

ISSN 2410-4981. E-ISSN 2508-1055

2018, 5(2). Issued 3 times a year
Has been issued since 2014.

EDITORIAL STAFF

Jacob Owusu Sarfo – KAD International, Ghana (Editor in Chief)
Josephine Cudjoe – KAD International, Ghana (Member)
Michael Okyere Asante – KAD International, Ghana (Member)
Michael Asiedu – KAD International, Ghana (Member)
Solomon Kofi Amoah – KAD International, Ghana (Member)
Linda Ama Owusuaa – KAD International, Ghana (Member)
Anakwah Nkansah – KAD International, Ghana (Member)
Daniel Adjei – KAD International, Ghana (Member)
Nicholas Asiedu – KAD International, Ghana (Member)
Kenneth Amoah – Binfoh - SRM University, India (Member)
Henry Adusei – KAD International, Ghana (Member)
Isaac Oppong Bamfo – Ghana Technology University College, Ghana (Member)
Richard Appiah – University of Ghana, Ghana (Member)
Stella Ofori – Higher School of Economics, Russian Federation (Member)

EDITORIAL BOARD

Syeda Seemeen – Human Relations Institute & Clinics, Dubai, United Arab Emirates
Degtyarev Sergey – Sumy State University, Ukraine
Dogonadze Shota – Georgian Technical University, Georgia
Egan Victor – Culture Bridge Australia Consulting (CBAC), Perth, Western Australia
Kojo Oppong Yeboah Gyabaah – Associates for Change, Accra, Ghana
Krinko Evgeny – Institute of Social and Economic Research of the Southern Scientific Center of the Russian Academy of Sciences, Russian Federation
Melanie C. Schlatter – Well Woman Clinic, Dubai, United Arab Emirates
Sarfo Isaac Acheampong – Koforidua Polytechnic, Eastern Region, Ghana
Shihabuddeen Ismail TM – Yenepoya Medical College, Yenepoya University, Mangalore, India

Journal is indexed by: **Journal Index** (USA), **Journals Impact Factor** (JIF), **MIAR – Information Matrix for the Analysis of Journals** (Spain), **Open Academic Journals Index** (USA)

All manuscripts are peer reviewed by experts in the respective field. Authors of the manuscripts bear responsibility for their content, credibility and reliability.

Editorial board doesn't expect the manuscripts' authors to always agree with its opinion.

Postal Address: P. O. Box FW 22, Effiduase-Koforidua, Eastern Region, Ghana

Release date 23.09.18.
Format 21 × 29,7/4.

Website: <http://kadint.net/our-journal.html>
E-mail: sarfojo@therapist.net

Headset Georgia.

Founder and Editor: KAD International

Order № 12.

C O N T E N T S

Editorial

Journal of Advocacy, Research and Education: What's New? 61

Articles and Statements

Developing Pedagogical Culture of Parents in Kharkiv
L. Peretiaha, O. Buhakova 62

Development of a Critical Thinking Test Based on Higher-Order Thinking PISA
Version: A Tool for Historical Learning in Senior High Schools
A.W. Nur Fatimah, N. Suryani, S. Yamtinah 68

Didactic Conditions of Students' Cognition and Creative Independence Formation
in Heuristic Learning
S. Mikhno 72

Quiet Corruption: Anti-Corruption's Trojan Horse
S. Harrison-Cudjoe 76

Perceptions on People with Albinism in Urban Tanzania: Implications
for Social Inclusion
M.K. Possi, J.R. Milinga 81



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Editorial

Journal of Advocacy, Research and Education: What's New?

Jacob Owusu Sarfo ^{a, b, c}

^a KAD International, Ghana

^b University of Cape Coast, Ghana

^c All Nations University College, Ghana

The Journal of Advocacy, Research and Education's (JARE) primary goal was to assist researchers to freely share their scientific findings, while readers access such knowledge without limits. Our humble beginning started in 2014 when KAD International, Ghana signed its first Memorandum of Understanding with Academic Publishing House Researcher, Russian Federation. Our greatest motivation as private non-profit organisation in Ghana was to champion the global cause of knowledge without borders and to see the research output of developing Africa grow. Initially, we thought that this initiative will only appeal most to researchers, professionals, students and academics from Africa. However, this story turned out to be the opposite. Currently, about 25 % of the home countries of our authors come from Africa. We now have authors from Germany, India, Indonesia, China (PRC), United Arab Emirates, Russia, Romania, USA, Serbia, Ukraine, Philippines and Japan.

Notwithstanding these achievements and growing financial burden as an organisation, we have still kept to the promise of granting full fee waiver to all our authors for all these years. We have added a new section in our current editorial; a dialogue box for authors to tell the novelty of their papers to the world. This is one of our innovations to assure our readers of quality and scientific standards.

In the future, we hope to attract more funders to support our publishing mission and vision. Also, we intend to collaborate with conference organisers to publish findings of presenters. Through KAD International, who is the publisher of this prestigious journal, we hope to set up virtual project labs to bring researchers together. These initiatives will strengthen research output of young researchers and graduates.

In conclusion, we are grateful to everyone who has helped us to attain this height. We believe that your effort as funding organisation, reviewers, editorial staff, researchers and readers have gone a long way to increase the impact factor of the JARE.

Congratulations to us all!



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Articles and Statements

Developing Pedagogical Culture of Parents in Kharkiv

Liudmyla Peretiaha ^{a, *}, Oksana Buhakova ^{a, *}

^a Kharkiv, Ukraine

Paper Review Summary:

Received: 2017, December 18

Received in revised form: 2018, March 15; 2018, July 30

Acceptance: 2018, August 01

Novelty:

This paper contributes to the existing knowledge on the effective development of pedagogical culture of parents using Ukrainian sample in Kharkiv.

Abstract

This article explored the essence and components of parents' pedagogical culture development using a mixed-methods approach. One hundred and eighty-two parents whose children study at secondary schools of Kharkiv were sampled randomly for this study. At the initial stage of the pedagogical experiment, parents were interviewed and subsequently made to fill questionnaires. At this stage, participants had low scores for all indicators. Subsequently, participants were subdivided into experimental and control subgroups. In the experimental subgroup, a methodology for parents' pedagogical culture development was administered while traditional knowledge on parenting was discussed among the control subgroup. Post-test results following this phase indicated that the experimental subgroup performed better than the control. This study has implications for policy, research and social interventions for parents.

Keywords: child development, parenting, pedagogical culture, pedagogical experiment, pupils, teachers.

Introduction

The family is the primary medium for child development and competency formation. It also prepares children for life in the modern social conditions (Cudjoe, 2017). Generally, it is from the family that a child acquires first practical skills and builds regulatory norms for everyday life. The family is the major social institution which influences a person morally throughout life.

* Corresponding author

E-mail addresses: leperetyagavvmakarov@gmail.com (L. Peretiaha),
sch116@kharkivosvita.net.ua (O. Buhakova)

It should be noted that the direct function of the family as a social institution is to teach a child the social experiences and cultural norms accumulated by humanity. Nonetheless, this socialization is possible only with sufficient level of pedagogical culture of parents. Also, it involves their continuous and multistage preparation for the performance of educational functions at home (Nikitina et al., 2015).

Pedagogical beliefs of parents help them avoid traditional mistakes in family education. Additionally, it makes them find the logical explanation and way out for non-standard situations and gain a certain amount of knowledge in pedagogy, psychology and physiology of children. Parents, in accordance with the Laws of Ukraine - "On General Secondary Education" (together with teachers and pupils) are equal participants in the educational process (Burlaka et al., 2018). Assuming all teachers have a higher professional education, then parents (except parents who are professional teachers) need appropriate pedagogical and psychological training. Teaching parents is an urgent need and challenge for modern society and schools.

The purpose of pedagogical education of parents depends on the level and quality of mastering a certain kind of knowledge by parents. Thus, providing them with assistance in organizing self-education and developing their educational skills and abilities. As a result, various social institutions like school, mass media, and special services are required to increase the pedagogical culture of parents (Wall, 2018).

Additionally, analysis of scientific literature (Doh et al., 2016; Holloway, Pimlott-Wilson, 2014; Wall, 2018) shows that pedagogical culture of parents includes their pedagogical preparedness and maturity as educators, which gives real positive results in the process of family and social upbringing of children. The content of the pedagogical culture has the following components: knowledge of psychology, physiology, medicine and law; pedagogical knowledge and abilities and methods of communication, programs of development and methods of education, the value-moral consciousness of parents, their understanding of their role, responsibility in education and their pedagogical beliefs. If parents do not possess such vital knowledge, family education is carried out blindly. This affects the development of the children and their level of their education (Rowe et al., 2016).

According to Zakirova and Nikitina (2016), pedagogical culture is an integral part of the general culture of the parents. It equips parents with requisite experience for raising children in the family. Consequently, pedagogical culture of parents is embodied in creative educational activities. This serves as the basis for spiritually rich and fully developed personality. Also, it provides a complex and integrative educational approach to parenting behavior. Within the pedagogical culture of parents, sufficient preparation is made available for the upbringing of children in the family. Pedagogical preparedness of parents is characterized by knowledge in areas like psychology, pedagogy, physiology, hygiene, and other skills in raising children (Fonagy et al., 2007; Gerich et al., 2017).

The main parameters of pedagogical culture of parents are moral culture, culture of thinking, culture of speech, communicative culture, didactic culture, culture of labor, culture of gestures, physical culture, aesthetic culture and ecological culture. Moral culture reveals the level of parents' observance of moral norms. The culture of thinking involves the presence of critical reasoning. Likewise, linguistic culture is connected with the ability to speak modern literary language, which corresponds to the norms of literature, good diction, expressiveness and imagery, emotionality and richness of intonations. The communicative culture manifests itself in the ability to attract a child's attention, build trusting relationships with him/her, benevolence in communicating with others and be able to control oneself. Regarding didactic culture, it is the ability to optimally organize the educational process, provide the necessary motivation, and the possession of modern forms and methods of education (Fonagy et al., 2007).

Also, the culture of labor is manifested in the habit of caring about the qualitative and quantitative results of labor and in the ability to work efficiently and productively. Parents demonstrate the culture of gestures through the optimal use of gesticulation; the ability to choose a posture, signs and other motions. Aesthetic culture is ensured by the presence of aesthetic taste, adherence to the ethics of communication, aesthetic appearance of a human and environment. Likewise, ecological culture entails human's ability to behave properly in the environment and maintain personal hygiene while physical culture is associated with a healthy lifestyle. Based on this structure, pedagogical culture of the family can be seen as the interaction between parents and

children, through the inclusion of different mechanisms, factors and activities (Nikitina et al., 2015; Zakirova, Nikitina, 2016). The purpose of this article is to reveal the content and components for developing pedagogical culture of parents.

Methods

We conducted a pedagogical experiment with parents (182 persons) whose children study at secondary schools of Kharkiv (Kharkiv Gymnasium № 116 of Kharkiv City Council, Kharkiv Gymnasium № 107 of Kharkiv City Council, Kharkiv Pedagogical Lyceum № 4 of the Kharkiv City Council of Kharkiv Oblast).

A pre-and-post design was chosen for this study. At the pretest stage, parents were interviewed and made to fill 42-item questionnaire. The 42-items consisted of 4 blocks: the first block was aimed at revealing knowledge about the pedagogical culture of parents, its levels, types and stages of development. The second – envisaged the diagnosis of skills to apply practically and the forms and methods of interaction with children. The third one – was aimed at determining the levels of self-confidence of parents with respect to the knowledge and skills necessary for the development of the pedagogical culture. The fourth – was intended to find out the difficulties that parents encountered in their interaction with children and teachers. It also identified possible ways to overcome these difficulties.

Consequently, the group was subdivided into 2 subgroups following the pre-test phase; experimental (EG) [n=92] and control (CG) [n=90] subgroups. A methodology for developing pedagogical culture of parents was administered to the EG. These included round table discussions on topics like: “How to help children learn” and “Peculiarities of bringing up children in the family”. Also, consultation on the theme - “The child should grow healthy”, seminar on the topic – “Methods of education in the family” were held for them. Finally, parent-pedagogical conference on the theme – “The Role of Books and Reading in Your Home” was constituted for the EG. However, the CG was offered traditional parenting concepts for discussion without formal guide.

Results

Pretest phase:

Findings at this stage showed a low level for all indicators among all respondents. Also, 78 % and 69 % of respondents did not answer the questions – “what is the pedagogical culture?” and “what forms and methods of interaction are used in the process of education when communicating with children?” respectively. Summarising the results at this stage, we came to the conclusion that majority of respondents did not have sufficient knowledge about the basics of parents’ pedagogical culture. Also, 78 % of respondents believed that school headmasters, administration and teachers should organize the interaction between family and comprehensive educational establishment and only 18 % of parents believe that each parent should be able to do this.

Posttest phase:

Following the pedagogical experiment, the arithmetic mean value \overline{X}_{KT} (CG) is significantly different from that in \overline{X}_{ET} (EG) [$t = 2.69 > t = 1.96$], indicating significant shifts that occurred in the process carrying out the methodology for the developing pedagogical culture of parents. The highest results were obtained for components like content ($t = 7.33$) and motivational ($t = 6.36$) criteria. However, there were positive changes (in particular, constructive ($t = 5.87$)) for all three components (see Table 1).

Discussion

The study showed that parents’ pedagogical culture was best developed through active formal processes instead of traditional methods. The EG experienced significant increase in the motivational component, compared to the CG. Motivational component of pedagogical culture of parents is made up of a set of parental needs, interests, desires, plans and programs. Formation of this motivational component involves stimulating interests and desires of the parents, taking into account their individual settings (Movkebayeva et al., 2016).

In addition, the EG had significant increase in the content component of the pedagogical culture of parents. This part involves providing parents with reliable knowledge of the psychology and pedagogy for raising children. The main tasks in this capacity include care for the child's health, normal development of his perceptions and senses (eyesight, hearing, smell, taste and touch). Also, it includes the care for the child's comprehensive development, the formation of his speech, elementary knowledge and ideas about the surrounding world through the help of tales, songs, scribbles, tricks, riddles, speedboards and proverbs (Cudjoe, 2017). Other tasks like the creation of a favorable working atmosphere of cooperation and the involvement of the child in folk traditions, active participation in national and family holidays similarly aid psychosocial development.

Table 1. Levels of the developed pedagogical culture of parents (increase in %)

Components and levels	EG			CG		
	Pre-test	Post-test	Variance	Pre-test	Post-test	Variance
Motivational						
• high	1.62	75.08	+73.46	1.87	5.96	+4.09
• medium	35.92	24.92	-11.00	39.18	66.04	+26.86
• low	62.46	-	-62.46	58.95	28.00	-30.95
Content						
• high	2.91	64.08	+61.17	5.97	25.00	+19.03
• medium	32.04	35.92	+3.88	33.96	47.00	+13.04
• low	65.05	-	-65.05	60.07	28.00	-32.07
Constructive						
• high	11.00	78.96	+67.96	10.07	17.91	+7.84
• medium	42.07	21.04	-21.03	42.16	61.19	+19.03
• low	46.93	-	-46.93	47.77	20.9	-26.87

The constructive component of pedagogical culture of parents is a collection of all types of skills and methods used in parents' educational activities. This provides practical skills for the creative realization of family upbringing of pupils. The complex structure and dynamic nature of the parents' pedagogical culture necessitate the following requirements to be met in the course of its formation. First, a holistic approach to the selection of a set of tools that provide the development of all components of pedagogical culture. Second, the levels of pedagogical preparedness of parents and their individual peculiarities. Third, the continuity in replenishment of knowledge and their close relationship with a personal practice of raising children by each parent (Fonagy et al., 2007; Movkebayeva et al., 2016).

Furthermore, it should be noted that the development of separate components of pedagogical culture of parents cannot take place in isolation. This is because each component necessarily leads to the perfection of another. Thus, the effectiveness of the development of pedagogical culture is ensured by a process in which the main attention is given to a structural model that has a programmatic, purposeful, holistic and continuous character. Such a model takes into account the subjective position of parents as carriers of national and universal values and is realized in their personal educational activities. The effectiveness of the development of pedagogical culture of parents is also facilitated by methods of activating the educational process of parents. This includes discussions on the problems of raising children, analysis of pedagogical situations, solving pedagogical tasks, use of pedagogical games and individual tasks for parents, aimed at forming personal educational activities in the family (Currie, 2001).

Pedagogical culture of parents as seen from the results should be determined by the following indicators: availability and quality of psychological and pedagogical knowledge, views, beliefs, degree of developed abilities and skills in the education of children, and the stability of interest in the process of education in general. From the results, high, medium and low levels of developed

pedagogical culture indicators were noted to have different effects of the outcome. Middle and low levels of each component were seen to have different negative difference after the post-test in the EG. High level which is the most preferable, include parents who had deep and conscious knowledge within the framework of family education. They also had high degree of developed basic skills and abilities and were systematically engaged in the upbringing of children, taking into account their age and individual characteristics, maintain regular contact with school and perform public duties (Nikitina et al., 2015).

Unlike the high level, the medium level included parents who generally had some minimum pedagogical knowledge, but they are not appropriately realized. These parents do not have a clear idea of the purpose, means, and methods of education. They are not always able to apply their knowledge in practice, and their educational skills need further development. Parents of this group generally attend classes for parents' teaching but rarely show activity in public affairs of class and school. More often, they perform one-time assignments and use the educational experience gained in the family. With the help of the school, parents of this group satisfactorily educate their children.

Finally, the low level parents lack part or full knowledge about family education, and were indifferent towards their children and their educational outcomes. They are indifferent to the education and upbringing of children. They do not know how to organize the life of children rationally to solve conflicts that may arise in the family. This leads to wrong selection of methods for parenting. Consequently, this group of parents is often a risk group (there are quarrels, alcohol abuse, cruelty, and inadequate love for children). Such families usually require special attention.

Conclusion

The essence of the concept - "pedagogical culture of parents", as discussed in this paper is the pedagogical awareness and maturity of parents as educators. This concept gives real positive results in the process of family and social upbringing of children. Analysis of the study's results led to the claim that most parents are not aware of the essence of the concept pedagogical culture, especially the forms of interaction with children, and this causes their fuzziness and disorientation in choosing the content, forms and methods for organizing interaction with children.

The effectiveness of the proposed methodology for developing the pedagogical culture of parents is demonstrated in this study. The results of the confirmed that, though the indicators contributing to the development of the pedagogical culture of parents in all groups were generally improved, the highest ones were recorded by the EG. Consequently, working with pupils' parents and families should be considered as one of the most important directions in the modern teachers' activities. At the same time, it could also be one of the most complicated tasks. Prospect for further study in the development of pedagogical technology that promotes developing pedagogical culture of parents is vital. This should be based on the organization of comprehensive educational methodology and parents' interaction.

Conflicts of interest

The authors declare no conflicts of interest.

References

- Burlaka, V., Serdiuk, O., Nickelsen, T., Tkach, B., & Khvorova, H. (2018). Family life education in Ukraine. In *global perspectives on family life education* (p. 329-343). Cham: Springer.
- Cudjoe, J. (2017). Call for self-esteem interventions in Africa: A brief look at gap. *Africa: History and Culture*, 2(1), 29-32.
- Currie, J. (2001). Early childhood education programs. *Journal of Economic Perspectives*, 15(2), 213-238.
- Doh, H. S., Kim, M. J., Shin, N., Song, S. M., Lee, W. K., & Kim, S. (2016). The effectiveness of a parenting education program based on respected parents & respected children for mothers of preschool-aged children. *Children and Youth Services Review*, 68, 115-124.
- Fonagy, P., Gergely, G., & Target, M. (2007). The parent-infant dyad and the construction of the subjective self. *Journal of Child Psychology and Psychiatry*, 48(3-4), 288-328.

Gerich, M., Trittel, M., & Schmitz, B. (2017). Improving prospective teachers' counseling competence in parent-teacher talks: Effects of training and feedback. *Journal of Educational and Psychological Consultation, 27*(2), 203-238.

Holloway, S. L., & Pimlott-Wilson, H. (2014). "Any advice is welcome isn't it?": neoliberal parenting education, local mothering cultures, and social class. *Environment and Planning A, 46*(1), 94-111.

Movkebayeva, Z. A., Oralkanova, I. A., Mazhinov, B. M., Beisenova, A. B., & Belenko, O. G. (2016). Model of Formation for Readiness to Work within Inclusive Education in Teachers. *International Journal of Environmental and Science Education, 11*(11), 4680-4689.

Nikitina, N. I., Romanova, E. Y., Igorevna, L. M., Tolstikova, S. N., & Grebennikova, V. M. (2015). Socio-pedagogical support of child's upbringing in a tutorial family. *Mediterranean Journal of Social Sciences, 6*(3), 165-174.

Rowe, M. L., Denmark, N., Harden, B. J., & Stapleton, L. M. (2016). The role of parent education and parenting knowledge in children's language and literacy skills among White, Black, and Latino families. *Infant and Child Development, 25*(2), 198-220.

Wall, G. (2018). 'Love builds brains': representations of attachment and children's brain development in parenting education material. *Sociology of Health & Illness, 40*(3), 395-409.

Zakirova, V. G., & Nikitina, E. L. (2016). Developing the pedagogical culture of parents by means of social partnership with a supplementary education institution. *International Journal of Environmental and Science Education, 11*(8), 2099-2111.



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Development of a Critical Thinking Test Based on Higher-Order Thinking PISA Version: A Tool for Historical Learning in Senior High Schools

Alya Wulan Nur Fatimah ^{a, *}, Nunuk Suryani ^a, Sri Yamtinah ^a

^a Department of Teacher Training and Education, Sebelas Maret University, Surakarta, Indonesia

Paper Review Summary:

Received: 2017, December 12

Received in revised form: 2018, March 20

Acceptance: 2018, March 21

Novelty:

This paper addresses how PISA can be used to develop the critical thinking ability of historical learning among senior high school students in Indonesia.

Abstract

Critical thinking assessment is vital in historical learning among Senior High School students. The purpose of this research was to develop a critical thinking test to evaluate the level of critical thinking in historical learning among Senior High School students. The development process of this test followed the Context, Input, Process, Product (CIPP) evaluation model by Daniel Stufflebeam. Validation of this instrument was done by experts and senior teachers in the field (practitioners). Though the total number of items in the test was 25, validity and reliability tests yielded 20 items. In conclusion, an assessment based on the higher order thinking Programme for International Student Assessment (PISA) version was as an adequate measure of critical thinking in historical learning at Senior High Schools.

Keywords: assessment, critical thinking, higher-order thinking, historical learning, pisa, senior high schools.

Introduction

PISA is a student assessment program with international standard which is approved by Organization for Economic Co-operation & Development (OECD). PISA study, that is held by OECD and The United Nations Educational, Scientific and Cultural Organization's Institute for Statistics to measure student ability at the end stage of compulsory education. It is used for assessing students' readiness and the challenge of knowledge the society faces nowadays (Hopfenbeck et al., 2018). The assessment that is done in PISA is oriented to the future. Thus, it allows the young generation to be able to use their skill and knowledge to face the challenges of real life; not only to measure their ability in the school curriculum context (Pholphirul, 2017).

* Corresponding author

E-mail address: Alya_wulannurfatimah@yahoo.co.id (A.W.N. Fatimah)

Following the first cohort report on the use of PISA by OECD in 2001 had seen numerous applications (Goldstein, 2004). A systematic review on PISA by Hopfenbeck et al. (2018) pointed out that though “*studies based on the PISA dataset has led to progress in educational research while simultaneously pointing to the need for caution when using this research to inform educational policy*” (p. 333). Interestingly, other studies have linked PISA scores of countries to factors like fish consumption (Schmiedel, Vogt, & Walach, 2017), maternal milk content, national economy and effective teaching (Lassek, & Gaulin, 2015; Pholphirul, 2017). Notwithstanding these suggestions, little is known about the use of PISA in Indonesian schools.

Two decades ago, White’s (1997) analysis on social studies education showed that Indonesian culture has a peculiar positive effect to development and performance of students. However, history as a discipline in social sciences is often viewed as an unnecessary subject even in some schools of developed nations like the United States of America (De Oliveira, 2008). With this backdrop, the application of PISA to improve the critical thinking ability of history students is relevant in Indonesia.

Methods

The assessment tool used in this study was developed in accordance with the Context, Input, Process, Product (CIIP) evaluation model by Daniel Stufflebeam. Mainly, it adopted the Input, Process and Output model used by Aman (2012). The stages included in the development of this tool are as follows:

1. Introduction stage. This is the first step of collecting information related to the problem under review, that is, historical learning evaluation system at Senior High School. An introduction study was done through observation, document analysis and interviews with teachers and students.
2. Planning stage. At this stage, historical learning evaluation model for Senior High School, instrumented planning for the data collection as well as assessment model were developed. The design at this level was still hypothetical as its effectiveness could be known after testing.
3. Trial, evaluation and revision stage. Testing was done at this stage to guarantee the product quality. It also confirmed the instrument model based on Higher Order Thinking (HOT) PISA version.

Data for the study were collected from 31 class XI social science 1 and XI social science 2 students at SMA N 1 Sragen.

Results

Validity test analysis was done using the Aiken’s V formula:

$$V = \sum s / [n(c - 1)]$$

Explanation:

$$s = r - 1_0$$

1₀ = Validity Assessment number that is the lowest (in this case = 1).

c = Validity Assessment Number that is the highest (in this case= 5).

r = Number that is given by an estimator.

In the Aiken’s V formula, the value of V ranged between 0 to 1.00 indicates the content validity of the tool (Aiken, 1987; Azwar, 2014). Based on the count of expert validation, the Aiken’s V formula reported 25 items as valid. An operational trial was conducted as part of an implementation step of assessment model based on Soal Higher-Order Thinking (HOT). Results from the data collected on PISA version from SMA N 2 Sragen School Year in 2016/2017 are presented in Table 1. On the whole, average score of assessment instrument is 90% (category “A” / “Very Good”).

Table 1. Assessment Categories of instrument based on HOT PISA

Assessment Categories	Score (%)	Conversion	Criteria
Sentence arrangement	91.88	A	Very Good
Question Meaning	86.88	B	Good
The using Istilah	89.38	A	Very Good
Command to do soal	91.88	A	Very Good
Correct grammar, spelling and punctuation	90.00	A	Very Good
Average	90	A	Very Good

Source: Assessment Sheet in Operational Trial by Students

Table 2 shows that the whole average score of instrument's indicator is 94.55 %. Based on Tables 1 and 2, the whole average score of assessment tool vis-à-vis category and indicator quality is 92.275. Consequently, assessment based on soal HOT PISA version for historical learning fulfills the conditions for measuring critical thinking skills of Senior High School Students.

Table 2. Assessment Indicator of Instrument Based on HOT PISA Version

The assessment Indicator	Score (%)	Conversion	Criteria
Question is suitable with KD (the basic competency)	100	A	Very Good
Question is suitable for indicator	100	A	Very Good
Question can measure critical thinking skill	80	B	Good
Clarity of meaning of question	100	A	Very Good
Clear command to answer questions	100	A	Very Good
The clarity of term	80	B	Good
Good sentence rating	100	A	Very Good
Correct grammar, spelling and punctuation	80	B	Good
Correct answer key	100	A	Very Good
Objective scoring	100	A	Very Good
Adequate answer time for student	100	A	Very Good
Average score of indicators	94.55	A	Very Good

Source: Assessment sheet in the operational trial by teacher

Additionally, assessment of reliability of questions in shows a high reliability of 0.736. The output reliability based soal HOT PISA version shows a high category between the range 0.600 and 0.799.

Discussion

Critical thinking is one of the vital skills needed by students all over the world (Sedlak et al., 2003). Due to this, teachers work hard in various spheres to plan lessons to suit this need (Choy, Cheah, 2009). History is a science that learns about the past moments. History as a science discipline consists of chain moments that are rich in meaning. To understand the process and take values from the learning material, it needs critical thinking skills. Thus, this research is in line with the research that has been done before (Abrami et al., 2008). Therefore, it is important to develop the relevant instrument to measure the critical learning of students. The results show that learning

history as a subject can only be achieved when students develop their knowledge based on critical thinking skill. As a consequence, this assessment tool based on HOT provides a valid and reliable measure for evaluating students.

Conflicts of interest

The authors declare no conflicts of interest.

References

- Abrami, P. C., Bernard, R. M., Borokhovski, E., Wade, A., Surkes, M. A., Tamim, R., & Zhang, D. (2008). Instructional interventions affecting critical thinking skills and dispositions: A stage 1 meta-analysis. *Review of Educational Research*, 78(4), 1102-1134.
- Aiken, L. R. (1987). Formulas for equating ratings on different scales. *Educational and Psychological Measurement*, 47(1), 51-54.
- Aman, A. (2013). Pengembangan model evaluasi program pembelajaran sejarah di sma. *Jurnal Penelitian dan Evaluasi Pendidikan*, 16(2), 437-456.
- Azwar, S. (2014). *Penyusunan Skala Psikologi*. Yogyakarta: Pustaka Pelajar.
- Choy, S. C., & Cheah, P. K. (2009). Teacher perceptions of critical thinking among students and its influence on higher education. *International Journal of Teaching and Learning in Higher Education*, 20(2), 198-206.
- De Oliveira, L. C. (2008). "History doesn't count": Challenges of teaching history in California schools. *The History Teacher*, 41(3), 363-378.
- Goldstein, H. (2004). International comparisons of student attainment: some issues arising from the PISA study. *Assessment in Education: Principles, Policy & Practice*, 11(3), 319-330.
- Hopfenbeck, T. N., Lenkeit, J., El Masri, Y., Cantrell, K., Ryan, J., & Baird, J. A. (2018). Lessons learned from PISA: A systematic review of peer-reviewed articles on the programme for international student assessment. *Scandinavian Journal of Educational Research*, 62(3), 333-353.
- Lassek, W. D., & Gaulin, S. J. (2015). Maternal milk DHA content predicts cognitive performance in a sample of 28 nations. *Maternal & Child Nutrition*, 11(4), 773-779.
- Pholphirul, P. (2017). Pre-primary education and long-term education performance: Evidence from Programme for International Student Assessment (PISA) Thailand. *Journal of Early Childhood Research*, 15(4), 410-432.
- Pholphirul, P. (2017). Pre-primary education and long-term education performance: Evidence from Programme for International Student Assessment (PISA) Thailand. *Journal of Early Childhood Research*, 15(4), 410-432.
- Schmiedel, V., Vogt, H., & Walach, H. (2017). Are pupils' 'Programme for International Student assessment (PISA)' scores associated with a nation's fish consumption? *Scandinavian Journal of Public Health*, doi.org/10.1177/1403494817717834.
- Sedlak, C. A., Doheny, M. O., Panthofer, N., & Anaya, E. (2003). Critical thinking in students' service-learning experiences. *College Teaching*, 51(3), 99-104.
- White, C. (1997). Indonesian social studies education: A critical analysis. *The Social Studies*, 88(2), 87-92.



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Didactic Conditions of Students' Cognition and Creative Independence Formation in Heuristic Learning

Svitlana Mikhno ^{a, *}

^a H.S. Skovoroda Kharkiv National Pedagogical University, Kharkiv, Ukraine

Paper Review Summary:

Received: 2017, December 30

Received in revised form: 2018, May 20;

Acceptance: 2018, August 04

Novelty:

This paper reviews recent literature in didactic conditions of students' cognitive and how to formulate creative independence in heuristic learning.

Abstract

This article gives the definition of the concept of "didactic conditions". It theoretically substantiates the key didactic conditions of students' cognitive and creative independence formation in heuristic learning. These include the development of individual educational paths based on the use of modern information technologies. It also ensures the variability of the tasks for independent learning activities. Lastly, it aids the activation of students' reflection mechanisms on this basis.

Keywords: cognitive independence, creative independence, didactic conditions, formation, heuristic learning, student.

Introduction

The problem of determining the category of "didactic conditions" is not fully resolved in professional literature. In psychology, the concept of "condition" is represented in the context of mental development and is clarified through a set of internal and external causes which determine the individual psychological development (Vandenbroucke et al., 2018). Teachers take a similar position and consider the "condition" as a set of changeable natural, social, external and internal influences. These factors are said to affect the physical, moral, education, personality and mental development of an individual (Britto et al., 2017; Darling-Hammond, 2008).

In pedagogy, the concept of "condition" is most often combined with the adjective "pedagogical" or "didactic" (Kamerilova et al., 2016; Khutorskoi, 2006). Thus, didactic condition provides the basis for purposive selection, design and application of the elements of content, methods (techniques), as well as organizational forms of learning to achieve a didactic goal. As a result, pedagogical conditions reflect the set of the possibilities in educational and material

* Corresponding author

E-mail addresses: valeriy.61.sh@gmail.com (S. Mikhno)

environment. These possibilities influence the personal and process aspects of the pedagogical system, and ensure its effective functioning and development (Guseinova, 2018). The purpose of this article is to theoretically substantiate the didactic conditions of students' cognitive and creative independence in heuristic learning.

What is Didactic Condition?

Pedagogical literature has got several definitions of "didactic condition". Researchers note that, didactic condition can be considered as a set of objective possibilities as regards content of education, methods, organizational forms and wherewithal for their implementation, which ensure the successful resolution of the task (Valeev et al, 2016; Vaskivska, 2017). It has been established that, the didactic conditions help to achieve the didactic goal in educational settings (Valeev et al., 2016). Synthesising the definitions available in pedagogical domain, the concept of "didactic conditions" is operationalised in the study as a set of factors which will help to promote the level of the students' social competence formation in pedagogical universities (Nicolopoulou et al, 2015; Zholdasbekova et al., 2016).

Analysis of previous works regarding the definitions of didactic conditions provides varied meanings. For example, Zakharova (2015) believes that, the formation process of students' independent and cognitive development is effective through didactic conditions. This provides motivating and stimulating basis for the use of information technologies by students. Other activities may include computer training, educational games, and computer test platforms like Logit, G-speak, etc. Furthermore, Hurska (2015) defines pedagogical conditions as factors contributing to the successful functioning of the didactic system. This definition by Hurska considers the didactic condition as scientifically grounded actions and processes which positively influence the course of the phenomenon under study. Generally, they create a stimulating educational environment for intensive accumulation of social science knowledge.

Furthermore, Pavlenko's (2014) work defines didactic conditions as the expansion of the culture in educational space (personal and general educational institution). Thus, this involves the sensible use of cultural science commentary in the process of studying the humanities. Additionally, Benera (2003) states that future teachers' cognitive independence is successfully formed under systematic and conscious mastering of meaningful cognitive skills by students. In this respect, didactic conditions enable the students' pedagogical interaction to be organised in the intellectual game. In consequence, they permit students to optimally internalize the corresponding content of education which includes, the actualization of both internal and external activities. They also improve students' independence in the creative search for the ways of organizing their own professional and pedagogical activities in college and pre-school educational institutions.

Feasibility and Effectiveness of Creating a Set of Didactic Conditions

Before identifying the feasibility and effectiveness of creating a set students' didactic conditions in heuristic learning, there is a need to develop the individual educational paths based on the use of modern information technologies. One should also ensure the variability of the tasks for independent learning activities and students' reflection. The idea of individualizing the educational process is based on the idea of "navigating" the movement in the educational space to suit each student (Seong et al., 2015). The development of individual educational process involves and requires the consideration of individual characteristics, their requests, opportunities and interests at prognostic and hypothetical levels. The subject of the educational process should be tailored to their individual experiences. Students analyses their professional interests and educational needs, as well as the possibilities for future higher education. Individualizing the educational process will help them to find select the right educational programs, subjects, modules and courses needed for the career. In effect, individualizing the educational process allows for modern reorientation of education to provide functional results and competency among students.

Today, the organization of educational activities according to the individual educational path has become a rising interest. Such a path should be implemented in the educational process from the perspective of "personality-oriented-positions". Specialists characterize the meaning of the word "personality" as the holistic psychosocial nature of a person (Slobodchikov, 1995). According to Belichenko (2014), an individual educational path on the basis of predecessors' theoretical

experience generalization is realized in the individual progress in the educational space. It is worth mentioning that the implementation of individual educational paths constantly pushes students' educational needs to meet their individuality. As a result, students become active learners, creative, autonomous, purposefulness and resourceful.

Burlakova's (2013) work substantiates the essence of variable and reflective approaches as strategies for realizing the ambiguity that may arise as higher pedagogical institutions individualize students' professional training. The realization of these approaches will reveal the challenges associated with the interconnection and inter-influence of the external and internal sides of the individualization process. Remarkably, the external side correlates with the term "variability", and the internal one does with the understanding of the concept of "reflection". The analysis of the problem of variability in education is shown in the works of O. Abdullina, T. Spirina and other authors who revealed related questions (Abdullina, 1990; Abdullina, 1993; Liakh et al., 2017; Valeeva, Gafurov, 2017).

Moreover, the generalization of pedagogical experience gained from the study of variability makes it possible to consider it more as a process. This process aims at increasing the level of students' social and professional mobility. Again, it aids in improving the possibilities of the individual competent choice for life path and self-development. The development of the elective component of education correlates with the variety of organizational and legal forms of educational institutions, their types, content and forms of educational process organization (Abdullina, 1990; Valeeva, Gafurov, 2017). Additionally, many other scholars consider reflection as a generalized type of pedagogical experience which is manifested through various types of creative activities. The reconsideration of these activities enables one to differentiate the individuality among the different substructures in pedagogy, and to integrate them considerably into a unique integrity. (Osmanbekova et al., 2016; Shaidullina et al., 2015; Slastenin, 2002).

Conclusion

The leading didactic conditions for the students' cognitive and creative independence formation in heuristic learning can be considered as, the development of individual educational paths. These paths are based on the use of modern information technologies. Finally, the variability of independent learning activities and students' reflection mechanisms can aid in achieving this process.

Conflicts of interest

The author declares no financial conflicts of interest.

References:

- Abdullina, O. A. (1990). *General pedagogical training of teachers in the system of higher pedagogical education*. M: Prosveshchenie.
- Abdullina, O. A. (1993). Personality of the student in the process of professional training. *Higher Education in Russia*, (3), 48-53.
- Belichenko, V. V. (2014). *Razvitiye individualnosti studentov v obrazovatelnom protsesse vuza s ispolzovaniyem informatsionno-pedagogicheskikh resursov FGOS VPO* [Students' individuality development in the educational process of the university with using informational and pedagogical resources of the GEF VPO]. Retrieved from http://obrazovanie21.narod.ru/Files/2014_3_149-154.pdf (in Rus.)
- Britto, P. R., Lye, S. J., Proulx, K., Yousafzai, A. K., Matthews, S. G., Vaivada, T., ... & MacMillan, H. (2017). Nurturing care: Promoting early childhood development. *The Lancet*, 389(10064), 91-102.
- Burlakova, T. (2013). Osnovnye podkhody k traktovke kachestva obrazovaniya v Rossii i za rubezhom [Basic approaches to interpretation of education quality in Russia and abroad]. *Innovatsii v obrazovanii*, 1, 35-39.
- Darling-Hammond, L. (2008). Teacher learning that supports student learning. *Teaching for Intelligence*, 2(1), 91-100.
- Guseinova, E. E. (2018). Organizational and pedagogical conditions for the development of professional competencies in the technical students' individual work through the example of studying the discipline "hydraulics and fluid mechanics". *European Journal of Contemporary Education*, 7(1), 118-126.

Hurska, O. V. (2015). *Dydaktychni umovy realizatsii innovatsiinyi form navchalnoi diialnosti studentiv koledzhiv u protsesi vyvchennia suspilnoznavchykh dystsyplin* [Didactic conditions for the implementation of innovative forms of educational activity of college students in the process of studying social sciences] (Abstract of candidate's thesis). Poltava, Ukraine (in Ukr.).

Kamerilova, G. S., Kartavykh, M. A., Ageeva, E. L., Veryaskina, M. A., & Ruban, E. M. (2016). Electronic informational and educational environment as a factor of competence-oriented higher pedagogical education in the sphere of health, safety and environment. *International Journal of Environmental and Science Education*, 11(13), 6185-6194.

Khutorskoi, A. V. (2006). The place of the textbook in the didactic system. *Russian Education & Society*, 48(3), 78-93.

Liakh, T., Spirina, T., & Popova, A. (2017). Students standing before the distance learning in institution of higher education. *Електронне наукове видання "Відкрите Освітнє E-Середовище Сучасного Університету"*, 3, 80-88.

Nicolopoulou, A., Cortina, K. S., Ilgaz, H., Cates, C. B., & de Sá, A. B. (2015). Using a narrative-and play-based activity to promote low-income preschoolers' oral language, emergent literacy, and social competence. *Early Childhood Research Quarterly*, 31, 147-162.

Ospanbekova, M. N., Duisebekova, A. E., Dauletova, A. S., Bizhanova, G. K., & Kara, A. B. (2016). Training prospective elementary school teachers for developing reflection in pupils based on innovative technologies. *International Electronic Journal of Mathematics Education*, 11(7), 2137-2150.

Pavlenko I. S. (2014). *Formuvannia zahalnokulturnoi kompetentnosti uchniv starshoi shkoly u protsesi vyvchennia predmetiv humanitarnoho tsykladu* [General cultural competence formation of high school students in the process of studying the humanities]. Ternopil, Ukraine (in Ukr.).

Seong, Y., Wehmeyer, M. L., Palmer, S. B., & Little, T. D. (2015). Effects of the self-directed individualized education program on self-determination and transition of adolescents with disabilities. *Career Development and Transition for Exceptional Individuals*, 38(3), 132-141.

Shaidullina, A. R., Maksimova, O. G., Fadeeva, E. Y., Khairullina, E. R., Valeyeva, N. S., Zaripov, R. N., ... & Kuzmin, N. V. (2015). Development dynamics study of professional and pedagogical culture of communication in professional activities of teachers. *Mediterranean Journal of Social Sciences*, 6(2 S3), 216.

Slastenin, V. A. (2002). Methodological reflection in pedagogical research. *Teacher education and science*, 4, 28-32.

Slobodchikov, V. I. (1995). *Osnovy psihologicheskoy antropologii. Psihologiya cheloveka: Vvedeniye v psihologiyu subektivnosti: ucheb. posobiye dlya vuzov* [Fundamentals of psychological anthropology. Human psychology: Introduction to the psychology of subjectivity: Textbook. manual for high schools]. Moscow: School – Press. (in Rus.).

Valeeva, R. A., & Gafurov, I. R. (2017). Initial teacher education in Russia: Connecting theory, practice and research. *European Journal of Teacher Education*, 40(3), 342-360.

Vandenbroucke, L., Spilt, J., Verschueren, K., Piccinin, C., & Baeyens, D. (2018). The classroom as a developmental context for cognitive development: A meta-analysis on the importance of teacher–student interactions for children's executive functions. *Review of Educational Research*, 88(1), 125-164.

Vaskivska, H. O. (2017). Didactic aspects of upper secondary and university education fundamentalization. *Science and Education*, 5, 45-50.

Zakharova, H. B. (2015). *Dydaktychni umovy formuvannia vmin samostiino-piznavalnoi diialnosti studentiv zasobamy informatsiinykh tekhnolohii* [Didactic conditions for the formation of students' skills of independent and cognitive activity of by means of information technologies]. Ternopil, Ukraine (in Ukr.).

Zholdasbekova, S., Nurzhanbayeva, Z., Mavedov, R., Saipov, A., Zhiyentayeva, B., & Tlemissova, A. (2016). Didactic conditions of improvement of pedagogical personnel training at higher education institutions to dual education in the system of VET. *International Journal of Environmental and Science Education*, 11(18), 12345-12359.



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Quiet Corruption: Anti-Corruption's Trojan Horse

Samuel Harrison-Cudjoe ^{a, *}

^a Ghana Anti-Corruption Coalition, Ghana

Paper Review Summary:

Received: 2017, December 18

Received in revised form: 2018, March 15; 2018, July 30

Acceptance: 2018, August 01

Novelty:

This paper explored current trends of corruption that has quietly emerged in developing Ghana.

Abstract

Globally, the concept of corruption has taken different shades over the years. Due to this trend, many forms of corrupt acts have silently been perpetuated in Ghana. This paper seeks to provide insights into 'quiet corruption' and how it affects development and standards of living. It also suggests some measures to combat this menace.

Keywords: Anti-Corruption's Trojan Horse, Ghana, quiet corruption.

Troy had consistently repelled Greek attacks in the war between both states. Greek mighty men – Agamemnon, Menelaus, Achilles, Ajax and Odeysseus – had tried variously, at the peril of Troy had consistently repelled Greek attacks in the war between both states. Greek mighty men – Agamemnon, Menelaus, Achilles, Ajax and Odeysseus – had tried variously, at the peril of their lives to defeat Troy but failed. The Trojans always woke to the presence of the huge Greek army and navy at their gates and their shores. One day they woke up and the huge Greek army and navy was gone. In their place stood a wooden horse. With an eye out for the Greek army, the Trojans dragged the horse into their city. That wooden horse became their undoing. They eventually succumbed to the Greek army.

Introduction

Corruption – Political, Grand and Petty corruption – has been variously defined and has taken the centre-stage of the fight against corruption. Attention is focused on acts like bribery, nepotism, fraud, embezzlement, conflict of interest etc. Numerous legislation and strategies including demand-side auditing have instituted to check these acts of corruption. In 1995 Transparency International launched the first Corruption Perception Index (CPI) to measure

* Corresponding author

E-mail addresses: sharrisoncudjoe@gmail.com (S. Harrison-Cudjoe)

“...countries on how corrupt their public sectors are seen to be ... [and to] ...send[s] a powerful message and governments... forced to take notice and act”. Traditionally therefore, Corruption has been viewed as the preserve of the public sector. Also, this notion about corruption is reflected in the thinking that corruption involved relationships between government or public agencies and private agents (Ndikumana, 2013).

More recently, however, this view of corruption has shifted. The private sector is seen as a key player in acts of corruption, either in private-to-private relations or private-to-government relations. Some have defined corruption as the “... exchange mechanism where wealth gravitates towards power in return for preferential treatment” (Ekwueme, 2014). This definition accounts for both supply and demand sides of corruption. It sets in frame corruption between and among individuals in the private sector and public sector, and makes corruption a market-like activity driven by the supply and demand of preferential treatment. Corruption is also characterized as a “deals-based way to sustain agreements among certain individuals or groups” (World Bank Group, 2017, p.77). Acts of corruption popular with the private sector include tax evasion, transfer mispricing, illicit financial flows etc.

These very visible types and forms of corruption have a huge cost for the world, Africa and Ghana in particular. The costs of corruption are both fiscal and structural. Corruption has cost Africa and the world a lot in terms of infrastructure. Popularly, the cost of corruption is evident in the poor health facilities accessed by citizens, poor roads and poor or non-existent public housing in many states in Africa. Corruption also leads to weakened institutions and poor governance. It undermines the institutions’ legitimacy because it affects citizens’ perceptions of fairness (World Bank Group, 2017). Generally, corruption presents a security problem to the state. For the youth, the effect of corruption is manifest in the burgeoning youth unemployment rates, and poor public service provision that does not promote the creation of the structures needed to allow the youth to experiment and grow their entrepreneurial abilities. Fiscally, the very visible forms of corruption are argued by Kreutner (2016) to cost about 5% of global GDP and hits the poor and vulnerable the hardest. It is contended that corruption and HIV/AIDs are the two major killers in Africa, with corruption costing the continent about US\$300 billion annually (Lumumba, 2014).

Quiet Corruption

Silencers muffle the sound of guns or machines, creating the appearance of non-activity whilst the machine is in motion, generating its output and heat. This is same with quiet corruption. Quiet corruption is largely unseen, hardly heard of, but wreaks havoc just as the other forms of corruption that is visible. The World Bank uses the analogy of an iceberg to explain the phenomenon of Quiet Corruption. The easily visible part of an iceberg is the smallest part. The bigger part of the iceberg remains buried within the sea. The Bank stresses that the easily visible forms of corruption – grand and petty corruption – are only a “tip of the iceberg”. There exist other forms of corruption that remain unseen, untracked and universal (World Bank, 2010a).

Quiet corruption refers to those forms of corruption that fall below Grand Corruption, Petty Corruption [mainly low-level bribery] and Political Corruption. The World Bank defines Quiet Corruption as consisting “various types of malpractice of frontline providers [teachers, doctors, inspectors, and other government officials at the front lines of service provision] that do not involve monetary exchange” (World Bank, 2010a: 2). To the Bank, quiet corruption becomes manifest when services and inputs already paid for by the taxpayer through the government is not delivered.

The following characterize Quiet corruption;

- Observable and non-observable behaviours that lead to poor service delivery – The observable behaviours include absenteeism, moonlighting, theft of inputs etc. The non-observable behaviours include attitudinal problems such as clockwatching, laziness, deliberate lower levels of exertion and bending of laid down rules to suit oneself.
- Low visibility – Quiet corruption often manifests as personal and attitudinal problems and therefore are not easily visible. It does not manifest in the sudden or dramatic forms and so goes under the radar of public scrutiny.
- Ubiquitous – Quiet Corruption pervades every sector of work life. That it manifests often as an attitudinal problem makes it difficult to flag and deal with, thus allowing it the freedom to germinate and grow.

- Has long-term negative effects – Quiet corruption often exposes the poor and vulnerable in society to risk. This is because they are often the people who interact directly with frontline service providers in government service. It also affects a nation’s ability to prosper by promoting behaviour that come at a cost to business. When calculated in monetary terms, states and businesses lose billions of dollars yearly due to acts of quiet corruption such as lateness and absenteeism. Quiet corruption also leads to poor human resource quality via its impact on education. Quality education outcomes are affected when teachers report late or absent themselves from school because they are often unsupervised.

Quiet Corruption in Ghana

Quiet Corruption plays out in Ghana as well as petty or grand corruption. Some of the major quiet corruption issues in Ghana are lateness and absenteeism.

Lateness

Generally, lateness occurs when a person arrives at a place or event later than the stipulated time of arrival. Employee lateness therefore refers to a situation when a staff of an organisation arrives at work later than the stipulated reporting time. Studies show that lateness has economic and psychological effects on output, quality and quantity of service and ultimately productivity, and costs US businesses about \$3billion yearly (Kasu, 2014). Burton (2014) asserts that apart from insulting others, lateness undermines one’s personality and maybe a message from one’s intuition that one does not actually want to be at a place. Employee lateness is caused by factors including low morale, arrogance, emergencies, and minor issues like traffic jams or other transport-related issues (Kasu, 2014).

Subjective evidence points to public servants as the worst culprits of employee lateness. They are reputed to report to work late and close earlier than advertised, without offering “meaningful” service. Even though there has been little scientific study on the cost of lateness to Ghana, in monetary terms, it was estimated in 2004 that Ghana lost 50 billion Cedis [currently GHS 5 million] a month through lateness and absenteeism (Coomson, 2004). There has been very little scientific study on the cost of lateness to Ghana in monetary terms. It is however, a widely held view that “One of the main reasons for the continuing underdevelopment of our country is our nonchalant attitude to time...” (Bayor, 2016).

There have been many attempts to deal with lateness in Ghana. In the public sector, some drastic yet fractional efforts are made by leadership to ensure that staff avoid being late. For example, in January 2018 the Minister of Railways Development asked 14 workers who reported late to work to go back home, and no further action was taken against the 14 (Modern Ghana, 2018). In the private sector, employers have turned to time registers and digital sign-in applications to monitor and check employee lateness. Repeat lateness is swiftly punished with either loss of a workday, deductions from wages and sometimes dismissal.

Absenteeism

Absenteeism refers to the failure of an employee to turn up for work as scheduled (Kasu, 2014). There exist three kinds of absenteeism; White, Grey and Black absenteeism. Black absenteeism is where a worker deliberately reports himself sick and stays away from work. Absenteeism is projected to amount to about 15 % of payroll cost of staff who work with them. Employee absenteeism is caused mainly by low employee commitment, personal characteristics such as gender, number of children one has and occupational characteristics such as one’s position and salary levels.

A World Bank report in 2010 on education in Ghana revealed that Ghana’s education sector was massively undermined by absenteeism. The report stated that absenteeism was more common in rural schools, and had links with poor work environment and poor teacher morale. It was found that a Ghanaian teacher was likely to miss 43 days of school a year as compared to 11 and 13 days by colleagues in Tunisia and Morocco respectively. Students actually engaged in 76 days of learning as against the 197 school days in a year. This was ascribed to teacher absenteeism and poor time-on-task (World Bank, 2010b). Apart from poor work environment and poor morale, absenteeism in the education sector was fuelled by a lack of supervision and a lack of basic sanitation amenities at

the schools. A “Zero Tolerance for Absenteeism” Policy launched in 2012 reduced teacher absenteeism from 27 % to 7 % in 2016.

Combating Quiet Corruption

Quiet corruption is just as harmful as petty and grand corruption. Quiet corruption creates and sustains an environment of conducive for petty and grand corruption. It also exposes the poor and vulnerable in society to risk since they depend a lot on the provision of services by the state. Again, it affects a nation’s ability to prosper. Thus, it is of utmost importance to tackle quiet corruption just as petty and grand corruption are tackled. This paper suggests some ways of dealing with quiet corruption as follows;

1. Publicizing the canker. Attention must be paid to quiet corruption just as is paid to petty and grand corruption. One of the attributes sustaining quiet corruption is low visibility. To deal effectively with it, states and Civil Society groups must begin to focus attention on quiet corruption. In Ghana, we must begin to speak against lateness, absenteeism, poor customer service and the theft of inputs. The larger society must be sensitized on the cost of quiet corruption. This would ensure that citizens are empowered enough to deal with the canker.

2. Adopt results-based approaches to incentives. A good way of fighting quiet corruption is to change the incentive structure by adopting results-based approaches. In some private sector enterprises run by Indians, salary and other incentives are paid based on the production of targeted outputs including attendance and hours spent at the shop floor. In most government agencies, staff know that their salaries and incentives are guaranteed and so may not work to justify the salaries. The lack of a results-based approach to incentivizing staff of government agencies is propping up quiet corruption. Changing the incentive structure is one of the key ways of dealing with quiet corruption.

3. Citizens and civil society must adopt social accountability approaches to hold service providers accountable. Approaches such as the Community Scorecard and Community Report Card will be helpful in this regard. These cards allow community members to grade the services they receive from providers. Feedback from the process is given to the service providers. This will help leaders identify areas where poor service is being encountered and work at them.

Conclusion

Quiet Corruption is a ubiquitous yet unseen and ignored type of corruption. It is costly especially to poor and vulnerable people. Opportunities exist for states and civil society to tackle this act of corruption. They need to ensure that sustained attention is given to quiet corruption as much as is given to petty and grand corruption. It should also be noted that the fight against corruption will not be won except when states and civil society collaborate. With effective collaborations, quiet corruption will be unmasked and tackled to ensure holistic development.

Conflicts of interest

The author declares no financial conflicts of interest.

References

Bayor, R. Y. (2012). *The malady of lateness in Ghanaian universities*. Ghana Web. Retrieved from: <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/The-Malady-Of-Lateness-In-Ghanaian-Universities-260547>

Burton, N. (2014, June). *The psychology of lateness: Why you should be eight minutes late, but not one more*. Retrieved from: <https://www.psychologytoday.com/us/blog/hide-and-peek/201406/the-psychology-lateness>

Coomson, J. (2004, September). *Ghana: Gov't losing \$50bn a month through tardiness and absenteeism, says security expert*. All Africa. Retrieved from <http://allafrica.com/stories/200409280669.html>

Ekwueme, E. O. (2014). What am I doing when I am being corrupt: An epistemology of corruption. In E. Nduku & J. Tenamwenye (Eds.), *Corruption in Africa. A threat to justice and sustainable peace* (pp. 49 – 67). Globethics.net Focus 14. Geneva: Globethics.

Kasu, P.A. (2014). *Challenges in controlling lateness, absenteeism and labour turnover: A case study of Christ Apostolic University College, Kwadaso, Kumasi*. (Unpublished M.Phil Thesis). Christ Apostolic University College, Kumasi.

Kreutner, M. (2016, March). *SDGs at risk - The corruption factor*. Retrieved from: <http://www.sustainablegoals.org.uk/sdgs-risk-corruption-factor/>

Lumumba, P. L. O. (2014). Corruption: The bane of Africa. In E. Nduku & J. Tenamwenye (Eds.), *Corruption in Africa. A threat to justice and sustainable peace* (pp. 17 – 46). Globethics.net Focus 14. Geneva: Globethics.net.

Modern Ghana. (2018, January). Minister sacks 14 workers for reporting late to work. Retrieved from: <https://www.modernghana.com/news/827948/minister-sacks-14-workers-for-reporting-late-to-work.html>

Ndikumana, L. (2013). The private sector as culprit and victim of corruption in Africa. *Political Economy Research Institute Working Paper Series*, Number 330. Retrieved from: https://www.peri.umass.edu/fileadmin/pdf/working_papers/working_papers_301-350/WP330.pdf

World Bank Group (2017). *World development report 2017: Governance and the law*. World Bank: Washington D.C

World Bank. (2010a). *Africa development indicators*. World Bank: Washington D.C.

World Bank. (2010b). *Education in Ghana: Improving equity, efficiency and accountability of education service delivery*. World Bank: Washington D.C.



Copyright © 2018 by KAD International
All rights reserved.
Published in the Ghana

<http://kadint.net/our-journal.html>



ISSN 2410-4981

Perceptions on People with Albinism in Urban Tanzania: Implications for Social Inclusion

Mwajabu K. Possi ^a, Joseph R. Milinga ^{b, *}

^a University of Dar es Salaam, Tanzania

^b Mkwawa University College of Education, Tanzania

Paper Review Summary:

Received: 2017, December 18

Received in revised form: 2018, March 15; 2018, July 30

Acceptance: 2018, August 02

Novelty:

This paper adds up to the knowledge of society's perception of those with albinism in Urban Tanzania for social inclusion.

Abstract

This article analyses the perceptions of people from urban Tanzania about individuals with albinism. It attempts to evaluate people's understanding of albinism, their attitudes towards individuals with the condition, and perceived reasons for their inhumane treatment. The findings reported in this article were gathered from forty-seven participants from Dar es Salaam region who were purposefully selected for the study. Face-to-face semi-structured interviews and open-ended questionnaire were used for data collection. Findings have indicated that to a larger extent, respondents had a poor understanding of albinism. However, on the average they felt comfortable having individuals with the condition around them. Nonetheless, respondents also had mixed responses regarding marrying people with albinism. Congruent with the existing literature, the murder are linked to superstitious practices and negative beliefs. In advancing the available literature, a discussion of these findings is offered in light of social inclusion of persons with albinism in Tanzania. To intervene, it is recommended that education should be given to the wider community to help change their perceptions about those with albinism.

Keywords: Albinism, Attitudes, Murder, Social Inclusion, Tanzania.

Introduction

Tanzania, like other African countries is home to people with albinism (Fayoyin, Ihebuzor, 2014). Given their disabling conditions, many individuals with albinism are likely to experience

* Corresponding author

E-mail addresses: mwajabupossi@gmail.com (M.K. Possi), regjoseph2002@gmail.com (J. R. Milinga)

social and health-related problems (Braathen, Ingstad, 2006; Brilliant, 2015; Brocco, 2015, 2016; Lund, 2001; Machoko, 2013; Mmatli, 2010; Wan, 2003). The individuals are at risk of being excluded from full participation and access to social services. This makes it necessary to have concerted efforts among the government, non-governmental organizations, religious institutions, local authorities and the general public to protect persons with albinism in Tanzania.

Furthermore, the Tanzanian government has taken steps to condemn the murdering and to protect individuals with albinism in the country. By arresting individuals believed to perpetuate the murdering of persons with albinism (Imafidon, 2017). Promoting social inclusion and justice in the contemporary world is important as it helps to enhance a sense of acceptance among people. Similarly, the minorities within such diverse communities are likely to experience marginalization based on such factors as stigma (Allman, 2013), and their rights deprived in due course. People with albinism are one of those minority populations in Tanzania hence susceptible to such conditions.

The geographical regions that are notorious in the murdering of people with albinism are Mwanza, Mara and Shinyanga in the Northern part of Tanzania and Mbeya region in Southern part of the country. The increase in greediness and innate superstitious beliefs among people in these areas, places people with albinism at high risk of death. This has led to the exclusion of albinos from socio-economic activities, as well as access to social services in the community (Burke et al., 2014; Dave-Odigie, 2010; Ikuomola, 2015; Mucina, 2015; Tanner, 2010).

Conceptualization of albinism

Albinism, scientifically defined by many authors as an inherited condition leading to deficiency of pigment in the skin, hair, and eyes (Kolk, Bright, 1983; Vergason, 1990; Vaughan, Asbury, & Riordan-Eva, 1992). It is a condition that affects people of all races from all countries (AI, 2016; Under the Same Sun, UTSS, 2014). People with the condition are easily noticeable in many African societies in which the majorities are black-skinned as opposed to the western societies where the majorities are white or pale-skinned (Baker et al., 2010). From African way of thinking, much of which is based on cultural practices, as Imafidon (2017) points out, 'albinism is considered an alterity or otherness' (p. 164). In this article albinism is referred to as a category of pigment disorder characterized by a less than normal production of melanin in the skin. Although the term is often used as though it represents a single syndrome, in reality, over a dozen varieties have been identified. Albino is used to designate the individual with albinism (Reber, 1984).

It is noteworthy that there are different types of albinism described in literature falling into at least two major categories: oculocutaneous albinism [OCA] and ocular albinism [OA] (Kamaraj, Purohit, 2014; Martinez-Garcia, Montoliu, 2013). One is said to have OCA albinism when 'hypopigmentation trait is associated with skin, hair and eyes', as opposed to having OA albinism in which, 'the hypopigmentation affects primarily the retinal pigment epithelium cells' (Martinez-Garcia, Montoliu, 2013: 319). In fact, all forms of albinism are associated with some kind of stigma which is recognized for its power to exclude individuals, especially those from the marginal or peripheral positions in society (Allman, 2013). Almost all people with albinism have visual impairments (AI, 2016), with the majority being classified as "legally blind".

While numbers vary, in North America and Europe it is estimated that one in every 20,000 people have some form of albinism. Throughout East Africa, albinism is much more prevalent, with estimates of one in every 1,400 people being affected. In Tanzania, people with albinism represent one in every 1429 births, a much higher rate than in any other nation. Based on the population and housing census of 2012 for the United Republic of Tanzania, there are 16127 officially registered people with albinism in Tanzania mainland (United Republic of Tanzania, URT, 2014). However, it is believed that there are many undocumented people with albinism in the country.

Attitudes towards people with albinism

What people understand about albinism in terms of its meaning and perceived causes may affect their attitudes toward them (Baker et al., 2010). Attitudes towards people with albinism are learned from the environment of people (Machoko, 2013). Recently, there has been a shift in attitudes to an even more dangerous position of using the remains of bodies of people with albinism for witchcraft purposes. Some people in Tanzania kill individuals with albinism to get parts of their bodies for sale. The remains of parts of the body of an individual with albinism are

believed to be “*good luck charms*.” It has been widely reported in Tanzania that some parts of the body of a person with albinism are used by business people to enable them become wealthy. How that works, nobody knows! Literature indicates negative attitudes towards people with albinism, which leads to terror and unhappiness among the individuals with albinism. However, changing such attitudes is important.

Despite their small number, people with albinism are being killed in Tanzania. For instance, the Mwananchi Newspapers of Tanzania published on March 19th 2008, indicated that 686 people with albinism had been killed in Mwanza since 2002. Such killings are attributable to different reasons such as the belief that albinism results from a curse put on the family (Brocco, 2016; Dave-Odigie, 2010; Tanner, 2010; Uromi, 2014). Some people in Tanzania think that a person with albinism is a kind of ghost-like creature. All the said may be a result of negative attitudes towards people with albinism and ignorance which leads to superstitious behaviours and rudeness towards such individuals. In this context, persons with albinism experience marginalization and exclusion from different social, economic and political engagements. Tanzania Albino Society (2009) shows that the killing of people with albinism is a new phenomenon and is by no means the traditional way of practising medicine.

However, what is happening in Tanzania is also experienced in other countries. In Zimbabwe having sex with a woman with albinism is believed to treat a man of HIV/AIDS (Baker et al., 2010) while in Malawi, body parts of people with albinism are hunted by inhuman people for magical powers and good luck (AI, 2016). On the other hand, history shows that people with albinism in Jamaica were degraded and regarded as cursed. Such practices have made them and their families live under everlasting fear, creating handicapping conditions for them (Dave-Odigie, 2010; Machoko, 2013; Mucina, 2015; Tanner, 2010). When people have negative attitudes towards some groups of exceptional individuals in the community, it may negatively affect the social inclusion of people with albinism and other marginalized individuals. Since humans are social creatures, writing about social inclusion is important in most contemporary societies.

Social inclusion and albinism research

The conceptions of social inclusion have been offered in different contexts. Taking a human rights perspective, Lavery (2015), explains social inclusion as ‘the ability to participate in society, and to be free from discrimination and disadvantage’ (p. 4) as stipulated in the Universal Declaration of Human Rights of 1948. Writing about social inclusion in the context of individuals with learning disabilities, Bates and Davis (2004) conceive it as a means of ‘ensuring that people with learning disabilities have full and fair access to activities, social roles and relationships directly alongside non-disabled citizens’ (p. 196). Similarly, Simplican, Leader, Kosciulek and Leahy (2015), while proposing an ecological model of social inclusion, define the term as ‘the interaction between two major life domains: interpersonal relationships and community participation’ (p. 18).

Reflecting on these conceptions, social inclusion requires having equitable communities where marginalized individuals find their way to live comfortably in those communities. In fact, it is a process of ensuring equal participation for the marginalized groups in all activities within their society as long as they are able to accomplish them (European Commission, 2006), the absence of which, denotes the existence of social exclusion (Rawal, 2008). Indeed, the creation and sustainability of inclusive societies requires ‘social architectures’ (Allman, 2013: 3). Social inclusion is an important element through which society can work to achieve caring community and inclusive practices (Kelders et al., 2016). Given the noticeable killings of individuals with albinism in Tanzania and in other countries, integrating social inclusion addresses for this population in the day to day interactions is important if social justice has to be attained in society (Tanner, 2010).

The available literature concentrates on albinism from the perspective of those with the condition and their families (Braathen, & Ingstad, 2006; Brocco, 2015, 2016). A focus on those without albinism would also contribute to our understanding of this phenomenon, in experiences drawn from Tanzania in light of social inclusion of persons with albinism. The latter line of inquiry was the objective of this research realized through the following questions: (a) How is albinism understood by the members of community in urban Tanzania? (b) How do members of community in urban Tanzania react towards seeing persons with albinism around them? (c) What are the views

of people from urban Tanzania about marrying persons with albinism? (d) What are the reasons for the killings of people with albinism as perceived by people from urban Tanzania?

Methods

Design

A qualitative approach was used to document people's feelings, attitudes and perceptions towards individuals with albinism. The approach, which is a process of naturalistic inquiry that seeks in-depth understanding of social phenomena within their natural setting, was used to obtain the relevant data for the study. Qualitative research focuses on discerning the direct experiences of human beings as meaning-making agents in their everyday lives. It is concerned with the understanding of a specific organization or event and looks at deeper meaning, analysis and interpretation, rather than surface description of a large sample of a population like quantitative research. Data for this research were collected in Dar es Salaam region in Tanzania.

Population, sample and sampling techniques

Purposive sampling was used to get the participants of the study. The researchers were interested in collecting data from participants with experiences with people with albinism. Forty-seven respondents participated in the study of which 25 were males and 22 females. The participants' ages ranged from 18 to 46 years and above. The majority of the participants were in the age range of 26 to 35. Their educational level ranged from primary education to degree level. The degree holders formed the majority of the participants. [Table 1](#) summarizes the demographic characteristics of the participants.

Table 1. Demographic characteristics of participants

Age ranges of the participants		Participants' education level	
Age group	Number of participants	Level of Education	Number of participants
46 and above	2 (4.26 %)	Elementary School Education	7 (14.89%)
36 – 45	8 (17.02%)	Secondary/High School Education	14 (29.79%)
26 – 35	21 (44.68%)	Basic Certificate (Post-Secondary School Training)	4 (8.51%)
18 – 25	16 (34.04%)	Diploma	1 (2.13%)
-	-	Degree	21 (44.68%)
Total	47 (100%)	Total	47 (100%)

Data collection and analysis

Data were collected through the use of open-ended questionnaires administered to all participants. Face-to-face semi-structured interviews were also used to obtain data from the research participants. The questionnaires were set in Kiswahili, the familiar language to many people in Tanzania. Like questionnaires, the interviews were conducted in Kiswahili and the data from both instruments were translated into English during the analysis phase through the final presentation of the findings. The use of Kiswahili allowed easier collection of the data as the participants could air out their views without any language barrier. The use of interviews was meant to complement information obtained from questionnaires. Data from questionnaires were analysed manually to determine frequencies, percentages and finally presented in tables.

Descriptions of the various comments of participants were recorded in statements and then analysed thematically in which direct quotations of actual conversations with participants used in the research are presented. It was considered important to ask questions on participants' understanding of 'albinism', people's reactions to persons with albinism as well as the aspect of getting married to persons with the condition since responses to the questions would provide

indications of whether or not the participants had positive or negative perceptions towards people with albinism.

Trustworthiness of the study

Given the qualitative nature of the study, the researchers were the primary instruments of data collection. Backed with sound experience in carrying out studies on this area, relevant data were gathered through face-to-face contacts with the research participants; hence researcher-as-instrument (Morrow, 2005) was achieved in carrying out the study. This enabled the researchers to take note of every signal as reflected in the participants' conversations and their corresponding paralinguistic cues during the data collection phase. The process was done to enhance the richness and quality of the collected data. At different points of the research, peer debriefings were made, and the use of multiple methods of data collection made both the process and the findings of the study more credible.

Results

This section presents the findings of the research that aimed to undo peoples' perceptions about albinism and individuals with the condition. To achieve this, it was of interest to know peoples' conception of the term 'albinism', how comfortable they are having individuals with the condition around them, and perceived causes for their killings in Tanzania. The following are thus worth reporting:

Participants' understanding of the term "albinism"

To tap this information, the researchers requested participants to elaborate on the term "albinism" so as to establish the extent to which they could correctly define the term. Thirty-eight (100 %) participants responded to this item. Out of the respondents, nine (23.7) of them did not indicate any response, while ten participants (26.3 %) said that people with albinism are human beings who lack pigment due to inborn conditions. Table 2 summarizes the participants' responses and their brief explanations.

Table 2. Participants' conception of the term "albinism"

Response	N (%)	Evaluation/analysis of the participants' responses
1. One who lacks chromosomes	5 (13.2)	This is a wrong response. Albinism is a condition, not a person.
2. Normal human being with a skin impairment	10 (26.3)	Albinism is a condition, a genetic disorder not a human being.
3. One who lacks vitamins	1 (2.6)	Albinism is a disorder, not a person. Neither is it caused by lack of vitamins.
4. One with white skin which cannot resist strong sunlight.	3 (7.9)	Noteworthy is that it is the ultraviolet rays which affect the skin of people with albinism.
5. A person who does not have a normal skin colour of a human being.	3 (7.9)	Albinism is not a person (Refer to above explanations).
6. An inborn and inherited skin problem due to nutrients deficiency.	5 (13.2)	This is an incorrect statement similar to the third response.
7. A disability.	9 (23.7)	Albinism is not a disability. It is a disorder and in many cases referred to as impairment.
8. I don't know.	2 (5.3)	
Total number of respondents	38 (100)	

Overall, the findings indicate that the research participants did not understand the meaning of the term, ‘albinism’. It may be that the participants of the study could not provide correct responses on the term *albinism* due to lack of awareness on albinism in the country.

People’s reactions to persons with albinism

The second research objective looked into how people reacted towards individuals with albinism. The item was responded to by forty (85 %) participants who stated their reactions upon meeting or seeing persons with albinism. On average, the results portray a positive picture about people’s perceptions on individuals with albinism with only one (2.1 %) participant who indicated to have fear towards individuals with albinism. When participants were asked to say how they felt when they met persons with albinism, their responses were as summarized in [Table 3](#).

Table 3. Participants’ reactions towards people with albinism

Participants’ Reactions	Frequency	Percentage
Fearful	1	2.5
Feeling ok, fine, usual	21	52.5
Feeling bad	-	-
Feeling like running away	-	-
Feeling for the individual (Feeling pity)	18	45
Total respondents (N)	40	100

The results on [Table 3](#) show that despite the fact that the participants were unable to correctly define the concept of albinism, their reactions towards people with albinism, on average, were positive.

Getting married to persons with albinism

The question on whether or not one could get married to a person with albinism had interesting responses. There were many respondents who preferred getting married to individuals with albinism. Equally important is that there were respondents who said that they would not get married to individuals with albinism. One participant for instance, said that while she preferred getting married to a person with albinism she thought that it would be difficult. The response was not elaborative. This is an indication of indecisiveness. Another response was on fear that her off springs would inherit albinism. This response indicates that the person knew albinism is an inherited condition and that there could be chances of giving birth to a child with albinism if one got married to a person with the condition. The rest of the responses were based on the attitudes of members of the community who stigmatize and hate people with albinism. The respondents thought more on what people say about them instead of making their own firm decisions. The results show that the societal stigma on people with albinism shape people’s perceptions towards their marriage. This also is an indication that family and societal values, beliefs and ethics have an influence on the choice of spouses. [Table 4](#) presents the results as extracted from participants’ open-ended questionnaire.

Table 4. Participants’ responses on their willingness to get married to individuals with albinism

<p>Positive responses: People with albinism are human beings like others, they need love and to be loved. Having albinism does not hinder a person from getting married. The impairment is not a yard stick for one not being able to sexually satisfy another. Love means accepting a person as he/she is, so I can get married to a person with albinism. A wife with albinism can survive and maintain her marriage contrary to the said beautiful women. People with albinism have all the qualities of becoming husbands or wives. It is not necessarily true that when you get married to a person with albinism you naturally get a child with albinism. They are human beings with feelings like other people.</p>

Love has no colour. If you love a person you get married, regardless of his/her condition.
If I love him, I can get married to him since love is blind.
It is only the skin problem and when you get to protect the skin, everything is fine.
The only problem is that it is expensive to take care of them.
Yes, because he/she wants to get married like any other person
What matters is love
Getting a child with albinism is biological. So I can get married to one.
I can get married to him. What matters is love, not colour. It is humanity.

Negative responses:

I fear it will be difficult.
Albinism is inherited from parents and passed through families.
I do not like white skin that hurts my eyes. It is not that I have bad intention but it is how I feel.
I do not like to bring an albino child to the world because albinism is hereditary; it is something that people would not like.
People are going to stigmatize me.
When we get a child with albinism we are not going to be happy since we are going to be segregated, or laughed at.
We may be laughed at and our children may be booed by other kids.
I do not like to marry a wife with albinism because I do not want to get a child with albinism.

Perceived reasons for the killings of people with albinism in Tanzania

To confirm if what was obtained in the literature was true, the participants were asked to say why they thought people with albinism were being killed. Different responses emerged in the following themes; some of which were supporting the literature:

Superstitious-related reasons

The participants were of the view that, people with albinism were being killed because of witchcraft reasons. Indeed, the reasons that came up were that people with albinism were bad omens who had to be exterminated, parts of their bodies could be used for witchcraft, they are being killed just because of brutality. The following narratives from one of the participants indicate the case:

‘People with albinism are killed because of superstitious behaviours related to getting rich. There are beliefs that one can get rich through the use of parts of the body of a person with albinism to prepare good luck charms.’ [Interview with participant A]

Religious-related reasons

It was found during the research that, the reasons for persistent killings of people with albinism in Tanzania emanated from religious beliefs about albinism among community members. That is, the participants mentioned that those who do not believe in God coupled with ignorance of the condition are likely to perpetuate the killing of innocent albinos in Tanzania. Some of the participants had the following to say on this:

‘...some people do not believe in God, and have evil hearts and minds; there are people who believe that a child with albinism is a punishment from God. This assumption is not true. Why don't the individuals say that such individuals are given the child because God knows that they can take care of him or her? Why do they go for negative answers?’ [Interview with participant C]

Lack of proper knowledge on albinism

It was also found that, some participants were unaware of the condition and thus attributing the incidences of albino killings in Tanzania to lack of knowledge of it among community members including parents with children with albinism. The case below indicates this:

‘Many parents are ignorant about the condition. They need education. If parents would be educated about the causes, as well as how to treat individuals with albinism, not many would be ignorant and afraid of individuals with albinism’ [Interview with participant E].

Negative attitudes and stigma attached to Albinism

The results have indicated that there are people with negative attitudes towards individuals with albinism. While others said that they did not know the reasons for killings of people with albinism, the following excerpts from some of the research participants reflect on the foresaid claims:

‘Parents feel ashamed of their children with albinism: Because children with albinism become outstanding because of their skin colour and other characteristics of albinism, and because of negative cultural beliefs, some parents feel ashamed of their children and fail to see how they can fit in the life styles of the normal children.’ [Interview with participant D]

‘... negative perceptions or attitudes towards those with albinism; there are individuals who do not like such human beings. That is why some parents kill such children as soon as they are born’. [Interview with participant B]

Discussion

Primarily, peoples’ level of knowledge about something affects their attitudes, thinking and shapes their behaviour. In view of the findings, the participants could tell that albinism was an inborn impairment. Despite the fact that the definition is incomplete, it shows that at least the respondents understood the condition. Similarly, the findings indicate that about one quarter of the participants knew that albinism was inborn but inherited skin impairment; yet others conceived it as a disability.

Generally, given the fact that majority of the participants were educated to different levels, the current results support the findings by Masanja, Mvena and Kayunze (2015) whose study was centred on assessing the level of awareness, attitudes towards albinism and perceptions on contributing factors for the killing of individuals with albinism in areas notorious for the inhuman practices. It was found that participants with higher education level had awareness of the albinism condition. The participants had a better understanding of various issues pertaining to albinism in the studied areas. Certainly, the findings of the present study shows that most of the respondents had some ideas of the concept, despite the fact that some of them could not scientifically articulate the definition. The findings provide hope for social inclusion of people with albinism in urban Tanzania, hence their full participation and access to social services in the society.

Furthermore, understanding how members of a community react towards people with albinism was central to carrying out the present research with a view to ascertaining level of social inclusion of the albinos in the community. In their entirety, the findings create hope for people with albinism and their families as most participants have positive view of the albinos signalling the presence of welcoming community for all. The situation has made the government of Tanzania to publically condemn the killings of individuals with albinism for their body parts since 2008. Despite the condemnation, the killings are still happening. For instance, a report by Under the Same Sun (2014) indicated the increase in attacks and killings, not only in Tanzania but also in Africa in general with Tanzania leading in the killings. Indeed, the efforts against albino killings should be placed at the top most national and international agenda in order to make Tanzania and other countries better places to live for all. One way to achieve this could be advancing national and inter-state collaborations aimed at setting practical mechanisms, realized through a bottom-up approach, to redress the trends. Additionally, the results of the current study conflict to what is happening in the country, does not support the assumption that the members of society have negative perceptions towards people with albinism. Can the reasons be due to the fact that the survey was carried out in Dar es Salaam, which is a big city with people from all walks of life, who can also be said to be open minded, having more education and exposure to various situations than those in rural areas? More needs to be looked into on this.

Marriage is an important social stage in the life of a grown up person. Getting married can be interfered by many factors for instance, an individual’s perception about members of a particular community. This could be attributable to disability issues as well, making those with different disabilities experience difficulties marrying, hence their exclusion in society. So long as social inclusion is getting significant attention in the current discourses, it was imperative looking into the views of people without albinism about marrying those with the condition. The results have

indicated mixed responses: 15 positive and eight negative responses. The responses show that more individuals had positive attitudes towards marrying individuals with albinism, than those with negative ones. It is obvious that love plays a central part. There were individuals who said that they felt comfortable getting married to individuals with albinism as long as there was love. Unlike these findings, studies by Baker et al. (2010) and Machoko (2013) conducted in Zimbabwe revealed that majority of people with albinism faced difficulties finding someone to marry due to myths and superstitions surrounding those with albinism. The findings of the present study have indicated that there were participants who would get married to those with albinism due to the fact that they are human beings who would also wish to get married and raise a family. This is a positive change on attitudes toward individuals with albinism.

However, there were responses that gave an indication of fear of individuals with albinism. Some participants indicated that they would not get married to people with albinism because of fear. Indeed, the responses were based on fear of the unknown, negative beliefs, attitudes and perceptions of members of the community towards individuals with albinism. They were also based on shame of people with impairment or disability. Experience shows that there are individuals who are ashamed of their children with albinism. They think deeply about disability as it may have been reflected by others. They have guilty conscience. They have questions that remain in their minds: "How will relatives, siblings or the neighbours react? What will they say about my child?" Consequently, people withdraw or isolate themselves from those with disability leading to social exclusion of those with albinism. As emphasized by Machoko (2013), ongoing efforts to discourage any forms of social discrimination for persons with albinism should be strengthened on the African continent. This could then bring about social inclusion for those with albinism in Africa and more particularly in Tanzania.

Moreover, there was also fear and questioning about future life. "How are they going to handle their children in terms of expenses, school, social interactions as well as psychological situations? What does this situation mean? Taking care of the handicapped child throughout the child's life? What about medical treatment? Who is going to foot the bills for such a long time? How will the child grow, go to school, work or even get married and manage his or her life?" These are some of the questions remaining in peoples' minds. The questions have to be answered. It is at such instances that people with albinism have to be supported, guided and given assurance that the feelings they experience are not abnormal. However, such feelings should not occupy their minds to an extent that they fail to live happily. They should try to speak out their problems. It is clear from the data that the responses support what is facing people married to individuals with albinism. The respondents were more afraid of their off springs, thinking that they would be laughed at and stigmatized, rendering their social exclusion in the community.

Other participants provided biological reasons saying that the condition could be passed on to their off springs. They did not like getting married to individuals with albinism due to stigma attached to the condition. It is evident that social aspects play a big role in deciding who should get married to an individual. However, of more importance was the biological factor. The participants were afraid and uncomfortable getting married to individuals with albinism because of the fear of getting children with albinism. Does it mean that individuals with albinism should be segregated and left to get married to themselves? Indeed, such practices compromise the social inclusion of people with albinism in society making it difficult for such people to participate fully in various activities. This should not be allowed and that awareness raising should be the goal so that people understand albinism instead of creating fear against people with the condition. The findings support explanations from Tanzania Albino Society's (2009) on fear of people with albinism which is reinforced by rumours from the society and people around them. Also, some participants expressed that individuals with albinism are human beings first; their impairment and disability come second. The expressions painted a positive picture about people with albinism and their chances of getting married. The results did not support the research assumption that participants would not like to get married to people with albinism, since there are more positive responses than negative ones. However, results show that negative perceptions about people with albinism are still rampant in the community.

Establishing the views of people from urban Tanzania on the reasons for the killing of people with albinism in different parts of the country would provide a wider picture of social inclusion of these individuals. The empirical data on the reasons for the killings would assist in reducing and in

final analysis eliminating the evil acts. It was assumed that individuals with albinism were killed because of superstitious reasons. This assumption was arrived at after documentations by the Tanzanian media in the past ten years. There was also unproven kind of thinking that the killings were geared towards exterminating them because they are considered as bad omens by some cruel and uninformed individuals. To some extent, the thinking is supported by information from the literature review from other countries. For instance, among the Zimbabwean community, people with albinism have been associated with water spirits and ascribed celibates (Machoko, 2013). There are myths among Tanzanians that people with albinism are evil spirits too. Such myths signify lack of knowledge about albinism among community members which should be dispelled through appropriate education.

What is evident from the literature and further replicated by the present study is that there is ignorance, lack of knowledge and awareness about people with albinism. Similar findings were reported by Braathen and Ingstad (2006) in Malawi from the perspectives of those with albinism and their family members. This renders the provision of education on albinism to members of community necessary. Findings from other studies such as those of Under the Same Sun (2009) also support the current findings. The observations are supported by literature that there are superstitious behaviours that leads to being afraid of those with albinism, leading to the killings of the individuals with albinism. Among the myths are stated, a *person with albinism is a curse* from God/gods/ancestral spirits, a result of witchcraft, or a bad omen.

Once in a while, one may hear comments such as, 'Is there something wrong that she has committed to have such a child?' This myth is found in many societies. For example, Harris, a parent of a handicapped child had feelings that it was a curse to have a child with disability as indicated by Turnbull and Turnbull (1985). The parent said that the feeling of being cursed was very strong in his family and operated unconsciously in him for many years. He pointed out that there are superstitions and irrational myths that go beyond the bounds of families with handicapped children. Myths result from the society whereby society members harbour such myths as part and parcel of their culture. Skinner (1965), the famous behavioural psychologist explained that superstitious rituals are found in human society. They involve verbal formulae, and are transmitted as part of the culture. They are sustained by occasional contingencies that follow the same pattern. A person is blamed for an 'unfortunate' event which was not actually a result of her/his behaviour such as saying, 'If you hadn't delayed so, we should have started earlier, and the accident would never have happened' (p. 351). There are people who believe that if a pregnant woman shares utensils with a person with albinism, she may be likely to get a child with albinism. Unless such ignorance about albinism is seriously addressed and fought against, people with albinism will continue being the endangered species in Tanzania.

There were also participants who said that the killings of people with albinism are a result of greed and not superstitions. Others said that there are people who kill individuals with albinism because they believe that they can use the body parts of the latter individuals to become rich, congruent with other studies and literature on the topic (Dave-Odigie, 2010; Ikuomola, 2015; Mucina, 2015; Tanner, 2010). As a means of protecting and promoting the rights of people with albinism in Tanzania, everlasting advocacy campaigns for this population are important (Fayoyin, Ihebuzor, 2014). The findings support the literature that people with albinism are killed because of superstitious behaviours or witchcraft. This requires intervention initiatives from within and outside the country.

Conclusion

In this paper, attempts were made to analyse the definitions of *albinism* as provided by the research participants. There were also discussions on various issues pertaining to the condition of people with it. The analysis has shown that many research participants lacked a clear understanding of the term. It was also discovered from the discussions that people with albinism were both liked and disliked by various individuals for various reasons, but there are more people with positive attitudes than those having negative ones towards people with albinism. There were individuals who said that they felt comfortable working, living and getting married to individuals with albinism while others said that they would not get married to individuals with albinism because they were afraid of such people. Those who had positive attitudes towards individuals with albinism said that the latter were human beings and that what matters in marriage is true love.

Those who did not wish to get married to people with albinism said that they were afraid of being stigmatized or giving birth to children with albinism. There were also those who said that they did not have any problems with individuals with albinism and were ready for marriage with them. At surface level, one might say that people with albinism are not in danger.

Recommendations

Future research on this area should be done focusing on two things: First, documenting experiences of social inclusion by individuals with albinism in the community, especially with regards to marriage and access to social services. Second, conducting an ethnographic research with a deep analysis to tap information on the traditions that influence superstitions on people with albinism and their killings so that proper measures can be taken to address the sociological aspects.

References

- Alexiadou, N. (2011). Social inclusion and leadership in education: an evolution of roles and values in the English education system over the last 60 years. *Education Inquiry*, 2(4), 581-600.
- Allman, D. (2013). The sociology of social inclusion. *SAGE Open*, 1-16.
- Amnesty International. (2016). *Violence and discrimination against people with albinism in Malawi*. Retrieved from: https://www.amnesty.org.uk/files/we_are_not_animals_-_malawi_report_-_final_formated.pdf.
- Baker, C., Lund, P., Nyathi, R., & Taylor, J. (2010). The myths surrounding people with albinism in South Africa and Zimbabwe. *Journal of African Cultural Studies*, 22(2), 169-181.
- Bates, P., & Davis, F. A. (2004). Social capital, social inclusion and services for people with learning disabilities. *Disability & Society*, 19(3), 195-207.
- Braathen, S. H., & Ingstad, B. (2006). Albinism in Malawi: knowledge and beliefs from an African setting. *Disability & Society*, 21(6), 599-611.
- Brilliant, M. H. (2015). Albinism in Africa: A medical and social emergency. *International Health*, (7), 223-225.
- Brocco, G. (2015) Labeling albinism: language and discourse surrounding people with albinism in Tanzania. *Disability & Society*, 30(8), 1143-1157.
- Brocco, G. (2016) Albinism, stigma, subjectivity and global-local discourses in Tanzania, *Anthropology & Medicine*, 23(3), 229-243.
- Burke, J., Kaijage, T. J., & John-Langba, J. (2014). Media analysis of albino killings in Tanzania: a social work and human rights perspective. *Ethics and Social Welfare*, 8(2), 117-134.
- Dave-Odigie, C. P. (2010). Albino Killings in Tanzania: implications for security. *Peace Studies Journal*, 3 (1), 68-75.
- European Commission. (2006). *Better policies, better outcomes: Promoting the mainstreaming of social inclusion*. Retrieved from: http://www.combatpoverty.ie/publications/BetterPoliciesBetterOutcomes-MSI_2006.pdf
- Fayoyin, A., & Ihebuzor, N. (2014). Advocacy for minorities in Africa: Issues and lessons in advancing the rights of albinos in Tanzania and osus in Nigeria. *Asia Pacific Journal of Research*, I (XVII), 113-125.
- Hong, E. S, Zeeb, H., & Repacholi, M. H. (2006). Albinism in Africa as a public health issue. *BMC Public Health*, 6(212). doi:10.1186/1471-2458-6-212.
- Ikuomola, A. D. (2015). We thought we will be safe here: Narratives of Tanzanian albinos in Kenya and South-Africa. *African Research Review*, 9(4), 37-54.
- Imafidon, E. (2017). Dealing with the other between the ethical and the moral: Albinism on the African continent. *Theory of Medical Bioethics*, 38, 163-177.
- Kamaraj, B., & Purohit, R. (2014). Mutational analysis of oculocutaneous albinism: A compact review. *BioMed Research International*, 1-10.
- Kelders, Y., Hoeve, S. T., Kwekkeboom, R., Schmale, L., Wittenberg, Y., Van Zal, S. (2016). Community care and the care transition in the Netherlands. *Journal of Social Intervention: Theory and Practice*, 25(4), 27-40.
- Lavery, S. (2015). *Rural social inclusion: The evidence. Loddon Mallee Region Primary Care Partnerships*. Victoria. Retrieved from: http://www.smpcp.com.au/Portals/13/Users/025/25/25/BSIRC_The%20Evidence_V1.1_13-07-15.pdf.

- Loddon Mallee Region Primary Care Partnerships. (2015). *Building socially inclusive rural communities: A complete resource*. Victoria. Retrieved from: http://www.smpcp.com.au/Portals/13/Users/025/25/25/BSIRC_Complete_V1.2-13-07-15.pdf.
- Lund, P. (2001). Health and education of children with albinism in Zimbabwe. *Health Education Research: Theory & Practice*, 16 (1), 1-7.
- Machoko, C. G. (2013) Albinism: a life of ambiguity - A Zimbabwean experience. *African Identities*, 11(3), 318-333.
- Martinez-Garcia, M., & Montoliu, L. (2013). Albinism in Europe. *Journal of Dermatology*, 40, 319-324.
- Masanja, M. M., Mvena, Z. S. K., & Kayunze, K. A. (2015). Albinism: awareness, attitudes and level of Albinos' predicament in Sukumaland, Tanzania. *Asian Journal of Applied Science and Engineering*, 3, 14-27.
- Mmatli, T. O (2010). *Empowering the phoenix: Relevance of the Social Model of Disability for Botswana*. United States of America: Lambert Academic Publishing.
- Morrow, S. L. (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of Counseling Psychology*, 52(2), 250-260.
- Mucina, D. D. (2015). Albinism: an erasable child hood. *The Journal of Pan African Studies*, 8(3), 276-289.
- Rawal, N. (2008). Social inclusion and exclusion: A review. *Dhaulagiri Journal of Sociology and Anthropology*, 2, 161-180.
- Reber, A. (1995). *Dictionary of psychology*. Penguin Books: London.
- Reber, C. W., & Sawry, J. M. (1981). *The exceptional child*. Prentice Hall Inc., Englewood Cliff: New Jersey.
- Simplican, S. C., Leader, G., Kosciulek, J., & Leahy, M. (2015). Defining social inclusion of people with intellectual and developmental disabilities: an ecological model of social networks and community participation. *Research in Developmental Disabilities*, 38, 18-29.
- Tanner, R. (2010). Ideology and the killing of albinos in Tanzania: A study in cultural relativities. *Anthropologist*, 12(4), 229-236.
- Under the Same Sun. (2014). *Reported attacks of persons with albinism – Most recent attacks included Canada & Tanzania*. Retrieved from: <http://www.underthesamesun.com/sites/default/files/PWA%20Attacks%20in%20Africa.pdf>.
- United Republic of Tanzania. (2014). *Basic demographic and socio-economic profile report Tanzania Mainland*. National Bureau of Statistics, Ministry of Finance.
- Uromi, S. M. (2014). Violence against persons with albinism and older women: Tackling witchcraft accusations in Tanzania. *International Journal of Education and Research*, 2 (6) 323-338.
- Vergason, G. A. (1990). *Dictionary of special education and rehabilitation*. Love Publishing House: Colorado.
- Voughan, D. G., Ausuburu, T., & Riordan-Eva, P. (1992). *General ophthalmology*. Appleton & Lange, Norwalk: Connecticut.
- Wan, N. (2003). Orange in a world of apples: the voices of albinism. *Disability & Society*, 18(3), 277-296.