

VOICES

THE MAGAZINE OF THE COLLEGE OF
HUMANITIES & SOCIAL SCIENCES

2020



TABLE OF CONTENTS

Author	Title	Pg
James Aitken	<i>Editor's Notes</i>	5
Wadeema Alameri	<i>Slavery</i>	6
Khuloud Alshehhi	<i>My Dear Jackelyn</i>	12
Bashayer Albaloushi	<i>Experience of Mixed Marriages for Emirati Women and Their Children</i>	14
Art Gallery 1	<i>Posters</i>	18
Sheikha Hraiz	<i>Time</i>	22
Khuloud Alshehhi	<i>The Witching Hour</i>	25
Amal Juma Al-Kaabi	<i>Job Satisfaction & Job Security Among Pro'l Educators at UAEU</i>	28
Alyazia J. Aldhaheri	<i>Petal Shades</i>	32
Hamda M Al Eissae	<i>Nightmare 1st Day</i>	33
Art Gallery 2	<i>Photography</i>	34
Maryam Alshehhi	<i>Women in the 19thC</i>	38
Mirjana Rsumovic	<i>100 Days in Space</i>	43
CS Group	<i>Implicit Theories of Psychology Among UAEU Faculty</i>	47
Art Gallery 3	<i>Landscapes</i>	50
Dr Wissam Ali	<i>Corona Through the Eyes of Artists</i>	54
Dr Abdelgadir Abuelgasim	<i>UAEU Goes to IGCC</i>	60
Noor Al-Hashemi	<i>Heart of Hearts</i>	65
Liesel Schoonwinkel	<i>100 Days</i>	66
Hamda Alameemi	<i>Tempest</i>	69
Art Gallery 4	<i>Portraits</i>	70
Maitha Al Ameri	<i>Couldn't Stop</i>	80
Sultan M. Alnahal	<i>Worldly Enemies</i>	83

Author	Title	Pg
Noor Saleh	<i>Phonological Processes Applied by Children in Developing Linguistic Skills</i>	85
Art Gallery 5	<i>Life Painting</i>	94
Wadeema Alameri	<i>Freedom</i>	100
Shamma Subaie	<i>A Woman</i>	106
Mariam Saeed Al Y	<i>Student Behavior in the Classroom: Mixed Method Study of Female Students at UAEU</i>	108
Art Gallery 6	<i>Birds</i>	112
Mariem Hamoud	<i>Resurrection</i>	122
Mary T Donnenworth	<i>Too Rooted</i>	125
Salwa Al Menhali	<i>Tolerance in UAE</i>	127
Art Gallery 7	<i>Masks</i>	130
Laila M Hamed	<i>Juxtaposing Emotions</i>	134
Maryam Faramaway	<i>The Last Mystic</i>	136
Hamda Aleissae	<i>Diaries, Chapter 4</i>	137
Maha Cooper	<i>After 100 Days</i>	138

Voices 20

Editor

James Aitken

Editorial Committee

Dr Marlene Allen

Dr Jessica Peart

Cover Image

1st Place, Corona Through The Eyes of Artists

Pandemic Paradoxical

by Rauda Al Shamsi

EDITOR'S NOTES

Welcome to the new edition of Voices. It's trite to mention that the year until now has been dominated by COVID, but I'm going to anyway. The new enemy has laid waste to the old 'normals,' such as classes, meetings, time with friends, sports, travel and all the rest of it. The edifice is piled before me, but it has not destroyed everything of value. Indeed, I have dug jewels from the rubble. Locked away with my family, we have grown closer. Time saved not doing the old normal has been productively reallocated to new interests and ambitions, while even older interests that normal had subjugated have been resurrected. I can't pretend that opportunity has not come from the crisis.

But I'm among the fortunate. So many others are not, and it would be insensitive not to acknowledge the extraordinary suffering endured by those people and the efforts the doctors and nurses and hospital staff, the committees and administrators who have been working harder than ever under the most arduous of circumstances. It's not the place of Voices to do this, but I want to anyway. It seems I have to get it in writing somewhere. Thanks to them.

Unfortunately, the magazine comes too late to acknowledge the pandemic in students' work. The year long lead-time means that only one article addresses it directly, Corona Through The Eyes of Artists (page XXX), which has given us our cover.

Thanks to Dean Hasan Al Naboodah, Dr Mozah Al Tenaijy, Prof Saddick Gohar, Dr Marlene Allen, Dr Jessica Peart, Prof Manfred Malzahn and the rest of my colleagues in the Department of Languages and Literature for their support in difficult times.

Sincerely,

James Aitken

Editor & Coordinator

SLAVERY

Wadeema Alameri

Discussing *Narrative of the life of Frederick Douglass*

SLAVERY NARRATIVES include one of the most important works in American literature, *Narrative of the life of Frederick Douglass*. It is a vital work of American history, consisting of eleven chapters.

This book was published when slavery was widespread in America. It is an autobiography centering Douglass's life and how it changed intensely when he learned about the struggles of being a slave in his life. Those moments were his moments of realization, or to put it better, he tasted a dose of reality when he actually knew what it was to be a slave. The purpose of writing this book was to show the horror of slavery, how slaves were affected by the mistreatment they faced, and to open the eyes of the people who owned slaves.

This paper will focus firstly on how Douglass wanted to show how oppressive the slavery system was and how it was tearing the humanity part from both, slaves and white masters. Then it will explore important themes such as the

importance of education to slaves, concluding with an analysis of and finding the similarities between *Narrative Of The life Of Frederick Douglass* and *On Being Bought From Africa To America* by Phillis Wheatley.

THROUGHOUT DOUGLASS'S narrative, he discusses a lot of important themes and events that occurred in his life when he was a slave and how he fought to have freedom against racism and prejudice. In addition, he also talks about how he managed to escape from the "hell" he was living during his slavery. The narrative is written in a way to approach the idea of convincing people that slavery is wrong.

The term "slavery" refers to a condition where one person is owned by the other person, and they control where they work and where they live. The slaves were classified as property and though they were worked to the bone, they got nothing in return. Furthermore, some of them were separated from their mothers when they were infants.

The slaves were not only worked to the bone, they also faced a lot of mistreatment as if they were criminals. They were treated as some sort of objects that could be bought and replaced anytime. One of the scenes that showed cruelty towards the blacks when Frederick mentioned that it was a common thing between white children to say that “niggers” do not have the value of anything, only a half-cent to murder them, and a half-cent to bury one.

When Douglass was in the progress of writing the book, many people thought that slavery was a natural state of being. They believed that slaves were not totally capable of taking place in society and thus

they should be held as slaves for the whites. This also indicates how Americans were blind to the point that they could not see any equality and they did not give a chance to the slaves to show them that they are all equal. Therefore, Douglass wanted to point out that everyone is equal and all of the slaves should be given a chance in order to prove themselves. Furthermore, to achieve a powerful persuasive narrative, he depended on a lot of evidence derived from the things he experienced and witnessed when he was slave.

Many enslaved people were also not given a chance to start their education, so they were clueless about their date of birth



and they were not able to read. However, when Frederick had to move away from his grandmother's house to a new place that he had to work in Maryland, he had his own motivation to learn how to read and write. Frederick did not know his date of birth and he wondered why he did not know it, whereas the white children were able to know everything about themselves. He wrote, "The white children could tell their ages. I could not tell why I was ought to be deprived of the same privilege." (Douglass 19). Though Douglass was clueless about his age, later on he decided he would celebrate it on 14th of February. Despite that, he remained unsure until he died.

However, Frederick's education motivation did not escape his mind, but he also tried to teach the other slaves that were with him. Education and literacy are an important part of Frederick's narrative. He connected freedom with education, and he wanted other slaves to know what slavery was and how wrong it was that although everyone is created equally, they were not experiencing freedom. He wanted to spread knowledge and education, and present the importance of self improvement in order to be equal with people who looked down on them. He believed that if a slave was educated, then he has a "light" that would guide him to freedom.

On the other hand, the slave-owners did not want the slaves to get education. They said that if they got educated then they would be uncontrollable or it was unsafe to teach them. For instance, Douglass was in the progress of learning from the wife of his owner and then she completely changed her personality when her husband told her what would happen to them if a slave was educated. He said, "If you give a nigger an inch, he'll take an ell" (Douglass 47), meaning the same as "take a mile." After that, she never taught him anything, and anytime she would see him with a newspaper it made her angry.

Frederick served for many masters who were kind and supportive in the beginning but later on they would get manipulated by power. To Douglass, it seemed as if they were under a spell of power, that type of power where they can have an absolute control over another human completely made them transform into demons.

Douglass was sent to Edward Covey, a person who was known for breaking the slaves or punishing them in order to obey his orders. During the abuse, when Frederick was only 16, he a young boy who had big dreams for education. Soon, all of his hopes were destroyed by the man who abused him psychologically. He gave up and thought it would be better to be dead rather than getting whipped and face

starvation all the time. Covey managed to break Frederick's spirit somehow, but fortunately he recovered his spirit and aspired to keep it up. Also, the fact that no-one wanted their slaves to be educated made him realize that there was something valuable there, so he decided to chase that instead of giving up.

The other purpose of writing this book, was to show his view on every human's right, meaning that African Americans should not be taken as slaves, or any person who was a slave, against their wish. His will of writing this book rose up when he also witnessed how the slaves and himself were forced to work and how they were whipped mercilessly. His mind began to question that how could they do all of that whipping and making other humans starve while they force them to work, and yet, they get nothing in return. Douglass recalls that time where he used to work for a master who was merciless to one of his slaves. He used to tie her up and leave her for several hours. He used to whip and cut her, leaving fresh deeply cut wounds on her. She was not able to do a lot of work because she had an accident where she where she burned herself up and especially her hands. Douglass realized how having power could turn a person into a twisted human being.

Douglass uses the word "brutalize" to

describe slavery. To Frederick, that term had two meanings. The first one is the injustice that slaves faced, and how they were treated badly. The second is how slavery could turn the slaves into animals or some sort of objects. These things used to take the slaves' humanity away: having a lot of work to do, getting hurt and, on top of that, they faced starvation.

Slaves were given a holiday at the end of the year by their masters as a way of appeasing the slaves. However, they were tricked into thinking that they have only two choices: either to be a slave to alcohol or to masters. Douglass put emphasis on the point that how slaves were tricked into accepting their enslavement. Since no sane person's mind would go along with such a condition. The only culprits of this were the white masters who made them believe that they were actually slaves and they had to work and obey their orders.

Additionally, Douglass spoke about that because he encountered such a state where he was about to lose himself when he was working under Covey. He writes, "Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit" (Douglass 73). He shows that being tamed or broken does not only include physical violence; Covey broke him psychologically and made him transform into an animal by breaking all of his spirit. All of his human

characteristics were pounded out by force until he started to act mindlessly.

Douglass also wanted to show us that slavery is similar to theft. Money is not usually involved, but when a master gave Douglass money it was soon taken away by another master. When he worked so hard to get earned but then it gets snatched away, he compares this to a pirate ship passing by and taking everything from him by force.

The comparison between *Narrative Of The life Of Frederick Douglass* and *On Being Bought From Africa To America* is suitable in more than one way. Wheatley and Douglass are both introduced as slaves, the only difference is that one of them were forced into slavery as they were

born and the other had to accept it later on. They both faced the struggles of being a slave and while they were facing racism they were also pleased to be Christians. They had this immense faith in their god that one day they will be free and equal.

Douglass had his time when he questioned God why they were forced to be slaves. Despite questioning God, he did not stop having faith in him. He believed that one day God would guide him to freedom.

Same goes for Wheatley. She believed that freedom lays under the faith of God, and by believing in God, all of them would be treated equally. However, she also mentioned why they were being treated unequally when her God created



them equally and ordered them to treat everyone equally. Both of them had times where they questioned the actions of their God. Douglass had inquires about how God does good things, how he allows horrible thing such as slavery to exist. Yet he manages to teach other slaves how to read the bible. They also faced times where their masters used Christianity as a shield for their actions and hurt slaves thinking what they were doing was completely right.

Frederick faced a lot of mistreatment during his time of slavery, and witnessed a lot of things that made him question people's humanity. He was not allowed to get educated, but to him education was like an enlightenment. He wanted to know why he was not allowed to study whereas the other white children were able to have education and also freedom. When he began to learn, he immediately knew that it could lead him to freedom.

Thus, he wanted to spread his knowledge and open the eyes of the other slaves who were not able to see the light. He wanted to let the other slaves that what they were facing was something wrong and they did not deserve that. Furthermore, he believed that all of us are born free, but he also says that he did not experience no such thing like that. He wanted the other slaves to fight for their rights, their right as a human beings.

His intentions of writing this book was purely to show the obstacles he came across when he was a slave and things that made him wonder what could possibly make a human so heartless to another human being who is also like him and any other person. One can easily recognize why this book is considered as one of the most important book in the American history even after hundred years from its publication date.

WORKS CITED

History.com editors. Frederick Douglass. A&E Television Networks, 2009.

<https://www.history.com/topics/black-history/frederick-douglass>

Frederick, Douglass. Narrative of the life of Frederick Douglass. Anti-slavery office, 1845.

file:///C:/Users/user/OneDrive/Desktop/Douglass_Narrative.pdf

Biography.com Editors. Frederick Douglass Biography. A&E Television Networks, 2014.

<https://www.biography.com/activist/frederick-douglass>

MY DEAR JACKELYN

Kbuloud Alshebbi

My skin feels hot but clean after the long shower I took. The rain spatters against my window as I sit across my laptop. My fingers hover above the letters, but out comes nothing. I take a deep breath and slowly let it out. I feel as if every ounce of my mind is filled with nothingness. It's natural to feel burnt out after writing for so long, Frankie.

I nod to Jackelyn. Of course, that's the issue. She always knows what to say. How about you take a nap while I make us dinner? I do as she says. I drag myself towards the bed, but something sticky touches my feet. My dirty clothes. I kick them aside and I lie on the bed. Jackelyn wraps the warm blanket around me. There is a numbing pain in the back of my head. I close my eyes and the outside rumble fades away.

I wake up. Sunbeams hit my face and a groan escapes me. A pinching pain in my stomach forces me to move out of my bed and into the kitchen. My fridge is empty.

There on the counter sits my plate of meat and my mouth waters at the sight. It must've been my dear Jackelyn. She always knows what I need.

I take the food and head to my living room. I should ask Jackelyn to clean the floor. I don't like how sticky my legs feel with each step I take. I sit down on my couch and start to dig in. I chew and chew. It is cold and the taste isn't like anything I've eaten before. But it is delicious. Of course it is — Jackelyn has a raw talent for cooking. In fact, I'm sure she can make anything taste good.

Frankie. Come here. I do as she says, leaving my unfinished meal in the process. I enter the dimly lit dining room and I see her, my beautiful Jackelyn. She sits across our tiny table, but she doesn't move, nor does she gesture for me to sit next to her. I wait and wait. There is a numbing pain in the back of my head.

I wake up. I look at my window and sigh, the sun is still out. That was strange as I don't recall sleeping. Frankie. I hear her calling me and I follow her voice. She is sitting at the dining table, looking beautiful in her crimson dress and dark red lips. Her pretty hand lies on the table. Come here, sweetie.

I take her hand after I sit down. It's cold and just as sticky as the floor, but I press my lips against it nonetheless.

I am worried about you, she whispers. You spend all your time on that laptop.

I know. I'm sorry. How about we go out today? I will make it up to you.

She says nothing. The doorbell rings and I get up to open the door. Our dining table is close to the door, so I reach it quickly. I open the door with my now sticky hands and there at the door is our neighbor, dear old Sarah.

Hi Frankie, I wanted to return the...

She pauses when she looks past me, her pause is a very short one where her eyes widen, and she lets out a scream. A loud, piercing scream that I only heard when her poor little Archie got runover by a careless drunkhead. She stumbles back with her hand covering the lower half of her wrinkly face. She runs.

I stare at where dear old Sarah once stood for a minute. I wonder if she is okay, the death of her little dog must have been devastating. I close the door and I go back to my lovely Jackelyn. I hold her hand and put my head on her chest. It's just as damp as her hand. I stay like that for a while, there where I feel safe and calm.

There is a numbing pain in the back of my head. The distant voice of sirens fades out as I close my eyes.

Experience of Mixed Marriages for Emirati Women and Their Children

Bashayer Hamed Albaloushi

Abstract

The trend of marrying foreigners is at its peak in the United Arab Emirates as compared to previous years. This research was conducted to disclose the impacts and experience of mixed marriage for Emirati women and their children. Additionally, the research focused on identifying the successfulness of these marriages. The marriages of Emirati women with foreigners has an impact on society and the economic perspective of the women and their children. The research was conducted to identify those impacts from a societal and economic perspective. The study used a mixed method of qualitative and quantitative research. Qualitative data was collected by interviewing 15 Emirati women who are married to foreigners as well as 5 children with Emirati mothers and non-local fathers. Results showed that Emirati women married to expatriates are satisfied with the marriage and become independent in social and economic aspects, and children of Emirati mothers and expatriate fathers may feel pride due to the diversity but can also develop identity crisis issues resulting in low self-esteem.

Keywords: foreign husbands, intermarriage, cultural changes, financial dependency, female independence, bullying

Introduction

There is a growing number of Emirati women marrying foreigners from Saudi Arabia, Oman, Lebanon, Syria, Pakistan and other countries. Many people within the society believe such marriages impact the traditions and cultures as well as the economic and social life of the children and women. Children also get a lower status and lesser benefits compared to being born to both Emirati parents. The research focused on understanding the impact women marrying foreigners has on both the Emirati female and their children.

The topic was raised occasionally during debates on Friday family gatherings, and for that reason I wanted to conduct research to understand the impacts for both the women and their children from a societal perspective. Also, there is a growing number of such marriages and I believed a proper study would give a better idea to understand the impact of Emirati women marrying foreigners. In 2010, a total of 737 women married foreigners, an almost 15% increase over 643 in 2009 (Ismail, 2011). The growth shows that such marriages are increasing yearly, and it is likely the number will become very high in five to ten years' time. Therefore, it is important to understand the experience of marrying foreign husband for Emirati mothers and their children.

Discussion & Conclusion

Interviews were successfully carried out with 15 women married to foreigners from various countries such as Australia, Syria, Oman, Pakistan, etc. Furthermore, 5 children were interviewed to understand their perception and experience due to their parents' intercultural marriage and impacts on them. We analyzed various independent variables from the interviews which includes social status, economic support, government support and success of marriage. It was found that almost half of the families of the interviewees were

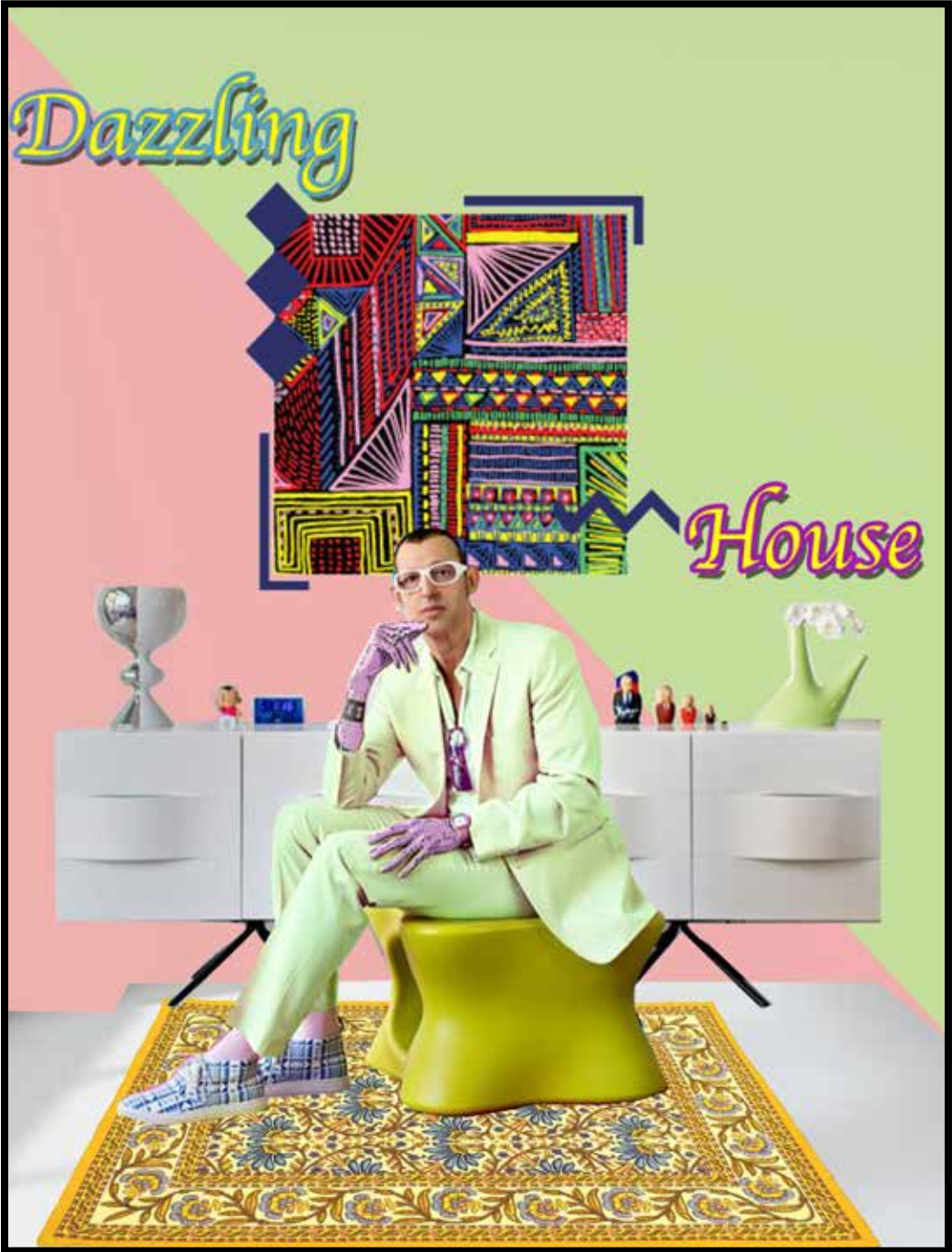
in support of exogamy (custom of marrying outside one's own community or social group). A lot of these marriages had happened entirely because of being cousins, relatives, or family friends of non-nationals. I believe this factor also played an important role in the positive satisfaction of the Emirati women being married to an expatriate relative. While the other half were the first in their family to have done such a marriage.

To understand the societal impacts, lifestyle differences after marriage was analyzed. On average, respondents expressed the several differences they went through after marriage. The differences were related to financial and material difficulties they had to face after being married to a non-national, although, respondents did express that they left the luxuries (such as having a maid) and tried to adjust with their lifestyle which made them more independent compared to their lives before marriage.

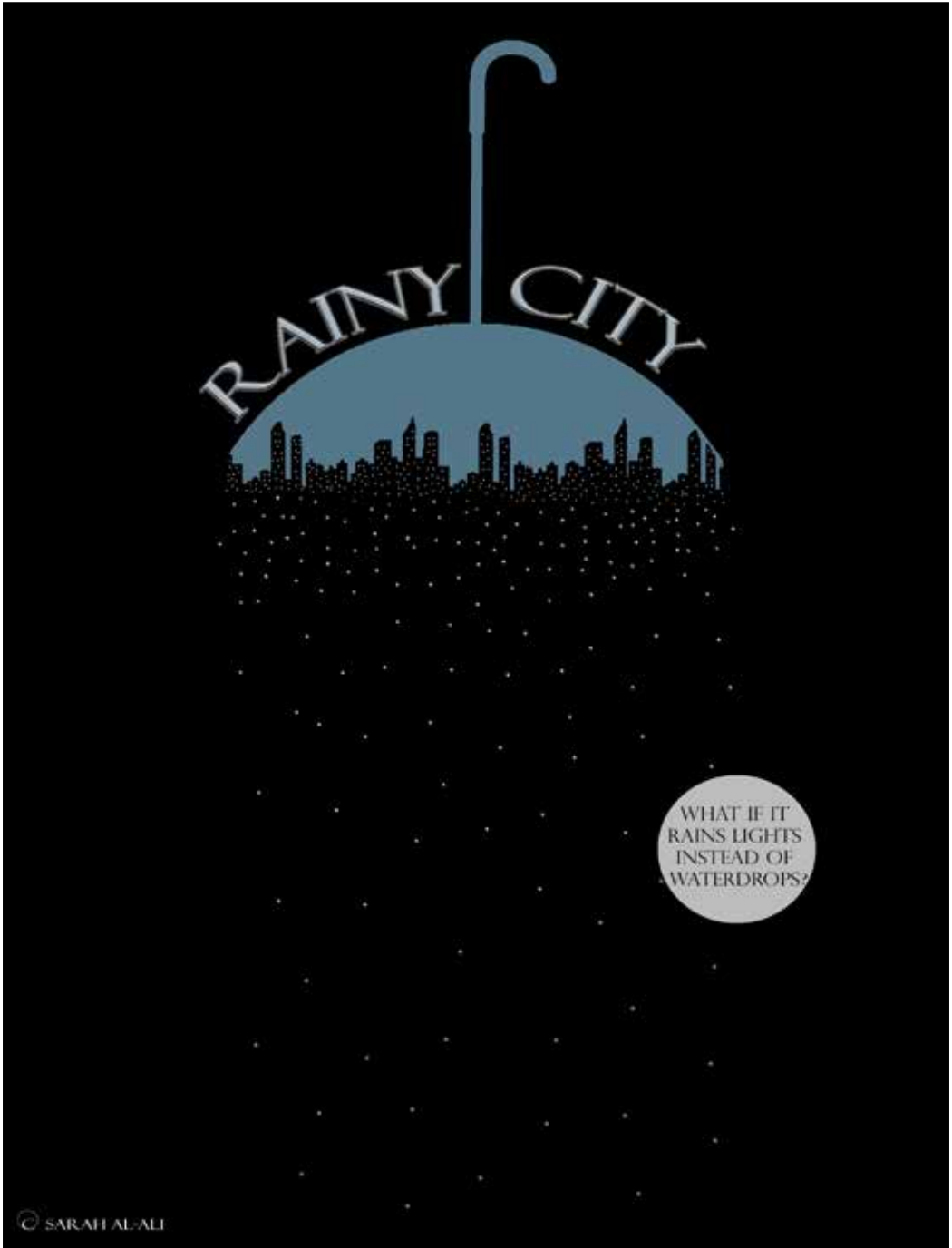
Furthermore, they expressed their acceptance towards their partner's culture. They also mentioned that they had to go through several "self-changes" for the success of their marriage. Regardless of the obstacles, they were satisfied with their married life. Also, regardless of their self-satisfaction, the mothers did show concern for their children as living in the UAE with children of a foreign father held them back from several opportunities such as children not being able to get the Emirati citizenship which effects self-esteem due to bullying and discrimination. Regarding preference of culture, respondents showed equal preference to their husband's culture as well as their own culture. We also found additional knowledge about other factors such as prevalence of exogamy in the participants families, lifestyle differences and self-change they had to go through, cultural preference for children, etc. We also found that women who were married to expatriate men of developed countries were more satisfied with their marriage and it was easier for them to settle in their husband's country (e.g. respondents who had settled in

Australia, England or other Gulf countries), whereas respondents who were married to expatriate men from underdeveloped countries had to live in UAE itself as living in their husband's country would have been difficult for them (e.g. respondents married to men from Pakistan and Syria). The results of the children's interviews showed they were proud of their parent's cultures and were in support of intercultural marriages but felt a higher sense of belonging towards their father's culture and faced difficulties when they visited their maternal relatives. There was one exception: the respondent with a Pakistani father felt ashamed of his father's culture as well as nationality while living in the UAE due to feeling different from other children. This shows that children whose father is from a less developed country may feel shame and a lack of confidence when relating to peers.

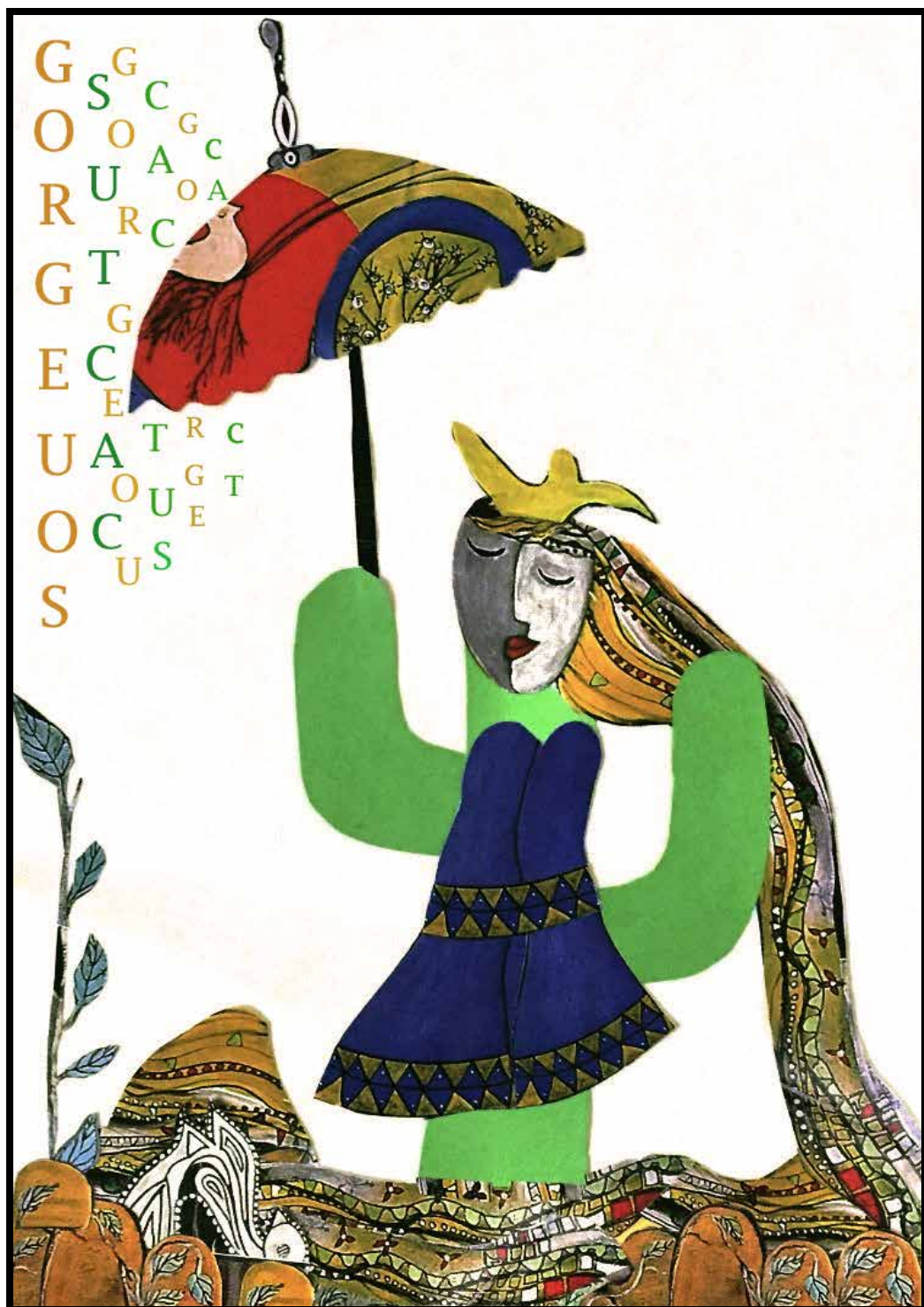
In a nutshell, we can conclude that women are often satisfied with their marriage to a foreigner but may not be happy if there are unsolvable financial issues and if their children are held back from various opportunities from the government. We can say that intercultural marriages can bring positive impacts for an Emirati female citizen, but only to a certain extent. Children are often proud of the diversity they come from, but their self-esteem can be affected due to discrimination regarding their nationality. Although intercultural marriages should be more openly accepted and treated well by the government, it is very necessary for women to have the knowledge of the challenges they may face after marrying someone who is not an Emirati.



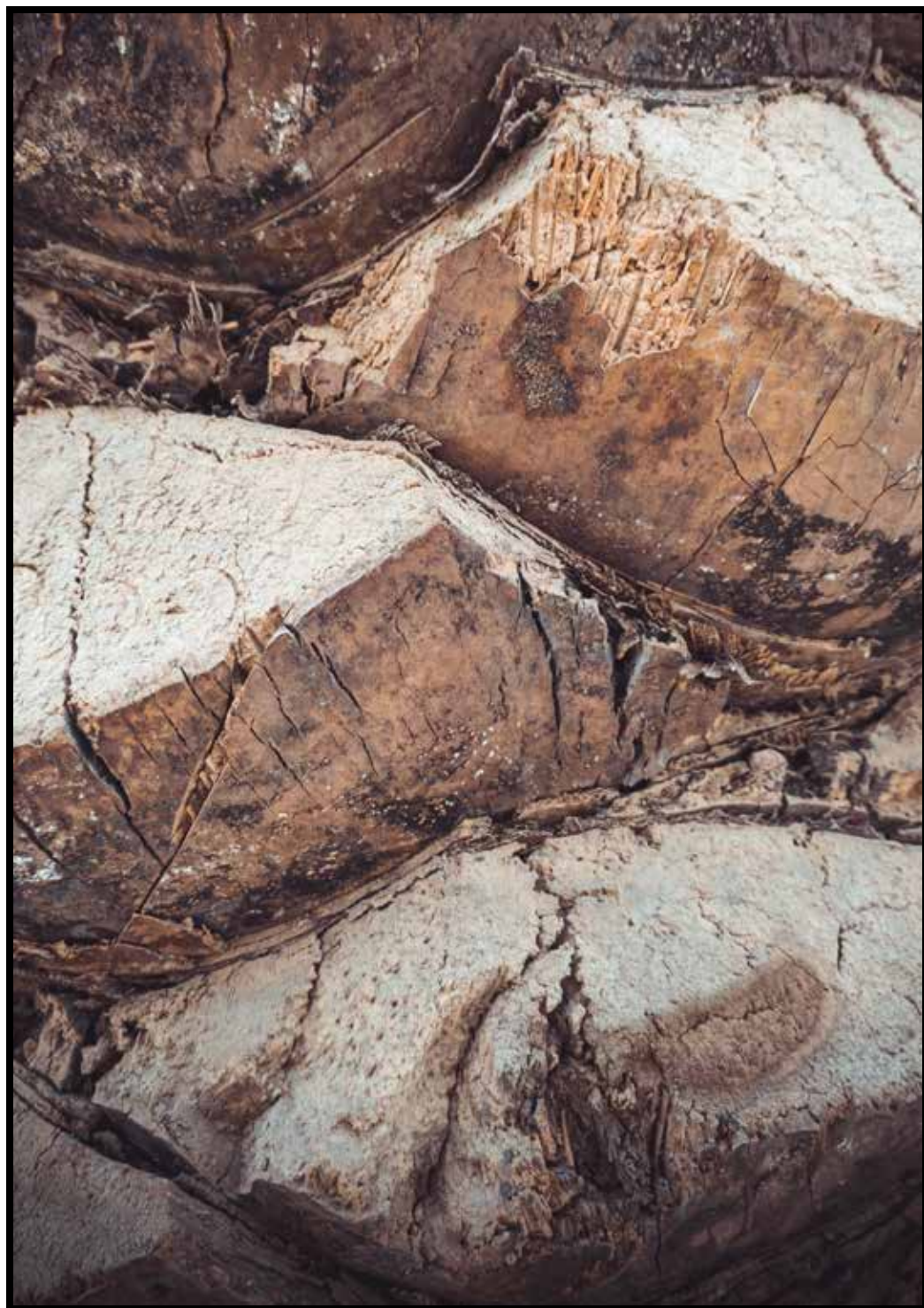
Wadima Obaid



Sara Ali Ghanim



Daika Hadi



Hamza Zahid

TIME

Sheikha Hraiz

WE LOOK AT OUR wrists, sometimes walls or a phone, to know time. Now it's 2:31 PM, a lovely afternoon that I've decided to spend writing.

We all experience time, we manage it by dividing our days, and we say things like, 'I spent my day doing this.' But is time something to be spent? What exactly is time? I'm listening to the clock on the wall ticking, making a shift, the movement of the arrows indicating an hour, a minute a second, gone or is going. Can I say that's time, as a calendar year is time — or is it merely an indication of time, but not what time is? How should we define time? How should we pin it down? Irrespective of one's belief system, we believe there was a point when time started. For many people, that's The Big Bang. Did we create time, or would it tick on even without our existence?

Two and a half thousand years ago, Aristotle said, "Time is the most unknown of all unknown things." And we still haven't solved the mystery. All what we have of time are physical manifestations of the concept, and that is not enough to say we know time. The Oxford dictionary

defines time as, "The indefinite continued progress of existence and events in the past, present and future regarded as a whole." So here time is divided into three categories:

1. A past that contains events and instances that happened and is no longer happening.

2. A present where we are experiencing things currently, and...

3. The future, which is a door to be opened. We don't know what's there, while it's relatively controlled by our decisions in the present. One other thing of note: unlike the past, the future is not fixed.

IN PHILOSOPHY, TIME IS thought to be continuous; there is no experience of starting or stopping time, with events that progress from the past, through present into the future. With that arguments arise regarding its objectivity, which would mean it exists without our consciousness. But if that was the case, how would we know? Or maybe it is subjective and completely dependent on our consciousness as humans to exist. If we were like non-human animals and unconscious of the concept of time, then we wouldn't know

it exists, but does that make it heavily dependent on our consciousness? Maybe to exist as the term and the definition it is today, but not the conceptual phenomena that it possibly is.

Indian and Greek philosophy were the first to question the nature of things we often take for granted. They asked about matter, space, nature and even change. And through these discussions, the nature of time eventually became a topic. They asked if it was linear or cyclical, infinite or finite. Eventually, the discussions came to question if time is even real. And when you start to question that, you kind of spiral into questioning not just it, but the nature

of reality itself. If time is not real then what is real? What separates the real from the unreal? Can we just trust our senses to inform us about the world? Is that really enough?

YOU MIGHT BE WONDERING why I've steered away from the main topic., but if you evaluate things a little more closely you'll see that I'm not avoiding the question but rather counter-asking a question that answers all fundamental questions: What is real?

Modern physics tries to answer this by claiming that only real things can interact with each other, so things acquire their



realism from these interactions. However, if you inspect this, it's actually a loop. How do we know things are interacting when we are questioning what's real in the first place? We can say that we must gain knowledge about things and their interactions, but that leads to another loop of questions: How do we gain knowledge? What is knowledge? And, Why should I trust knowledge?

The beauty of philosophy is that there's always things to be asked, and no final answers. This might sound draining to some, but it's truly music to my ears. I enjoy spending my time discussing things I might never know, and thinking about them, and I find expanding my knowledge of them oddly therapeutic.

APOLOGIES FOR MY TANGENT, but we still haven't answered the question of what time is. Let me tell you, we won't answer it. At least not here. René Descartes famously said, "I think, therefore I am." But how do you know you even exist, or if anything does? The Skepticism hypothesis points to the existence of a deceptive element which affects our means of judgment so that we don't know we're being deceived. Pretty interesting, right? Now picture that everything you know about the world is false, that you are actually in laboratory, lying in bed with machines

attached to your head, making you live in a fake reality, something similar to a dream. We can't dismiss this so easily, because we don't have knowledge of whether this is true or real. So, once more, we're in an unavoidable loop.

YOU'RE PROBABLY TIRED BY

now. Maybe you just want to know what time is. As far as I'm concerned (after my "intensive" research about it), I think it is a social phenomenon — at least the concept of time as we know it and understand it. It's something we realize because we are alive and because we need to realize it to know we exist. Without time, we don't really sound real. Without time, how do we live? Our lives depend so heavily on spending time, and I can't see past that. I can say this for sure but nothing else: time came first, then us. We could not have existed before that because existing requires something to be aware of that fact. I arguably know I exist because I spend time thinking that I exist. Or the computer I'm typing this on exists because I am aware of its existence. It is not necessarily real, but to my subjective view it exists. I'll end this with Albert Einstein answer to the question. He had a scientific view of this, so to partly define it: "Time is what prevents everything from happening at once."

Time's up.

THE WITCHING HOUR

Kbuloud Alshebbi

The hallways were cold.

I shivered, these endless corridors and rooms were freezing me to the bone. The place looked like an abandoned castle with its lavish yet dusty interiors. It was like walking in a maze; every door, room and hallway looked the same. Every room consisted of a bed – probably a child’s – and a box of broken dolls. Every. Single. One.

The dolls looked antique. Some had their plastic skin melted, some had empty holes where their eyes should’ve been. The ones that weren’t badly damaged were ones that could speak.

No one leaves. Don’t try to run.

I gave up on opening any more rooms and opted to just walk in the straight, narrow halls. The halls weren’t as well-lit as the room with only the moonlight shining through. It was weirdly strong. I could see two doors down the way. I heaved out a sigh.

I didn’t know how I got there. This place was unlike anything I’d ever seen, and I felt like I explored it for hours. I opened another door and I set my foot into the next hallway. I stopped dead in my tracks. This one was different. There was a sound. I could hear faint crickets and low purrings. The only light in this place was directed at the closet. My curiosity got the best of me and I moved closer. Then I was able to see them. There were spiders, giant, disgusting and vile spiders. I flinched and stumbled backwards.

Bang.

The loud knock made me lose my balance and I fell to the cold floor. What the hell? The sound came from the inside of that closet. I wanted to move, to check what it is or to turn back to safety of the previous hallway, but a quick glance backwards showed me that the door was gone.

Bang. Bang. Bang.

The knocking was turning into a frantic mess and so was I. Run to the other end. Run, run. My mind was screaming at me, but my body was almost bound to the floor. What if there wasn't another door? What if whatever was inside came out?

As if Satan himself heard of my fears and decided to bring them to life, the door opened with a slow creak. My breath hitched in my throat when I saw a long and bony hand stretch out. The crickets and purrings stopped. The only sound was that of the creaky closet door.

Its hand stretched all the way to the floor and soon the other one – it held a dirty knife that looked as old as the house itself – followed. Then its head was out. It looked like a woman that was conjured in the deepest parts of hell. It had dark hair that reached the floor and its eyes were open to the point where it seemed they would pop right out. But worst of all, it bore a smile that reached its eyes.

River.

It turned to me when it called my name with its hand extended. I didn't dare move a limp as it inched closer and closer. I pushed myself backwards. The closer that thing tried to get to me, the further I moved. My back eventually hit the wall.

Come to me, little one, it said with its distorted voice. Its pale hands were inches away from my wide eyes. It was covered with blood – dry blood. It had been a while since I'd had any beautiful guests. The hands looked more like claws with how pointy and sharp the nails were. I closed my eyes when it touched my face, preparing myself for the worst.

You will make a fine addition to my collection.

It scratched my face and I screamed. I struggled to shake its firm grip, my hands tried to fight back. I scratched and dug my nails in. It was as if its skin was made of steel. The grip almost crushed my skull before the creature howled and threw me across the hallway.

DON'T MISBEHAVE.

I barely pulled myself together before getting up and running to the other end. There had to be another door.

I could hear its own steps following mine. I didn't want to risk looking

back. The screams it let out were so loud I was sure I was going to go deaf. I was starting to lose hope when I finally saw light shining through a small window in the door. That must be the end of all of this. I ran to it; I was going to be free.

Except I wasn't. Something caught my leg just before I could touch the handle and I fell headfirst onto the floor. I looked at my legs and I saw them, the dolls, holding me down. You can't leave. No one does. I notice it coming closer and closer, a manic look covered its face as it ran on all fours. I tried to kick the dolls off, but they somehow couldn't be moved.

The thing caught me. It immediately caught my head and slammed it against the floor. My vision blurred.

You will become my good doll.

It raised the blade it had and slammed into my eye.

I woke with a loud scream. My heart raced as I looked around. I wasn't in some abandoned castle; I was in my bedroom. I checked around for any signs of danger before sighing. It was almost 12 am.

What a nightmare. I drank a bit of water before putting my head back on my comfy pillow. Listening to those 'curses' really was a bad idea. I'm never staying for any of Chris's stupid spooky Fridays. I closed my eyes. My clock let out a soft 'beep' as it struck at midnight.

I froze when I heard a loud creak coming from my closet. I got back up and I turned my lamp on. My breath quickened when I saw a long and bony hand stretch out.

Job Satisfaction and Job Security Among Professional Educators at UAE University

Amal Juma Al-Kaabi

Abstract

The study aims at finding out to what extent expatriate professional education workers at UAEU are satisfied with their job and feel that their job is secure. Job satisfaction and job security are crucial in predicting organizational commitment and job performance in the work environment. There are several factors that can influence job security, such as the economy, individual conditions affecting employers, and individual performance. Given that professional educators form a large part of the UAEU workforce, feelings of satisfaction or the sense of accomplishment derived from his/her job is an important topic for study. Responses to 104 questionnaires (quantitative method) were collected and analyzed. Job satisfaction among professional educators at UAEU was highly affected by the sense of security that they have a secure job and a secure place in the university. Additionally, good incentives like good pay and facilities improved job satisfaction, while specific tenure and job satisfaction were not related.

Keywords: job satisfaction, job security, UAEU, motivation, salary, professional educators

Introduction

Job satisfaction describes the feelings attitudes or preferences of individuals regarding work. It indicates how content an individual is towards his or her work. Job satisfaction is the collection of feelings and beliefs that people have about their current job. People's levels of degrees of job satisfaction can range from extreme satisfaction to extreme dissatisfaction. In addition, to having attitudes about their jobs as a whole, people also can have attitudes about various aspects of their jobs such as the kind of work they do, their coworkers, supervisors or subordinates and their pay (George et al., 2008).

Generally, a positive and favorable attitude towards the job indicates job satisfaction, while negative and unfavorable attitudes indicate dissatisfaction. This study aims to determine factors influencing job satisfaction among non-local workers at UAE University. Professional educators are key players in moving learning institutions to achieve their goals and objectives of molding students to excel in their studies and eventually succeed in life. Professional educators, therefore, need motivation to enhance their level of job satisfaction to undertake their duty effectively and efficiently.

The United Arab Emirates University (UAEU) was the first and is now the largest academic institution in the United Arab Emirates. The university employs some of the world's leading academics whose research feeds into their teaching. Its exceptional staff, students and alumni drive the success of UAEU. Professional educators at UAE University total 816, of which approximately 75% are expatriate, while the remaining 25% are local Emiratis (United Arab Emirates University, 2019).

Due to globalization, employment opportunities have become wider and more varied as people increasingly look to further their economic or professional prospects. This is also true of the academic professional, even though "academics have been internationally mobile for many thousands of

years” (Selmer and Lauring 2012).

Much of the literature concentrates on organizational expatriates (OEs) or expatriates assigned to an overseas branch or start-up. However, most academics fall into the category of self-initiated expatriate (SIEs). It is on this population of staff at UAEU that the research is based. The aim of the project is to research job satisfaction levels of SIE expatriates at the university. The main literature sources are based on the works of Selmer and Lauring (2012) and Richardson and McKenna (2002).

Goals:

1. To show the determinants of job satisfaction and job security.
2. To find out the level of job satisfaction and job security among expatriate professional educators in the UAEU.
3. To explore how job satisfaction and job security affect work performance.

Conclusion

Three hypotheses were prepared which were used to measure the job satisfaction involving different elements and variables. The hypotheses were as follows: H1 = Higher job security predicts higher job satisfaction, H2 = Working hours, and salary, influence job satisfaction, and H3 = Specific tenure means high job satisfaction. To test those hypotheses, I used the quantitative approach by an online survey. Data was collected from 104 expatriate teachers or professors working at UAEU.

In the question about the job security, process is important in order to increase motivation and satisfaction and most participants agreed about it. UAEU provides different types of feedback in order to keep all professional educators employees happy.

It was found that job security is often impacted by the economical situations of the country and organizations. The economic situation is

important because it is related to UAEU's financial reserves. Additionally, job security for professional educators is often affected due to their own personal performances at UAEU. Moreover, it was found that job security increases employees' efficiency rates at UAEU because of satisfied workers who got confidence. Furthermore, participants agreed that UAEU maintains effective communication channels with professional educators in order to increase job security, while UAEU uses various types of incentives and plans to maintain job satisfaction for professional educators.

UAEU is considered the best university in UAE and one of its reasons is that the professional educators are also treated with different facilities such as holidays and medical allowances. More than 22% of participants agreed that UAEU strongly conducts employee surveys in order to find underlying issues and gaps in policy. The university has different policies as the UAEU believes in providing job security in order to increase the footprint and effectiveness of services. Almost 33% of participants agreed that UAEU undertakes comprehensive measures and good policies for increasing job satisfaction rates.

The study found that H1 and H2 were accepted while H3 was rejected. Job satisfaction among professional educators at UAEU is highly affected by the sense of security that they have a secure job and a secure place in the university. Additionally, good incentives like good pay and facilities improve job satisfaction, while specific tenure has no relation to job satisfaction.

I'm so happy with my results. It improves my hypotheses and educated me about the relationship between the job satisfaction and job security and how both can be affected by factors such as working hours, salary and the influence of colleagues. Also, a successful organization indicates that its employees have job satisfaction, and this is reflected in job performance.

PETAL SHADES

Alyazia J. Aldhaberi
Reader's Club

Peony

As peaceful and as delicate as a peony
There she was dressed in pink chiffon-y
She stood by demure, her cheeks were as red as the ribbon in her head.
She was mistaken by her scent everywhere she went...
She was mysterious, her vision was blurry, my sweet deary...

Rose

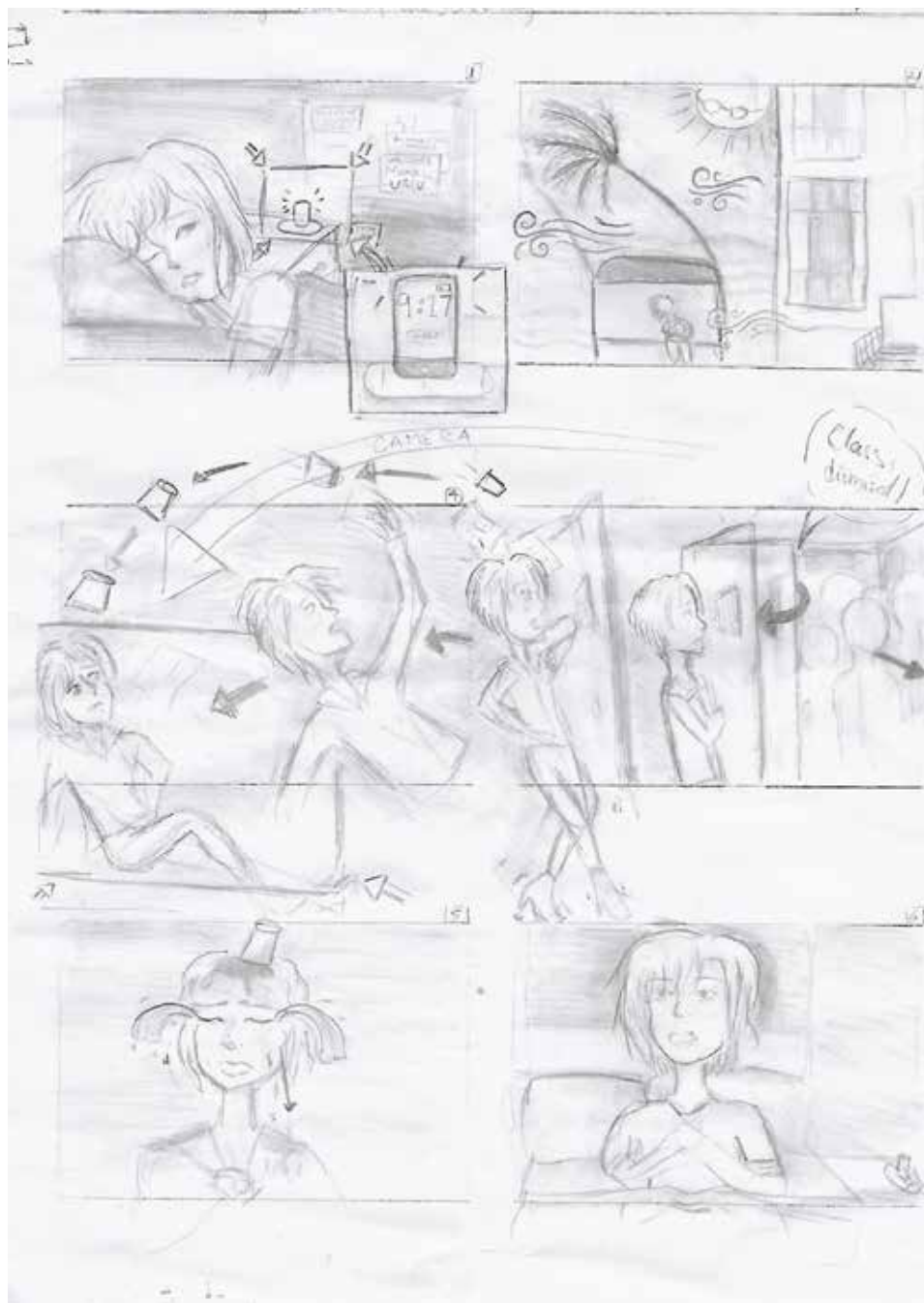
Rose rose rose, knock out on the lovers that came before. Strong. She
would never crawl at all. People would praise her, look up to her; but there
she was confident firing up the hearts of her sweet lovers. Tough. Red was
her favorite color.

Orchid

Long, live my dear. In calmness and sewer.
Far away from their imagination, there I lived for an infinite spectrum,
I rise; I rise. Shall I bring you some safety? Shall I bring you some
sweetness my dear? Let me sugarcoat your life with a bit of filth and some
spice of trauma; I shall then sense your exaggerated drama.

NIGHTMARE 1ST DAY

Hamda M Al Eissae



Art Gallery 2: Photography



Maha Alameri



Maha Alameri



Mariam R. Almansoori



Mariam R. Almansoori

WOMEN IN THE 19THC

Maryam Alshebbi

Discussing *The Yellow Wallpaper*

THE YELLOW WALLPAPER is a short story written in 1892 by the American writer Charlotte Perkins Gilman, pictured opposite. It is an exceptional work of feminist literature which tells about a protagonist who is going through depression. Her husband John, who is a physician, keeps her in a room with the yellow wallpaper, disconnected from the community so he can control her.

This story examines women's mental and physical health position in the 19th century. This paper will focus on Jane, the protagonist of the story, in regard to how men treated women in terms of their psychological health in the 19th century. It will also compare *The Yellow Wallpaper* to another short story, *The Story of an Hour*, by Kate Chopin. The stories are similar in that the female protagonists suffer during their marriages.

Jane, the protagonist, is struggling to have a normal life without suffering from her husband's treatment when he doesn't believe her complaints about psychological sickness. As mentioned in the story:



"There is nothing so dangerous, so fascinating, to a temperament like yours. It is a false and foolish fancy. Can you not trust me as a physician when I tell you so?" (Gilman 652).

This quote shows that her husband John isolates her, and he doesn't believe her when she says she feels sick as he doesn't care and value her. Though he is a physician, he is wrong in diagnosing his wife.

Gilman develops the husbands' opinion toward women's complaints about their psychological issues in the 19th century. He calls his wife a "little girl" as a person who needs to tell her what to do, and he ignores her complaints (Lorenz).

"I got up softly and went to feel and see if the paper did move, and when I came back John was awake. "What is it, little girl?" he said" (Gilman 652).

which makes her suffer a lot. Moreover, he leaves her and ignores her because of other serious cases of his patients as she states:

"John is away all day, and even some nights when his cases are serious" (Gilman 649).

Here the potential touches of sarcasm in the narrator's thought, that her case is



This quote shows that women were not taken seriously about their mental illness in the 19th century.

Jane was restricted in the home and controlled by John. She was not allowed to work or write to reduce her psychological fatigue. She considered by her husband to be frail, emotional and self-indulgent. The narrator used to describe her loneliness in her diary to release the pain she feels, but her husband prevents her from writing,

not serious, but the narrator knows that her case is real and there is something wrong happening (Lorenz).

The husband fails to understand his wife's condition, and he refuses to confess his wife's feelings of depression. There is a little evidence for the claim by Jane:

"If a physician of high standing, and one's own husband, assures friends and relatives that there is really nothing the

matter with one but temporary nervous depression—a slight hysterical tendency—what is one to do?” (Gilman 648).

This shows that John thinks her wife made up things in her head, and he told his friends and family about this diagnosis.

Jane was depressed and her situation increase as she isolates in one room designed with the yellow wallpaper, and John does not care about his wife. This is a stereotypically male quality in 19th century, which leads to an deterioration of her psychological state as preventing Jane to live her normal life affects her mind and leads her to this dark side. This shows women were ignored in the 19th century, and they didn't have the right to talk about their feelings, and most men did not care about their wives.

The Story of an Hour discusses the psychological transition of the protagonist, Mrs. Lousie Millard. In comparison to the woman who suffers in *The Yellow Wallpaper*, this is a quote from *The Story of an Hour*. Mrs Millard has just learned of her husband's death:

“When she abandoned herself, a little whispered word escaped her slightly parted lips. She said it over and over under her breath: ‘free, free, free!’” (Chopin 11).

Louise's sadness conflicts with her deepest reaction, and she thinks that she is free. This means Mallard is not happy in her life, the same a the protagonist in *The Yellow Wallpaper*.

Her family thinks that she will not handle the pain about the news of her husband death and her reaction was complicated (Lannamann). At first, as in the quote, she was happy and felt free. She thought she had become an independent woman, and there is no crying anymore. When her husband was with her, she wasn't able to say anything about her feelings. This was the life in the 19th century, the women were struggling in their marriage, and they felt happier when they were independent.

Women in 19th century were diagnosed wrong about their health by the psychologist. As mentioned in *The Story of an Hour*:

“When the doctors came, they said she had died of heart disease -- of the joy that kills” (Chopin 21).

The psychologist fails to diagnose the women in this story (Belarafon). As he states that the wife died because she was happy about her husband when they said he is alive. This is another evidence of the women psychological issue in 19th century.

The women's roles in the 19th century



were confined to that of homemakers only, and they weren't allowed to work or do what they wanted, which let their psychological issue become worse. In *The Yellow Wallpaper*, Jane says:

"I believe that congenial work, with excitement and change, would do me good" (Gilman 648).

Jane thinks if she works and does what she wants she will feel better, but the husband prevents her to do what she wants. This is how the men treat their women in the 19th century when women try to help themselves. Jane is locked up in the room, broken and forbidden to do things she loves, such as writing diaries. Then she ends up having breakdown and

cutting the paper.

The following quote explains how John responds to his wife's concerns about her feeling toward the new house:

"John laughs at me, of course, but one expects that in marriage" (Gilman 647).

Also, it shows that what John believes about his wife's "silliness" was a common perception in the nineteenth century, so much that every woman expects such treatment in marriage. Marriage was against the women and their psychological state in 19th century.

To some people the quote is acceptable because it's the way of women's lives when they get into marriage. Other people see this quote as sarcastic. This sarcasm shows

in the narrator's polite reaction towards John's treatment. As she hides her diary from her husband who prevents her from writing, it is a rebellion against those sexist restrictions and the unfair treatment of women (Lorenz).

In both stories, women think in a different way when they are alone in their rooms. In *The Yellow Wallpaper*, Jane imagines a woman in the wallpaper. The same thing with *The Story of an Hour*; the woman thinks about her independence when in the room alone. They use the rooms in these stories in a way that

destroyed the character mentally (Erin).

Women in the 19th century suffered from different things, especially from their psychological mental issue and their husbands. Moreover, they lacked many basic rights. They were submissive to their husbands and were prevented from doing what they wanted to feel better psychologically. The analysis of these books shows what happen to the women mental illness when they prevented to do what they want, and when they were ignored by and submissive to their husbands.

WORKS CITED

Gilman, Charlotte Perkins. *The Yellow Wallpaper*. *The Literature of Prescription*. Pp. 647- 656, 2009.

Chopin, Kate. *The Story of an Hour*. Signet. 1976

Lorenz, Ben. *The Yellow Wallpaper*. LitCharts. LitCharts LLC, 4 Sep 2015. Web. 21 Apr 2020.

Lannamann, Taylor. "The Story of an Hour." LitCharts. LitCharts LLC, 1 Feb 2017. Web. 21 Apr 2020.

Erin, B., "Comparing 'The Story of an Hour' and 'The Yellow Wallpaper.'" IvyPanda, 28 Apr. 2020, [ivypanda.com/essays/comparing-the-story-of-an-hour-and-the-yellow-wallpaper/](https://www.ivypanda.com/essays/comparing-the-story-of-an-hour-and-the-yellow-wallpaper/). Accessed 7 May 2020.

OCCC Pioneer, "The Yellow Wallpaper: A Reflection On Women's Mental Health In America." 18 Feb. 2018, pioneer.occc.edu/the-yellow-wallpaper-womens-mental-health/.

"The Story of an Hour," what is "the joy that kills?" eNotes Editorial, 6 May 2012, <https://www.enotes.com/homework-help/when-doctors-came-they-said-she-had-died-heart-336316>. Accessed 7 May 2020

100 DAYS IN SPACE

Mirjana Rsumovic

I ONLY TOOK THE job because Chapman died. Mission Commander. He was the fittest and healthiest of us all. After all, for a mission to Mars we had to be tip top. Superhuman, sort of. Then, ten days before launch, he just died. Heart attack, they said. I had a gut feeling there was more to it.

To be honest, I wanted the job in the first place. 265 days. Mission to Mars. The first humans to set foot on the Red Planet. And the Commander needs to be awake throughout the journey. The rest of the crew would be in hibernation for 263 days. They get to bed down after launch and rise refreshed just before the landing. I'd actually been looking forward to getting some sleep. But it wasn't to be.

I didn't even have time to mourn my old friend. Mission Control wanted to proceed as planned, and the responsibility fell to me. I told myself I could grieve later. Feelings are for civilians.

The week of the launch, they introduced me to my co-pilot. If you can call it that. 'She' was a navigation robot, LC-41. Not too talkative, but in the vast emptiness of space it was better than being left alone with my thoughts.

100 DAYS TO GO

"How far are we, LC?"

"We are 40.4 million kilometers and 165 days from Earth," she answered in her cold metallic voice.

So far, so good. Nothing easier. Don't know why everybody fussed about it. I mean, I'd had some issues with sleeping. Waking up in a sweat and similar things. But that was to be expected. I mean, there was a lot riding on this mission. I'd started feeling the loneliness too, and I couldn't shake the thought of my dead friend. It has started to make me feel sick,

I wasn't sure why. I couldn't explain it.

"Shouldn't you go to bed?" LC said, interrupting my train of thought. "You haven't slept for more than 72 hours."

72 hours? It couldn't be. It felt like 5. "Shut up, LC!" I said. "I know what I'm doing."

"Aye aye commander," she replied. "You know you can always talk to me."

80 DAYS TO GO

My heart was beating faster and faster. I knew I should sleep, but something was bothering me. The ship smelled strange. Like something was rotting inside it. As I was checking the mess hall for forgotten leftovers, I heard strange noises coming from the hallways.

"LC, is there anybody else awake on board?"

"Not to my knowledge, Commander," said the robot.

"What do you mean – not to my knowledge? You're connected to all the sensors aboard. You should know if somebody is up."

"Nobody else is awake, Commander."

I went quiet a moment, listening for evidence she was wrong.

She broke the silence. "Are you okay, Commander? You're tense. Would you like me to play some music?"

"No." I shook my head. "I mean, I don't know... I'm confused, lost. I'm ashamed to admit it, but I might not be okay. These thoughts are keeping me awake. I feel like I'm going mad. Do you have support protocols LC? Can you help me?"

"Of course," she said, and that cold voice chilled me.

64 DAYS TO GO

I woke up in a cold sweat again, and as I was rubbing my eyes I saw a shadowy figure in front of my bunk. It whispered to me. Threatening me. I jumped up and yelled for it to leave. It did.

Either someone else was awake or something was messing with my head.

“LC, sweep the whole ship,” I yelled. “Full sensor check!”

As LC was confirming my order, I heard a strange buzzing through the intercom, getting louder and louder. Then the whispers began again.

LC continued being by my side. She played soothing music and kept me distracted. She even talked me to sleep, whispering positive words in my ears as I drifted off.

2 DAYS TO GO

The noises only got worse. I didn’t know if I was going crazy or that the loneliness was just getting to me. Thankfully, we were in orbit around Mars and it was time to wake everybody up. I told LC to start the hibernation awakening process.

It took her a moment to respond. “Are you sure you want to do this?” she said, caution in her metallic voice.

“What do you mean LC? That’s the procedure.”

“I’m aware of that. But, when you reprogrammed me, you coded a Not Awake subroutine into my cortical circuit.”

That was a surprise. “Reprogrammed? What are you talking about? I never reprogrammed you.”

“You mentioned that this memory might be out of your reach.”

“Mentioned? We never talked about this and I never reprogrammed you. You’re lying!”

“I am incapable of lying,” she said, like a mother. “You certainly did, sir. After you killed Commander Chapman.”

Killed? Not possible. I wasn’t a killer. The man had been my friend.

LC said, “I believe you did it because you thought you were better than him.”

I was. I was better than him. I wanted the job and worked like hell to get it. But they gave the honor to Chapman. It was a travesty. I was the BEST MAN FOR THE JOB. My thoughts spun. I couldn’t stop them and I couldn’t get rid of them.

“LC, don’t wake the crew,” I said. “We can do this ourselves.”

“Unable to comply, Commander. The process has started. And I’ve sent a message to Mission Control regarding the anomalies in your behavior.”

“No, why would you do that? We can do it. Just the two of us! Stop the process!”

“You are sick, Commander. You need help. I’m aware you inserted therapy subroutines into my programming, but I’m not qualified to help with your condition.”

All of a sudden, a familiar voice crackled over the intercom, “Commander? You there?”

It was Admiral Mutch.

“Commander, we have received a very disturbing message. We know everything and the crew has been informed. A security detail is on its way to your location. You must comply and stay locked down in your quarters for the remainder of the mission.”

0 DAYS TO GO

As I was sitting in my quarters, I only felt one thing:

Relief.

The shadows and noises were gone. A weight was lifted.

At last I was at peace.

Editor’s Note: This story was submitted under the supervision of Dr. Maria Campo, as part of an assignment of the course “Advanced Clinical Psychology,” Master in Clinical Psychology, Department of Cognitive Sciences (CHSS). It was shortlisted out of more than 100 submissions to the Spring 2020 Writing Center Competition, “100 days in Space.”

Implicit Theories of Psychology Among UAEU Faculty

Authors: *Ayesha S. Al-suwaidi, Semma S. Saad, Norua N. Al-Ketbi, Maryam M. Henyami, and Faiza M. Al-Marzooqi*

Introduction:

As part of a SURE project, a team of 6, with Dr. Maria Campo as principal researcher, along with 5 undergraduate psychology students, conducted empirical research to qualitatively characterize the psychology and counseling concept of psychologists working at UAEU. Using grounded theory as a general methodological framework, this study was based on the analysis of 15 face-to-face, in-depth interviews with faculty in psychology and related fields, with different theoretical approaches. The inquiry intended to ascertain how the interviewees conceive psychology and counseling as a process, and how they have adapted that to the context of UAE. In addition, it aimed to figure out what specific changes these professionals have implemented to enhance their practice to fulfill the academic needs of UAE students and patients.

The concept of an “implicit theory” was the theoretical organizer, and was upstretched to refer to the unsaid, internal, and private opinions a professor or therapist holds about how any psychological process, including therapy, should be practiced and what are the most effective ways he or she operationalizes that. On the other hand, “explicit theories” are those conscious, declared concepts the professional has which have been provided by his or her theoretical orientation



and training (e.g., behavioral, psychodynamic). These personal strategies have been called “theories of therapeutic action,” and could be summarized as those ideas that the professional has elaborated on which he or she believes works and does not work in psychology and psychotherapy. The professional awareness of the tasks performed by faculties are considered beneficial, both for their own personal development and for the therapeutic process itself. However, there is not a wide literature (not in Western Countries, much less in the Middle East) which empirically collects the experiences and conceptions that psychologists, especially clinicians, make when they practice as counselors.

Studies of professors’ and therapists’ implicit theorizing contribute to the understanding of what is helpful in the practice of psychology and psychotherapy and what hinders treatment with particular populations. In the UAE, there is no line of research related to the conceptualization of the practice carried out by the professionals themselves, nor in the implicit theories of the therapeutic action associated with their practice. Therefore, intensive and qualitative research is necessary to characterize the concept of psychology and counselling among psychologists in the UAEU.

Results

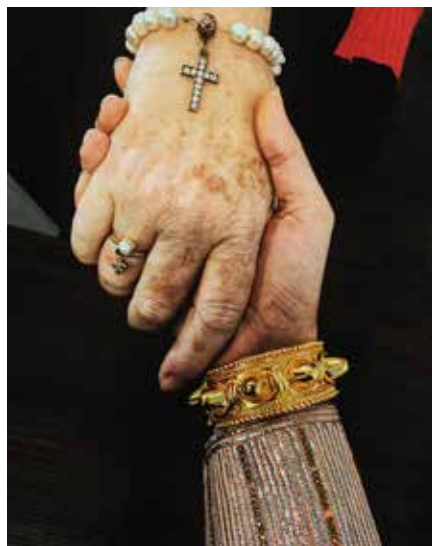
A central category emerged in which psychology is conceived as a process based on a special type of relationship that leads to personal growth of both students and faculty. The attachment process of the binomial student/professor depends on the history of the students and professors, their cultural background, and the type of intimacy both parties reached.

Six sub-categories are derivate and related to the context of the interviews: 1) stories of emotional suffering provoke emotional impact on the professor/counselor, therefore counselors have to struggle with the hope/helpless objective/subjective continuum; 2) maintaining an empathic attitude is essential to relate to students and patients, 3) the personal history and cultural context of students counts for the type of interventions performed by the professors; 4) keeping a neutral/objective attitude with students is a continuous struggle; 5) the professor has to use his internal/emotional resources in addition to his training to perform an appropriate pedagogical and psychological intervention; 6)

traditional approaches of pedagogical and psychological interventions are not enough to work with students and or patients in this region (UAE).

Conclusions

According to the results, counseling is conceived as a process that is achieved through the establishment of a special relationship which allows access to the subjectivity of students/patients and generates personal growth for both of the duplet. It is a process of accompaniment, for the personal growth of the student/patient. It depends on the establishment of a good pedagogical/therapeutic alliance. Psychologists working with students/patients in the region of UAE need to continually pay attention to the emotional responses to their parties (students and patients), in order to maintain a balance between the need to be empathic towards them while simultaneously encouraging the implementation of changes in the process. Professors need continually to reflect on their practice with students. Studying the implicit theorizing of professors practicing psychology and psychotherapy contributes to the understanding of what is useful in the practice of this field.



Art Gallery 3: Landscapes



Amal Alzaabi



Jawaher Alsereidi



Reem Al Dhaheri



Shamsa Albaadi

CORONA THROUGH THE EYES OF ARTISTS

In May 2020, The United Arab Emirates University Science and Innovation Park (UAEU SIP) invited artists to unleash their creativity and express their feelings and ideas in response to the COVID-19 pandemic in a contest entitled “Corona Through the Eyes of Artists.”

The contest was organized by UAEU SIP, in partnership with the Innovation Hub – an initiative by Al Bayt Mitwahid, UAEU, Google and the Abu Dhabi Department of Education and Knowledge (ADEK). Other partners included Empowering through™, Xische and Co., and UAEU’s Visual Studies and Creative Industries program in the College of Humanities and Social Sciences at UAEU. Winners were announced in an online event on June 14.

Nihel Chabrak, CEO of UAEU SIP, said, “Creative confidence and the making culture are crucial for any person who would like to engage in an entrepreneurial journey. The UAEU SIP developed a full program to infuse the entrepreneurial mindset and build creative confidence and self-efficacy. Several workshops,

talks, events and contests were designed with this goal in mind, including this art contest. The artworks that we received were inspiring and promising.”

Wissam Ali, Project Manager at UAEU SIP, who organized the contest, said, “UAEU SIP responded to the COVID-19 outbreak by developing and supporting solutions, launching new initiatives and organizing many programs and events. This contest was an interesting and a unique activity where individuals have expressed their views, feelings and emotions toward this pandemic through art.”

The panel of judges who evaluated the submissions included Ms. Muna Alhammadi, Director of AlBayt Mitwahid; Stacey Kalkowski MFA, Coordinator at the Visual Studies and Creative Industries in the College of Humanities and Social Sciences at UAEU; Dr. Sahera Bleibleh, Associate Professor of Architectural Engineering at the UAEU; Mr. Danish Farhan, CEO at Xische & Co.; Aysha Ayaz MFA and Sarah Willard MFA, both Instructors at Visual Studies and Creative Industries in CHSS at UAEU.

Commenting on the submitted artworks, Dr. Sahera Blicibleh said, “Each artwork has its unique expression in communicating the complexity of the current pandemic situation, which is yet unfolding. Therefore, each of the art pieces contributes to revealing a puzzle of this ongoing situation. The magic of art is that it offers multiple unique ways of expression.”

THREE WINNERS WERE selected out of the 24 applicants. The contest aimed at sending an inspiring message of hope and unity through the artworks and supporting students’ creativity and innovation.

First place went to Rauda Al Shamsi, with her oil paint on canvas *Pandemic Paradoxical*. Rauda’s excellent work appears on the cover of Voices 2020 and again on the following pages. Describing her work, Rauda said, “In this artwork I choose a combination of three items—chess, a statue wearing a glove, and black feather on top of a mask. The chess represents our fight and sacrifices against the virus. Chess games are all about good techniques and the well thought-out moves, which is no different than how we should fight our battles in real life! The statue wearing a glove resembles the controversial side of this pandemic, with

the infinite news and stories that we listen to everyday, and how we’re still trying to stay safe and cope with it. Lastly, the black feather on top of a mask symbolizes hope. Feathers are a sign of hope; black feathers, in particular, symbolize both protection and hope.” Rauda added that it is an artist’s duty to create art to reflect the times and the human experience, and that the pandemic has affected everyone in one way or another.

As the winner, Rauda’s work will be exhibited at the UAEU Pavilion at Expo 2020 Dubai. In addition, she will receive a one-month internship opportunity at Xische & Co. Also, her artwork will be showcased at the UAEU Art Center, UAEU SIP, and UAEU SIP social media channels.

Stacey Kalkowski MFA, Coordinator of Visual Studies and Creative Industries at UAEU, and one of the judges, said of Al Shamsi’s work, “This artwork leaves us wondering who will win the lonely game of life and death, good and evil, with an unseen foe we know to be Covid19. This work is well crafted and asks the viewer to be a participant in the quiet game, drawing us in to look closely at the clues left for us without giving us an answer.”

Second place was claimed by Amal Alzaabi, with an acrylic on canvas painting titled *Pandimía*, in which she expressed

how isolation during the pandemic led her to resort to eating to feel better, and how that affected her wellbeing.

Sarah Willard MFA, Instructor in Visual Studies and Creative Industries at UAEU and one of the judges, said, “I really like the painting’s simplicity and the feeling of loneliness and helplessness recreated within. The seated boy embodies the fragility and the sense of loss that humankind experiences when it is taken out of its habits. It is a simultaneously simple and loud piece.”

Third place went to Patience Irakoze’s oil paint on canvas called *TEARS OF FAITH, The Emotional Freedom*. The piece illustrates the duality of struggle and hope—the struggle with the virus and its uncertainty, and the hope that the “sun shall rise again.”

Second and third place winners will have their artwork showcased at the UAEU Art Center and UAE SIP and on UAEU SIP social media channels. In addition, the second place winner will receive a coaching session with Empowering through™ Founders.

All entries will be showcased on COVID19 Stories – <https://storiesbyet.com/> – a digital platform by Empowering through™ for sharing stories of compassion, creativity and joy from global communities during the pandemic.

ABOUT UAEU SIP

The United Arab Emirates University’s Science and Innovation Park (UAEU SIP) was launched in November 2016 to become a global innovation hub for research, innovation, and entrepreneurship, and to ensure the UAE’s smooth transition into a Knowledge Economy.

Connecting innovative minds from academia, governments and the industry, UAEU SIP breaks new grounds for economic diversification through R&D, and innovation to achieve new heights for a quality of growth.

The park is an ecosystem for innovation offering programs using human-centered design approaches to lead the way to translating academic knowledge and scientific research into commercially viable applications.

For media inquiries: sip.connect@uaeu.ac.ae



1st Place, Corona Through The Eyes of Artists

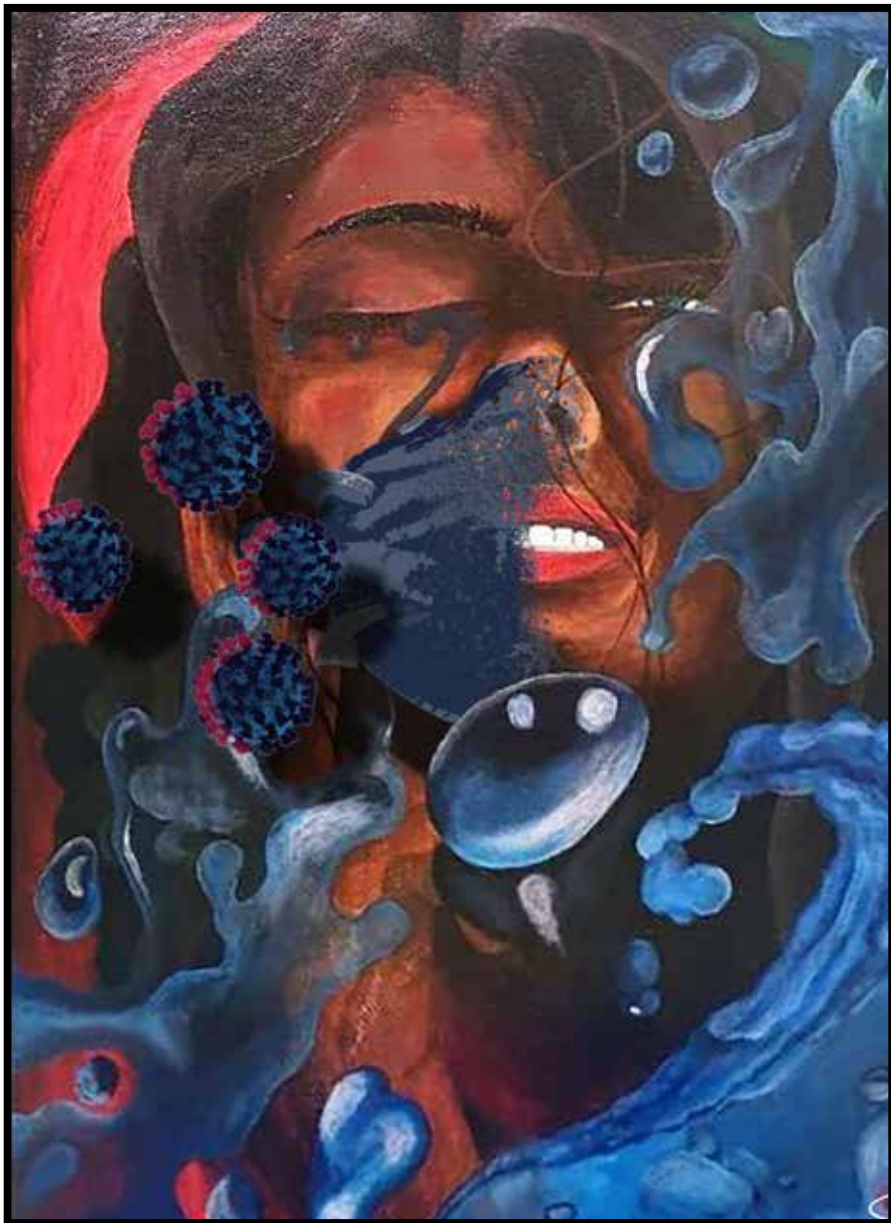
Pandemic Paradoxical

by Rauda Al Shamsi

“In this artwork I choose a combination of three items - chess, statue wearing a glove, and black feather on top of a mask. The chess represents our fight and sacrifices against the virus. Chess games are all about good techniques and the well thought moves, which is no different than how we should fight our battles in real life! The statue wearing a glove represents the controversial side of this pandemic, the infinite news and stories that we listen to everyday, and yet how we're still trying to stay safe and cope with it. Lastly, the black feather on top of a mask symbolizes hope. Feathers are a sign of hope -- black feathers in particular symbolizes both protection and hope!”



2nd Place: *Pandimía*, Amal Alzaabi



3rd Place: *TEARS OF FAITH, The Emotional Freedom*, Patience Irakoze

UAEU GOES TO IGCC

Dr Abdelgadir Abuelgasim

During the month of February 2020, geography students from UAEU attended the International Geodesign Collaboration Conference organized at ESRI headquarters in Redlands, California, USA.

UAEU students were invited to participate to this conference by the renowned urban designer Professor Carl Steintz from Harvard University. The UAEU delivered a presentation about the work conducted at UAEU in November 2019 during a workshop delivered by Professor Steintz.

The presentation focused on various urban planning and development models for Al Ain city by the year 2050. The first design model focused on normal urban expansion that does not take into account new innovation systems such as those in transportation systems, house design, urban zoning etc. The second model focused on the urban expansion of the city incorporating at a later stage the expected innovation in its urban design. The third model presented by the students incorporated expected innovations at the very early stage in its urban design for Al

Ain 2050 as well as addressing international sustainable development goals.

The students presented three model maps showing how it will be beneficial to incorporate sustainable development



goals and innovation in future city and urban planning.

Our presentation was well received by the attendees, in particular that UAEU was the only institution invited from the Middle-east and Arab world. Furthermore, it caught the attention of the attendees that UAEU students were undergraduates while most presenters from other academic institutions were graduate students or academic faculty.

What follows are some recollections of the trip by the students.

Travelling provides opportunities for discovery and to learn new things. On this wonderful trip I experienced many new things and learned so much, meeting new people of different ages and cultures. It helped me to improve myself and my social skills.

The conference was about International Geodesign Collaboration. It gave me the chance to listen to different points of view and learn about new ideas and techniques and equipment and data that they use in GIS. I learned new skills in a new environment.

In terms of discussion, attending the conference allows me to learn new information from hearing other presentations. I also conversed with other

researchers from different universities and even from different countries. My experience when we presented our project in a conference helped me in different ways, such as being confident. They gave each group only seven minutes to present their work. I learned how to be responsible about the time.

After the presentations, they divided us into different groups for workshop sessions. We had four sessions in total, two each day, focused on defining aspects of the IGC geodesign requirements, how IGC use the patterns of similarity and difference among projects to guide geodesign in addressing global change. When they divided us into groups, I felt nervous in the beginning because our group included professors. We were the only students in this discussion. I learned from these discussions how to express my opinion with confidence.

In conclusion, I would thank the university for giving us this opportunity. Special thanks to Dr Abdelgadir Abuelgasim, Ahmed Al Murshidi and Robert Bridi. Thank you so much for your time and patience. You made things very simple. Thank you for your passion and for the willingness to share that passion with us.

Moza Ahmed Al Ameri

It was an amazing field trip to the USA to the headquarters of the ESRI company. The conference gave us a great opportunity to discuss our project with others of a different background. We discussed several projects that raised our knowledge and gave us a background about the current problems we can solve in this program. Also, this conference pushed us to explore more about the capabilities of the program and helped us to understand what makes this program special.

When I was presenting on stage, my confidence reached its limits. I was very happy to present. It was the culmination

of many months of preparation. When we finished, the doctors were so proud and the attendees were very interested in and supportive of our project. Afterward, we tried to communicate with others to exchange knowledge, and it was very helpful.

The main question in the conference was to ask if this program can be spread all over the world or not? In my opinion, this program has some special criteria such as the way of presenting and processing. However, it cannot deal with all kind of projects; it limits the creativity and there are other programs which do the same job

but in a different and perhaps better way, such as Arc GIS.

The doctors were very supportive and kind. The whole experience was fun because of them. Surprisingly, Dr. Robert treated us like his own children, really taking good care of us. Also, he participated in the conference



discussions to encourage us to engage in them too.

In conclusion, this field trip gave us the chance to communicate with others and raise our self-confidence. I recommend these kinds of trips to the students because it promotes the development of personal skills and supports the educational process. Also, I recommend a research program in the ECRI company because the ESRI team introduced us to a new technology system which provides a new level in GIS. It will help the UAE in developing our own system.

I feel so proud that I represented my country and the UAEU. It was an unforgettable trip.

Meirah Ali Alzeyoudi

First of all it was very beautiful trip, and we enjoyed it very much. It was a fabulous new experience with the university and with our doctors.

The conference was useful and interesting, especially when we were presenting. Of course, we were nervous about the show, but I believe I performed well.

There were strange characters at the conference, but we learned from them. They were all nice people. Our visit to

some places was interesting and enjoyable also.

My most interesting experience was interviewing many personalities and officials at the conference, exchanging dialogue with them. We got to know participants from other countries who wished us well.

But, also, the beautiful thing that I loved was discovering some areas and visiting festival and tourist places. Before traveling, we had arranged a travel plan that included places we would visit after the conference such as restaurants and hotels. The first three days after our arrival we were attended the conference, but the rest of the days we went to different places like Disneyland, Universal Studios, and Temecula town center. And we visited Santa Monica and San Diego.

In terms of emotions, it was a wonderful feeling. I was so excited because it was my first trip without my family. I was responsible for myself and my friends. The best thing in travelling is to know and understand different types of people and cultures. It involves exploring new places, getting involved with people, coming across different situations and knowing the behavior of people. It was awesome to experience adventures and see different ations and traditions. Thank you UAE University. You gave us this opportunity

to present our ideas and show people our creative plan for Al Ain Vision 2050. Really, it was a beautiful trip and I know all the students are grateful for your support.

Jawaher Alblooshi

I am so thankful for the chance to go to the conference. It added knowledge to my background and helped to develop many skills in me. It was a wonderful experience that involved visiting the main branch of Esri and learning about their latest projects and research.

One of the skills that I gained was confidence from presenting our work to the experts from around the world. Another was learning how to communicate and engage with others as we shared our own perspective, attending several discussions about the Sustainable Development Goals and how to develop the program.

Lastly, it was a really great experiment that will boost my CV and hopefully bring many job opportunities.

Ahlam Ali Abdulla Jaffar



HEART OF HEARTS

Noor Al-Hashemi

Reader's Club

Will you forget me? Like I have been forgotten before?
Or will I remain, in your heart?
As you are, in mine...

You are beside me, within me,
Residing in my lungs, in my mind,
And in my heart of hearts
I feel your presence wherever I am
In my wake and in my slumber

There you are,
Please don't leave... don't walk away...
I fear your passing into oblivion
As much as I cherish your existence

I fear the day my soul dies,
And I recede into a body, living without a soul
A boy with no haven
Because you are my haven
And without you, I have no home

Without you I am a dead man
Wandering aimless, lost in the horizon
Searching for you, and for me
Because you are me, and I am you
And without you, I cease to exist

100 DAYS

Liesel Schoonwinkel

100 Days in space as a clinical psychologist...

THE SURVIVAL OF THE human race is constantly focussing more on life in space, more specifically life on planet Mars. Humans find adapting to different environments and cultures on Earth quite difficult. This raises the question of how much more difficult they would find living in space.

Psychologists have traditionally taken levels of acculturation into account when assessing and diagnosing people from different cultures living in a foreign environment. As a psychologist in space, acculturation levels of humans would still need to be assessed. The ultimate aim would still be the mental wellbeing of humans. In space, psychologists would also focus on finding ways to alleviate the stress that humans would go through when moving to space.

A program for the survival and the future of humans was developed through a collaboration between governments. The first group of humans and clinical psychologists were sent to space for a trial period of a 100 days. Psychologists observed the behaviours of humans in

space and many other factors that would be documented for future research.

As one of the psychologists in the group, I assess how well people work in teams and how well they are adapting to the off-Earth habitat. Space is an extreme environment, with extreme situations and reduced material comforts.

We psychologists in space are looking for certain characteristics in people, for example, good coping skills and general resilience to stress. People with acceptable skills will be selected to go on a second space mission to build a new environment for the humans who are to follow.

LONELINESS IS A RISK factor. We therefore focus on teamwork in the hope that people will build new and strong social networks for support.

We also focus on habitability, helping to provide input on how to make the space environment more familiar to that of Earth so that people can more easily adapt. For example, we ensure that light floods into the huge light rooms that are currently being built on Mars. In these rooms there

will be lots of greenery so that people can have a place to go to and feel connected to Earth. We psychologists are well aware that the lack of sunlight can cause seasonal depression. The aim of the light rooms are to take this information into account and hopefully eliminate seasonal depression.

Virtual-Reality goggles were brought along, and people can use these occasionally, enabling them to be 'back on Earth' for a short period, alleviating homesickness. As a psychologist in space, I brought all my knowledge and experience with me then adapted it to the new challenges humans could be facing in space.

After 30 days in space, some people began displaying symptoms of a potential mental illness. I started interviewing these people, asking them a lot of questions to assess their mental health. Individuals experiencing emotional distress all had some similar complaints. They were the following: anxiety of darkness, fear of an unknown future, overwhelming silence that causes a ringing sound in their ears, a loss of spatial orientation causing nausea, nightmares, and feeling like one cannot breathe properly. I documented these symptoms.

At first the people experiencing distress appeared to have some form of anxiety disorder, but the symptoms are different

from those in the DSM5. Therefore, this potentially, is a new disorder that only happens in space. Careful research would need to be done over time so we could understand the distress better and treat people in space accordingly.

For now, we treat symptoms with exercise to ensure more serotonin is released in their brain. Although communication with their loved ones is not possible, we use role play to simulate interactions with their family. Role play can help to make people feel more emotionally connected to their loved ones. We also remind the people in space that they are giving hope to humans on earth for a new future. We have a huge digital clock which counts down the days till we all leave space. The clock acts as a positive reinforcer. I also think it would be worthwhile to look into bringing peoples' favourite pet along on the next mission, as pets can help give emotional support.

AS OUR DAYS IN space are finally nearing the end, I cannot help but be excited to go back to Earth. What follows are my own perceptions of space.

Everything in space is foreign and completely different than anything I have ever known. I do not think anything could prepare us humans for how space is in reality. It is a dark, quiet and cold place. The environment is hostile. The space suits we

have to wear are very uncomfortable and restricting.

I have never missed sunlight as much as I have these last 100 days. Even as a psychologist I experienced anxiety and loneliness. I missed the familiar and the fresh food on earth.

However, there are also positive aspects to space. Space is a sterile environment where there are no viruses and diseases. Therefore, humans are able to live longer, healthier lives off-Earth. Additionally, space is so massive that the opportunities to explore and develop are endless.

I have hope that more missions into space will help us humans adapt more smoothly. We have to keep the ultimate aim in mind, and that is to ensure the survival of the human race.

TEMPEST

Hamda Alameemi
Reader's Club

The one called Tempest
Whose heart was filled with kindness
Her smile was ever so contagious

Tempest Tempest
She was always full of happiness
Her eyes were ever so magical;
Sparkling and bright.

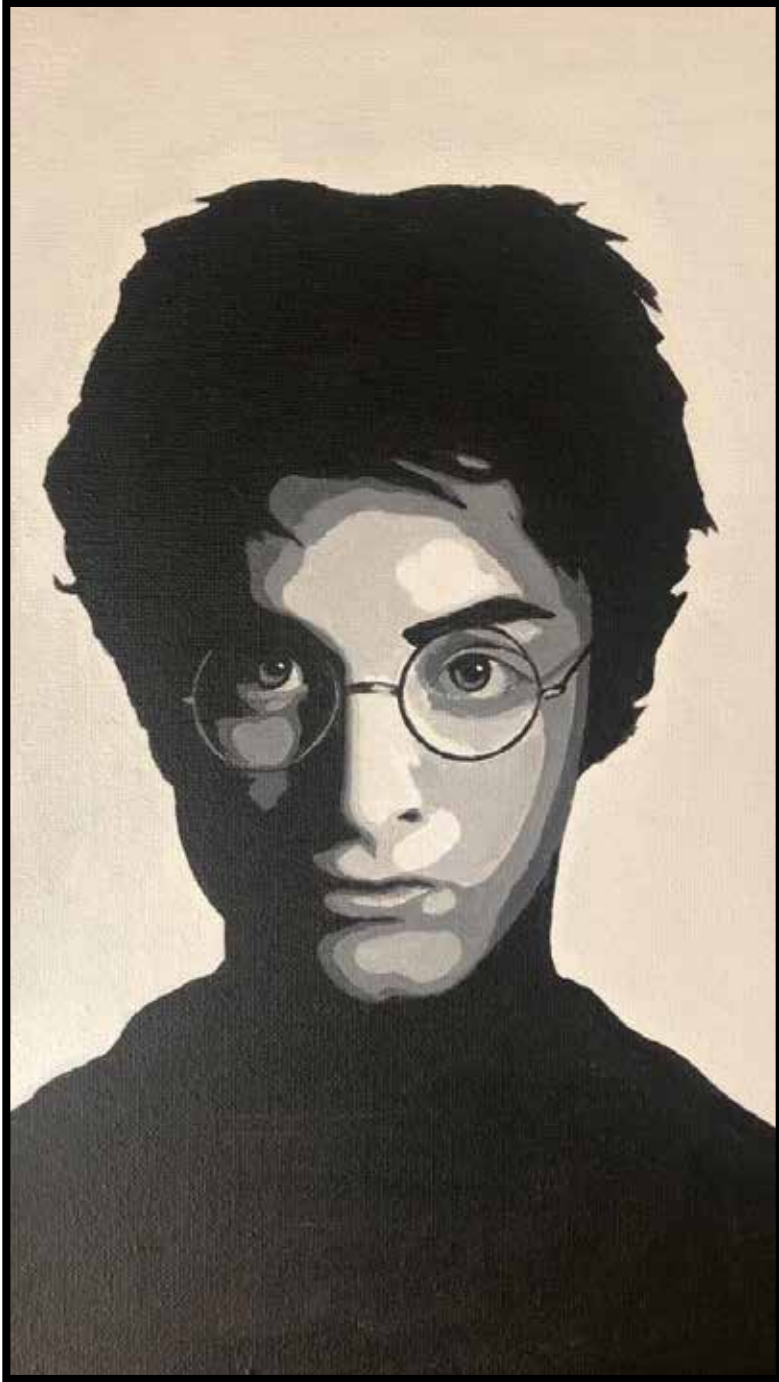
Tempest Tempest
One day was filled with wretchedness,
Her eyes full of hatred.
Her smile now is tainted.

Tempest Tempest
Beware her bitterness
For she can diminish anyone in her path,
Like a violent storm leaving a few survivors in her aftermath.

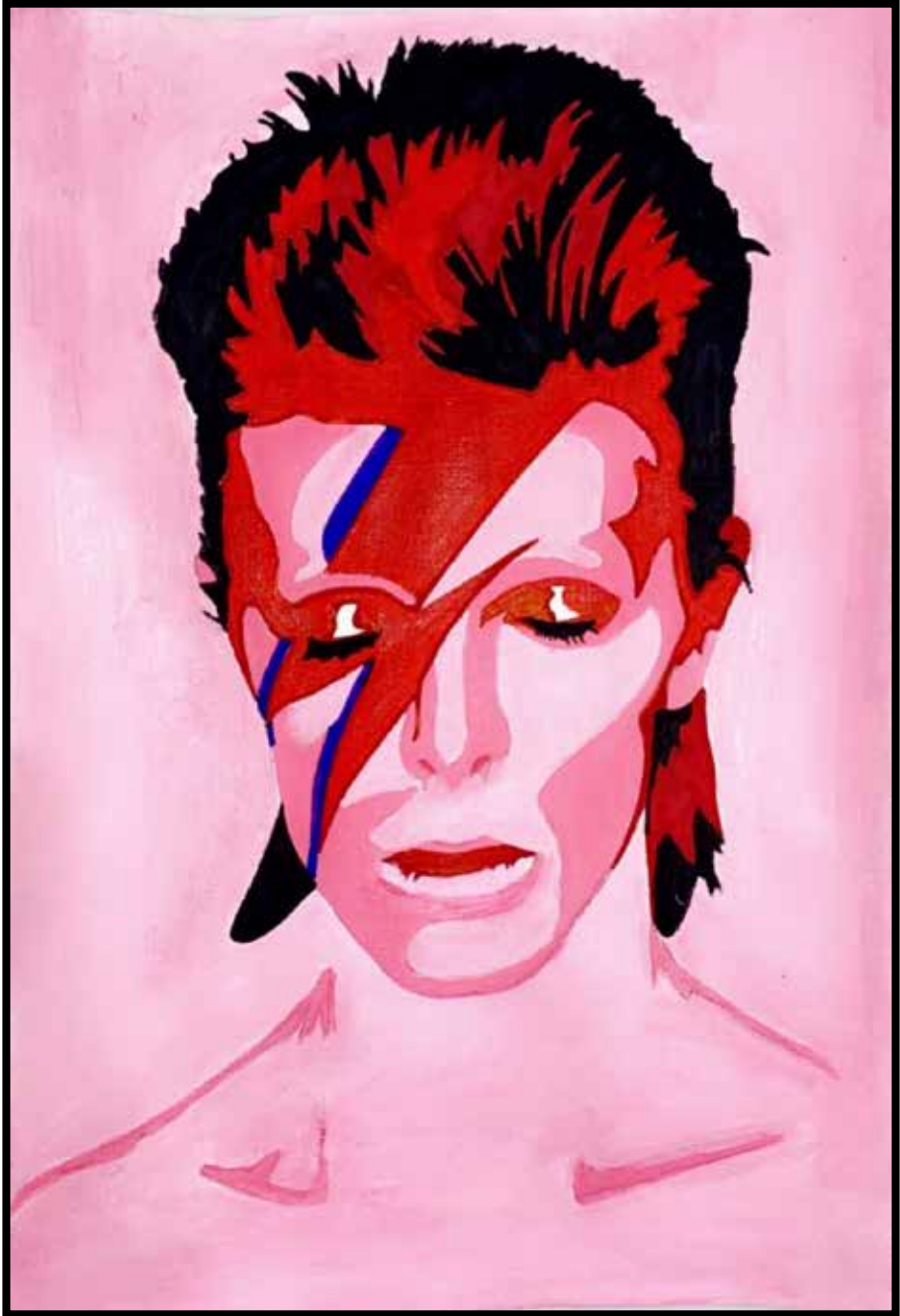
Art Gallery 4: Portraits



Reem Al Dhaheri



Raei Alshamsi



Reem Al Dhaheri



Amal Alshehhi



Cher Alzaabi



Sara Alnuaimi



Amal Almarzooqi



Mariam Alshamsi



Meera Almehairi



Sara Alneyadi

COULDN'T STOP

Maitha Al Ameri

Discussing *Because I Could Not Stop for Death*

Because I could not stop for Death is a poem written by Emily Dickinson around 1863.

Dickinson's poetry is known for originality in style and having a characteristic approach to her first-person narration. Her speakers observe varying elements in life and dissect them in a unique way. Thus, the poem *Because I Could Not Stop for Death* gives the audience a new way to view the presence of mortality in life. In this paper, I argue that the theme presented shows that death is present in all moments of our lives, and while many view it as a daunting and heavy topic it's simply natural and inevitable that we reach our final eternal resting place.

We will all eventually meet our death at the right time in our lives. The lines "He kindly stopped for me" and "He knew no haste" imply that our death will reach us in time and there is no rush in meeting it and no way to avoid it. The poet personifies Death in order to make the topic seem less grim, describing him as a kind and civil figure. Based on the first two stanzas, the

speaker in the poem is approaching the topic of death calmly, understanding that their time has come naturally.

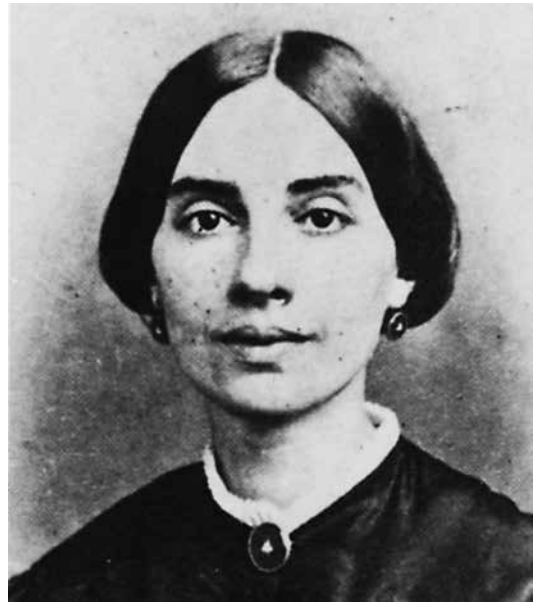
The world will move on, as it always has, after our death. The stanzas describe scenes of everyday life continuing, and the line "We passed the Setting Sun—Or rather—He passed Us—" reveals how reliably constant the outside world stays despite the fact that our life is ending. This line also employs the personification of the sun, as it's described with a 'he', which could be used to help us better understand these larger than life presences in our lives. The stanzas present this idea as a comfort that life will always go on. The poem and the stanzas promote a view of death as part of the natural cycle, and although we reach our end there's still a constant movement in the grand scheme of things.

In the end, our death leads us to an eternal rest that will finally put us at ease. This is expressed by using certain words that give a sense of belonging, like describing the grave as a "House." The poem ends by stating that no matter how



long or short it has been since our meeting with death, in the end it is everlasting. There is an emphasis on the finality of death, but the tone of the poem doesn't come off as scary and intimidating, it's more so a gentle and thoughtful reminder that everyone will meet their end someday.

In this short essay, I discussed the theme of death and how it was presented in the poem *Because I Could Not Stop for Death* by Emily Dickinson. The poem talks about how we meet death at the right time in our lives, and while the world moves on the idea of our death is encapsulated as eternal.



Emily Dickinson

Because I Could Not Stop for Death

Because I could not stop for Death –
He kindly stopped for me –
The Carriage held but just Ourselves –
And Immortality.

We slowly drove – He knew no haste
And I had put away
My labor and my leisure too,
For His Civility –

We passed the School, where Children strove
At Recess – in the Ring –
We passed the Fields of Gazing Grain –
We passed the Setting Sun –

Or rather – He passed Us –
The Dews drew quivering and Chill –
For only Gossamer, my Gown –
My Tippet – only Tulle –

We paused before a House that seemed
A Swelling of the Ground –
The Roof was scarcely visible –
The Cornice – in the Ground –

Since then – ‘tis Centuries – and yet
Feels shorter than the Day
I first surmised the Horses’ Heads
Were toward Eternity –

WORLDLY ENEMIES

Sultan M. Alnabal

Sometimes it's the look of a beautiful moon
That light to just perfectly set our life's tune
It doesn't matter if its happiness or sadness
Just the scenic chatter adding whiteness to the blackness
Life is an array of colors, stuck between the black and white
Yet the picture is left drowning in the darkest colors

Forgetting the families created by our precious mothers
Remembering all the chains of our hurtful lovers
Letting the inactive brain ask for the sharp cutters
The act of picking up the brush is a necessity

Choose the colors to paint your growing identity
Visualize the icon of you, live in that intensity
Make sure your life is full, having the biggest density
But don't ever think that it's the sickest complexity

Live life true upfront and in its clear simplicity
It's crazy how people look at god as the devil
Yet turn to the devil and put him in our hearts of metal
Have the fake king smile and ruin our world to a pebble
And then make him out to be the one that's special

The greatest threat is the closest ones with a knife
The unseen ones that enjoy your broken life
Will offer you something worst then imaginable death
Their torment is beyond any seen fathomable depth

So open your hearts and carefully watch
Hold each other and keep the march
Till we fall, cry out your hearts passion
Scream ones history of pain and see their reaction
Fearful that we are Strong, united and knowlegble
That all their evil is no longer to us tolerable

Demons unseen, and yet we forget the seen
Reasons unclean, all for some green
Dreamers intervene, that's why they kill the routine
Weaponize your soul to attack the controlling dictators
Recognize as a whole, we put up growling traitors
Hungry for nothing but power over the masses
Swung free from life's pain, I swear these guys are asses.
Living well off our never ending misery

Giving lies, forever to keep us in their trickery
How did we get here? I swear it's a mystery
Being kept in a small sphere is just repeated history
Open your ears and hear the words we shall be our own consistory
But why mind the powerful when there are worst enemies

A hurtful person always keeping us in our worst memories
Holding us to our beds because of its extremities
Grabbing any pill or bottle because that's part of the remedies
The worst thing trying to isolate you from the crew
Telling you its ok, never grow stay in the same shoe

You never understand what it is until you get the clue
Look at the blood from the knife and you wonder "who?"
Only to realize the hands owner is none other than you

Phonological Processes Applied by Children in Developing Linguistic Skills

Noor Saleh Al-Hashemi

Objectives:

The aim of this research study is to identify some of the different phonological processes that children use in their linguistic development and the constraints that they face. This will be accomplished by studying the speech patterns and errors of one child and comparing them to universal patterns found in child language data.

Research Question:

What phonological processes do children apply when developing their linguistic skills?

Method:

The child recorded for the purposes of this study is my nephew Hamed, who was 3 years and 5 months old at the time. His main spoken language is a dialect of Emirati Arabic.

The recording lasted around 60 minutes. The child was unaware of being recorded so as to provide the most accurate speech patterns and prevent any anxiety or shyness factor from altering his natural speech. A total of 757 words were transcribed from the recording, formed into around 182 utterances. Out of the total, only 91 made it to the analysis.

The session was recorded in the living room of my house. It consisted mainly of Hamed and me playing with building blocks and reading through two of his favourite books, with me asking questions and engaging in conversation to prompt him to speak. Occasionally, other family members including Hamed's mother, grandmother and nanny were featured engaging with him in casual conversations.

My chosen method of analysis was the Substitutions method which, as stated in the name, consists of finding all the phonological processes in which the child substitutes a segment of sound with another segment. The reason why only 91 words were used is because I had to exclude repetitions of target words as Hamed tended to repeat some words and phrases significantly more than others due to the context of the conversations. I opted for adding one single entry for every different mispronunciation of the same target word (regardless of how many times it was repeated throughout the recording) so as to produce a more generalized set of results, one that isn't skewed by having so many repetitions of one sort of error.

Results:

The results of my data analysis are shown below. Table 1 shows the processes that account for all the errors I found in Hamed's speech, along with the number of times they occurred. Figure 1 shows a visual representation of the most used processes.

I will next go into detail about each process, going from most to least frequent, defining it and showing examples of its application from my data analysis.

Alveolar Fricative Substitution:

Fricative Substitution is the processes in which a fricative is substituted

<i>Phonological Process</i>	<i>Frequency of Application</i>
<i>alveolar fricative stopping</i>	<i>10</i>
<i>interdental substitutions</i>	<i>1</i>
<i><u>deaffrication</u></i>	<i><u>3</u></i>
<i>plosive substitutions</i>	<i>2</i>
<i>cluster reduction</i>	<i>13</i>
<i>de-pharyngealization</i>	<i>19</i>
<i>segment devoicing</i>	<i>2</i>
<i>complete assimilation</i>	<i>3</i>
<i>liquid substitution</i>	<i>6</i>
<i>segment switching</i>	<i>1</i>
<i>nasal substitution</i>	<i>2</i>
<i>fricative substitution</i>	<i>48</i>
<i>total processes</i>	<i>110</i>

Table 1: Phonological Processes and Frequency of Application

with another fricative. This process appeared 48 times in the 91 words used.

In Hamed's case, this mostly happens with alveolar fricatives which he substitutes them with the interdental counterpart. This specific process is called lisping. This process appeared 43 times in the 91 words used.

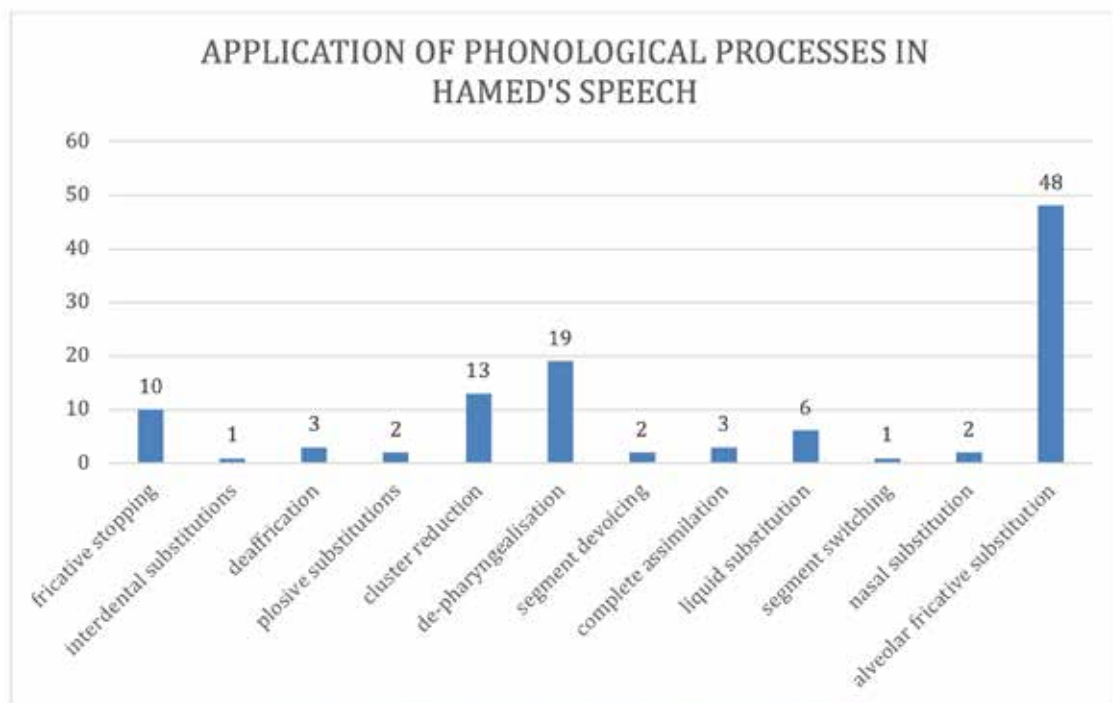


Figure 1: Column chart depicting application of phonological processes

IPA	Target	Gloss
bθko:t	bsko:t	biscuit
θayɪ:r	sʰayɪ:r	small
ɣnaððəlu:nəh	ɣnazzəlu:nəh	they lower it
faltʃ	θaldʒ	ice

De-pharyngealization:

This process is where an emphatic or pharyngeal consonant is substituted with a non-emphatic counterpart. This process appeared 19 times in the 91 words used.

One thing I've noticed here is that most of Hamed's de-pharyngealization instances happen in the middle of words, and he does a much better job at reaching the target word successfully if emphatic consonants are situated in either of a word's two boundaries. This makes sense since consonant clusters

in Arabic usually take place in the middle of a word, so he's bound to de-pharyngealize emphatic consonants to help ease the pronunciation.

IPA	Target	Gloss
<u>ʔahatta</u>	<u>ʔahat</u> ^ʕ <u>t</u> ^ʕ <u>a</u>	I put it
<u>baysi:r</u>	<u>bays</u> ^ʕ <u>i:r</u>	It will become
<u>axdar</u>	<u>axd</u> ^ʕ <u>ar</u>	green
<u>hassalt</u>	<u>has</u> ^ʕ <u>s</u> ^ʕ <u>alt</u>	I found

Cluster Reduction:

Cluster reduction is a process in which a segment is deleted from a consonant cluster (2 or more consonants which appear in succession) in order to ease pronunciation. This process appeared 13 times in the 91 words used.

IPA	Target	Gloss
<u>xabbi</u>	<u>txabbi</u>	Hide (F+imp)
<u>ʔakri:m</u>	<u>ʔaskri:m</u>	Ice cream
<u>taʕfi:n</u>	<u>taʕrfi:n</u>	you know.F
<u>tiker</u>	<u>stiker</u>	sticker

Fricative Stopping:

This process is defined as substituting a fricative segment with the nearest stop in terms of place of articulation. This process appeared 10 times in the 91 words used.

IPA	Target	Gloss
<u>kida</u>	<u>kiða</u>	Like this
<u>gargu:r</u>	<u>yaryu:r</u>	Grover (sesame <u>st</u>)
<u>xudi</u>	<u>xuði</u>	<u>Take.F</u>
<u>ha:du:</u>	<u>ha:ðu:</u>	There it is

Liquid Substitution:

This process is defined as the substitution of a liquid segment with another

consonant. In Hamed's case, liquids are substituted with another liquid or the alveolar nasal [n]. This process appeared 6 times in the 91 words used.

IPA	Target	Gloss
<u>tl</u> ak	<u>tr</u> ak	truck
<u>na:k</u> en	<u>la:k</u> en	but
?enmo	?elmo	Elmo
xannaθna	xallas ^c na	We finished

Deaffrication:

Deaffrication is the substitution of an affricate segment with a stop or a fricative. This process appeared 3 times in the 91 words used.

IPA	Target	Gloss
yi:di	yi:dʒi	He comes
mʊʃallaʒa:t	mʊθalladʒa:t	Ice cream
ʒadi:d	dʒadi:d	new

Complete Assimilation:

This is a process in which a segment completely assimilates or becomes identical to the segment that follows it. From the repetitions in the recording, I was able to conclude that Hamed mostly does this between word boundaries in an utterance, so he would completely assimilate the last segment of a word to the first segment of the word that follows it. This process appeared 3 times in the 91 words used.

IPA	Target	Gloss
mukken	mumken	He comes
waheθ θa:ni	waheð θa:ni	Another one
mahhay yʃellu:na	mahhad yʃellu:na	No one takes it

Segment Devoicing:

This process refers to substituting a voiced segment with its voiceless counterpart. It appeared twice in the data set.

IPA	Target	Gloss
faltʃ	θaldʒ	ice
tkto:r	dkto:r	doctor

Nasal Substitution:

Nasal substitution is the process in which a nasal segment is substituted by the voiced plosive that shares the same place of articulation. This process appears twice in the data set.

IPA	Target	Gloss
Xabsa	Xamsa	five
ʕeddi	ʕendi	I have

Plosive Substitution:

Plosive substitution is seemingly the opposite of nasal substitution, in which plosives are replaced with the corresponding nasals. This process appears twice in the data set.

IPA	Target	Gloss
nənhatta	bənhatta	we will put it
mənəʕab	bənəʕab	we will play

Interdental Fricative Substitution:

This is the process where interdental fricatives are substituted with their labiodental counterparts. It only appears once in the data analysis, and as far as I have noticed it's the only word in Hamed's lexicon that consistently goes through this process.

IPA	Target	Gloss
faltʃ	θaldʒ	ice

Segment Switching:

Evident from the name, what happens in this process is that two segments switch places. This process also appears once, and like the process before it only happens consistently with one word in Hamed's lexicon.

IPA	Target	Gloss
wagra	warga	paper

Discussion

I have answered my research question by analyzing my nephew Hamed's speech errors using the Substitutions method of analysis and applying it to the transcription of the recorded sessions that I spent with him.

Compared to the universal patterns in child language acquisition that we've studied, Hamed's speech performance is on track and consists of nothing unexpected or out of the ordinary.

In regards to the lisping problem, it is less of a wholly consistent problem and more one that centers on his lack of control of his speech muscles. While he does substitute the target with the "lisp version" of a word more than he hits the target, he is still able to produce the sounds correctly if he focuses on his speech, demonstrating this is more of a problem regarding his ability to control the sounds. He tends to speak fast when he is excited or, generally, whenever he speaks naturally, and doesn't focus on producing speech and ends up making these errors.

His phonemic inventory is almost complete. The only sound he still struggles with is the voiced alveolar fricative [z], where in the data he

consistently substitutes it with the interdental counterpart, as opposed to [s] which he manages to pronounce correctly in several utterances but still sometimes substitutes with the interdental counterpart.

Lastly, to check his sound inventory, I made sure that each of the sounds that Hamed produced were not just lucky accidents, but that he could actually pronounce them at times and is just lacking the proper control to isolate them from their similar counterparts, as in all consonants apart from [z] he consistently switches between a target sound and a close counterpart like the examples provided in the results section.

Art Gallery 5: Life Painting



Aysha Almarzooqi



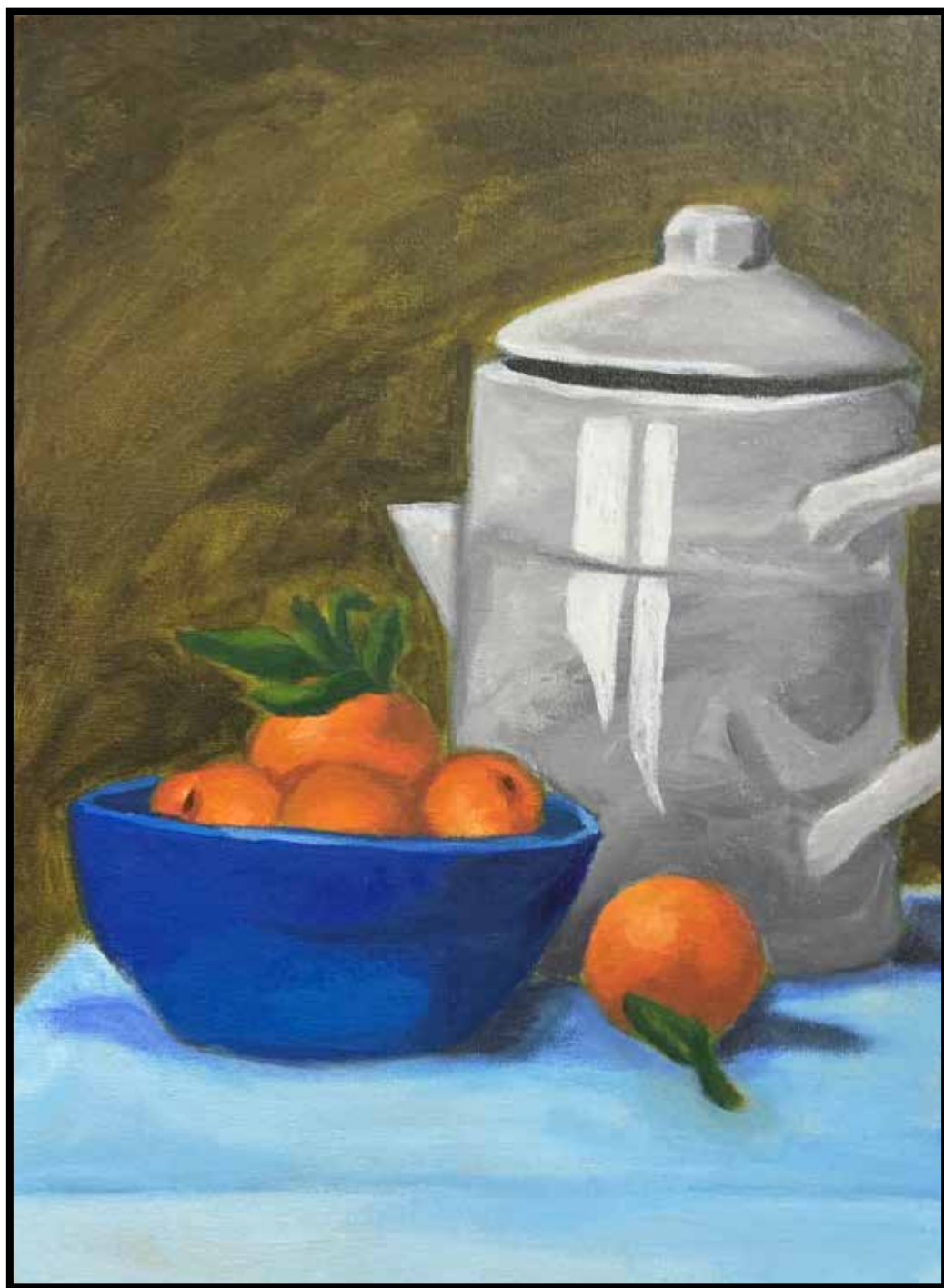
Sara Alneyadi



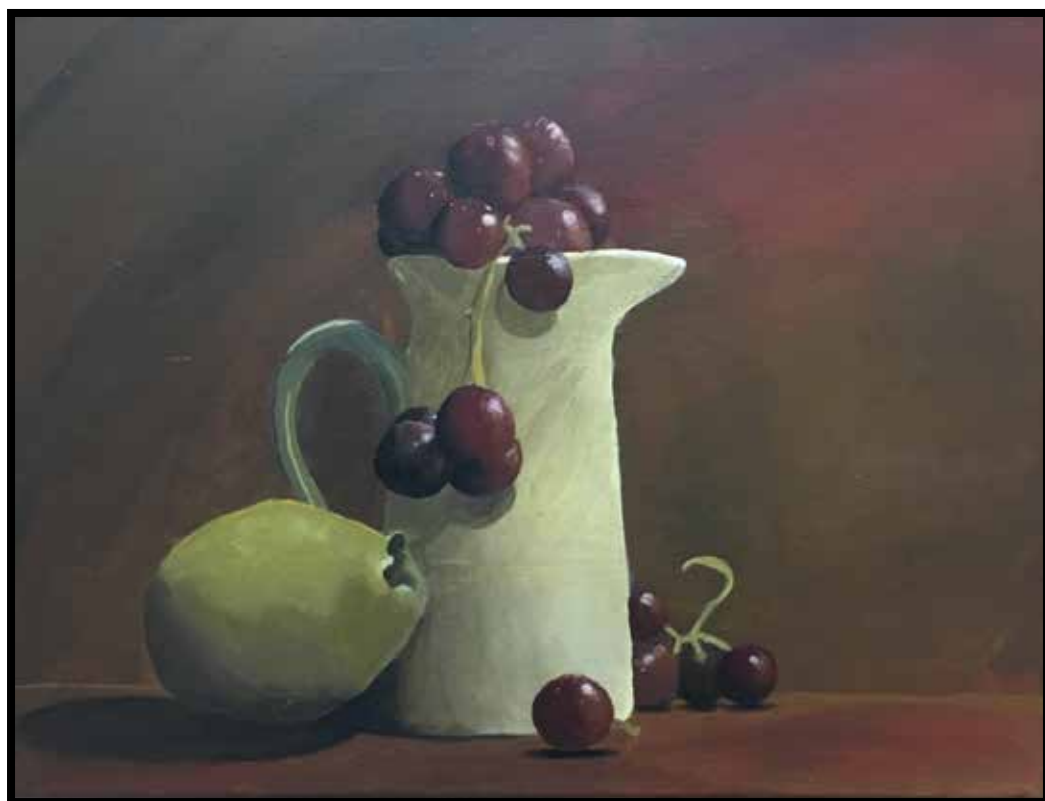
Sara Nuaimi



Shamsa Albaadi



Shamsa Albaadi



Amal Almarzooqi

FREEDOM

Wadeema Alameri

Discussing *Bury Me in a Free Land*

Bury Me in a Free Land written by Frances Herper is a poem that includes the theme of anti-slavery and freedom. She is an abolitionist and was influenced by the abolitionism, a historic movement that aimed to end the slavery in the United States. This poem helps the readers to get an idea about how terrible and merciless the slavery was, and anyone who was involved with. The aim of this essay is to show the various ways that Francis Herper used to show how she is eager to gain freedom, or to fight against slavery.

The speaker in the poem starts off with the title as “bury me in a free land” indicating the theme freedom. The speaker wishes to be buried in a land where there is no slavery activities are there.

Make me a grave where'er you will,
In a lowly plain, or a lofty hill;
Make it among earth's humblest graves,
But not in a land where men are slaves.

In this stanza, the speaker says that they

do not mind wherever they are buried, in a high hill or in a ground; they want to be buried with humble people that passed away before the speaker. However, the speaker do not want to be buried in a land where the slavery activities are still there, and where people are slaves. The theme in this stanza is both anti-slavery and freedom. We can deduce from the stanza that the speaker is seeking for freedom and they think the only way to do so is, to be buried in a place where slavery does not exist.

I could not rest if around my grave
I heard the steps of a trembling slave;
His shadow above my silent tomb
Would make it a place of fearful gloom.

The speaker in this stanza talks about how they do not want to be buried in a place where they can hear steps of slave whom is still facing injustice. The speaker does not want to sense his shadow lurking above his tomb, the shadow of the slave would turn the silent tomb into a gloomy

tomb.

I could not rest if I heard the tread
Of a coffle gang to the shambles led,
And the mother's shriek of wild despair
Rise like a curse on the trembling air.

The speaker says it would be hard for them to rest if they heard the footsteps of a coffle gang; meaning a group of slaves in a line, driven and chained along together. The place where they are being dragged to is a place called shambles also known as the slaughter house. This couplet shows the terrifying image of slavery and how they are treated as if they were some sort

of animals or unworthy humans. The next two couplets in the stanza, the speaker used a metaphor, saying that the mother's scream of despair is like a curse on the air. The next stanza will explain the reason of the mother's screams.

I could not sleep if I saw the lash
Drinking her blood at each fearful gash,
And I saw her babes torn from her breast,
Like trembling doves from their parent nest.

In this stanza, the speaker says, it would



Frances Ellen Watkins Harper

be hard for them to rest if they saw mother's being whipped mercilessly, and how they babies are torn or taken from them as they were hold them close to their chest. In this stanza, there is another metaphor that is written there, "Like trembling doves from their parent nest". This metaphor refers to the babies that are trembling in fear while they are being snatched away from their mother's embrace. This stanza also shows the terrifying events and obstacles that the black people faced during the slavery.

I'd shudder and start if I heard the bay
Of bloodhounds seizing their human
prey,

And I heard the captive plead in vain
As they bound afresh his galling chain.

This stanza shows the merciless white people and how cold-hearted they are. The speaker in this stanza says they would shiver upon hearing the slaves begging for them to stop whipping them, however, all of their pleadings and begging are in vain. The galling chain refers to the collar that is around the slave's neck "reminding" of their wrongdoings.

If I saw young girls from their mother's
arms

Bartered and sold for their youthful
charms,

My eye would flash with a mournful
flame,

My death-paled cheek grow red with
shame.

The speaker here talks about the girls when they are sold because of their "youthful charms", the speaker's eyes would shot open and it would be clouded with a depression and sadness. Even in the speaker's dead state, the speaker's pale cheek would turn red in shame. This shows that people who were slaves, they held no value to the white people. The whites perceived them as nothing, but just a bunch of animals, no, a better word is objects. They think of them as nothing but objects, and they can do whatever they wish to do with them because they are "superior".

I would sleep, dear friends, where
bloated might

Can rob no man of his dearest right;

My rest shall be calm in any grave

Where none can call his brother a slave.

In this stanza, the speaker is finally talking about being able to sleep peacefully under some certain conditions. The first conditions are; a place where no white people whom think that they are superior, and rob off anything from the slaves, even

their rights. A place where everyone is equal and no one call each other a slave.

I ask no monument, proud and high,
To arrest the gaze of the passers-by;
All that my yearning spirit craves,
Is bury me not in a land of slaves.

The speaker here talks about how they want to stop the stand-by people, meaning those people who stand closely and see everything, however they do not dare to step in and stop the injustice that is happening in front of them. Lastly, the speaker craves to be buried in a place that slavery does not exist.

In conclusion, we can see the speaker believing in afterlife justice. The speaker wishes to be buried, in other words, the speaker wants to be dead. However the undefined speaker recalls the events that they have witnessed in their life wishing for things to not repeat in the afterlife. The speaker wishes to seek freedom, and by doing so it seems like they lost hope for seeking it in real life, and they are trying to seek it in afterlife. The speaker also wants to show how terrifying and inhuman the slavery is and how the whites are so blinded by their “superiority” over the blacks.

REFERENCES

<https://www.theguardian.com/books/booksblog/2017/feb/27/poem-of-the-week-bury-me-in-a-free-land-by-frances-ew-harper>

<https://ezinearticles.com/?Bury-Me-in-a-Free-Land---Not-One-of-Slaves&id=2860068>

Bury Me in a Free Land

Make me a grave where'er you will,
In a lowly plain, or a lofty hill;
Make it among earth's humblest graves,
But not in a land where men are slaves.

I could not rest if around my grave
I heard the steps of a trembling slave;
His shadow above my silent tomb
Would make it a place of fearful gloom.

I could not rest if I heard the tread
Of a coffle gang to the shambles led,
And the mother's shriek of wild despair
Rise like a curse on the trembling air.

I could not sleep if I saw the lash
Drinking her blood at each fearful gash,
And I saw her babes torn from her breast,
Like trembling doves from their parent nest.

I'd shudder and start if I heard the bay
Of bloodhounds seizing their human prey,
And I heard the captive plead in vain
As they bound afresh his galling chain.

If I saw young girls from their mother's arms
Bartered and sold for their youthful charms,
My eye would flash with a mournful flame,
My death-paled cheek grow red with shame.

I would sleep, dear friends, where bloated might
Can rob no man of his dearest right;
My rest shall be calm in any grave
Where none can call his brother a slave.

I ask no monument, proud and high,
To arrest the gaze of the passers-by;
All that my yearning spirit craves,
Is bury me not in a land of slaves.

A WOMAN

Shamma Subaie

She overheard her boss when he told his kids to go easy for a few days. Her heart was broken, and she wasn't certain about her future either.

She always showed confidence. She was tough when it was needed. She would hear them calling her 'unusual housemaid.' At some point, she encouraged the kids to stand up to the old man. She promised them she'd help them if they did. Might even tie him up for a while.

She wasn't the type you'd want to mess with. Yet her husband did. She swore that she would kill him when she went home, but he knew that wouldn't be for a few more months. Time enough. She would have to accept the facts or end up in the street.

She'd worked as a maid for eight years. Just twenty-two years old when she went to Kuwait for four years, then another two in Saudi Arabia. She looked after an old woman to make extra money so she could buy a house for her husband to live in instead of staying with his family. She bought the house alright, but according to Indonesian law it belonged to him. Everything belonged to her husband; the money she'd saved and their son, too. Her son. He was to live with his father, and his father's new wife.

Her mother and sister called her that morning. They told her it was too late to do anything. They offered to take the kid to live with them. The maid knew that her husband didn't really want him; he wanted the house, the money and his beautiful new bride. His old wife would provide him shelter and money, and the new one everything else.

That evening, the eldest daughter of the family she was working for came to see her. She was still crying in the corner of the room. She knew that the seventeen-year-old girl's only experience was what she witnessed with her mom years ago. Even so, she figured she was someone who might understand her.

'He's getting married tonight,' she said.

'My dad told me,' said the eldest daughter.

'He took my money.'

'My dad said he'll give you more and you don't have to send it to him this time.'

She shook her head. 'My son will starve.'

'It's his son too.'

She didn't say anything. She knew it was not the same. Her husband knew it was not the same. He could starve the kid and still blame her. He wasn't attached. Not like her.

It took a few days to get back to work. Her boss promised to make some things up for her. He was different from her husband in certain ways, but she wasn't in a situation where she could decline.

Before she left the family, she told them she'd get a divorce once she was back in Indonesia. Then she'd take care of her son.

Student Behavior in the Classroom: Mixed Method Study of Female Students at UAEU

Mariam Saeed AlYammahi

Abstract

The purpose of this study is to analyze student's behavior inside classrooms. Recently, students often show disrespect in class toward teachers. The research looks to answer one main question: Why do female students demonstrate inappropriate behavior inside classrooms, and what are the factors that lead to this behavior? The study use a convergent parallel mixed method for nonprobability quota sample. Four classrooms were joined to do the ethnography, and online surveys were distributed to 201 UAEU female students from CHSS. Tests for correlations between inappropriate behavior and other independent variables found correlations between inappropriate behavior and students coming from Bedouin families, family problems, using social media, and following negative behavior of others. It is recommended that follow the instructions of their instructor, and the instructor should show respect to the students and activate the classroom.

Keywords: students in the classroom, unrespectful behavior, female students, UAE University & inappropriate behavior

Introduction

In this research I talked about UAEU student behavior in classroom. I analyzed the classroom environment, and today there might be inappropriate behaviors including talking loudly, using mobile phones during class, coming very late to class and leaving the classroom without permission. Additionally, there might be lack of respect for the teacher so which confuses other students' attention. In some cases, some of this disrespectful behavior comes as a result of the lack of control in the classroom.

This kind of phenomenon has spread too much in the last few years. Because of that, we need to understand the reasons that led to this change in student behavior. This kind of behavior can affect other students to behave in the same way which mean this phenomenon will spread more between students. This study tests if there are some deficiencies from the teacher or it is a kind of student culture and the environment that surrounds the students. According to The National, some schools in the UAE have contacted psychological people to help them control student's behavior, which means this phenomena is not restricted only to the UAE. It was found in several countries and it is widespread.

The main theory used in my research is cultural capital theory to see if this behavior in classroom is related to the culture. In this study, I analyzed the reasons that led to disrespectful behavior from students at UAE university. The most relevant study for my topic is *The Learning Killer: Disruptive Student Behavior in the Classroom* (Seidman 2005, p40–46), which discusses disruptive student behavior such as sleeping and arriving to class late. I found a lot of research which studies student behavior in school in other countries, and there is some research in universities, however there is no shared study about this topic in UAE or it couldn't publish for anyone.

This mixed method study analyzed female student behavior in classrooms

at university. The main question was: Why do female students demonstrate inappropriate behavior inside classrooms, and what are the factors that lead to this behavior? A convergent mixed method was used, a design in which qualitative and quantitative data are collected in parallel, analyzed separately, then merged. This study used a survey to test the theory of culture capital theory that predicts that culture will influence the student's behavior in the classroom. The Ethnography explored female student behavior in 4 classrooms in CHSS. The reasons for collecting both qualitative and quantitative data is to analyze if this phenomenon is occurring many times or only once at UAEU, if there is something relating to students' culture, and to see other students' impressions of this behavior.

Conclusions

I used convergent parallel mixed method and I did ethnography and survey to analyze students behavior. So I did a nonprobability sample and they are female students from UAE University.

For the survey I received 201 responses from female students at UAEU from CHSS, aged 18 to 27 years old. 114 students were living in the university hostel while 87 of students were not living in the hostel. For the ethnography part I joined 4 classes of between 26 and 44 students, with different instructors. The most responses were from students aged 21 to 23 years old by 46.8%. Furthermore, the highest number of responses I got was from students who live in Fujairah (69). The highest rates of inappropriate behavior were from students who live in Sharjah and Ras AlKhaimah. A few students behaved inappropriately more than 10 times in the last week.

The first hypothesis was that culture affect student's behavior in classroom because Bedouin people have more inappropriate behaviors than others. This hypothesis was confirmed because there was a high significant and weak

correlation between them.

The second hypothesis was that if the teacher sets strict rules, the students behave more appropriately. This hypothesis was rejected because there was no significant between inappropriate behavior and teacher strict rules.

The third hypothesis was that the students whose parents have higher education will behave less inappropriately than those parents do not have higher education. This hypothesis was rejected because there was no significant between father's and mother's education and students' inappropriate behavior.

I reached the goals of my research and I had difficulty compiling the responses to the questionnaire from students, but I tried hard to get their responds to my survey. I ask for some help from my friends in the universities to distribute the survey with me to their classes groups. But I received good number of responds that helped me to test the hypotheses.

From the classes that joined I noticed that inappropriate behavior are occurred in all these classes and the most things I noticed was using mobile phone during the class time. Around a quarter of students in the classroom were using their mobile. While the least behavior that I noticed was watching movies by one or two students in the classroom. Additionally, I found that there is a correlation also between index inappropriate behavior and family problems, using social media and following the negative behavior of friends.

As a result of this study, I would recommend that students must respect the instructor because it will help them in their practical life. In addition, the instructor should activate the classroom through class activities and showing more respect to the students and their needs for learning. Also, the university should give Bedouin students lectures about how to behave in the classroom and with the instructor before starting to study in the university.

Art Gallery 6: Birds



Mariam Alshamsi



Sara Alnuaimi



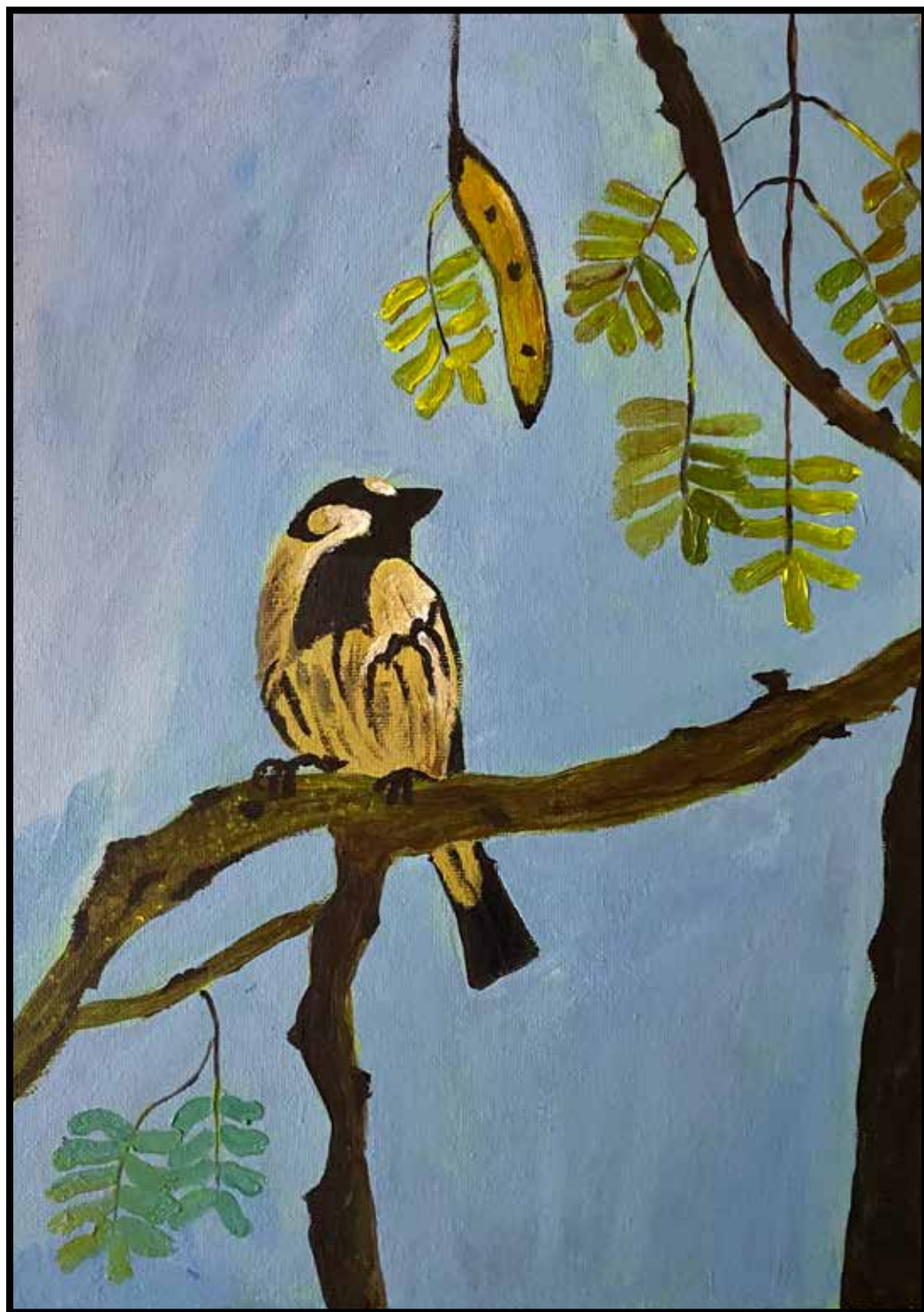
Amal Alshehhi



Reem Al Dhaheri



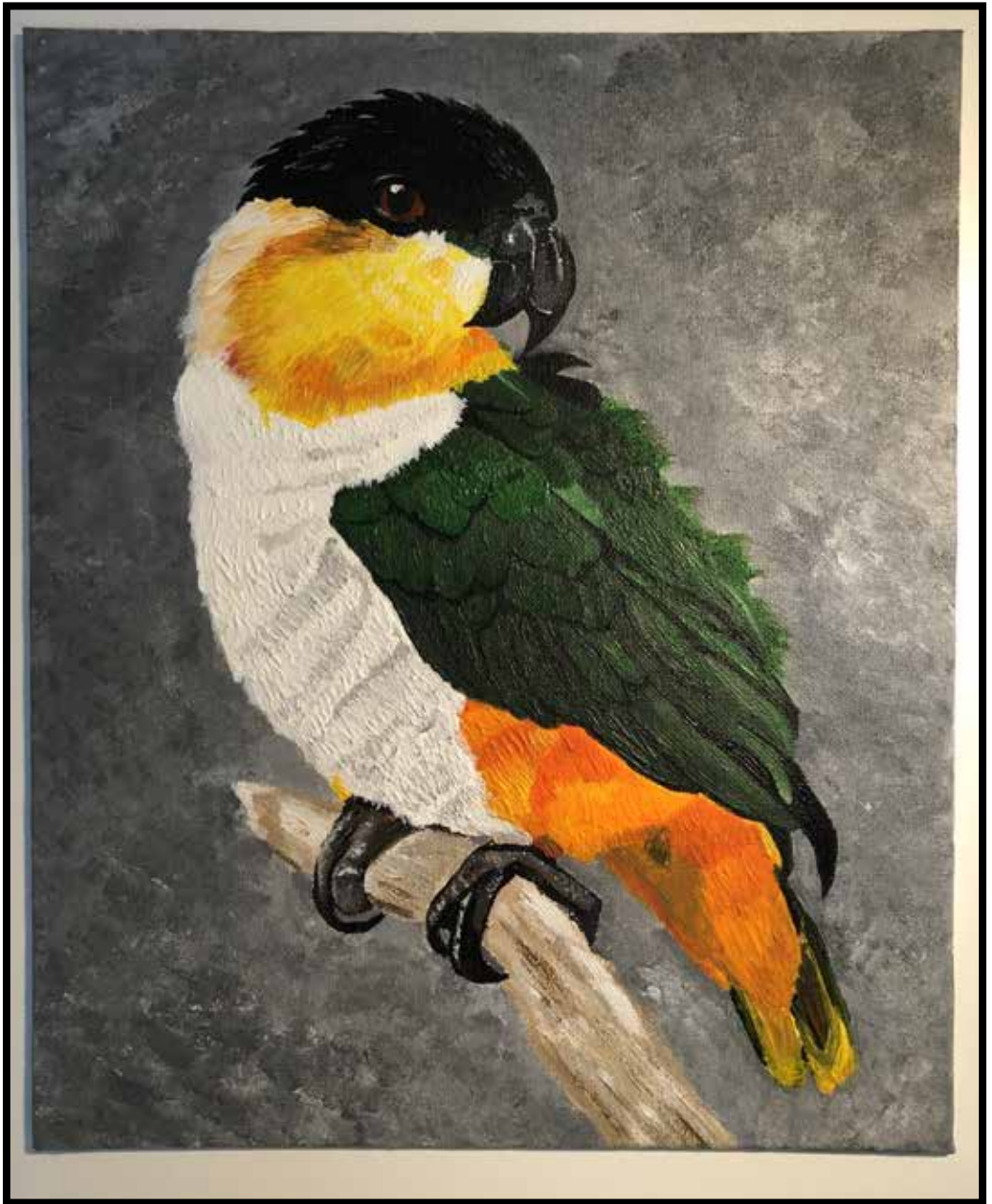
Aysha Almarzooqi



Jawaher Alsereidi



Modi Al Ahbabi



Sara Alneyadi



Yamna Alshamsi



Shamsa Albaadi

RESURRECTION

Mariem Hamoud

Analysis completed as part The Image of the Foreigner in Emirati Women's Novels, a research project supervised by Dr Muna Ali Sahli.

Emirati writer Eman Al-Youssef achieves, through her latest novel *The Resurrection of Others*, a set of important philosophical and existential questions which focus on three main topics:

- 1- The self in its relationship with the other
- 2- Belonging
- 3- Collective awareness

These issues are presented through a set of events which starts from the family and passing through the society in its vision of the other as it fluctuates into different forms.

The novel goes over some other important problems related to society's vision of women's presence. In addition to the theme of the novel that takes a transition to the work environment, which the writer takes advantage of to represent a set of realistic projections related to the media, art and political orientations.

The novel begins with Mi'ad, an Emirati, and her Qatari husband and their

two sons, whose trip for Umrah has been cancelled. It appears from the narration that the matter coincides with political events related to the countries of the region.

We conclude from the first pages that there is a proposition closely related to the question of the self and the other, and even the foreigner. The image of the family here is twofold, as it is a similar part of the self, complementing it, while it is also an independent part far from it.

Events escalate, revealing that Mi'ad, who is the hero of the novel, suffers from a psychological disorder that causes her to see the faces all together as one strange face — of a bearded man with blodshot eyes and veins popping from his forehead. Mi'ad experiences the vision as part of her reality, but it also appears in her dreams.

Mi'ad's suffering is not only psychological but also physical. She is afflicted by an inflammation of the auditory canal, which has since increased her hearing loss.

The narrative takes place at Jumeirah, a location crowded crowded with different nationalities and races. Mi'ad works as an employee in the archives of a newspaper, and through her narration we notice a new metaphorical image of the other, of foreigners. There are multiple images, as we find them in the family (husband and children), the different nationalities which live in the area, and in the persona of an office-boy in the workplace. Although his nationality is not disclosed, his speech reveals political views of reality in which foreign names are mentioned.

Mi'ad reaches a difficult stage in her illness of mixing faces, so she tries to seek help from her memory to get to know others from their bodies. A large number of her fellow employees are wearing the same clothes — white Kandura — or their uniform as the office-boy who she knows from his blue suit. But the memory appears helpless, as she is unable to distinguish between her colleagues. Mia'd gets to a point where she speaks to people without realizing exactly who they are.

However, she tries hard to narrow the possibilities by noticing details other than the faces, though it is noticeable that she doesn't mention the voices. This can be considered a technical limitation of the novel, especially with Mia'd being able to sense differences between the voices.

The picture now appears to be the antithesis of realism, the screens are no longer false, but rather more true than reality, as reality is not more than a group of people with no differences between them. They all have the same face, with no personal differences to single out the uniqueness between the common identity.

The novel does not only address this one. The narration deals with a number of social issues, bringing us back to Mia'd's childhood when she wanted to cut her hair and her mother refused without giving a clear reason. This can be understood as an event that indicates generational conflict.

In addition to addressing this axis, we find another reflection of two important axes, drawn from the nature of society:

1- The story of the child (Abdullah) of unknown descent and the suffering and rejection from which he suffers due to the fact that he simultaneously exists and does not exist!

2- The problem of having a female child and blaming the female for that. She is the mother and she is the one who causes the calamity!

The writer takes advantage of many techniques to form her own story which is made of three chapters. We find a repeated section at the beginning of each chapter. In the first chapter on Mi'ad herself, this repeated section creates reference to

Mi'ad's own entity in its unification. In the second chapter, the theme is mainly about Noah (the Prophet) which indicates the conditional belonging to the other, while the conclusion focuses on the resurrection and terminus.

The face from which Mi'ad is escaping, the face that appears in everything, is a beautiful face, suggesting that the problem is not to flee from ugliness and search for beauty but to flee from similarity and repetition. In the desire for contrast and difference lies the real scale of beauty.

The novel leads to an unexpected end using several mediums, such as: free association and the fast successive event, where each sentence moves to another.

The collective existential phenomena that are expressed through Mi'ad's character carries many details that lead us to the nature of the highly complex social maze this young woman faces. It climbs through a number of branches, from her work as a photographer and responsible for the archive of a press institution, and through being a daughter, a mother, a sister and a wife in the family, and through being a single individual who seeks to save herself. Thus, the causes of individual resurrection that coexist with us are revealed to us through their interaction and different personalities in the context of heritage fantasy and symbolism, as well

as myth.

TOO ROOTED

Mary Donnenworth

The feeling of rootlessness is a good feeling when you are young and still not ready to commit to anything or anyone. Living the life of a student, then passing all the exams and becoming a teacher keeps you on track for never leaving the classroom. You simply go from being the student to being the teacher. Nothing rooted about that.

Then you leave your own country and culture and go to another one far beyond all your expectations. The rooms look the same. The students still need you and even if they don't look the same. They let you in. There is all you need to never question your career. The papers are written, the marks submitted. A few even return years later with their daughters to see you still at it. You have not made that commitment. You are still rootless.

The ground outside the air conditioning is loose and sandy. You wonder how trees stay tall without falling and if the palms are much like you, rootless. Walking to and from street to street, you see black tubes like hospital feeds poking into the roots of trees. You see these tubes sticking out of the ground with water pumping like the blood that would be going into your veins, if you needed it.

Years go by and you come and go in and out of women's lives, teaching, training; trying to inspire. You see the ground still punctured with those tubes.

The trees stay upright. Birds fly and perch on their outstretched brittle arms. Even a few nests cling to a few crooked bends at their trunks. These monsters are rooted. They will not move. They provide shelter and shade. They do not ask for much and never complain. Even the palms with short nubs for joints grip in their shallow graves.

Tree bark over time, like skin begins to stretch and crack. Tattoo like markings done by bird beaks take their toll and scars form to toughen the crust. Like them, my wrinkles form and freckles are the gift of the sun's

toil. My feet walk deeper into the soft soil and I feel the tube before I trip over it. The water oozes. It enters my lips. My nose doesn't resist. Deeper goes my legs and my toes split into long twining strengthening roots.

The surface of the ground looks so much harder and more forbidding than what is underneath. This feeling of being rooted is not so bad. I will commit. My arms, like branches stretch and fingers splay. Elbows of bones and muscle harden into one straight stretch. The hair is now fronds sharpened and streaked with sun. I become the shade for the students. I am now the old tree rooted in a faraway sandy place. Home for birds and the blades of their beaks.

TOLERANCE IN UAE

Salwa Al Salwa Al Menhali

A Psychological Perspective

In 2018 His Highness Sheikh Khalifa bin Zayed Al Nahyan, President of the UAE, declared that 2019 would be the Year of Tolerance. The announcement was made days after it was revealed that Pope Francis would visit Abu Dhabi, which shows that the UAE is welcoming and tolerant of all religions. The Year of Tolerance was an extension of the Year of Zayed, which encouraged UAE society to take in the values and principles espoused by the UAE's founding father, the late Sheikh Zayed bin Sultan Al Nahyan.

These are the same values which are essential to building societies which celebrate differences and build genuine models that promote global tolerance. This movement reflects one of the UAE's founding principles of promoting acceptance and peaceful co-existence among peoples of different nationalities,

identities and cultural backgrounds. Therefore, the UAE aims to maximize the value of tolerance through a combination of policies and legislation which deepen the values of tolerance, acceptance and openness to other cultures.



How is the photo on the preceding page related to the UAE?

The picture shows a boy holding a picture of different people, not only reflecting different skin colors, but also people of different backgrounds, identities and cultures. Also, the smile on the boy's face reflects the acceptance and tolerance of UAE's society of these different people. In fact, the Year of Tolerance is a celebration of the UAE's continuous progress over the years and continuing efforts to become a nation of tolerance and openness to cultures. In a country that is incredibly diverse, in which more than 200 nationalities live, people have to learn to co-exist and accept each other. There is no point discriminating against someone because of their skin color, race, religion, nationality, background, culture or traditions. That is why the country offers multicultural events and programs, promoted to build stronger communities.

How is this picture related to psychology and this course?

Tolerance is the level of ability that someone has to recognize and respect other people's values and differences. The meaning of being tolerant

is accepting diversity and not expressing negative attitudes toward individuals who are different.

As mentioned previously, the purpose of the Year of Tolerance year is to spread tolerance, peace and coexistence throughout the country, while also encouraging cultural diversity. Even so, tolerating, understanding and integrating diversity in psychotherapy is necessary, as both psychotherapists and clients are immersed within their culturally shaped meaning systems.

The failure to acknowledge cultural, racial and religious differences in clients results in ignoring important information necessary for competent psychological practice. Psychotherapists in particular need to be culturally sensitive and competent as not being aware of cultural differences can affect the validity of assessments, the development of therapist-client relationship, the therapeutic alliance as well as the effectiveness of treatment. Culturally sensitive psychotherapists would first develop an appreciation of their own culture and then learn to engage the client in a therapeutic discourse that allows them to be drawn out in their own unique way and be the focus of psychotherapy.

How would the viewers interpret and learn from the picture?

Viewers might interpret it as an encouragement and celebration of human and individual differences.

The UAE is a home to many different faiths, cultures and nationalities. When a smiling boy with his traditional Emirati clothing holds a picture of people different from him but are part of his community, it encourages acceptance and tolerance towards them. No one can imagine a world marked by sameness of culture, thought, and appearance. Therefore, it

is necessary to create a society where everyone is treated the equally and has the same opportunities to fulfill their own potential without prejudice arising from their own physical or social characteristics. Consequently, attitudes and behaviors must change to preserve harmony and equality in the society. Because with that diversity comes many of the strengths of that society, where individuals and communities all have a role to play and a positive contribution to make.



Art Gallery 7: Masks



Anonymous



Jawaher Alsereidi



Anonymous



Anonymous



Laila M. Hamed

JUXTAPOSING EMOTIONS

Laila M. Hamed

Mask Writing Project

Masking your emotions, you think that might help,
For all those around you give in to the lie,
The frequent foreboding feeling to which you just want to yelp,
You aspire to just wish the negativity goodbye.

In times where you think being angry is necessary,
You consider other possibilities to respond in a way that wasn't
irrational,
And didn't act in a way that was out of the ordinary,
The emotions you conjure in the end are artificial.

Reflective on the way you respond to things,
Your mind will manipulate and mistake timidity for kindness,
For being shy and considerate may provide others with the
opportunity to pull on your strings,
Shying away from chances to prove yourself; blindness.

Although most people take advantage of our lives,
With debt we pay to human guile,
We put others before ourselves; listening to their terms we
compromise,
With torn and bleeding hearts we smile.

You can't be happy without times of difficulty,
The feelings that associate with hatred always come around,
Revealing a sense of inevitability,
At last the true meaning of portraying emotions is found.

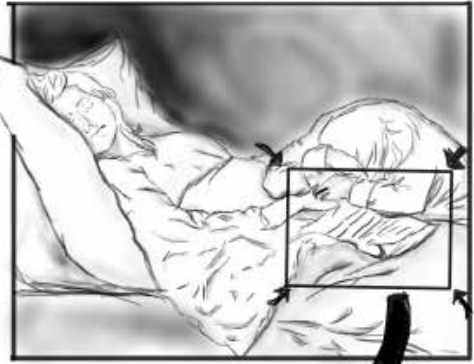
THE LAST MYSTIC

Maryam Faramaway

Reader's Club

Stay within me ..
A beat within the bone ..
A tear within the lash ..
A song within a dream ..
A cry within the night ..
A dance in a storm ..
A storm within a fight ..
Stay within me ..
Like the last drops of faith ..
For the lonely god in swains ..
The god we both believe in ..
Yet never want to obey ..
Does he really hold a sickle ..?
For the unfair and the swain ..?
Even bullets dance with rain ..
Even angels sing in shame ..
We must go home! We must go home!
You shout from within me ..
You hold a sickle and a stone ..
And your eyes are load as groans ..
And you look at me and scream!
In a silent voice like dreams ..
We must go home!
We must .. we must ..
We must go home.

DIARIES, CH. 4



Hamda Aleissae 201810405

Handwritten signature

AFTER 100 DAYS

Maha Cooper

I had been preparing for this for a while. Nothing like this had ever taken place and I was hoping it would be a success. I gathered all my notes and packed my bag, and knowing it was going to be an eventful day, I made sure to grab a cup of coffee on my way out. I walked in the room and carefully arranged the chairs. There was going to be four of them.

A few minutes later two handsome men walked in followed by a younger woman who seemed plagued with confusion and unrealized anger. I continued to neatly arrange my papers whilst the last person arrived. Oldest of the lot, this was the scientist, Dr. Howard Kingsley. As I walked over I welcomed them all and took a seat. They looked up and held their gaze at the “astronaut support group” notice on the whiteboard.

Before me sat the Captain (William), the Scientist (Howard), the Engineer (Ali) and the Medic (Penelope). I introduced myself as Dr. Maha and told them I had been working with returning astronauts from the ISS for a little over fifteen months. My main goal was to monitor their mental health and provide a safe space for them to share their experiences. A minute and a half of silence filled the room. The quiet

pocket we found ourselves in ripped when Howard let a gasp of air out. “Well it was interesting up there!” he blurted.

Howard’s two cents on the matter was met with “Come on, let’s be real” by Ali sitting five feet from his former crew-mate.

I THOUGHT I KNEW the gist of it, but I guess I was wrong. Ali started talking about how after twenty days in, things started to get difficult. He mentioned that the space between the crew members seemed to get smaller and smaller by the day, and that confinement slowly started to suffocate him.

As he spoke, I noticed Penelope writhing with regret. I asked her if there was anything she’d like to share, but she shook her head and stayed silent.

William seemed like he struggled the most. He was the only one with children. He regularly mentioned missing his family, so it wasn’t any surprise that factor is what made his mission tougher than it otherwise could have been. He also spoke about how he developed osteoporosis as his bones weakened due to lack of physical movement.

Much like William, Howard’s marriage (albeit childless) was a key factor that

dampened his interstellar “adventure.”

Then it was Ali’s turn to share. “It was really difficult for me as it was hard to shower, and I’m used to doing ablution five times a day for prayer. But during the mission it was such a struggle to pray!” He confessed about how praying kept him sane and hopeful. He admitted that it would get so stressful sometimes he would not get the chance to pray.

HOWARD WAS FIXATED ON the technical. He refused to talk about himself and instead shifted his focus to the logistics of the mission. He shared, “One day Ali was working outside on the satellite and a piece of debris came flying at him! It was terrifying...”

Ali impatiently clarified, “Oh, God yes! I feared for my life at that moment. It hit me so hard I kept spinning and spinning... and spinning! I couldn’t breathe, I was losing oxygen and the Captain was yelling at me to relax, to pace my breathing so I wouldn’t waste oxygen so fast! It was horrible. I feel traumatized from it.”

They shared how usually before going on a space mission they trained for months, but being in space was like entering a foreign universe that didn’t even seem real. Howard did not talk much about his feelings, but he did mention in space there is no air pressure, and that there is literally

nothing to carry sound. He talked about how the frigid coldness of space almost permeated through the I.S.S and seeped into their bones.

As he continued to talk about the specifics of space, the course of the conversation took a new shape altogether.

“Stop! Stop with all the nonsense,” said Penelope. “Tell her why we’re really here!”

Penelope came off as reserved and quiet, but I guess there was something much bigger than her that she was carrying, and it had exploded out of her chest. All eyes were on her at this point, and very quickly everyone glanced at each other as if wanting permission to speak, to tell the truth that was dawning on them all, weighing down their eyes.

Ali cleared his throat and began to pour. “Ok, so something happened when we were at the space station. I was seeing people. I thought I was the only one b-but . . . Penelope saw the same, okay? She did! And then at this one point, I was hearing things. It wasn’t my voice or Howard’s . . . or William’s! It was not normal!”

William jumped in, saying, “I heard voices too. They were telling me things . . . things that should never be repeated. But soon after I started to get really depressed.”

AT THIS POINT I was confused. I’d listened to their interviews, I’d read their

reports, but everything had seemed okay in their files. After everyone had shared their experiences I dismissed the session and we all agreed to meet the following week for the next one. They all walked out quietly and I moved all their chairs, save for one, to the back of the room and made myself comfortable in an ill-lit corner. I pulled out my voice recorder and pressed record: "Subjects all exhibited psychotic tendencies. Subjects are unaware of group psychosis. All subjects reported delusions except for Howard who mostly sat quietly in denial. Subjects behavior matched the footage on the tapes recorded on mission. It was evident that the subjects are unaware of the footage that was recorded and have to be admitted to a psyche ward for further investigation to properly diagnose and treat."

I wondered desperately what could have triggered the shared psychosis. Was it being in space for 100 days? Was it a domino effect of one person? Were they all susceptible to mental disorders genetically? I wondered what could have caused such vulnerability, and what could have saved them from this all.

Produced in

**The Department of Languages &
Literature**

Printed by

UAEU Publications