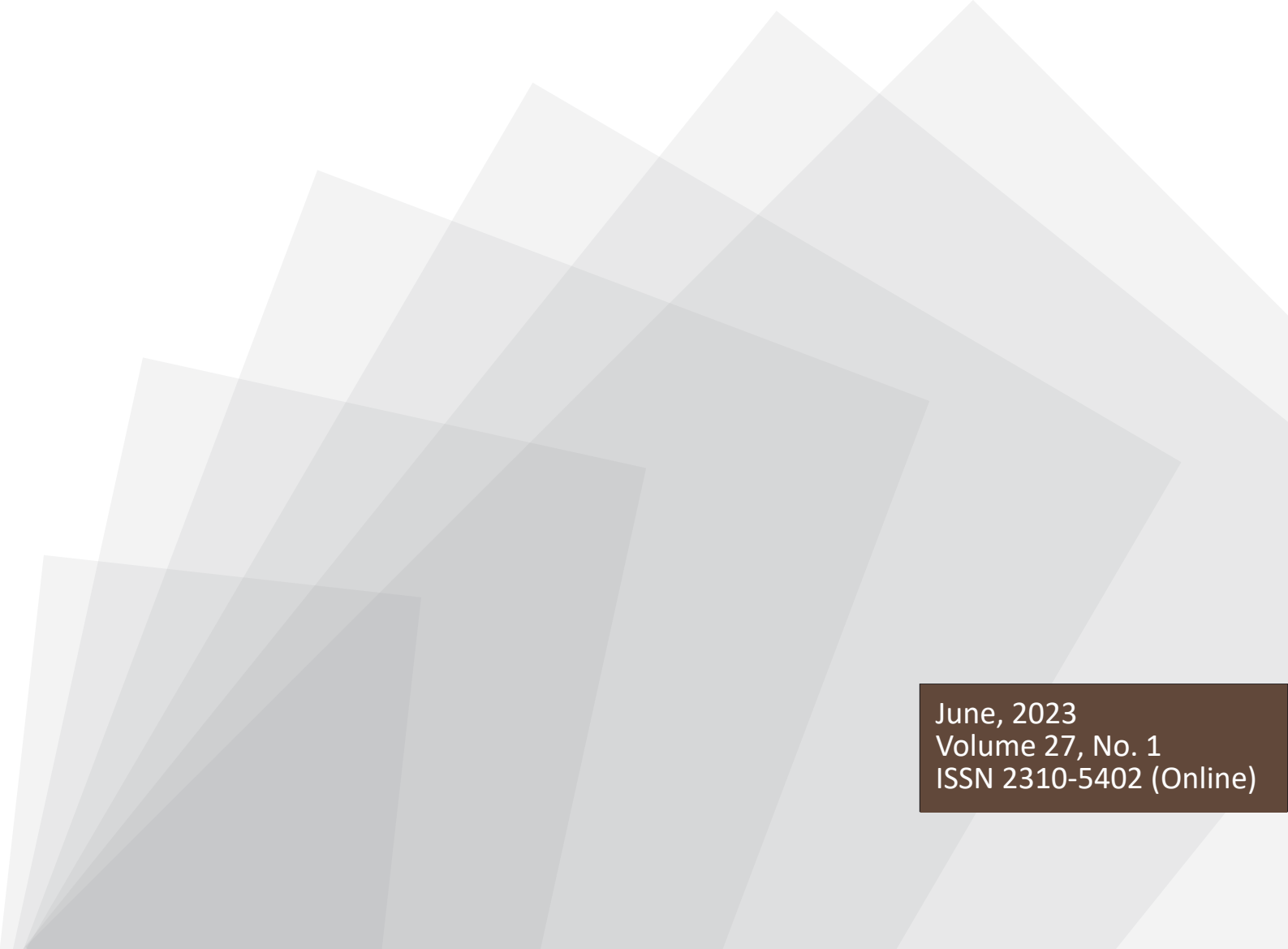




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Table of Contents

Arian Lleshi

Ana Uka

The Role and the Challenges of Teacher Assistants in Integrating Children with Special Needs in Regular/Mainstream Classes1

Jolanda Lila

Philosophical Features of Vexhi Buharaja's Poetry15

Enkelejda Mëhalla

Ana Uka

A Review on the Psychological Well-Being of Workers at Workplace and Its Implications ..25

Adesoji A. Oni

Ikmat Olanrewaju Junaid

Effects of Polygamy on the Academic Performance of Secondary School Students in Nigeria.
37

Senad Orhani

Besim Çeko

The Role of GeoGebra in the Sustainable Learning of Logarithmic Functions.....59

Rifqat Opeyemi SANNI

Adoption of Ritual and Poetry of Aláwòrò-Èkùn deity in Combating Regional Instability in Nigeria81

Francis Yede

Dayo Akanmu

Translating COVID-19 Expressions from English to Yoruba: Lexical Expansion and its Communicative Competencies.....99

Arian Lleshi¹Ana Uka²

The Role and the Challenges of Teacher Assistants in Integrating Children with Special Needs in Regular/Mainstream Classes

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Abstract

Inclusive education is a very wide term in which we involve all children, including children with disabilities. This service that can be provided to children is influenced by a large number of factors but the main role in schools in Albania is played by assistant teachers. These teachers play the main role in teaching children with special needs, the purpose of this study is to understand the challenges and difficulties of assistant teachers and was done through a questionnaire with teachers to understand how useful and involved they are in participation of children with disabilities in their classes and what tools do they use to make children more environmentally friendly to get an education at the highest levels like all other children. This study also explored the barriers that children with disabilities face in their education as well as the strategies they need to use teachers to realize inclusive education.

Keywords: *Children with disabilities, inclusive education, support teachers*

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Introduction

1. Background of Study

Nowadays, there are many children facing different problems related to their development and education and, this is due to various factors. These children need to be integrated in inclusive education where they can be accommodated with regular children in the same learning environment. Inclusive education is a process that started being implemented in the 80s of the last century and is progressing at a fast pace. Beauchamp (2004) stated that: “children with disabilities do not have all the learning difficulties, but as a rule, they are educated in special schools according to the type of disability” (p. 44). In Albania, most of the students with special needs enter mainstream classes together with other students, and they are provided with an Individualized Education Plan implemented by an assistant teacher for each student with learning difficulties. The process of enrolling students with special needs in the Albanian Education System is highly conditioned by the country’s context. This study is important as it explores the situation of inclusive education in Albania and assistant teachers' role in educating students with different abilities. It is very important that children with disabilities are involved in such education to help them progress both socially and academically. Inclusive education should be implemented by all primary schools in Albania for children with disabilities and the challenges of assistant teachers during their work should be taken into account.

Therefore, this study will address the challenges faced by teachers and the opportunities they might have. This work will further explore assistant teachers’ role and the support they receive during this process from the educational institutions. This study includes several objectives such as:

- to identify the factors that interfere with the teachers’ work with these children to adapt to a new learning environment.
- to identify the challenges of on-duty assistant teachers in relation to their current work in inclusive education settings.
- to explore the opportunities assistant teachers have to help children with disabilities in mainstream classes.
- to draw conclusions and provide recommendations to determine the need to improve comprehensive pre-assignment curricula and address challenges for support teachers.

The hypotheses of this study are as following: 1. There is a considerable number of factors and challenges that may prevent teachers from doing their work accordingly with children with disabilities in

mainstream schools in Albania; 2. There is a great lack of educational materials needed to educate children with disabilities; 3. There is a huge need for more trainings and qualifications in the field of special education in addition to the university degrees for assistant teachers in Albania.

Literature Review

2.1. Overview of the legal framework for students with disabilities in Albania

In the Albanian context, people with disabilities have been identified with different terms such as: disabled, people with disabilities, para-tetraplegics, people with mental retardation, blind, etc. In accordance with the United Nations terminology and the concepts of Equal Opportunities for Persons with Disabilities and in accordance with the WHO international categorization, there has been used the term "person with a disability". According to the National Strategy [4] of Persons with Disabilities 2005, from now on "Persons with Disabilities" are those individuals in whom physical functions, mental capacity or psychological state tend to be avoided for more than six months by the typical situation for the respective age, which results in restrictions on their participation in social life. Similarly, Simo (2005) states that, "A person with a disability (PWD) is an individual who has a disability as a result of physical, sensory, intellectual, psycho / motor impairment, born or acquired during life from accidents, temporary or permanent illness, who do not come from employment-related causes". If we refer to disability, that is manifested in different types but physical disability is more prevalent than all the others. Another definition disability is that related to any injury that restricts the physical functioning of the limbs, or dexterity. Other physical disabilities are related to injuries that limit other aspects of daily life. Developmental disability: This disability results due to growth and development problems. These children have delayed development of brain resulting in problems with speaking or thinking. Sensory disability is associated with an impairment of one of the senses. These include visual impairment, hearing impairment, taste or olfactory impairment, somatic and sensory impairment (related to touch, cold, heat or pain) or imbalance. Emotional and mental health disabilities include mental disorders and emotional sclerotic Dementia (WHO, 2005).

2.2 Children with special needs in inclusive education

Inclusive education aims at educating all children according to their age, in accordance with their special opportunities and needs in shared school environments. This is a contemporary international practice

accepted as the most appropriate form of exercising the right to education, as a fundamental right of all children “without any distinction, regardless of race, color, gender, language, religion, political opinion or any other opinion of national, ethnic or social origin, wealth, disability, family background or any other condition of the child or his or her parents or legal representatives (International Convention on the Rights of the Child, 1989). Inclusive education means more than the presence of students with special needs in mainstream classes. It has developed from a long history of educational innovation and represents multi-level school improvement for all students (Skrtic, Sailor & Gee, 1996) and is concerned with promoting dignity and distinction (Barton, 1997).

2.3. General overview of previous studies on children with disabilities in Albania

The education of children with disabilities in Albania began during the 60s. For the first time special classes were created for deaf and dumb children (today they have the status of national institutes). In '70s and '80s, as a result of the identified needs, and also in the implementation of compulsory 8-year education for the education of children with mild mental retardation, special schools of special education were established in some cities in Albania, such as Tirana, Durrës, Shkodra, Elbasan, Vlora and Korça (Nano, 2002). They have been enriched in the following years with the establishment of day care centers in Librazhd, Fier and Pogradec (ADRF, 2010) to enable care and education of children with deeper mental retardation. Efforts for inclusive education in Albania began and became apparent after 1990s. Local organizations in cooperation with financial support of foreign donors initiated projects aimed at inclusion of children with disabilities in mainstream schools. The project implemented by Children’s Aid Direct (CAD), in cooperation with national association of parents “Helping children with mental retardation” undertook the initiative for integration of children with mental retardation in preschool system in city of Tirana. Within this project, training of some primary school teachers was also made possible. During the same period, the organization MEDPAK enabled the integration of 11 children with disabilities in mainstream classes at the city of Librazhd. The Center for Child Development (Tirana) in the years '97 -'98 made serious efforts and realized the inclusion of many children with different disabilities, such as autism, hearing problems, hyperactivity, problems in psycho- motorcycle and in speaking, in ordinary city schools. In this project parents were evaluated as good collaborators to achieve results in inclusion of their children (Nano, 2002). The project "Integrated Special Education" (2000-2003), implemented with the support of UNICEF and implemented by MOVIMONDO (Italian non-governmental organization) and MED- 14 Education issues: Inclusion of children with special needs (disabilities) in the Albanian school PAK (Albanian non-

governmental organization) is another important initiative in context of inclusion of children with disabilities in mainstream schools.

2.4. Benefits of society, education system, and children from inclusive education

Inclusion is a topic that suits everyone and not just the education system. All persons with disabilities have their rights and these rights are primary to be respected within every institution and not only in schools. You should no longer consider them as poor, needy beings care and specialized care, for a school to look good, students who are supporting these children in need should also help a little. Growing up together, children learn to live together as adults and work together for individual and collective well-being. Through coexistence in school with children with disabilities, other children learn human values that are essential to society because recently they have almost become obsolete and people are becoming more and more savage with each other. In addition, inclusive education is also beneficial for teachers and makes them more aware of the key role in civic education for all children. This education aims to provide equal opportunities for all children, regardless of abilities, and to create a global society.

2.5 The role of the assistant teachers in educating children with special needs

The assistant teacher, especially in Albania, has taken on a very difficult and important role. The word assistant teacher itself means a huge support to a child who has major learning difficulties together with other students. In Albania before it is not that there were many such teachers but in 2014 and onwards the number of assistant teachers has increased a lot. In school where we teach in rural areas, every student with different abilities corresponds to an assistant teacher who monitors and helps and makes easier all the problems that a child has.

2.6. Teaching methods used by assistant teachers in teaching children with special needs

The ways that assistant teachers use are more the provision of security and love stay with students with disabilities in special classes and with extra hours. Teachers help children with homework, if they need to accompany them home, play with them.

2.7. Challenges of assistant teachers in educating children with special needs

Based on the questionnaires developed, we see many problems related to teachers in general. But this time we need to specify the assistant teachers. The first thing we see is the problem of education of these teachers because in Albania or in the area where we live most of the assistant teachers are only with secondary education and do not have a specific education for children with disabilities. In Albania there are still many parents who do not want to admit the problem to their children and often do not accept that an assistant teacher is only for their child and this is a problem and a clash between parent and teacher. In schools where we teach, the classes have become collective and the number of students is very low, which makes the child with different abilities distracted and the assistant teacher is unable to decide to work. It happens that children are a little older and with problems such as nervous disorders and teachers are unable to manage them in cases of nervous crises, and do not even have the right protection to deal with them. Lack of teaching aids and infrastructure is again an aspect that teachers face as difficulties every day and more.

Methodology

For the purpose of this study, a qualitative approach has been used to better address the research questions and understand the challenges that assistant teachers face in their work with children with special needs.

This study used a qualitative approach used to show the challenges and difficulties faced by assistant teachers in the process of integrating children with disabilities in mainstream schools in Albania.

3.1 Sampling procedure

This study was conducted to provide a broader understanding of the inclusion of children with disabilities in schools and difficulties faced by assistant teachers who are a major force in helping these children. A total of 10 assistant teachers from three different schools in Puka district were questioned.

Of these teachers, three (3%) were males and six (7%) were females. The participating teachers were interviewed where they were asked to answer the questions as best they could. The teachers provided information about the purpose of the study, ensuring confidentiality, and they were grateful for willingness to participate in this study.

3.2 Research Design

This study used a qualitative design. In this study, the aim was to understand the role of assistant teachers in integrating children with different abilities, what are the problems faced by these teachers and the support they have to be motivated at work as much as possible. Therefore, open-ended interviews were used to obtain data about participants' opinion about this phenomenon.

3.3 Measurement tool

In this study, open-ended interviews with teachers were conducted with the aim of obtaining accurate information and data on the inclusion of children with disabilities in normal schools and meeting the challenges of assistant teachers. They could express different opinions and there are no restrictions on their answers. The questions are open-ended and the confidentiality of teachers is maintained in order to express themselves freely and to provide as much information as possible so that we can achieve the purpose of our study.

4. Results

A summary of interviews conducted to the study participants is found below:

4.1 Assistant teachers' answers regarding the years they work with children with different abilities

Participant #1

The first participant is a female teacher who has been working for 20 years with children.

Participant #2

The second participant is a female teacher who has been working for 10 years with children.

Participant #3

The third participant is a female teacher who has been working for 20 years with children.

Participant #4

The fourth participant is a male teacher who has been working for 16 years with children.

Participant #5

The fifth participant is a female teacher who has been working for 4 years with children.

Participant #6

The sixth participant is a female teacher who has worked for 7 years with children.

Participant #7

The seventh participant is a female assistant teacher who has 1 year working with children.

Participant #8

The eighth participant is a male teacher who has been working for 12 years with children.

Participant #9

The ninth participant is a male teacher who has been working for 10 years with children.

Participant #10

The tenth participant is a female teacher who has been working for 10 years as a teacher.

4.2 The answers provided by the teachers

Teachers' responses to:

1. "How many children did u have under your supervision?"

Four out of ten teachers reported having 3 children with disabilities during their educational careers. Four out of ten teachers had only 2 children with disabilities. Two out of ten teachers said they had only 1 child with disabilities.

Regarding the question:

2. "What education or courses did you attend to deal with these children?"

Teachers reported, ten of them had higher education, but only 4 of them had attended a course for the treatment of children with disabilities and 2 of them had attended regular training related to these children.

Teachers answered to:

3. "Do you have didactic methods or curricula to deal specifically with these children?"

Four out of ten teachers said they did not have childcare facilities, but tried to provide them with their own resources. Four out of ten teachers argued that they have very little supporting material (geometric figures, enigmas, colored letters and shapes). Two of ten teachers said they had very aggressive children and had no materials for their defense nor didactic materials other than those they received online.

One out of ten teachers said there were also daily plans for children with disabilities.

Regarding the question:

4. “Do you have the support of any institution, any association or from the school directorate for your safety even when these children are aggressive, etc.”

Four of the teachers said that the school administration makes it impossible for them to protect us and provide us with conditions of learning, 3 others who attend various trainings with SAVE THE CHILDREN associations, often have financial support by offering these children trips and various games. While 3 others say that children are very aggressive and often use physical violence against these teachers but have no protection from any institution, they already try to talk to the parents of children and find a solution on their own.

Teachers' responses to the question:

5. “What are the basic ways you use to deal with these children?”

All teachers responded that the way they deal with students depends on the problem that children have. Three of the teachers had children with secondary intellectual disabilities, and the teacher has to take care of them even for personal needs for escort to school and at home, deal with even the smallest things, use motivational games, picture boards and music. Three other teachers responded that the children had autism spectrum which makes their work more difficult, teaching sessions for children with autism should be implemented according to a predictable program, the classroom environment and daily routines should always be consistent new information, skills or behaviors should be taught on a small scale through systematic and direct methods. Two teachers responded that the children have vision problems and the main thing is that they are under supervision at all times, more audio is used. While the other two supervised children with learning difficulties, teachers used methods that are used with all the other children in contrast to these children want more time and want peace and security.

Related to the question:

6. “Do you think that these children should be in this school with all the other friends or they need a special school with special teachers?”

Five of the teachers answered that these children should be included in education with other children because in this way they integrate better and have better development, but the relevant institutions should turn their heads more to have security for both teachers and children. Three others said that children of autism spectrum should have special places because they are very aggressive and other children feel endangered by these children. Two others pointed out that if a children have visual or hearing problems they

should be taken from special places, to learn sign language but different sounds, which in the case of our schools is not possible to do so.

Teachers answered to question:

7. “What are the solutions you find as a teacher for these children?”

All teachers said that the solution they could give is support and love for these children. Creating a safe environment for these children to feel as good as possible and a cooperation with parents so that they are also satisfied with their work. The answer to the question:

8. “What would you like to change or what help do you need to achieve the best results with these children?” was as following:

Four of the teachers said that many things should change. Six of the teachers working in the village schools were not satisfied even with the environment where they were. They demanded that since the adjustment of environment with basic tools, with new curricula with activities which absent. While four of the teachers working in city of Puka said that they needed different trainings, often they needed the help of a doctor and asked for a psychologist and a better diagnostic team to work alongside them.

5.1 Conclusion

The main purpose of this study was to investigate the work that assistant teachers encountered during teaching children with different abilities. This will be a guide for students, parents and schools to understand the daily problem of students with disabilities in society and the problems of teachers dealing with these children. Teachers and society are the first to read this research. Understanding the needs of their children in collaboration with school staff would lead to better generations and comprehensive classes in following years. The findings showed what teachers have expressed and what has been observed in three public schools in Puka.

All assistant teachers reported that they had children with disabilities in their classroom but did not have didactic materials, and did not have the conditions to provide more assistance to this category of children in their education. They said that they do not have any kind of support from institutions, the trainings were very few and tools they had in use were very few. The lesson learned from teaching is

different from recommended literature. What the literature suggests does not match what teachers can provide because conditions are scarce. Primary school teachers do not have means to help them get a better education for these children but they all focus on traditional teaching with few changes.

Also, opinions on the inclusion of students with disabilities in schools with others were different because some said they should be in schools with normal students, because they integrate more when they are with peers, but others said that these children they had to be in special places because they often compromised the safety of other children.

5.2 Recommendations

All the teachers suggested that if they want to be so good at teaching, they should be involved in regular training, should read the curricula regularly and have plenty of materials. They need to be coherent with any new information that comes up and any changes regarding children with different abilities.

Teachers play an important role in the appearance of children with disabilities and are teachers themselves who do the identification of support needs for children with special needs in schools; assessment of pedagogical support needs; support the process of transition of children with disabilities in special education from resource centers to regular schools; Materials, lesson plans must also be changed.

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APPENDICES

APPENDIX A

Interview questions.

1. Cila është gjinia juaj?
2. Sa kohe keni duke u marre me femijet me aftesi ndryshe?
3. Sa fëmijë keni ne mbikqyrjen tuaj?
4. Cfare arsimi apo kursesh keni ndjekur per tu marre me keto femije?
5. A keni metoda didaktike apo kurrikula qe te merren enkas me keto femije?
6. A keni mbeshtetjen e ndonje institucioni, ndonje shoqate apo nga drejtoria e shkolles per sigurine tuaj edhe kur keto femije jane agresiv etj.
7. Cilat jane menytrat baze qe perdorni per tu marre me keto femije?
8. A mendoni se këta fëmijë duhet të jenë në këtë shkollë me të gjithë shokët e tjerë apo ata kanë nevojë për një shkollë të veçantë me mësues të veçantë?
9. Cilat janë zgjidhjet që ju gjeni si mësues për këta fëmijë?
10. Cfare do te donit te ndryshonit apo cfare ndihme kerkoni qe te arrini rezultate sa me te mira me keto femije?

Interview questions

1. What is your gender?
2. How long have you been dealing with children with different abilities?
3. How many children do you have in your care?

4. What education or courses did you attend to deal with these children?
5. Do you have didactic methods or curricula to deal specifically with these children?
6. Do you have the support of any institution, association or school directorate for your safety even when these children are aggressive, etc.?
7. What are the basic ways you use to deal with these children?
8. Do you think these kids should be in this school with all the other friends or them need a special school with special teachers?
9. What are the solutions you find as a teacher for these children?
10. What would you like to change or what help do you need to achieve the best possible results with these children?

Philosophical Features of Vexhi Buharaja's Poetry

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Abstract

This paper focuses on one of the most prominent elements of Vexhi Buharaja's poetry, which is Islamic mysticism. Buharaja has shown a significant interest in Eastern culture since early on. In 1940, he published a series of articles in magazines like "Kultura Islame" and "Njeriu", dedicated to the scholars and poets of the East, including Namik Kemal, Teufik Fikret, Saadiu, Nizamiu, and Shiraziu. Buharaja was an expert in the culture, history, art, and literature of the Eastern countries. He translated some of the most important works from this area into Albanian and was deeply influenced by Islamic culture and philosophy. This influence is evident in his original poems, which were written between 1940 and 1944. Although he only wrote a total of 20 poems and two literary sketches, they are rich in content and have multidimensional value. These works were published in various periodicals of the time, including "Kultura Islame", "Zani i Nalte", and "Njeriu". According to records of his life, at the age of 22, he won first place in a literary competition in 1942 with a poem titled "Përpara Tomorit" ("Before Tomori"). Although his contribution to poetry was modest compared to his work in translation and study, his original creations still embody a unique spirit that is of interest to researchers for analysis. In this article, we will analyze Islamic mysticism using the method of analyzing poetic texts and descriptivism. This approach sheds light on the individuality and creativity of Buharaja, an Albanian poet who has not been given the recognition he deserves in contemporary Albanian literature. Additionally, it provides insights into the influence of Eastern literature on this Albanian author. The study of Islamic philosophy, objective idealism, absolute being, and chronotopic (time and space) are the key areas of focus in this analysis.

Keywords: *Islamic philosophy, objective idealism, absolute being, and chronotopic (time and space) are the key areas of focus in this analysis.*

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Introduction

Islamic culture has had a significant impact on Albanian literature for centuries. It began in the 18th century with Albanian writers using the Arabic alphabet, such as Muhamet Çami, Nezim Berati, Sulejman Ramazani, and Hasan Zyko Kamberi. The influence of Islamic culture on Albanian literature continues even today, with many contemporary Albanian writers being stylistically and thematically influenced by it.

One of these contemporary writers is Vexhi Buharaja. Although he is considered a minor author in terms of the number of poems he has published, but from the point of view of the aesthetic value of these poems, his writing style is unique and important. Buharaja faced many difficulties in life, including persecution by the Albanian totalitarian regime, which made it challenging for him to cultivate the genre of poetry. As the researcher Ymer Çiraku notes, Buharaja's virtuoso violin strings could carry the worries and music of the soul, but not the rhythms and rumbles which were required during the time of the totalitarian system (Çiraku, 2009, 204).

Buharaja embraced Islamic philosophy and the poetic features of Persian literature, particularly those of famous Persian authors such as Firdusi, Saadiu, and Shiraziu. He lovingly translated their works into the Albanian language, and this influence is felt in the poems he wrote, which were inspired by the authenticity of Buharaja. While Islamic mysticism was extensively explored in the poetry of Naim Frashëri, Buharaja realized it in a different form.

In the poetry of this author it is explored a unique way of ascending from the physical realm to the cosmic space, where universalized thoughts and emotions also exist. The key supporting and guiding principle in Buharaja's poems is objective idealism. This philosophy is present in all of his works, but it is presented and obtained in different ways. This paper will further elaborate on the characteristics of Buharaja's poetry.

1. The mystical spirit, the philosophical essence of Buharaja poetry

The interpretation of Vexhi Buharaja's poetry has been the subject of much debate among researchers. Some classify it as elegiac, philosophical, erotic, or landscape poetry. These classifications are based on textual elements that highlight the features of each type. However, the common denominator for all of these classifications is the fermentation of the philosophical view of objective idealism, or mysticism. What exactly is objective idealism and how did it become a part of Vexhi Buharaja's poetic opus?

Objective idealism is a philosophical worldview that considers a superhuman consciousness, known as the “absolute idea”, “world reason”, or simply “idea”, as the primary basis of everything that exists (Khalidi, Muhammad A.: 2005, 64). Plato and Hegel are the most well-known representatives of this form of idealism, but their followers were numerous. The influence of objective idealism was not limited to its birthplace in ancient Greece and the Western world, but also spread to the Middle East and beyond (Audi R, ed.: 2015, 447).

Arab philosophers and thinkers inherited the essence of objective idealism from Greek philosophers. They renewed, re-dimensioned and completed this philosophy to develop a system of their own, which was stamped with Islamic philosophy. In this philosophy, the “absolute idea” is defined with a clear referent, which is the eternal God, as the Creator of everything. Everything that exists, from the smallest to the largest, is only a manifestation of the absolute idea. God not only created nature, society and the mind of man, but he also regulates them because he is all-powerful. This type of philosophy is the foundation of mysticism in literature (Adamson et al. 2005, f. 87).

Vexhi Buharaja was an Albanian poet whose work was inspired by Islamic mysticism. He was particularly influenced by Persian authors, whose poetic style had a dominant mystic element. However, unlike these authors, Buharaja incorporated elements of Albanian nature into his work, giving it a unique perspective and making it an original contribution to Islamic mysticism in Albanian poetry.

The initial lines of the poem titled “Se je lule që s’humbet...” (“You are a flower not to lose”) encapsulate the philosophical notion of absolute and objective ideas. The verse commences with a poignant illustration, “Flower, you are so beautifully beautiful (...).” The author further expounds on the idea, emphasizing its superiority over companionship, “You are above friends, so we say. You have a fragrance that is beyond description.”

In the first verse, the poet presents the concept of the creation of the world. The lyrical subject, who is identified with the poet himself, tries to find the origin of the creation of life and being through a rhetorical question. This is where the concept of emanation comes to the fore, supporting the theory that the world necessarily flows from God. It is believed that the world was created by God's command, which is mentioned in Quran, surah Yasin-82: “When He wills a thing, His command is only to say “Become!”, and He immediately becomes.”

The text below appears to be a philosophical reflection on the concept of God as the first mover and giver of life to all beings in the universe. It also discusses the meaning of the word "pardon" as a symbol of the gift and mercy of a supernatural power that controls everything, including life. The flower, which is a poetic element in Buharaja, is not only a literal and allegorical representation but also a symbol of life itself. This flower carries a great meaning and emotional significance, and it seems to naturally align with the essence of being.

The verse "Të ka vën' një Dor' e lirë" ("A free hand was given to you") reflects the idea that the world was created by a divine or supernatural power. The phrase "Free hand" implies the existence of an external force that creates and regulates all things. The word "Dor" represents the graphic signs that decode the external referent from which the making and unmaking of matter takes place. The use of a capital letter in the presentation of this word, along with the qualifier "free," outlines the Creator of the world and the universe.

The flower, representing life itself, is a product of God's creation. The poetic element of the hand was chosen as the main limb that shapes or creates it. In one sense, the hand represents the human limb that performs an action, which is the instigator or cause of something. It also indicates the way or skill with which something was done. At the same time, the hand signifies the completion of work or the consequences of actions, which carry traces of the properties or qualities of the action. In the poetic meaning derived from Buharaja, the hand is presented in an abstract and not concrete form. This is not an ordinary hand but an unusual one, belonging only to the Creator. The grammatical device of the capital letter, which is used to mark proper names, expresses this fact. The use of the word "free" with the determinant "hand" supports the idea that this hand has absolute power, which knows no limits in the time or spatial spectrum.

Another principle of objective idealism is presented in this poem, which states that the universe is a reflection or shadow of an idea. This is illustrated through the analogy of the relationship between human beings and the Divine. The copy of the objective idea is manifested through humanity.

The verse "je mbi shoqe, ndaj të themë" ("you are above my friend, so we say") connotes the philosophical concept of differentiation and escalation of matter within Islamic philosophy. This philosophy essentially distinguishes people based on their obedience to Allah and their performance of good deeds. While people are regarded as equals according to Islamic beliefs, their priority is determined by their

commitment to the Creator's laws. Consequently, Buharaja employs the comparative degree to emphasize this priority, stating that "you are above friends."

Buharaja's poems often express the philosophy of objective idealism in the functioning of the universe. However, the way in which this philosophy is presented and obtained varies. The isotopic field, which reveals the relationships and functioning of the universe, is evidence of this philosophical essence. Keywords such as sunlight, the wheel of the sky, hope, happiness, solitude, infinite Heaven, mercy, night, dawn, vitality, fading, purple and mystery, are just some of the elements that demonstrate the philosophical atmosphere and creative worldview of our poet.

2. Techniques of realizing objective idealism through verses

The poem from Buharaja explores the theme of the zoomorphic world, where the existence of the Creator is felt in every element of the poet's vocabulary. This world appears in various forms such as a rose, a flower, a cypress, a lily, a bunch of jasmine, grass, basil, forest, and wreath. The elements of the plant world are frequently used in several Buharaja poems, and in many cases, the same element is used in different contexts. For example, the word "flower" is used eleven times, and each repetition is covered with a different poetic background. However, all the uses of this word have remained true to the philosophical essence of the poem. The multitude and variety of uses are explained by the fact that plants are the most tangible referents of the physical cycle of matter. Matter passes through the links of fragility, beauty, delicacy, and then fading. The matter is always in a position of "needy" and is always looking for support, while God is the power that fulfils and completes everything.

Buharaja's poetry, as a function of objective idealism, is dominated by the multidimensional matter of the cosmos. Through the use of atmospheric phenomena such as rain, sun, volcano, and earthquake, as well as fluid elements like water and fire, and zoomorphic forms such as sheep, frog, partridge, butterfly, bird, nightingale, etc., powerful philosophical messages are conveyed. For example, in the poem "Heart", the experience of human life is expressed through the verses: *Do të puthin kaqë rreze, rreze lar me uj' floriri, /Do të falen kaqë mendje, mendje lyer me drit' qiriri,/ Det' i jetës do' marr' valë...!* ("They will kiss so many rays, rays bathed in golden water, / So many minds will pray, minds painted with cand light, / Sea of life will take waves...").

Based on the general context of the poem, another aspect of the objectivist point of view is understood, namely the experience with difficulties, vicissitudes, pain and problems of various kinds, which are marked directly in the verse: Det' i jetës do' marr' valë...! (The sea of life will take ' waves...!).

The undulating and cyclical patterns of the ocean's waves serve as a poignant metaphor for the vicissitudes of human existence. Our lives are marked by an array of emotions ranging from elation and contentment to sorrow and despair, from fervour and enthusiasm to apathy and lethargy. While experiencing such emotional extremities can have contrary effects on individuals, it is often those who are able to withstand the trials and tribulations that emerge stronger and develop a closer relationship with their creator.

3. The concept of *chronotopos* according to the "absolute idea"

The concept of *chronotopos* is another dimension of objective idealism that consists of two axes: time (*chronos*) and space (*topos*). However, this concept does not exist in the plane of the absolute idea because the Creator is eternal, infinite, and omnipresent. God has no defined geographical space. He is present everywhere in every particle of the universe. This principle is the foundation of Islamic philosophy, representing the universal and eternal oneness of the true being. When the matter is variable or non-constant and in a permanent state of flux, only the soul is immortal. Everything else is subject to impermanence. This is also evident in Buharaja's verse: "Ky livadh s'do mbetet/Pa një lule, pa selvi.../Njëra vishket dhe kalon.../...vjen një tjetër... bukuri..." - ("This meadow will not remain without a flower, without a cypress, one fades and passes, while another comes... beauty").

Cyclical time refers to the repetition of events, actions, and images. Everything in this sense repeats itself, moving in a cyclical order that is subject to the flow of time. The nature of cyclical time is not only expressed through symbols but is also directly conveyed in verses. The verse "njëra vishket dhe kalon.../...vjen një tjetër bukuri" – ("one fades and passes.../...another beauty comes") demonstrates the cyclical nature of time. Eternity is impossible for every creature of God as it is conditional and temporary in this world. Even though a flower withers and completes its cycle, it repeats itself with its own seed. Similarly, despite the disintegration of all its particles, the mast repeats itself. Buharaja unequivocally states that the meadow will not remain without flowers. Finally, the concept of beauty also appears, highlighting the role and merit of the Creator. The flower cannot become beautiful by itself, nor can man beautify it. It is an external objective force that realizes and gives form to all creatures.

Buharaja's poetic conception suggests that the absolute idea existed before nature and man. This idea is integral to the dialectical development of everything, including nature and society. The chronotopic axis of the matter revolves around the universe in both an abstract and general way, as well as in a concrete way that mentions Albanian subject toponyms, and hydronyms, such as Mount Tomorri, Osumi, Shëndnaum, and historical figures that reveal clear references to specific periods, such as the poem dedicated to Margarita Tutulani. Margarita Tutulani was shot together with her brother Kristaq on July 5, 1943 by the Italian fascists. This clear axis of time and space transcends a universal poetic system, which includes the poet's philosophical point of view and constitutes the essence of Buharaja's work.

Conclusion

In this philosophical analysis of Vexhi Buharaja's poetry, it becomes clear that the essence of his philosophy is centred on love for the Creator and the mystical spirit. According to Buharaja, every aspect of the earthly world, including spiritual sensations and thoughts, is derived from the cosmic world. God is not only seen as the creator of the universe, but also as the driving force behind our inner and outer worlds. The concept of emanation is at the heart of his poetry, which supports the theory that the world flows from God and was created by God's command. Buharaja incorporates universal features of Islamic philosophy into his work, while also infusing it with elements of Albanian nature and mentality. This is further proven in the analysis of his poetics in this study.

Upon conducting an analysis of some of the principal poems, it has become evident that Islamic philosophy presents the mechanics of the universe in three distinct ways, each with its unique teachings. These teachings, in turn, provide a unique perspective on the workings of the universe. It is worth noting that the Islamic philosophy approach is different from that of other philosophical schools. Consequently, it is a valuable contribution to the body of knowledge on the subject.

First, through the isotopic field, which directly reflects the matter of the universe, such as the light of the sun, the wheel of the sky, the infinite sky, mercy, night, dawn, vitality, fading, mystery, etc.? This matter appears through atmospheric phenomena such as rain, sun, volcano, and earthquake; through the fluid elements, such as water and fire; through zoomorphic forms, such as sheep, frogs, partridge, butterflies, birds, nightingale, etc.; through phytomorphic elements, such as: rose, flower, cypress, lily, bunch of jasmine, grass, basil, forest, flower wreath, etc. These elements are the most concrete referents of the physical cycle of matter, which is dependent on God's laws.

The present text delves into the concept of chronotype, which serves to distinguish between the cyclical time of the universe and the eternal time and space of the Creator. The verse of Buharaja briefly touches upon the idea that solely the soul can lay claim to immortality, whereas everything else is subject to temporal power.

Thirdly, by using graphic signs within the text, general words can take on the connotation of specific words, suggesting the existence of an external force that creates and regulates all things. For instance, the term “Freehand” does not represent a product of human creation. However, by capitalizing the first letter and combining it with the adjective “free,” it suggests the existence of a Creator who is responsible for the world and the universe.

The three quotations presented underscore the essence of Buharaja’s poetry in terms of both its subject matter and stylistic elements. It is evident that Buharaja's literary works essentially embody the philosophy of object idealism. The poet’s style and content converge to expound the concept of object idealism through his verses.

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Enkelejda Mëhalla⁴Ana Uka⁵**A Review on the Psychological Well-Being of Workers at Workplace and Its Implications***Received: 13 June 2023 / Accepted: 24 June 2023 / Published: 20 April 2024*

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The workplace has a crucial impact on an individual, as one third of their life is spent there and as such it pertains quite a significant role in their development. Consequently, mental health is one of the most affected aspects of this development, as it shapes most of their outcomes. Evidence shows that an employee's mental health is a strong determinant of their overall health and the stress experienced at work can lead to a variety of physical ailments. Moreover, mental health problems can result in employee burnout, which then influences their capacity to improve both their personal and professional lives. This literature review will focus precisely on how important having a positive workplace is, the factors aligned with well-being at work and the implication that it has on job performance and not only, with a particular focus on the rising of deviant and criminal workplace behaviors.

Keywords: *workplace, well-being, deviant workplace behaviors.*

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Introduction

Human resources play a crucial role in the development of a business (Arifin et al., 2020). Identified as organizational assets, they should stay committed in a prepared, coherent, and capable manner to advance the organization's vision, mission, and goals (Feby et al., 2019; Idris et al., 2019). However, this is not always up to their hands, as there are various factors that implicate their performance as well as their behaviors, connected to their wellbeing.

The concept of workplace well-being has been developed for the aim of maintaining the long-term sustainability in an organization (Murat, Aytac, and Bondy, 2011). Employees' well-being is greatly influenced by factors such as personality, organizational climate, and organizational well-being (Burns and Machin, 2013). Various studies have shown that employees with well-being are likely to display a physical, mental, and healthy behavior. When employees have a well-being of an employee can result in low productivity of the employee itself, a decrease in the quality of decision making and contribution to the organization, and also causing deviant behaviors of various graves (Kurniadewi, 2016).

This study focuses on employee well-being by taking into consideration various psychological factors and not only. Considering the importance of employee concerns, the current study aims to provide a review of the literature on employee well-being, the vital key influences, and their effect on work productivity and behaviors with a particular focus on the emergence of deviant ones, from various sources, and draw conclusions based on the findings.

1. The conceptualization of well-being

Human well-being is defined as the state in which individuals have the potential and capability to lead a life they have reason to value. The ability of people to pursuing a life they value is determined by a variety of freedoms instrumentals. Human well-being is characterized by personal and environmental safety, provision of necessary goods and materials to live a dignified life, a healthy life and social relationships, all of which lead to the freedom to make decisions and act (Sen, 1982). The conceptualization of well-being has been developed from two related philosophical traditions: hedonism and eudaimonia.

1.1 Hedonic well-being

Hedonic well-being is the dominating narrative of well-being, at least for the last two decades (Culbertson, Fullagar, & Mills, 2010). This kind of well-being has been explained in terms of achieving

pleasure and avoiding pain (Ryan and Deci, 2001). The most widespread formula to operationalize hedonic well-being is based on affective well-being and of subjective well-being. Affective well-being includes the frequent experience of positive affect and the infrequent experience of negative affect (Diener & Larsen, 1993). On the other hand, Warr (1990) conceives affective well-being as much as a broad concept that extends throughout life (context free), and as a medium-range concept related to a specific segment of life (called domain specific).

Subjective well-being consists of cognitive and emotional evaluations that people make about their lives, including those related to overall satisfaction, humor, fulfillment, and satisfaction with specific areas such as marriage and work (Diener, Oishi, & Lucas, 2003).

2.2 Eudaimonic well-being

Hahn, Frese, Binnewies and Schimth, (2012), based on Ryan et al. (2001), conceptualize it as the level of full functioning of a person. Waterman, (2008), defines it as a sense of fulfillment of a person's potential. However, Ryff (1989) identifies the lack of a theory when the concept of happiness is used, the incorrect explanation of the concept of eudaimonia and the insufficiency of the operationalization of happiness (as subjective well-being), to define the structure of well-being.

2. Wellbeing at workplace

Industrialization in our environment advances day by day to a great extent, the workload and psychosocial risk as well; so it is there where new methods are proposed to ensure that this space does not become an unpleasant and risky environment for the worker or that is only based on productivity. The work environment has taken great importance since it is a space in which its members must spend the most of their day and this leads to the need to analyze and create strategies that make the workplace is more enjoyable and healthy.

Work well-being also requires a conceptualization rigorous study that considers developments in research on the general well-being. Most of the research on well-being at work has focused on hedonic components. In addition, researchers have paid attention to different constructs such as job satisfaction or positive emotions and it is difficult to find studies with broader conceptualizations. Studies on labor well-being show a lack of consensus on the definition of this construct. For example, Baptiste (2009) defines it in terms of material conditions and experiences at work, while Schulte and Vainio (2010) do so in terms of

flourishing. The latest integrative review of the approaches hedonic and eudaimonic in the world of work was carried out by Danna and Griffin in 1999.

In psychology in general, studies on well-being advance in the integration of constructs, combining pleasure and engagement (Diener & Seligman, 2004). In work psychology some recent theoretical studies (Robertson et al., 2010) and empirical (Culbertson, Fullagar and Mills 2010; Hahn et al., 2012), also advance in the direction of integrating hedonic and eudaimonic components.

3. Factors that influence labor well-being

The concept of well-being is related to the quality of working life, which seeks to transcend in the integral human development in the organization, due to the concern about the unrewarding nature of the job and growing job dissatisfaction. One of the ways to measure well-being is the degree of job satisfaction, according to Berg (cited by Hernández et al., 2003) is related to three factors: characteristics specific to the job (autonomy, variety of tasks, meaningful work, possibility of use knowledge or skills), high performance practices at work (work in team, problem solving groups, training, communication systems horizontal and vertical) and factors that affect people's work environment (good relations with management, job security, decision-making); as such it is necessary to talk about categories such as: Work overload, Burnout syndrome and Engagement, concepts related to labor well-being, recognizing that within there are other phenomena to take into account.

Work overload is one where the worker is exposed to high levels of stress due to overwork, and you feel how little by little your physical health is affected and mind. According to research by Blanch, Crespo and Sahagún (2012), "Work overload, care time and psychosocial well-being in commodified medicine", overload work consists of a state (occasional or chronic) of saturation and excessive work, associated with a perceived lack of time to finish it or to do it well, that entails a certain awareness of professional malpractice. This intensification objective of the work prints in the work activity signs of pressure, speed, haste, urgency and perception of overflow and risk of collapse.

Regarding Burnout Syndrome, the first definition of the term was presented in the decade of the sixties, in a study carried out by Freudenberg in 1974, where he takes the literal dictionary definition explaining it as "failing, running out, or reaching wear out due to excessive force, excessive demands on energy or resources"; in this way, it incorporates a colloquial term into scientific language (Gil Monte, 2003).

According to Cobo Martín, José María and López Refojos, Lucía (2011), when talking about health labor or labor welfare we can infer that it refers to the security situation physical, mental and social in which the collaborators of an organization are, this in order to provide control measures aimed at promoting well-being and reducing or eliminate the risks of illnesses or accidents. Taking into account that the health physical and mental is one of the dimensions that contribute to human beings having a quality of life, and even more so in the workplace, a good state of health allows the proper development of work activity and constitutes the basis for achieving and maintaining adequate well-being at work.

In this way, in the event that there is a psychosocial risk that may affect in some way shape the collaborators of an organization, is reflected not only in the quality of life but also produces a negative impact on the productive conditions of the organization, that is, to achieve productivity, sustainability, competitiveness and a proper development of organizational work is of vital importance that its employees or collaborators enjoy good physical and mental health, which is achieved through of a labor well-being.

It is also important to highlight that in recent times organizations have increased concern for guaranteeing the labor and social well-being of the employees, that although this task is complex and it has not been possible to give a total guarantee of healthy work contexts, if there is a constant concern to promote and maintain a high degree of physical and mental well-being for employees in their activities, in order to provide them with "protection" from risks that may harm the health in general and enable the adequacy of these activities according to the aptitudes physiological and psychological conditions of the collaborators, thus achieving some healthier, more motivated employees and a better work environment.

4. Psychological health and organizational culture

The work environment has been changing rapidly and the role played by employees in turn has changed. Currently, the worker should not be perceived as an isolated subject who only lives to produce and consume; but is also an individual who thinks, feels, communicates, can make decisions and generates labor relations (Blanch, 2014).

For the authors Margarita Chaing Vega and Sonnia Alexandra Heredia, the concept of organizational climate and psychological health cannot and should not be related in an isolated, since they contain a two-way relationship, although the climate organization is more directly related to the structural bases of the company and with the conception that it has of the employee (whether it represents for the company a passive, active or dynamic subject) will be related to the role that the worker plays in the organization. The

term psychological health has to do with the individual outside the organization and how he represents himself within that structured organization. Therefore, when talking about Organizational Climate, necessarily we should talk about psychological health of employees. The well-structured organizational culture and work environment aim to create a high quality of life for the worker, since with these motivations and attitudes are generated positives that are reflected in the results of the company; workplace welfare helps to maintain the physical and mental health of the worker, thus creating an optimal environment for the development of their activities and pre- eliminating deviant behaviors that may result due to dissatisfaction.

5. The potential role of workplace culture in triggering deviant behavior

According to estimates, violence at work results in at least one death and twenty-five additional injuries each week, especially in the United States. Massive losses are caused by this violence, not just for the victims and their families, but also to businesses in terms of lost production and court fees.

Griffin and Lopez (2005) investigated the causes of these behaviors. The main personality traits that have been found to cause this deviance are locus of control, narcissism, dispositional aggressiveness, and Machiavellianism. Experiential factors are included in a second category of triggers. If workers experience anger and feel unfairness, they are more prone to use violence. Third-class triggers, or motivations, interact with these events in different ways. This category encompasses instrumentation motivation, or the urge to achieve balance and restore equity, and expressive motivation, or the need to let go of pent-up resentment and fury.

Negative emotions also generate a number of deviant behaviors in the workplace. Anyone who spends a lot of time in an organization realizes that people often behave in ways that violate established norms and threaten the organization, its members, or both. For example, envy is an emotion that occurs when you resent with someone because they have something that you don't, and that you really want: like a better workload, larger office, or higher salary. That leads to malignant deviant behavior, such as a jealous employee acting hostilely by spreading rumors about another, distorting the successes of others, and misrepresenting their personal achievements. Evidence suggests that people who experience negative emotions, particularly those who experience anger or hostility, find it easier to engage in deviant behavior at work, that those who do not.

Finally, the authors contend that company culture has a significant impact on whether workplace violence occurs or not. Organizational culture encompasses conventions, incentives, and employee orientations. Violence can flourish in an environment where aberrant behavior is accepted, encouraged, or tolerated, where there is intense competition, or where workers are viewed as disposable. The authors put up an interactionist model of deviance, in which elements of the workplace environment interact with individual traits to influence the tendency for violence there.

Deviant behavior can also be conceptualized as a reaction to workplace problems, especially frustration (Giacalone & Greenberg, 1997). Any scenario or incident that prevents workers from reaching their objectives is referred to as a frustration. In this situation, a person will act antisocially in an effort to deal with their frustration. Theft of resources, the destruction of problematic equipment, and the substitution of retaliatory behavior are a few examples of this.

Stress, burnout, and mental health consequences of problematic work relationships are also to be considered when analyzing the origin of most deviant workplace behaviors. (Harden, Fritz & Omdahl, 2012).

6. Most common deviant workplace behaviors

Bennet and Robinson (2000) proposed two types of workplace deviance. The first type, organizational deviance (OD), refers to deviant behaviors targeting the organization such as theft, sabotage, unproductive behavior, coming to work late without permission, or putting little effort into work; they see property and production deviances as both targeting the organization and labeling this organizational deviance. The second type, interpersonal deviance (ID), includes deviant acts directed toward individuals in the workplace such as coworkers, supervisors, and subordinates and includes behaviors like making fun of others, playing mean pranks, acting rudely, arguing, and physical aggression; it is from behaviors targeted against other members of the organization.

The impact of these risk factors is caused by the process of work, essentially the characteristics of the organization and the content of the work, but may be aggravated by health problems that workers already suffer from and have been genetically inherited or generated as a result of work in the past. On the other hand, the effect on those who receive the impact of these risk factors will be different depending on the position in the social stratification, education and vocational training, gender and age, personality

characteristics and resistance capacities and stress adaptation. Regarding this issue, the heterogeneity is the norm.

Let us remember that there is no consensus about the various forms of nuisance, violence or harassment that workers may suffer. Scholars identified various forms of violence, internal or external to the company or organization (customers, users, criminals) (Hirigoyen, 2014; Lorenz, 1986; Chappell & Di Martino, in his report for the OIT, 2000) lists: 1) moral harassment, 2) sexual harassment, 3) verbal aggressions, 4) physical aggressions, 5) threats.

But these situations do not only affect workers in execution. Monneuse (2014) raises the concern that these risk factors also involve middle management and supervisors, because in those positions within the organization it is frequent to remain silent or resign –if there are no other job possibilities – when they disagree with what happens in the company and they have no power to control the events or change them. That is to say, they have a reduced freedom of expression.

7. Prevention and aftermath

The company or organization policy must imply and commit all participants, and also carry out an analysis of the situation with the active participation of workers: group discussions, individual interviews, questionnaires designed for this purpose, registration systems, parts of incidents, complaints, information from the security service, from joint health, safety and working conditions committees, police information and study of the environment in which it is located the work center.

On the other hand, in order to minimize or prevent violence in the workplace, some measures are related to the environment: control the entrances, exits, risk points, etc.; visibility and lighting for observing the work areas; provide appropriate equipment communication to staff; establish a system (sound or lighting) to be able to call for help quickly; endow with security instruments such as cameras or other security systems security in the places that are necessary; train the workers in handling equipment designed to prevent or stop violence and so on.

Hess and Hess (2014) put emphasis on the fact that, though most media scope of the topic of work environment viciousness includes workers killing workers, the range of deviant and violent behaviors (and their transgressors) is wide. The authors classify these acts concurring to the parties included. These classifications include criminal expectation, when the guilty party has no authentic relationship with the

casualty; customer or client viciousness; employee-on-employee viciousness; and intimate accomplice viciousness, where the culprit is from a past or ongoing relationship, and the violent act happens within the victim's work environment.

After investigating effect of working environment violence, the authors survey procedures for avoidance. Natural strategies revolve around changing the physical environment. Organizational and authoritative methodologies involve developing programs and arrangements that advance a secure environment. Behavioral and interpersonal techniques include the preparing of staff in viciousness anticipation strategies, counting how to recognize potentially violent circumstances, how to diminish the probability of an occurrence, and how to respond to struggle inside the workforce. A well-rounded prevention planning mechanism is anticipated to decrease the event of work environment violence, and an occurrence reaction arrange is anticipated to constrain the harms and make the return to commonality a much more effective handle.

Conclusion

This paper tried to explain the importance that workplace has on the development and maintenance of wellbeing of individuals, with a particular focus on the ways it affects their behaviors whether it being positively or negatively. Based on qualitative research, this paper tried to provide a better understanding of what consists on the wellbeing as a concept and the influence that various factors related to workplace nature have towards its management.

As current evidence shows based on several studies about the organizational well-being, where the concepts that cover this topic are expanded and it becomes emphasized, it is essential to create work spaces that are conducive to people keep physically and mentally healthy, since the organizational culture and climate as those perceptions shared by the group of collaborators, which are linked to the policies, practices and procedures that are carried out in an organization therefore are vital sources to generate labor well-being in companies promoting health of workers and resulting in high productivity. Main focus was to strengthen the well-being of employees in the workplace so that in this way, it is possible to align the interests of the worker with those of the organization.

Well-being at workplace constitutes a fundamental need for the achievement of the objectives of any organization, which is why the environment in which man lives and works is a determinant in the productivity and quality of the work carried out, the great organizations integrate through participation a favorable organizational climate in which factors such as confidence, optimism and motivation are generated for the work among others, leaving aside the negative attitudes that impede the growth both individual and organizational.

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Adesoji A. Oni⁶Ikmat Olanrewaju Junaid⁷**Effects of Polygamy on the Academic Performance of Secondary School Students in Nigeria***Received: 7 October 2023/ Accepted: 16 October 2023/ Published: 20 April 2024*

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*Doi: 10.5281/zenodo.10993734***Abstract**

This study examined the effect of polygamy on the academic performance of secondary school students in Nigeria with particular focus on Bariga Local Government Area of Lagos State Nigeria. Four research questions and four research hypotheses were raised and formulated respectively. The descriptive survey design was used. The study population covered all schools and students (both male and female) in Bariga Local Government Area of Lagos State, Nigeria. A structured questionnaire was constructed and administered on the respondents. A total number of three hundred (300) questionnaires were distributed to the respondents but only two hundred and seventy nine (279) questionnaires were retrieved for data analysis. The data obtained after the administration of the questionnaire were subsequently analyzed using simple percentages, frequency distribution table; the formulated hypotheses were tested using t-test at 0.05 level of significance. The findings of the study revealed that polygamy system; the size of polygamy families; attitude and interest of polygamy families and family psychological conditions have significant difference on academic performance of students in the study area. Some recommendations were made as the way forward and they are: Governments, private organizations and individuals concerned with the business of education should endeavour to address the obstacles hindering effective academic performance of students. Marriage/ Family counseling services should be intensified and expanded to cover a larger population in order to sensitize couples on the need to reduce the incidence of divorce and broken homes in the society so as to enable children benefit from intact family upbringing. Parents should be sensitized on the need to raise small families in order to enable them provide for their educational needs that will motivate the children to learn effectively and perform satisfactorily in government.

Keywords: *Polygamy, Family, Academic Performance, Marriage, Broken Homes,*

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Introduction

Marriage is the socially acceptable union between a man and a woman. It means the coming together of two totally different individuals as husband and wife who agree to plan and set up their own family. Osarenren (2002) viewed marriage as usually a union between an adult male and an adult female. The first marital union on earth was that of Adam and Eve in the Garden of Eden ordained by God after which God blessed them with His pronouncement that they will be fruitful, multiply and fill all the earth. No doubt, the family has been the medium through which mankind came into existence. It is through this marital institution that mankind was primarily groomed into adulthood and this became a vicious circle till this present time. Ayodele (2001) defines marriage as the union of a man and his wife in body and soul. Marital institution has many variables affecting it, including marriage age, spouses educational level, religion, etc. (Dada & Idowu, 2006). The types of marriage found in Nigeria are polygamous, monogamy, extended family to mention a few. This indulgence has to do with the needs and status of the individual.

Polygamy is a system of marriage in which a man marries more than one wife at a time. Polygamy was mostly practiced in African society because of the economical and sociological values associated with it in the olden days. According to Ekiran (2003), the polygamous family is any type of plural marriage. This could be polygamy, in which a man is married to two or more women at the same time. Some of the major characteristics of polygamous family is large family size. For instance, in a polygamous family, a man has many wives and many children. In most cases, the husband of the house may not be wealthy to take care of all the members of the family. In this case, the educational career of the children suffers a lot of setbacks (Uzomah, 2006). Polygamy has been cited as possible contributory factor and hindrance towards the education of the children polygamy which was said to be that a man to too many spouses, this involves marriage with more than one wife at a time, and it is sometimes called polygamy. Polygamy is accepted among different societies worldwide. According to the ethnographic atlas of 1,231 societies noted that 588 had fragment polygamy. Under the Nigerian civil law, polygamous marriage is considered equivalent to monogamous marriage, as all the 12 are governed by Sharia law, mostly in northern Nigeria, which allows a man to marry more than one wife at a time. The number of wives which ranges from two upward may not depend on the religious and economic capability of the man. This form of marriage has given rise to what sociologists often refer to as the extended family. This is a common practice in Nigeria. The varying structure of any family from society to society has brought about these practices.

Academic attainment is an important parameter in measuring success in students. Observations and reports have shown that success or high academic achievement has become a herculean task to accomplish by students in recent times. Poor academic performance were recorded both at the secondary and tertiary levels of education in Nigeria (Tenibiaje, 2009). The performance of students at all levels in educational institutions in Nigeria has attracted much criticisms from all and sundry from time immemorial. The decline in the academic performance of students in Nigerian had been observed by Soyinka (1999), when he observed that education system in Nigeria needed restructuring. He went further to say that academic standard had fallen drastically and the quality of graduates being produced by the nation's universities is questionable and subject to re-examination. Poor academic performance of students has been of great concern to educationists, guidance and counsellors in particular. Despite, all guidance programmes and counselling strategies mounted in schools to improve students' academic performances yet poor performances are recorded yearly.

In the past years, many educational authorities have developed interest to understand the reasons for the downward trend in educational achievement of students. Attributed it to the children's background which depends on the type of family where they are raised. They stressed that the environment condition and the nature of social interaction are invariably some of the contributing factors to that. Oloko (1999) revealed that some pupils from large families have little or no time to read or even to do their home works. They work till late in the night and the following day, they sleep in the classroom while the lessons are going on. Often, this has negative effect on academic performance. That goes on the family and may have some positive or negative influence on the education of children.

The issue of the upsurge of academic failure among the youths is a menace that has stirred both the government and stakeholders in the face. There is a consensus of opinion about the fallen standard of education as a big problem that is hindering the posterity of the nation in terms of man power resources. Most students in secondary school experience academic problem that manifests itself in the form of academic poor performance. Many educational authorities have sought to find out the reasons for the downward trend in the academic achievement of secondary school students. Aremu (2000) posited that many factors have been attributed to these poor academic performances. Emeke (1984) cited by Adesehinwa (2013) stressed that the environmental condition and the nature of social interaction that goes on in the family may have some positive or negative influence on the academic achievement of a child.

The moral decadence of the society today may be as a result of the inability of polygamous parents to give the children adequate financial support for their education. The parents may not be able to go through their school works at home consequently; they may not be able to identify the need of their children who may be left to grow on their own. In fact, polygamy may affect the upbringing of children educationally, socially and morally. Furthermore, this tendency affects most polygamous home negatively, as such opportunity is not given to the children in their educational pursuit. There is gender inequality in favor of the children, most girls in the North or from polygamous home are withdrawn from school at the tender age and they are given to husband. Some girls who would have loved to go to school are frustrated by the problems of non-availability of fund in the polygamous home, this lead to the eventual dropout of the girls from school.

Research has shown that marital problems between parents may predict poorer social competence and scholastic achievement, lack of security, and increased misconduct and aggression among children. It has been reported that children from polygamous families experience higher rates of marital conflict, family violence and family disruptions (Al-Krenawi, 1998; Elbedour, Bart, & Hektner, 2000). More specifically, possible risk factors in polygamous families associated with child-rearing have reported to be increased risk of marital conflict and family violence, marital distress due to spousal conflict and jealousy (Al-Krenawi & Graham, 2006), absence of the father due to dissolution when fathers leave their senior wives and their children and financial stress (Elbedour et al., 2002). The existence of more marital conflict in polygamous families may be associated with elevated maladjustment among children living within this family structure compared to children within monogamous families. Al-Krenawi, et al. (1997) examined 25 Bedouin-Arab children in Israel born to senior mothers. They found that these children ranging in age from 6 to 12 had a variety of behavioural problems and below average academic achievement. They scored lower than average in scholastic concentration, school attendance, homework completion, classroom adjustment and motivation.

Family size has been linked to both positive and negative influences on academic achievement of students (Domine, 2005; McNeal, 2001). As noted by Eamon (2005), smaller family size has been linked with higher academic achievement. The author noted that students with fewer siblings are likely to receive more parental attention and have more access to resources than children from large families. The additional attention and support leads to better school performance. In the contrary, Eze (2006) opined that larger family size has been linked to better academic performance. According to Eze, this may be attributed to the

fact that the children try to emulate one another and in most cases aspires to perform better so as to be praised. Polygamous marriage is creating a lot of problem into the society, every child wants to go to school so as to fit into the modern world so the children born into polygamous families are sometimes are hindered from enjoying these rights. They were unlucky, for their parent cannot afford to the cost of their schooling, based on the simple fact that were too many for the parents to sponsor. At this time the mother of the individual children are now left with the task to make way for her children and so when the mother realizes that burden is too heavy for her to bear all their own to struggle for themselves.

Many of these children from polygamous family usually lack the adequate training and cares that could make them fit into the social system of this civilized age. As we know that the family is the bedrock of civilization but polygamous children most of them lack the basic home training that is expected from a normal child by the society he or she finds himself. This is why many of these children from polygamous homes fall into or turn out to become delinquent children around the streets. At school they behave arrogantly, rude, emotionally unstable and academically backward. Hence, therefore fundamental training of children by their parent (father and mother) matters greatly in every child's life so as to enable him cope with life challenges in his contemporary society. Therefore, the research seeks to find out, effect of polygamy on the academic performance of secondary school students in Bariga Local Government Area of Lagos State, Nigeria.

Statement of the Problem

There are several factors that militate against student's academic performance. Such as the polygamous marriage system which may include family size, finance, parental and care, parent's educational attainments and the likes. Several scholars have employed different strategies aimed at preferring solutions to these problems. In spite of the meaningful effects deployed by these scholars, the academic performances of students from polygamous home have continued to be on low ebb. Equal opportunity is not given to the children by their parents in their education pursue which results to some students being withdrawn from school. The few ones that are allowed to school are subjected by going from house to house, street to street after school for hawking and other child labour activities. And it exposes the child to accident, rape and street violence at a later stage. Lack of proper care of students by polygamous parents may lead to poor academic performance. If school materials are not provided for such students, their performance may be poor. Whether polygamous marriage have effect or can predict academic performance of secondary school

students in Bariga Local Government Area of Lagos State, Nigeria is yet to be empirically established. The problem of the study becomes to what extent does polygamy predicts academic performance of students in Bariga Local Government Area? Therefore, this study is design to investigate the effect of polygamy on the academic performance of secondary school students in Bariga Local Government Area of Lagos State.

Purpose of the Study

The main purpose of this study is to examine effect of polygamy on the academic performance of secondary school students in Lagos Nigeria. This general aim is expressed in the following specific objectives which are to:

1. Examine the effect of polygamy on the academic performance of students.
2. Investigate the effect of the size of polygamy families on the academic performance of students.
3. Determine the attitude and interest of polygamy families in the education of their children.
4. Ascertain the effect of family psychological conditions on the students' academic performance.

Research Questions

This study provides answers to the following research questions:

1. What is the effect of polygamy system on the academic performance of the students?
2. To what extent does the size of polygamy families affect the academic performance of the students?
3. What is the attitude and interest of polygamy families towards the education of their children?
4. How do family psychological conditions affect students' academic performance?

Hypotheses

The following hypotheses were addressed in this study;

1. There is no significant difference between polygamy system and academic performance of students.
2. There is no significant difference between the size of polygamy families and academic performance of students.
3. There is no significant difference between the attitude and interest of polygamy families and academic performance of students.
4. There is no significant difference between family psychological conditions and academic performance of students.

Methodology

This study utilized a descriptive survey design. The study was conducted in Bariga Local Government Area of Lagos State. Bariga is a district and suburb in Lagos State, Nigeria. The headquarter is located in Gbagada, it is known to be the location of the oldest secondary school in Nigeria; CMS Grammar School, Lagos.

The study population covered students in all public senior secondary schools in Bariga Local Government Area of Lagos State, Nigeria; the students comprised males and females in senior secondary II classes. The simple random sampling technique was used in order to select the representatives of this study from the larger population of the study. This technique was used because it would ensure that all the schools and students have an equal chance of being selected to partake in the study. The sample of the study was made up of three schools which were randomly chosen. The sample of the study was made up of 300 SS 2 students, (both male and female). 50 male and 50 female students were randomly selected from each of the schools. The researcher's choice of using the SS 2 students or classes was to ensure easy data collection and the belief that students of these classes are more experienced than the SS 1, while the SS 3 is a graduating class, so the SS 2 students are more favorably disposed to be involved in the study.

The study made use of the survey questionnaire and academic achievement test (AAT) on English language subject designed by the researcher, which were given to the students to answer. The questionnaire was divided into two parts. Part 'A' contained items on the bio data of the respondents such as, age, gender, name of school etc. Part 'B' contained formulated questions or items about the polygamy system, size of polygamy families, attitude and interest of polygamy families, family psychological conditions, and academic performance of secondary school students as captured in the formulated hypotheses. This adopted the Likert four-point rating format of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) respectively.

The achievement was measured with AAT developed by the researcher. It measured academic achievement of participants on one subject which is English language. It contained multiple-choice items with 20 items on English language. Validity was ascertained through scrutiny of items by two English language teachers in ensuring both face and content evidences of validity. It was given to the students along with the questionnaire.

To ensure the validity of instruments, content validity method of obtaining estimate of validity which requires the adoption of experts was employed. The validation of the Instrument was done by submitting the items to expert in measurements and evaluation to ensure face and content validity which the researcher effect to obtain a final draft of the instruments. The reliability of the instruments was established through a pilot study to conducted on 20 secondary school students in Yaba Local Government Area of Lagos State, Nigeria. The completed questionnaires were analyzed using split-half method. Split half method is the most commonly used method, it involves one test form, one group of candidates, and one test administration and procedure is as follows: The total test was administered to the group of students first. The test was divided into two comparable halves, i.e. even numbered items as one set, and odd numbered items as the other set. Each person's scores on each of the two halves are computed. The two sets of score are now correlated using Pearson Product Moment correlation formula. Since longer tests tend to be more reliable, and score split half method only considers half of the length of items and logically determines the reliability of a test half as long, a correlation formula is applied to adjust the reliability coefficient. The Spearman-Brown prophecy formula was used as a correction formula. This was used to determine the internal consistency of the instrument. The co-efficient value was 0.74, since the values are moderate, then the instrument was adjudged reliable for use in the study.

The instruments for the study were administered to the respondents, after permission has been obtained by the researcher from each of the school principal. In each of the school, 100 students (50 males and 50 females) were randomly selected and the instruments were administered to them. At the end of the exercise, the instruments were collected for data analysis. The data collected from the selected respondents were analyzed using simple percentage and frequency counts, while the raised hypotheses were tested using T-test statistical tool at 0.05 level of significance. To examine the hypotheses, an independent sample *t*-test was conducted to assess if 'differences' exist on a dependent variable by an independent variable. An independent samples *t*-test is the appropriate statistical test when the purpose of research is to assess if differences exist on a continuous (interval/ratio) dependent variable by a dichotomous (2 groups) independent variable. The continuous dependent variable is dependent variable. The dichotomous independent variable is independent variable with groups: (group 1 and group 2). The assumptions of normality and homogeneity of variance was assessed.

Result

The data used in this study was from the three hundred (300) questionnaires randomly administered to the respondents in their various schools but at the end of the exercise only two hundred and seventy nine (279) questionnaires were retrieved for data analysis. The results of the analysis are presented below. The bio-data of the respondents were analyzed using simple percentage. The hypotheses formulated were tested using T-test statistical tool at 0.05 level of significance.

Demographic Data

This section presents the respondents demographic information with the use of frequency distribution tables:

Table 1: Distribution of the Respondents by Sex

S/N	Sex	Frequency	Percentage (%)
1	Male	153	54.8
2	Female	126	45.2
	TOTAL	279	100

Table1 shows that 153 (54.8%) of the respondents were males while the remaining 126 (45.2%) of the respondents were females.

Table 2: Distribution of the Respondents by Age

S/N	Age range	Frequency	Percentage (%)
1	14 – 16yrs	128	45.9
2	17 – 19yrs	151	54.1
	TOTAL	279	100

Table 2 shows the age distribution of respondents 14 – 19yrs were 128 (45.9%) while 17 - 19yrs were 151 (54.1%).

Table 3: Distribution of Respondents by Religion

S/N	Religion	Frequency	Percentage (%)
1	Christian	121	43.4
2	Muslim	158	56.6
	TOTAL	279	100

Table 3 shows that 121 (43.4%) of the respondents were Christians while the remaining 158 (56.6%) were Muslims.

Table 4: Distribution of Respondents by Family Type

S/N	Family Type	Frequency	Percentage (%)
1	Monogamy	173	62
2	Polygamy	106	38
	TOTAL	279	100

Table 4 shows that 173 (62%) of the respondents were from Monogamous families while the remaining 106 (38%) were from Polygamous family.

Table 5: Distribution of Respondents by Family Status

S/N	Family Status	Frequency	Percentage (%)
1	Single Parent	55	19.7
2	Divorced	30	10.8
3	Separated	42	15
4	Intact	152	54.5
	TOTAL	279	100

Table 5 shows that 55 (19.7%) of the respondent were from single parents, 30 (10.8%) were divorced parents, 42 (15%) were separated while 152 (54.5%) were from intact homes.

Test of Hypotheses

There were four (4) hypotheses formulated in the course of this study.

Hypothesis One: There is no significant difference between polygamy system and academic performance of students.

Table 6: Analysis on polygamous system and academic performance of students

Variables	Mean (\bar{x})	S.D	N	df	t-cal	t-crit	Decision (0.05)
Polygamy system	31.25	4.52	279	277	8.82	3.32	Reject H_0
Academic performance	36.04	6.64					

Level of significance = 0.05

Table 6 shows the result of the test of significant difference between polygamy system and academic performance of students. The calculated value is 8.82 while the critical value is 3.32 at 0.05 level of significance given 277 degree of freedom. Decision rule states that the alternative hypothesis is accepted if the calculated value is greater than the critical value vice versa. The null hypothesis is rejected because the calculated t-value (8.82) is greater than the critical t-value (3.32). Therefore the alternative hypothesis of “there is significant difference between polygamy system and academic performance of students” was adopted.

Hypothesis Two: There is no significant difference between the size of polygamous families and academic performance of students.

Table 7: Analysis on size of polygamous families and academic performance of students

Variables	Mean (\bar{x})	S.D	N	df	t-cal	t-crit	Decision (0.05)
Size of polygamy families	34.85	6.51	279	277	9.71	3.32	Reject H ₀
Academic performance	36.04	6.64					

Level of significance = 0.05

Table 7 shows the result of the test of significant difference between the size of polygamy families and academic performance of students. The calculated value is 9.71 while the critical value is 3.32 at 0.05 level of significance given 277 degree of freedom. Decision rule states that the alternative hypothesis is accepted if the calculated value is greater than the critical value vice versa. The null hypothesis is rejected because the calculated t-value (9.71) is greater than the critical t-value (3.32). Therefore the alternative hypothesis of “there is significant difference between the size of polygamy families and academic performance of students” was adopted.

Hypothesis Three: There is no significant difference between the attitude and interest of polygamous families and academic performance of students.

Table 8: Analysis on the attitude and interest of polygamous families and academic performance of students

Variables	Mean (\bar{x})	S.D	N	df	t-cal	t-crit	Decision (0.05)
Attitude and interest of polygamy families	26.51	4.19	279	277	6.12	3.32	Reject H ₀

Academic performance	36.04	6.64					
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Level of significance = 0.05

Table 8 shows the result of the test of significant difference between the attitude and interest of polygamy families and academic performance of students. The calculated value is 6.12 while the critical value is 3.32 at 0.05 level of significance given 277 degree of freedom. Decision rule states that the alternative hypothesis is accepted if the calculated value is greater than the critical value vice versa. The null hypothesis is rejected because the calculated t-value (6.12) is greater than the critical t-value (3.32). Therefore the alternative hypothesis of “there is significant difference between the attitude and interest of polygamous families and academic performance of students” was adopted.

Hypothesis Four: There is no significant difference between family psychological conditions and academic performance of students.

Table 9: Analysis on family psychological conditions and academic performance of students

Variables	Mean (\bar{x})	S.D	N	df	t-cal	t-crit	Decision (0.05)
Family psychological conditions	27.92	4.21	279	277	6.04	3.32	Reject H ₀
Academic performance	36.04	6.64					

Level of significance = 0.05

Table 9 shows the result of the test of significant difference between family psychological conditions and academic performance of students. The calculated value is 6.04 while the critical value is 3.32 at 0.05 level of significance given 277 degree of freedom. Decision rule states that the alternative hypothesis is

accepted if the calculated value is greater than the critical value vice versa. The null hypothesis is rejected because the calculated t-value (6.04) is greater than the critical t-value (3.32). Therefore the alternative hypothesis of “there is significant difference between family psychological conditions and academic performance of students” was adopted.

Discussion of Findings

In the course of this study the researcher analyzed the questionnaire given the respondents having analyzed it, the data obtained from questionnaires leads to some useful information that will enable one to access the effect of polygamy on the academic performance of secondary school students in Bariga Local Government Area of Lagos Nigeria.

Hypothesis One: There is significant difference between polygamy system and academic performance of students. The studies of Odok (2013), Eamon (2005), and Eristwhistle (1986), attest that large numbered families whether rich or poor are difficult to maintain, they are characterized with a high number of children, rowdiness and this does not create convenience for learning. They also create in the upbringing of children some identified problems such as feeding, poor clothing, insufficient funds, and lack of proper attention for children, disciplinary problems and malnutrition which impact negatively on children academic performance. The findings imply that both home back-ground and students motivation to excel is a catalyst to academic achievements. This buttresses the findings of Ajiboye and Omolade, (2005) that home is the bedrock of learning. Khasawneh (2011) feels that polygamy does not negatively affect children but affects them positively. He asserts that when the needs of children are all met in a polygamous home, children are not affected emotionally in their homes. Children from a polygamous home can assist each other in their school work. This can only happen if the environment at home made them develop a sisterhood attitude towards each other. The children will be sharing the burden of household chores therefore getting enough time to do their school work while at home.

Hypothesis Two: There is significant difference between the size of polygamous families and academic performance of students. This finding is in agreement with the finding of Booth and Kee (2006) which states that family size is one of the factors that determine the academic performance of students. Large family size creates in the upbringing of children some identified problems such as feeding-insufficient food, poor clothing, insufficient fund, lack of proper attention for children, disciplinary problem and malnutrition.

However, the family that a child comes from either monogamous or polygamous family usually has impact on the child academic performance it is important to note that either of the family type (monogamous or polygamous) dictates the size of the family. In my opinion, in large families whose children are not doing well in school do not have a daily family routine, do not monitor out of school activities of their children, do not model the value of learning, no self-discipline and hard work, do not express high but unrealistic expectations of achievement, do not show interest in children's progress by helping or looking at their homework, they do not discuss the value of good education or possible career options and they do not also stay in touch with students' teachers and school staff.

Hypothesis Three: There is significant difference between the attitude and interest of polygamous families and academic performance of students. Ashley et al (1977) said that a child is born, knowing of ways of his society but having the potential to learn them. He claimed that it is the function or duty of the parents to maintain good relationship with their children; to be able to improve them with psychological needs and security. Lack or absent of which result into low self-esteem or lack of self-realization. Children from monogamous homes usually have food relationship with their parents and this will definitely have a positive effect on their academic performance. Children from this type of family spend more time with their parent. Parents take keen interest in their children's welfare especially their academics and assist them when necessary. In polygamous home parents show less degree of interest and participation in their children education. Since they are always busy trying to make ends meet left for the mother who shoulders the responsibility and becomes busier trying to supplement the meagre money her husband left for the home up keep. At the long run the children will be left uncared for and not be able to share their feelings with their parents due to the parents' lackadaisical attitude and business. Moreover through counseling, it is possible for some students from polygamous families to develop positive interest and positive attitudes to the problems associated with the social climate in their families, to the extent that their academic achievements will not be adversely affected.

Hypothesis Four: There is significant difference between family psychological conditions and academic performance of students. This finding of this study could be explained by the fact that life in polygamous family can be traumatic and children brought up in such family structure often suffer some emotional problems such as lack of warmth, love despite availability of money and material resources, and disciplinary problems which may hinder their academic performance. Students from polygamous families are therefore

more likely to experience more problems than students from monogamous families. This will invariably affect their academic achievement. This is because psychological problems are potential sources of trouble with learning. This finding supports (Zimmermann & Becker-Stoll, 2012) that parenting and family socialization experiences may enhance or hinder the individual's ability to deal effectively with the developmental issues of adolescence. Parenting is a complex activity that includes many specific behaviours that work individually or collectively to influence child development and academic performance. It encompasses number of different aspects, including beliefs, attitudes, values, expectations, goals, practices, and behaviour. Parental attitudes toward the child create not only an emotional climate in which parent's behaviours are expressed, but also reflect parental control of parent-child relationships (Carlo, McGinley, Hayes, Batenhorst, & Wilkinson, 2009).

Summary of the Study

This study examined the effect of polygamy on the academic performance of secondary school students in Bariga Local Government Area of Lagos State, Nigeria. Four research questions and four research hypotheses were asked and formulated respectively to serve as a guide in the conduct of the study. The survey research was used to conduct the study. The study population covered all schools and students in the study area. A structured questionnaire was constructed and administered on the participants for data collection. A total number of three hundred (300) questionnaires were randomly distributed to the participants but only two hundred and seventy nine (279) questionnaires were retrieved for data analysis. The data obtained after the administration of the questionnaire were subsequently analyzed using simple percentages, frequency distribution table; the formulated hypotheses were tested using t-test at 0.05 level of significance. The key findings as considered under each hypothesis in the study. The findings on the demographic information of the respondents greatly enhanced the reliability of the research findings. The findings and research hypotheses were as follows:

1. There is significant difference between polygamy system and academic performance of students.
2. There is significant difference between the size of polygamy families and academic performance of students.
3. There is significant difference between the attitude and interest of polygamy families and academic performance of students.
4. There is significant difference between family psychological conditions and academic performance of students.

5.

Conclusion

A consideration of student's family background is very important in teaching and learning. This is because this study has shown that the nature of social interaction within the family can influence the child's personality. A negative influence on a child's emotions and psychology will consequently affect his or her academic achievement. The school is the second home of the child, therefore the social climate for learning in the school should be made conducive so that the students can do better in their academics. Parental neglects tend to affect younger children more than the adolescents who are the subject of this study. However, early childhood problem may have negative impact on later life development. It should also be mentioned here that the presence of other adults in a polygamous parent household may either bring some positive or negatives influences on the degree of tension that may be suffered by children from such background.

Recommendations

Based on the findings of this study and the conclusions reached above, this paper offers the following recommendations:

1. Governments, private organizations and individuals concerned with the business of education should endeavour to address the obstacles hindering effective academic performance of students. This can be done by developing achievement motivation in students through achievement motivation training.
2. There is the need for the recognition of individual differences in students and the need to deal with them accordingly.
3. Marriage/ Family counseling services should be intensified and expanded to cover a larger population in order to sensitize couples on the need to reduce the incidence of divorce and broken homes in the society so as to enable children benefit from intact family upbringing.
4. Parents should be sensitized on the need to raise small families in order to enable them provide for their educational needs that will motivate the children to learn effectively and perform satisfactorily in government.
5. Schools curriculum should include discouragement of polygamy- otherwise without involving school in the discouragement of polygamy this would remain an ideological framework and the generation to be reformed may never appreciate the goodness of monogamy.

6. Teachers of learners from polygamous families should be supportive of such children as their home backgrounds may militate against educational advancement.

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Senad Orhani⁸Besim Çeko⁹**The Role of GeoGebra in the Sustainable Learning of Logarithmic Functions***Received: 1 September 2023 / Accepted: 5 September 2023 / Published: 20 April 2024*

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*Doi: 10.5281/zenodo.10993749***Abstract**

Nowadays with the advanced of technology, education systems are under increasing pressure to keep up with the times. As a result of rapid technological progress and change, those who are responsible for the development of educational curricula are forced to consider how new and innovative teaching and learning approaches can be applied. In this study, we will try to give some results on how to use the GeoGebra program in teaching practice to address topics for presenting and reviewing logarithmic functions. In this study, the mixed method was used as the main methodology with action research. The selected sample included 37 students, while the data collection instruments were tests and questionnaires. The results of the study show that the experimental group performed much better after the intervention with the action plan compared to the results of the pre-test and that of the control group. Implications for this study show using GeoGebra in the math teaching process helps students develop basic math skills. Well-organized and well-planned support with this program, as well as ample activities helps many students to solve various problems around the topics of logarithmic functions.

Keywords: *Logarithmic Functions, GeoGebra, Teaching, Learning*

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1. Introduction

Mathematical reasoning skills are at the core of understanding and interpreting the many concepts required for meaningful and consistent learning. Sustainable learning can be addressed at all levels of the math curriculum. Thus, there are many ways to introduce this approach to logarithmic functions which are an important part of the mathematics curriculum in high schools and are critical to being taught effectively. It is widely regarded as a difficult subject for both the instructor and the learner. A function is a "link between input and output values, the output value depends on the input, which has only one output for each input value" (Holliday, et al., 2008). Students must possess the ability to tackle problems involving functions, like those who are proficient in graphing basic exponential functions, $f(x) = b^x$ to construct the graph $f(x) = \log_b x$, using a tabular method. This illustrates the process of converting an exponential function into its corresponding logarithmic function, demonstrating their inverse relationship (Makgakga & Sepeng, 2013).

On the other hand, through technology, many phenomena that were previously abstract in the subject of mathematics are becoming concrete. Hence, educators should incorporate innovative technology in the classroom to foster a genuine appreciation for mathematics among their students. Technology is a tool that stimulates the learning process and therefore students are actively involved in the construction of their knowledge (Nzaramyimana, 2021). The teaching process in mathematics is changing rapidly in parallel with science revolutions and the evolution of technology.

Thus, the primary aim of these technological advancements is to lead and support students through a continuous and sustainable learning process. Through this, they visualize and analyze the solution of changing problems. Technology helps students understand math concepts and affects how math is taught effectively (Nzaramyimana, 2021). Specifically, the integration of GeoGebra in mathematics classes fosters an interactive learning atmosphere, enabling students to grasp concepts through visual representation. Visual images help to attract students' attention and engage them in the learning process. GeoGebra can also improve students' ability to visualize learned mathematical concepts, enabling them to interact with them either individually or in group work (Saha, Ayub, & Tarmizi, 2010).

GeoGebra is a versatile mathematical software suitable for various educational levels, encompassing arithmetic, geometry, algebra, and statistics. It serves as an integrated tool blending geometry and algebra, with a specific focus on enhancing mathematical comprehension among students (Mushipe, 2016).

GeoGebra provides a powerful interactive learning platform where users can generate mathematical entities and engage with them in diverse ways. It allows users to construct models representing mathematical ideas and their interconnections. Additionally, GeoGebra facilitates hypothesis testing, enables the creation of lifelike simulations, and allows for the emulation of real-world scenarios, all while conducting statistical analyses and generating graphs. Moreover, this program generates numerous dynamic representations of mathematical objects (Phan-Yamada & Man, 2018).

The conventional method involving chalkboard instruction and rote memorization of procedures and arithmetic techniques is now seen as outdated and unsuitable for the educational demands of 21st-century students. (Saltrick, et al., 2011; Jackson, Kehayes, Li, Perkins, & Stewart, 2012). Therefore, incorporating technology into the educational process is crucial, serving as an intervention method in education. Furthermore, it plays a pivotal role in achieving learning objectives and enhancing the teaching and learning process (Voogt, 2008). With this context in mind, the article seeks to assist educators in employing impactful pedagogy for teaching logarithmic functions, emphasizing problem-solving skills and capabilities through a technology-driven approach.

2. Literature Review

Global research indicates that incorporating technology, particularly GeoGebra, in mathematics education yields positive outcomes in student performance. In a study by Arbain and Shukor (2015) focused on mathematics instruction, the findings demonstrated that employing GeoGebra as an intervention led to an enhancement in students' motivation and confidence in learning mathematics (Arbain & Shukor, 2015). Choi (2010) pointed out that GeoGebra software has a positive effect on students' motivation to learn and longer-term knowledge retention in students if they use it in the learning process (Choi, 2010). On the other hand, Shadaan and Eu (2013) contend that GeoGebra proves to be a valuable instrument for enhancing the instruction and comprehension of geometry. The study's findings underscore the affirmative impact of GeoGebra, as it serves to inspire students in their pursuit of learning geometry (Shadaan & Eu, 2013; del Cerro Velázquez & Morales Méndez, 2021).

Zulnaidi and Zamri's (2016) research revealed that students of various proficiency levels exhibited improved conceptual understanding in the subject of functions through the use of the GeoGebra program. This indicates that GeoGebra has a beneficial impact, enhancing both conceptual comprehension and

procedural proficiency in mathematical problem-solving. High-performing, average-performing, and low-performing students, who were taught the concept of functions through the GeoGebra program, demonstrated an enhancement in their performance across the board. The program is specifically engineered to make abstract mathematical ideas accessible to users of varying levels of proficiency (Zulnaidi & Zamri, 2016).

Also, the study by Nzaramyimana (2021) research emphasized the efficacy of GeoGebra in promoting active engagement, improving performance, and stimulating students' enthusiasm for mathematics learning. The study underscored how GeoGebra can be a highly effective tool for comprehending exponential and logarithmic functions. The findings demonstrated that a substantial number of students acquired a deeper understanding of these topics, as evidenced by the questionnaire results indicating heightened interest and engagement (Nzaramyimana, 2021).

Regarding the use of technology in mathematics education, Drivers, Boon and Van Reeuwijk (2010) delineated three instructional roles of technology: serving as a mathematical tool, providing a platform for skill practice, and offering an arena for conceptual development. For instance, in the case of graphing with GeoGebra, the emphasis lies on the end result rather than the intricacies of the graphing process. Regarding technology's function as a skill-practicing environment, it serves to enhance users' proficiency in executing mathematical operations (Drijvers, Boon, & Van Reeuwijk, 2010).

3. Methodology

3.1. Purpose of research

Logarithmic functions are important functions in science, mathematics, engineering, and economics. These functions are employed to represent diverse phenomena observed in the physical world. Logarithmic functions are fundamental mathematical principles that hold pivotal positions in advanced mathematics. Through graphic presentation, we can notice many phenomena during visual presentation. However, it is noticed that the introduction of these functions is causing serious difficulties to students. In this study, we will try to give some results on how to use the GeoGebra program in teaching practice to address topics for presenting and reviewing logarithmic functions. Therefore, in this study, we aim to investigate the role of technology, respectively GeoGebra in the teaching and sustainable learning of logarithmic functions.

3.2. Research questions

What are the attitudes of students about using GeoGebra to learn logarithmic functions?

What is the added value of using GeoGebra activities in teaching and learning logarithmic functions?

3.3. Hypotheses

H₁: There is a statistically significant difference in the student's performance results of the experimental group compared to the control group in learning the logarithmic functions.

H₂: There is a statistically significant difference in the performance results of the students of the experimental group in the post-test compared to the pre-test after the activities developed with GeoGebra for logarithmic functions.

H₃: There is a statistically significant correlation between the development of activities based on the action plan of the experimental group to a positive effect on students' satisfaction to learn logarithmic functions.

3.4. Design of the study

To achieve the goals of the research, the mixed method was used as the main research methodology in this study. The study used an action research approach to investigate the role of GeoGebra in teaching and learning logarithmic functions. The choice of action research approach was made precisely because this approach is directly related to the practical solutions to the problems faced by teachers in their teaching practices. Vula (2015) shows that when one or more teachers intervene themselves to make changes in teaching practices and at the same time systematically gather facts about the effect of those changes, analyze and reflect on the results found, they are actually dealing with 'action research' (Vula, 2015). Action research has been selected for this study as it involves practices that are investigated in the learning process and then to discover to make improvements. Our engagement in this action research will help improve teaching, and discover and develop an approach that can be used to assist students in a consistent understanding of logarithmic functions.

3.4. Participants

The research was conducted in the school year 2021/2022 at the high school of music "Lorenc Antoni" in Prizren / Kosovo. The sample is represented by the students of IX grades, from parallels XI-1, XI-2, and XI-3 with a total ($n = 37$) student. The sample is selected with the non-probabilistic method which is a deliberate sample, treating the students of the experimental group with the integration of GeoGebra in the learning of logarithmic functions. As a sample for the experimental group are selected ($n = 19$) student, while for the control group are selected ($n = 18$) student.

3.5. Data collection

In this study, a questionnaire was used to collect data to understand students' attitudes about integrating GeoGebra into learning logarithmic functions, and a test to measure student achievement in these topics. The study used the action research approach through action plan intervention. Quantitative and qualitative data were used in this study. Quantitative data were collected using diagnostic tests, while qualitative data were collected through student reflection through questionnaires.

Tests are compiled before and after the test. Before and after the test was performed in the experimental and control groups. Prior to the test was conducted in both groups to determine the level of student achievement. The same tasks were used for both groups, where before the test there were 10 tasks related to exponential functions. Since exponential functions are related to logarithmic ones it was reasonable to look at student achievement in this topic explained earlier. In the teaching period during the implementation of the summer plan, the experimental group was treated using GeoGebra and the control group was treated with the traditional teaching method, where no technology tools were used in the control group. After this phase, the test was performed for both groups, with 10 tasks related to logarithmic functions.

The questionnaire as another data collection tool was used to analyze students' satisfaction with the role of GeoGebra in learning logarithmic functions. This questionnaire, in the first part contains the personal information of the students, while in the second part contains 7 closed questions based on the Likert scale with five points, and in the third part contains three open questions to understand the attitudes. students' insights into using GeoGebra in math. The statistical program for social sciences SPSS was used to analyze

and interpret the quantitative data collected from tests and questionnaires. Whereas, qualitative data are analyzed narratively.

3.6. Action Plan

The action plan was based to meet the desired learning outcomes set out in the Kosovo Curriculum Framework. Groups of students were given an orientation regarding the course of the study. Both the control and experimental groups learned the same topics about logarithmic functions. However, a different teaching approach was used. For the control group the conventional way of teaching was applied, while for the experimental group a technology application is used using the GeoGebra program. The action plan lasted for almost three weeks in the school year 2021/2022. Initially, the action plan identified the problems that were emerging in the students, and this was justified by previous lessons on exponential functions. Subsequently, a pre-test was conducted to test the consistent knowledge of students who had learned about the review and presentation of exponential functions. As mentioned here, the action plan was developed for the students of the experimental group, who were treated by integrating the GeoGebra program into the classroom learning process to explore concepts related to the intuition of representing logarithmic functions. The activities developed by the action plan are as follows.

Activity 1: The main purpose of this activity is to present and analyze in a coordinate system the position of the graph of the logarithmic function when changing the value of the logarithm basis. Also, in this activity the domain of the logarithmic function is examined, where the value of x is seen to be $(x > 0)$:

$$f(x) = \log_2 x \quad \text{b) } f(x) = \log_3 x \quad \text{c) } f(x) = \log_4 x$$

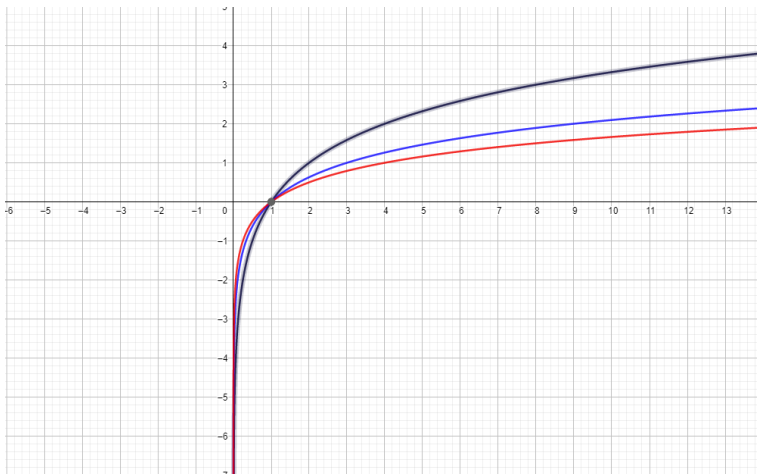


Figure 1. Graph of logarithmic functions with base 2

Activity 2: In this activity the position of the graph of the logarithmic functions of the form is examined and discussed $f(x) = \log_2 x + a$, by changing the values of the parameter a :

$$f(x) = \log_2 x + 1 \quad \text{b) } f(x) = \log_2 x + 2 \quad \text{c) } f(x) = \log_2 x - 1$$

Activity 3: This activity examines and discusses in a coordinate system the position and monotonicity of logarithmic functions, i.e., increasing and decreasing the graph of logarithmic functions:

$$f(x) = \log_2 x \quad \text{b) } f(x) = \log_{\frac{1}{2}} x$$

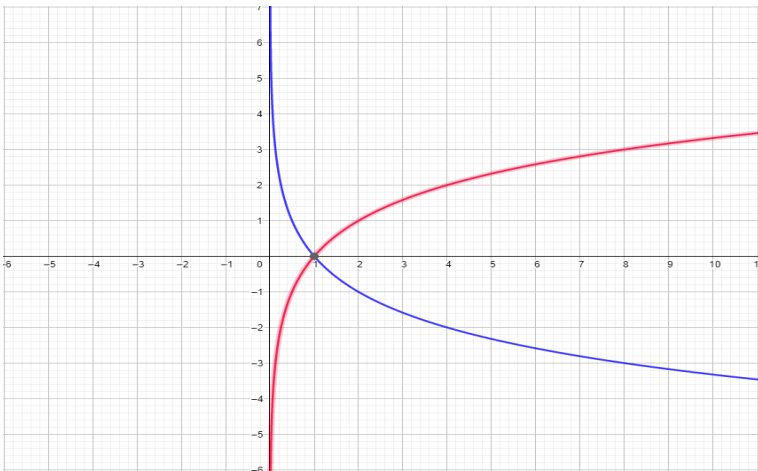


Figure 2. Graph of logarithmic functions with base 2 and $\frac{1}{2}$

Activity 4: The purpose of the activity is for students to find in which quadrant of the coordinate system lies the graph of the logarithmic function $f(x) = \log_2 x$.

Activity 5: Students in this activity should analyze and define the graph of the function $f(x) = \log_b x$ presented by GeoGebra that for the base values b the monotonicity of the function changes, where for $b > 1$ it is increasing, while for the values of $0 < b < 1$ the function is decreasing.

Activity 6: During the review and graphical presentation of the logarithmic function of the shape $y = c \cdot \log_b(x - k) + d$, students analyze the role of parameters b , c , k and d how they affect the change of the graph extension of the logarithmic function.

Activity 7: The activity envisages the review and graphical representation of the logarithmic function $y = \log_2 x$ at points:

$x = 0$ b) $x = 1$ c) $x = 2$ d) $x = 3$ e) $x = 4$

Activity 8: From the graph of the logarithmic function presented by GeoGebra students in this activity try to write the logarithmic function, reasoning, and arguing their thoughts according to the rules of logarithmic functions.

After the completion of the activities in the experimental group and after the explanation of these learning units in the control group with the traditional method, a post-test was compiled. After the test, we aimed to understand whether the treatment of students with technology had an impact or not. After the test, it was distributed to both groups and then the results obtained from this test were analyzed compared to the pre-test.

Finally, a questionnaire was compiled for the experimental group. Where his goal was to understand the deeper satisfaction about using GeoGebra for logarithmic function topics.

4. Results

Descriptive statistical results of the first test for assessing students' knowledge of exponential functions of previously learned topics, both for the experimental group and for that control are presented in the table below:

Table 1. Pre-test results

		Total	Minimu	Maximu	Media	Standard	Standard
		N	m	m	Mean	n	Error of
						Deviation	Mean
Group	Control	18	20.0	80.0	44.4	45.0	4.1
	Experimental	19	20.0	70.0	46.3	50.0	4.2

Results from Table 1 indicates that the control group, consisting of 18 participants, obtained an average score of 44.4 in the pre-test, whereas the experimental group, comprised of 19 participants, achieved an average score of 46.3. A t-test for independent samples was conducted at a 95% confidence level to assess if there was a noteworthy disparity between the mean scores of the two groups in the pre-test. These results are presented in the table below:

Table 2. T-test results from pre-test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Differen ce	Std. Error Differen ce	95% Confidence Interval of the Difference Lower Upper	
Pre - test	Equal variances assumed	.111	.741	-.317	35	.753	-1.8713	5.9066	-13.86	10.1196
	Equal variances not assumed			-.317	34.9	.753	-1.8713	5.8996	-13.84	10.1056

According to the results of Table 2, the Levene test had a value of .111 where it is shown to be greater than .05, thus assuming that the knowledge of the control and experimental group students is equal. The reciprocity test value for the two groups was 0.753 for both cases, which means that the difference in measurement is not statistically significant. Therefore, the findings show that there is no statistically significant difference between the mean value of the control group and the experimental one based on the results of the first tests when assessing the knowledge of exponential functions. This shows statistically that students in the control and experimental group had similar levels of knowledge on these topics at the beginning of the research. Therefore, any difference in later results can be attributed to the action plan intervened with the GeoGebra program.

Descriptive statistical results of the post-test for assessing students' knowledge of the logarithmic functions of the control group learned by the traditional teaching method and the experimental group treated with the action plan are presented in the table below:

Table 3. Post-test results

		Total	Minimu	Maximu	Media	Standard	Standard	
		N	m	m	Mean	n	Deviation	
							Error of	
							Mean	
Group	Control	18	20.0	60.0	38.9	40.0	13.7	3.2
	Experimental	19	20.0	80.0	56.3	60.0	21.4	4.9

Results from Table 3:

The descriptive statistics for both groups in evaluating students' knowledge of logarithmic functions in the post-test are as follows: For the control group, the mean score was 38.9, with a standard deviation of 13.7 and an average margin of error of 3.2. In contrast, the experimental group exhibited a mean score of 56.3, along with a standard deviation of 21.4 and an average margin of error of 4.9. The result according to the averages of the students after the test shows that the results of the students of the experimental group are significantly higher than those of the control group.

A t-test for independent samples was conducted at a 95% confidence level to assess whether there existed a notable distinction between the means of the two groups in the post-test. These results are presented in the table below:

Table 4. T-test results from post-test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Pos t- test	Equal variances assumed	4.821	.035	-2.933	35	.006	-17.4269	5.9413	-29.4885	-5.3653
	Equal variances not assumed			-2.968	30.800	.006	-17.4269	5.8724	-29.4068	-5.4470

The results from the t-test are presented in Table 4. The Levene test statistic, at 0.035, falls below the significance threshold of 0.05. This indicates that it cannot be assumed that the variances between the control and experimental groups are equal concerning the outcomes following the implementation of the action plan in the experimental group. Moreover, the two-tailed value is below 0.05, signifying that the difference in means is statistically significant. These results suggest that students in the experimental group demonstrated higher performance after the implementation of the action plan with GeoGebra in the subject of logarithmic functions compared to students in the control group, who did not undergo this intervention.

Comparison of results within the experimental group between before and after the test are presented below:

Table 5. Comparison of pre-test and post-test results

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Std. Error	Variance
Pre-test	19	50.0	20.0	70.0	46.316	4.2032	18.3214	335.673
Post-test	19	60.0	20.0	80.0	56.316	4.9091	21.3985	457.895

Analysis of results by Table 5 shows that the results are 10% higher in the post-test than in the pre-test in the experimental group. The outcomes of these assessments indicate that the differences observed in the instruction and comprehension of logarithmic functions can be attributed to the integration of the GeoGebra program.

After analyzing the existence of a relationship between activities and student satisfaction during the implementation of the action plan with GeoGebra, it is worth looking at the intensity of their relationship, for which we used Pearson correlation as in the table below:

Table 6. Pearson Correlation

Control Variables			Students' perceptions	Post-test
Pre-test	Students' perceptions	Correlation	1.000	.442
		Significance (2-tailed)	.	.007
		df	0	34
Post-test		Correlation	.442	1.000
		Significance (2-tailed)	.007	.

df	34	0
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Results from Table 6 show that there is a correlation with .442 and a significant is .007, which means that there is a positive and moderate relationship between the activities developed with the action plan and students' satisfaction in learning logarithmic functions.

From the research results, we see that during the survey with students of the experimental group participated 52.6% were females and 47.4% males, of which 68.4% had average knowledge of technology use and 31.6% advanced knowledge of technology use. With this, we see that the study had a good distribution of participants both in terms of gender and skills of using technology, as this group was exposed to the integration of technology in the learning process. The results of the questionnaires show that 94.7% of the participants agree that the demonstration of logarithmic functions using GeoGebra has helped them to understand logarithmic functions more easily and when presenting logarithmic functions with GeoGebra they have noticed any changes that appeared in the graph, while only 5.3% have no position on these allegations. The results also show that 78.9% of participants say that the activities developed for logarithmic functions were more attractive with GeoGebra and prefer that math lessons be conducted with GeoGebra, while another 21.1% do not have the same attitude. Therefore, GeoGebra motivated students to interact, and also the concept of logarithmic functions was developed from visual materials.

Table 7. Descriptive Statistics of students' attitudes

	N	Range	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Student attitudes	19	.00	2.0000	.00000	.00000	.000
Valid N (listwise)	19					

Based on the results of Table 7 we are noticing that all participants have positive attitudes about using GeoGebra to learn logarithmic functions. In other words, using GeoGebra to explain topics from logarithmic functions.

The participants emphasized that the advantages of GeoGebra were that the tasks are easier to understand and easier to solve. Another student points out that this was a new way developed with technology and that we noticed any changes that appeared in the graph. They show that the learning units are easier to remember, where the lesson is more attractive and in favor of all students regardless of the level of knowledge. Therefore, we can say that GeoGebra had many advantages, which these advantages were able to help introduce logarithmic functions and have interaction between teacher and students in the learning process in an attempt to understand the topic covered. However, students also highlighted the disadvantages of integrating GeoGebra into the learning process. In addition to subjective reasons, they pointed out that there are also objective factors that affect the choice and effectiveness of program use, including lack of facilities, lack of computers, lack of necessary resources, lack of training, and lack of support from other teachers. However, the research results showed more advantages that the GeoGebra program had, compared to the disadvantages.

Among the students' additional comments about the use of the GeoGebra in learning logarithmic functions was that students have shown positivity towards the program and seek to use it more often when elaborating mathematical concepts. Participants say that the use of GeoGebra has a much greater effect in explaining logarithmic functions alongside the traditional teaching method. Comments were also that, the GeoGebra program motivates students and encourages them to participate in the classroom activity while introducing these functions.

5. Discussion

The current study highlighted the effectiveness of GeoGebra in enhancing students' sustainable learning, performance, and attitudes to learning mathematical concepts. The research underscored the effectiveness of utilizing GeoGebra for the acquisition of logarithmic function concepts.

Thus, the results of our study from the data collected through the student attitudes questionnaire on the role of GeoGebra in the sustainable learning of logarithmic functions showed that their interest has increased. Also, the results show that students' attitudes are positive about the integration of the GeoGebra in the learning process in the subject of mathematics, this is evidenced by the results from Table 7. These findings are also consistent with the findings of the authors Arbain and Shukor (2015) where they show that students have positive perceptions about GeoGebra software in terms of motivation, confidence and enthusiasm. Therefore, from all this we can give an answer to the first question posed that students' attitudes are very positive about the use of the GeoGebra in learning logarithmic functions.

Our study's results align with the conclusions drawn by Philip, Wozney, and Venkatesh (2006), Ertmer and Ottenbreit-Leftwich (2010), and Waxman, Connell, and Gray (2002). These authors found that students who incorporate technology into their learning experience exhibit enhanced educational achievements compared to those who do not utilize technology (Philip, Wozney, & Venkatesh, 2006; Ertmer & Ottenbreit-Leftwich, 2010; Waxman, Connell, & Gray, 2006). Also, the findings suggest to a small extent that the students of the experimental group after implementing the GeoGebra action plan were able to analyze and interpret logarithmic functions more deeply for solving problems. The findings also show that GeoGebra was an excellent motivational tool, as student satisfaction increased when the GeoGebra was integrated to improve the learning process. Therefore, from these results we can give an answer to the second research question that the added value that brings the use of activities with GeoGebra in teaching and learning logarithmic functions was the improvement of results, student motivation, enjoyment of use, creativity of problem solving and positive attitudes about math lessons.

Our findings are similar to Nzaramyimana (2021) findings on increased learning and performance. Therefore, according to our results from Table 3 and t-test by Table 4, we can affirm the initial research hypothesis: there exists a statistically significant disparity in the academic performance of students between the experimental and control groups in their understanding of logarithmic functions. These results are in favor of the experimental group treated with the action plan.

Our results relate to the findings of Saha, Ayub and Tarmizi (2010), as well as Shadaan and Eu (2013) who also found that the use of GeoGebra enhanced student performance in teaching mathematics. In general, it can be concluded that students who have used the GeoGebra program have gained higher knowledge in the post-test than those in the pre-test. The results are presented statistically in Table 5. Therefore, based on these discoveries, we can validate the second hypothesis: there is a statistically significant contrast in the performance outcomes of students in the experimental group between the post-test and pre-test, following the activities conducted with GeoGebra for logarithmic functions. This is proving that post-test scores were higher compared to pre-test scores in this study group.

The results of the study show that there is a positive and moderate relationship displayed in the results from Table 6. This finding is supported by the study of Doğan and İçel (2011) where it was observed that technology activities promote higher level thinking skills and had a positive effect on motivating students to learn (Doğan & İçel, 2011). Therefore, from our findings we can confirm the last hypothesis that there is a statistically significant correlation between the development of activities based on the action plan of the experimental group to a positive effect on students' satisfaction to learn logarithmic functions.

Finally, this research has shown that the GeoGebra program has a positive impact on student achievement on the topic of logarithmic functions. According to this study, it's important to note that the conclusions drawn from this research may not be broadly applicable to students across various schools and countries. Instead, they pertain specifically to students in schools with comparable characteristics to those considered in this study.

6. Conclusion

In teaching and learning logarithmic functions, it is often understood that students still lack cognitive and conceptual skills in understanding the presentation of these topics. So, from the study, we can conclude that the use of GeoGebra in the teaching process in the subject of mathematics has greatly improved the ability of students to visualize the presentation of some logarithmic functions in a coordinate system. From these visualizations the students were able to see any changes for each function presented.

GeoGebra was a pedagogical tool for fostering students' understanding and satisfaction of topics from logarithmic functions. Therefore, the use of GeoGebra software to teach topics related to logarithmic functions had played an important role in this study. The approach was effective as it resulted in improved student performance when graphing logarithmic functions. The experimental group that had implemented

the action plan performed significantly better after the intervention compared to the results of the pretest and control group.

Using GeoGebra in the math teaching process helps students develop basic math skills. Well-organized and well-planned support with this program, as well as ample activities helps many students to solve various problems around the topics of logarithmic functions. Students were able to experience a practical method of learning which had a positive effect on their ability to better understand logarithmic functions rather than simply being passive learners. We can broadly say that technology will improve education, making teaching and learning approaches more convenient, attractive and sustainable for students.

Utilizing the GeoGebra program can establish a conducive learning setting, given its highly dynamic nature in educational technology. It possesses the capacity to assist students in their exploration through activities such as examples, review, presentation, calculation, modeling, and reflection.

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Rifqat Opeyemi SANNI¹⁰**Adoption of Ritual and Poetry of Aláwòrò-Èkùn deity in Combating Regional Instability in Nigeria***Received: 9 May 2023 / Accepted: 26 October 2023/ Published: 20 April 2024*

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Abstract

The paper examines the Adoption of ritual and poetry of Aláwòrò-Èkùn deity in combating regional instability in Nigeria. This was done with a view of projecting deity and its rituals as a means of resolving conflicts and instability in the society. Also, to make society see that Aláwòrò-Èkùn deity among the Àwóri people of Lagos State as a means of finding solutions to communal crisis and regional instability. This study makes use of in-depth interviews with four selected participants from Aláwòrò-Èkùn worshippers (one priests and three followers). These participants were selected from Aráròmí-Ale one of the Àwóri communities in Lagos State where this deity is worshiped. Audio-visual and photographic recordings were used for documentation of symbolic elements and oral performances at the shrines. The findings showed that ritual and poetry is an effective method to combat regional instability in Nigeria. It increases cooperation, trust and foster a sense of solidarity among neighboring communities. Also, it showed this deity as a savior that rescued people of Òjò community 'in Lagos State and its environment from robbers, kidnapers, terrorist and the epidemic of 1935¹¹. The poetry becomes the means of communicating with the deity to fish out traitors and the aggrieved ones before sacrifices. The study concluded that Aláwòrò-Èkùn deity had played crucial roles right from the ancestral period by ensuring safety of Òjò and Aráròmí-Ale community. It also pointed to the fact that Aláwòrò-Èkùn deity is the pillar of peaceful co-existence and unity in Aráròmí-Ale and Òjò community. The followers were compelled to settle their grievance and grudges before appearing in Aláwòrò-Èkùn shrine. If this is generally accepted, prolonged grudges or disagreement that may lead to instability in the community will be resolved and instability will be prevented. The findings showed that the adoption of ritual and poetry is an effective method to combat regional instability in Nigeria.

Keywords: *Aláwòrò-Èkùn Deity, Deities, Poetry, Regional Instability, Traditional Ritual.*

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¹¹ Aba Ibikunle Ajose (15/1/2020) one of the resource person of this research work reveals this in an interview at Aláwòrò-Èkùn shrine.

1. Introduction

The relevance of deities among Yoruba people, especially among their adherents cannot be underestimated. It is generally believed in Africa that deities wield special powers to meet their aspirations and make the society a better place to live. Deities often depicted as powerful and wise beings in various mythologies and religions which are sometimes associated with peaceful coexistence in the society. Deities, or gods and goddesses, have often been invoked throughout history as a means of resolving instability or addressing challenges in various cultures and religions. The belief in deities and their perceived power can provide comfort, guidance, and a sense of stability during times of uncertainty. The ability of these deities to restore peace and stability in the society is usually held in high esteem among the adherents. Some of the ways in which deities have intervened in resolving instability are through spiritual guidance, faith and hope, protection and intervention, rituals and offerings, moral and ethical guidance and so on.

Instability is the state of being unstable or lack of socio-economic stability while regional instability has been referred to as state of unrest or absence of peace in area or society. The issue of ethno-religious conflict, political and regional instability are traced to the level of frustration arising from getting below expectation. Regional instability can arise from variety of factors like historical conflicts, ethnic's tensions, religious differences, economic disparities, natural disasters, and external interference. It can have negative impacts on people, towns, economy and entire regions. Reducing it goes beyond welfare of the country experiencing political unrest alone, parties not directly involved too will benefit from it. The problems caused by instability needs to be reduced to minimum barest if not totally erased to bring peace harmony to all regions and Nigeria at large. In regions where there is conflict and instability ritual poetry could potentially serve as a means of promoting unity and understanding among different groups. By sharing common themes and experiences through poetry individuals from different backgrounds may be able to build empathy and find common ground.

Political instability in Nigeria owe much of its cause to internal factors. However, the interpenetration of internal and external factors especially geo-political and economic interests of the international community constantly plays a significant role in undermining the very processes and institutions that are expected to nurture democracy and to instill a sense of stability for societal development in Nigeria, Adeyeri (2013). It is obvious that there is instability in the country, and it has affected both the citizen and the country negatively. There has been series of theoretical and empirical work investing into solutions and how

to curb crisis and instability in the country (Nigeria) but no research work has focused on Aláwòrò-Èkùn deity rituals and appertaining poetries as a means of finding lasting solution to instability. This existing gap is the focus of this research work. It intends to enlighten and educate the society on how to use traditional religion Aláwòrò-Èkùn and its poetries teaches rituals and symbols in resolving issues curb regional instability and bring peace and stability into the society.

2. Objective of the Study

This paper examines the poetry and symbols of Aláwòrò-Èkùn deity among the Àwóri people of Lagos State, Nigeria. The poetry and symbols of this deity point at its supernatural prowess to combat incessant instability ravaging our society. This study is carried out to project the deity and its rituals as means to resolving conflicts and instability in the society. Also, to bring it to bear on the society that Aláwòrò-Èkùn deity among the Àwóri people of Lagos State can find a lasting solution to communal crisis and regional instability.

3. Review of Related Literature

Several scholarly write ups are available on regional instability in the society part of these research works is the submission of Agbu, Musa & Zhema (2020) that was based on insurgency, activities of armed herdsmen and general instability in Nigeria. This work concluded by suggesting a robust security network to completely neutralize the activities of the two groups in North-Eastern Nigeria. The work of Bouchat (2013) was based on the causes of instability in Nigeria and implications for the United States. The found that regional and ethnic tension were major factors contributing to conflict. The study suggested that efforts to promote national unity and address regional disparities could help mitigate instability. Halliru (2012) revealed in his study that “there is a social relationship between the level of expectation gap and that of frustration” He explained further that it is the level of frustration arising from getting below expectation that shows the level of ethno-religious conflict and political instability in a society. Nigeria’s political instability and other related problems are basically a consequence of its leadership problem. At domestic level, African governments are run in ways that have been regarded as far from the modern western state systems upon which they are modelled (Osei, 2004). Another study is Annan (1998) who was with the opinion that Nigeria’s political instability is conventionally attributed to the way leaders sustain themselves in power. Leaders across the country hold onto office by purchasing support through the distribution of state resources as such any conflict over their allocation is thought to degenerate into a struggle over control of the state.

Violence erupts either because some elites crave a larger share of the spoils controlled by the leader or because those outside the leader's patronage-based coalition want access to resources to which they have been denied. Alberto and Chua (1997) study was based on the neighbor curse, regional instability and economic growth. This work revealed that the positive effect of reducing regional instability goes beyond welfare of the country experiencing political unrest alone parties not directly involved too will benefit from it.

4. Regional Instability and Its Effect

Regional instability is a state of unstable situation in an area, series of things can lead to regional instability. As mild as disputes or conflicts is, if prolonged and left unresolved it can lead to regional instability. The longer the conflicts stays the more it becomes source of regional instability. Unresolved issues can cause boundary crisis, land dispute, unrest, poverty, low educational standards, and absence of a calm atmosphere. Few of these effects are briefly discussed:

Displacement and Humanitarian Crisis: Land disputes and boundary conflicts that stem from regional instability frequently cause communities and populations to flee their homes. People may be forced from their homes, lose their jobs, and experience problems such as lack of food, housing, healthcare, and clean water which might result to humanitarian disasters. Other effects of displacement include a loss of community cohesiveness, social and cultural upheaval and anguish.

Unrest and Conflict: Regional instability can foster a hostile climate that leads to civil conflicts, political violence and ethnic conflict. The populace may become fearful and insecure as a result there may be a loss of life and property tensions and divisions between communities may worsen. Conflict and unrest can also have a negative impact on the economy interrupt essential services like healthcare and education and have long-term social and economic repercussions.

Economic Inequality and Poverty: Regional instability can exacerbate economic inequality and poverty. Economic collapse, job loss, and a lack of chances for investment and development can result in widespread poverty, unemployment, and inequality. Inflation, currency depreciation, and restricted access to financial services are additional consequences of economic instability that can exacerbate poverty and other economic problems.

Low Educational Standards: Unstable regions can have an adverse effect on educational systems, conflicts and a lack of resources have disrupted education. Low standards of education can be caused by a lack of funding, resources, and access to quality education. This may limit prospects for economic progress, impede the growth of human capital and prolong cycles of poverty and inequality.

Lack of Peace: Regional instability can produce an atmosphere of dread, mistrust and insecurity which can affect community trust and social cohesiveness. Lack of tranquility can reduce movement, restrict access to essential services, and impede social and economic relationships. Additionally, it can undermine one's mental health and general wellbeing and destroy social cohesion.

As earlier pointed that regional instability can be caused by series of irregularities, it is important to note that the regional instability caused by boundary conflicts, poverty, low educational standards and an unrestful environment can have significant linked effects on people, communities and the environment regions. To reduce these negative consequences and encourage sustainable and inclusive growth, it is essential to tackle the underlying causes of regional instability and to advance peace, security and development. Dispute and conflicts are resolved within short period among the Aláwòrò-Èkùn deity devotees they were able to prevent instability in Aráròmí-Ale community and its environment. This had made the community to be safe from land disputes, political crisis and the likes since inception.

5. Methodology

This study makes use of both primary and secondary sources of data. The primary data were in-depth interviews with three purposively selected Aláwòrò-Èkùn worshippers (one priests and three devotees). These participants were selected from Aráròmí-Ale one of the Àwóri communities in Lagos State where they worship this goddess. There were audio and video recordings of the rituals and poetry of deity. There was photographic documentation of symbolic elements at the shrine or groove and documentation of oral performances related to the deity. Secondary data were sourced from books, journal articles, magazines and the Internet. The collected data were transcribed and analyzed.

6. Aláwòrò-Èkùn Deity: An Overview

History confirms that male and female Aláwòrò-Èkùn led the first Ishuku-Alale and his people to Aráròmí-Alé town in Badagry area of Lagos State Nigeria in the 16th Century from Ile-Ife. The first Ishuku-

Alále and his men left Adéjùgbè compound Ìtagbò in Ilé-Ifè to Òyó town Òyó State, Nigeria. They stayed in Òyó-Ilé for a while and later continue with their journey along with the two Aláwòrò-Èkùn (male and female). He left his wife and many other members behind to travel to where they are now in Aráròmí-Ale of Badagry Local Government, Lagos, Nigeria.

After a long journey, they arrived in Òjò town of Lagos State, Nigeria. Prior to their arrival, the town was plagued with epidemics, robberies, kidnappings, terrorist enforcements and so on. History has it that with the arrival of the first Ishuku-Alále, his men and the two Aláwòrò-Èkùn statues evil and evil doers in the community ceased and they began to live in peaceful life and their economy boomed. After a while, the first Ishuku-Alále and his entourage left Òjò and proceeded on their journey to settle in Aráròmí-Ale of Badagry area of Lagos State, Nigeria. Aba Ìbíkúnlé Ajòsè revealed that the ugly incidents returned to Òjò town few days after they left¹². This now makes Òjò town Chiefs to plead with the first Ishuku-Alále to assist and rescue them from the misfortunes. He obliged and sent male Aláwòrò-Èkùn deity statue to them in order to help them keep peace in Òjò town. This is how the two Aláwòrò-Èkùn deities' turnout to be separated the male Aláwòrò-Èkùn was sent to Òjò town in Òjò Local Government Area of Lagos State while the female Aláwòrò-Èkùn stays in Aráròmí-Ale in Badagry Local Government Area of Lagos State. The Ishuku-Alále in Aráròmí-Ale and his people are the ones that have right to lead worships and sacrifices in Aláwòrò-Èkùn shrine be it male or female Aláwòrò-Èkùn till date. Below is the statue of female Aláwòrò-Èkùn at the shrine.

¹²Aba Ìbíkúnlé Ajòsè the King (current Ishuku-Alále) and the Chief priest of the deity narrated during interview on January 15th, 2020.



Aláwòrò-Èkùn Statue

This picture was taken by the author during sacrifice on 15/01/2020

It was revealed that there is Òṣù and Òpá Òrèrè statue at the shrine with Aláwòrò-Èkùn statue. The two are worshiped together with Aláwòrò-Èkùn same time. All prayers and sacrifice items are presented to these statues at the shrine. These items used during sacrifice or spiritual ceremony include “*emu àjààbalẹ*” undiluted and fresh palm wine, bitter kola, kola, alligator pepper, local cock/hen and white clothes. The picture below shows the worshippers during the concluding part of sacrifice and spiritual ceremony.



The Chief Priest, Researcher and the Devotees

The picture was taken by the author during sacrifice on 15/01/2020

7. Aláwòrò-Èkùn Deity Poetries as a Solution to Regional Instability

Poetry has played a significant role in the worship and veneration of Aláwòrò-Èkùn deity. The Àwóri people of Aráròmí-Ale have a rich and diverse spiritual tradition and practice. Aláwòrò-Èkùn deity has its unique personality, attributes, functions and mythology which are conveyed through songs, chants and poems. Aláwòrò-Èkùn deity poetries are considered sacred art form in Yoruba culture and they are used to evoke honor, request and appreciate the goddess during religious ceremonies and rituals. The words and rhythm of the poetry are believed to connect the devotees/worshippers with the deity and to facilitate communication between them. This has gone a large way in making Aráròmí-Ale people to leave a peaceful life with one another. Some of the ways Aláwòrò-Èkùn deity can be used to prevent or solve regional instability in Nigeria is as follows:

7.1 Spiritual Guidance

Aláwòrò-Èkùn deity are often believed to be all-knowing and wise, capable of providing guidance and direction in difficult times to the worshippers. They turn to prayers, rituals, or divination practices to seek the guidance of deities in making decisions or resolving conflicts, hoping that the deity's wisdom and insight will bring stability to their lives. It was revealed that prayers are the most commonly used during sacrifice

and spiritual festivals. They presented the prayers with the three oral poetry modes – song, chant and poem as cited below:

Aláwòrò-Èkùn Poetry (Prayers at the Shrine)

Yoruba	Translation
Òtá ilé, òtá òde ni	Enemy from home and outside,
Òtá ọkùnrin ni, òtá obìnrin ni	Male enemy or female enemy
Ọmọdé ni, àgbà ni,	Be it young or elderly enemy
Tí ó ro aburú tàbí ẹ aburú síwa,	That think evil or do evil to us
Aláwòrò kó má pokùn so gbogbo wọn ni o	Aláwòrò-Èkùn tie them spiritually
Àṣẹṣẹ	Amen
Gbogbo ẹni búburú tí kò fẹ kí ilú tàbí àdúgbò warójú...	All evil doers that wants crisis or instability in our town...
Kí Aláwòrò-Àpónikàn lọ pokùn so wọn kíákíá	Aláwòrò-Èkùn tie them spiritually immediately
Àṣẹ!	Amen
Agbára ẹ ẹ̀ wà níbẹ̀, agbára ìgbà yẹ̀n	Your origin power is still intact, use it on them
Ó ní bí o ẹ̀ ń ẹ̀ é, bí ẹ̀nikan bá ti ń bọ̀mọ ẹ̀ jà...	Deal with them the way you used to deal with enemies of your followers.

The above are prayers was rendered at the shrine by the Aláwòrò-Èkùn priest while other devotees responded with amen. The prayer request was against instigators of unrest conflicts or instability against the entire community. As earlier pointed that Aláwòrò-Èkùn is a deity that knows-all there is no need of searching for the evil doers the deity already knows them. This type of prayers scares away the evil doers and enemy of the land. It was revealed that Aràròmí-Ale indigenes and settlers believed so much in Aláwòrò-Èkùn as a deity that is powerful and trust worthy so they don't joke with activities at the shrine. Making this request with or without prayers items have continuously serve as protection for the community as it did in 1935 and they got respite through the deity from their life-threatening epidemic. If the worship

of this deity is adopted across Lagos State and in Nigeria generally it will minimize the level of instability in the Country.

7.2 Moral and Ethical Guidance: Aláwòrò-Èkùn deity is associated with moral and ethical teachings, which can provide a sense of stability and guidance during times of social or personal instability. It was revealed that members that will join them at the shrine must not have disputes with one another and if there is any, it must be settled before coming to the shrine (ilé-Owá). The Aláwòrò-Èkùn poetry chanted by female devotees before embarking on rituals rites does not permit the aggrieved worshiper at the shrine. This a very strong stands forced the aggrieved ones to pour out their mind and give room for settlement. This has in one way or the other prevented crisis and instability of any form in the community. Research revealed that Aráròmí-Ale community is one of the peaceful communities in Badagry Area of Lagos State, Nigeria.

Aside from the above, the poetry chanted as opening of sacrifice served as a kind of warning to non-members to prevent them from committing taboo. This period of stay indoor is a very short period that must be obeyed, and it is for the good of every members of the Aráròmí-Ale community. The rendition goes thus:

Aláwòrò-Èkùn Chant

Ìsàré Aláwòrò-Èkùn (Èka-èdè Àwóri)	Chant Translation
Ọta múuu ẹẹẹ, ojú ẹkùn-un-un-un-un aaaawo lòòò ọ	Ọta arrest him/her, be warned.
Ọba muuuu u, ojú ẹkùn un-un-un	Ọba arrest him/her, be warned.
Ojoooo oro, ojú Èkùn unun aaawooo lọọ	Ojo-oro, the Lion is warning
Ọgbè òòòògburugburu, ooojú Èkùn-un-un	The one that turned with heavy sound
Ọba mu uuu oooju ẹkùn-un-un aawo lọ...	Ọba arrest him/her, be warned.
Yèè èè pà à!	Yèè èè pà à!
Ègẹmọ, ooo	Agẹmọ spirit!
Ikú ree Ọgbèrè máa woooo	This is death, non-believers do not dear it
Ó wò ó bèrè gbé eeeee	If does, it's a dealt penalty

Female devotees are the position seen in picture while chanting the above poetry. This is to prevent and safe people from being a victim. worshipers give enough warning to avert troubles any kind of crisis. It was revealed that people this warning with all seriousness and the community had no record of people doing otherwise. This invocation prevented evil doers coming close to Aláwòrò-Èkùn shrine nor to Aráròmí-Ale community. This is because they the calamity await them if they try it. This shows is religious tolerance in the community and that help them curb religious crisis and instability.



this done The and take from know there has

Emulating this by all community around will surely put the country in a stable state. There is ethical teaches as a means of securing peaceful co-existence and prevention of regional instability was categorically pronounced in Aláwòrò-Èkùn panegyric (oríkì). If devotees were able to abide this, they will be able to promote ethical behavior and value. Example of teaches that stands as guide for Aláwòrò-Èkùn devotees is available in the table below:

Aláwòrò-Èkùn Panegyric

Oríkì Aláwòrò-Èkùn	Translation
Omoba Aléjùgbè bí ita	The offspring of a king who poeses copiously like moon
Omọ Aláwòrò-Èkùn tí ń şode-firù-gbálè	The offspring Aláwòrò Èkùn that hunt sweeping the ground with its tail
Omọ Alekoko-bí-şán (òwú)	The offspring who is as hard as string
Omọ A-ti-şaşara-bomi	The offspring he who deep hard brooms into the water

<u>Omo mému mému tèmi nìkan kó, tebí mi ní.</u>	The offspring of though shall not touch, it does not belong to me alone. It belongs to the family lineage.
Ọmọ Ifẹ-Oòyè níbi ojúmọ ti ń mó wálé ayé	The offspring of Ifẹ source where day breaks
Yéèpàà yéèpàà! ...	Yéèpàà yéèpàà!

It was revealed that Aráròmí-Ale people are like other Àwòrì in Lagos State that sees selling of land to visitors as a way of developing their land. They believed that is a show of love and being accommodating. Some of the bad eggs among the Awori do resell land that the buyer did not build or used on time. This dubious attitude is a taboo among the Àwòrì of Aráròmí-Ale in Badagry. The underline section “*Omo mému-mému tèmi nìkan kó tebí mi ní*” in above panegyric (oríkì) served as watch line for the devotees and the origin of Aráròmí-Ale. This makes keeping whatever put in their custody or family property safe an important attitude/behavior to them. No one sell someone else land or family property/land secretly, it must be agreed on by every member of the family. This has prevented the community from land dispute, boundary conflict and other instability.

If this aspect of Aláwòrò-Èkùn devotees’ practice is emulated by all communities in the country, many of the crises generated from land issues, boundary and the likes would have been prevented and the country would have been stabled. All these teaches are considered divine laws and they provide a moral compass for believers, and adherence to these teachings is believed to bring stability and order to the Aráròmí-Àlè.

8. Aláwòrò-Èkùn Deity Rituals as a Solution to Regional Instability

Offering sacrifices to the deities is not peculiar to Àwòrì people of Lagos State alone, it is a general act at the shrine and well recognized by all religion. Chief priest or priestess is the sacred one that offers the sacrifices to the deities or spiritual being. It can be in form of ritual meal or prayers items like kola-nut, alligator paper, bitter kola, palm oil, honey, dry gin and so on. These items are offered in homage to gods as a means of appreciation for what god has done or with expectation of return. Aláwòrò-Èkùn sacrifice plays an important role in Aráròmí-Ale town in Badagry Area of Lagos State. It serves as a means of strengthening

social bonds, promoting a sense of unity and collective purpose and expressing shared values and beliefs. Here are some specific ways in which Aláwòrò-Èkùn sacrifices can be used to curb, prevent or resolve regional instability

8.1 Promoting Values and Beliefs: Aláwòrò-Èkùn ritual festival comes up once in every three years and it is mainly for cleansing of sudden death and diseases. A day before the festival day is for prayers from the devotees. Female devotees visit the shrine with hen while male also hold their cock when visiting. The Chief priest and chiefs coordinate stand as coordinator as all devotees prayed sound health, peace and harmony, stability and prosperity with the hen/cock before presenting them to the deity. All the hens/cocks are dropped beside the groove for cooking on festival day.

The devotees and the whole of the community believed that once this is done with plain mind, Aráròmi-Ale town is free from all evil and crises for the next three years that another one will come up. It was revealed that this has never failed them since they have been doing it. This may mean that the sacrifice is accepted by the gods or that they were been conscious of what they believe in whichever way it's working for them. A sacrifice at Aláwòrò-Èkùn shrine is a powerful way to express shared values and beliefs within the community. Promoting this values and beliefs can also work in all other communities in Lagos State and the country at large and remove instability from all regions.

8.2 Building Solidarity: When members of a community come together to make sacrifices for a common cause or goal, they can develop a sense of solidarity and shared purpose. Sacrificing personal time, resources, or comfort for the benefit of the community can create a strong sense of connection and commitment among individuals. The connectivity of devotees during Aláwòrò-Èkùn ritual festival bring love among member. Passing round of left offer of sacramental meals at the shrine for members to have a taste served as bond and covenant among them. They have very strong belief in the word "*a ti jọ jẹ lóri ewé*" meaning we have together eating from the same pot with this it is a taboo for them to betray each other. This thus helps keep peace in the society. Gathering where something like this is made possible with this type of beliefs and intentions peace and stability will certainly present in such community.

8.3 Divine Guidance: It was revealed that devotees of Aláwòrò-Èkùn turned to their deities for guidance and wisdom in times of conflict. They turn to their deities for guidance to help them navigate conflicts and

find peaceful resolutions through prayers, rituals, or meditation. The Aláwòrò-Èkùn statue, the *Òṣù* and the *Ọ́pá Ọ̀rẹ̀rẹ̀* at the shrine are all-knowing and all-seeing, and their guidance are sought to resolve disputes or conflicts in a fair and just manner. On spiritual day or sacrifice day, the Chief always consult the spiritual being at the Aláwòrò-Èkùn shrine by using a king of 4 faces kola-nut “*obì àbàtà aláwẹ̀ méréin*” to ask about the activity of the day before embarking on it. The spiritual guidance given at the shrine through divinity served as guide on that day by given them instruction on what and what to do away with in order to make their community peaceful. The trust in this and adherent to instruction has been keeping Aráròmí-Ale save from all forms of instability.

8.4 Rituals and Ceremonies for Divine Intervention: Aráròmí-Ale deity traditions include rituals and ceremonies that are performed to seek the intervention or blessings of deities in resolving conflicts. These rituals involve full dressing with white color materials, offerings sacrifice and other symbolic acts like the use of fresh palm wine to rinse sacrifices items. These rituals can be performed during times of instability or crisis to seek blessings, forgiveness, or divine intervention. These activities are believed to appease the deities and seek their intervention in resolving the conflict at hand. Purification rituals during times of natural disasters or epidemic to seek the favor of the deities and restore balance are not left out from ritual practices. Aráròmí-Ale rituals and ceremony serve as a way for individuals to express their emotions and seek solace during times of conflict which contribute to their psychological well-being and aid in conflict resolution and prevent instability in the society.

8.5 Moral Teachings: Aláwòrò-Èkùn deities belief systems provide moral teachings and principles that devotees adhere to in order to resolve conflicts. These teachings emphasize values such as forgiveness, compassion, empathy, and tolerance which guide them in resolving conflicts in peaceful and constructive ways. It includes teachings on conflict resolution and peaceful coexistence. Aláwòrò-Èkùn deities teaches also offers religious education to devotees and this help them to understand the teachings, beliefs, and practices of other religions. This helps to reduce ignorance and misunderstandings that can lead to the religious conflict and instability. People found at Aláwòrò-Èkùn shrine has Muslim and Christian religion names, yet they join in ritual festival and sacrifices. This shows high level religious tolerance in the community. Aláwòrò-Èkùn Chief priest promote dialogue and understanding between different members and in Aráròmí-Ale. Bringing people together and promoting peaceful solutions to conflicts, had help to reduce tensions and promote stability.

The idea of interfaith dialogue involving open and respectful communication between people of different religions is another teaches of Aláwòrò-Èkùn devotees. This helps them to reduce tensions between different religious groups and create a greater sense of understanding and tolerance. By promoting interfaith dialogue, other religious leaders help to create an atmosphere of peace and cooperation in their places of worships.

Results/Findings

Findings from the study affirm that Aláwòrò-Èkùn deity is the pillar of peaceful co-existence and unity in Aráròmí-Ale and Òjò community. It was also revealed that poetry used during the rituals serves as a means of communicating with deity to fish out traitors and the aggrieved ones before sacrifices. The study showed that Aláwòrò-Èkùn deity had played crucial roles right from the ancestral period by ensuring safety of Òjò, Aráròmí-Ale community and its environment from rubbers, kidnapers, terrorist and epidemic.

Research also revealed that the poetry chanted as opening of sacrifice served as a kind of warning to non-members and it prevent them from committing taboo. The period of stay indoor is a very short period, obeyed by people in the community and good time for every members of the Aráròmí-Ale community. In addition, it was also revealed that offering sacrifices to Aláwòrò-Èkùn deity had also assisted in keeping Aráròmí-Ale free of conflict and instability through promoting values and beliefs, building solidarity, divine guidance, divine intervention, moral teachings, mediation and arbitration, faith and hope, divine justice deity and so on.

It was revealed in the panegyric of the Aráròmí-Ale people that it's a taboo to mishandled someone else property like family land or house in their custody. No one sell someone else land or family property/ land secretly, it must be agreed on by every member of the family. Study also revealed that Aláwòrò-Èkùn deity rituals serve as a solution to regional instability by promoting values and beliefs, building solidarity, divine guidance, rituals and ceremonies for divine intervention moral teachings and so on.

9. Conclusion

This paper is on adoption of ritual and poetry of Aláwòrò-Èkùn deity in combating regional instability in Nigeria. In region where there is conflicts and instability, rituals and poetry of their deity could potentially serve as a means of promoting unity and understanding among different groups. By sharing common themes and experiences through poetry, individual from different backgrounds would be able to build empathy and find common ground.

It is important to recognize that adopting ritual poetry as a means of solving regional instability would not be a one-size-fits-all solution. Different communities and cultures may have different traditions and practices that address their specific challenges effectively. The adoption of ritual poetry to solve regional instability may have some negative feedback if not approach with caution and careful consideration of the cultural and social contexts in which it is being implemented but it's potential benefits as seen in Aláwòrò-Èkùn deity makes it worth considered.

This study has been able to add to the existing body of knowledge in its enlightenment of importance of sacrifices and deity poetries in Yorubaland as against a mere spiritual purpose attached to the Aláwòrò-Èkùn deity. Also, it offers an elucidation on the use of sacrifices and poetry of Aláwòrò-Èkùn as a means of combating regional instability and community crises.

Recommendations

The paper, therefore, recommends that:

- the practice of using traditional deity that is focused on peacemaking in our society be encouraged and practiced instead of saying "I reject it in Jesus name" or "*Hausubillahi mina Shaitoni Rojeem*" as proudly said by the fanatics Christians and Muslims.
- Also, the poetry of deities like Aláwòrò-Èkùn in our community is learnt and the thematic content is put into consideration for peaceful coexistence in the society.
- People should be encouraged to settle misunderstanding immediately as unresolved misunderstanding will affect our communication will God. Unresolved issues can also lead to communal or regional instability.

- The use of traditional means like black palm wine in Aláwòrò-Èkùn deity to prevent or cure epidemic should be encouraged. If this has been in use, it would have helped during Ebola, Lassa fever and Covid-19 virus outbreak in the Country.

If all the above is put in practice and little quarrels are settled on time, issue of kidnapping, banditry and hired assassin will be a thing of the past because the aggrieved ones would have been appealed to. If other societies accept this idea and use the available similar deities in their communities the way Aláwòrò-Èkùn is being used, Nigeria will be free of all forms of anomalies.

Resource Persons					
	Name	Age	Address	Occupation	
1.	Aba Ìbíkúnlé Ajoṣe (Chief Priest)	64	Oshuku Alále Palace, Aráròmí-Ale, Lagos State, Nigeria.	King/ Business Man	15/01/2020
2.	Chief Samuel Ebenezer	73	Oshuku Compound, Aráròmí, Lagos State, Nigeria	Farmer	15/01/2020
3.	Àiná Ṣàṅgódínà Ìdèwú (Ìyálóde)	58	Ìdèwú Compound, Aráròmí, Lagos State, Nigeria	Business woman	15/01/2020
4.	Aminat Sadiku (Erelú)	46	Market Road, Badagry, Lagos State, Nigeria.	Fashion Designer	15/01/2020

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Translating COVID-19 Expressions from English to Yoruba: Lexical Expansion and its Communicative Competencies

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Abstract

The paper examined and interrogated the communicative competencies and appropriateness of translations of selected COVID-19 expressions from English to Yoruba in news broadcast and media usages in the Yoruba-speaking region in Nigeria. Thirty concepts were sampled from news bulletins presented by the news presenters across six major Yoruba-speaking states of Nigeria while only sixteen of the samples were extracted and analysed. This paper is motivated by linguistic analysis of the communicative capacity of the translated COVID-19 Expressions in Yoruba media and how they are able to bring forth the needed information and create necessary awareness in such an emergency situation. The analysis revealed translation strategies like copious translation, interpretation, creation of new words, borrowing, localizing and inventing new words. The paper established that through translation strategies, new concepts or registered COVID-19 Expressions in English can be captured by the lexis and structures of Yoruba language and also, increase words in the lexicon of the language. The communicative competencies of these translated expressions are capable of educating and enhancing easy and better understanding of what the virus entails as well as the danger and the preventive measures to contain the virus. The translated expressions are therefore used to inform and create awareness about the virus among the indigenous Yoruba people who cannot speak English.

Keywords: *Yoruba, English, Translation, COVID-19 Expressions, Lexical Expansion, Communicative Competencies*

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1. Introduction

The demand for adequate translation to disseminate information and knowledge in the ever expanding world dominated by science and technology is increasingly becoming challenging. Translation as a serious endeavour demands both bilingual ability and a bi-cultural vision from a would-be translator. The function of a good Translator is apt interpretation in order to adequately transfer meaning from source text to target text, Akio (1988:35). A translator from functional perspective is a mediator interpolating between two cultures, bringing together different moral systems and socio-political structures with the aim of overcoming the challenges that beset transfer of meaning in the practice of translation. Dare & Yede (2020:172) assert that the meaning and the significance attached to translation equivalence differ from one sociolinguistic community to another. The translator therefore is morally bound to discover the difference and also look for acceptable and agreeable solution. Translation as a serious task is otherwise an act of processing social data whose worth is dictated by socio-economic principles and convention where translators subtly guarantee cohesion and social security in the dissemination of information. Fedyuchenko, (2018:116).

Translation requires a high level of competence from the translator. The translator needs a good working knowledge of two languages to transfer meaning adequately from the source text to the target text. He is careful and mindful of the cultures of the source and the target languages to reduce digression in translation target, Bassnett & Lefevere (1998). Practically, many translators often encounter complexities in rendering technical messages precisely because technical terms are representation of very definite concepts, Clausen (2004:30).

Kelly (2000) holds the view that translation of technical terms can create various problems as a translator needs to consider linguistic equivalence and the cultural practices embedded within the language use in a particular linguistic community. Language is culture specific and therefore, culture index, since the inception of translation, has been advised to be incorporated in the principles and practice of translation. Nowadays, translation studies has centered on the interface between translation and culture and the way culture impacts translation. Translation along the lines above should be done across cultures along with intercultural competence and awareness which have become more popular in the translation field, Bednarova & Gibova (2018:210).

Translations activities are purposeful and targeted to reach a particular audience within a specific time constraint, Aveling (2006:160). Translation offers an avenue to make an urgent message or pieces of

useful information available from one language to another with a consciousness to preserve meaning, Clausen (2004:30). Chesterman (2018:18) notes that a text translation must ensure meaning through the use of apt linguistic constructions and agreeable culture signposts for easy comprehension for the target audience. Translations are developed as situation-in-culture activities. Gentzler (2001) notes:

Subjects of a given culture communicate in translated messages primarily determined by local culture constraints. Inescapable infidelity is presumed as a condition of the process; translators do not work in ideal and abstract situations or desire to be innocent, but have vested literary and cultural interests of their own, and want their work to be accepted within another culture. Thus they manipulate the source text to inform as well as conform to existing cultural constraints.

It should be noted from the above that approach to translation should be functional, descriptive, target-oriented, and systemic, Lefevere & Basnet (1990:10). The aim is to ensure significance in the norms and constraints that characterize the theory and practice of translation. Translation is built on the framework of culture, politics and power, Lefevere (1992). Translation is therefore preoccupied with the wide-ranging issues of serious general happenings narrated in the source text and translated in the target text. This gives a useful background to this study.

2. Statement of the Problem

Journalists in the Yoruba-speaking part of Nigeria adopt different translation choices in the translation of foreign news items. The suitability and the communication capacity of the translation choices made by these journalists prompted the study of an intuitive feeling of the communicative capacity of the translated COVID-19 expressions in Yoruba media and how they are able to pass the needed information and create necessary awareness in such an emergency situation. The renderings of the concepts in Yoruba reveal translation strategies such as copious translation, interpretation, borrowing and localizing new words and inventing new words. Do the expressions possess enough communicative competencies to educate and enhance easy and better understanding of the danger and preventive measures to contain the virus? There is the need, therefore, to study the communicative capacity of the translated COVID-19 Expressions adopted by news-writers in the South-Western Nigeria.

3. Language and Culture

Language and culture are like Siamese twins and are quite inseparable for both depend on each other for self-expression. Culture is the totality of the socially acquired knowledge about the way of life of a people and this is manifested through a particular language. Catford (1965) is of the view that:

The language of a society is an integral part of its culture, and the lexical distinctions drawn by each language will tend to reflect the culturally important features of objects, institutions and activities in the society in which the language operates.

Hursti (2001) pointed out that “culture draws parallel lines between the acquired qualities of man and his instinctive qualities.” Culture subsumes materials and non-material artifacts, social behaviors and values expressed through linguistic behavior of a people. In actual fact, the general behavioral pattern of man in his environment is dictated by culture.

Sapir (1934) defines language as ‘a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols.’ This definition denotes that language is totally a human possession. As noted earlier, language and culture are intertwined. Thus Sapir’s (1934) view of language has a central purpose; it is a carrier of culture. Language is essential to culture, and as Venuti (1995) puts it, ‘the importance of language to culture is undeniable everywhere’. Caimoto (2010:80) posits that man’s total ways of behavior constitute his culture and are reflected in his language.

Knowing and using a language go beyond interacting with mere structural patterns of the language. It has to do with the knowledge of the cultural patterns of life of the speakers of the language. Our culture influences the way we use language to express reality; our world view. Culture dictates our ways of life in a particular environment and our patterns of behavior, which in turn control our language use and the function we thrust on it, Bednarova (2017:208).

4. Translation in News Writing

The theory and practice of translation demands that the process of translation be filtered to remove undesirable elements, as the production progresses. Schank and Abelson (1977) pointed out that ‘the conscious element that goes into beautifying language is not present in speech’. Gambier and Henrik (2001) hold that ‘the conversational style in radio and television news bears semblance to that of ordinary spoken dialogue’. Considering the fact that the broadcast copy is translated to be spoken, it becomes very important

that the style be more relaxed and informal in order to sustain the interest of the listeners and at the same time maintaining the principle of accuracy Haji Mohammadi, (2005:219).

The source texts are usually modified into the target text; and this demands the total appraisal of the undercurrent of the situation and the context of the news production as well as editing and rewriting and also, schedule and principles in the newsroom. The goal and the expectation of the broadcast news translation is to write to speak to people, not to read to them and this constitute the basis for the assertion that ‘newspapers communicate with printed words, radio with spoken words and television with moving pictures, Bielsa and Bassnett, (2009).

According to Weda (2014:151), types of translations include:

word-for-word translation, literal, faithful, semantic, adaptation, free, idiomatic, communicative and cognitive translation, word-for-word translation, free translation, literal translation, pragmatic translation, aesthetic poetic translation, ethnographic translation, linguistic translation and communicative and semantic translation.

5. Approaches to News Items Translation

There exist different approaches to translation of foreign news items in the media industry. Only two of these approaches shall be considered in relation to their suitability to this study. These are:

5.1. Framing

In an attempt to make the news event available to the public, the media provide frame of reference, otherwise, stereotype account of exact state of affairs. This process creates an offshoot of the main frames which are in turn used by the audience and the individuals in the course of deduction of information about events. The frame methods consist of stereotypical setting, habit, and values, and are based on expectations in a particular social situation. Frames permit news writers ‘to locate, perceive, identify and label’, Fillmore (1977), Duboi (1997), Goffman (1974), Schank & Abelson (1977). It is believed that news frames focus on what is discussed and the process followed in the discussion and, the inference drawn to aid deductive reasoning. News frames are enunciated in the concept like, metaphors, symbols and visual images used in news narrative Entman, (1991).

To successfully process news item translation, it should be noted that press translation is governed by the very essence of promptness. Speed of delivery of news items becomes the main preoccupation of

translator and also, an essential characteristic. The question of speed in the development of translation is germane to the comprehension of translated foreign news items. Giving consideration to the target public: how quickly the listeners to radio and television newscast come to term with the news items become an issue of paramount importance. News items are to be cast in such a way that they present instantaneous comprehension. Van Dijk (1998) notes that “in the field of translations, readability, comprehension and speed often end up, disappointingly, simply as textual and cultural domestication”.

5.2. Translation Loss

Hervey and Higgins (1992) submitted that the processing of meaning from ST (Source Text) to TT (Target Text) inevitably deals with some significant degree of translation loss. This happens due to the inability to reconcile culturally relevant features in ST with that of TT. Translation loss is an attempt to stem the tide of inability to reproduce an ST accurately: the possibility is a loss of features in the TT or gain. Hervey and Higgins [ibid] hinged this loss or gain on the fact that ‘background shared knowledge, cultural assumptions and learnt responses of monolingual Target language (TL) speakers are inevitably culture-bound.’ Considering the above, source language (SL) speakers’ reactions to the ST are not to be replicated exactly or they are not going to have direct effects on members of a different culture. An insignificant cultural difference between the ST listeners and the TT listeners is expected to create a basic divergence between the significance of the ST and those of the TT. Such significance is likely to be related on a large-scale and in a partial sense; there is no likelihood of uniformity here. Hervey and Higgins [ibid] therefore admit that “if there is equivalence in translation, it is not an objective equivalence because the translator remains the final arbiter of the imagined effects of both the ST and TT.” From this standpoint, it is not in doubt that a reasonably objective appraisal of ‘equivalent effect’ is difficult to predict.

Bangbose cited by Awobuluyi (1992:22) mentions six strategies for invention of new expressions from new development alien to our culture. These include (1) Translation in consonance with the rules of the target language. (2) Interpretation of the existing words of English vis-a-vis its function. In other word, new words are ascribed specific functions. (3) Creation of new words by deforming the source language. (4) Borrowing directly from the source language and localizing it to suit the internal rules of the target language. For instance, Coronavirus = Kòronáfairoṣì. (5) Inventing new words using the repertoire of the native language. (6) Creating new words completely out of non-native words.

The claims above prompt the questions of how do the translators of Yoruba news item make certain choices during translation of foreign news items with due regard to the principle of equivalence and comprehension? What principle or aim influences their choice to concede or to lose for the purpose of achieving successful transfer of meaning? To answer these questions, due consideration should be given to the ST and TT cultures and world views as a whole.

6. Theoretical Framework

Neubert & Shreve (2003) maintains that there exist different approaches to the study of translation. Meanwhile, current notions of the nature of translation hold that the basic principles guiding translators are familiarity with the source and target language as well as the subject matter. Most translation theorists; Bassnett(1999), Neubert& Shreve (2003),Lefevere(1998), Baker (2006) etc., hold the view that a good translation must be transparent and faithful to the original text. It should be devoid of word for word translation, devoid of ambiguous sentences and should reflect adequacy of selection of words that will capture the style and worldview of the original. In this regard, this study adopts Awobuluyi(1992) strategies for invention of new expressions from new development alien to our culture. The reason for choosing this standpoint is that it suits the purpose and serves as a useful tool for this study.

7. Data Presentation and Analysis

This study examines translations of selected COVID-19 Expressions from English to Yoruba contained in news broadcast and media usages in the Western part of Nigeria. It analyses their communicative capacities and suitability. Thirty news items were collected and sampled from news bulletins presented by the news media across four major Yoruba-speaking states of Nigeria (107.5 FM, Lagos State; 603 KHZ AM–OGBC, Ogun State; 91.7–Rave FM, Osun State and 756 AM, Radio O. Y. O. Oyo State) out of which only sixteen were extracted and examined. For the purpose of reliability and balanced sampling, four news items were taken from each of the aforementioned Radio Stations for critical analysis. The study is necessitated by the need to critically analyze the communicative capacity of the translated COVID-19 Expressions in Yoruba media and how they are able to pass the needed information and create necessary awareness in such an emergency situation. Items identified and examined are those are critically tied to COVID-19 pandemic situations. The data are presented and analyzed as follows:

7.1. Category One

1. Quarantine (Ìsémólé)
2. Self-Isolation (Ìdánìkanwà)
3. Nose Mask (Ìbomú)
4. Mask (Ìbojú/Ìbonu/Ìbomú)
5. Gloves (Ìbowó)
6. Trachea/Wind Pipe (Kòmóòkun)

The news items listed above were translated using translation strategy of copying. The word Quarantine in (item 1), is a noun word. It is rendered as an equivalent noun “ìsémólé” in Yoruba news media. The word self-isolation (item 2) is translated as (Ìdánìkanwà). Nose Mask (items 3) is rendered as (Ìbomú). A glove is rendered as (Ìbowó). Copying which is one of the translation solutions is employed to achieve direct transfer of meaning from the source to target text. It is used to derive meaning from the already existing concept or word with popular usage.

Translation solutions sometimes may lack clarity in meaning because the direct translation strategy used is usually predicated on principle of deduction and assumption of language universal. The word ‘Ìdánìkanwà’ is translated in Yoruba to signify self-isolation. The problem here is that it lacks precision. The semantic implication of the word in Yoruba points to a person deliberately isolating him/herself from other people due to pride, material achievement or through some self-imposed philosophy which is in sharp contrast with isolation meted out by the Yoruba society on those with contagious ailment like leprosy – *igbo ladete ngbe*; the leprosy-inflicted is condemned to be isolated in the bush. Pride or haughtiness is usually frowned upon in Yoruba culture and anybody displaying such ends up becoming a pariah: shut out and off the public gaze and recognition. It must be pointed out that Yoruba culture, like others in Africa, holds family relationship and phatic communion in high esteem. Thus, *idánìkanwà* connotes irresponsibility ranging from loneliness borne out of marital failure, parental irresponsibility resulting in break-up of the kith and kinship affinity among the family members and, social irresponsibility resulting in excommunication and non-recognition in the society. Hence the Yoruba proverb which says ‘*eni tó bá fẹ́ rí 'ni làárí*’ – ‘social recognition is give and take’. The responsibility of the translator is to do a news item translation that will enable the Yoruba listeners reconcile the prevailing situation with the translation solution to forge desirable comprehension of the foreign news items from positive point of view?

It should be noted that the basic principles guiding translators are familiarity with the source and target language as well as the subject matter. Neubert & Shreve (2003) maintains “current notions of the nature of translation hold that the basic principles guiding translators are familiarity with the source and target language as well as the subject matter.” Also a good translation must be transparent and faithful to the original text. It should be devoid of word for word translation, devoid of ambiguous sentences and should

reflect adequacy of selection of words that will capture the style and worldview of the original. Nevertheless, new expressions from new developments alien to our culture must be presented in such a way to capture the intention of the translation, the influence of the cultural environment and the prevailing situations in which translation takes place as well as the expectations of the listeners.

From the above, one can say that the prevailing social events and the hypes given to it from different quarters form a converging pressure upon which the listener is forced to form his opinion and the meaning of such translation, even without their precision. Meaning is enforced upon the consciousness of the recipient of the news to make comprehension take place. What matters mostly in this context is the communicative capacity of the news items enunciating prevailing social events and, in this situation, the translated COVID-19 Expressions. The Yoruba media is however saddled with the responsibility to pass the needed information across to the local populace and create necessary awareness in such an emergency situation. The comments and reaction of the local population actually show their understanding, even if at the minimal level, of the danger and preventive measures required to contain the virus.

Other descriptive words employed for translation include Trachea/Wind Pipe (item 7) translated as (Kòmóòkun), Nose Mask (items 3) rendered as (Ìbomú) and Gloves (item 4) rendered as *ibòwó*. The translated items are employed to represent a respiratory organ and paraphernalia used to shield some body parts from infection and injury in English culture. The main challenge here is that of referential perplexity. For the sake of clarity, the referential import of Trachea/Wind Pipe (item 7) is blurred by its translation as (Kòmóòkun) in Yoruba. This word can only have meaning among the academics whose area of discipline is Yoruba phonetics and phonology and by extension, professional butchers but it may not be understood easily by the majority of the Yoruba speakers to mean wind pipe or trachea.

Translation strategy of direct word copying is used to present nose mask (item 3) and gloves (item 4) as kit worn to shield the nose (*imú*) and the hands (*owó*) from the infection of COVID-19. Glove and mask among the Yorubas are used popularly among the *egúngún* or other masquerades cults groups and, it is used to ensure utmost secrecy and anonymity rather than protection. To resolve the issue of referential confusion and forge translation solution, the idea of protection (*àbò* or *ibò-*) translated from the foreign news items is directly utilized in Yoruba translation to create the basic concepts and instruments of awareness of protection against the ravaging COVID-19 pandemic. The translation strategy of copying was adopted to copy word directly from the source text (ST) to create awareness of ensuring protection in an emergency situation.

7.2. Category Two

1. Coronavirus (Kòkòrò-Àrùn- Àìfojúrí) 2 Physical Distancing (Ìtakété-síra-ẹnikẹjì- tàbí - sí - Aláàdúgbò)
3. Social Distancing (Ìtakété-síra-ẹni-láwùjọ) 4. Hand Sanitizer (Ìpawọ apakòkòròarùn) 5. Mask (Ìbojú/ ibonu/ibomú) 6. Pandemic (Àjàkálẹ̀ àrùnlágbááyé) 7. Ventilator (Èrọaméèémí-já-gaara) 8. Sore Throat (Egbò ọ̀nà ọ̀fun) 9. Intensive Care Unit (IbùdóÀkànṣeFúnÌtójú) 13. Underlined Medical Condition (Àìleraabénú) 14. Respiratory Disease (Àisàn a-jẹ-mọ̀ mímí) 15. Test Kits (Ohunìṣàyẹ̀wò) 16. Infectious Disease Centre (IbùdófúnÀrùnÀkóràn)

The news items highlighted above are translated using loaded noun phrases and direct translation strategies. News items like 1. Coronavirus (kòkòrò-àrùn-àìfojúrí) 2 Physical Distancing (Ìtakété-síra-ẹnikẹjì-tàbí-sí-aláàdúgbò) 3. Social Distancing (Ìtakété-síra-ẹni-láwùjọ) 4. Hand Sanitizer (Ìpawọ apakòkòròarùn) 5. Pandemic (Àjàkálẹ̀ àrùnlágbááyé) 6. Ventilator (Èrọaméèémí-já-gaara) 7. Sore Throat (Egbò ọ̀nà ọ̀fun) 8. Intensive Care Unit (IbùdóÀkànṣeFúnÌtójú) 9. Underlined Medical Condition (Àìleraabénú) 10. Respiratory Disease (Àisàn a-jẹ-mọ̀ mímí) 11. Test Kits (Ohunìṣàyẹ̀wò) 12. Infectious Disease Centre (IbùdófúnÀrùnÀkóràn) were done using direct translation strategy to effect perspective change.

Perspective Change is built upon the notion based on looking and judging the same issue from divergent world views through the options given by our various languages. It is afforded by altering sentence focus to enable inter and intra sentential functions thereby bringing about fluidity and dynamism in expressions of concepts. Expression of different views on the same occurrence is also achieved through changing semantic focus which is enabled by the selection of diverse ideals as well as varying register to account for situation of occurrence as well as the point of view of narration and discourse.

Lexical Density Change deals with lexical convergence, the number of lexemes or conglomeration of texts utilized in sending a given set of information. The sub-category of this include: generalization versus specification which involves mobility of action in the direction dictated by situations. Explicit versus Implicit expressions are however used to indicate deeper and surface meaning processing mechanism which is allowed by intuitive and tacit knowledge of a language possessed by individual. Multiple translation and re-segmentation involves manipulation of sentence structures known as 'recasting sentences' which brings about compensation in the course of processing ST to TT. Compensation is therefore utilized in introducing translation solution at a new linguistic level.

Cases of direct borrowing and nativisation of foreign words by the local news-writer are noted in the processing of foreign news items translation. This is done by adopting Translation strategy of Rewriting of words or concepts by using loaded noun phrases to translate novel words or concepts that lack translation equivalence. For instance, Coronavirus (Kòkòrò-àrùn-àìfojúrí), Physical Distancing (Ìtakété-síra/ẹnikẹjì-tàbi-si-aláádúgbò), Social Distancing (Ìtakété-síra-ẹni-láwùjọ), Hand Sanitizer (Ìpawọ apakòkòròàrùn), Pandemic (Àjàkálẹ̀ àrùnlagbáàyé), Ventilator (Èrọaméèémí-já-gaara), Sore Throat (EgbòỌ̀nàỌ̀fun), Intensive Care Unit (IbùdóÀkànşefúnÌtójú), Underlined Medical Condition (ÀìleraAbénú), Respiratory Disease (Àìsàn A-Jẹ-mọ̀ mí mí), Test Kits (OhunÌşàyẹ̀wò) and Infectious Disease Centre (IbùdóFúnÀrùnÀkóràn) are all interesting translation solutions.

Cultural Correspondence translation solution is an approach that utilizes parallel idioms and equivalent culture-specific items to arrive at an agreeable translation of foreign news items including units of measurement, currency, forms of address, new ideas and novel occurrences. For example: the translation of the following items Coronavirus (Kòkòrò-àrùn-àìfojúrí), Physical Distancing (Ìtakété-síra/ẹnikẹjì-tàbi-si-aláádúgbò), Social Distancing (Ìtakété-síra-ẹni-láwùjọ), Hand Sanitizer (Ìpawọ ApakòkòròÀrùn) into the Yoruba news media reflects utilization of cultural correspondence.

Text Tailoring is also a situation where translators deftly alter what is actually said in the text through the means of correction of misconception and deletion of major body of material that is not relevant to the idea of the target text. Addition of new information can also be done to boost the intention of translation. For instance, Pandemic (Àjàkálẹ̀ àrùnlagbáàyé) and Ventilator (Èrọaméèémí-já-gaara) are good examples of text tailoring.

8. Conclusion

The paper is an attempt to examine translations of COVID-19 news items by the news media in the South West of Nigeria with a consciousness to the fact that the language of the source text which is English is different from the language of target text which is Yoruba and, the two convey different cultural values. Translation activities are quite challenging and precision is often difficult to accomplish. Admittedly, most of the translated news items suffer non- conformity to the original versions but its aim of dissemination of information in an emergency situation and to the people of an alien culture is fairly achieved. It should be noted that most of the translated registered expressions in this paper are by means of adaptation invented by the Yoruba literates especially news writers whose literary exposure guided the translation and fabrication of some lexical expressions alien to their culture. Ideally, mass communicated messages should be crafted in such a way to display absolute clarity.

The paper, therefore, establishes that through translation strategies, new concepts or registered COVID-19 expressions in English can be captured by the lexis and structures of Yoruba. These translated expressions can also increase words in the lexicon of the language. The communicative competencies of these translated expressions are capable of communicating, educating and enhancing easy and better understanding of what the virus entails as well as the danger and preventive measure to contain the virus. The translated expressions are therefore used to inform and create awareness about the virus among the indigenous Yoruba people who cannot speak English.

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