overcome such health problems, it is necessary to train all ages on nutrition and to emphasize the necessity of nutrition education (Baysal, 2004). Healthy and balanced nutrition information given to children in school will be a precautionary measure to prevent diseases that may occur in short or long term (Zembat ve ark., 2015).

Healthy eating habits are important for the normal growth and development of preschool children and to prevent nutrition related diseases in their future life. Some research show that the fat intake of children aged 2 to 5 years is approximately 34% of energy intake and it's above the recommended level of 30% calories from fat. Likewise,children's fruit and vegetable intake is approximately 31/2 servings per day, 11/2 servings short of national recommendations of 5 servings per day. Food habits that develop during childhood are maintained as children enter school, and the dietary choices of elementary school-aged children track into adolescence. Therefore, nutrition education during the preschool years may provide a foundation for lifelong healthy eating habits(Matheson et al. 2002).

One of the most important aims of nutrition education in preschool period is to teach children different food groups (Swadener, 1994). Studies have shown that children have problems in classifying nutrients. In addition to the difficulties that children experience in the concept of food groups, it is also stated that it is difficult to establish the relationship between food and health. (Matheson, Spranger ve Saxe, 2002).

The "Healthy Food and Physical Activity Pyramid" that we have observed in studies of abroad is based on the principles of healthy eating and nutritional diversity. Pyramide offers daily recommended consumption of portions and also reviews nutrients and nutrients that need to be consumed and reduced.

When the literature is examined, it is seen that a similar study is carried out by the US Department of Agriculture. Nutrition pyramid converted into a personalized multicolor animation is implemented as 'My Pyramide" (Palmer, 2014).

This study was conducted to investigate the effects of the 12-week healthy nutrition and mobility-training program on children in the framework of the project "Let's move fun and eat healthy" conducted by the Pınar Institute.

Method

Experimental type study was done by using interview technique from qualitative data collection methods. We created 33 pre-school children studying with the contributions of independent kindergartens affiliated to İzmir Provincial Directorate of National Education within the scope of the project "Let's move fun and eat healthy ".

Researchers developed the interview form from nine questions as data collection tool. In addition, a PowerPoint presentation consisting of 12 pictures was also prepared to be shown to the children during the questions. Research permit was obtained from relevant institutions. A letter was sent to the children's parents informing them of the study and to ask their consent. Children whose parents returned the signed consent forms were considered for inclusion in the study.

Results and Discussion

Findings that are derived from face-to-face interviews about "nutrition", "their favorite and dislike foods", "what healthy foods are for them", "food pyramids, "nutrition plates" and "movement activities" are listed below. The interviews were made before and after the training with the same children but not all the children were reached due to the relocation or absenteeism of some children in the interviews after the training.

Table 1: Distribution of the answers given before and after the training for the question "What is the nutrition for you?"

	Before	After
Children answers	N	N
It is health	2	5
Strenghting	3	2
Growing	2	1
Saying meal names	8	6
Saying food names	10	3
No answer	2	5
Other	9	4
Total	36	26

When we asked the children "what is the nutrition for you?", the answers were examined and it was determined that the pre-education children gave a name to the food item predominantly. After the training, the children gave a meal name and said it is health. Among the answers of the children these expressions attract attention C1 "Feel hungry", C5 "Finished our meals", C13 "when we feel hungry after we feel full", Acıkınca doymak demek" C23 "My mom" C25 "Store up".

In a study which is entitled as "A Qualitative Study of the Nutrition Information of Primary School Children and Parents in Tehran" conducted by Abdollahi et al. In 2008, it was found that 8 primary schools in Tehran, 128 children aged 6-11 years and 32 mothers, 16 children There were 20 focus group discussions, 4 for mothers. In contrast to our study, it has been determined that children have information about the advantages of different food groups, including digestion and growth, and intelligence.

Also in a qualitative study conducted by Özyürek et al. (2013) was determined that the parents of children between five and six years of age had training needs regarding the feeding of their children.

Table 2: Distribution of the answers given before and after the training for the question "What is the healthiest food?"

	Before	After
Children answers	N	N
Wholemeal cerreals and breads, pasta and rice	6	3
Fruits and vegetables	18	12
Milk, yogurt and cheese	1	3
Meat, poutr, fish, eggs, beans and nuts	12	8
Fats, sugars and salt	1	2
Total	38	28

When we examined the answer of children before and after training, and children's answers changed. The answer that includes milk, yogurt and cheese options, increase after training of the children more healthily. It was found that children perceived bread and cereal group as less healthy after education. In the study "Nutritional Information and Good Food Perception between Kindergarten Children in Kenya - Kisumu District" Ayieko and Anyango in 2011 found that 39.2% of the children had accurate information about the food they needed frequently. It shows us healthy nutrition education affect children's food choices.

Table 3: Distribution of the answers given before and after the training for the question "What is the most favorite meals for you?"

	Before	After
Children answers	N	N
Wholemeal cereals and breads, pasta and rice	18	10
Fruits and vegetables	8	6
Milk, yogurt and cheese	3	1
Meat, poutry, fish, eggs, beans and nuts	5	8
Fats, sugars and salt	3	3
Total	32	28

When children were asked the name of their favorite meal, it was determined that the children answered **this question in** 5 different categories. Although the children's favorite foods before the training were 18 different versions of pastry, this rate decreased after the training. It was observed that children mainly gave answers such as pasta, potato, rice and pie. It was found that children expressed more milk and cheese from the milk, yoghurt and cheese group. Also they gave such as cucumber, carrot, apple, olive, apple, spinach from fruit and vegetable group. In the group of Meat, poultry, fish, eggs, beans and nuts the children mainly used meatballs, especially the expression "mother meatballs".

Ayieko and Anyango (2011)'s study it is confirmed that even a three-year old child possesses some discretion about food selection and few go further and have limited nutritional knowledge about the foods they eat. Although the children's knowledge is not well defined, they have an idea of what good food is and **they** can make a choice faced with several options to select from. It is similar to this study because before the training children's favorite food choices were pastry.

Table 4: Distribution of the answers given before and after the training for the question "Would you say the name of a meal you do not like?"

	Before	After
Children answers	N	N
Wholemeal cereals and breads, pasta and rice	2	6
Fruits and vegetables	17	8
Milk, yogurt and cheese	2	-
Meat, poutry, fish, eggs, beans and nuts	7	8
Fats, sugars and salt	5	3
Total	2	2
Children answers	35	

When children were asked to name the food they did not like, children were found to respond in 6 different categories. The most striking point after the training is that the child does not like milk, yoghurt and cheese anymore. Fruits and vegetables groups, especially children do not like the hot pepper is remarkable.

"The Determination of Inadequate and Unbalanced Nutritional Habits of the Students between 4 and 6 Years of Schooling" was conducted by Sumbul in 2009. When the results of the research are examined; It was determined that the consumption of daily vegetables, fruits, milk and dairy products, cereals, dried legumes, decrease in fast food and consumption of acidic beverages and increase in nutrition knowledge were found in children who were receiving nutrition education.

Table 5: Distribution of the responses to children About Food Pyramid photo before and after the training

	Before	After
Children answers	N	N
Triangle	15	9
Pyramid	5	-
It is related to sports	1	-
Castle	1	-
Usefull Foods	2	-
Something Healthy	1	-
I saw it in the School	5	6
Tells about Fruits and Vegetables	1	-
Tent	2	-
Don!t know	3	2
Food Pyramid	1	13
Total	37	30

When the answers given by the children before the food pyramid education were examined, 15 expressions were triangulated while 1 food pyramid response was given. Children have defined the picture as something healthy, Castle, tent, pyramid. However, the majority are related to the formal geometric form. After the training, children's attention was drawn to the pyramid of nutrition. When describing the pyramid of nutrition, they have been identified as C18 "Healthy food triangles", C 9 "Color group foods". It has been observed that children frequently describe the pyramid of food and know their function after the training.

In the study entitled "The Effect of Nutrition Education to Children on Nutritional Knowledge, Behaviors and Anthropometric Measurements" conducted by Başkale in 2010, nutritional knowledge scores of the children in the experimental group increased after the training and the frequency of food consumption was positive according to the control group. In this study children's knowledge of the food pyramid was increased too.

Table 6: Distribution of the responses to children About Nutrition Plate photo before and after the training

	Before	After
Children answers	N	N
Circle and Round	20	11
Plate	9	8
Ball	2	-
Dont know	2	2
Streeing Wheel	1	-
Pizza Plate	1	-
Fr learning colors	1	2
Describes the healthy eatings	1	1
I did such an activity at school	1	13
Colors of the food pyramid		3
Total	38	40

When the children were presented with a nutrition plate, it was determined that they used 40 expressions in 7 different categories after the education they gave 38 different answers in 9 different categories before the training. The pre-training period, children usually describe the photo as a geometric figure by circling or rounding. It is striking that after the training the children clearly stated that they had done such an activity before they could clearly define the nutrition label. Children's nutritional labeling descriptions have been found to use the expressions C21 "Looks like the colors of the food pyramid", C9 "show the feeding groups", C12 "eating plate".

The plate illustrates the five food groups for healthy diet. When children use it they have to think before eating what they took their plate and glass.

In a survey conducted by Holub and Eizenman in 2008, nutrition information for preschool children was assessed for their answers to questions on food nutrition and their ability to create healthy, unhealthy food menus. As a result of the children's menus, it has been found that children can not make sufficient explanations about why they chose those foods.

In addition, children were presented with various photographs that reminded children of sedentary and physically active life. In this context, the use of the words "playing" mainly on children's photos, especially children's photographs using tablets, computers or mobile phones, suggests that children have more beliefs that these technological tools are for gaming purposes. It was important to have only two children using the phrase "doing business on the phone" or "doing research". In the photographs of children doing sports or cycling, it is observed that a few children whose children are focused on doing sports directly internalize these images as "I do gymnastics" and "I am cycling in summer".

In 1999, 844 children from 9 centers participated in the study conducted by D'Agostino and colleagues in 3 different regions. The study was carried out with a total of 3 groups consisting of 2 experimental and 1 control group. Participants were given different nutritional programs and nutritional information was collected by applying a pictorial knowledge test. At the end of the first year, the knowledge levels of nutritional information and beneficial foods of participating children were found to increase. It is thought that the gains that the children have achieved as a result of this study will increase their quality of life in the future.

Conclusion

As a result of this study, it can be said that nutrition education given in early childhood is effective in children. While these programs are being developed, should be taken to ensure that they are designed to be game-based, reusable, allowing children to learn by doing.

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Parenting Styles: Interaction with Hyperactivity

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Abstract

Hyperactivity is a mental health disorder that causes drastic fluctuation level of concentration and hyperactivity (Snyder, 2006). People with hyperactivity have difficulty concentrating, sitting position, in dedicating attention, stay organized, following instructions, memorizing the details and management of impulsiveness (Smith, 2016). Participants were from primary school students in Kosovo, N=200 Children age 9-11 and N=200 parents, they completed the following instruments, PSDQ questionnaire; (Robinson, Mandleco, Olsen, & Hart, 2001) this instruments was for measuring parenting styles, and Children behavioral checklist version for parents (Achenbach and Rescorla, 2007). The results shown that hyperactivity of children was positively correlated with authoritarian and tolerant parenting styles. In the survey results show that 74.0% of children participate in extra-curricular activities, and 26.0% did not participate in extra-curricular activities.Regression analysis explain 32% of variance for hyperactivity factor as a depended variable predicted by Gender and authoritarian parenting style. Also male has higher mean of hyperactivity than female and results was significantly different with p=.030* Conclusion is that parents who set strict rules authoritarian parents and tolerant parents can have a hyperactive children. Usually there is no need for special treatment for parents, already they have to be empathic with their children, collaboration with peers, relatives and parent-child cooperation which will give positive effect.

Keywords: Hyperactivity, parenting styles, Kosovo

Introduction

Hyperactivity disorder is a mental health disorder that causes drastic fluctuation level of concentration and hyperactivity (Snyder, 2006). People with hyperactivity have difficulty concentrating; sitting position, in dedicating attention, stay organized, following instructions, memorizing the details and management of impulsiveness (Smith, 2016). The symptoms that those children shows are easily confused with signs that shows a puckish boy or a girl, and that's why parents neglect their manners, thinking that those signs are transitory.

Based on Pediatric American Academy, hyperactivity affects 4-12 percent of pupils in USA. Symptomes are shown usually before 7 year old. Studies shown that a lot of girls and boys are diagnosed with hyperactivity, and often there is a strong family history of men others provided (Motamedi, 2016)

But, based on a study made by Control and Prevent Center of diseases in USA, the number of persons affected by hyperactivity, is 4/6% of American society, from age 5-17, approximately 4.5 milion), and boys are more affected compared to girls. The couse of occurrence of hyperactivity is still unknown, and a lot of studies has shown that this form of disorder has neurological basis (L.Quilin, 2012).

Regarding parental styles researchers have discovered important interaction between parenting styles and the effect these styles have on children. During 1960 psychologist conducted a study in more than 100 children of preschool age. Using parental interview and other research methods, she identified 4 parent's important dimensions: Disciplinary Strategies, Warmth and nurture, Communication styles and Expectation of maturity and control.

Acoording to Baumrid (1991), parents have conviction and status oriented, and expecte their orders to be heard without explanation.

Authoritativ parents: Just as authoritarian parents, those with authoritative style establish rules and guidance, that their children shouls attend. However this parental style is more democratic (Baumrind, 1991).

Tolerant Parents, have fewer requests to their childrens. Those parents rarely discipline their children, because they relatively low expectation of maturity and self control.

Research Question

P.1 How Interconnect parental styles with hyperactivity at 9 to 11 year old children?

Methodology

This study is quantitative study using self report questionnaires and included children and parents in the study.

Sample

Participants were primary school students in Kosovo, N=200 Children age 9-11, 53.6 % female and 46.4% male and N=200 parents, male and female. From different municipalities in Kosovo.

Instrument

Particiapnts completed the following instruments, PSDQ questionnaire; (Robinson, Mandleco, Olsen, & Hart, 2001) this instruments was for measuring parenting styles, and Children behavioral checklist version for parents (Achenbach and Rescorla, 2007), both questionnaires was with a Likert scale and demographic data questionnaire.

Procedures

Parents had 1 day to complete the questionnaire and than through children they send back it. Every child completed questionnaire individualy, and had 40 minutes to complete it. Students who did the researches read loudly the questions were in questionnaire, showing examples, to prevent difficulties while reading them. In addition, they had 5 minutes breake to prevent straining. To ensure confidence, childrens name is not shwn in questionnaire, that's why the same codes are recorded for child and parents questionnaire. An envelope is attached for teachers, to return questionnaires to researchers of this study.

Results

Results will present the main findings of the study by using the adequate concluding analyses to give an answer to the research hipothesis, and to give an explanation to the aim of the research. The internal consistence of the questionnaire of questionnaires was at the accepted level to trust the sustainability of measures.

Table 1: Alfa`s coefficients for Questionnaires

Questionnaires	Alfa
Hyperactivity scale	.53
Scale of Parenting styles questionaires	
Autoritative	.83
Autoritarian	.70
Tolerant	.60

The result presented in the Table 1 show that the internal consistence of the questionnaire is acceptable and it makes understand that the items within the certain grades have sustainability and they measure what they designed for.

Table 2. Correlation between parenting styles andhyperactivity

		Autoritative	Autoritarian	Tolerant
Autoritarian	r	-,433**		
Tolerant	r	-,381**	,673**	
Hyperactivity	r	-,145*	,202**	,175*

Table 2 shows positive interaction between hyperactivity and autritarian and tolerant parenting styles, and negative interaction between hyperactivity and authoritative parenting style.

Regression analysis explain 32% of variance for hyperactivity factor as a depended variable predicted by gender and authoritarian parenting style ate the level of β = 1.027, *p=.01.*

Table 3. Gender differences among children with hyperactivity

Questionnaires	Gender	M	SD	t-test	sig.
Academic Stress	F	4.6	2.7	2.19	p=.030*
	M	5.5	2.9		

Table 3, show a signifigant differences between male and female of hyperactivity, male showed higher level of hyperactivity, the male M=5.5 with Sd=2.9 and female M=4.6 with Sd=2.7 and p=.030*.

It was interesting because t-test showed that children who was enagaged in the extracurricular acitivities has low level of hyperactivity with M= 4.7 and Sd=2.7 and children who did not attend extracurricular activities has higher level of hyperactivity with M=5.9 and Sd=2.9 with p=.014*. Also children with poor results in school has higher results in hyperactivity.

In te sample of parents it was no significant differences between male and female parents of parenting styles.

Discussions

Based on the search that we have conducted, conclusion is that parents who set strict rules authoritarian parents and tolerant parents can have hyperactive children. Usually there is no need for special treatment for parents, already they have to be

empathic with their children, collaboration with peers, relatives and parent-child cooperation which will give positive effect.

Our data show that parental styles correlate with hyperactivity of their children and it is important to have this information.

Answerinto reseaech question results show significant interaction between parenting styles of parents and hyperactivity of their children. It is very important to know that children who are engaged in the ekstracurricular activities are less hyperactive than children who do not participate in the ekstracurricular activities, and also male are more hyperactivity than female.

In the research done by, Juan Luis Linares, J. Antoni Ramos-Quiroga (2015), results showed that higher rigidity and lower emotional connection were significantly associated with hyperactivity family functioning. Regarding parental bonding, the results showed significant differences only in the care dimension, with the hyperactivity group reporting lower care than the control group. The results suggest that hyperactivity families present dysfunctional family functioning with a rigid, separated typology, and parental bonding based on control without affection.

I nthe study done by Hamid Alizadeh Caroline Andries (2014), the results indicate that there are significant relationships between ADHD and parenting styles same with study done in Kosovo. That is, there is a negative relationship between having an ADHD child and applying authoritative parenting style, whereas the relationship is positive for the authoritarian style. It differes just in the tolerant parenting style because in study done in Kosovo has positive correlation with hyperactivity and in the study of iraninan sample they do not find any significant relationship between having an ADHD child and applying a permissive parenting style.

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Self-Affirmation Effect on Risk Perception and the Moderating Role of Self-Efficacy in Anti-Alcohol Messages

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Abstract

The beneficial effect of self-affirmation on the reduction of people's defensive responses and the increase in message acceptance has been widely demonstrated in different health-related topics. However, little is known about the specific conditions in which self-affirmation strategies might be more effective. Our objective is to explore the interplay of self-affirmation and self-efficacy in the context of alcohol consumption. Recruited participants were randomly assigned to either a self-affirmation group or a no-treatment group and exposed to a video describing several consequences of alcohol consumption. Following the message exposure, participant's drinking refusal self-efficacy was measured together with their perceived risk of daily alcohol intake. In line with our predictions, self-affirmed individuals who reported

higher drinking refusal self-efficacy perceived daily alcohol consumption as a significantly higher risk than those who were assigned to the no-treatment condition. In contrast, for individuals with low drinking refusal self-efficacy, there was no significant difference in the perceived risk between the self-affirmed and the non-affirmed. We predicted and showed that self-affirmation influences the risk perception of daily drinking only for the people who reported higher drinking refusal self-efficacy. This indicates that self-efficacy could be an important factor that moderates the effect of self-affirmation in alcohol consumption domain.

Keywords: anti-alcohol campaigns, self-affirmation, self-efficacy, risk perception, persuasive communication

Introduction

Heavy alcohol consumption ranks among the leading five risk factors of global burden throughout the world (Lim et al., 2013). It has a wide range of health, social and economic consequences for the drinker, other individuals and for society in general (World Health Organization [WHO], 2014). Alcohol abuse contributes to the development of severe physical and mental health problems for drinkers, causing acute intoxication, alcohol dependence, liver cirrhosis (Rehm et al., 2010), pancreatitis and even cancers (International Agency for Research on Cancer, 2012). Recently, a causal relationship has been discovered between alcohol abuse and infectious diseases such as tuberculosis (Rehm et al., 2009). In addition to these causal impacts of alcohol consumption, there is a long list of other diseases and injuries closely related to it, such as depression or anxiety disorders (Boden & Fergusson, 2011; Kessler & Üstün, 2004), and aggression (Wells, Graham, Speechley, & Koval, 2005). It is also related to the increased risk of HIV and other sexually transmitted diseases (Baliunas, Rehm, Irving, & Shuper, 2010; Hahn, Woolf-King, & Muyindike, 2011). In the last *Global status report on alcohol and health 2014* of the World Health Organization, the death rate attributed to harmful alcohol consumption is estimated at approximately 3.3 million deaths every year (5.9% of all deaths) (WHO, 2014).

Besides health consequences, alcohol abuse often imposes high socioeconomic costs for the drinker, such as reduced school and work performance, stigma, family problems or job loss (*Rehm et al.,* 2009; Room, 2005; Rumpf, Hapke, Meyer, & John, 2002). However, the consequences of harmful alcohol consumption are not limited to the consumer alone – they often "spillover" to other individuals. Intentional or unintentional injuries, toxic effects (e.g. fetal alcohol syndrome), psychological and

emotional damage are only some of the examples of potential harm to others (Abel & Sokol, 1987). At a more global level, aside from the individual costs, alcohol consumption represents a considerable economic cost for the society (e.g. for the criminal justice and health-care system) (WHO, 2014).

According to the above mentioned WHO report, alcohol consumption in Spain reaches 11 liters of pure ethanol per capita per year. While being slightly above the European average (10.9 liters/ year), this level of consumption is double the yearly world average of 6.2 liters of pure ethanol for anyone aged 15 or older. The Spanish national survey ESTUDES 2014/2015 (Ministerio de Sanidad, Servicios Sociales e Igualdad [MSSSI], 2016) shows that alcohol is the most consumed psychoactive substance in this country. It also revealed a decrease in alcohol consumption among 14-18 year-olds due to prevention programs. Nevertheless, patterns of intensive alcohol consumption and binge drinking are still very frequent among Spanish youth and are often associated with the use of illegal drugs (MSSSI, 2016) and a higher probability of risky sexual behavior (Antón Ruíz & Espada, 2009).

Considering the magnitude of alcohol-related problems, reducing the harmful use of alcohol is a high priority goal in the public health agenda. A great deal of effort is invested in the development and implementation of persuasion campaigns and interventions, aiming to prevent alcohol-related problems and to promote healthier lifestyles (DeJong & Atkin, 1995; Witte & Allen, 2000).

However, in an effort to encourage a change in behavior, health messages typically represent a threat to the self-image of the recipients. This threat challenges people's personal identity by questioning their values and attitudes, judging their unhealthy behavior as irresponsible, dangerous or harmful to themselves and others. Faced with this kind of psychological threat, people – especially those most at risk – are motivated to reaffirm their self-integrity by ignoring or rejecting the health information and opportunities for change (Ehret & Sherman, 2014).

One of the effective approaches often used to reduce defensive responses and increase openness to threatening health information is self-affirmation intervention (Cohen & Sherman, 2014; Ehret & Sherman, 2014). The theory postulates that when people affirm other sources of their overall self-integrity unrelated to the domain of threat, they have less need to act defensively against threatening information (Steele, 1988; Sherman, Nelson, & Steele, 2000; Sherman & Cohen, 2006). More specifically, by expressing their most important values, attributes or actions (Harris & Epton, 2009), people affirm themselves in other aspects of the self that go beyond a particular threat. After boosting other sources of self-integrity, individuals are able to

view the threat from a broader and more positive perspective, thus diminishing its influence on self-evaluation and psychological well-being (Cohen & Sherman, 2014; Sherman, 2013; Sherman et al., 2013). As a result, self-affirmation can effectively reduce resistance and increase acceptance of health-related information, intentions to change, and subsequent behavior (Epton, Harris, Kane, Van Koningsbruggen, & Sheeran, 2015; Sweeney & Moyer, 2015). Where alcohol is concerned, previous research has shown that self-affirmation can mitigate the defensive responses of individuals with higher levels of risk behavior, therefore increasing the chances of alcohol consumption reduction (Armitage, Harris, Hepton, & Napper, 2008; Harris & Napper, 2005; Klein, Harris, Ferrer, & Zajac, 2011; Klein & Harris, 2009; Scott, Brown, Phair, Westland, & Schuz, 2013).

However, the effectiveness of affirmation depends on different conditions and moderators (Cohen & Sherman, 2014). Some authors argue that self-affirmation unleashes "previously unrealized behavioral potentials of the subject" (Bronfenbrenner, 1977, p. 528; Cohen & Sherman, 2014). In other words, self-affirmation intervention provides a reminder of the already existing aspects of the self and makes them more salient aspects that otherwise would have remained covered in the presence of a threat (Harris & Epton, 2009).

Consistently, we believe that self-affirmation interventions might be influenced by individual differences (Cohen & Sherman, 2014; Sherman & Cohen, 2006). People have different beliefs, cognitive representations about their physical characteristics, self-worth, role in life, attitudes, likes and dislikes, ability to handle life situations, etc. (Wright, 2001). Nevertheless, the amount of certainty and uncertainty about any of these self-beliefs may vary (Wright, 2001). The level of people's self-certainty reflects the level of confidence with which they hold specific beliefs about themselves (Story, 2004; Wright, 2001; for the role of certainty in attitude and persuasion literature see Bassili, 1996; Petrocelli, Tormala, & Rucker, 2007; Rucker & Petty, 2004). An important aspect of the self-related to confidence is perceived self-efficacy which indicates people's beliefs about their capability to "exert control over their own motivation, thought processes, emotional states and patterns of behavior" (Bandura, 1994). People avoid engaging in activities they believe exceed their capabilities, but perform those they judge themselves capable of handling with success (Bandura, 1982).

Self-efficacy is often taken into account in the area of health promotion as a decisive factor in the process of behavioral change (e.g. Bandura, 1991). It implies being confident about one's own capability of resisting the risky behavior, which would in

turn lead to a more or less stable change of health habits. In terms of drinking behavior, one particular scale that has been developed is the Drinking refusal self-efficacy scale (Young, Hasking, Oei, & Loveday, 2007). This scale measures the person's certainty of his/her capability to resist or refuse drinking alcohol in a variety of situations. Drinking refusal self-efficacy is a significant predictor of individuals' intentions to drink alcohol (e.g. Jang, Rimal, & Cho, 2013) and also a predictor of their actual drinking behaviors (e.g. Oei & Baldwin, 1994; Connor, George, Gullo, Kelly, & Young, 2011).

In the present research, we argue that the effectiveness of self-affirmation in reducing resistance to health-related messages depends on people's perceptions of self-efficacy. We hypothesize that the effects of self-affirmation will only affect the responses of people who have relatively high self-efficacy related to the topic self-affirmation is being applied to. Specifically, we expect that anti-alcohol messages should be particularly effective for self-affirmed individuals who report relatively high drinking refusal self-efficacy. On the contrary, the absence of certainty in one's ability to refuse alcohol could make them less likely to use their affirmed "self" to guide their behavior.

To examine this hypothesis, we measured the effect of self-affirmation on the perceived risk of daily alcohol intake for people who were either high or low in self-efficacy.

Method

Participants

One hundred and thirty eight students (72.5% female) from the School of Communication Science at Complutense University of Madrid were recruited for this study in exchange for course credit. Briefing and debriefing of the students were approved by the Research Committee of the Department of Audiovisual Communication and Advertising II (School of Communication Science).

Procedure

Participants were informed that they would complete a study related to the opinions of college students regarding alcohol intake. Participants were randomly assigned to either a self-affirmation group or a no-treatment group. Next, all participants watched a 13-minute video adaptation of the Argentinian documentary episode, "Alcoholismo: Abuso" (Goldstein & Zuber, 2008), which consisted of several personal testimonies of youth about the consequences of their alcohol consumption, such as aggressive

episodes, car accidents or poor physical condition. Following the message exposure, they filled out the drinking refusal self-efficacy questionnaire (Young et al., 2007) and reported their perceived risk of daily alcohol intake. After completing the dependent variable, participants were debriefed, thanked and dismissed.

Figure 1. Perceived risk of daily drinking as a function of self-efficacy and self-affirmation
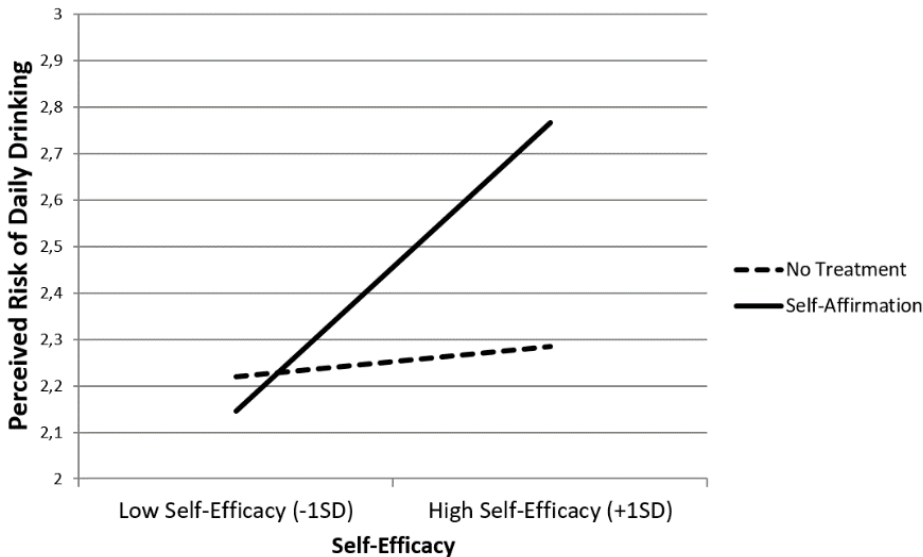
Independent/Predictor Variables

Self-Affirmation

Participants were randomly assigned to either a self-affirmation group or a no-treatment group. In the self-affirmation group, participants were asked to briefly describe (and write) three past situations in which they had behaved honestly. This manipulation has been shown to affirm participants' concepts of self in the past (Briñol, Gallardo, Horcajo, De la Corte, Valle, & Diaz, 2004; Zuwerink & O`Brien, 2004)[1]. Participants in the no-treatment group saw the video without being subjected to prior manipulation.

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[1] A pilot study was run to check whether honesty could be an important enough value to self-affirm participants. 77 participants from Universidad Nacional de Educación a Distancia (55,8% percent women, age M = 36.82, SD = 11.90) volunteered for a pilot study in which they were asked to rank 11 different values, the highest ranked being the most important to the lowest ranked being the least important for them. The list of values was taken from previous research on Self-Affirmation (Cohen et al., 2000). Out of the eleven

Drinking Refusal Self-Efficacy Scale

Participants completed the drinking refusal self-efficacy scale (Young et al., 2007). The scale consists of 15 items (α = .89) which evaluate the respondent's perception of self-efficacy towards resisting alcohol intake. The options of response range from *1= I'm very sure I could not resist* to *6=I'm very sure I could resist.*

Dependent Variable

Perceived Risk of Daily Alcohol Intake

Participants valued the level of risk associated with *drinking 2-3 beers every day.* The responses ranged from *1=Not risky at all* to *4=Very risky.*

Results

Drinking Refusal Self-Efficacy Scale

The scale was submitted to a one-way ANOVA using the self-affirmation manipulation as the only predictor. As expected, the self-affirmation manipulation did not affect participants' responses to the self-efficacy scale, $F(1, 136) = .27$, $p = .60$, $\eta^2 = .002$.

Perceived Risk of Daily Alcohol Intake

The item was submitted to a multiple regression using self-efficacy, self-affirmation and the interaction of the two as predictors. There was a significant main effect of drinking refusal self-efficacy $b = 0.30$, $t(134) = 2.79$, $p = .006$, 95%, CI: 0.0896, 0.5263, showing that individuals who reported higher self-efficacy resisting alcohol intake also perceived more risk in daily beer intake. There was also a marginally significant main effect of self-affirmation, $b = 0.20$, $t(134) = 1.74$, $p = .083$, 95%, CI: -0.0269, 0.4344, indicating that those who were assigned to the self-affirmation condition tended to perceive more risk in daily beer intake than those who were assigned to the no-treatment condition. More critical to our predictions, a significant two-way interaction emerged, $b = 0.51$, $t(134) = 2.32$, $p = .021$, 95%, CI: 0.0770, 0.9574, showing that the self-affirmation intervention was significantly more successful for those who reported higher drinking refusal self-efficacy (see Figure 1). Specifically, among the participants who reported higher than average drinking refusal self-efficacy (+1 standard deviation over the mean), those who were assigned to the self-affirmation condition reported significantly higher risk in daily drinking than those who were assigned to the no-treatment condition, $b = 0.48$, $t(134) = 2.90$, $p = .004$,

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values, more than 90% of participants chose "Honesty" as either the highest ranked or the second highest ranked value. In light of this, we chose to use honesty as the preferred value for the self-affirmation manipulation.

95%, CI: 0.1531, 0.8099. On the other hand, among the individuals who reported lower than average drinking refusal self-efficacy (-1 standard deviation below the mean), those who were assigned to the self-affirmation condition did not differ from those who were assigned to the no-treatment condition in perceived risk of daily drinking b = -0.07, t(134) = -0.44, p = .66, 95%, CI: -0.4062, 0.2582.

To put it differently, for participants who were randomly assigned to the no-treatment condition, there was not a significant difference in the perceived risk of daily alcohol intake as a function of drinking refusal self-efficacy, b = 0.06, t(134) = 0.43, p = .66, 95%, CI: -0.2167, 0.3378. In contrast, for those who were randomly assigned to the self-affirmation condition, there was a significant difference in perceived risk of daily alcohol intake as a function of drinking refusal self-efficacy, b = 0.57, t(134) = 3.34, p = .001, 95%, CI: 0.2359, 0.9197, indicating that the higher the drinking refusal self-efficacy, the higher the perceived risk of daily alcohol intake.

Discussion

The present research has demonstrated that a new individual variable may influence the impact of self-affirmation on persuasion when the message is threatening to the self. We hypothesized that self-affirmation influences the risk perception of daily drinking only in people with high self-efficacy. The results confirmed our hypothesis and demonstrated that individuals who were self-affirmed and able to resist alcohol consumption saw daily drinking as being riskier for their health than those who were self-affirmed but believed they were not able to resist it. On the other hand, for non-affirmed individuals, there was no difference in perceived risk among those who were either high or low in self-efficacy.

As explained earlier, self-affirmation is an important strategy for increasing persuasion of messages that are threatening to the self. People affirm themselves by expressing their important values, attributes or actions (Harris & Epton, 2009) and thus focus on aspects of the self that are not related to the threat contained in the message. Once other sources of the self are highlighted, people are able to view the threat from a broader and more positive perspective and thus reduce defensive responses to a call for behavioral change (e.g. Cohen, Aronson, & Steele, 2000; Cohen & Sherman, 2014; Sherman, 2013; Sherman et al., 2013). Our results indicate that self-affirmation is particularly effective in reducing the defensive responses of people who think they are capable of regulating their behavior. In other words, according to our findings, people perceive alcohol consumption as riskier for their health when they are self-affirmed and report high self-efficacy, but not when they report low self-efficacy. These findings are especially important for health interventions using a self-

affirmation approach because they indicate that these interventions may not work if people do not believe in their capability of handling challenging situations and resisting the risky behavior.

The present research has a number of important implications for theory and practice in relation to self-threatening messages. First, the findings of the current research provide an important extension to prior work on self-affirmation processes in health related topics. Although previous research has focused on the impact of self-affirming strategies, only a limited amount of research deals with the specific conditions under which these strategies may work. For instance, Haddock and Gebauer (2011) found that self-affirmation is particularly effective at reducing actual-ideal self-discrepancies in defensive self-esteem individuals. Also, Steele, Spencer, & Lynch (1993) argue that people high in self-esteem have more self-affirmation resources than people low in self-esteem and thus may rationalize self-threatening messages more effectively. Our research extends these findings and demonstrates one more condition where self-affirmation is more effective, that is for individuals who are high in self-efficacy.

Our findings are also interesting for policy makers who use self-affirmation strategies to encourage changes in health related behaviors. Convincing people to change their health behavior may be difficult, and because of that, it is important to identify the conditions under which health interventions work better. In that sense, our study indicates that self-affirmation interventions should only be aimed at people who believe they can avoid alcohol consumption since no difference in risk perception was found among individuals who are low in self-efficacy regardless of the self-affirmation condition they were assigned to.

The present study comes with some limitations. First, instead of a control group, a no-treatment group was used. Therefore, instead of being self-affirmed, it could be argued that participants who remembered a time in which they felt honest were less able to think about the message when they had high self-efficacy than when they did not. In other words, for self-affirmed individuals, self-efficacy may increase confidence in the affirmed value and consequently in the self, thus reduce message processing (for a review of self-confidence on message processing see Briñol & Petty, 2015). In this sense, individuals who are self-affirmed and also have high self-efficacy would not be able to differentiate between messages containing strong and weak arguments. On the other hand, it could be argued that in the no-treatment group, people were able to think carefully about the message and identify weak arguments which would lead to less persuasion independent of the perceived self-efficacy.

Another possible explanation is that the risk perception assessment was referring to a general risk instead of a personal one. Consequently, self-affirmed individuals with high self-efficacy could have perceived a higher risk when other people's drinking is considered, but if the question had been focused on them, the opposite could have happened.

Future research should further examine the relationship between self-affirmation and self-efficacy by experimentally inducing both variables instead of measuring only one of them. Finally, it would be interesting to examine whether the effect is produced not only in people who focus on past instances of honesty (affirmation condition), but in those who focus on past instances of dishonesty as well (non-affirmation condition).

Disclosure statement

No potential conflict of interests was reported by the authors.

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Service Innovation in Case of Electromobility

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Abstract

Studies show that electromobility will emerge in urban areas. As urban mobility solutions are changing, electromobility is intended with a big potential of sustainable innovation. Nevertheless, changing the mobility culture depends on certain requirements. According to Urri, the automobile development lies in breaking the dominant role of cars which results in a development deadlock. In order to change the mobility culture, the mental approach to mobility options and the infrastructural conditions need to be considered as two central factors. Future mobility isn´t about less mobility, but rather a different way of being mobile and using different types of mobility solutions.

This paper presents a research project that is based on the systemic-relational approach. It seeks to develop and introduce the conditions of electromobility in an urban area without a well-frequented local public transport by a networked innovation cooperation in four development areas. The central goal of this work is the integrated development of service innovation of technical and non-technical manner based on the network of project partners, the city council and the university. A change towards electromobility means changing infrastructure, market actors and business models. It signifies a change of social-cultural systems regarding mobility habits, practices and values. One of our main results show that the emotional perception by using experiences of electromobility has a positive effect on its social acceptability which raises the "flow factor" of electromobility.

Keywords: Service innovation, electromobility, new mobility culture, regional development.

Introduction

State of the Art

Many studies conducted the future of electromobility (e-mobility)[1] in urban areas (e.g. Pötscher et al. 2010; Boston Consulting Group 2009). Transforming and changing urban mobility into sustainable mobility, e-mobility is considered as a future innovation by taking certain issues into account (Döring 2012, p.563-571). The transition into e-mobility will thus be a challenge and a chance for urban regions to design an environmentally friendly and sustainable mobility form. Urban areas as traffic agglomerations are more likely to become livable cities which also was stated in the work of Gehl (2010). Making cities of the future people-friendly means recreating cityscapes on human scale which includes changing demographics and changing lifestyles. Cities has to be developed lively, safe, sustainable and healthy (Gehl 2010). The transition from petroleum-driven mobility through to e-mobility makes the entire transport system environmentally friendly.

Most of the mobility activities happen in a space of few kilometers, 90% of the cars drive less than 50 km per day (Wietschel & Dallinger 2008). That means that cars are "standing vehicles" for up to 97% of their entire lifespan (Wietschel & Dallinger 2008, p.8-16). These road journeys can be covered by e-mobility without any problems of limited range or loading capacity (Zumkeeer 2011). About 85% of the population is living in cities or regiopolitan areas; in this socio-geographic area most of the short distance traffic happens which is suited for the use of e-mobility (Fraunhofer IAO/PWC 2010; Cresswell 2011; Sheller/Urri 2006; Joos 2011).

Compared to conventional energy resources, e-mobility is energy efficient. As its energy resources are diversified, e-mobility is economically interdependent. The energy supply of electric vehicles is climate-neutral if only renewable energy sources are employed.

E-mobility continues to benefit from the advantage due to the zero-emissions in cities greatly relieving from exhausts and particulate matter. Furthermore, it is considered to be noise-reducing. The range problem is a theoretical problem as 80% of all road journeys are less driven than 50 km per day (Wietschel & Dallinger 2008). However, there are technical and economic arguments against e-mobility as well. The battery technology has needs to be improved because its acquisition is still too costly. Compared with normal drivers, its energy costs are lower especially in the short distance traffic. The charging infrastructure has to be extended. Using e-mobiles is not only linked with technical advantages and disadvantages, but also with a huge amount of social-cultural barriers of acceptance (German Federal Ministry of Traffic, Building and Urban Affairs (BMVBS) 2009). Compared to technical limits, these „soft" barriers are far more difficult to resolve from a social scientific perspective.

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[1] In the following e-mobility is used for electromobility.

Up to now, the discourse on e-mobility concentrates very much on technical issues. The delays and great deal of resistance hinder most innovation progresses. To hampering factors that prevent electromobility we noticed socio-cultural problems that are of very high relevance in terms of promoting electromobility as service innovation in regiopolitan areas. This issue has been attended insufficiently and so, it is noticed as a research lack in the context of promoting new mobility in Germany. The Fraunhofer Institute for Systems and Innovation Research (ISI) focused on the issue of the acceptance level of electromobility in the society (ZEIT-online 2011). A problem of acceptance is a problem of information. In this project, we counter this challenge by developing a communication strategy by establishing a competence center for e-mobility. However, people learn best when they are actively involved in the learning process that means that users can practically test e-mobiles and e-bikes. Testing and using e-mobility has been identified as key promoters of social acceptability.

The rest of the paper is structures as follows: Problem statement, methodology and empirical case study, results and conclusion.

Problem Statement

A change towards e-mobility is not only related to the change vs. replacement of vehicles, but also to a change in infrastructure, market actors and business models. It signifies a change of social-cultural systems regarding mobility habits, practices and values (Peters et al. 2012). This can be achieved by changes in behavior and changes of contexts for instance through a change in the public discourse around e-mobility and increasing the attractiveness for the users so that the "coolness of flow" factors rises (Bergmann et al. 2015).

In most of the studies on e-mobility, user acceptance of e-mobility is indicated to play a key role in terms of new mobility. The probability of rational justified changes is lower than raising the emotional perception by using electromobility and increasing visibility (Schneider et al. 2013). In Germany, cars still have a function of distinction and status although this just decreases in the younger generation (age of 20-30) whereby the older generation is still too much fixed on cars as a status symbol (Bratzel 2011). This entails that the issue of mobility is not purely a technical issue. Mobility habits and concepts are strongly socially influenced and shaped by habitual behavior (Bergmann & Daub 2016). Younger generations are currently undergoing a transformation towards a sharing and collaborative economy that includes a mobility change to share and use cars instead of owing them (Timescout 2010; Gsell 2015).

This research project started in 2014 and is still in progress. Its goal is to promote and develop regional e-mobility by a network of different actors. This field research is located in Siegen, a regiopolitan area in Germany. The city of Siegen is a university town with about 19.000 students that shows the big relevance and the need of a well-frequented local public transport (University Siegen 2016). At this point, the project

realization faces difficult challenges as there is no developed infrastructure for new mobility.

The objective of the project is to introduce the conditions of e-mobility in an urban and rural structured area by a networked innovation cooperation with 5 regional companies including the city of Siegen and the University of Siegen which happens in 4 development steps. There is a research lack of introducing and analyzing regional e-mobility by an integrated network of different actors in a field with no developed infrastructure for new mobility. The central goal of the project is the integrated development of service innovation of technical and non-technical manner based on network with project partners. Specific application-orientated approaches will be developed in this field to transform cross-linked systems of regional mobility into e-mobility. This happens in four separate and collaborative processes. The goal is to connect and realize these service developments. The challenge is to introduce the conditions of e-mobility in an urban area without a well-frequented local public transport by a networked innovation cooperation. The project is divided into four development steps. We have the expectation that the integrated project partners will realize these four development steps.

• ECARPOOL = Converting the fleet into e-mobility

• RESTRO   = Service system regional charging stations (local charging stations)

• EMOCAS   = Service system e-mobile-carsharing

• KOREMO   = Service and competence-center for regional e-mobility.

In most cases, isolated and technology - focused innovation strategies are considered in terms of promoting e-mobility in Germany. Combining these four different development steps in a networking approach with integrated project partners makes this project innovative. Developing service innovation for e-mobility in an urban but rural area requires a contextual-relational approach (systemic theory) to integrate all actors in this process (Seidl & Becker 2006; Luhmann 2001).

Methodology

We work with the systemic-approach to develop service innovation. This approach is based on the process design of the "Solution Cycle" according to Bergmann that consists of three main steps: diagnosis step, realization (therapy) and reflection (Bergmann & Daub 2008).

Figure 1: The Solution Cycle as a Process Design
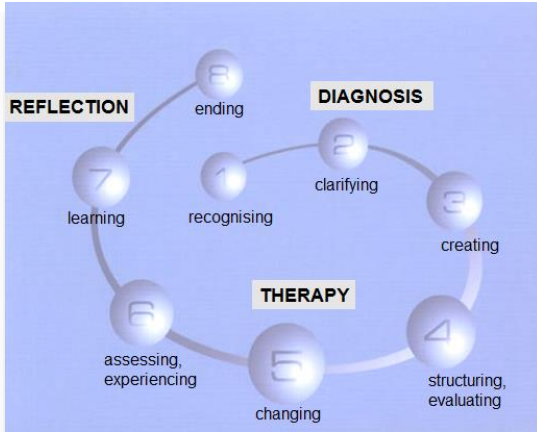
(Source: Bergmann 2014, p.23)

Based on this systemic-relational approach, solutions for complex problems within a social constructed reality become more possible. This will be achieved by an iterative communicative interaction process. Following this approach, the project can be divided into three main project stages. The first stage of the networked innovation process is designed perceptually (diagnosis) which is characterized by the step one (recognizing) and step two (claryfing) as the foundation of the four innovation developments. Throughout the entire project, the diagnosis step is most relevant and decisive for the further development of the project. After many workshops in the years 2014 to 2016 with project partners, discussions with experts, integration of different actors, public relations and networking, the project is now located in the process between diagnosis and realization.

Results

The project is a networked innovation project which is built up into four different developing sectors (Ds) and seeks to introduce the conditions of e-mobility in the city of Siegen. In the Ds ECARPOOL the key question is how the conversion of the company car fleet of the city can be realized in electromobility. The Ds RESTRO (local charging stations) deals with the question how and to what extent a charging system for the regiopolitan area can be established. In the Ds EMOCAS (e-mobile carsharing) various issues are processed, such as how an e-mobile-sharing system can be established in the city area. The fourth developing sector KOREMO (competence center for e-mobility) focuses on the design and practice of a public information point for electric mobility as a central issue.

Level of development in the developing sector ECARPOOL

The objective was preparatory work for the analysis of mobility in the city. Moreover, the mobility analysis should be realized by an appropriate professional institution. For example, the city administration pays more attention on the internal vehicle procurement in the <u>public order office</u> that electric cars are being purchased. The cars are used in urban areas and the electric vehicles are particularly well suited for the intended use. Moreover, many contacts have been initiated in the region and the regional policy to promote electric mobility. The city has also been strongly involved in the development of the discussion about charging stations and initiated contacts with a regional manufacturer of charging stations. State of affairs is that two quick charging stations were provided by this manufacturer and are free of charge. These charging stations are intended to supplement the public charging stations infrastructure.

Level of development in the developing sector RESTRO

Establishing a public nationwide charging infrastructure with "multi-chargers" would be too expensive. Business models need to be developed with a combination of home charging, charging stations for employers and the public charging infrastructure on the basis of an investor model. In the selection of operators of charging stations, an investor or sponsor model has proven to be the best possible solution for the first phase of the project. In workshops, a framework has been set to connect possible charging stations suppliers with potential buyers or investors. In the work of these development workshops, the expertise of two further regional charging station manufacturers has been integrated. Critical to see are the (six) different and incompatible accounting systems of the operators of charging stations so that standardization seems important here.

At the start of the project, three public charging stations (double charging points) with six charging points existed in the city. From the perspective of the public utility company putting up charging stations only in combination with an electric-carsharing system is useful and otherwise the charging stations are used insufficient. Here the billing method is considered to be problematic, especially if the accounting systems of individual power providers are not compatible (roaming systems). This aspect is considered to be extremely important for a comprehensive supply with charging stations because it limits the usability of the charging stations and is regarded as a major obstacle to the establishment of a charging station network.

Level of development in the developing sector EMOCAS

In the regiopolitan area Siegen, the supplementation with other concepts is meaningful and cooperation with other decision-makers as well as organizations and institutions should be established (network expansion). Neighborhood-based solutions are discussed. Ways to create a combination of living and housing related to car-sharing are currently studied with other partners. For the housing industry it is a possibility to create a more attractive value.

The development of a semi-public car-sharing can be a viable business model. During the day (e.g. from 7am to 5pm) the vehicles are used by organizations or companies and serve as service vehicles and on the weekends and evenings or at night the vehicles will be provided to citizens under car-sharing terms. The car pool should include not only electric vehicles but also vehicles with combustion engines or hybrid technology to cover longer distances. This mixed form on offer is meaningful to make people familiar with the new technology, reduce tension and to alleviate the "range discussion". Furthermore, turned out in the diagnosis that a purely electric car sharing in a rural area that still has no previous experience with car-sharing services, cannot be operated profitable.

Level of development in the developing sector KOREMO

An important knowledge of the first "e-mobility conference of Siegen" in 2014 was the great interest of citizens in the wide range of electric vehicles. It was stated that this interest was associated with a lack of experience and a lack of information. The exhibited electric vehicles have been extensively and continuously used by visitors of all ages. As part of the objective concept, the core tasks, were defined and already first approaches to public relations were developed. The exhibition concept revealed two sub-areas. Companies are offered an initial consultation for their vehicle fleet management. Furthermore, the center realizes through workshops a close cooperation with policy makers and stakeholders. Citizens can check locally through various electric vehicles and sea trials. This is made possible by the project partners and a further newfound value partner.

At the interface between the two groups, information and mobility events are regular organized by the competence center and a virtual mobility platform is going to be set up, which acts as a focal point for citizens and businesses. Suggestions for improvement can be posted and discussed.

Conclusions

This paper outlined that the future of electromobility is in urban areas. The end of the automobile (path-) dependency forces cities to move beyond car-based city planning. Therefore, the mobility culture has to be changed by two central factors: the mental approach to mobility options and the infrastructural conditions. The transition into electromobility will thus be a challenge and a chance for urban regions to design an environmentally friendly and sustainable mobility form. Urban areas as traffic agglomerations are more likely to become livable cities which also was stated in the work of Gehl (2010). In regiopolitan or urban areas most of the short distance traffic happens which is suited for the use of electromobility. The change towards electromobility is not only related to the change vs. replacement of vehicles, but also to a change in infrastructure, market actors and business models. It signifies a change of social-cultural systems. This can be achieved by changes in behavior and changes of contexts. In most of the studies on electromobility, user acceptance of

electromobility is indicated to play a key role in terms of new mobility. The probability of rational justified changes is lower than raising the emotional perception by using and testing electromobility.

Our project goal is to introduce the conditions of electromobility in an urban and rural structured area with a high automobile- dependency. We work in a networked innovation cooperation with regional companies. The central goal of this work in progress is the integrated development of service innovation of technical and non-technical manner based on network with project partners. Developing service innovation for electromobility in an urban and rural area requires a contextual-relational approach to integrate all actors in this process. We expect the development of specific application-orientated approaches in this field to transform cross-linked systems of regional mobility into electromobility. This happens in four separate and collaborative processes. The goal is to connect and realize these service developments. Two key results have been emphasized as critical factors for e-mobility success so far:

• Emotional perception by using experiences of electromobility has a positive effect on the social acceptability of electromobility which raises the "coolness resp. flow factor" of electromobility.

• A well-developed infrastructure of the local public transport is fundamental to change the automobile-focused mobility culture and promote future mobility that isn´t about less mobility, but rather a different way of being mobile and using different types of mobility solutions.

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Severity and Reasons Behind Religious Intolerance in Pakistan: Perceptions of Sunnis, Shias, Ahmadis, and Christians

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Abstract

The aim of the study was to investigate a perceived severity of religious intolerance, and reasons behind it, among different religious groups in Pakistan. A questionnaire measuring religious intolerance was completed by 199 university students (females M = 23.8 yrs, SD 5.3, and males M = 24.6 yrs, SD 5.6) from four religious groups: Sunni, Shia, Ahmadi, and Christian. Questions regarding the severity of intolerance were included as well as the following seven scales measuring possible causes for it: impact of the school curriculum, lack of knowledge about other groups, impact of hate literature, lack of social justice, family background and peer pressure, media impact, as well as external power influence and history. Respondents of all groups agreed upon the severe level of religious intolerance towards Ahmadis. Regarding the other religious groups, opinions differed. Sunni respondents rated the seven causes for religious intolerance as lower than the others. Sunni and Shia respondents rated the impact of the school curriculum as the significantly most important reason behind religious intolerance, whereas the Ahmadis and Christians rated hate literature as the most important reason. The results suggest that there is a need for further research into social factors that could reduce religious intolerance in Pakistan. Views of different religious groups need to be taken in consideration.

Keywords: religious intolerance, religious groups, hate literature, school curriculum, Pakistan

Introduction

Intolerance between religious groups is widespread in the world of today. It is based on the belief that one religion is supreme and that all others are false, distorted, or non-existential (Nussbaum, 2004). In 1981, the United Nations' General Assembly adopted the declaration on the elimination of all forms of intolerance and discrimination based on religion or belief (United Nations, 1981).

Pakistan is the country with the highest number of reported incidents of religious extremism and hatred against religious minorities in the world, all in the name of religion (Human Rights First, 2012). According to the secular Jinnah Institute, the situation of non-Muslims in Pakistan has never been more difficult than today (Faruqi, 2011). Their access to education, work, and health care in Pakistan has been deteriorating, and there have been numerous incidents of violent attacks against them. Also in the public view, the situation is getting worse (Khan, 2012).

Today, the population of Pakistan consists of 96.4% Muslims (Sunnis 85–90%, Shias 10–15%), and 3.6% other groups, including Christians and Hindus (Index Mundi, 2016). In 1947, when the country was created, the non-Muslim religious minorities formed a quarter of Pakistan's total population; now they account for less than 4% (Sikand, 2011).

Religious extremism is not new for this part of South Asia: it has been claimed that it can be dated back as early as to the Indus Valley Civilisation (2500 BCE) (Malik, 2002). Pakistan's history includes many such movements. In 1973, Zulfiqar Ali Bhutto, who acted as the chief architect of the Constitution, initiated the step to declare the Ahmadis to be a non-Muslim minority in Pakistan. In 1984, Zia ul Haq enacted Ordinance XX, which led to strict persecutions of Ahmadis. The "Mullah and Madrassah-culture" was then at its peak (Khan, 2012). During this period, the real Islamisation of Pakistan began, terms like religious extremism and religious suppression have been used to describe it (Malik, 2002). The establishment of blasphemy laws under the name of religious defamation is a case in point, which is creating havoc in many countries around the world (Human Rights First, 2012).

Religious violence does not only take place between Muslims and other religious groups; violent incidents also occur between sects and sub-sects of Islam (Yusuf, 2012). Sectarian violence has in fact been considered as one of the worst faces of extremism in Pakistan. The sectarian divide, largely between the Sunnis and Shias, has brought conflicts of identity. It has become a strong political weapon, and militant groups have vested their interest in such conflicts largely due to a political agenda

rather than as a religious cause (Nasr, 2000). Also, the political rulers and the upper class use their position to create discriminatory peer pressure for different self-interested motives (Toor, 2011).

Due to the severe ethnic and sectarian divide, Pakistan as a state has become vulnerable to external power influence and praetorianism (Haleem, 2003). Pakistan holds importance for external powers like NATO and Al-Qaeda, especially when it comes to issues like terrorism, militancy, religious discrimination and other extremist behaviour (Toor, 2011). The situation in Afghanistan has given Pakistan a major setback and continues to do so (Kibaroğlu, 2012).

A variety of social factors have been used to explain both the causes and impact of religious intolerance. A lack of social justice is experienced by minority groups; religious minorities like the Ahmadis, Sikhs and Christians are openly discriminated against (Sikand, 2011). Following the political crisis that shook the judiciary of Pakistan under Ordinance XX of 1984, hate and discrimination against the Ahmadis in particular have been disseminated (Mahmud, 1995). In 2009, due to a rift between the Pakistani government and the Taliban, the Sikhs were forcefully displaced and now have to pay a religious tax (Jizya) in the Federally Administered Tribal Area (FATA) (Gaur, 2010). Also, the Christians are terrorised from every angle, starting from false charges, mob attacks and target killings to the burning down of churches and destroying of the Bible (The Religion of Peace, 2016). A study by Mahmud (1995) reveals a general lack of social justice towards religious minorities in Pakistan.

The most dangerous aspect of religious intolerance has been said to be when a religious majority group starts to try to make people change their religious beliefs (Nussbaum, 2004). An example of prejudice towards different religious minorities in Pakistan is the distribution of hate literature in the form of pamphlets and brochures. This practice impacts the minds of people and creates a strong and lasting disturbance and inequality (Kibaroğlu, 2012). The editorial policy of the newspapers in Pakistan has led to the Christians being more highlighted than other religious minority groups in the media. The Ahmadis, on the other hand, are either not discussed at all or if discussed, then in a negative manner (Ali & Jalaluddin, 2010).

The Pakistani educational system is not equal for all. There is a strong discrimination in madrassas (based on a religious curriculum) and public schools on the basis of religion (Hussain, Salim, & Naveed, 2011). In the class-bound society of Pakistan that revolves around religion, intolerance is developed in an organised manner already at a grass root level due to the different forms of educational institutions (Rahman, 2003).

The national school curriculum in Pakistan, from primary to secondary school, has deviated from its actual goal of creating progressive and enlightened young minds (Nayyar & Salim, 2005). During the Zia regime, the school curriculum in Pakistan was the prime target of Islamisation and became intertwined with national identity (Lall, 2008). In recent years, refutation of the teachings of other sects has been blamed for an increase in sectarian violence in Pakistan (Rahman, 2003).

Students can either choose, or are simply put into, one of the educational streams, i.e. either the madrassas or the secular schools, in the public or the private sector (Asadullah & Chaudhury, 2010). Approximately 2 million madrassas in Pakistan have been held responsible for spreading violence and hate around the world (Delvande & Zafar, 2015). Still, the overall enrolled student population in the madrassas comprises less than one per cent of the students in Pakistan (Cheema, Khwaja, & Qadir, 2006).

Research Questions

The aim of the study was to investigate differences in opinions held by respondents from different religious groups regarding a) the experienced severity of religious intolerance towards different groups, and b) experienced causes for religious intolerance in Pakistan.

Method

Sample

A paper-and-pencil questionnaire was completed by 199 university students; 103 women (mean age 23.8 years, SD = 5.3) and 96 men (mean age 24.6 years, SD = 5.6), the age difference was not significant. The religious affiliations of the respondents were as follows: Sunni 37.2%, Shia 18.1%, Ahmadi 21.6%, and Christian 23.1%. Women and men were equally represented in all four religious groups.

Instrument

The perceived *severity* of religious intolerance towards six religious groups was estimated by respondents who were themselves from four religious groups (Sunni, Shia, Ahmadi, and Christian), with the following six questions: "How severe, in your opinion, is the religious intolerance towards the following groups: (a) Shia, (b) Ahmadi, (c) Christian, (d) Hindu, (e) Sikh, and (f) Parsee?". The responses were given on a five-point scale (0 = no intolerance, 1 = very mild, 2 = medium, 3 = severe, and 4 = very severe).

Factors associated with religious intolerance were measured with the inventory Social Factors Associated with Intolerance towards Religious Groups (SIRG; Khan,

2013) which consists of seven scales. The responses were given on a five-point scale (-2 = strongly disagree, -1 = disagree, 0 = neutral, 1 = agree, and 2 = strongly agree). The scales are presented below:

(a) *Lack of Knowledge about Other Religious Groups* measured the opinion that a lack of knowledge on an individual level about other religions and groups causes religious intolerance towards minorities (9 items, α =.85).

(b) *Impact of the School Curriculum* measured the opinion that religious studies at the school level should begin with teaching religious tolerance and peace between all religions, and that there is a need to revise the religious studies curriculum (3 items, α = .76).

(c) *Hate Literature against Religious Groups* measured the opinion that hate literature is having a negative psychological impact on both the individual and society as a whole, creating a rift between different religious groups, thus leading to violence (10 items, α = .90).

(d) *Impact of the Media on Religious Intolerance* measured the opinion that the Pakistani media are religiously biased and promote extremist ideas instead of religious tolerance. Instead, the media could be a tool for creating religious respect (9 items, α = .83).

(e) *Impact of Family Background and Peer Pressure* measured the opinion that the impact from families with their own religious interpretations, in addition to peer pressure, is diluting the actual message of different religions, instigating religious intolerance (5 items, α = .70).

(f) *Lack of Social Justice* measured the opinion that the respondent thought that a lack of social justice has led to sectarian intolerance and the persecution of religious minorities, which in turn has resulted in a humanitarian crisis in Pakistan (9 items, α = .79).

(g) *External Power Influence and History* measured the opinion that Pakistan still suffers from the politicisation of religion that started under the realm of independence in 1947, which has led to a scenario of religious intolerance. Furthermore, the use of military support from other countries has been a driving force in developing religious intolerance (10 items, α = .77). The scales in full are available from the first author.

Procedure

Questionnaires were distributed amongst university students from four universities in three Pakistani cities; Islamabad, the capital; Lahore and Karachi, the provincial capitals. Students from different religious affiliations were approached. The data were collected over a period of three months. The questionnaires were returned either through regular mail or as e-mail attachments.

Results

Severity of Victimisation from Religious Intolerance: Opinions of Respondents belonging to Four Different Religious Groups

Four within-subjects analyses of variance (WSMANOVA) revealed that, according to Sunni [$F(5, 69) = 15.39$, $p < .001$, $\eta p2 = .527$], Shia [$F(5, 31) = 8.33$, $p < .001$, $\eta p2 = .573$], and Ahmadi [$F(5, 38) = 8.21$, $p < .001$, $\eta p2 = .519$] respondents, the Ahmadis were significantly more subjected to religious intolerance when compared to all other religious groups (Fig. 1). The Christian respondents rated the Ahmadis, the Shias and the Christians themselves to be equally victimised from religious intolerance [$F(5, 41) = 3.85$, $p = .006$, $\eta p2 = .319$] (Fig. 2). All analyses obtained high effect sizes.

A multivariate analysis of variance (MANOVA, 2 x 4) was performed with sex and religious affiliation of the respondents as independent variables, and severity of intolerance towards six groups as dependent variables. The multivariate test showed a significant effect for the religious affiliation of the raters, a tendency towards an effect for sex, and a significant effect for the interaction between religious affiliation and sex of the raters (see Table 1 and Fig. 1).

The univariate tests showed a significant effect for the raters' religious affiliation on estimations of severity of intolerance towards Shias, Christians, Hindus, Sikhs, and Parsees, but no significant differences were found regarding ratings of intolerance towards Ahmadis. That is, raters with different religious affiliations showed the highest degree of agreement regarding the severity of religious discrimination against the Ahmadis. Regarding the other five groups, the raters showed significant differences in opinions.

The results of Scheffé's tests showed that intolerance towards Shias was rated significantly higher by Christians and Ahmadis compared to the Sunnis and Shias themselves. Intolerance towards Hindus was estimated to be significantly higher by Christians than by Sunnis. Intolerance towards Parsees was rated significantly lower by Sunnis than by all the other three groups. Christians rated the intolerance towards themselves and against Sikhs significantly higher than did any other group.

Univariate interaction effects for the religious affiliation and sex of the raters were found for intolerance towards Shias, Christians, and Hindus, and a tendency for an interaction effect was also found for ratings regarding Parsees (see Table 1). Sunni women gave the significantly lowest ratings of victimisation from religious intolerance of Christians, Hindus and Parsees. Shia women estimated that their own religious group was the one least victimised by religious intolerance.

Table 1

Results of a Multivariate Analysis of Variance (MANOVA, 2 x 4) with Sex and Religious Affiliation of the Raters as Independent Variables, and Ratings of Severity *of Religious Intolerance towards Six Groups as Dependent Variables (N = 199), cf. Fig. 1*

	F	df	$p \leq$	η_p^2	Differences Between Raters[1]
Effect of Sex of Raters					
Multivariate Analysis	1.88	6,186	.086	.570	
Effect of Religious Affiliation of Raters					
Multivariate Analysis	3.39	18,564	.001	.098	
Univariate Analyses					
Intolerance towards Shias	10.14	3,191	.001	.137	Chr, Ahm > Sun, Shi
Intolerance towards Ahmadis	2.44	"	ns	.037	ns
Intolerance towards Christians	11.46	"	.001	.153	Chr > Ahm, Shi, Sun
Intolerance towards Hindus	5.21	"	.002	.076	Chr > Sun
Intolerance towards Sikhs	9.12	"	.001	.125	Chr > Ahm, Shi, Sun
Intolerance towards Parsees	5.05	"	.002	.074	Chr, Shi, Ahm > Sun
Interaction Effect of Religious Affiliation and Sex of the Raters					
Multivariate Analysis	2.42	18,564	.001	.072	
Univariate Analyses					Lowest scores given by:
Intolerance towards Shias	4.89	3,191	.003	.071	Shia Women
Intolerance towards	1.27	"	ns	.020	ns

Ahmadis					
Intolerance towards Christians	4.09	"	.008	.060	Sunni Women
Intolerance towards Hindus	3.25	"	.023	.049	Sunni Women
Intolerance towards Sikhs	1.76	"	ns	.027	ns
Intolerance towards Parsees	2.40	"	.069	.036	Sunni Women

[1])Abbreviations of Rater Groups: Sun = Sunnis, Shi = Shias, Ahm = Ahmadis, Chr = Christians
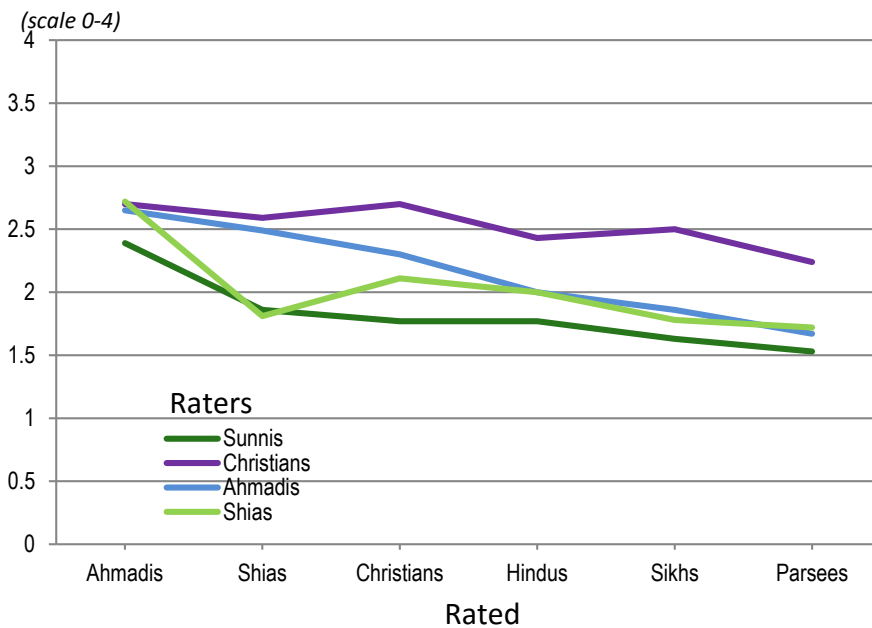
Figure 1. Opinions of members of four religious groups regarding the severity of religious intolerance in Pakistan towards six different religious groups (N = 199).

Causes for Religious Intolerance: Opinions of Respondents from Four Groups

Four within-subjects analyses of variance (WSMANOVA) revealed that Sunni [$F_{(6, 68)}$ = 2.99, p = .012, η_p^2 = .209] and Shia [$F_{(6, 30)}$ = 18.51 , p < .001, η_p^2 = .787] respondents considered the school curriculum to be the most important reason behind religious intolerance, while Christians [$F_{(6, 40)}$ = 5.23, p < .001, η_p^2 = .440] and Ahmadis [$F_{(6, 37)}$ = 11.87 , p < .001, η_p^2 = .658] rated hate literature as most important (Fig. 2).

A Multivariate Analysis of Variance (MANOVA, 2 x 4) was performed with sex and religious affiliation of the respondents as independent variables, and the seven scales measuring factors associated with intolerance towards religious groups as dependent variables. The multivariate test showed a significant effect for religious affiliation, and no effect for sex, or for the interaction between religious affiliation and sex (Table 2 and Fig. 2).

The univariate tests showed that the Sunni respondents considered all the seven reasons for religious intolerance to be significantly less important than did the other groups. The greatest differences between raters from different groups were found for how important they considered a lack of knowledge about other groups to be; the Ahmadi and Shia respondents gave it the significantly highest importance in creating religious intolerance. Impact of the school curricula was considered to be significantly most important by the Shia and Ahmadi respondents. Impact of hate literature, the media, and family and peer pressure were considered equally important by the Shia, Christian, and Ahmadi respondents. Lack of social justice, as well as the impact of external powers and history, was considered to be significantly most important by the Ahmadi respondents. The Shia and Christian respondents also considered these two to be significantly more important than did the Sunnis.

Table 2

Results of a Multivariate Analysis of Variance (MANOVA, 2 x 4) with Sex and Religious Affiliation of the Raters as Independent Variables, and the Seven Scales of the Inventory Social Factors Associated with Intolerance towards Religious Groups (SIRG; Khan, 2013) *as Dependent Variables (N = 199)*

	F	Df	$p \leq$	η_p^2	Differences Between Raters[1)]
Effect of Sex of Raters					
Multivariate Analysis	1.58	7,185	*ns*	.057	
Effect of Religious Affiliation of Raters					
Multivariate Analysis	10.05	21,561	.001	.273	
Univariate Analyses					
Lack of Knowledge	10.26	3,191	.001	.518	Ahm, Shi > Chr > Sun
Impact of School Curriculum	5.46	"	.001	.211	Shi, Ahm > Chr, Sun
Impact of Hate Literature	8.85	"	.001	.427	Ahm, Shi, Chr > Sun
Media Impact	6.08	"	.001	.311	Ahm, Shi, Chr > Sun

Family Background and Peer Pressure	4.52	"	.001	.260	Shi, Ahm, Chr > Sun
Lack of Social Justice	4.60	"	.001	.308	Ahm > Chr, Shi >Sun
External Power Influence and History	4.18	"	.001	.299	Ahm > Shi, Chr > Sun
Interaction Effect of Religious Affiliation and Sex of the Raters					
Multivariate Analysis	1.28	21,561	*ns*	.046	

[1])Abbreviations of Rater Groups: Sun = Sunnis, Shi = Shias, Ahm = Ahmadis, Chr = Christians

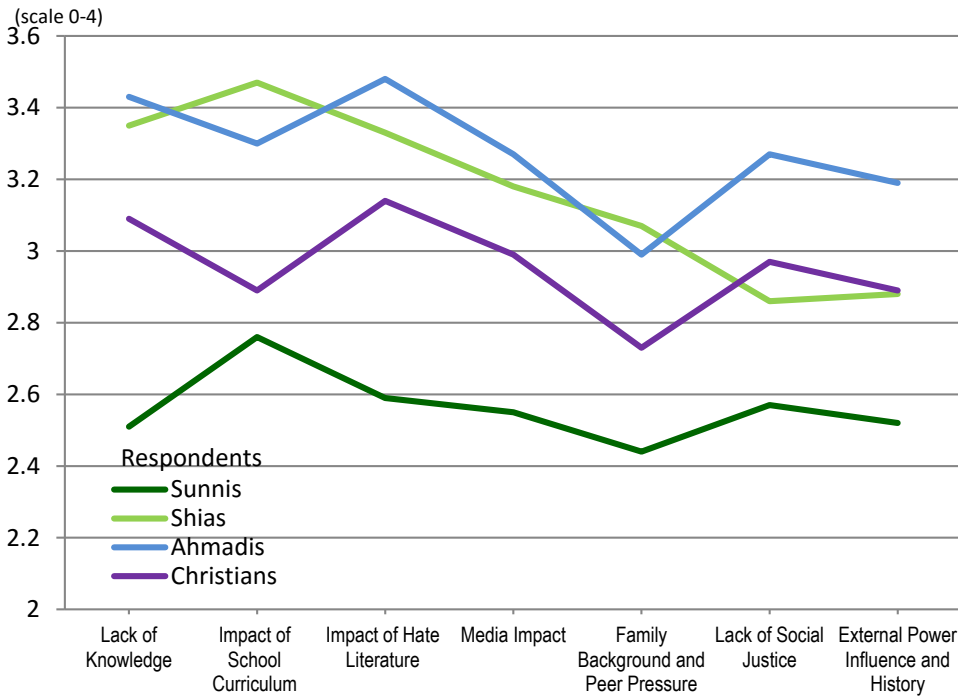
Figure 2. Opinions of respondents of four religious groups regarding reasons behind religious intolerance in Pakistan (*N* = 199).

Discussion

The study presents the assessments of respondents from different religious groups on the severity and reasons behind religious intolerance in Pakistan. It was found that differences in opinions were more dependent on the religious affiliation of the

respondent than on gender. Males and females did not differ from each other regarding the extent to which they considered different religious groups to be victimised from religious intolerance. Neither did females and males differ regarding what they considered to be the most important reasons behind intolerance. Respondents from different religious groups, on the other hand, differed significantly from each other in their opinions on both the severity and reasons for intolerance.

Perceived Severity of Intolerance

When the assessments were made on how severe religious intolerance is towards members of six religious groups, Shia, Ahmadi, Christian, Hindu, Sikh, and Parsee, a high degree of consensus was found regarding the grave situation of the Ahmadis. The Sunni, Shia, and Ahmadi respondents agreed on the fact that the Ahmadis were the religious group suffering the most from religious intolerance in Pakistan. This result may be seen in light of the fact that the controversy over the Ahmadi sect has gone on for one hundred years, and that mainstream Muslims do not accept Ahmadis as real Muslims (Rais, 2005).

Christian respondents diverged somewhat from the general pattern and opined that not only the Ahmadis but also the Shias and they themselves were equally victimised from religious intolerance. Christians, in general, gave the highest ratings of religious intolerance towards all groups, including themselves. Ahmadis also gave high ratings, whereas Sunnis and Shias gave lower ratings. Since Ahmadis and Christians are both minority groups this was not unexpected.

One of the few sex differences found was an interaction effect regarding Sunni women as raters. It was found that they as a group gave the lowest ratings for victimisation of Christians, Hindus, and Parsees. One reason for these assessments could be the fact that they themselves belong to the majority group and therefore are not acquainted with the amount of intolerance towards minority groups. Furthermore, as women, they stay more indoors where they interact mainly with other women, and are therefore not able to see the discrimination going on against minority groups as well as men. In a similar vein, Shia women considered intolerance towards their own group to be lower in comparison with the assessment made by other groups.

Perceived Reasons for Intolerance

The school curriculum was considered to be the most important reason behind religious intolerance according to both the Sunni and Shia respondents. The

structure of the educational system is generally thought to create intolerance rather than religious tolerance. The gap between the madrassas, Urdu medium and English medium schools creates a problem since it brings inequality amongst people (Rahman, 2003). In the past decade, textbooks and the school curriculum have been revised to some extent, but the madrassas are still seen as extremist religious structures rather than regular educational institutions that teach Islamic knowledge along with regular studies. The present study shows that this is also acknowledged by the majority groups in Pakistan.

Hate literature was rated as the most important reason for intolerance by Christians and Ahmadis. Hate literature can be found in many different forms, like in newspaper sections, pamphlets, stickers, banners, and posters. It is also being distributed through electronic media under the curtain of the blasphemy laws. The highest number of hate literature publications in Pakistan are directed against the Ahmadis (Human Rights First, 2012).

The Sunni respondents considered all the seven listed reasons for religious intolerance to be of significantly less importance than any of the other groups.

The greatest differences between raters from different groups were regarding how important they considered a lack of knowledge about other groups to be; the Ahmadis and Shias gave this a significantly higher importance than did the Sunnis and Christians. Opinions regarding the impact of hate literature and the media were the second and third most important factors dividing the opinions between different groups. The Ahmadis, Shias, and Christians considered hate literature and the media to be significantly more dangerous than did the Sunnis. The minority groups of Shias, Christians, and Ahmadis are also those that suffer from the adverse effects of media and hate literature circulation. Hate literature, being one of the most crucial, and still among the lesser discussed issues, would be a good area for further research. It would not only help in obtaining an insight into the augmenting scenario of hate literature distribution in Pakistan, but it could also enable ways to curb it as much as possible. Christians are the most mentioned religious group in the media, and are especially mentioned in the newspapers. Mostly, the media projects religious minority groups positively, although the Ahmadis are least mentioned and at times, negatively highlighted (Ali & Jalaluddin, 2010).

A lack of social justice, as well as the impact of external powers and history, was given the highest ratings by the Ahmadis. The Shia and Christian respondents also considered these two to be significantly more important than did the Sunnis. The Ahmadis are the only group that have been forcefully declared as non-Muslims

under the 1973 Constitution of Pakistan (Mahmud, 1996). Christians and Shias are also influenced by the political history of Pakistan and exterior forces, but they have leverage above the Ahmadis as there is nothing declared against them by the government. It appears that the Ahmadis are the most persecuted group because they are declared as a minority group under the constitution of Pakistan. They are victimised the most on the issue of khatam-i-nabuwwat (the finality of prophethood) and also, on the issue of Jihad (Malik, 2002).

Final Words

In Pakistan, individuals mostly discuss religious matters with people from the same religious background rather than with people from other groups. Even if they in daily life communicate in a mixed group in which people from different religious groups are present, religious intolerance is so common that the issue of religion is never raised, or if it does, then it ends up becoming very unpleasant, since no one wants to hear the other religious group's point of view.

A limitation of the study was that the data were only collected among university students, and from three cities only. A wider sample with respondents from different parts of the country and from different levels of society would make the results more representative. Another limitation of the study is that the Sunni respondents could have been included not only as raters but also as victims of intolerance.

Future surveys of this kind might, if conducted at a national level, provide members of different religious groups with knowledge about each other's views, which subsequently might bring about a dialogue. Finding common ground, as well as acknowledging differences in opinion, is a starting point which can eventually enhance stability and ultimately peace in the society.

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Sick-Leave Due to Burnout Among University Teachers in Pakistan and Finland and Its Psychosocial Concomitants

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Abstract

The study examines sick leave due to burnout among 476 university teachers in Pakistan and Finland and its relationship with a number of psychosocial concomitants with the help of a web-based questionnaire. Sick leave due to burnout was significantly more frequent in Pakistan. An alarming finding was that 19.2 % of 26–35 year old Pakistani teachers had been on sick leave due to burnout, while in Finland, the percentage for this age group was zero. Results from a MANOVA revealed that good working conditions, social support at work, and promotion opportunities were all rated as significantly better by the Finnish sample. Workplace bullying was also significantly less frequent in Finland. The findings suggest that young university teachers in Pakistan are especially at risk of experiencing occupational stress and burnout.

Keywords: burnout, sick leave, occupational stress, wotkplace bullying, university teachers, Finland, Pakistan

Introduction

The aim of the study was to explore psychosocial factors related to sick-leave due to burnout in a sample of higher education institutions in Pakistan, a developing country, and compare the situation in Pakistan with that in Finland, a socioeconomically more developed country. Burnout is a relatively well-researched phenomenon in the western world, but comparatively little is known about the

situation in Pakistan, which right now is going through a transitional phase in which higher education plays an important role.

Finland was selected as a country of reference, since the Finnish educational system is one of the best in the world, ranked as number five worldwide according to the PISA ranking list if 2016 (OECD, 2016). Besides being ranked among the best in education, the country also scores well above average in civic engagement, environmental quality, social connections, subjective well-being, housing, personal safety, and work-life balance (OECD, 2015). Accordingly, a comparison with Finnish higher education could provide insights into how Pakistani higher education could be improved.

Maslach and Jackson (1986) defined burnout as a syndrome of emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment, occurring especially among individuals whose occupation requires much social interaction and empathy, such as nurses. Their study made the phenomenon known worldwide; however, they did not coin the term themselves as often is assumed – it was previously used already in an article by Freudenberger (1975).

Since the seminal work by Maslach and Jackson, burnout has been in focus for much study within organizational psychology. A vast number of negative outcomes have been associated with the syndrome such as insomnia, physical exhaustion, depression, anxiety, decreased self-esteem, increased health problems in general, weak memory, decreased performance, excessive use of drugs and alcohol, and family and marital problems (Maslach, Schaufeli, & Leiter, 2001; Peterson, Demerouti, Bergström, Samuelsson, Åsberg, & Nygren, 2008).

The two major classification systems for medical diseases (ICD-10 and DSM-5) are not in agreement about whether the burnout syndrome is a distinct category in its own right or not. In the ICD-10 of 1992, it was introduced under Z.73.0 as 'Burnout – state of total exhaustion' (World Health Organization, 1992). In the 2011 version of ICD-10, it is categorized under Z.73.0 as 'Burnout – state of *vital* exhaustion' (our italics) (World Health Organization, 2011). However, the DSM-5 does not regard burnout to be a distinct syndrome at all (American Psychiatric Association, 2013).

Burnout, clearly, is closely related to occupational stress (Tsai, Huang, & Chan, 2009; Wu, Zhu, Li, Wang, &Wang, 2008); in fact, the burnout syndrome could be regarded as the logical consequence when continuous stressful demands exceed the individual's resources. Theoretical models used within stress studies such as the Job Demand-Control (JDC) model (Karasek, 1979) and its revision the Job Demand-Control-Support (JDCS) model (Johnson & Hall, 1988) should thus be applicable also

in research on burnout. When perceived demands are high, one's sense of control low, and there is no moderating effect of social support, strain and stress will follow. If these circumstances continue with no end in sight, the risk for burnout is imminent.

Research on occupational stress reveals it to be common among university academia (Blix, Cruise, Mitchell & Blix, 1994; Boyd & Wylie, 1994; Doyle & Hind, 1998; Jack & Punch, 2001; Kinman, 1998, 2010; Kinman & Jones, 2003; Kinman & Wray, 2013). Nakada, Iwasaki, Kanchika, Nakao, Deguchi, Konishi, and Inoue (2016) examined which job stressors that physically and mentally burden teachers in Japan: they found that high role conflict, high role ambiguity, low social support, and a heavy workload were all related to stress symptoms.

Some factors are more likely to initiate stress amongst teachers than others. Barkhuizen and Rothman (2008) found four occupational stressors which drastically affected the teachers' commitment to their organisations: resources, communication, overwork, and job characteristics. Doyle and Hind (1998) found that for all higher education staff, job insecurity was the most prominent source of stress. Tytherleigh, Webb, Cooper, and Ricketts (2005) analysed 14 U.K. universities and colleges, and found that work-life balance, job security, work relations, control, workload, overall job nature, communication and resources, salary and benefits, all constituted sources of stress.

Boyd and Wylie (1994) also identified some major stressors among teachers. These included excessive workloads, time restrictions, a dearth of promotion opportunities, insufficient appreciation, insufficient salary, changing job roles, inappropriate administration, and insufficient resources and funding. Kinman (1998), in a U.S. national survey about the causes and consequences of stress in higher education, found the main stressors to be high expectations, extreme job demands, a low level of support, and long working hours.

Since burnout appears to be a common source for absenteeism, sick leaves, and job turnover, as Maslach et al. (2001) found, the syndrome has severe socioeconomic consequences not only for the individual, but for the organization and society as a whole. Accordingly, there is a need to identify risk factors for sick leave due to burnout within higher education organizations.

A decision was made to use sick leave due to burnout as the key indicator of burnout rather than any subjective measure like for instance the Maslach Burnout Inventory. First, sick leave is an objective measure, while a scale is a subjective one. Either you have been on sick leave, or then you have not, there is no in-between. The decision to

grant a sick leave has been made by a physician, who has made a medical diagnosis. Second, we were particularly interested in sick leaves due to the negative socioeconomic impact they have on individuals and organizations. The use of sick leave instead of a scale for the measurement of burnout has previously been employed by Varhama and Björkqvist (2004b) who investigated municipal employees in Finland, industrial workers in both Poland and Finland (Varhama & Björkqvist, 2004a), and municipal employees in Spain (Varhama et al., 2010).

Method

Sample

The official list of e-mail addresses of permanent/full time teachers were obtained from the websites of 15 randomly sampled public universities in Pakistan and Finland. More than 2,000 emails were sent out; a total of 476 responses were subsequently obtained. An exact response rate is impossible to estimate, since there is no way to certify how many of the e-mail addresses were in fact valid and active. There are reasons to believe that a substantial number of the addresses were no longer valid, since some emails were bounced back to the sender.

The questionnaire was filled in by 199 female and 277 male university teachers in Pakistan and Finland. The mean age was 44.4 years (*SD* 11.1) for females, and 45.3 years (*SD* 11.1) for males; the age difference was not significant. The mean age was 37.7 years (*SD* 8.4) for the Pakistani university teachers and 50.5 years (*SD* 9.5) for the Finnish teachers, the age difference was in this case significant [$t_{(476)}$ = 15.26, $p <$ .001].

Instrument

A questionnaire was constructed in order to measure potential sources of burnout that would be culturally adequate in both countries, also keeping in mind results from previous research on the subject (Dua, 1994; Kinman, 1998; Einarsen, Hoel, & Notelaers, 2009). It included five scales: four were constructed for the study (Good Working Conditions, Social Support at Work, Promotion Opportunities, Heavy Workload, and Workplace Bullying), and the fifth, the Work Stress Symptoms scale (Björkqvist, & Österman, 1992) was a previously used measure. The responses for all scales were given on a five-point scale (0 = never, 1 = seldom, 2 = occasionally, 3 = often, 4 = very often, or 0 = strongly disagree, 1 = disagree, 2 = neutral, 3 = agree, 4 = strongly agree). A pilot study was conducted with the questionnaire being sent by e-mail to university teachers in both countries. The reliability of the scales was estimated with Cronbach's alpha. The reliability scores of the scales varied between

.72 and .84. The same procedure was then adopted for the collection of the final data. All the teachers were informed about the aims of the study and confidentiality was emphasized. The items of the scales and Cronbach's alphas are presented in *Table 1*.

For the measurement of sick leave due to burnout, the following question was asked: "Have you been on sick leave due to burnout?" The participants could then respond on a dichotomous scale, either "yes" or "no".

Table 1   *Items and Cronbach's Alphas of the Scales in the Study*

Good Working Conditions (5 items, α = .75)
My workplace conditions (e.g. space, light and noise) are satisfactory

I have all the necessary equipment and/or infrastructure support at work

I am not frequently interrupted at work
There are enough instructional facilities in my department

I am satisfied with my monthly salary

Social Support at Work (4 items, α = .85)
The head of my department is reasonable in her/his attitudes towards me

I am happy with the level of support I get from my colleagues

There is a great understanding between staff and head of the department

I get appreciated for my efforts

Promotion Opportunities (5 items, α = .73)
There are enough promotion opportunities in the job

Performance rather than politics determine who gets promoted in my department
My annual appraisal process has fairly recognised my achievements and abilities
The university has enough facilities for undertaking research

The university offers proper training and development opportunities

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Work Stress Symptoms (10 items) α = .91
Exhaustion
Difficulties to concentrate
Weariness and feebleness
Insomnia
Nervousness
Irritation

Depression
Indifference towards everything
Reduced work performance
Reduced self-confidence

Workplace Bullying (5 items) α = .92
I have been exposed to insulting remarks at my workplace

I have been exposed to verbal abuse
I have been exploited at my work place
I was told indirectly to quit my job
I have been exposed to bulling at my work place

Results

Sick leave due to burnout

Percentages of sick leave due to burnout differed significantly between the countries. Among Pakistani teachers in the sample, 18.3 % had sometimes been on sick leave due to burnout compared with 9.4 % among the Finnish teachers (*Table 2*). Pakistani female teachers had significantly more often been on a sick leave due to burnout than the Finnish female teachers (25.4 % *vs.* 8.8 %). The difference was not significant for the males. The difference in percentages between the sexes inside the country was not significant in either country.

In the Pakistani sample, no teacher over 56 years had ever been on a sick leave due to burnout, while in Finland, 10 % in this age group had been on sick leave for this reason sometimes during their working life (*Table 3*). In the youngest age group, 26–35 years of age, 19.2 % of Pakistani university teachers had been on sick leave due to burnout while in Finland, the percentage for this age group was zero.

Table 2: *Percentages of University Teachers Who Had Been on Sick Leave due to Burnout*

	Pakistan	Finland	Total	
Females	25.4 % (16)	8.8 % (12)	14.1 % (28)	$\chi^2_{(1)} = 9.78$, $p = .002$, $\varphi^2 = .05$
Males	15.2 % (21)	10.1 % (14)	12.6 % (35)	$\chi^2_{(1)} = 1.66$, $p = .ns$, $\varphi^2 = .01$
Total	18.3 % (37)	9.4 % (26)		$\chi^2_{(1)} = 8.07$, $p = .005$, $\varphi^2 = .02$

Table 3 *Experience of Sick Leave due to Burnout in Different Age Groups (n)*

	Age groups	Pakistan	Finland
I	26–35yrs	19.2 % (19)	0 % (0)
II	36–45yrs	18.8 % (13)	11.8 % (8)
III	46–55yrs	19.2 % (5)	8.9 % (8)
IV	56–65yrs	0 % (0)	10.0 % (10)

Table 4

Correlations between the Scales of the Study (N = 476)

	1.	2.	3.	4.
1. Good Working Conditions				
2. Social Support at Work	.50 ***			
3. Promotion Opportunities	.58 ***	.54 ***		
4. Work Stress Symptoms	-.32 ***	-.36 ***	-.37 ***	
5. Workplace Bullying	-.36 ***	-.54 ***	-.35 ***	.34 ***

*** $p \leq .001$

Correlations between the scales in the study

The highest positive correlations were found between the scales of Promotion Opportunities, Social Support at Work, and Good Working Conditions (*Table 4*). The highest negative correlation was found between Workplace Bullying and Social Support at Work. Bullying was also negatively correlated with Good Workplace Conditions and Promotion Opportunities, and positively correlated with Work Stress Symptoms. Work Stress Symptoms were negatively correlated with Social Support, Promotion Opportunities, and Good Working Conditions.

Psychosocial concomitants of sick leave due to burnout in Pakistan and Finland

A multivariate analysis of variance (MANOVA) was conducted with country and sick leave due to burnout as independent variables, and the five scales of the study related to the psychosocial concomitants as dependent variables (*Table 5*, and *Figures 1 and 2*). Due to the significant age difference between respondents from the two countries, age was kept as a covariate in the analyses. (Separate analyses of sex differences in regard to the five dependent variables revealed, surprisingly, no differences between the two sexes. Accordingly, sex was not included in the final MANOVA analysis.)
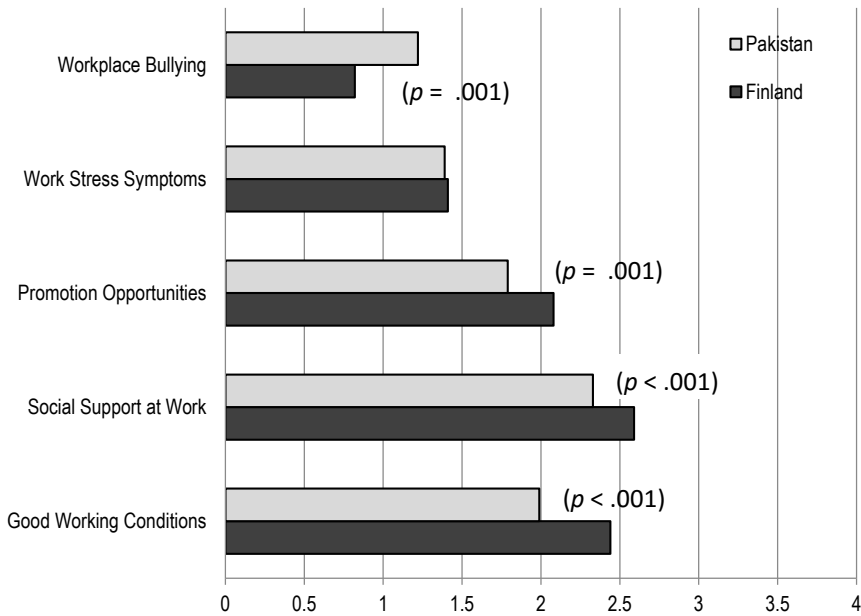
Figure 1. Mean scores of respondents in Pakistan and Finland on the five scales of the study (*N* = 475). Cf. Table 5.

The multivariate analysis revealed a significant effect for both country and sick leave due to burnout, and also for the interaction effect between country and burnout.

Effects of country: The univariate analyses showed that Good Working Conditions, Social Support at Work, and Promotion Opportunities were all rated to be significantly better in Finland than in Pakistan. Workplace Bullying was significantly less frequent in Finland (see *Table 5* and *Fig. 1*).

Effects of sick leave due to burnout: The univariate analyses revealed significant differences in the expected direction on all five scales. Those who had been on sick leave scored higher on Work Stress Symptoms, and Workplace Bullying, but lower on Good Working Conditions and Social Support at Work (see *Table 5* and *Fig. 2*).

Interaction effects between country and burnout: The univariate analyses revealed that Pakistani university teachers who had been on sick leave due to burnout scored lowest on Social Support at Work, and highest on Work Stress Symptoms (cf. *Table 5*).

Table 5: *Results of a Multivariate Analysis of Variance (MANOVA) with Country and Sick Leave due to Burnout as Independent Variables and the Five Scales of the Study as Dependent Variables (N = 475). Cf. Figs. 1 and 2.*

	F	df	$p \leq$	η_p^2	Group differences
Effect of Age (covariate)					
Multivariate Analysis	5.06	5, 468	.001	.051	
Effect of Country					
Multivariate Analysis	7.11	5, 468	.001	.071	
Univariate Analyses					
Good Working Conditions	14.99	1, 472	.001	.031	Fi > Pk
Social Support at Work	24.54	"	.001	.049	Fi > Pk
Promotion Opportunities	10.50	"	.001	.022	Fi > Pk
Work Stress Symptoms	0.15	"	*ns*	.001	-
Workplace Bullying	11.39	"	.001	.024	Pk > Fi
Effect of Sick Leave due to Burnout					
Multivariate Analysis	7.60	5, 468	.001	.075	
Univariate Analyses					Group with higher mean:
Good Working Conditions	5.68	1, 472	.018	.012	No sick leave
Social Support at Work	9.56	"	.002	.020	No sick leave
Promotion Opportunities	4.61	"	.032	.010	No sick leave
Work Stress Symptoms	32.38	"	.001	.064	Sick leave
Workplace Bullying	16.79	"	.001	.034	Sick leave
Interaction Country and Sick Leave					
Multivariate Analysis	3.36	5, 468	.005	.035	
Univariate Analyses					
Good Working Conditions	0.79	1, 472	*ns*	.002	-
Social Support at Work	11.45	"	.001	.024	Lowest mean:

					Pk with sick leave
Promotion Opportunities	2.09	*ns*	.004		-
Work Stress Symptoms	5.42	"	.020	.011	Highest mean: Pk with sick leave
Workplace Bullying	0.23	"	*ns*	.000	-

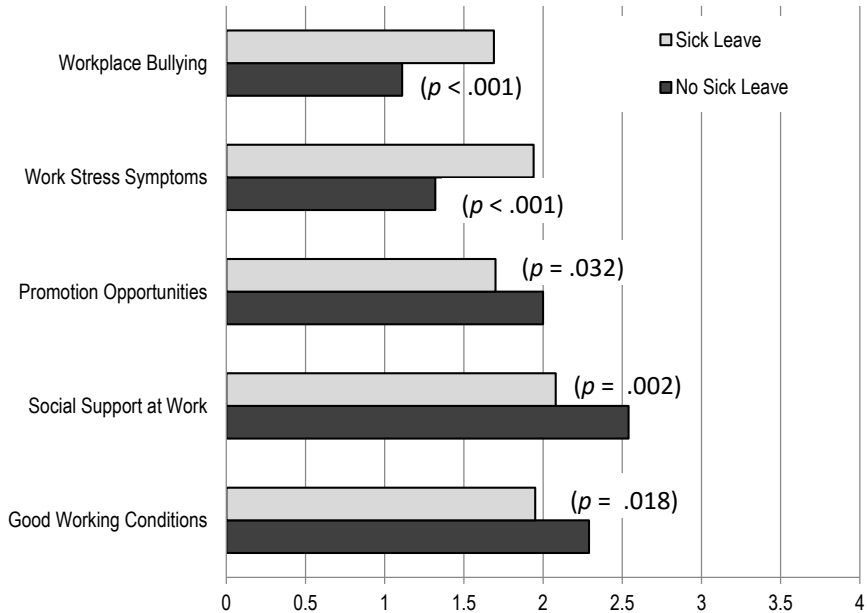*Note.* Fi = Finland, Pk = Pakistan

Figure 2. Mean scores on the five scales of the study for university teachers who had or had not experienced sick leave due to burnout in Pakistan and Finland (*N* = 475). Cf. Table 5.

Discussion

The findings revealed that there were some significant differences between Finnish and Pakistani university teachers. Those from Finland reported better working conditions, more social support at work, and better promotion opportunities than their Pakistani colleagues. The results also showed that workplace bullying was significantly less frequent in Finland.

The percentages of respondents having been on sick leave due to burnout differed between the two countries: in Pakistan, the percentage was overall significantly

higher. However, this difference was mainly due to differences between the female teachers in both countries. Pakistani female teachers had significantly more often been on sick leave due to burnout than their Finnish female counterparts (25.4% *vs.* 8.8%). The difference was not significant for males.

Another noteworthy finding of the study is that in the Pakistani sample, no teacher over 56 years had ever been on sick leave due to burnout; in Finland, however, 10 % of this age group had been diagnosed at least once during their working life. It appears that in Pakistan, teachers over 56 years of age are not over-worked at present and were not over-worked as young teachers either. However, with increasing job demands, young teachers are now facing this problem.

Perhaps the most alarming finding was that in the youngest age group, the 26–35 year olds, 19.2% of the Pakistani university teachers had been on sick leave due to burnout, while in Finland, the percentage for this age group was zero. This is a matter of serious concern. This finding suggests that young university teachers in Pakistan might be more at risk of stress and burnout.

The study has limitations, and generalisations regarding differences between the two countries should be made with caution. An exact response rate is impossible to estimate, since there is no way to assess how many of the e-mail addresses that the link of the electronic questionnaire was sent to actually were valid. However, the response rate was clearly low, and percentages should not be seen as indicators of exact percentages of the work force, only as percentages of the responding sample. Second, it may be argued that a paper-and-pencil questionnaire could have yielded different results than an electronic one. However, Boyer, Olson, Calantone, and Jackson (2002) found that e-surveys are comparable to manual survey questionnaires with minor exceptions, and e-surveys provide workable alternatives to printed questionnaires. Both methods have not only similar response rates but generate comparable results as well.

In conclusion: despite the limitations of the study, the findings suggest that interventions are needed to enhance a better work environment for young university teachers in Pakistan in order to reduce work-related stress and burnout. Reward systems, social support, and a culture of respect are required in order for them to consider their job as more worthwhile.

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Mobbing/Bullying Behaviour and Mental Health Difficulties of a Victim of Mobbing

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Abstract

The paper provides the theoretical background of mobbying/bullying and description of a case study concerning a victim of mobbing. In conclusion, reflections concerning counteracting of bullying are provided. Each work environment, regardless the form of employment or the specificity of a job, creates conditions for more or less ethical behaviour

Keywords: mobbing, mental health, case study

Introduction

A few reflections concerning mobbing/bullying

Adamiec (2013), when analyzing the problems of ethical behaviour, points out that it is not so much about the ethical behaviour but the ethical – or not ethical – situations, in which people behave in a defined way - desired or undesired one. For a person to act in ethically correct way, the conditions of an "ethical situation" must be met. Adamiec called the first of those conditions "awareness", the clear autotelic values – the system of axioms, which we assume to be true in our logic, and which we do not question. The second condition refers to encountering or experiencing a problem, that is a threat for autotelic values, which appear difficult or even impossible to maintain, also the way of respecting or protecting them is not completely clear or known. Another issue that the author mentions is the fact that the problem applied solely to people, so all non-human creatures are not subject to ethical behaviour. Experiencing the prominence, the consequences of a problem or situation is another condition. It is

the situation, considered as loss of autotelic values or a threat to them, for which the consequences are encumbering for the subject. Another important issue is the awareness of possibilities concerning the choice of action or behaviour. This is about freedom in the situations of choice, alternatives, dilemmas, where the sense of responsibility for behaviour is activated in various ways. The last condition is the sense of obligation, labelled as existential loneliness, that is the fact that nobody can replace us in making the choices, which stimulates the sense of subjectivity. The above conditions make up a system of determinants of ethical behaviour, which constitutes a situational and interactive model. Thus, we are able to define, following the author referred to, ethical behaviour as such which a given ethical situation allow to follow the autotelic values as closely as possible (after: Adamiec, 2013, pp. 26-27).

In this sense, mobbing/bullying may be considered as not belonging under ethical behaviour resulting from unethical situations, pathological realization of autotelic values, or disabling them. However, it is but the beginning of the philosophical and psychological considerations concerning the phenomenon of mobbing/bullying, which in the literature of the subject is described rather in the socio-psychological perspective.

Mobbing, or emotional abuse at workplace, is considered a pathology of social relations, occurring at workplace, which may be considered from the perspective of an individual, or a group. The condition for that phenomenon thus includes the repeating interactions between minimum two subjects, and the fact of pestering/bullying one subject or - in group situations – psychological abuse by a group. Mobbing was described by H. Leymann (1990), a Swedish doctor analyzing violence at work as *psychological terror at workplace, connected with hostile and unethical communication, which is directed in a systematic way by one or a number of persons mainly toward one individual, resulting in helplessness and hopelessness of victims, taking place often (almost every day) and lasting relatively long, at least for six months, leading to psychosomatic and social pathological states"* [re-translated from Polish] (Layman, 1990, quotation after: Kulczycka, Durniat, 2004, p. 641). Mobbing is also used as a synonym of harassment (violence) after C. Brodsky (1976) describing acts of emotionally abusing, torturing, and frustrating the employee, which has negative influence, causing the impression of discomfort and psychosomatic disorders, accompanying deteriorated efficiency at work, in the praxeological sense. Bullying is psycho-terror at work, continuous finding of those who are guilty, diminishing one's self-esteem in the presence of others, with the silent approval of the victim; the hidden motive is the desire to dominate and eliminate the victim, while the torturer does not claim responsibility for the consequences of his acts and

behaviour (Adams, Crawford, 1992; Field, 1996, after: Kulczycka, Durniat, 2004, pp. 641-642). Hirigoyen (2002, 2003) defines mobbing as emotional harassment, as manifestation of any incorrect behaviour, understood as the entire process of verbal and non-verbal communication – from gesture, through word, to attitude, which negatively affects human dignity, negatively influences the psychosomatic functioning, causing loss of employment and deterioration of the atmosphere at work by its repeatability and systematic character (after: Kulczycka, Durniat, 2004, p. 642).

One should not overlook the Japanese *ijime,* which is – in that culture – bullying, psychologically cruel and destructive behaviour towards those who do not think the way everyone is thinking, in accordance with the proverb that says the nail that stands out will not avoid the hammer (after: Durniat, 2008, p. 549). In Japan, non-individual values are particularly cherished, while those who do not obey the rule of mediocrity are put in their place. Paradoxically, the perpetrator becomes a pathological guardian of institutional values. It can be expected that the positive aspects of one's personality, such as its integrity, autonomy, the inner sense of control, high level of competencies – the attributes of efficiency and resourcefulness, will make an individual prone to suppressing and tormenting behaviour of the aggressors who are unable to tolerate this very thing, the individualism of their victims.

Phases of mobbing – introduction to case study

According to Durniat (2006, 2008, 2010), three phases of mobbing/bullying can be distinguished, because of the dynamics of the process, changing in time. In the first phase, called initiation, as the very name indicates, the attacks on the mobbing target are restrained, the caliber of victim persecution or harassment is limited, and occurs occasionally. The bullying person tries to control the situation, not to be caught red-handed. The mobbing/bullying itself is a form of "violence in kid gloves" which entails that the forms it takes are sophisticated and sometimes difficult to diagnose even by the mobbing target, the attacks are concealed, veiled, connected with sophisticated allusive criticism, understatements, they are based on nuances, compounded contexts, supposedly casual situations. The bullying person is smart, applies manipulation that is hard to prove, allusive, ambiguous communication, and the attacks target the most sensitive points in the mobbing target (after: Durniat, 2010, pp. 161-162).

In summary, the emotional abuse at workplace connects the dysfuncial elements (based on persecution and attempted unjustified domination) in establishing social relations between co-workers and their superiors, as well as between employees, or between managerial staff members, who are in professional relationships. In the first

phase of it, the person or group of persons being the target of mobbing are often unable to be aware of the emotional process they are subject to, coupled with experiencing the feeling of helplessness, hopelessness, and being unable to influence the development the situation in which they function. They are also not able to become aware of the hostile and unethical situation they are involved in which occurs, on regular basis, between themselves and the other person or persons in workplace situation (Leymann 1990). In the specialist psychological literature, the relations at workplace, which follow the mobbing/bullying pattern are also considered a specific kind of difficult situations, which may be defined as a traumatic crisis, connecting the elements of violence, being destructive for mental health, which occur in interpersonal relations. Such a type of stress is most often characterized by the feeling of emotional discomfort (fear, anxiety, helplessness, depressiveness), many somatic and mental manifestations and destructive social behaviours (alienation or aggressive reactions – towards others or self-destruction).

The emotional and social imbalance and frustration affecting the basic psycho-social needs, arising due to the mobbing/bullying situation (affecting in particular the need to feel safe and to engage in social contacts safely) usually occurs in a few stages, which are characterized by specific somatic and psychological symptoms and social reactions of the person being the target of mobbing in the community. In general, the following phases may be distinguished: the initial one, the phase of mobbing/bullying escalation, and the chronic phase of mobbing occurring between subjects in work situations.

In the case studies and focused studies conducted by the authors (cf. Dobrowolska, 2013) related to unethical behaviour in flexible forms of employment, in their assessment the employees clearly indicated humiliation, devaluation, attempts to lower the self-esteem, to undermine professional, psycho-social and intellectual competencies. An interesting issue was that the mobbing victims did not understand the situation, the strange atmosphere surrounding them, which has been created by the attacker; instead the person blamed herself, tried to find the causes which provoke the hostile behaviour of the pesterer in herself. These are typical symptoms of the bullying/mobbing experienced, which can be difficult to diagnose by the mobbing victim in the first phase.

Case study description

In order to illustrate the specificity of the phases in stress situation that the mobbing victim is subject to, as well as the specificity of such persons' professional activity and relations established with other people, presented below is a short description of the

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case of a 34-year-old woman, who was diagnosed with neurotic somatoform disorders, and – after psychological diagnosis – with experiencing mobbing in workplace. Because of the topic of this paper, as well as the extensive research material obtained, only the basic data have been taken into account, which allow to stress the main directions of symptoms development and psychological mechanisms of mobbing/bullying situations, with distinction of the initial phase, related to the development of subordination in bullying situation, as well as the developed pattern of emotional and social reactions based on bullying mechanisms. As concerns the principles of ethics in publication of research papers based on humans, the authors obtained consent for the use of data from medical documentation in this publication.

Mrs. A., 34 years of age, general secondary education, living in city environment for many years, married for 15 years, bringing up the 10-year old daughter with her husband. She has been working for 10 years as education administrator in an institution of education. Since the beginning of her professional career she has held positions connected with "being subordinated and excessively dependent", focusing particular attention to excessive subordination and pleasing other people, without considering her own needs. On the other hand, for Mrs. A. work is a very vital source of satisfaction, that is of fulfilling ambitions, meeting the need to be distinguished socially; although she realizes that she often had to strive for acceptance, assuming the role of a scapegoat (that is what can be derived from her accounts of many situations, e.g. those occurring in her school years).

In the first phase of functioning in the situation of emotional mobbing in workplace, Mrs. A., 34 years of age, was not aware of the subordination and submitting to the pattern of domination and excessive dependence on another person. Mrs. A. was not able to react in situations connected with professional responsibilities and work situation in a way that would provide her the sense of safety, psychic comfort, and alleviation of neurotic symptoms (dysorexia, anxiety, depression) and the sense of continuous psycho-physical discomfort without co-occurring organic source of disorders referred to above. Mrs. A. was not aware of the blindly followed pattern of domination and excessive dependence, and its negative influence - in professional relations – upon her self-esteem, and the resulting underestimation and devaluation of her own professional competencies.

Mrs. A. came to receive psychological assistance due to intensifying neurotic symptoms of depression, also in somatic form (weakness, apathy, sleep disorders, dysorexia). The onset of psychosomatic symptoms dated back 5 years earlier, and concerned dysorexia. Mrs. A. underwent pharmacological treatment and

psychotherapy. Mrs. A., as a result of undertaking and continuing the long term psychotherapy, gained a partial insight into the psychological mechanisms of mental disorders, also those connected with her workaholic attitude. Mrs. A. recognized, in her behaviour pattern regarding the relations with other people in work situations, the type of workaholic reaction referred to as "pleaser". Mrs. A. requires further psychotherapy, to improve her insight concerning psychological mechanisms of mental disorders, comprising the area of dysfunctions going beyond the workaholic attitude in the life she lived so far.

Analyzing the development of the situation and bullying/mobbing process in its second stage, it is important for the victim to become aware of the specific relation in which s/he has been functioning, and which is regulated by means of the excessive domination-submission pattern in social relations (professional ones in this respect), by which the bullying group makes the victim obey.

The second phase, of bullying/mobbing escalation, is characterized by more frequent attacks of the pesterer, coupled with their increasing intensification, negative intentions are manifested, and destructive pestering starts, gossiping and slander increase, as well as attempts of making the victim feel guilty, coupled with other dirty practices of the pesterer – hitting below the belt, troublemaking; aggression intensifies and with it the feeling of being threatened and generation of fear. Two specific groups of behaviour occur in this stage: destruction of the victim and deceiving the witnesses of bullying, by playing tricks and crafty manipulations. It may happen that witnesses are completely subordinated to the authority figure and feel intimidated. Stigmatization and isolation deteriorate the psychosomatic condition of the victim of bullying. Performing the role of a superior person is conducive to such behaviour, in which tasks that are delegated prove impossible to fulfill, or the victim is not given tasks to fulfill, so that s/he cannot demonstrate her/his competencies; the victim is also subject to abuse of power and position held, to deliberate delaying decisions concerning issues that are important for the victim. The power of negative impact of the pesterer results in the victim's mistakes at work, in being humiliated by others as a result of untrue stores and gossip spread skillfully by the pesterer, while the criticism the victim is expose to leads significantly lower self-esteem, causing doubts as to the competencies held. Weakening the victim's position in the group, physical and emotional isolation, preventing the victim from finding support and understanding in the group, prejudicing other people against the victim of mobbing, making witnesses turn against the victim (most often the weakest persons) makes the bullying/mobbing activity turn into a group act (after: Durniat, 2010, pp. 162-163).

Analyzing the course of second phase of mobbing in workplace in case of Mrs. A., it is worth pointing out that in her emotional functioning – over the years of work and contacts with superiors – her anxiety and depressive moods intensified, and she developed more acute symptoms of eating disorders and problems with sleep, despite the absence of situations of open interpersonal conflicts in workplace. At that time, however, Mrs. A. was on a sick leave ever more often, and had a history of several hospitalizations. In work environment, Mrs. A had periods of interrupted contacts with the superiors and performing responsibilities. Such a situation may have been a kind of "flight into illness", social isolation from the stigmatization by superiors. The deteriorating psychosomatic condition may have been a response of the victim of mobbing to the situation experienced as being attacked by the pesterer. The internalized domination-submission pattern resulting from the victim's own experience may have fostered the development and consolidation of specific relations with people encountered in workplace situation. Such social functioning may be explained, among other things, by the fact that Mrs. A. was brought up in a generation family, where the dominance patterns and submission were in use for bringing up and parent behaviour. Thus, Mrs. A. has had a deeply internalized pattern of domination-submission, disregarding her own bio-psycho-social needs. It results from the interview and autobiographic information that Mrs. A. had an internalized pattern of emotional reactions in social situations, on the basis of features of relations that are established between the victim and aggressor (domination-submission and total subordination). The above pattern developed as a result of emotional and social relations with parents and child minders in childhood and adolescence. As Mrs. A. reports, in her life so far, regarding the social relations established between her school years and professional life, she often identified with the role of a scapegoat. In return for submission in relations with people of the same age, she received acceptance from others, as well as improved self-esteem, which was always low, as far as she remembers.

On the one hand, Mrs. A. experienced her superiors at work as people one should depend on and submit to (the upbringing pattern in the family, which provides gratifications and meeting the emotional-social needs, e.g. of safety, love, and approval of achievements). On the other hand, she perceived them as dominating persons, who impose tasks beyond her abilities, not in line with competencies and responsibilities related to her position. As years went by, Mrs. A. began to notice the negative influence of her superiors upon her own functioning at work more and more, she started to see the mistakes made, particularly in situations of superiors' control. The increasingly frequent criticism from her superiors was experienced as

humiliating and lowering her self-esteem ever more significantly, resulting in growing doubts as to her professional competencies and declining worth of her as a person. It should be mentioned that Mrs. A. continued to hold the same position she was so familiar with, where the responsibilities posed no challenge. With time spent in the same position, Mrs. A. faced increasing difficulty in performing her work duties, her sense of mental and physical well-being deteriorated, neurotic symptoms intensified (in particular the feeling of exhaustion, sleep problems, dysorexia, anxiety, and fear), which resulted in increasing absenteeism from work, dissatisfaction of her superiors, the dominating demand to make her catch up, by attempts to make the victim of mobbing feel guilty.

The last phase defined by Durnat (ibid., p. 163) is called the chronic one. It is utterly destructive for the victim, witnesses, and the entire organization. Unethical behaviour is treated as norm in this phase. Bullying/mobbing becomes a natural thing for three parties: the pesterer, the victim, and the organization as a whole. What is characteristic, consent is given to bullying/mobbing behaviour, and the fact that all parties are accustomed to it. The victim experiences psychosomatic disorders, s/he is exhausted and unable to defend, nervous breakdown is possible, the person may reach for abusing substances, makes more and more mistakes, symptoms of neurosis and depression intensify. Negative consequences of mobbing behaviour towards the victim include: sick leaves because of psychosomatic problems, ruined reputation, falling out of the labour market and having difficulties in finding a new job. Mobbing moves from work environment to social environment and family, because the results of negative actions of the pesterer lead to crises in family life. The pesterer ceases to persecute only when unmasked, or when the community rebels against this behaviour. When the victim starts to speak about her/his feelings, begins to understand the pesterer's behaviour, and occurs to be a threat for the pesterer, who usually is not getting the gratification from the victim any more (in the form of humiliation and abjection of others). In most cases, the pesterer then begins to look for a new victim, being equally prone (after: Durniat, 2009a, p. 145).

Analyzing the case of Mrs. A., it can be pointed out that she has fully experienced the chronic phase of bullying/mobbing, "flying into illness" and particularly going on sick leaves more often, including hospitalizations due to intensifying dysorexia. Upon returning after sickness absence, Mrs. A. would experience situations of having to deal with the outstanding tasks, which often proved impossible due to the time allowed for performing them, as well as her psychosomatic condition, upon returning to work after sickness. Due to the above, Mrs. A. was not in a position to demonstrate her competencies, which intensified her "flight into illness" as a way of alienating herself

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from the environment that deepens her devaluation and increases the mobbing reaction. In consequence, Mrs. A. suffered from intensified dysorexia, had symptoms of physical casting (lost weight, suffered from bulimic symptoms, sleeplessness, pains) and emotional discomfort (depressiveness), which contributed to subsequent more frequent hospitalizations and, in consequence, obtaining a decision about disability pension due to poor health and inability to continue her professional duties.

It is worth adding here that bullying/mobbing is not only attributed to workplace, it may also occur at home, as well as other formal groups and organizations. Bullying/mobbing behaviour may appear in all forms of employment and any work environment, also in telework and self-employment, in which the apparent absence of direct employer does not protect from possible attacks of pesterers via indirect relations or via connections and contemporary ICT techniques.

Conclusion. Reflections on counteracting of bullying

The anti-bullying legislation imposes the responsibility for the occurrence of bullying/mobbing on the employer, thus any preventive and corrective actions, as well as the responsibility itself are the management staff's tasks. The ideal attitude would be that of monitoring and prevention of pathological behaviour at workplace. Working conditions, in particular: bad communication, improper information flow, chaotic organization, lack of clarity and randomness in distribution of tasks and positions, poor management skills, ignoring the problems of employees, ignoring conflicts, improper system of personnel evaluation and motivation is conducive to bullying/mobbing behaviour, together with the – typical for victims – attitude that often fails to accept norms and practices of the organization (after: Durniat, 2010, p. 165).

Sztumski (2013), when analyzing interpersonal relations, notices that they require – unconditionally in Western countries – suitable ethical and legal regulations, which are responsible for providing social order; unfortunately, the more such relations, the more regulations. With the development of civilization, based on Western culture, the number of bans must increase, as this is the way of attempted filling of the "ethical gap". However, some form of crisis occurs, as there may be more form than content, as less bans yet clearly formulated may result in better order, may dissipate the doubts concerning their interpretation, which in consequence improves the enforcement. There is a jungle of codes of ethics and law – enactments, executory orders, court interpretations - their excess does not make people better, but has one principal advantage – people are made to think, to act prudently, due to the consequences resulting from regulations. It is disputable whether there is also the

effect of contrariness, a defence reaction triggered instinctively, for the purpose of breaking the regulation or omitting it. The increasing number of bans restricts the person's will and freedom. Thus, it seems that the best way would be tedious and time consuming upbringing, as an alternative to normative ethics, enforcing respect for bans by penalty threats, which is used in training of animals (after: Sztumski, 2013, pp. 42-43).

A good solution, taking into account the above, would be the introduction of negative consequences to anti-bullying codes, which would also apply to witnesses of unethical behaviour.

The increasing number of bans, however, fosters stress at work, as well as development of neurosis and other mental diseases in more prone individuals. Bans may cause mental laziness and absence of critical reflections. If we reduce our mental efforts to the use of algorithms, we become like machines, thus the thought that bans are conducive to progressing mechanomorphization of people, who would behave habitually, which has nothing to do with responsibility and favours mass stupefying and stupidization of people (ibid., pp. 45-46).

Bullying/mobbing is a crisis phenomenon, it requires a faultless diagnosis and intervention actions (as well as preventive actions, precluding the occurrence of such crises). In accordance with legislation, employers have the obligation to create appropriate climate and culture of the organization, conducive to ethical behaviour at work. Employers are obliged to develop and implement employee protection programmes and to monitor the organization. It is most recommended to educate the entire staff of the organization as regards awareness and understanding the phenomenon of bullying/mobbing and its symptoms, as well as anti-bullying procedures (Durniat, 2010, p. 167).

Also the The National Association for Anti-Mobbing (Krajowe Stowarzyszenie Antymobbingowe) was established in Poland, which receives signs of bullying/mobbing behaviour, provides support, legal advice, and professional assistance. The most frequent clients there are employees from the sector of education, health service, and office workers, which is a confirmation of the worldwide tendencies that bullying/mobbing affects non-profit organizations the most (Leymann, 1990, after: Kulczycka, Durniat, 2004, p. 645).

An interesting and positive vision of rightfulness was described by Schlenker (2008), as persistent following of a stern moral code - irrespective of pressure to break rules and of costs - which serves the common good. Despite the fact that righteous behaviour entails costs, as in case of keeping promises, being trustworthy, not being

prone to manipulation and bribery, a righteous man may also experience short- and long-term positive consequences of his action, such as those related to self-image, reputation, recognition by the group.

Pilch (2013), in his studies and analyzes, presents something contrary to what has been stated above, namely that although training in business ethics or in ethical behaviour is considered a desired form of intervention, its efficiency remains disputable, in the light of research conducted (Peppas, Diskin, 2000). The efficiency of those short-lived forms of education was tested by Tang, Chen (2008). They assessed the ethical dilemmas connected with future work of students, and their results indicated clearly that the attitudes and tendencies regarding behaviour were more in demand only in the sphere of their direct experiences, whereas in case of events not present in their consciousness or experience, the change either did not happen or was but slight. The influence of such trainings upon the willingness to get involved in unethical behaviour is thus absolutely limited (after: Pilch, 2013, p. 148). It is, in fact, the eternal psychological problem concerning the dilemma between the attitude declared and the actual involvement in actions, which do not always go hand in hand, thus the unsatisfactory results of various preventive programmes.

It is also worthwhile to refer here to the results of studies conducted by Durniat (2009, p. 926), in which a negative correlation was demonstrated between mobbing and positively assessed climate in the organization, understood as representing the interests of employees, opportunities of getting promoted and awarded, organization and communication at work, relations with co-workers and superiors. The other important correlation has been demonstrated to exist between mobbing and social-organizational variables understood from the general perspective, such as social support, managerial competencies of superiors, organization of tasks and their distribution, communication efficiency, the attitude of decision makers towards novelty and creativity, consistence of the group, the ways of conflict solving, or work pressure. Finally, there is a third correlation between mobbing and social-organizational factors seen from the perspective of an individual, such as: acceptance of the goals of the organizations, its practices and norms, identification with the team of workers (after: Durniat, 2009b, p. 926).

Coping with bullying/mobbing is not easy, because it is difficult to prove it exists at work, as has already been mentioned, to collect proofs, to find witnesses of its instances, or doctors who are specialists in it. Many researchers stress that it is easier to counteract mobbing via trainings or anti-mobbing campaigns, than to fight when it begins to spread or gets strong (Kmiecik-Baran, Rybicki, 2003; Grabowska, 2003;

Durniat, 2006). Despite the fact the Polish Labour Code contains a clear stipulation which says "the employer is obliged to counteract mobbing ..., an employee whose health suffered as a result of mobbing may demand pecuniary compensation for the injury sustained" (Labour Code - K.P., art. 94.3 § 1 and 3), in many organizations bullying/mobbing is still a common practice.

The studies conducted by Kmiecik-Baran, Rybicki (2004), with employees of the education sector as subjects (n=492), revealed that as many as 61.5% of teachers experienced bullying/mobbing as defined by Leymann, for more than six months. Emotional abuse was reported by 79.5% of victims, and manifested as slander, defamation, or denigration. In the study conducted by Delikowska (2003), also based on the tool developed by Leymann (n=245), mobbing was found to affect 73% of the subjects, which indicates how common it is.

Durniat (2010) recommends, for counteracting mobbing, to develop internal regulations and anti-bullying rules, a moral code of conduct in the organization, with the ban on bullying/mobbing behaviour, also with training on what mobbing is and how to cope with it. It is also suggested that every organization should have a path to follow in case of alleged bullying/mobbing events. The possibility of conducting professional mediation, obtaining psychological assistance, or counselling, seems equally justified (p. 105).

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