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Abstract of the Keynote Speech

Metaphysical Ground for Morals: The Conscious Self

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The metaphysical ground for morals is the phenomenal emergence of the conscious self. It is the conscious self along with intentionality that is fundamental to the genesis of morals. The nature of intentionality (Brentano, 1911) not only allows the cognizant self among many things to choose what to be aware of but also allows the conscious self to choose to enact what one chooses to think, say, or do. When the conscious self is cognizant of conscience and freedom morality is a given. Just as there are physical laws where there is matter, there are moral laws where there is the conscious self. While natural laws define what happens, moral or legal laws define what ought to happen. What is the ground for the emergence of the conscious self? The neural emergence of consciousness (Searle, 1992) is the basis for both self-consciousness and the conscious phenomena of morality. Emergence can be a physical entity, a physical property or conscious phenomena. While emergence is a natural phenomenon, conscience and freedom are conscious phenomena. If emergence is physical, it can be reductive (like pain state) or non-reductive (like choices); if it is a physical property, it can be visible (like liquidity) or invisible (like gravity). If it is a conscious phenomenon it is either part the conscious self (like conscience) or the volitional self (like freedom). If consciousness is a neural emergence and cognition is a given (Ned Block, 1995), then cognition of both conscience and freedom is also a given. This paper posits three fundamentals for morality; (1) the existence of the conscious self, (2) the nature of intentionality that provides the basis for the facticity of freedom and (3) the faculty of conscience that discerns right from wrong. How do we define the phenomena of morality? While rationality is the basis for what is moral or legal, - a posterior - necessity provides the basis for the creation of the moral and legal world. We know by experience that all humans live only in the context of how we ought to live. As such, the moral or legal world we create is created by choice though its creation like mathematics is not of our own making.

Innovative Pedagogical Approaches: Paradigm Shift in Teaching and Learning

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Abstract

In the era of globalization, it is essential to make education and learning a holistic experience beyond the classroom. Schools are introducing innovations in classrooms to make these glamour rooms for all round development of students. The dynamics between teachers and students create the essence of the classrooms. Teaching and learning include four major components: Sending, Receiving, Retention and Retrieving. So, any teaching- learning method that serves these may be considered as innovative method. Finding innovative methods of teaching and learning is a crucial skill. The biggest challenge for a teacher is capturing each student's attention and conveying ideas effectively to create a lasting impression. To tackle these challenges, teacher should apply innovative techniques that make a classroom much more joyful and lovable to the students. For this, recent techniques used are: Creative Learning, Blended Learning, Joyful Learning, Brain Storming, Class outside the classroom, Collaboration (Cross over Learning), Web Based Learning, Interactive Learning, Inquiry Based Learning, Use of ICT, Concept Mapping etc. There is little information in literature that has access for the combination of teaching-learning method that uses a comprehensive approach of teaching and learning. This paper is to find innovations to enhance learners' domain of cognition and provides a platform for Policy makers, Administrators, Academicians and Entrepreneurs to share their knowledge and the findings of the paper as recommendations to the Government.

Keywords: Innovation, Pedagogical Approaches, Teaching, Learning

Ms Marie Paule Roudil, Director of UNESCO, New York, stressed that education is not only a key goal on its own in the 2030 Agenda for Sustainable Development but the one goal that gives people the means to realize it. "Gaining the knowledge, skills, values and attitudes to adopt sustainable development into practice and innovate solutions are crucial for global goals", she said. She also outlined the contribution of education to poverty eradication, improving health outcomes, promoting gender equality, environmental sustainability and building peaceful and resilient societies, while sharing the findings of the latest Global Education Monitoring Report "Building bridges, not walls".

The word pedagogy means to lead a child for learning. Pedagogy refers to the theory and practice of educational activities for the development of learners. It is Science and Art of teaching and learning. Pedagogy, taken as an academic discipline, is the study of how knowledge and skills are exchanged in an educational context. Pedagogies vary greatly, as they reflect the different social, political, cultural contexts from which they emerge. Pedagogy comprises of teachers' ideas, beliefs, attitudes, knowledge and understanding about the curriculum, the teaching and learning process and their students which put impact on students learning. Education is a pedagogic relationship between the teacher and the student.

Watkins and Mortimer define pedagogy as 'conscious activities by one person designed to enhance learning in another.'

According to Bernstein, pedagogy 'is a sustained process whereby somebody acquires new forms or develops existing forms of conduct, knowledge, practice and criteria from somebody or something deemed to be an appropriate provider and evaluator'.

Alexander defining pedagogy says, wherein teaching '*is an act while pedagogy is both act and discourse*'.

In traditional pedagogical approaches, the child embodies a teacher-centered education where the teacher dominates. Such pedagogical approaches assume the teacher being the repository of knowledge and skills taking full responsibilities about what the learner have to learn. Such pedagogical approaches

develop the role of the student to be a dependent one and a slave of pedagogy. Students are bound to learn due to external pressures such as competition for securing higher grades, fear of failure, fear of punishment etc. Learning is confined to a pre-planned curriculum for all students so that it can easily be monitored and evaluated.

Effective pedagogy:

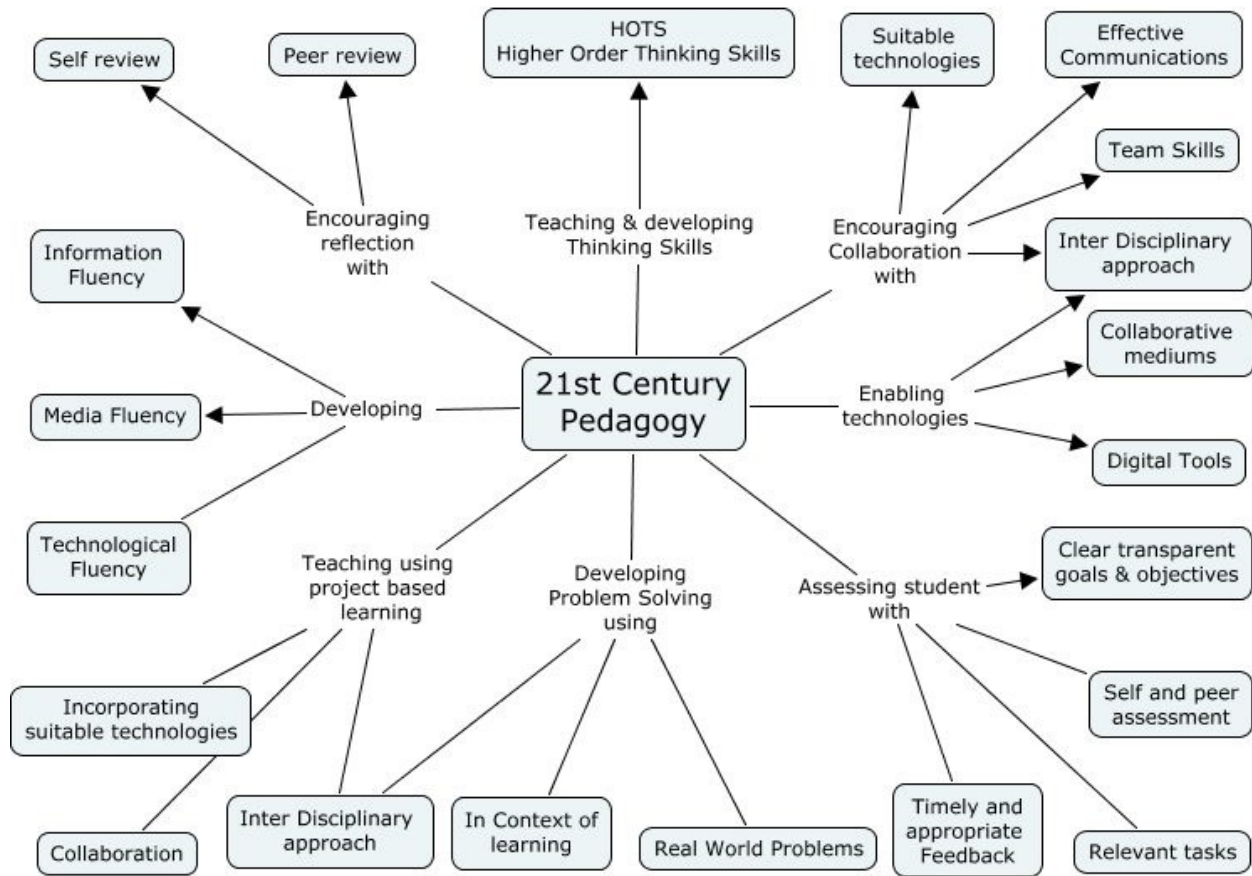
Education has observed a meritorious shift in the new millennium from the traditional approaches to the emergence of contemporary approaches like Educational Technology, Information and Communication Technology (ICT). The values and system of traditional approaches described earlier do not harmonize with the needs of the today's changing environments where there is a large pool of advanced information. In light of this rapidly changing knowledge-based society, the role of teaching and learning is changing dramatically to develop knowledge network. Now is the era, where countries are looking for the emergence of 'edupreneurs'. The ultimate goal of any pedagogy is to develop student learning for all round development. Global Monitoring Report 2005 of UNESCO on quality education includes creative, emotional and social development as indicators of quality learning. Effective Pedagogy may be considered as those teaching and learning activities which make observable changes in students, leading to their greater engagement and understanding for making impact on students' optimum learning. Equity of learning is seen as an essential indicator of Effective Pedagogy for quality in education. Quality needs more complex pedagogical issues used in teaching and learning that affects students' performance and behavioural changes. International surveys such as Global Monitoring Report (GMR), PIRLS, PISA, UNESCO's Learning Metric Task Force and PASEC are widely used as measures of academic achievements for measuring the extent of learning. Measurements of enhanced student cognition are main indicators, but other indicators, such as changes in student engagement, confidence, aspirations, participation, values, and social indicators such as teacher-student interaction and inclusion are included. Education system has undergone a phenomenal paradigm shift from learning to e- learning and teacher to e- teacher. Shift should take place from Teaching- Centered Paradigm to Learning- Centered Paradigm.

In the Teaching- Centered Paradigm, according to Barr and Tagg, the mission of the teacher is to provide instruction, to teach, transfer of knowledge from teacher to students while in the Learning-Centered Paradigm, the mission of the teacher is to produce learning students' discovery and construction of their own knowledge. The shift embodies substantial departure from traditional teaching based objectivist teacher centered instructional methodology to learning based collaborative, interactive, customized, meta-cognitive and constructivist pedagogical approaches. It also embodies developing broader and global perspective of the learners with increased awareness and responsibilities for global peace, harmony, cultural and socio-economic development using Information and Communication Technologies (ICTs). ICT facilitates learning- centered pedagogy and have become integral part to teacher-learner partnership in learning. US Education department Vision 2020: Transforming Education and Training through Advanced Technologies aims to transform education and training to this paradigm. Cognitive constructivist learning theory clearly explains the paradigm shift to Learning- Centered Pedagogy. Piaget was the forerunners of cognitive constructivist learning theories. Vygotsky's social development theory elaborates that "social interaction precedes development and plays a fundamental part in cognitive development. Dewey's spiral path of inquiry highlights that learning begins with curiosity of the learner in a spiral path. Bruner's scaffolding describes a "process that enables a child or novice learner to solve a problem, carry out a task or achieve a goal which would be beyond the unassisted efforts". Research into learning styles address two major areas: all students have their own preferred learning style(s) and learning strengths and weakness and a mismatch between teaching and learning styles causes learning failure, frustration, and demotivation. Following are the characteristics of the Effective Pedagogy:

1. Effective pedagogy gives serious consideration to learners' voice.
2. Effective pedagogy depends on behavior, understanding and beliefs.
3. Effective pedagogy involves critical thinking.
4. Effective pedagogy relies upon learners' Entering Behaviour.
5. Effective pedagogy involves scaffolding learners' learning.
6. Effective pedagogy involves techniques and strategies of learning.
7. Effective pedagogies focus on developing Higher Order Thinking Skills (HOTS) and metacognition.
8. Effective pedagogy embeds assessment and evaluation techniques for learning.
9. Effective pedagogy takes the diverse needs of learners for equity.

Innovative Pedagogical Approaches:

| PEDAGOGICAL APPROACHES | EXPLANATION |
|----------------------------------|--|
| Open-Ended Learning | Lessons are structured so that multiple answers are possible, students are helped to decide the "right" answer. |
| Integrated Learning | Learning brings together content and skills interdisciplinary. |
| Inquiry Learning | Learning is directed by questions, problems, or challenges that students work to address. |
| Differentiated Learning | Activities address a range of student learning styles and abilities. |
| Experiential Learning | Authentic learning experiences are provided. |
| Co-operative Learning | Skills and styles are taught and practiced. |
| Evaluation of Learning | Helps students and teachers to capture formative and summative information about students' learning and performance. |
| Peer Teaching | Provides opportunities for students to actively present their knowledge and skills. |
| Case Studies | Case studies of real events from real situations that students use to explore the concepts. |
| Vocational Skill-Building | Resources teach the skills for employability. |



A Diagram of 21st Century Pedagogy by Teach Thought Staff

Different pedagogical practices, in different contexts and under different conditions, should be used to most effectively support all learners to learn at Primary, Secondary, and Tertiary level, Teacher Education, Formal and Informal Modes of education.

Pedagogical Approaches at Primary Level:

Learning depends on the pedagogical approaches' teachers use in the classroom. A variety of pedagogical approaches are common in schools, but some strategies are more effective and appropriate than others. The effectiveness of pedagogy often depends on the particular subject matter to be taught, on understanding the diverse needs of different learners, and on adapting to the on-the-ground conditions in the classrooms and the surrounding context. Pedagogic terms such as 'learner-centred' or 'child-centred' or 'constructivist' are generically used. The Education for All (EFA) goal of ensuring that all children between the age group 06-14 years have access to, and complete, good quality, free and compulsory basic education remains a challenging one. Full access for girls, disabled and poor children, migrants, refugees and ethnic minorities is still difficult to achieve, and many children continue to experience poor-quality schooling. Children may find themselves without a teacher or in crowded classrooms with poorly trained or untrained teachers. What constitutes effective pedagogy is often context-dependent; therefore teachers need to receive specific preparation in how to make contextual adaptations to their teaching approaches through both pre-service and in-service training. In mixed-level classrooms, teachers need to have a deep understanding of students' different ability levels in order to alter their instruction and activities to meet the needs of each student.

Pedagogical Approaches at Secondary Level:

Gaps in learning between urban and rural children, able and disabled, rich and poor, boys and girls have increased (UNESCO, 2012). Dewey (1902) argues that “for education to be most effective, content must be presented in a way that allows the student to relate the information to prior experiences, thus deepening the connection with the new knowledge”. This art of learning is known as “Andragogy”. Andragogy is the study of self-determined learning. Andragogical education facilitates the process of the acquisition of the content. The techniques used for sharing knowledge are experiential such as brainstorming sessions, discussion groups, problem solving sessions, learning cycles, simulation exercises and role playing. Learning programmes are designed around real-life situations which engage the student actively in the process and hence enables them to apply the knowledge and skills gained. Group work, peer review, distributing handouts can also be helpful for students of different ability levels.

Pedagogical Approaches at Tertiary Level:

Fundamental transition in pedagogical approaches to post-secondary education is occurring – the transition from teaching (or 'instruction') to learning paradigms. Effective pedagogy can lead to academic achievement, social and emotional development, acquisition of technical skills, and a general ability to contribute to society. Robert Barr and John Tagg (1995) discussed this changing paradigm as it relates to higher education. They pointed out that the purpose of universities is not to provide instruction only but to produce learning. For obvious reasons, Barr and Tagg suggested that this change should be called **the learning paradigm**. The Learning Paradigm frames learning holistically, recognizing that the chief agent in the process is the learner. The paradigm also signifies increased use of Information and Communication Technologies (ICT) in teaching- learning practices. ICT is considered essential to knowledge construction, integral to teacher-learner partnership in learning, virtual learning, creative & critical thinking, higher order thinking skills and customized planning for learning styles and as facilitators of learning centered pedagogy.

Pedagogical Approaches in Formal System:

What pedagogical practices are being used by teachers in formal and informal classrooms in developing countries? Eco-friendly learning styles like e-paper, e-books or e-readers will also provide an. “E-readers also turn out to be very good for the environment. Through these technological advances, the only thing students will ever have to bring to class is a good attitude, their e-paper (an illuminated screen), and their Smart Pens. There are many who believe that the new generation of learners, what Don Tapscott calls the Net Generation, or N-Gen, is more accustomed to studying and learning from an illuminated screen.” In the future, e-paper and e-books will be the social “norm,” whereas actual notebooks and textbooks will be cumbersome tools of the past. By using in-class technologies, educators and learners will move to the paperless classroom.

"Technology is just a tool. In terms of getting the kids working together and motivating them, the teacher is the most important." By using in-class technology, such as the wireless Internet, educators take advantage of immediacy and "free access to the sum of all human knowledge." — Bill Gates

Pedagogical Approaches in Informal System:

It is the time for connecting the students and teachers with technologies as technologies bring educators and students closer together. Educators will take advantages of out-of-class technological resources. These resources, like social networking sites, YouTube, videos, e-mail, Instagram, Google Classroom, and on-line presentations, will be used to reach the students outside of school, which will greatly expand the potential of what can be taught. Use of social media will integrate the students' social networking sites with the educators' professional WebPages, where out-of-class questions can be asked or

discussed not only by the teacher, but also in the form of on-line classroom discussions. When the learning environment begins to make the switch from physical to “cyber,” educators will also become aware of how their students obtain their information, and therefore alter the way projects and questions are proposed. One approach is through inquiry-based learning.

Pedagogical Approaches in Teacher Education:

The United Nations General Assembly adopted with consensus a resolution proclaiming 24 January as International Day of Education, in celebration of the role of education for peace, development, inclusive, equitable and quality education for all. The teacher education (curriculum and practicum) and the school curriculum and guidance materials best support effective pedagogy. The extent to which curriculum and teacher education are enabling factors in the most effective pedagogies identified, recognizing that the curriculum is the reference point for the pedagogical strategies and practices used by teachers, and that teacher education formally introduces teachers to the curriculum and its pedagogy and to the teaching profession.

Paradigm Shift:

| Teaching paradigm(Traditional) | Learning paradigm(Innovative) |
|--|---|
| Teachers deliver instruction | Students produce own learning |
| Transfer knowledge from teachers to students | Learners discover and construct their own knowledge |
| Offer courses and programmes | Create powerful and flexible learning environments and systems |
| Improve the quality of instruction | Improve the quality of learning |
| Achieve access for diverse students | Accessible, meaningful experiences for all. Gone are the days where a syllabus is one size fits all |
| ‘Cells and bells’ and fixed timetables. | New type of collaborative, flexible learning spaces |

Conclusion:

Referring to such problems, teachers should, therefore, now realize the fact that a new eon has begun as novel and unorthodox ways of learning and teaching are emerging in digital learning environments. Many educational institutions have now integrated a great number of contemporary, international, technology driven and inter-culturally grounded contexts which have developed new pedagogical configurations that no longer resemble conventional forms of teaching. Teachers, therefore, must not only be aware of this paradigm change, but of the necessity to become active agents of this change. At the same time they also have to shoulder the responsibility of protecting the interest of students as exaggeration of technological advances may dehumanize the process of teaching and learning and thus may become detrimental to their learning process and to the education system as a whole. The conclusion is drawn that these characteristics need to be incorporated into content areas of education and teachers training templates for sustainable and meaningful changes in the education and training. Pedagogy should include Focus on Learners, Learning Styles and Strategies. Focus on learners embodies a whole set of new values and practices in classrooms.

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Literacy, attitude and practice of female entrepreneurs towards waste disposal in Gege, Ibadan, Oyo State, Nigeria

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Abstract

The influx of females into entrepreneurship in Nigeria of late is a blessing, as it enhances the ingenuity of people while contributing in no small measure to the Gross Domestic Product of the nation. However, entrepreneurship activities have its attendant effect on the environment. The study therefore, investigates the literacy level, attitude and practice of female entrepreneurs towards indiscriminate waste disposal in Gege, Ibadan, Oyo State. The questions that guided the study include: (I) finding out demographic characteristics of the female entrepreneurs? (II) What are their major materials for production? (III) What is the practice of disposing their waste? The study employed the descriptive research design of the survey type. A total of two hundred and ten (210) female entrepreneurs participated in the study. Simple percentages were utilized to analyse the data collected. Conclusively, significant relationships exist between the respondents' literacy level, their attitude and practice towards indiscriminate waste disposal. It is therefore, recommended among others that entrepreneurs need to be more sensitized and educated through continuing learning on proper waste management, the use of materials of production that are environment friendly and the ills of indiscriminate waste disposal.

Keywords: Literacy, attitude, practice, female entrepreneurs, waste disposal.

Background

Waste generation is inevitable everywhere among living and non-living organisms. Waste disposal falls within sanitation, proper disposal of waste is thus crucial to the preservation of human health, the ecosystem and the social economic well-being of humanity. Infact, basic sanitation and hygiene could reduce the mortality and morbidity rate of both infants and adults while also boosting the economy of an individual and the nation at large.

Entrepreneurship is an economic activity involving production and marketing processes which attracts the generation of waste. Nigeria has witnessed tremendous growth in entrepreneurial activities especially among women which has also brought about development of micro industries and its attendant pollution as an effect of industrial waste. For instance, female entrepreneurs produce textiles, soap, detergents, potable water in the form of bottled and sachet water, body cream and lotion, food processing and the like. During production and marketing objects like papers, fuel wood, coal, plastics, cellophane and the like are used which often result in wastes that are not well managed.

It has been observed that generally Nigeria has not be able to manage her waste adequately resulting in environmental pollution. Both the urban and rural centres lack adequate disposal and management of wastes although, the urban centre where production is high and densely populated is the worst hit. For instance, Oyeniyi (2011) averred that Abuja, the capital of Nigeria produces over three thousand tons of solid waste daily. Also, Ibadan and Lagos are ranked filthy cities despite the fact that these cities are great economic hubs of the nation (Oyeniyi, 2011).

All of these call for functional and continuing literacy arising from the needs of the people. Literacy has gone beyond being able to read, write and compute. Literacy should be dispensed with life skills involving hygiene, sanitation, vocational and business skills. Nigeria is a developing country with about sixty percent of literacy rate. The adult literacy rate is forty percent and majority of the females fall within the illiterate group. Also, majority of women are in the informal sector of the economy as entrepreneurs, doing business with little or no skills on the effect of their activities on the environment.

Literacy should be viewed with the lens of lifelong and continuing such that will be useful in human engagements throughout life. Literacy is at its best and lifelong when it involves critical thinking, creativity, taking initiative and problem solving. As such, female entrepreneurs are expected to be articulate in their engagement to learn, and relearn how to produce their product in a way to keep the environment sanitised at present without compromising the safety of the future.

Gege is in Ibadan south-east Local Government Area of Oyo State. The Local Government Area has a population of about 266,457. Female entrepreneurs abound in this area with indigenous skills, it is a densely populated urban area which is not well planned, as such heaps of waste litter the environment with inadequate provision of public toilet facilities. Heaps of waste are seen on dumping unkempt sites and at times these are buried and burnt causing environmental pollution. Female entrepreneurs contribute largely to the generation of waste in this area. It is against this background that this study examines the literacy level, attitude and practice of female entrepreneurs toward indiscriminate waste disposal in Gege, Ibadan, Oyo State, Nigeria.

Statement of a problem

Gege in Ibadan, Oyo State, Nigeria is an indigenous urban centre. A beehive of economic activity, hosting traders and entrepreneurs; among which are female entrepreneurs who engage in the production of soap, potable bottled and sachet water, cream and body lotion, dyeing and tying of textile materials, food processing to mention a few. The waste generated by the household and micro industries are not properly disposed. Litters of wastes are found around and almost everywhere. Often times, these are dumped at night or at the early hours of the morning in foot paths, streams and drainages. Is it that the waste sites and sewers are inadequate, or the people are not aware of proper ways of disposing their wastes? It is against this background that this study examines the literacy level, attitude and practice of female entrepreneurs towards waste disposal in Gege area, Ibadan, Oyo State, Nigeria.

Research questions

- I. The following questions guided the study:
- II. What are the demographic characteristics of the female entrepreneurs?
- III. What are the major materials of production?
- IV. What is the practice of disposing their waste?

Literature

Literacy is dynamic, as such it cannot be viewed as the ability of a person to be able to read, write, and compute with printed symbols alone considering the trends of events. Now we talk about education for sustainable development. This is expected to take care of the present and future. The literacy that will combine reading, writing and numeracy with changing word of work, consumption patterns, other socio-economic factors including taking care of the environment for sustainable development.

According to the North American Association for Environmental Education (NAAEE)(1999), environmental literacy comprises an awareness of and concern about the environment; its associated problems, as well as the knowledge, skills and motivation to work towards the solution of current problems and prevention of new ones. Also, Roth (1992) contends that

“Environmental Literacy is a set of understanding, skills, attitude and habits of mind that empowers individuals to relate to their environment in a positive fashion and to take day-to-day and long term actions to maintain or restore sustainable relationship with other people and the biosphere” p.16.

Consequently, it is expected that one must be grounded in environmental concerns in order to relate with others and the environment positively now and in the long term.

Literacy and lifelong learning

Literacy applies to all aspect of life, it has extended to mean functionality in all spheres towards a civil person and a virile society. In order words literacy is a continuum to improve quality of lives of the people in a stable environment to perform optimally in the present without jeopardising future needs of generation to come.

According to UNESCO (2002) lifelong learning is a salient aspect of adult literacy which enables one to cope with the economic and social changes affecting traditional ways of living. Literacy and continuing education project are essential for understanding the what and the how of production, marketing of goods and services. Lifelong learning can assist in developing or upgrading needed skills to enhance productivity, create new technologies and respond to other earning opportunities; this could also enhance one's self-esteem and confidence.

Literacy and female entrepreneurs

According to UNESCO and UNESCO Institute of lifelong learning (2016), adults are expected to be equipped with capabilities to exercise and realize the right to control their lives through the promotion of professional and personal development to be engaged in the society, community and the environment. Ajayi (2018) asserts that this is to ensure a sustainable and inclusive economy that alleviates poverty, improves health and contributes to sustainable learning societies. In line with this, women entrepreneurs need to be literate not only in the conventional way but also towards performing optimally in their engagements as a citizen.

Attitude and practice of people towards waste disposal in Nigeria

Nigeria is an agrarian society with a large expanse of arable land. Majority of her people live in the rural areas and are predominantly farmers. Her females engage mostly in farming, food processing, trading and entrepreneurial activities. Because of non-provision of adequate infrastructural facilities young Nigerians often migrate to urban centres to look for white collar jobs or engage in entrepreneurial activities. Many a time, this migration causes congestion in cities and towns. Also in cities, infrastructure and social amenities are inadequate. For instance, government do not have adequate provision for waste disposal and its management. In some cases, waste collectors are provided in cities especially densely populated areas where wastes are highly generated but the people are majorly illiterate; they do not patronise the private waste collectors as they believe it is the dividend of democracy for government to provide such free of charge.

According to Bakare (2018) solid waste management is the most pressing environmental challenge faced by urban and rural areas in Nigeria. It generates more than thirty-two tons of solid waste annually and collects only twenty to thirty percent of this. These waste are generated by households, local industries, artisans and traders. Nigeria lacks adequate budgetary provision for proper waste management programs across the nation.

Lagos State, a densely populated city and commercial hub generates more than ten thousand tons of urban wastes every day (Bakare, 2018). The Lagos State Waste Management Agency (LAWMA) cannot manage waste alone in Lagos. Wastes are not collected on time even with the intervention of private firms, these results in litters and waste bin overflow in the city.

Ibadan in Oyo State, also an urban area and commercial hub with big and micro industries does not have a proper waste management scheme cutting across the state. People result to waste burning and dumping along flood path thereby, blocking drainages, water ways and bodies. Waste franchisee are often neglected because of the fees being charged.

According to Nnamdi (2014) the safe disposal of municipal waste is imperative for the realization of the right to life and the right to a healthy environment in which Nigeria is a signatory. He asserts that the existing waste disposal and management are in form of rudimentary frameworks with poor funding, lack of modern scientific method of waste management, treatment and disposal, non-enforcement cum non-

justiciability of laws and poor access to judicial remedies. All these hinder the right to life and living in a healthy environment by the people.

Methodology

This study utilized the descriptive research design to purposively select 210 female entrepreneurs with five skills, producing soap, cream and body lotion, tie and dyeing of textiles (Adire), processing of bottled and sachet water and food processing in Gege area, Ibadan. With the aid of interview guide, these female entrepreneurs were exposed to Focus Group Interview at their membership meeting point which is observed fortnightly on Thursdays. The study adopted the total population of respondents found at the meeting point per skill- soap producers=42, water processors =42, cream and body lotion producers=42, textile producers =20 and food processors =62.

Results and discussion of findings

Demographic characteristics of respondents:

Fifty-five (26.2%) of the respondents were between the age of sixteen and thirty years, one hundred and twenty-five (59.5%) were aged between thirty-one and fifty while thirty (14.3%) were between the ages of fifty-one to sixty-five. One hundred are thirty-five (64.3%) of them are married, sixty-six (31.4%) are single while nine (4.3%) are widowed. The married and the widowed have between three and six children each. This implies that majority of the respondents are in their reproductive and productive years. One hundred and twenty (57.1%) are Muslims, ninety (42.9%) are Christians. Also, sixty-eight (32.4%) had no literacy skills, One hundred and ten (52.4%) had basic literacy skills while only thirty-two (15.2%) attended secondary school. It was discovered that even those who had literacy skills were not exposed to lifelong learning. This is against (UNESCO, 2002, UNESCO Institute of lifelong learning, 2016 & Ajayi, 2018).

Research question 2

Materials for production

| S/N | Skills | Materials of Production |
|-----|--------------------------------------|--|
| 1 | Food processing | Cassava flour, wheat flour, sugar, groundnut oil, yeast, cellophane, coal, fuel wood and water. |
| 2 | Bottled and sachet water processing. | Potable water, Jik disinfectant, cellophane, plastics. |
| 3 | Soap production | Caustic soda, palm oil/palm kernel, oil, perfume, silicate ash, colour, plastic bowl. |
| 4 | Cream/body lotion | Petroleum jelly oil, paraffin oil, cup, pot, perfume, container, grade c candle wax, stove, coal or fuel wood. |
| 5 | Tie and dye (Adire) textile | Plastic bowl, textile, dye, raffia, turning stick. |

The above is an indication that these articles of production will generate wastes before being taken to the consumers. These wastes could be sorted, while some like the use of fuel wood and coal could cause desertification and other environmental ills. How educated are the respondents in this regard? This agrees with (Roth, 1992 and NAAEE, 1999).

Research question 3

Attitude and practice of disposing waste:

When interviewed, it was discovered that majority of the entrepreneurs do not dispose both their household and business waste properly. Eighty-four (40%) of them said they would have loved to take their waste to dumping sites but that the dumping sites are far from their homes and business area, as such they wake up very early in the morning or at night to dump their wastes on road sides where they believe the environmental officers will collect and put in their sewers. Sixty-four (30.5%) said they burn their wastes in their compound at night when many people must have slept, the remnants are then buried. Only sixty-two (29.5%) said they pay waste collectors who provided drums for the collection of their wastes, they also noted that often times; the waste collectors do not come as scheduled as such they renege once the collectors default. This in agreement with (Oyenyi, 2011, Nnamdi, 2014 & Bakare, 2018).

Conclusion and recommendations

The sustainable development goals are hinging on three salient factors that are germane to humanity - the environment, economy and the society. Developing economies including Nigeria need to work very hard for a sustainable society by improving on the economy to reduce poverty drastically while also ensuring a safe planet through a good maintenance culture of the environment. The statuesque of waste management and disposal in the nation is appalling.

This study concludes that, female entrepreneurs in Nigeria are energetic and resourceful. Entrepreneurship practice among females is a welcome enterprise to enhance socio-economic development of the people and the nation. However, based on the findings of the study the study recommends the following:

Government need to take the bull by the horn by providing adequately for the control and safe disposal of wastes.

Government must tap the potential in waste management for resource creation and job creation for the citizens.

Government must ensure that citizens are educated from time to time on their civic responsibilities, life skills and environmental concerns as the need arise as schooling is no longer adequate for educating the citizenry. Governments and the people are becoming increasingly aware of continuing and lifelong learning potentials to educate the people from time to time on good production materials and as the need arise.

Non- Governmental organisations and the civil society must see the issue of sanitation, conservation and maintenance of the environment as important as that of mitigating poverty and health improvement of the people.

It is imperative for all and sundry to imbibe good ethics as citizens. There is no legislation that will work where citizens do not take good ethics as a priority. Keeping the environment safe should be seen as a task for all.

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Digital Leviathan: Reflections on the Effects of Artificial Intelligence and Algorithms on Democracy and Taxation

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Abstract

In this study, it is aimed to make various evaluations about the relationship between taxation and technological developments in general and the effects of technological developments on this relationship, without emphasizing the form of government and constitutional system of any state in particular. In this respect, firstly, the connection of taxation and representation in democratic systems is mentioned and then it is aimed to draw attention to the state of artificial intelligence and algorithms against taxation. Also, the effects of artificial intelligence and algorithms on democracy and taxation will be discussed by examples such as, the effects of "manipulated representation", which arise when political actors manipulate voters through artificial intelligence and algorithms; or the status of VAT on personalized prices by the algorithms in accordance with the principle of equality of taxation.

Keywords: Artificial intelligence, algorithms, democracy, taxation.

1. Introduction

Today's digital power concentration is progressing in an accelerated and uncontrollable way for the first time since the emergence of humanity. The same humanity also has built a constitutional culture and democratic rules, which was the foundation of taxation as a result of its efforts for centuries. And it is possible to make various predictions about how the rapidly developing technology will affect this culture. These predictions, like parallel universes, can be infinite. However, given the foreseeable pervasiveness of artificial intelligence in modern societies, it will be necessary to ask the question of how this new technology should be shaped to support and protect the constitutional democracy. Only in this way it is possible to determine the legitimacy of taxation as a concept, which is closely linked to the culture of democracy. We acknowledge that almost since 1215¹, there is no taxation without representation, but we have just begun to question whether this representation is a real representation.

Today, the link between democratic decision-making and taxation power is maintained in most countries' constitutions. (Schön, 2018, s. 5) Modern western democracy is, in fact, the product of a number of tax disputes. In this system, the government must first obtain public approval for taxation. This rule, which is based on Magna Carta, is in harmony with the principle of "no representation without taxation" that America has introduced into the literature. In modern democracies, first of all, the tax base has to elect the representatives of the taxpayers who will tax. In a very simple way, we first select the representatives who tax us (and themselves), and in a sense, this means that we approve and accept the decisions the representatives make about the tax.

When we consider the issue historically, it is not politics that determines technology; on the contrary, it is technology that determines political systems. For example, dissemination of the printing machine and therefore the knowledge led Europe to a fundamental change. To illustrate, if the axis forces had invented the atomic bomb before the Allies, our global political order might have been different from today's. Similarly, artificial intelligence triggers the collapse or at least radical transformation of democracies. As we know democratic process requires two basic mechanisms: The first is the existence of a fair and transparent method for people to vote. The second is free voters who can elect the government.

¹ Magna Carta is considered as the first step about this principle.

Artificial intelligence can do both at the moment. In this case, it may not be possible to maintain the democratic order as it is. (Krumnis, 2018)

It can be questioned whether democracy is the most appropriate political system for the era of technology. For the last 200 years, individual freedom has been necessary for the free market to function properly. This economic system has created people who value freedom, as well as tools that reinforce freedom. Liberal democracies have long been considered sufficient to provide what is supposed to be necessary for the welfare of society. But in the future, the entire system may need to be changed. Research has already shown that democracy is not as popular as it was thought. A recent survey in the *Journal of Democracy* found that only 30 per cent of US millennials agree that “it’s essential to live in a democracy”, compared with 72 per cent of those born in the 1930s. In this case, if liberal democracy wants to maintain its efficiency, it has to reshape its policies according to the conditions of time. (Bartlett, 2018)

2.1. How did we get to this point?

It all started in a very simple way: Search engines offered their users personalized recommendations for products and services. These recommendations are based on personal data collected from previous searches, purchases, as well as social media interactions. While collecting this data, officially, although the user's identity is protected, in practice it is very easy to identify the person. Today, algorithms know what we do, what we think and how we feel, even better than ourselves. The data we share overlaps with us so much that the decisions we make against the options offered to us, even if it is actually a product of manipulation, make us feel like our own decisions. For example if you're a libertarian who uses Twitter to get information about election camps for the US House of Representatives, 90 percent of the tweets the algorithms show you can come from Democrats; If you're conservative, 90 percent of the tweets you see may come from Republicans. All these commercially oriented developments eventually reached a political point: anyone controlling this technology could take the control. Because these data are available to increase the number of votes that politicians receive as well as commercial gains.

2.2 How did AI and algorithms changed the system?

Voting is part of active citizenship. What constitutes active citizenship, who is considered an active citizen? In responding to this, we need to think about why there is a minimum age for voting in democracies. Voters need to be mature, independent or intelligent enough to make political decisions, or at least be assumed to do so. Likewise, active citizenship is also based on the ability of citizens to form and give their own judgment. Technology, to a certain extent, weakens these characteristics of active citizenship. There are already examples of this in creating applications such as 'iSideWith' that suggest who you should vote on based on your preferences. We know that many British citizens have used it in the last few elections. These data allow political parties to have more and more data on potential voters. In 2016, during Trump's election campaign, political analyst Cambridge Analytica found a correlation between US-made cars and the prospects of becoming a potential Trump voter. So if a person recently bought a Chrysler and was entitled to vote, the company could identify them as 'targets'. Cambridge Analytica helped the campaign by gathering information on 50 million voters and identifying 13.5 million convincing voters, creating a suitable roadmap. Judging by the results, Cambridge Analytica played an important role in the election of Donald Trump. (Kenny, 2019)

Another example is China. Chinese companies have access to large amounts of data due to the size of the country's population, and the state has less restrictions on how to use the data than in Western countries. The reflection of this to the society was in the form of the Chinese state planning the transition to the citizens scoring system. (Ma, 2018)

The positive effect of artificial intelligence and algorithms on the economy and the power of politicians cannot be denied. But what is good for a politician or company is not always good for a

democracy. A representative democracy is bound to the free and fair elections of citizens, without any manipulation, by exercising their own free will. However, AI and algorithms manipulate voters to make the legitimacy of elections questionable. (Polonski, 2017) We can also add personalized pricing to examples that are not very good for taxpayers, although good for companies. It is defined as “the practice where businesses may use information that is observed, volunteered, inferred, or collected about individuals’ conduct or characteristics, to set different prices to different consumers (whether on an individual or group basis), based on what the business thinks they are willing to pay”. (OECD, 2018) When the price of the product is personalized, we can foresee that the VAT in the price paid will change accordingly. It is obvious that this difference is incompatible with the principle of equality in taxation.

Direct democracy is far from being a primary option because people do not have much time to vote and it is virtually impossible to bring this large population together for new decisions at any time. But we live in an age where data is considered the greatest truth. Artificial intelligence is increasingly able to derive our views from our preferences, and algorithms are very good at analyzing the public by processing a mass perception on social media. As time passes, we may even allow such systems to vote on our behalf in the democratic process. This may include authorizing systems that we believe to be reliable in a variety of issues. Taxation, consumer welfare, environmental policy, etc. are just examples of areas where artificial intelligence can make a decision for us based on what we know about our experiences and our moral preferences. Perhaps transferring your vote to a reliable AI system can save you a lot of time during the day. (Susskind, 2018) In this direction, Cesar Hidalgo of MIT Media Lab suggests that countries can use predictive algorithms to learn and vote on behalf of individuals and thus create legislation through direct democracy. (Johnson, 2018) The Icelandic constitution making process is the first and most important example of this in the world. As a result, although it is possible to talk about a failure, it has shown to the world that political participation can be implemented through the internet during the drafting of the draft constitution. (Gylfason, 2012)

In fact, AI can play an important role in solving the complex problems facing society: climate change, energy problems, hunger. However, they have an implicit threat: human decisions are becoming increasingly irrational, inefficient and absurd in the face of AI. As Yuval Noah Harari states (Harari, 2018, s. 203), the emergence of intelligent machines poses an existential threat to a simple but important idea that humans are the best decision-makers on the planet. (Bartlett, 2018)

New social platforms now play an active and important role in receiving news and information. However, powerful algorithms that underpin these platforms tend to give priority to the popular rather than the good for democracy. Firstly, the business model is based on the surveillance of consumers’ personal data. Secondly, users willingly allow such surveillance, and finally, social media authoritarianism is somehow compatible. Facebook has 2.6 billion users worldwide. In its field, Google has more than 90 percent of the global search market and receives 63,000 searches per second on any given day. The number of Facebook users has recently decreased in places such as the US and some parts of Europe; India, Indonesia and the Philippines and across Africa. The reason for panic is that active citizenship, free elections, trust in authority are at risk in the digital age. This means that democracy is at risk. Special attention should be paid to the ability of social media to manipulate and to persuade confidentiality. Today, very few people are aware of how modern manipulation works, and this ignorance is a great danger for democratic institutions. We may need new rules of law that take into account the new realities of election campaigns in the face of rapidly evolving technology. (Walker, 2019)

While democracy can be questioned whether it is an excellent system, it has many experienced mechanisms to ensure justice and participation in governance. As there are many predictions about the effects of artificial intelligence and algorithms on democracy, we cannot fully predict each of the infinite possibilities. However, it is possible to say that any factor that decreases personal participation may cause the disruption of this established mechanism. And if it is questioned whether the manipulated will is a real representation, this will also make the legitimacy of the taxation activity carried out on the basis of such

representation controversial. We all need to rethink our assumptions about whether democracy can develop or even survive in such an age of intense and relentless manipulation.

3. Conclusion

What can we do now? First, in the face of the development of technology, the fundamental rights of citizens should be protected as a sine qua non for the existence of a modern and democratic society. This requires not to consider citizens as customers or data only. The state can do this by creating an appropriate regulatory framework that ensures that technologies are developed and used in a way that does not contradict democracy. The rules on data collection, use and storage of data should be arranged in a way that does not jeopardize the future of democracy. In order for these regulations to be functional, unauthorized use of data should be effectively penalized by law. (Helbing, et al., 2015) In the age of technological advances that have the potential to undermine democracy, if we want to preserve constitutional democracy, it is also necessary to highlight the new responsibility of technology companies for democracy, fundamental rights and the rule of law in discussions about AI. (Nemitz, 2018). The solution requires that both states, companies and individuals take collective responsibility.

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Trust in Media in Kazakhstan

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In the course of the study, the authors conducted a sociological survey to assess the impact of the media on the society of Kazakhstan. The survey was carried out in the period from July to October 2018 in order to determine the extent and nature of the influence of Internet news media on society. The interviews were aimed at solving a number of tasks including identifying the main channels for the public to obtain news, compiling a social portrait of the average reader of electronic media, determining media consumption levels, transparency, and credibility of the media. This work focuses on one of the objectives of the survey – the determination of the level of public trust in the media, including electronic ones.

The study of this issue is relevant given the annual growth and mass distribution of “fake” news covering all spheres of human activity both in the global (*Shu, et al, 2018, Arndt & Jones, 2018*) and Kazakhstani media space (*Bannikov & Sokolova, 2017*). Thus, in its annual analytical report 2018 Edelman Trust Barometer, the American company Edelman notes a global crisis of people's trust in key public institutions, including the media. According to this study, the crisis of trust in news reports is exacerbated by the development of such an informational virus as “fake” news. According to the latest data from the Barometer, seven out of ten citizens do not trust social networks and are worried about fake news being used as a weapon (*Edelman Intelligence, 2018*).

The problem of intentional or unintentional spreading of misleading, unconfirmed or error-filled messages is becoming increasingly urgent. Moreover, if earlier the traditional media served as a filter, now rumors and slander are spreading with high speed, including through social networks. (*Figueira & Oliveira, 2017, Aldwairi & Alwahedi, 2018*). It is impossible to deny the fact that in the modern world information, its speed and volumes have increased significantly. Distribution channels have changed as well. Back in the late 20th century, newspapers, television, and radio were the primary sources of news in Kazakhstan, while in the early 2000s the Internet became a source of news distribution and had strengthened its positions since.

Studies on the level of trust in certain channels of news distribution in Kazakhstan were conducted earlier. The first references to electronic sources in studies began to appear in 2005, at that time the number of Internet users was insignificant, only 2.7% of the population. Over time, the situation has changed. According to a study on the level of trust in news, in 2005, the main channels for disseminating information were printed newspapers, radio, and television. News covering the political situation in the country caused significant public interest. At that time, TV news broadcasts (63.8%) occupied the leading position as the most trusted among respondents (*Center for Social Technologies, 2005*), in particular, four channels of republican significance. Entertainment channels were the least trusted. Large newspapers of republican significance with a large circulation were ranked second place regarding trust. Internet sites enjoyed the least trust among the population, due to limited access and lack of skills to use the worldwide network. The older generation had a prejudiced attitude towards this source of information and treated it with great distrust, no matter what position these sites took about reporting on the political situation in the country.

The following years introduced changes in the channels of information dissemination. Informational news topic discourse has also changed: in the early 2000s, news about the political situation in the country caused the widespread interest, then by 2015 the public interests had expanded with educational, social issues and news of culture, show business, and accidents. At the same time, television remains the main channel for receiving news information for 48% of respondents. The Internet was in the second place - 40% of respondents and the choice of radio and print newspapers was reduced to 7% and 4%, respectively. Compared with the data of 2012 (*International Center for Journalism MediaNet, 2012*) and 2014 (*Public Fund "Legal Media Center", 2014*), the alignment of positions in terms of trust has not

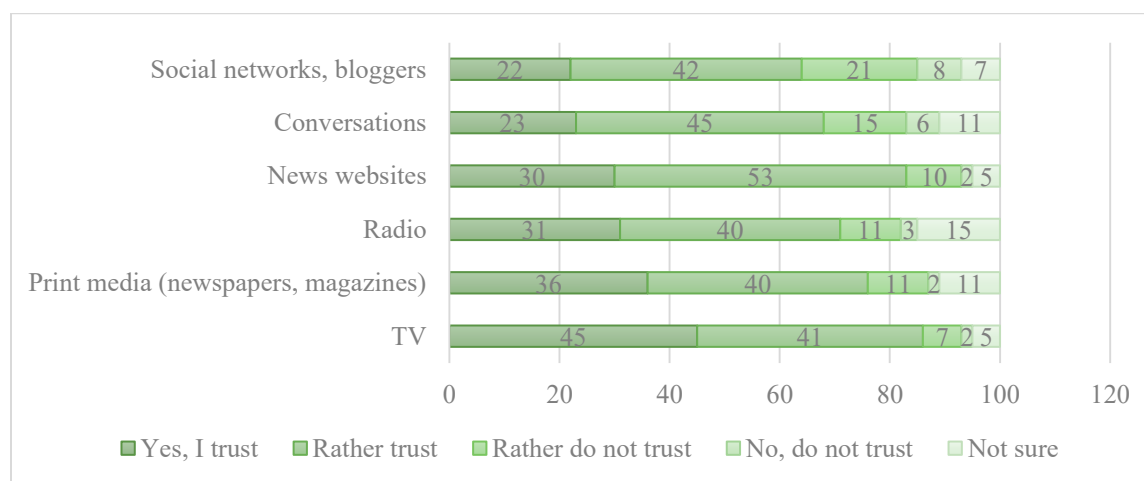
changed, but it is worth noting that the level of trust in the news released by electronic media has increased from 24.4% to 40%. (*Bureau of express monitoring of public opinion DEMOSCOPE, 2015*).

Public trust to information sources

Television remains the primary source of news and information today. Also, as before, social networks and news websites occupy a strong second position. In this context, of interest is the issue of trust of Kazakhstanis to these channels of information dissemination.

In general, according to the results of our survey, at the moment television enjoys the greatest trust among the country's residents: 86% trust this information channel to some extent and only 9% said they did not trust (Fig. 1).

Figure 1 - Do you trust the following sources of information?
(% of the total number of respondents)



83% of respondents to some extent trust news websites. It should be noted that the majority (53% of 83%), said that they “rather trust”, and only 30% answered “yes” affirmatively to the question about trust to the news websites. 12% of respondents do not trust news websites. Most often these are people aged 55 years and older. Among respondents under the age of 24, the share of those who do not trust does not exceed 7%.

Even though newspapers are used only by 6% as the primary source of information, 77% of respondents trust printed media.

Private conversations and social networks are the least trusted. 20% and 30% of the total number of respondents respectively do not trust these channels to some extent. For comparison, every fifth noted that he or she trust these news dissemination channels (23% and 22%, respectively), and 40% - that they “rather trust” (45% and 42%, respectively).

About the survey

The geography of the survey includes 14 regions and two cities of republican significance. The sample of the survey is representative of the population of the Republic of Kazakhstan (15 years and older - 7 age groups) quota sampled by regions and two cities of republican significance (200 respondents in each region), taking into account the quota for the urban and rural areas (56.7% and 43.3% respectively 3200 respondents) (*Information and Analytical Center, 2018*).

Trust of the population to Kazakhstan websites

Every third respondent receives news information via websites. Currently, the number of officially registered electronic media is 285, but it is worth noting that in this case, we are talking mainly about

television and radio companies. Regularly visited news websites in the country are mail.ru (52%), nur.kz (51%), tengrinews.kz (24%) and zakon.kz (16%). According to the survey, these same sites occupy the first positions regarding trust.

Nur.kz website has the highest trust rating position among internet users: 38% said they trust this website, another 39% - "rather trust". The share of those who do not trust this information source accounts for only 8% of the respondents.

26% of respondents expressed confident trust in the news block of the mail.ru search engine, and 40% of the respondents "rather trust" it. 12% of respondents do not trust the website. Every fourth (23%) found it difficult to answer.

The total share of those who trust tengrinews.kz and zakon.kz varies at the level of 53-56%. At the same time, more than a third of the respondents could not decide on the answer.

According to the survey, the largest proportion of those who do not trust is recorded on the Forbes Kazakhstan website - 15%.

In general, it should be noted that websites that position themselves as analytical, such as Vlast, Forbes Kazakhstan, Central Asia Monitor, Radio Azattyq, Kapital.kz - are not in high demand among the widest Internet audience in Kazakhstan. As a result, they have low trust ratings (from 19% to 24%) with a large share of those who found it difficult to answer (from 64 to 71%).

Trust indices

Based on the results of the survey we built trust indices. These indices have been introduced for a comparative analysis of the level of trust in information dissemination channels, which allow bringing the data of several variables to a single indicator. The index reflects the position of the observed unit on the scale, and also allows conducting a comparative analysis.

When calculating the Index, we used the group comparing index calculation approach. (*Tatarova, 1999*). The Trust Index for each website was calculated using the following formula:

$$I_c = (n_+ + 0,5 * n_{1\pm} - 0,5 * n_{2\pm} - n_-) / (n_+ + n_{1\pm} + n_{2\pm} + n_- + n_0),$$

where: n_+ is the number of those who trust

$n_{1\pm}$ is the number of rather trusting

$n_{2\pm}$ is the number of those who do not trust,

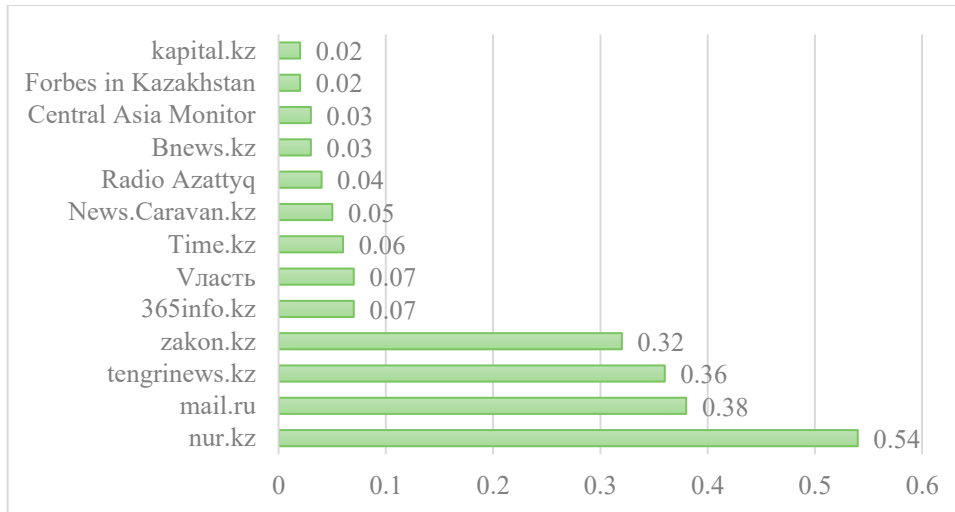
n_- is the number of those who do not trust,

n_0 is the number of those who find it difficult to answer.

According to the results of the calculation, the indices can take values from 1 to -1, where 1 is absolute trust, and -1 is absolute distrust.

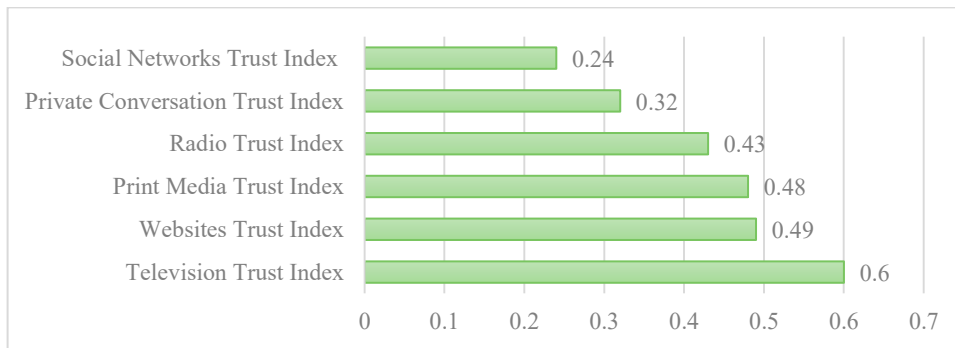
Thus, we obtained the following Trust Indices for news websites:

Figure 2 – Trust Index for informational news websites



In the same way, the following Trust Indices for information distribution channels were obtained:

Figure 3 - Channel Trust Index



The results of the 2018 survey showed that the overwhelming majority of Kazakhstani people (76.3%) trust the messages published on the websites of officially registered media rather than the messages that different people and bloggers write in social networks (Facebook, Twitter, VKontakte, and other).

At the same time, every fifth (22.2%) puts more trust in messages written by various people and bloggers in social networks than in messages of officially registered media.

Analysis of the data shows that there is a direct proportional dependence between trust in official media and age: the older the respondent, the more he trusts the official media. Conversely, the younger the respondent, the more often he trusts the opinion of friends and acquaintances from social networks.

Edelman's Reputation Head, Stephen Kehoe, believes that "in a world where facts are at risk, reliable sources are becoming more important than ever before" (Handley, 2018). Therefore, the issue of trust in official journalism is considered an indicator of the effectiveness of the system of self-defense of public consciousness against the dissemination of false messages.

According to the survey results, the same trend line can be traced in trust in Kazakhstani journalism as well as concerning social networks. The difference in the level of trust in journalism is only 9 points higher than the level of trust in social networks (a total of 52.2% versus 43.3%).

Every third respondent is indifferent towards both social networks and official journalism (39.2% and 35.8%, respectively). Every ninth (12%) does not trust Kazakhstani journalism; 17.5% do not trust social networks.

One of the factors of audience dissatisfaction, both with social networks and official media, is the fact of using fake news in the preparation of information materials and their distribution.

False news, according to respondents, is a frequent occurrence not only in social networks but also on the websites of officially registered media. Every fifth (21%) believes that “fake” news on the Internet pages of official media often appear and very often. Every third (37.4%) believes that this is not rare, but not often. Only 41.5% believe that fakes are rarely published in official media.

The frequency of publication of fakes in social networks, according to the results of the respondents' assessments, is expectedly higher - 37.7% versus 21%. At the same time, 21.4% believe that false information in social networks is rarely disseminated.

Social portrait of the reader

A socio-demographic analysis of affirmative answers (“yes, I trust”) to the question about trust in the information dissemination channels showed that younger groups those under 24 years more trust new media. The older respondents trust traditional media — television, newspapers, and radio.

Is there a link between the distribution channels preferences and trust in them? Cross-analysis of answers to questions about preferences and trust suggests that the motive for choosing television as the main channel of information may be a higher level of trust in this channel than others. Among those who mainly watch television, 91% trust this channel to some extent; only 49% of respondents in this group trust social networks, while 77% trust news sites.

Among those who receive news mostly via social networks, the level of trust in social networks and as well as in news websites is almost the same (84% and 89%). There is also a relatively high level of trust in television - 82%. Moreover, the share of those who said “yes, I trust” television in this group is more than those who said “yes, I trust” social networks (42% against 36%).

It should be noted that among those who prefer to obtain news from news websites, the share of those who trust television exceeds the share of those who trust social networks (83% versus 61%).

In general, the survey results show that television continues to be the most trusted information dissemination channel. This source was most often chosen as the most reliable, truthful (61.1%).

News websites occupy the second position in reliability. Every third thinks that this information channel is the most truthful - 34.7%.

Every fifth respondent considers social networks, bloggers (20.7%) more reliable than other sources.

It should be noted that private conversations, as a source of reliable information, are not competitive. Only 8.2% consider conversations with friends as a reliable information channel.

Also, of interest is the question of what affects the trust of the audience from the information message explicitly.

According to the survey results, in almost every second case, the information dissemination channel determines the trust - 48.5%. This suggests that if the same message is distributed through television (a channel with a high Trust Index) and social networks (a channel with a lower Trust Index), it will be more likely to be taken into account by the audience in the first case than in the second.

The presence of reasoned arguments in the message, expert evaluation - 33.5% and the status of the source of information (republican/regional/city) - 29.5% will also have a positive impact on the trusting attitude to the message.

Every fifth respondent (20%) answered that he or she trusts a news message if it had been verified and recognized as reliable at the community level, i.e., received feedback on credibility from other users.

Data analysis through the prism of demographic and location characteristics allow drawing the following conclusions:

- in rural areas, the credibility of the news report will depend on the information channel, and in urban areas - on the arguments and conclusions of experts;

- among respondents aged 55 years and older, the channel of distribution causes the highest trust in the message. In the age group of 25-34 years more often than in other groups, respondents look at the argumentation and facts. In youth groups under 24 respondents are more often guided by the other people's opinion about the message.

The survey results indicate that the promptness and availability of the disseminated information is not a guarantee of trust in the received messages. The attitude plays an important role in the formation of trust in information to the sources that disseminate it. This is confirmed by the analysis of answers to the question about which of the news reports on the development of the situation on the spot a person will believe the most. The respondent was given the opportunity to make one choice only. As a result, 39.3% said that they would first believe the message from an official representative who was present on the spot. Every fourth (29.2%) will believe the information that is distributed via television or radio.

15.5% of respondents more likely will believe the reports from eyewitnesses to events transmitted via social networks or messengers.

The least trust will be caused by the information received from friends (6.2%) or posted by bloggers (5.5%). Most often those who trust such information fall within a young group aged from 15 to 19 years.

A socio-demographic analysis of affirmative answers ("yes, I trust"), when asked about trust to news websites such as mail.ru and nur.kz, showed that they are mostly trusted by young people with secondary education with work experience or without it. These websites are large portals containing a large share of entertainment content in addition to news. In Kazakhstan, such websites as Vlast or Forbes specializing in political and economic sector news with minimal entertainment content gain more trust among young, but more mature respondents, with higher education and incomes.

As a channel of information, websites enjoy the unequivocal trust of 30% of respondents. And yet, every second (53%) said that he or she trusts websites with the "rather" remark, and 12% said they do not trust websites to some extent. One of the reasons for the low trust in information sites is the lack of user experience which could form a positive or negative attitude to these news websites.

It was also suggested that one of the factors of distrust in informational websites is their biasedness in the perception of the Kazakhstani people, their role in information wars and manipulation with public opinions. In this regard, respondents were asked if they believed that informational websites were used as a tool to achieve certain goals.

The survey results allow us to conclude that the respondents do not have a firm opinion regarding the purpose of using informational websites. Thus, the dominant share of respondents (from 40% to 50%) agrees with each of the offered statements. More often, respondents agree that websites are used to cover events from the point of view that benefits a specific group of people (53%), as well as to form a positive image of a particular subject (55%). Slightly less often, support is found for claims that websites are engaged in distracting the audience from serious problems (47%) or imposing certain opinions on readers (45%). And less often those information websites are used to spread information discrediting a certain person/entity (43%). A complimentary position is most often taken by respondents with a higher education aged 20-24 and 25-34.

At the same time, a significant share (25-35%) believes that informational websites are not used as a tool for manipulating public opinion.

And every fifth (17-22%) could not decide on the answer, most often they are respondents aged 55 years and older. The respondents aged 20-24 rarely found it difficult to answer.

Results

Before the survey, the authors had put forward a number of hypotheses as follows:

H1. The majority of Kazakhstanis trusts news websites.

H2. The level of trust in one or another source of information depends largely on the social portrait of the reader.

H3. Distrust to the information on news websites is associated with the biasedness of the source and the coverage of events from a certain point of view.

The survey results show that television continues to be the most trusted information dissemination channel. Moreover, this source was most often chosen as the most reliable and truthful (61%).

The survey also confirmed the hypothesis that, in general, the majority of Kazakhstanis trust news websites as information channels: 30% expressed confident trust, and 53% of the respondents "rather trust" news websites. 12% of respondents do not trust news websites. And still, in terms of reliability in the perception of the population, websites occupy only the second position (35%), after television.

Private conversations and social networks cause the least trust: 20% and 30% of the total number of respondents do not trust these channels to some extent.

The attitude plays an important role in the formation of an open attitude to information to the sources that disseminate it. Key trust factors:

- the channel of information dissemination (TV, newspapers, news websites),
- status of the source of information (republican/regional/city),
- the presence of reasoned arguments, expert evaluation in the message text.

The survey showed that the promptness and availability of the transmitted information is not a guarantee of trust in the received messages. This, in turn, confirms the assumption that trust primarily depends on an assessment of information reliability, and not on the promptness of information. 39% first believe the message from an official on the spot; one in four (29%) will believe the information that distributed through television or radio, not by messengers or social networks.

One of the reasons for the low trust in information websites is the lack of user experience which could form a positive or negative attitude to these news websites. The highest rating of regular traffic of websites is 50-52% (mail.ru, nur.kz).

A partial confirmation of the results of the study received the hypothesis that the majority of Kazakhstani people think that informational websites are used as a tool to highlight events, topic areas of public attention from a certain point of view that benefits to achieving certain goals. The proportion of those who support this thesis varies at the level of 40-50%, which indicates the prevalence of opinion, but not its dominance. At the same time, this hypothesis proved to be true concerning individual groups, namely:

- for Kazakhstan citizens aged 20-24 years and 25-34 years;
- for those who have a higher education.

New media are more trusted in youth groups aged up to 24. The older respondents trust traditional media — television, newspapers, and radio.

News aggregators are more trusted by a wide audience than websites that position themselves as information-analytical. The difference in the audience of these sites is obvious. The news aggregators like mail.ru or nur.kz are more often trusted by young not self-established respondents. Well-established respondents with education and incomes trust the sites as Vlast or Forbes Kazakhstan.

According to the survey, the overwhelming majority of Kazakhstanis (76%) trust the messages published on the official media websites than the messages that different people and bloggers post in social networks (Facebook, Twitter, VKontakte, and other). Moreover, the older the respondent, the more he trusts the official media. Conversely, the younger the respondent, the more often he trusts the opinion of friends and acquaintances from social networks. However, if we talk about the credibility of proper journalism and social networks, it is observed that the audience does not make any unique distinctions between these two channels. The difference in the level of trust in journalism is only 9 points higher than the level of trust in social networks (52.2% vs. 43.3%). One of the reasons for the distrust is the dissemination of false news, which, according to respondents, is a frequent phenomenon not only in social networks but also on the websites of officially registered media. At the same time, the share of those who believe that materials based on rumors and false information are published 1.5 times more often on social networks than on the registered media websites (38% and 21%, respectively).

Conclusion

In the article the authors identified the main channels for the public to receive news information, examined the factors of public trust in the media in Kazakhstan, calculated Trust Indices for news

websites that are popular in Kazakhstan, and identified the main media weaknesses from the point of view of the population of Kazakhstan with an analysis by the regions.

In general, the study showed that trust in the media in Kazakhstan keeps pace with global trends, demonstrating a high level of use of electronic news sources, low trust in social networks and concerns about the reliability in the media. The segment of electronic news information sources prevailed over television as the main news information dissemination channel. Unexpectedly, social networks and bloggers were ranked first (30.3%). At the same time, the survey showed contradictory results on the correlation between trust and reliability of information in media.

Although social networks and bloggers enjoy the lowest level of trust (30% do not trust them to some extent), they nevertheless are the primary source of news for the population. This allows us to conclude that trust and reliability are not the main criteria when choosing a source of news information.

Television enjoys the highest level of trust among the residents of the Republic of Kazakhstan; Internet portals occupy the second place and enjoy a higher level of trust (29.5%) than print media.

Also, the results of the study showed that half of the population of Kazakhstan (51.9% - 59.1%) lack or do not possess developed skills of critical perception of information in the electronic media and confident identification of reliable and unbiased information. They find it difficult to identify and define "fake" news.

This work is part of a comprehensive study to assess the impact of the media on society and should be supplemented by evaluating the publications themselves using such indicators as reliability, public response, and unbiasedness.

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A case for the language of the first-person plural in classroom activities for the sake of community and compassion

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Abstract

This paper is an attempt to propose a linguistic practice of the first-person plural as a way to build a sense of community and compassion in classrooms. I undertook a historical, etymological and philosophical exploration of the phenomenon called compassion by comparing the Western and the Eastern expressions of it. The investigation revealed that the phenomenon is studied and interpreted from a self-centred prism in the Western traditions and through a non-self-centred lens in the Eastern traditions, especially Buddhism. The self-centred vision renders compassion conditional and graded in its interpretation. It also becomes insufficient as a moral foundation and problematic when introduced in education. Therefore, the non-self-based understanding of compassion is better suited to be introduced in education. As linguistic researchers suggest, the way we speak can influence the way we think and experience reality. A semantic shift from focusing on the “I” to the “We” can create a phenomenological shift from the self-centred interpretation of reality into a non-self-centred interpretation of reality, especially suffering. I hypothesize that encouraging students to have an intentional literary and experiential exposure in the first-person plural (inclusive) language may improve their thinking and feeling for the community and influence their experience of compassion.

Keywords: compassion, first-person plural, non-self, self-construal, we-intention

Introduction

Prominent thinkers on education (Freire, 1970; Foucault, 1995; Dewey, 2012; Noddings, 2012) have indicated concern for the disconnection and therefore the need for community in educational spaces. Foucault (1995) observed that the rearrangement of the classroom from a circular place to serial place, conducive to the strategy of production (reminding the factory line of production) was "one of the great technical mutations of elementary education" (p. 147). Dewey (2012), in his exposition of educational philosophy, speaks about interconnection with subjects, other students and teachers in the classroom as part of scholarly inquiry. He commented that students often lack the sense of reality as closely connected with their realities. Noddings (2012) suggests that schools need to work for the "total development" (p. 6) of children. In her ideas about teaching, the caring relationship becomes the guiding principle, and such a relationship needs to be acknowledged by the student to be considered as a relationship of care. According to her, the sense of community and trust are less available in schools and strengthening them is the best way to make schools safe. While Dewey speaks of exploring relational structures in the process of educational inquiry, Noddings speak about establishing and strengthening relational structure as the foundational place for healthy pedagogical practice. This paper suggests a pragmatic way to inculcate in students a transcendence of self and a sense of larger community, which thereby enhance their experience of compassion.

Teaching and learning compassion: The dilemma

Introduction of compassion as an educational subject can pose certain challenges. The first is about the suitability of compassion as a teachable or trainable construct. Secondly the reliability of compassion as adequate moral criteria of justice on which the society can thrive (Verducci, 2000; Batson, Klein, Highberger, & Shaw, 1995). The popular perception of compassion as a weak emotion may provoke the question; are we setting our children to fail by teaching them compassion?

The Latin word for compassion, i.e. *compassion* comes from two root words, namely *com* means "with," and *pati* means "suffer"(Barad, 2007 p. 12). Together these words will mean "to suffer with" as the word meaning of compassion. The words empathy, caring, sympathy are related to the word compassion but what keeps the word compassion unique is "its intrinsic motion-generated effect"

(Schantz, 2007, p. 51) which compels a person to act to alleviate suffering. In the Buddhist tradition *Metta* (Pali) *maitri* (Sanskrit) stand for loving kindness, and *Karuna* (both in Pali and Sanskrit) represent compassion (Kristeller & Johnson, 2005). Goetz et al. (2010) define compassion "as the feeling that arises in witnessing another's suffering, and that motivates a subsequent desire to help" (p. 351). A similar definition is in Nussbaum (2001) who has an elaborate explication of compassion following the Aristotelian tradition of pity. Lilius et al. (2011) define "compassion capability as the reliable capacity of members of a collective to notice, feel and respond to suffering" (p. 874). Authors like Gilbert (2005), Goetz, Keltner and Simon Thomas (2010), and Keltner, (2009) speak of an evolutionary explanation to compassion.

Buddhist tradition considers compassion both as Buddha's nature and as some thing that can be cultivated through meditation (Analayo, 2015; Parattukudi & Melville, 2019). With the emergence of Mahayana Buddhism compassion came to the center stage with wisdom as a trainable experience. Neuroscientific researches (Weng et al., 2013; Pace et al., 2010; Lutz, Brefczynski-Lewis, Johnstone, & Davidson, 2008; Klimecki, Leiberg, Ricard, & Singer, 2014; Klimecki, Leiberg, Lamm, & Singer, 2013; Engström & Söderfeldt, 2010) have shown that compassion is distinct from other emotions in its brain representation and can be cultivated through training.

The Western philosophical exploration of compassion has been formulated in a dualistic worldview of the self and the other and is considered a self-centred emotion (Carr, 1999; Parattukudi & Melville, 2019). When Appraisal of another by the compassionate subject is the basis for compassion, it can be biased, ill-informed or influenced by the environment. Such an experience cannot be a reliable foundation for moral judgment. Such compassion can be narrow or wide according to the preference of the compassionate subject. When Compassion depends on the presenting picture of the individual object, it causes grades of compassion and fading of compassion (Västfjäll, Slovic, Mayorga, & Peters, 2014) from a friend to foe and neighbour to the stranger. Compassion conceived in this manner may provoke us to agree with the critiques of compassion for whom it is not a reliable moral construct and not good for teaching and learning. However, from more a Buddhist understanding of *karuna* (Sanskrit word for compassion), compassion is both unlimited and universal. As non-self, living beings do not have substantial permanent selves, rather are impermanent products of conditions-thus all beings are suffering and is the interdependent ground of compassion (*karuna*) (Analayo, 2015; Makransky, 2012). The individual appraisal will not affect the quality of *karuna* as *karuna* is a product arising out of the awareness of the nature of suffering. Hrinu (2017) states that in Aristotelian view of pity "one's circle of moral regard"(p. 34) is just limited to a small group. However, the Buddhistic understanding expands to every living creature.

Non-self-based compassion: A teachable construct

Kupperman (1995) observes that the "limited altruism" of the West has deep roots to its philosophical construct of "individualized self" (p. 131) and in contrast Buddhism insists that the relationships (the five aggregates -*Khanda*) which make personhood and reality is empty and its perception is something that one must escape from to attain *nirvana* (liberation). Schopenhauer (2005) who was influenced by the Eastern philosophy considers that the Western dualistic understanding is not helpful in compassion. He says. "In compassion, by contrast, the distinction between self and other disappears or, better stated, is overcome. The other is perceived as 'I once more'" (Schopenhauer, 2005: 211). It is through such an understanding that we live practically what is justified metaphysically.

An investigation of the phenomenon of compassion by Parattukudi and Melville (2019) has taken into account its historical, etymological and philosophical evolution in the West and the East. In the West, compassion has been ascribed to both the Aristotelian tradition in its explication of pity and the Judeo-Hellenistic developments during the Hellenistic period. Aristotelian tradition is strong with its analytical and pragmatic approach to the emotion of pity, and some of the scholars in the tradition have extrapolated it as the present day compassion. The Judeo Hellenistic experience of the emotion had its origin independent of the Aristotelian tradition. It also does not reflect an overly cognitivist outlook of the Aristotelian tradition. Judeo-Hellenistic presentation of compassion comes closer to the Buddhist *Karuna*

despite their metaphysical differences. The fundamental difference between the West (both in the Aristotelian tradition and the Judeo-Hellenistic tradition) and the East is reflected in the self-centeredness and non-self centeredness respectively.

Doran (2018) explores the latest neurological research in the area of compassion and empathy. According to her, both empathy and compassion have different brain activation and characteristics. The author thinks that compassion training may have the ability to over-ride empathic distress in individuals. Klimecki, Leiberg, Ricard, and Singer (2014) in their neurological research found that distinct, non-overlapping regions, which represent pain and pleasant effects, are engaged during empathic response and compassionate responses respectively. In the study, one group was given training in empathic response and a particular region of the brain which represented pain was engaged. Subsequent training in compassion was able to override the negative affect and different brain circuitries representing positive affect were engaged. The study revealed the potential of compassion training in overriding empathic distress. The Buddhist understanding of non-self referential compassion was used in these experiments by Klimecki et al. (2013).

Self-centeredness to non-self-centeredness

We find that the non-self centred experience and interpretation of compassion is close to the Buddhist idea of compassion and neuroscientific researches endorse such an experience as producing distinct brain circuitry and positive affect. It is also more appropriate in the context of teaching and learning of compassion. However, the foundation to such an experience is the ability of human beings, unlike the most evolved apes to go beyond the limitations of mirror neurons to represent the other through role reversal and we-intention (Warneken & Tomasello, 2009; Tomasello, 2009). Language appears to be a natural contributor among people in diverse cultures in interpreting and experiencing reality differently and helping them to construe their self-identity (Deutscher, 2010; Pennebaker & Stone, 2003). Literature suggests that priming of self-construal can effect changed self-identity, worldviews, values, information processing and behaviours (van Baaren, Maddux, Chartrand, de Boucher, & van Knippenberg, 2003). Some researchers have explored the potential of first-person plural pronouns in priming self-construal (Markus & Kitayama, 1991; Brewer & Gardner, 1996).

As argued by Tomasello (2009) human children are born with the innate ability to share and help others without a need for reward or encouragement. He says that the earliest helping nature is an "outward expression of children's natural inclination to sympathize with others in strife" (p. 13). According to him this trait of being naturally altruistic is an evolutionarily stable behaviour (Warneken & Tomasello, 2009). However, eventually, culture and language define the child's internal mental picture of the other as distinctly different from oneself. This shift is may be because children are now no more in a protected environment and they become "independent agents in the culture" (p. 401). Renowned neuroscientist V S Ramachandran (2011) explains that the obstacle to true human experience of the other is the sense of self, which through mirror neurons partly inhibits and interprets another being's experience as an experience of pain in another body. He implies a transcendence of the self as necessitated in the case of experiencing compassion. The Buddhist idea of non-self is aimed at seeing beyond the individual self to the non-existence of it and thereby the interdependence of all beings.

Tuomela and Miller (1988) suggests that "We-intention" (p.368) as the other regarding intentions usually exhibited as part of group agents working together towards a common goal. Bianchin (2015) extrapolating on we-intention gives the mirror neuron explanation for we-intention. Accordingly, the actions are represented in the brain at the mirror neuron level in a format that can be applied to both the doer and the observer. He states, "mirror neurons do not map actions either from the perspective of the executor or from that of the observer, but in a format that can be referred to both. What is new is the suggestion that joint intentions depend on the same mechanism, as it provides a representation of actions that are informationally before the self-other distinction...(p. 449). According to him, We-centric perspective is a mental state, without needing a corporal body, which carries a sense of shared ownership on an individual level. A similar view is held by Schmid (2014) who speaks of the "plural pre-reflexive self-awareness" (p. 7). Accordingly, when we speak of a sense of us, it doesn't necessarily need to have a

community as it's content or as object. It's similar to the individual self-awareness, and according to him, no group mind is possible without the plural self-awareness before it. Bianchin (2015) speaks about the idea of role reversal as proposed by Tomasello (2009), which makes human beings to express the we-intention, which is distinct from the Apes. "The capacity for role-reversal based on recursive mindreading thus explains the shared intentionality of joint attention and shows how only humans can form the we-mode intentions that mark off cooperation from strategic group activities" (Tomasello 2009, 65, 72).

Priming of self-construal

The cross-cultural perspectives on the concept of self have evoked an interest in the social nature of the self which is explained as not a relationship between the self and others, but rather a fundamental difference in the way the self is construed (Brewer & Gardner, 1996). Thus there is a distinction between the personal self or individual self - "those aspects of the self-concept that differentiate the self from others" (p. 83) and social self - "those aspects of the self-concept that reflect assimilation to others or significant social groups" (p. 83). Researchers have observed independent and interdependent self-construal embedded in the cultural givenness of the West and East (Markus & Kitayama, 1991; Yamaguchi, Kim, & Akutsu, 2014). Both independent and interdependent self-construal can co-exist in a single individual to be availed in specific contexts (van Baaren et al., 2003; Brewer & Gardner, 1996). Brewer & Gardner (1996) further divides the social self into interpersonal or interdependent self-identity and collective self-identity. The level of inclusion reflects the difference between these two identities. This explains the movement from "I" to "We", from an exclusive "We" to an inclusive "We", to facilitate such self-definition. In an experiment where Brewer & Gardner (1996) primed the participants with the, "We" pronoun observed that the self-construal changed into interpersonal or collective self-identities. They also observed that the changes in self-construal also reflected a change in "worldviews" (p. 92). Gardner, Gabriel, & Lee (1999) examined the role of self-construal in effecting changes in worldviews. They found that European-American participants primed with interdependent self-construal showed more collectivist values. They also tested with priming self-construal inconsistent with their cultural style in participants and found that there was a greater shift in worldviews and values.

Van Baaren, Maddux, Chartrand, de Boucher, & van Knippenberg (2003) following the studies on self-construals and the effect of the interdependent self-construal's ability to assimilate others into self, discovered that the interdependent self-construal produced more non-conscious mimicry compared to the independent self-construal. The priming of self-construals was done with independent and interdependent cultures, and the same result on unconscious mimicry was replicated. Van Baaren et al., (2003) think, when individuals define themselves as fundamentally different from others, they also approach the social environment in the same way. They also observed that the differences are effective in information processing as well as in behaviour.

The exclusive and inclusive "We"

Language influences us in the way we experience the world. Deutscher (2010) gives an example of Guugu Ymathirr, an aboriginal language in Australia, which uses cardinal directions to express space, where the speaker is no more the reference point of direction. Use of language especially the pronouns in people's everyday communication reveals a lot about their personality, thinking style, emotional state and connection to other beings (Pennebaker, 2011). Uzum (2013) investigated a foreign language teacher's use of pronouns in her effort to enact an inclusive education. Uzum suggests that to understand teacher-student relationship; an analysis of the use of language can be a great tool. Christiansen and Kirby (2003) states, "To understand ourselves, we must understand language..." (p. 1).

The ambiguity when using the first person plural pronoun has been noticed in several studies (Scheibman, 2004; Marcus, 2008). Though several non-European languages have specific terms for the inclusive and exclusive first-person plural pronoun, English has only "We" to refer to both inclusive and exclusive usage (Scheibman, 2004). The first person singular with the second person forms the inclusive first person plural, and the first person singular with a third person creates the exclusive first person plural

(Chen, 2006). In a study by Gonzales, Hancock, & Pennebaker (2010) "we" did not have a positive correlation with cohesiveness. The predominant use of exclusive "We" can be a reason for such a result. Uzum, Yazan, and Selvi (2018) analyzed four American multicultural teacher education textbooks regarding their use of the first person plural. They found extensive use of the pronoun and it functioned as a discursive tool to demarcate boundaries of self and other. They indicated a concerning level of ambiguity regarding the use of language in exclusionary and inclusionary nuances. This study is indicative of the need for an intentional practice of the inclusive We in classrooms and teaching students about the limitation of the English language and the concept of "clusivity" (Wieczorek, 2009) which speaks various linguistic means to express inclusion and exclusion.

Self to non-self through the first-person plural (inclusive)

The above literature has explored the potential in language especially in the use of pronouns to make changes in self-construal. A transition from self-centeredness to non-self centeredness may provide a fertile ground for developing non-self based universal compassion. The use of first person singular pronoun was related to individualism in Uz (2014). Rude, Gortner, and Pennebaker (2004) found increased use of first person singular pronoun by depressed college students as compared with non-depressed students. However, the transition from self-centeredness to non-self centeredness is seen in the work of Bolibok (2001) with the Bosnian women of war in group therapy. She says, "although still in the early stages of recovery the Bosnian women survivors seem to function at the level of a fully developed and integrated communal (group) self (p. 459).

We can see instances of the use of first person plural (inclusive) pronoun in several cases related to individuals and situations. Field (2011) explores the unique usage of first-person plural language by Abraham Lincoln in his speeches, especially detailing how he used "We" to replace "I". "We" appear 12000 times in the collected works of Abraham Lincoln. "In his two greatest speeches, "I" is conspicuous by its absence. Only once in the 701-word Second Inaugural does Lincoln use it and only to conjugate the modest verb to trust; in the 272 words of the exceedingly economical Gettysburg Address he employs "we" 10 times and "I" not at all" (p. 51). Pennebaker & Lay (2002) studied the use of language and pronoun by Rudolph Giuliani, once a mayor of New York City who went through changes in his personality through personal crises like cancer and changes in the environment like the attack on the World Trade Center on September 11, 2001. The authors observed that Giuliani used first person plural (predominantly exclusive) in his first few years in office, then first person singular during his crises with cancer and again first person plural (predominantly inclusive) during the WTC attack.

Uzum (2013) explores how a Turkish teacher in an American University through the use of various personal pronouns with specific pedagogical purpose, journey towards embracing an inclusive classroom. She particularly mentions the inclusive and exclusive use of the pronouns and its effect on humanizing or dehumanizing the classroom. Pillsbury (1998) researched a basketball team with over 200 hours of observation and fifty-seven hour-long interviews in their use of pronouns. The participants predominantly used the first person plural pronoun within the context of team performance and used the first person singular to talk about things unrelated to the team. The coaches and players insisted on the use of "We," "Us" and "Our" replacing "I" "Me" and "My." This intentional process helped the athletes to keep the group perspective and interdependence between the players.

Conclusion

The intentional use of the first-person plural (inclusive) language in curriculum and class activities can promote a foundational worldview to effect a shift in self-construal of students from self-centeredness to non-self centeredness. This can, in turn, promote the ability for role reversal and practice of we-intention leading to a compassionate community. Such a process can make them capable of accessing different modes of self-construal as needed and applicable to situations. The tendency for collectivism and conformity may be attributed to the exclusive use of the first person plural in language. The intentional usage of first person plural (inclusive) language can help students to identify the usage, differences, and consequences of exclusive and inclusive use of first person plural.

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Lexical Semantic Analysis of Good Governance in Joseph Edoki's *The Upward Path*

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Abstract

*Joseph Edoki's *The Upward Path* can be considered a suitable model to guide those leaders who sincerely desire to impart on their citizenry and thereby improve the living standard of the poor masses. In the text of our study, the author presents a peculiar situation of how a well-focused and leadership style could enhance the growth and development of a given people. Thus, Gaga, an American researcher on "Human Development Indices" is overwhelmed by the growth and developmental gains recorded by the leadership style of the government. Gaga had come to Savannah with the mindset that nothing good could come from Africa according to western world report. He discovers that the contrary is the case. This conviction makes him to change his topic from "Why Africa is not developed" to "How Africa can develop Africa." The study is a lexical semantic analysis to portray that good governance is realizable if leaders can be sincere and selfless. The paper adopts the Neo-Firthian Systemic Functional Approach which is text centred and sensitive to the function's language performs in a text. Utilizing lexical semantic features, the work explores the negative effects of African leaders who are corrupt, greedy, selfish and insensitive to the yearnings of the people; these are the reasons why many Africans are impoverished and living beyond poverty level.*

Key Words: Gaga, leaders, corruption, Africa.

Introduction

This work is a lexical semantic study of Joseph Edoki's *The Upward Path*. The objectives of the study are to portray that:

1. selfish and insensitive leaders are majorly responsible for the poverty of the citizenry;
2. good governance can lead to in-frastructural development;
3. good leadership will put the country in a zero-level crime rate, and
4. honest and vision driven leaders will lead to high standard of life of the citizenry.

The Upward Path details the visit of Mr. Gaga, a Rwandan-American researcher from America, Savannah, a metaphoric African country. He is reluctant to accept the statistics of development about the country's economy and transformation because it does not conform to the impression held about African economy by the western world. *The Upward Path* is Joseph Edoki's third Novel sequel to his second one, *The African Dream*, set also in the Savannah nation, where Fernando, the protagonist carries out great and monumental exploit in the economy, which is improved upon by other successive governments who built on his legacy. Thus, *The Upward Path* is set in a nation which is self-sufficient in every respect—materially and technologically. Jude Agho (2015, p.10) describes Savannah as a nation enjoying the fruits or dividends of scientific and technological researches, an agrarian revolution and general transformation of the lives of its citizenry. There is a general contentment in the citizenry, because there is no abject poverty, every family has a car and other essentials of life. The economy of Savannah grows with a zero level unemployment and inflation rates, putting the country in a zero level crime rate. Edoki has proved through his narrative that good governance, transparent, and vision driven leadership guarantees high standards of life of the citizenry.

Theoretical Method

This paper adopts the Neo-Firthian Systemic Functional Approach which is text centred and sensitive to the functions language performs in a text. Also, as the novel genre is perhaps the second genre (after drama) in reflecting or imitating real life experiences, its methods of narration is such that employs a peculiar creative sensibilities rare in other genres. The analysis shows that Edoki's choice of words and style are not only appropriate to the events and situations described in the novel, but also contextually relevant to the nation, Nigeria. The analysis reveals that human development and infra-structural development are possible where the leadership style has human face and there is sincerity of purpose.

Discussion

Significantly, this study is a contribution to the frontiers of knowledge, especially as it is a linguistic study with a focus on lexical semantics. Since lexical meaning is the sense a speaker attaches to linguistic element as symbols of actual objects and events, an examination of its manifestations in the text is very apt.

Lexical Semantic Analysis

The lexical-semantic analysis of Joseph Edoki's *The Upward Path* explores various semantic devices in directing his language towards the realization of the theme and subject matter of the novel. Lexical items such as figures of speech are meaningful because they signify the concepts which are believed to constitute the matter of any discourse.

Lexical semantic study relates to how a writer effectively communicates his message with the available choice of words at his disposal. In *The Upward Path*, the significant lexical items that have been used in the text are: figures of speech such as simile, paradox, hyperbole, personification. These have been semantically analyzed to portray the extent the author succeeds in conveying his message.

Figures of Speech

Hartmann and Stock (1972, p.302) perceive figures of speech as a "device for extending the semantic meaning of a word or a group of words to achieve a desired effect". Abrams (2005, p.77) notes, "figurative language is a deviation from what speakers of the language apprehend as ordinary, or standard significance or sequence of words". In most cases, there is a strong preference for the figurative use of words. Edoki exploits figures of speech to enhance his meanings, and also to add beauty to his work.

Paradox

Paradox is a self – contradictory statement, which can only be true if is false, and vice versa. Here is an instance.

1. No citizen of this country is living below the poverty line. (5)

In the above extract, the Director General of National Planning Commission uses paradox to give a statistical data analysis to Mr. Gaga. Mr. Gaga is a Rwandan-American researcher from America visiting Savannah, an African country. The statistics of development about the country's economy and transformation is unacceptable to Mr. Gaga because it does not conform to what is known and believed about Africa's poverty and economic state. Thus, the extract below is replete with paradoxical devices.

"...we are the best fed nation in the world ...the poorest households spend only ten percent of their income on food...our economy is growing at fifteen percent a year... per capital income is put at thirty thousand US dollars... ninety percent of the graduates in our country are gainfully employed...over a million citizens are engaged in research and

developments...we are therefore the biggest research nation in the world...there is no inflation...or let me say, it is not significant: the rate is less than one percent.“(5-6).

Though the text paints a buoyant picture of the economy, Mr. Gaga refuses to accept the Director General of National Planning Commission’s Self-sufficient report.

Hyperbole

This is used to invoke strong feelings, exaggeration or overstatement to foreground aspects of meaning in a text. In *The Upward Path*, we find that Edoki employs deliberate and outrageously exaggerated statements in the extract. Thus, Mr. Gaga’s voice in the text says:

2. *‘Lies,’ he thought as he waved at the secretary.*
*‘White lies...lies disguised as official statistics...
‘And he calls himself a director...director of lies... (7)*
3. *‘No stress, no hassles. Imagine, he keeps roses as if to say,
“life is a bed of roses” (22).*

When Gaga meets Mr. Nkomo, a cassava farmer in “Macedonia” and learns about his occupation, Gaga says to himself, “a cassava farmer in a five-star hotel...no wonder there is hunger in Africa” (11). Mr. Gaga’s reluctance to accept these statistics from the director stems from the fact that even while listening to the news from a local television station that morning at the “Macedonia” hotel, the news about Africa is that which meets his expectations because it contains items like:

*“The famine in Ethiopia has grown more teeth and is biting harder...
the poverty in Chad has developed more wings and is flying higher...
the rebels in Sierra Leone have killed more soldiers and civilians...
meanwhile, African leaders meeting in Mogadishu have set up a committee to find
out why more Africans are going to bed on empty stomachs.” (1-2)*

As a trick to further demystify Gaga’s condescension which is symbolic of the foreign westerner’s view of Africa’s development, Edoki makes Gaga to travel from Merigo to Yakabo to meet an acquaintance to a friend, Mr. Bello, who resides in a farming community known as Greenville in the New Dodokido, Agho (2015, p.11). Here, according to the narrative voice in the text:

*“...no burglary incident had been recorded in ten years. And the same could be said
of many parts of New Dodokido. ‘with job vacancies all over the town,’ a police
officer had once observed, ‘only a psychopath would risk his life attempting to break
into another person’s house.’” (15)*

Mr. Gaga’s host, Mr. Bello, is a farmer who drives a Toyota Land Cruiser jeep and his modern mechanized farm spreads over several hectares of land. His very superfluous reception of Mr. Gaga and his residential building surprise Mr. Gaga to the extent that he wonders:

*“Where in the world do farmers live in this kind of neighbourhood? ...American and
European farmers can’t even afford this. There must be something ugly underneath this
beautiful scenery. Nobody can convince me that African farmers can afford such luxury
flats...” (22)*

Gaga’s bewilderment is further revealed when his host enquires about his assessment of all that he had seen and he says “I’m afraid, it’s far above our standard” (23). Again, during his first visit to the Research village, he was astounded by the magnificence and beauty of the buildings and environment that he says, “This Los Angelesation of rural Africa cannot be without heinous crimes” (40).

The story is the same everywhere in Savannah. In the Greenville community for example, there is “no power failure”, even Mr. Bello’s daughters who are now ten years old have never seen a candle in their lifetime because there had never been power failure since they were born. Every notable inventor and scientific geniuses are rewarded by the government and their products duly registered. Even Gaga’s visits to the Research Village, the Dodokido Aeroplane project and the Poverty Society of Africa; all show a robust government’s support for research, which is the engine growth in a nation. The issue of self-employment in Savannah is not left out as it is also funded by the government. The secret to these abundance, growth and splendor is revealed to the doubting Gaga when Mr. Bello tells him that it is not so much the availability of mineral resources and natural endowments in the country that has made Savannah self-sufficient, rather, good planning is the secret to the wealth, sufficiency and abundance of the country in the novel. Thus, Mr. Bello says: “Our country is different...we earn so much money from the sale of crude but instead of using the foreign currency to import food, we channel the earnings into farming, research, education and industrial development” (48).

This shows good governance, accountability and responsive political leadership. This is a clear indication that ‘good governance’ and ‘purposeful leadership’ are the prerequisites for attaining economic prosperity, stability, as well as an affordable cost of living for the people. As a result of the continuity in the exemplary leadership style of Fernando by other successive governments in Savannah, Edoki thus presents a somewhat exaggerated or utopian view of Savannah country in *The Upward Path*.

Personification

Personification is attributing human characteristics to inanimate objects, abstract ideas and animals. It can also be defined as the act of representing an abstract idea as a person. This is a violation of the rules of semantic expectancy. Such violations or deviations are utilized by Edoki to highlight or convey his message. Thus, Mr. Gaga, the American researcher, who would have sneered because of his doubt, says, “tell it to the mountain,” (23) is now convinced and involved in spreading how good leadership, even if it is only one leader, could transform the society for meaningful growth of society. This is evident in the following extract:

“I will stand tall in the midst of eggheads in conference halls and title my topic ‘The Savannese Model,’ and then enunciate, elucidate and expatiate the idea that national development is a function of leadership, institutions and values...The greatest lesson I have learnt for my stay here is that it takes one good leader - only one leader - to heal a sick society...To every society that craves positive change, all I have to say is: elect a good leader, and the change will come. (116-117)

Edoki’s political sentiment on the quest for good governance is that, when a country is championed by a purposeful, altruistic, forthright and practically resourceful leader, the attainment of true democracy and general contentment in the citizenry become inevitable. In *The Upward Path*, Edoki identifies three factors which are responsible for national development. Though there are many factors which can bring about the much desired changes. These are: developments, transformation and avoiding corruption; these three factors form the bedrock of any movement towards development.

Simile

The Upward Path engages the use of simile for various comparisons and literary imaginative creations as evident in the extract below:

Every drop of water I pour on the petals of a rose is like a shower on my soul. (22)
When he twisted his mouth, like a child who had taken an unripe cherry, she said,
I guess you don’t like this one (24).
Up in the sky, a flock of pink-feathered birds flew back and front in the circles like
air force planes in military maneuverer’

Collocation

Collocation, according to Hartmann and Stork (1972, p.41) is where “two or more words, considered as individual lexical items, used in habitual association with one another in a given language.” Edoki employs the use of this device to portray his ability to combine words effectively to paint the situation at hand. Below are instances of the use:

.... *but instead of accepting paid job after graduation, he enrolled as an apprentice in an automobile workshop* (21)

The farmer grew up in a face to-face house where thirty people used one bathing room and a pit latrine. (45)

... *I was given a go-ahead to hire ten research assistants and consultants* (65)

It is not possible, said the small-headed engineer. (68)

A life without leisure is a life half-spent, Ewa said.... (95)

He laughed a big-man laugh and then said, you think there is no money in truck pushing? (151)

... *that is why we are experiencing 'urban-rural migration'* (165).

Code-Mixing

Code mixing is simply mixing of two or more languages while communicating. Code switching is similar to code mixing in that there is combination of two languages (in fact, many use the two terms interchangeably). Hudson (1996, p.53) posits that code-mixing is also a sociolinguistic phenomenon, resulting from language in contact; it is an effect of bilingualism and multilingualism. It occurs when bilinguals communicating in a language insert words or expressions from another language into their sentences.

Ibhawaegebele and Edokpayi (2012, p.13) see code switching and code mixing as features of language in contact and the effects of bilingualism and multilingualism. They posit that they are stylistic devices employed by Nigerian novelists in their attempts to tackle the nagging problems of language in Nigeria literature. Code switching and code mixing are therefore aspects of language use in Nigeria prose fiction, and by implication, the Nigeria society. Code mixing is done for specific purposes, serving both linguistic and social functions. Code -switching and code-mixing are sociolinguistic phenomena which are very common in the speeches of Nigeria novels. In *The Upward Path*, the characters often code- mix as Edoki tries to reflect the realities of the use of Nigeria languages. He actualizes his aims by the insertion of a lot of Igbo, Yoruba words and expression into English sentences in his text. The use of lexical code mixing is therefore an attempt by the writer to project certain aspects of Nigerian culture in his novel and to create varieties in narration. These are exemplified below:

I have *zobo*, Ibis said. *'I hope you will like it.'* (41)

... Mr. Bello said. *"If zobo is fantastic then kunu must be fantabulous"* (24)

... Mr. Bello caught his roving eyes and then said, *do you care for isi-ewu?* (28)

In extract 24, *zobo* and *kunu* are home-made African juice that was used to entertain Mr. Gaga who came to do a research work in Savannah. In extract 28, *isi-ewu* is an Igbo word that means 'Goat head meat, seasoned with native spices.' These were code mixed in the novel by Joseph Edoki to portray the beauty of African dishes.

Conclusion and Recommendation

In conclusion, this study explains how words are used to convey meaning in linguistic expression. The analysis reveals that the exploration of language resources, human development and infra structural development are possible where the leadership style has human face and there is sincerity of purpose. Therefore, it is recommended that true leaders should genuinely be committed to this course of leadership so as to provide for the citizenry the dividends of good governance.

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Discrimination of Black Men in the South Korean Labor Market

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Abstract

This study looks to analyze discrimination experienced by Black men working in both low and high skilled jobs in Korea. The findings of this study were reached after conducting in-depth interviews involving a group of twenty-four Black American men and thirty Ghanaian men working in the skilled and unskilled sector respectively. The findings reveal that the race of black men made them less appealing to recruiters as well as employers. In addition, it affected how they were treated in the workplace. Stereotypes about black men also influenced such experiences. Though black men reported being discriminated against in the labor market due to Koreans perceiving them as others, the men's country of origin may mitigate such discrimination. Whereas Black/African Americans had the opportunity to work legally in good conditions and receive better treatments, their black counterparts from Ghana were often marginalized. The country of origin also seemed to play a stellar role in the determination of the legal status of residence that immigrant black men possess in Korea. Other factors such as skin tone were more crucial in shaping experiences among Black/African American teachers but less in low skilled workers. Instead, the height and weight of Ghanaians were imperative in their ability to secure jobs in the low skilled sectors.

Keywords: *Black men, discrimination, colorism, South Korea*

Introduction

Apart from the consumption of aspects of black culture (Sterling 2011) and the negative portrayal of blacks in the media (Dahir 2017; HuffPost 2017; South China morning Post 2017), little is known about how Black people's race affects their employment experiences in Korea. Thus, this work aims to explore how race affects the employability and workplace experiences of Black immigrant men in Korea. Existing studies on the experiences and discrimination of foreigners based on their race, gender, and class are focused on ethnic Koreans or migrants from other Asian countries(Atteraya et al. n.d.; S. Kim 2015; Lee 2018; Lee and Chung 2008; Lee, Jang, and Sarkar 2008; Rhee 2016). Furthermore, policies to protect the rights of migrants such as the Employment Permit System (M. J. Kim 2015) focus on these groups of migrants; painting an incomplete picture of the entire migrant population living in Korea. Issues of discrimination relating to non-Asians are treated with less urgency despite their detrimental consequences within the society. It is not surprising that Korea is yet to pass an anti-racism bill despite countless calls by both civil societies and international organizations to do so (OHCHR 2018).

South Korea as a country takes pride in being homogenous and hence perceives foreigners as others, however the degree of otherness differs depending on the race of the individual. This study argues that people of Black origin working in a homogenous country like South Korea may be subjected to discrimination based on their physical characteristics. As South Korea ranks countries based on their economic might(S. Kim 2015; Piao 2017; Rhee 2016), this study further argues that though Blacks may experience discrimination based on their race, the level of discrimination can be mitigated by country of origin of the individual as well as their gender. This study accordingly aims to highlight how these phenomena affect the experiences of Black males in both the low and high skilled industries. Probing how race and country of origin impact their experiences during the recruitment process as well as the workplace is necessary to actualize the objective of this study. Despite the influence of public sentiment in shaping the labor market participation of immigrants, only a few studies have paid attention to this phenomenon. Thus, this study also seeks to highlight how public sentiments within the context of Korea influence recruitment decisions while also demonstrating how government actions and inactions may put

some immigrants in a disadvantageous and vulnerable position; consequently, making it difficult for a certain race, gender, and class of people to break the racial glass ceiling.

Previous studies on discrimination of foreigners either tend to focus on gender, skill type, race, or country of origin separately or examine two of these variables together (Kim 2013, 2017; Lee and Chung 2008; Lee et al. 2008; Yang 2017). These analyses tend to overlook the inequalities faced by people who find themselves at the center of numerous intersecting variables. It further fails to highlight how the intersection of all these social identities creates opportunities for certain groups while marginalizing others. By examining the experiences of Black males working in Korea, this current study provides insights into discrimination in Korean society based on intersecting social identities.

Lastly, the study adds to the growing knowledge of intersectionality by highlighting the context of East Asia, specifically Korea. Past studies mostly emphasized the context of the United States as well as other Western countries (Browne and Misra 2003; Dill and Zambrana 2009; Flippen 2014; Frevert 2015) who may be more relatively diverse than South Korea. South Korea's homogeneity as "one race" or ethnicity (Hundt, Walton, and Lee 2018; Kim 2009) may also influence how it perceives other races. Unlike South Korea, Western countries who due to their history and colonization may have created certain forms of privileges and inequalities based on the intersections of race, gender, and class for different people within the country. South Korea, on the contrary, is a former colony. South Korea's entrenched belief of being a homogenous country provides different rhetoric of intersectionality.

Methods

A qualitative study method was employed for this study. Participants consisted of Black/African American males and Ghanaian males. A purposeful sampling method was used to recruit participants. Ghanaian male participants were recruited from a church while American workers were recruited from a Facebook group for Black people living in South Korea. Snowball sampling was further used to recruit additional participants. To accurately capture their working experience, only participants who have lived and worked in Korea for a minimum of six months were recruited. In-depth interviews were used to gather information from participants as it encouraged findings to reflect "the voices of those being studied and not externally imposed analysis" (Cuadraz and Uttal 1999). This emphasizes that interview accounts be descriptively represented and cautions researchers against the over-interpretation of data (ibid). As the Ghanaian workers all lived within the same vicinity, a fieldwork study was conducted to subsequently support findings. Interviews with participants were recorded and later transcribed. Results were presented to reflect the voices of participants. The responses of participants were analyzed and supported with direct quotes from the study participants.

Out of the twenty-four Black/African American participants who were interviewed, four were in their twenties, sixteen in their thirties, three were in the early forties, and one was fifty years old. Only three participants were married. Their length of stay in Korea ranges between six months to 10 years. Except for two persons who worked in a public school and two university lecturers, the remaining worked in English cram schools. Salaries ranged between 2,100,000 Korean won (1,800 USD) to 4,500,000 Korean won (3,700 USD) for a six to eight hour workday. All were legally working as teachers, had a working contract, health insurance, and pension. Nineteen had bachelor's degrees, four had master's degrees and one person was a Ph.D. holder. In addition, they were all offered fully furnished housing as part of their employment conditions. Except for one person, all secured their job before moving to South Korea.

Thirty men were interviewed for the Ghanaian group. In stark contrast, the majority of Ghanaian men had low educational status. Two had master's degrees, three had earned bachelor's degrees and the rest had either high school or elementary education as their highest level of education. Six of the participants were single, while the rest were married. At the time of collecting the data, twenty-four were undocumented while the rest were asylum seekers. The length of stay in Korea ranged from 6 months to 18 years. Except for three who worked a standard eight hours, the majority worked between 9 to 18 hours. All worked 6 days a week, except 7 of the participants who worked for 5 days a week. Salaries ranged between 1,500,000 won (1300 USD) to 2300,000 won (2000 USD). All participants have never signed a contract and were neither subscribed to health insurance nor any other form of insurance. They usually

worked in construction, manufacturing, second-hand clothes-sorting, and car dismantling industries. Eleven described their jobs as dangerous, three said their jobs were safe while the remaining said their jobs were both safe and dangerous.

Results

Discrimination based on race

The race of both African/Black Americans and Ghanaians were often used against them during the recruitment process as well as in the workplace. In the case of Black/African Americans, recruiters and employers often preferred to hire White teachers over Black teachers. The practice of requesting photographs of applicants during the application period makes it easy for recruiters to reject the applications of Black/African American males. Most of the participants interviewed said they were rejected multiple times before finally securing their job. That been said, applicants who had light skin reported having their recruitment process easier compared to their counterparts with darker skin tones.

"I applied through some recruiters and also through schools but didn't receive a response. I struggled before finally got an email from a recruiter. He arranged and had a skype interview with me. Later I received a call I have been accepted. The whole process before finally securing a job took me about three months" (Enolram, 26 years, dark skin).

Participants also reported having an increase in the callback for an interview once they decided to send resumes without their pictures. One participant Gingrets, said he was sending resumes every day without getting any feedback from recruiters. He then devised a strategy to submit his resumes without his picture. Once he did that, he started getting feedbacks which finally helped him to secure his first job.

"The first time I really understood racism (was) when a school which I applied to, rejected me but finally when I got the job, I found this white girl with no university degree and no past teaching experience working there" (Bamul, 32 years).

Just like the teachers who are often rejected based on their pictures and skin color, Ghanaian men like other Africans, are less preferred in the low skill sector. They only become valuable after employers find it hard recruiting Koreans as well as other Asians from neighboring countries to perform jobs deemed very dangerous or difficult. Since Africans are perceived to be stronger than their Asian counterparts, their physical appearance becomes a yardstick to determine who can be employed or not. Recruiters often base their judgment on the looks, height, and weight of job seekers. Some are even made to raise their hands and subjected to physical scrutiny to ensure that they are fit to work. In one of their church services I attended, a member came to share his testimony of how he finally secured a job after six months of unemployment. According to him, due to his height, employers, as well as recruiters felt he was too old, thus rejecting him all the times he went to recruit agencies. Those who were often tall found it difficult to secure jobs. A Black pastor in one of his sermons at the study site recounted his experience:

"Look at me, how can she say I'm old, I come here every morning but she refuses to give me a job. I am even stronger and younger than her husband (Recruiter) but because I'm tall, they think am too old to work" (Gonp, 40 years)

This sentiment shared by Gonp was also evinced in two other participants who also narrated how their height limited their employment prospects. Members who were short in these instances felt they were lucky as their friends also reassured them how lucky they were as they appear to be employers' favorite.

Apart from the discrimination that they face during the recruitment process due to their race, discrimination is also experienced in the workplace. The gender and race may sometimes determine the kind of discrimination. Among the Ghanaian men interviewed, they were often assigned to the most

difficult or dangerous jobs in the workplaces. Jawd an undocumented worker tells of and shows me scars on his hand;

“My company does sinks (hand basins, wash basins). So I and one other Ghanaian guy used to work in the section for cutting the aluminum plates. The other guy stopped. We put the plate in the machine for it to cut it. Sometimes it gets stuck and you have to pull it. We take measurements too, and you have to be turning the plates, I have all these cuts on my hands and some on my thighs because of the plates”.

Me: Aren't you provided with protected clothes?

Jawd: Madam, Madam, you have to go with your own dress so I have these jeans something that I use to cover my hands. He won't give, why would he give you a uniform? You are here to work and get your money so he won't give you. You are here to make your money so he won't give you. He will just give you gloves but very light so you have to buy your own quality gloves. I have bought my own gloves that I worked with.

He also shared how the job is divided along racial lines. According to him, there are about three Cambodians in his company but they are made to work in the section for molding the plates into the sink. According to Jawd, their work is much easier and safer compared to what he does. *(The Cambodians work with a machine that molds the aluminum into a sink, all they do is remove the sink once the molding is done)*. Jawd tells me the section where he works is the most difficult and fast paced since that is the first point of the production chain so if he delays, everything delays thus he really needs to work fast at all times. Delays and small mistakes result in insults and yelling, which he says he is now used to.

Despite working in the most difficult sections in the companies, they all complained of receiving unfair salaries compared to the Koreans and other Asians colleagues. Dred holds a master's degree and works in an air refresher factory. He laments about the unfair treatment at his workplace;

“Sometimes when we have interactions with these other Asians, they do ask my salary, when I tell them, I also ask them about their salary. I see that they are earning more. They met me at the company. This kind of work we are doing doesn't take qualification to work, so why should I be there for a year or two and when they come, they will be taking more salary than me? (Dred 34 years)

Even though Dred has a master's degree, he believes his qualification is not important in determining his wage, but rather the length of years within the company. Yet, he experiences discrimination every time and attributes it to his race. Like other Africans, he continues to endure unfair treatments and hesitates to complain due to the fear of losing his jobs. They also believed employers preferred to hire Asians to Africans thus making them easily disposable. Cisca, after he was released from the detention center, took him about three months to find a new job. He met four other Africans working in that same company. Just two months into the job, one morning, the boss came in with five Asians and asked all the Africans to quit and go home. When I asked him why they were sacked, he told me he had no idea why they were all laid off but suggested he thinks the employer dislikes Blacks. These kinds of events put them in a situation of constant fear of losing their job.

The gender and race of the African/Black American males also dictated how they were treated. They were often burdened with extra work and made to start working earlier or/and close later than their White counterparts. Some also complained about how White people were easily praised, liked, and formed bonds with the Korean bosses and workers. In addition, they were easily promoted to head teacher positions and given befitting allowance even though there may be a black person who has worked longer within that same school and also has a relevant master's degree. The promoted white teacher, in most cases, does not have such qualifications. Just as the Ghanaian male workers, they also lived in constant fear of losing their jobs, as there is extra scrutiny of their work and evaluations. Dender, a Black American teacher with a master's degree in Educational Psychology shares how despite all his effort, he was always scared of losing his job.

“I was always scared I was going to be fired but you do not have to when your work (performance at work) speaks for you” (Dender, 40 years)

Dender also believes the notion of hyper-masculine stereotypes about black men made them more susceptible to accusations of sexual misconduct. Dender shares an incident in his school where a female student leveled sexual allegations against him. Dender tells me how he was teaching a topic on cultural diversity and as a person who loves drawing, he drew a western woman in evening dinner wear and a Korean woman, also in evening dinner wear. He explained to the student how both clothes are different but both considered dinner clothes because of culture. The next day his employer invited him for a meeting. The employer said one of the students said he drew naked women on the board. In addition, he was told that he acted sexually inappropriately with this girl because he touched the student's breast while teaching the students how to respect personal space. In the end, the school asked him to resign. He objected since he did none of the accusations leveled against him. Meanwhile, he once saw three girls coming from one of the White male teacher's room. He questioned the girls and they said they went to play a game in the White teacher's room. He felt that was inappropriate so he reported to his employer. All the employer did was tell him to be quiet and not tell anyone. The attitude by the employer has visibly shown how their gender and race may make certain behaviors tolerable while putting others at risk for crimes not even committed.

In addition, Black/African men who demonstrated assertiveness or voiced out their opinion when they did not agree or like something received backlash. Meanwhile, their White men counterparts who demonstrated the same attitudes were accepted as conventional. Scholars such as (Rosette et al. 2018) have reported that attributes such as assertive were perceived likable when performed by White men but frowned upon when depicted by Black men.

Discrimination based on Skin Color

Though Black/African Americans are discriminated based on their race, the tone of their skin color also serves to play a significant role in their hiring and treatment in the workplace. Not only is skin color used as a denominator in discrimination among different races but also within the same race. Though people belonging to the Black/African race are generally discriminated against, such discrimination may also vary based on skin shade. That is, those considered to be light skin tend to receive relatively better treatment compared to their counterparts with a darker skin tone. However, no difference in treatment was observed among low skilled workers. Vivor, who is a light skin man, tells me how he sometimes passes as a white man due to the lightness of his skin. He narrates how his recruitment process was relatively easy compared to some of his friends who are of a darker skin tone. He only realized the privilege he received when his school asked him to look for a new teacher for them. The school did not tell him they did not like dark skin person. However, they rejected the person he recommended and when he asked why, the principal replied with this;

“Sometimes the parent, the parent, not me (referring to the principal) if there is a black teacher, they will get upset. During the recruitment process, I (Vivor) had friends who were darker skin color than me but they will not accept. The Principal tells me bluntly that ‘We can't hire someone that looks like that’.

“As people of color, there are different degrees to the way we treated here, I have not experienced much racism here but I have seen and heard way more of such happenings”. (Bumul 29 years and light skin).

Discrimination based on country of origin

The country of origin of a person is an important determinant in what immigrants can do during their stay in Korea. It determines who can work in Korea, in which sector, and the treatment they will receive. It determines whether a person possesses a legal working status. Thus the country of origin cannot be overlooked when talking about the treatment of foreigners in Korea. That is, being Black from the United States is different from being Black from Ghana. One of my American participants perfectly sums it up; the ‘passport privilege’. This passport privilege is what makes it relatively easier for a Black American with a bachelor’s degree to secure a decent job in Korea while a Ghanaian with a master’s degree works in the factories. Almost all my American participants said that though they are discriminated against on a

harsher level than their white counterparts, they felt their country of origin placed them on a higher level and thus they received better treatment compared to foreigners from poorer countries. They even experienced a change in treatment once some Koreans found out their country of origin. For Black/African Americans, by virtue of being an American grants them the privilege of being eligible to apply for white-collar jobs such as teaching. They are also able to apply for jobs even while in their home countries. This luxury is not afforded to most Africans with the exception of South Africans. Also, South Korea holds America in high esteem and even in some cases sees it as superior. South Korea's consumption of American music and culture, education and long historical ties has created the perception that Americans are more civilized compared to other developing countries. As such, the treatments it affords to its citizens are also special. On the other hand, negative stereotypes of people from Africa often perpetuated by the media makes Africans such as Ghanaians receive negative treatment. The media portrays people from Africa as poor, dirty, hungry, and primitive. These stereotypes in turn influence how Africans are treated in Korea and Ghanaians are no exception. The Ghanaians interviewed were either undocumented or asylum seekers and worked without a permit. This leaves them at the mercies of employers and recruiters who take advantage of their situation and abuse them. Both employers and recruiters sometimes withhold the salaries of these workers and when they complain, they threaten them with calling immigration or the police, and may sometimes even carry out the threat. Those who quit such jobs due to non payment of salary may still be reported to immigration officials by the disgruntled recruiter. They also face challenges in accessing healthcare and live in constant fear of arrest and deportation. The preferential treatments associated with being an American thus places Black men from America in better positions compared to their counterparts from Ghana. The virtue of being an American minimized the level of discrimination received; thus creating a class within the same race.

Analysis & Conclusion

The intersectional identities of Black men in Korea affect their employment experiences in the labor market. The intersection identities such as country of origin, race, legal status, and skin color all shape their working experiences. These identities did not have the same level of influence. Apart from race, which serves as a limiting factor for all participants especially during the hiring process, the country of origin was the biggest game changer. The country of origin, irrespective of race served as the first and most important criteria for determining who can work, where they can work, and how they get treated. It also shaped their migration experience, outcome, and legal status in the host country. As such, Black/African American males by virtue of being Americans positioned them in the high skilled jobs under the right visas. They worked in safer environments and had binding contracts.

Unlike their American counterparts, Ghanaian men were more likely to be undocumented as well as work in the low skilled labor intensified jobs since there is no legal route for them to seek employment in Korea while in their home country or Korea due to the discriminatory laws set by the Korean government. In addition, their employment was often not secure, as they had no legal contract to protect them from exploitation from their employers. Thus, they were laid off easily. They neither had job contract nor enrolled in any form of social protections. The human capital and skill of applicants were irrelevant. Though the Ghanaian men in this study were generally people with a low level of education, there were three people with a college degree and two persons with master's degrees. Their high level of education was meaningless as far as working in Korea.

Perceived stereotypes about black men influenced how they are treated in the workplace. Since black men were often stereotyped to be inferior compared to other races, it affected how they were treated in comparison to their White colleagues in the case of the Black/African Americans or Asians in the case of the Ghanaians. The Ghanaian participants interviewed said they were often made to perform the most dangerous or difficult jobs while at the same time receiving a lower salary than their Asian counterparts. Black/African American from the United States who may not go through harsh physical abuse as the Ghanaian men do, also tend to have unique experiences. They complained of being overloaded with work while their white counterparts received less. Others also talked about long working hours with constant monitoring and negative evaluations.

Physical characteristics such as height and personal traits such as assertiveness which is often desirable in men and often preferred when possessed by White men becomes a backlash when these same traits are possessed and expressed by Black/African men. For instance, tall Ghanaian men interviewed said their height was disadvantageous when trying to secure jobs. At the same time, Black/African Americans who demonstrated assertiveness or expressed their misgivings were discriminated against more compared to their fellow Blacks who appear to be meek and less confrontational. Once some realized it, they adopted strategies that could allow them to cope. One of my African American participants described it as a "Chess game". By adopting the strategy in playing a chess game, they become tactical in their dealings with their principals as well as Korean coworkers. I also noticed that participants who appeared sober while I was interviewing them expressed not experiencing any challenge and described their work experiences as positive.

The tone of skin color was also crucial among Black/African American teachers. Those with light skin generally described receiving positive treatments especially if they were the only teachers within the school or absence of white teachers. The presence of a white teacher meant there were differential treatments and privileges. Light skin participants shared how their principals could openly tell them they cannot hire people belonging to their same race because of their dark skin tone. Meanwhile skin color was insignificant among the Ghanaian workers. They were all considered blacks thus the treatment they received was mostly due to the dynamics within the workplace and not because of their skin color. Besides, these men were already occupying the worst of the conditions and their stories could not get any worse than where they were already positioned. The possible explanation as to why the tone of skin color may be important in one high skilled jobs but less important in a low skilled job is that, within the high skill job like teaching, the teachers have direct contact with the clients; in this case the students and their parents. Since there is already a societal preference for the White race, the clients may not like the Black/African race. On the other hand, the tone of skin color served as less important in the low skilled sector for three reasons. First, these people were hired because of the lack of suitable people like Koreans and Asians who have rejected such jobs due to the dangerous nature of it. Secondly, these men were working in the underground and had no direct contact with the consumer. Thirdly, employers preferred to hire them due to their vulnerable nature. Economically, employers may hire them because they can pay them less compared to their Asian counterparts. Since most of them worked with dangerous substances or machines, employers could often get away with this in cases of a workplace accident.

In conclusion, the race of Black men exposes them to discrimination within the workplace however, factors such as country of origin, physical characteristics and gender may mitigate the effect. This study has demonstrated how the intersectional identities of Black men affect their employment experience in South Korea. Further studies incorporating women as well as other races, is needed to expand our understanding of the subject matter.

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Impact of Personality (Self Concept) on Buyer Behavior of Select Cars in Hyderabad - A Study

Style is a reflection of your attitude and personality--- -shawn Ashmore

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Abstract

Every product or service an individual purchase reflects who they are really and their personality (self-concept) persuades their requirements, wishes and can figure out their behavior as consumers. The connection an individual outline to a product or service is based on its involvement to their distinctiveness. Self-concept understood as a significant feature for each and can transform his or her belief, attitude, and response toward individual and societal life. Self-concept symbolizes the “totality of the individual’s opinions and feelings encompass reference to himself as a point” Some describe the Self-Concept to be “Self-Image”, which means “an individual’s discernment of himself. Car is mostly considered as an aesthetic and comfortable which will grab attention on the road; though it is used as personal transportation. Cars especially high-end small cars are considered as a youth icon and as people have passion to drive for many reasons the arousal of these needs necessarily depends on the access consumers have. Aesthetics and innovations become important attributes for owning cars for attention-grabbing. This paper considered factors influence their behavior, socio-demographic indicators such as the economic activity of the region, representing the individual and their attitudes, their psychographic factors especially personality (self-concept) on consumer behavior of small cars in Hyderabad. has been considered for the study. Statistical tools such as percentages and for testing the hypothesis ANOVA has been applied and the findings of the analysis have been concluded appropriately

Keywords: Personality, Self-concept, buyer behavior, car, distinctiveness, beliefs

Introduction

Self concept is basically a sway in the preference consumers make when acquiring their products or services, whether it is inevitably true or not, they be inclined to consider that their purchases assist ascertain their uniqueness and it is well thought-out as self-concept attachment. Car is mostly considered as an aesthetic and comfortable car which will grab attention on the road; though it is used as personal transportation. Buying behaviour involved in small car purchase is mostly “complex buying behaviour”. These buyers perceive significantly, the differences among different brands, the car purchase is risky, purchased infrequently and highly self-expressive. Typically, buyer has much to learn about the availability of different brands and models before taking the buying decision. They will pass through a learning process, first developing beliefs about the two-wheelers, then attitudes, and then making a thoughtful purchase decision choice. The motor cycle rider’s socio-economic profile influences how motivation and preference evolve. In fact, variables such as residential area, social class, age group and size of household constitute important determinants of the final choice. Driving motivations, however, differ significantly from individual to individual.

Review of Literature

Amabile stated without creativity, no innovation is possible **Feist specified** that creative individuals are high in autonomy, more ambitious, hostile, dominant, impulsive, confident, extravert and open to new experiences **Kamineni** discusses how consumers can use luxury brands and self concept by arguing that fashion clothing is consumed publicly and therefore has public meaning. He is therefore illustrating

the fact that purchasing luxury fashion clothing brands satisfies needs such as the consumer's expression of identity and self-image. Consumers believe that purchasing luxury brands will convey a strong message to the world about what and who they are. **Samin Rezvani, Goodarz Javadian Dehkordi, Muhammad Sabbir Rahman**, specified the country of origin and different variables that influence consumer purchase intention also highlight the relationship of variables and customer purchase intention. Study demonstrate that people care about which country products come from and where they are made and consider these factors when evaluating the quality of product. Stereotypes of country and the preferences of customers, influence the purchase intention. Political system, culture and the economy of the country can be a cause of sensitivity to people. There are many factors that have an impact on consumer purchase intention. Research and methodologies have shown that even when consumers can evaluate all the intrinsic product characteristics by expressing the product, the effect of extrinsic cues has more influence on consumer product evaluation. Country of origin is one of the extrinsic cues; in addition, there is no doubt that country of origin has considerable influence on the purchase intention process. Personality can be defined as all distinctive and unique behaviors of individual. The word "Person" comes from "Persona" (Latin) meaning mask people wore according to their roles in theatre. So, its basic conception is consistent to what a person plays as a social role in the society or in another word, person's general character that shows to those around him/her, and good looking characteristics accepted by people of the world. Thus, we hear the sentence (Marcus is a Gentleman) in daily conversations for instance, these concepts are out of the field of scientific psychology because these descriptions of the characters, in fact, depend on the quality and type of behavior of Marcus in their study said Consumers purchase products to reflect their personality. **Matzler, et al Ade et al and Sarker et al.** demonstrated empirically the relationship between personality and consumer behaviour. For instance personality factor of extraversion was directly related to positive consumption emotions and neuroticism predicted negative consumption-based emotions. **Matzler et al.**, not only confirm that emotions play a crucial role in satisfaction, but also reveal their dependence on consumers' individual predisposition. Similarly **Kamran** established agreeableness factor as the single predictor of customer satisfaction. Today people are very concerned about their image and status in the society which is a direct outcome of their material prosperity. The profession or the occupation a person is in again has an impact on his/her personality and the products they consume. The status of a person is projected through various symbols like the dressing, accessories and possessions. Our life styles are reflected in our personalities and self concepts same is the case with any consumer. A life-style is made up of a person's mode of living as identified by his or her activities, interest and opinions. Like the social class the human life cycle can have a significant impact on personality and consumer behavior. The life cycle is an orderly series of stages in which consumer attitude and behavioral tendencies evolve and occur because of developing maturity, experience, income, and status., for example the improvement in the purchasing power of average civil servant in Nigeria since the democratic dispensation. Take home pay of Nigerian workers relatively take them home, and has increase their buying behavior to a greater height ceteris paribus. **Choi** is of the opinion that self-concept describes what you know and understand about yourself in terms of your thoughts and feelings

Objectives of the Study

- To examine the features influencing while making car purchase.
- To identify the factors influencing car purchase behaviour

H₀ : There is significant impact of brand image of car on age

H₁ : There is significant impact of factors influencing on owning a specific brand car

Research Methodology

Nature of Study:

The study follows a Descriptive Research design.

Descriptive research design is a scientific method which involves observing and describing the behaviour of a subject without influencing it in anyway. Many scientific disciplines, especially social science and psychology use this method to obtain a general overview of the subject.

Sampling method: Simple random sampling

Sample Size: 1000 GHMC Limits

Data Analysis and Interpretation

Table
Age of the respondents

| Age | Responses | Percentage (%) |
|--------------------|-------------|----------------|
| 21-30 years | 485 | 48.5 |
| 31-40 years | 256 | 25.6 |
| 41-50 years | 165 | 16.5 |
| 51 Years and Above | 94 | 9.4 |
| Total: | 1000 | 100 |

Source: The figures are compiled from primary data

Interpretation: The buying decision of a customer is greatly influenced by demographic factors such as, age, gender, education, occupation and income. Age has been considered as one of the important factors for the analysis. From the above table it is observed that 48.5 percent of respondents are in the age group of 21 – 30 years, 25.6 percent of respondents are between the age of 31 to 40 years, 16.5 percent respondents are between 41 - 50 years, 9.4 percent respondents are 51 years and above . Majority of the respondents are between the age group 21 – 30 years.

Age (in Years) * Brand name Cross tabulation

| BRAND | Maruti Suzuki Alto K10 | Hundai I10 | Renault Kwid | Ford Figo | Nissan Micra | Volks Wagen Polo | Datson Go+ | Total |
|--------------------|------------------------|------------|--------------|------------|--------------|------------------|------------|-------------|
| AGE | | | | | | | | |
| 21-30 | 181 | 145 | 60 | 44 | 16 | 12 | 27 | 485 |
| 31-40 | 105 | 72 | 39 | 22 | 10 | 4 | 4 | 256 |
| 41-50 | 45 | 57 | 16 | 31 | 8 | 2 | 6 | 165 |
| 51 Years and above | 42 | 20 | 4 | 20 | 2 | 3 | 3 | 94 |
| TOTAL | 373 | 294 | 119 | 117 | 36 | 21 | 40 | 1000 |

Source: The figures are compiled from primary data

Interpretation: The above table gives the picture of age of the respondents and their brand choice. Total respondents between 21-30 years were 485, in which 181 respondents were using Maruti Suzuki Alto K10, 145 respondents are using Hundai I10, 60 respondents are using Renault Kwid, 44 respondents are using Ford Figo, 16 respondents are using Nissan Micra Brand, 12 respondents are Volks Wagen Polo and 27 respondents are using Datson Go+. The total number of respondents between 31-40 years were 256, in which 105 respondents were using Maruti Suzuki Alto K10, 72 respondents are using Hundai I10, 39 respondents is using Renault Kwid Brand, 22 respondents are using Ford Figo, 10 respondents are using Nissan Micra, 4 respondents are using Volks Wagen, and remaining 4 respondents are using Datson Go+. The total respondents between 41-50 years are 165, in which 45 respondents are using Maruti Suzuki Alto K10, 57 respondents are using Hundai I10, 16 respondents are using Renault Kwid 31 respondents are using Ford Figo, 8 respondents are using Nissan Micra 2 respondents are using Volks Wagen Polo and remaining 6 respondents are using Datson Go+.

The total respondents between 51years and above were 94, in which 42 respondents are using Maruti Suzuki Alto K10, 20 respondents are using Hundai I10 Brand car, 4 respondents are using Renault Kwid 20 respondents are driving Ford Figo, 2 respondents are using Nissan Micra Brand, 3 respondents are using Volks Wagen and remaining 3 respondents are using Datson Go+.

**Table-
ANOVA**

| Anova: Two-Factor Without Replication | | | | |
|--|--------------|------------|----------------|-----------------|
| <i>SUMMARY</i> | <i>Count</i> | <i>Sum</i> | <i>Average</i> | <i>Variance</i> |
| 21-30 | 7 | 485 | 69.28571 | 4474.571 |
| 31-40 | 7 | 256 | 36.57143 | 1497.286 |
| 41-50 | 7 | 165 | 23.57143 | 450.9524 |
| 51 Years and above | 7 | 94 | 13.42857 | 223.2857 |
| 21-30 | 7 | 485 | 69.28571 | 4474.571 |
| Maruti Suzuki Alto K10 | 4 | 373 | 93.25 | 4264.25 |
| Hundai I10 | 4 | 294 | 73.5 | 2749.667 |
| Renault Kwid | 4 | 119 | 29.75 | 617.5833 |
| Ford Figo | 4 | 117 | 29.25 | 119.5833 |
| Nissan Micra | 4 | 36 | 9 | 33.33333 |
| Volks Wagen Polo | 4 | 21 | 5.25 | 20.91667 |
| Datson Go+ | 4 | 40 | 10 | 130 |

ANOVA

| <i>Source of Variation</i> | <i>SS</i> | <i>df</i> | <i>MS</i> | <i>F</i> | <i>P-value</i> | <i>F crit</i> |
|----------------------------|-----------|-----------|-----------|----------|----------------|---------------|
| Rows | 12403.14 | 3 | 4134.381 | 6.526334 | 0.003525 | 3.159908 |
| Columns | 28473.71 | 6 | 4745.619 | 7.491205 | 0.000388 | 2.661305 |
| Error | 11402.86 | 18 | 633.4921 | | | |
| Total | 52279.71 | 27 | | | | |

Interpretation: The p-value for the calculated value of F notice that the p-value or probability of obtaining an F statistic of 3.159908 or larger when the null hypothesis is true is 0.003525. Since the p-value is less than the specified alpha of 0.05, the null hypothesis is rejected; there is a significant statistical difference between the means of each age group

Columns refer to the seven categories of car's brand image: Maruti Suzuki Alto K10, Hundai I10, Renault Kwid, Ford Figo, Nissan Micra, Volks Wagen Polo, Datson Go+. The p-value in is very close to 0. This means that the probability of obtaining an F statistic of 2.661305 or larger when the null hypothesis is true is also very close to 0. Since the p-value is less than the specified alpha of 0.05 and the calculated F statistic is much larger than the value for F crit, the null hypothesis is rejected. There is a significant statistical difference in the calculated means of the seven categories.

**Table
Factors influencing buyer behaviour**

| Sl.No | component | Eigen Values | | |
|-------|-----------------------------|--------------|---------------|--------------|
| | | Total | % of Variance | Cumulative % |
| 1 | Friends Advice | 1.176 | 11.759 | 11.759 |
| 2 | Neighbour's advice | 1.110 | 11.098 | 22.857 |
| 3 | Media impact | 1.094 | 10.944 | 33.801 |
| 4 | Self dream | 1.082 | 10.823 | 44.624 |
| 5 | Relatives advice | 1.012 | 10.123 | 54.747 |
| 6 | Family members | .992 | 9.923 | 64.671 |
| 7 | Colleagues advice | .965 | 9.649 | 74.320 |
| 8 | references | .910 | 9.104 | 83.424 |
| 9 | Mechanic/ Technician advice | .852 | 8.515 | 91.939 |
| 10 | None | .806 | 8.061 | 100.000 |

Source: Primary data

Table
Factor Analysis

| FACTOR I PERSONAL FACTOR | FACTOR II EXTERNAL FACTORS | FACTOR III: INDIVIDUAL FACTOR | FACTOR IV: NON- PERSONAL FACTORS | FACTOR V: OTHER FACTORS |
|-----------------------------|-------------------------------|----------------------------------|-------------------------------------|----------------------------|
| Friends Advice | Neighbours Advice | Self dream | Media | Relatives advice |
| Family members | Colleagues Advice | - | References | Mechanic Advice |
| - | - | - | - | None |

Source: Primary data

Extraction Method: Principal Component Analysis.

From the Factor analysis five Factors are identified

Factor – I (Personal Factors) the following factors has influence on small car Purchase

i. Family members

Factor –II (External Factors)

i. Colleagues Advice

Factor –III (Individual Factor)

i. Self dream

Factor –IV (Non-Personal Factors)

i. Media

ii. References

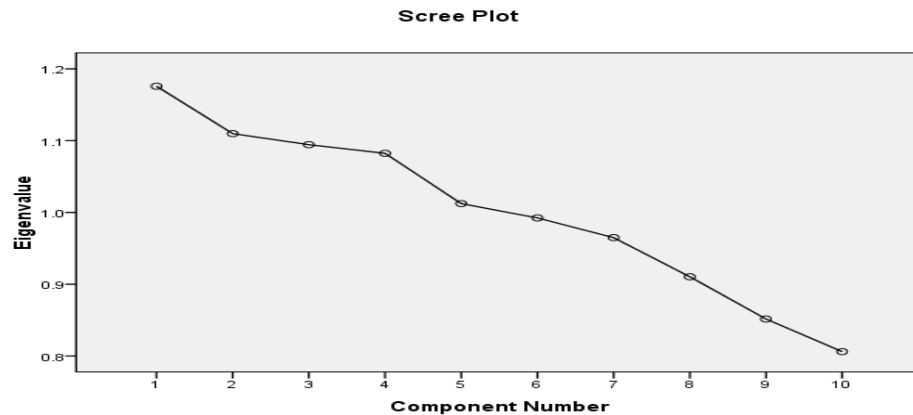
Factor –V (other Factors)

i. Relatives advice

ii. Mechanic Advice

iii. None

Figure
Scree Plot



Source: Primary Data

Findings and Conclusions:

Most of the respondents within in the age group of 21-30 years, it indicates that the respondents are self-driven and goal oriented and prefers to use car for their travel or personal transportation purpose. The car manufacturers must prefer to concentrate in promoting this segment of age group who are enthused, empowered and are independent.

1. Consumer behavior consists of all human behavior that goes in making before and post purchase decisions. One can succeed in the competitive market only after understanding the complex consumer behavior. An understanding of the consumer enables a marketer to take marketing decisions which are compatible with its consumer needs.
2. People are imagined mostly as (rational) consumers who purchase and drive cars.
3. Out of 10 factors specified they are 5 factors underlying the main factors have been personal factors, external factors, individual factors, non-personal and other factors were identified.
4. The study depicts various classes of consumer behavior determinants and expectations, namely socio-economic, psychological, political, geographical, and demographic and Technology. Further classification of human behaviors under main categories will enable car manufacturer to align their strategies in accordance to customer behavior.
5. When it came to choose in light of inclinations, individual priorities, the top opening parameters were -the need of the business firm, peer weight from other relatives owning an auto and updated the model to suit individual aspiration. Advertisers need to comprehend these prerequisites and centre their promoting techniques towards these consumer dreams.
6. Many consider that cars are owned, car-centered mobility is continuing as at present.

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Perceived Payment Scheme Change and Justice Sense-Making - The Case of a College Art Faculty

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Abstract

Employee's perception of justice can be an essential factor that affects their overall job performance. With a setting of a private college, I collected data from art teachers to unpack the sense-making dynamics associated with perceived organizational change. Specifically, this study makes the following important contributions to organizational justice and sense making research.

First, my findings extend the applicability of our existing knowledge on sense-making to unrealized change scenarios. This study reveals that even before the change process, individuals already begin to engage in sense-making as if the change is real and effective.

Second, I found that, negative sense-making as a result of perceived justice breach does not always translate to actions. For instance, while teachers fully understand that their contribution is undermined by the amount of salaries they receive, instead of taking action to engage in retaliation, most of them try to justify the lack of distributive justice.

Third, this study shows that sense-making exhibits different patterns, according to the different justices are to imagine to be affected.

Introduction

Payment is arguably one of the most common, yet fundamental organizational phenomena associated with academic debates, e.g. motivation (Mason & Watts, 2009), performance (Greenberg & Ormstein, 1983), justice (Greenberg, 1988), and so forth. In an organization, when payment scheme change occurs, individuals tend to be affected. However, still little known is, when the changes have not happened yet, how individuals would respond cognitively. To fill the gap in our existing knowledge, this study draws on sense-making and justice perspectives, and investigates into the cognitive consequences of a perceived imminent change in the context of employee compensation.

Employee's perception of justice continues to be an essential factor that affects their overall job performance, which can be defined as both negative and positive contribution made by individuals towards a united organizational goal (Borman & Motowidlo, 1993; Campbell, 1990). When inequity occurs, individuals have the tendency to lower their performance quality. As results shown by experiments carried out by Greenberg and Ormstein (1983), when participants receive compensation along with increased responsibilities, they comprise an "earned title condition" and had an enhanced performance level; for those who have received compensation without increased duties, their performance levels increased at first and then declined dramatically. Therefore, it is not always purely beneficial when business decides to increase salary level.

This paper extends the applicability of existing knowledge on sense-making to unrealized change scenarios, reveals that negative sense-making does not always translate to actions, and shows that sense-making exhibits different patterns, according to the different justices are to imagined to be affected.

Literature Review and Theoretical Development

Organization justice and its perception

In organizational settings, fair treatment provides security and safety and thus have large implications on a wide variety of organizational outcomes (Colquitt, Conlon, Wesson, Porter, & Ng, 2001). As Cropanzano, Bowen, and Gilliland

(2007: 34) stated, 'Organizational justice—members' sense of the moral propriety of how they are treated—is the 'glue' that allows people to work together effectively. Justice defines the very essence of individuals' relationship to employers. In contrast, injustice is like a corrosive solvent. . . hurtful to individuals and harmful to organizations.' How people should treat each other has become an important concept in studying organization justice, and it has taken on multiple ways to understand how individuals come to view treatments as fair. Some research attempt to begin with the study of how people judge the outcomes they receive (i.e., distributive justice), while others focus on whether the processes to allocate resources is considered as consistent, unbiased, accurate and ethical (procedural justice; Thibaut & Walker, 1975; Leventhal, 1980).

Studies of organizational justice present three major ways to understand fair treatment: distributive justice, procedural justice and interactional justice.

Most research investigating organizational justice has focused on exploring how would members' sense of how they are treated be affected if employee's outcome-input ratio has changed (Homans, 1958). as theorized by Adams (1965), the term 'fair' is perceived by comparing their contribution-to-rewards ratio with referees they choose (e.g. other similar employees). When they feel they are relatively disadvantaged or advantaged in related referees they choose, inequity will be discovered, and actions will be taken to restore equity (Lerner, 1980). In most cases, to eliminate negative impact from the feeling of injustice, individuals tend to adjust the way they perceive input, or their actual output (Greenberg, 1982).

Since 1974, scholars have paid a great deal of attention to work on theories of procedure, which focuses on disputants' ability to express their voice during the process and to have sufficient impact over the outcome (Thibaut and Walker, 1975). The more voice disputants could express during the decision-making process, the greater justice they could perceive, and therefore have greater control over the outcome. Apart from this theory, another major contribution made by Leventhal (1980) is that there would be a set of criteria that applied by members to evaluate whether they have been treated in a fair way. They categorized factors that might affect member's sense of justice toward the decision-making process into six groups: representativeness, consistency, bias suppression, accuracy, correctability and ethicality (Leventhal, 1980).

The idea of justice perception was built by the reaction of individuals come to expect inputs that are proportional to the output they have invested into the work (Homans, 1961). As stated by Adams (1965), whether or not an individual's attribute is an input or reward is an outcome is contingent upon his or her perception. Also, Thibaut and Walker (1975, 1978) stated that it is important for the disputants have control to the extent they will perceive the dispute process as justice. In other words, the individual's perception per se, to some extents, determines whether inequity or unfairness exists.

Sense-making

Sense-making is described as "a developing set of ideas with explanatory possibilities" (Weick, 1995, p. ix) since there is no single theory exists. Even when it is defined, there are usually a variety of meanings given, and the term Sense-making may occur within or between individuals. On one hand, according to Louis (1980), Sense-making is a recurring cycle of activities that taken by an individual in respect to anticipated future events. When the discrepancy between experience and expect is great enough, triggers a need for interpretations of discrepancies. After attribute meanings to surprises, the individual takes any necessary response to the situation, and revise predictions about future experiences and settings. On the other hand, as stated by Balogun and Johnson (2005), Sense-making is a process involves "a variety of communication genre. . . individuals engage in gossip and negotiations, exchange stories, rumors and past experiences. . . to infer and give meaning". (p. 1576)

To start sense-making process, cues such as issues, events, or situations are required to give individuals violations of expectations. When discrepancy between experience and expectation is great enough, the expected event can be considered as a trigger (Corley & Gioia, 2004). It is a very subjective experience depend on a variety of different context, which includes organizational crises, threats to organizational identity and planned organizational change initiatives.

During the sense-making process, intersubjective meaning is expected to be constructed between individuals who view the situation from different perspectives by sharing information, jointly engage with the issue and respond together to the unexpected situation (Hatch, 1999; Meyer, Frost, & Weick, 1998). This process works in different organizational structures, where both leaders and other stakeholders take place to shape Sense-making process by using co-constructed languages and narratives as fundamental tools. Researchers have categorized organizational Sense-making into four types, which are “guided” (both leaders and stakeholders are actively engaged to shape the process), “fragmented” (when leaders pay less attention on controlling discussions), “restricted” (where stakeholders have limited opportunity to express their voices) and “minimal” (where both leaders and stakeholders are passively involved in the process) (Maitlis, 2005).

Research Design and Methods

This paper seeks to explore how teachers would react in respect of organizational justice to perceived salary change, especially when there is no additional input required in exchange. Since my interest was mainly focused on individual’s psychological response, I adopted a qualitative research approach and gathered information gathered from different perspectives, including teachers, managers and the policy setters, to analyze how teachers perceive pay scheme change before the change actually happens.

Research context

To better contextualize this study, below I introduce the circumstances under which the justice-related sense-making take place among art teachers working in private Chinese university.

Founded in 2002, GK University is a higher education institution privately funded by KM Corporation, located in a metropolis of central China. In early 2018, managers in human resources department observed a relatively high staff turnover rate compare to similar private universities. Since then, reducing turnover has been a priority for improving workforce effectiveness.

Human resources department spent over 4 months to discuss the policy and it is ought to be announced at the end of October. However, conflicts between the board of directors and chairman of the university raised during the process, thus the policy could not be decided until 21st of September.

It is highly possible that the policy will not be announced according to the schedule. However, during the process of policy making, most teachers realized that there is a huge change coming.

Analytical procedure

Both primary and secondary data were collected – semi structured interviews and consulting firm’s recommendations. The interviews (last from 30 minutes to 2 hours) were my major data source, through topics relating to expectations and attributed truth of the upcoming change, I gained a rich understanding of teachers’ efforts and experiences in accepting a new salary system. My unit of analysis was the individual teachers and managers, data collection and analysis efforts occurred over a period of four months, rendering altogether 18 hours’ interview inputs.

Findings

Our analysis of interview recordings of art teachers revealed that, before and after the payment scheme change, injustice occur in a set of different forms, including distributive injustice and procedural injustice. My analysis also reveals that since payment scheme doesn’t match expectations, before the change has been implemented; sense-making progress had been triggered by just informing the teachers that the change is going to happen.

As employees understand the certainty for the change to occur, in other words, when organizational change is not implemented but is perceived to be, individuals may already make cognitive adjustment vis-a-vis what is going to be

affected by the upcoming uncertainty. In this study, I set out to better understand dynamics of justice sense-making pertinent to perceived organizational change. Specifically, I ask, do the resentment and disappointment associated with perceptions of unfair treatments energize individuals to take actions to seek for explanations that justify the unsatisfying situation – and the answer is yes.

When the discrepancy between experience and expect is great enough, I observed teachers who feels insecure towards future events and select responses to the situation, consciously and unconsciously, based on attributed meanings, understandings of settings and individual experiences. To ease the displeasure caused by uncertainty, teachers expressed attitudes that are dynamic, associated with transience instead of constancy, towards the upcoming change that they expect to be unfair. Most importantly, I found that, before the actual implementation of the new policy – which violates expectations and thus considered as the trigger of the sense making process – the teachers already tries to enact a sensible environment by finding excuses for unfair treatments they anticipated.

Experiencing breach of distributive justice

When I began to interview art teachers, I was surprised by how much discrepancy between expectations and experiences they are facing. As stated by almost all teachers, the effort they put in is not taken into account in a fair way, and their level of salary is not proportional to the investment they have put forth.

During the interview, one of the teachers described her work very precisely and made a detailed calculation to state how much effort she had to put into the job. By using the word “worth” in the conversation (“*it’s kind of not worth it*”), she acknowledges that she is comparing the efforts she made and returns she receives in respect of her work. Clearly, she sets expectations of exchange - that is, a reasonable reward on all of her investments, including time, energy and all other value adding factors relating to her working ability.

When I start to talk about the upcoming payment raise, she made a similar comparison again, but this time she starts to adjust her perception of input with new information taken into account. At this point, she is trying to restore her equity, shows that absolute levels of her pay rate cannot decide relative favorability she perceived psychologically. Dialogue below shows the turning point of her attitude towards her wage:

Teacher A: Originally, I get 1800 yuan per month. I get 200 yuan when I’m officially employed, and now it’s about 2300-2400 yuan. . .but now (since I have heard about the payment rise) it doesn’t seem to be good anymore.

During the interview, she tried to justify her perceived fairness of outcomes by using words like “now” and “anymore”: when she knows there is a payment raise, even before the new policy’s implementation, she already recognizes a higher output (even though no real change has been made yet). Other teachers did similar adjustments too.

In other words, whereas less favorable output exists, lower satisfaction with their work experience shows and teachers tend to adjust their input, resulting a slack state in the working area, especially when they see themselves not better off against those who they compare themselves with. Most interviewees choose teachers from other private universities as their referees.

Cognitively restoring Distributive Justice

In one particular interview, teacher E template aggression as a response to restore injustice. She feels “angry” towards misjudgments and mistreatments she receives, but she decided to express it on catching those students who are cheating, as stated in the interview:

Teacher E: I supervise exams for only 30 yuan. . .my only entertainment is to catch cheating student. . . I am very angry.

However, in an interview carried out later, after she calculated the details of energy and time she put into her work and compare them with her salary level, she starts to explain away the negative feeling of been mistreated by claiming that she does not care about money but cares more about respect:

Teacher E: ...Most teachers do not pursue money, we just want to protect our pride.

Similarly, another teacher emphasized this statement by saying “*don't care*” when we are having a conversation about the university’s evaluating system.

Teacher A: Teachers in art department generally don’t care much about money. We have other ways to earn more.

Indeed, she opened up her own private workshop and constantly mentions how much spiritual satisfaction the workshop can provide her. Other teacher uses artists’ identity to comprehend perceived injustice explicitly, as stated below, teacher C tried to convince himself that he takes this job because it provides him sufficient time to practice art skills, instead of pursuing money:

Teacher C: In fact, teachers have more free time and more holidays, so they can have sufficient time to focus on their creations.

Experiencing breach of procedural justice

Except distributive justice perceptions, I have also noticed during the interview, sometimes teachers focus more on the desire to understand the process than the negative feelings caused by less favorable outcomes. Two types of fairness demand not satisfied, which are no right to express voice, and no power to influence outcome.

In most cases, the more voice disputants can express, the greater justice they perceive during the procedure. almost all teachers mentioned the year 2016, where the university have passed an evaluation, and been graded upward in the national ranking system. All teachers and administrative staff worked very hard during that year, and after the success has been achieved, they expect the university to come out with an overall payment raise policy. They expressed their voice in 2016, but did not taken into account by managers. When talk about the expected payment raise in October, teacher A did not express much positive attitude towards it. She was rather annoyed by the decision to raise salary in 2018, as stated below:

Teacher A: I wonder why do they raise our salary now? What took them so long?

By saying “why now”, she shows that her focus is on the idea that her voice to the dispute has been ignored for two years long, and this year’s payment raise does not moderate the negative effects caused by procedural injustice. Another teacher mentioned a similar fact that, when making the payment evaluation system, the university does not take teacher’s voice into account:

Teacher D: our salary depends on the number of papers we have published. . . but there are not much art journals for us to publish. In China, we have no more than six core art journals.

The evaluation system is not reasonable in a very obvious way, art teachers’ voice is not listened. More importantly, it weakens their ability to influence the disputant’s decision towards how much to reward, thus limits their ability to influence outcome. Also, in the case of 2018’s payment scheme changes, art teachers do not have much chance to apply normative rules over the payment criteria to determine whether they are treated in a sufficiently justice way, since the evaluation system is kept as a secret to teachers.

Seeking explanation for breach of procedural justice

In most cases, teachers take necessary behavioral response to ease the feeling of unfair treatment, including telling the interviewer (or, telling themselves) that they think it is good enough. For example, teacher C expressed her feeling towards the in transparency of the to-be-implemented payment scheme:

Teacher C: ... the HR department is actually quite experienced. Really, I think they did think about it, because this is not their first time (to keep payment scheme as a secret).

They come out with other ways to interpret the discrepant situation too, for example, teacher B thinks it is impossible to involve everyone, since there are too many teachers, and teacher F claims that art teachers may not be able to understand the process anyway.

Discussion and Contribution

This study makes a few important contributions to organizational justice and sense making research.

First, my findings extend the applicability of our existing knowledge on sense-making to unrealized change scenarios. This study reveals that, before the change actually happens; sense-making process has already started when individuals believe that the change is going to happen.

Second, my research reveals how teachers, though feeling unfair, convince themselves that the injustice situation is reasonable at the same time.

Third, this study shows that sense-making exhibits different patterns, according to the different justices are to imagined to be affected. Specifically, my findings both affirm and extend research on sense-making process justified by distributive justice. Recent research on distributive justice analysis it from divergent perspectives, including input output, equity theory and comparison. In my findings, it is clear that some teachers expressed revengeful anger, which can be well justified by justice rationality, while others tend to seek for explanation to construct an interpretation of reality, where in most cases they defend the righteous of payment methods that have been initially considered as unfair treatments. In particular, most interviewees mentioned “others” while they make sense on their own, which complies with theory developed by Maitlis (2005), who defines Sense-making as a process of social reconstruction.

Figures 2 and 3 indicate how teachers experience injustice and restore the sense of fair treatment.

Figure 2: Data structure for Distributive justice

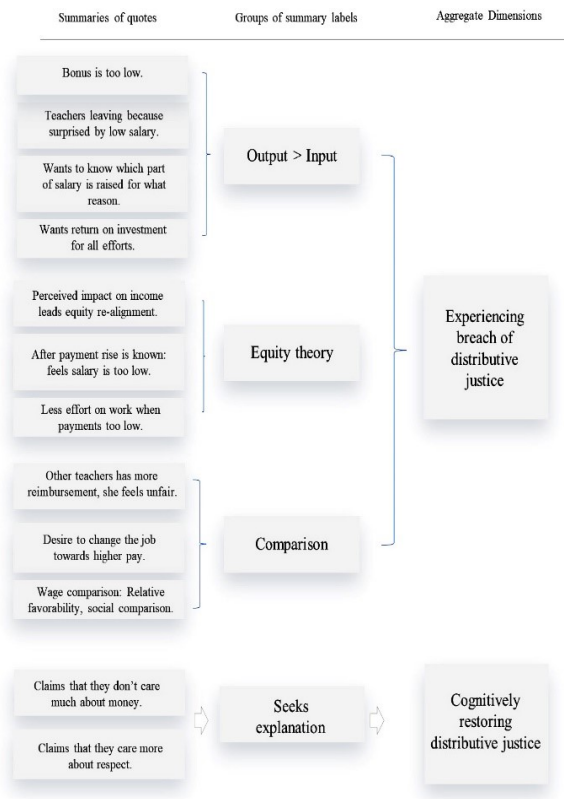
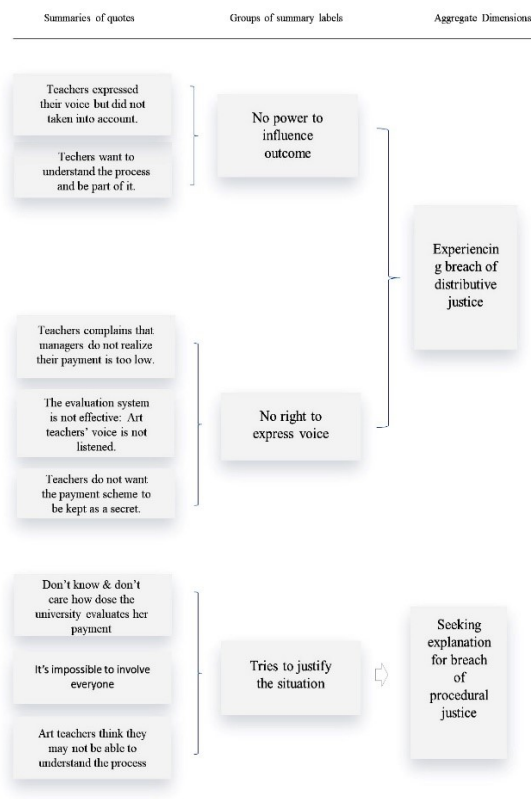


Figure 3: Data structure for Procedural justice



Another finding conducted by this research is that, the existing perceived low distributive injustice exacerbates the negative anticipation of the future impact of change-to-come. The feeling of been underpaid resulted in a generally negative view on future possible payment scheme change, none of the teachers expressed confidence towards the determined future change. This can be tested in future.

From the interviews I have noticed that individuals have the tendency to value distributive justice more than procedural justice. This finding is consistent with the survey carried out in 1989 by Folger and Konovsky, that involves over 200 employees to compare the satisfaction between payment raise per se and procedural justice, which suggest that, distributive justice contributes outcome satisfaction twice that of procedural justice. They have also stated that perceptions of distributive justice can only affect individuals' pay satisfaction, but perceptions of procedural justice have impacts on organizational commitment and attitudes towards their supervisor.

Future Directions

Skarlicki & Folger (1997) carried out a questionnaire involves 240 disgruntled manufacturing employees to investigate the roles of distributive, procedural and interactional justice in the workplace, stated that employees seem to be able to tolerate more unfair payment and procedures. My research did not receive enough information relating to interactional justice. During my investigation, none of the teachers mentioned how they were treated or how they would like to be treated. It is remained unclear that they do not value interactional justice or they feel well satisfied towards their supervisors' attitudes. A further limitation of this study is that due to time restrain, I did not have the opportunity to look into long-term influence on teachers, including their satisfaction contributed by justice perception, or how they are going to make sense of any breach of expectation that might occur, after fully implementation of the pay scheme change.

However, much of previous research did not observe individuals in a dynamic model for a relatively long period. As the phenomenon observed in my research is still ongoing, in the future, there is a potential to build a dynamic model that extends theorizing on how individuals view the payment raise decision in two distinct periods: before and after knowing the to-be-implemented pay scheme change. By considering the sense-making process of art teachers before and after the implementation of the payment scheme change, future research could illustrate how teachers are able to develop explanation when they experience discrepancy from expectations in relation to organizational justice.

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Workplace Bullying; Does Culture Play a Role? Study Conducted among Managerial Level Employees in Sri Lanka

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Abstract:

The phenomenon of workplace bullying has captured a strong interest of a number of researchers, scholars, and practitioners in the management discipline. Workplace bullying refers to situations where a person repeatedly and over a period of time is exposed to negative acts (i.e. constant abuse, offensive remarks or teasing, ridicule or social exclusion, giving unmanageable workload, setting unrealistic targets, etc) on the part of co-workers, supervisors, or subordinates. However, the influence of culture in construing workplace bullying has not been discussed widely. This study attempted to fill this lacuna by conducting the study in private sector employees in Sri Lanka (Asian context). A survey was conducted among two hundred and thirty managerial level employees in the four multinational organizations in Sri Lanka. Workplace bullying was measured through a self-administered questionnaire. Data was analysed using structural equation modelling (SEM) with AMOS software. The empirical data supported that manifestations and acceptance of workplace bullying in Sri Lanka is different from the concepts developed in the Western context. For instance, some behaviours considered as workplace bullying behaviours in western context were perceived as a normal occurrence or techniques deployed by superiors to achieve organizational goals through maximum utilization of their human resources. Thus, this study extends the knowledge of cultural orientation in workplace bullying by exploring the workplace bullying in the light of Asian context.

Keywords: Workplace bullying, Culture, Private sector, Managerial level employees

Introduction

This study explored the phenomenon of workplace bullying in light of Asian context and how workplace bullying interpreted in the Asian context.

The phenomenon of workplace bullying has captured strong interest among researchers and practitioners alike. Recent studies indicate that workplace bullying behaviour is a noteworthy and prevalent issue in organizations around the world (Pearson, 1999, p.264). Workplace bullying refers to “situations where a person repeatedly and over a period of time is exposed to negative acts (i.e. constant abuse, offensive remarks or teasing, ridicule or social exclusion, giving unmanageable workload, setting unrealistic targets, etc) on the part of co-workers, supervisors, or subordinates” (Mikkelsen & Einarsen, 2002, p. 397). Workplace bullying, has been investigated in many dimensions, including its nature and measurement, antecedents, and consequences for employees and organizations (Einarsen, 1999; Samnani, 2012).

Workplace bullying prevails in both developed and developing countries, but research tends to be limited to developed countries such as the United Kingdom, New Zealand, Australia, Denmark and the United States of America (Oghojafar et al., 2012, as cited in Obicci 2015, p.277). As a result, most of the insights on workplace bullying are from western countries. This leads to the question of whether research findings based in western cultures can be generalized to eastern cultures. What is called bullying in one culture may be perceived as a normal occurrence, required to achieve certain job-related tasks, in another culture (Escartin et al., 2010). Culture plays a major role in workplace bullying and manifesting and coping with bullying differs depending on culture (Power et al., 2011). Therefore, applicability of western

concepts and measures of workplace bullying limits the understanding of the phenomenon in a holistic manner.

Culture is defined as “shared motives, values, beliefs, identities, and interpretations and meanings of significant events that result from common experiences” which are handed down from one generation to the next generation (Brodbeck, Chhokar, & House, 2008). Culture can impact on the acceptance of workplace bullying behaviours (Power et al., 2011). Asian work culture has distinctive work features and hierarchical structures that make it more open to workplace bullying compared to European countries. (Kawakami, Inoue & Abe, 2010, cited in Mabayoje, 2014,)

Cultures with high power-distance, the belief that those in high power positions are entitled to greater rewards, may permit higher ranking employees to bully their subordinates, that the same study also found that Confucian Asia considers bullying to be more acceptable than Anglo, Latin America and Sub-saharan Africa (Power et al., 2011, p.6). Bullying in Confucian Asian countries may be seen as an acceptable price to pay for performance, since cultural values are heavily entrenched than attitude of standing against bullying. Therefore, workplace bullying may be subject to cultural sensitivities. This study was designed to understand this difference by conducting the study in Asian country context (Sri Lanka)

Workplace bullying is a widespread issue in the private sector. Every organization wants to stay ahead of the competition, and they search for ways to augment the performance of the organization and maximize the utilization of human resource of the organization (Individual’s work performance). To reach this aim they use variety of ways and means and one mechanism appears to be workplace bullying, because in this severe competitive setting, managers may perceive that they have a mandate to use whatever technique or behaviour is deemed necessary in the deployment of their human resources (Cascio, 2005, p.431). Therefore, it is imperative to understand the prevalence and manifestations of workplace bullying in private sector to alleviate such a hostile working environment.

Methodology

The study was undertaken in order to examine the manifestations workplace bullying in private sectors and to see whether there is a difference between concepts developed in western context, which, can be regarded as a descriptive study (Sekaran, 2010). Sample for the study was consisting of managerial level employees of the corporate sector.

In order to achieve the objectives of the study, the researcher adopted a quantitative based approach as the research methodology for the study. The data for the study was collected during the third quarter of 2015, through a well-developed and structured questionnaire. Accordingly, a cross-sectional study was conducted (Sekaran & Bougie, 2010). Self-administered questionnaire method was used by the researcher to collect the relevant data from the respondents.

This study describes the relationship between variables. Therefore, it is explanatory in nature and was conducted with less interference of the researcher. This research is a non-contrived research (Sekaran, 2010). Further, the data for this study was collected at a single point of time (Sekaran, 2010; Zikmund, 1997); and the study is a cross-sectional in time horizon.

Unit of analysis of the study was individuals as the problem statement was focused on identifying the interests of employees in the organization (Sekaran, 2010). Hence, the unit of analysis of the study is the managerial level employee in the FMCG industry. In order to achieve the objectives of the study, researcher selected FMCG sector managerial level employee based on two main reasons. Firstly several studies (Einarsen & Skogstad, 1996) indicate that with regards to bullying, the health sector and the educational sectors are low-risk sectors, while high-risk organizational settings appear to be large, male-dominated manufacturing companies, Multinational organizations where profit is the main motive of the existence (Einarsen & Raknes, 1997; Leymann & Tallgren, 1996). Secondly, the 21st century saw the emergence of professional management as a function responsible for the coordination and control of organisational processes, this development also gave rise to a pressure of long working hours and high performance expectations thereby affecting organizations and the people that work within them and one

outcome can be considered as workplace bullying (Lewis, 2003; Perlow, 1998). Out of the total population, sample of 300 managerial employees were selected to gather primary data. Convenience sampling technique under non-probabilistic sampling technique adopted as the study involves a larger sample as well as due to a little variation in the population (Saunders, Lewis & Thornhill, 2011).

Workplace bullying was measured using a 22-item scale known as the Negative Acts Questionnaire-Revised (NAQ-R) (Einarsen, Hoel & Natelaers, 2009). The NAQ-R is a measure of self-reported workplace bullying experiences and examines how often during the last six months respondents have been subjected to a range of negative acts including behaviors such as intimidation, negative or destructive criticism, aggressive and hostile behaviors, and humiliation (Einarsen et al., 2009). All the items were asked without the words of “bullying”. It was an advantage to let the respondents answer to each item without having a perception of bullying before answering (Einarsen et al., 2009). There are 13 items to measure person-related bullying and 9 items to measure work-related bullying. Sample items for work-related bullying are: ‘someone withholding information which affects your performance’, ‘spreading of gossips and rumours about you’, ‘being exposed to unmanageable workload’, ‘practical jokes carried out by people you don’t get on with’, ‘Being given tasks with unreasonable or impossible targets or deadlines’, ‘Having your opinions and views ignored’. Sample items for person-related bullying are: ‘being ignored or facing a hostile reaction when you approach’, ‘Persistent criticism of your work and effort’, ‘Having key areas of responsibility removed or replaced with more trivial or unpleasant tasks’, ‘Having insulting or offensive remarks made about your person (i.e. habits and background), your attitudes or your private life’, ‘Being shouted at or being the target of spontaneous anger (or rage)’. A five-point Likert scale anchored at 1= Never and 5= Daily will be used. This questionnaire has been used in several studies. Studies done by Cooper, Faragher and Hoel (2009), Matthiesen (2009), Einarsen, Nielsen and Notelaers (2010), and Birkeland, Einarsen and Vilert (2013) have used this (NAQ-R) questionnaire developed by Einarsen et al., 2009. A total of 230 cases were finalized for final data analysis. SPSS 20.0 and AMOS 20.0 statistical packages applied accordingly

Empirical findings and Discussion

Research problem of the present study has been woven around workplace bullying and to understand whether manifestations of bullying varies according to cultural orientation. First objective was to identify what is the dominant form of workplace bullying in Sri Lankan context; person-related bullying or work-related bullying. According to the results of the study it was confirmed that negative direction exists with regards to person related. Person related bullying was found to be the dominant form of bullying ($\beta = -0.58$). Findings of the present study further validated by the findings of Brotheridge and Lee (2010). According to their study person-focused attacks such as public humiliation, undermining the self-identity can have a severe negative impact on employees. Study of Miles et.al. (2007) confirmed the finding of the present study by stating that person-related bullying is a strong contributor towards work workplace bullying and negative acts such as belittling comments, persistent criticism of work appears to inflict more harm on employees in his research.

The present study fortifies the argument that person-related bullying acts leads to sabotage of performance (Margeret, 2007). Current research revelation also supports the study done by Beswick, Gore and Palferman (2006). According to their findings person-related bullying behaviors such as public humiliation, ignoring, insulting, spreading rumours or gossips, intruding on privacy, yelling directly linked to performance deterioration of employee performance and also it leads to lack of manifestation of organizational citizenship behaviours such as employee engagement, loyalty to the organization and commitment to work (Beswick, Gore, & Palferman, 2006). Findings of the current study clearly in congruent with the argument of Yahaya et.al. (2009). According to their study person-related bullying affects the lack of focus on work tasks and loss of self-confidence on the job and it is regarded as a form of stress capable of causing negative effects on workers' health, potentially leading to impaired job performance (Yahaya et.al, 2009). However, this finding is contradictory to many studies conducted in

Western context. They have found work-related bullying to be the dominant form of bullying in the workplace. Numerous studies have found that unmanageable workloads, impossible deadlines, assigning tasks that are out of the individual's core competencies to be dominant work-related bullying acts (Armstrong 2018; Nielsen and Einersan 2018; Clausen, Conway and Burr, 2017). This may be due to the cultural orientation.

Culture plays a major role in manifesting and accepting workplace bullying (Power et al., 2011). Furthermore, bullying acts such as unmanageable workloads, impossible deadlines, assigning out of the job description tasks were considered normal occurrences in the Sri Lanka corporate sector working environment. Those behaviours were not considered bullying by at least one participant in the study. They have identified those acts as techniques deployed by their superiors to achieve maximum utilization of human resources. This finding supports the argument of Escartin, Zaph, Arrieta and Rodriguez-Carballeira, 2010. They claimed that cultural variation has an integral role in construing workplace bullying. As a result, it is harder to reveal which behaviours are and are not to be considered abusive. Consequently, what is called bullying in one culture may be perceived as a normal occurrence in the course of a regular day's job towards achieving the assigned tasks and organizational goals. According to the findings of the study abusive supervision was considered as a normal occurrence. This finding strengthens the argument of Mabayoje, (2014). He claimed that distinctive features in Asian work environments such as hierarchical work structures and high-power distance make employees susceptible to bullying compared to European countries.

Conclusion

Core speculation of this study is that workplace bullying can be subject to cultural influences and orientation. Therefore, this study contributes to the limited knowledge of cultural dynamics of workplace bullying by conducting the study in an Asian context (Sri Lanka). It has been found that workplace bullying measurements and acts developed in Western context cannot be purely applied to Asian context to understand the working environment and behaviours of employees and employers.

According to the results of the study it can be stated that workplace bullying is a prevailing in the corporate sector in Sri Lankan context. This can be considered as an alarming issue to all the related parties to take precautionary measures to mitigate such activities and ensure healthy organizational environment for all the employees. Managers need to understand and define what bullying behaviour is and what it is not, specifically in the cultural and societal context where it is perpetrated so as to clarify specific behaviours that indicate bullying at work. This is because bullying behaviour may be subject to cultural sensitivities; a practical joke may imply bullying behaviour in the Western context, whereas the implication may be different in the Asian context. Clarification of this by managers and employees may distinguish when bullying has taken place and when it has not. organisations must work towards removing bullying from the work environment. In this regard, reassert the need for leadership to create an anti-bullying climate in organisations based on trust and integrity.

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Poetry, a Tool for Social Empowerment: A Syntactic Study of Femi Fatoba's *They Said I Abused the Government*, and Okinba Launko's *Minted Coins*

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Abstract

*Poetry, like all other literary genres is sourced from human activities – the good and the bad. African poetry is said to be as old as man, going by the fact that it is rooted in human language. Thus, poetry mirrors the society, government structures and its ideology, its values, tensions and struggles. The poets and their texts for this study are Femi Fatoba's *They Said I Abused the Government* (2001) and Okinba Launko's *Minted Coins* (1987). These are the new generation poets in West Africa, producing some of the most culturally vibrant artistic expressions in our contemporary literary world. Thus, the above mentioned poets, among others, have become avant-garde, writing about issues that tend to ridicule the dignity and personality of man either from economic or political realm of human liberation. The study exposes how political leaders have always marginalized the citizenry after they have been supported to realize their ambition. The paper adopts the Neo-Firthian Systemic Functional Approach known to enhance and broaden the scope of linguistic analysis of literature, particularly the socio-political concern of the modern poets to which the above mentioned poets belong. Therefore, the authors recommend that, poets should continue to sensitize their readers about the antics of political leaders who strive to marginalize and corruptly impoverish their country.*

Keywords: Poets, leaders, corruption, and impoverished.

Introduction

Objectives of the Study

The objectives of this study are to:

1. examine the antics of political leaders;
2. reveal the insensitivity of political leaders;
3. sensitize the masses of the antics of political leaders so as to be guided;
4. show how political leaders are responsible for the masses impoverishment;
5. portray how the writings of poets and other writers are yielding results;

Poetry is a literary genre, which like other forms of literature (Drama and Prose), is identified by its exploration of the resources of Language. Poetry as an art, predates literacy. For this reason, it is not easy to determine how long it has existed. It suffices to say, it is as old as man. This assumption is postulated on the idea that poetry has been a medium of communication, portraying through imagination, the culture of a people in a more economic manner than either drama or prose fiction. Poetry is a medium of cultural transmission, a major means of exploring the possibilities of language. Nwahunanya (2007,p.38) reminds us of how the artist has always functioned in African societies as the recorder of the mores and experiences of his society and as the voice of vision in his time.

Going by the aforementioned, we will not be wrong to say poetry mirrors the society, government structures and its ideology, values, tensions and struggles. It is for this reason that African public has always demanded that their writers (poets inclusive) should be committed to the social-political cause bothering the citizens. (Adeola 1990) is emphatic in his declaration concerning how writers have been very committed to their cause as he states, "Our literature must be seen as a part of the struggle OF liberation of Africa, politically and morally and must reflect a full respect for the value of human life..." Consequently, our new West African poets for example, are producing some of the most culturally vibrant artistic expressions in our contemporary world which are amply demonstrated in their creative imagination of west African poets as they write about issue that tend to ridicule the dignity and personality of man either from economic or political realm of human liberation. This is what has informed

our choice of poets among others, who have become the acknowledged advocates soliciting on behalf of the masses. This paper focuses on the syntactic level of linguistics. Here, syntactic features that have enhanced the chosen poets' message of social and political empowerment of the people are identified, discussed and analyzed.

Significance of the Study

This study will contribute immensely to the frontiers of knowledge, especially as it is a syntactic study. Syntax is the monolith which holds the artist's literary edifice together, therefore, an examination of its manifestation in the texts is very beneficial. Our chosen poets, through the use of syntax, are able to sensitize the people about the antics of these corrupt leaders that have impoverished them so as to be properly guided.

Method and Materials

Our linguistic model for this paper is the Halliday's Neo-Firthian Systemic Approach which shows concern to explain the internal organization of language in terms of the functions that it has evolved to serve (Halliday 1994). The poetry of Femi Fatoba and Okinba Launko are text based, and as such, structure of sentences and group patterns, are identified and analysed to portray how these poets have used words to criticize and condemn leaders who always obstruct election processes, and pervert justice. The adoption of Neo-Firthian Systemic model of linguistic description reveals that grammar, indeed, constitutes the basis of the poet's utterances to express how the masses have been impoverished in various ways.

Discussion

Abrams (2005,p.149) defines syntax as the "way that sequences of words are ordered into phrases, clauses and sentences. Every language has rules that must be observed in order to use the language in an acceptable manner. The rules involve how words are to be selected and combined to form acceptable sentences. In English, for example, It is syntax that gives the words the power to relate to each other in a sequence...to carry meaning of whatever kind as well as glow individually in just the right place... (Burgess 1968). Therefore, a competent user of language is one who is able to combine the different rules of grammar in language. However, there are instances of deviant construction. It is the use of these deviant constructions that granted poetry its peculiar characteristics often referred to as poetic license. The significant syntactic structures under study from which our poets derive meaning and messages include sentence types, interrogatives, rhetorical questions, syntactic parallelism, imperatives (commands), and others. These features are employed by our poets to intimate the masses of the need to be vigilant so that they will no longer be outwitted and become victims of corrupt political leaders

Sentence Types

There are several structures of the mood system of the clause which are realized from the poetry text of Fatoba and Launko. Mood is the mode or method by which a verb is used to express a particular action. Thus, simple sentences may be divided into four major syntactic clauses whose use corresponds with different communicative functions: statements (declaratives), questions (interrogatives), commands (imperatives) and exclamatory. Statements that are declarative usually assert or state ideas that are based on facts. The basic function of the structure is essentially to communicate information. Our selected poets have effectively utilised this feature to sensitize the reading class of the need to be vigilant and sensitive so as not to again fall prey to the antics of corrupt leaders. Here are extracts that illustrate the nature of the declaratives in the texts.

Declarative Sentences

1. The big fishes

Leave the seas

To beg us for water - ("We Stand" 6) Fatoba.

2. *I have seized to hear voices of traitors...
I have learnt to forget their dramas in the assembly
Leaves are green
And the sand is everywhere
When you send your next postcard*

Please remember the living corpses - Okinba Launko's Minted Coins "Dejection" (32).

In text 1, Fatoba presents the deceptive nature of political leaders who during electioneering campaigns, solicit for their votes as reflected in the statement "the big fishes leave the seas to beg us for water". These hypocritical leaders who have been assisted to the position of leadership, turn around to marginalize the people. These leaders even prevent them from reaching them. They renege on their election manifestoes immediately they ascend the corridors of power. Noam Chomsky notes how power is used wisely to destroy evil only in folktales, children stories and the journals of intellectual opinion; but that in real world, it teaches very different lessons and that it takes willful and dedicated ignorance to fail to perceive them. Therefore, he admonishes the public to seek and identify structures of authority, hierarchy and domination in every aspect of life and to challenge; unless a justification for them can be given, they are illegitimate and should be dismantled to increase the scope of free born. Flowing from Chomsky's admonition, the electorate should learn to use their vote wisely and be ready to vote out any nonperforming leader whose policy would impoverish the public.

The corrupt leaders are represented with the nouns "fishes" "seas" and beg us for" water" –our votes. The modifiers "the" and "big" specify the status of the candidate.

The poet intimates the reader to partake in the information he is providing and be better guided.

Launko, in text 2, uses declarative structure. (Uhunmwangho, 1989: 34) notes how as a simple sentence, the structure is used to paint a situation of barrenness resulting from the activities of the corrupt leaders in their treacherous "dramas in the Assembly of Traitors..." This declaration portrays that change for the better is elusive as reflected in "I look at the fruitless trees and try to count the leaves". The consequence of the ineptitude on the part of the leaders has reduced the populace to what has been described in the last line of the poem, "...the living corpses". Therefore, the public must take their destiny in their hands and insist that the correct thing is done. The people must be ready to exercise their franchise by going out to vote during elections. The voter's card is the voice of the people and it is what will liberate the people from every bad government.

3. *We did the voting by day
They did the counting by night
To create margins of victory
With the juxtaposition of numbers
But our heavens will not fall
And the country will go on.-*

(Femi Fatoba's They Said I Abused the Government; "So goes another republic" 16).

The major aim in every instance of the declaratives sentence is to pass information across to the reader. Fatoba, who is an active participant during election, has all the facts about what transpires during elections. He uses declarative structures in passing across information about the massive rigging that goes on during elections. The poet gives firsthand information, "we did the voting by day" while "they did the counting by night". The reason is for the night to provide cover for their nefarious act. He therefore distances himself from the group that engages in this dubious practices of rigging. For instance, Sahara Newspaper in Nigeria, describes the recent Nigerian's elections as "theatres of war as long as we continue with this ballot box and ballot paper nonsense." The paper reports that "the election was marred by killing, apparent rigging, ballot box snatching and destruction of ballot papers by hired thugs; and that it was highly militarized by soldiers. It concludes that an election that culminates in the killing of 47 unarmed Nigerians is not an election..." Saharareporters.com. The poet's use of the sentence "they did the counting by night" is to enable the corrupt leader "create margins of victory with the juxtaposition of numbers" portrays a very high level unabated rigging. In order for the people to be empowered politically

and socially, Sahara Reporters has advocated a “quick development of an electronic voting system for the 2023 elections where data in our PVCs are transferred to our telephone Sims cards that will enable Nigerians to vote from the convenience of their homes.” How successful that will be is another matter for another paper.

Okinba uses the declarative structure to paint a situation of barrenness as shown in the abstract below.

4. *I have learned to forget.
their dramas in the Assembly of traitors...
I have ceased to hear voices
I no longer go to the seashore
I sit, on the balcony, and watch
the sand fly and whistle to the wind
flirting in the wide compound of the school.
Or I look at the fruitless trees,
And try to count the leaves:*

...
Please remember the living corpses. –

(Femi Fatoba’s *They Said I Abused the Government: “Dejection”* 32)

The barrenness is as a result of the activities of the corrupt leaders in their treacherous “dramas in the assembly of traitors ...” By this declaration, the poet communicates this information to the reader whom he expects will sensitize the masses against selling of voters’ cards, which is the voice and means to vote out any corrupt and unworthy politician from office. The poet’s use of the oxymoron “... the living corpses”, portrays that a change for the better is elusive.

Interrogation

Fatoba also employs interrogative features to communicate his message of the overbearing nature of government. Fatoba has information of how the government who is supposed to provide and care for the subjects has become the one harassing and causing pain for the people. The feeling expressed in the poem is that of disappointment resulting in decline in the nation’s socio-economic life, insecurity, inability to ameliorate the suffering of the masses, unemployment, delayed payment of wages, over-taxation and the like.

5. *Then they arrested me
Saying I have abused the government.
Is it not the pantry privilege
Of a slave to abuse the master?* (Femi Fatoba’s *They Said I Abused the Government:10*)

There is the African parlance that says “a child who has been beaten up by a bigger person is left with an only option, which is, to abuse the person.” The speaking voice uses the Yes/No question type to support the idea that the government should be abused because it has failed in its responsibility to distribute the dividends of democracy. Fatoba uses the Yes/No question to demand if what he is saying is wrong and demands that the reader responds to his question. The obvious answer would be (Yes, you are right) as portrayed in the structure below:

“Is it not the pantry privilege / Of a slave to abuse the master?”

Okinba employs the use of interrogative features in the second part of line one in the poem below to portray the state of hopelessness of the judiciary which is supposed to be man’s last hope of justice.

6. *You will remember – how can you forget? –
the many voices of the judge
and that morning carved into history
as justice acquired new meanings
and needed guns to stand on its feet:*

The corruption in the land is such that the resort of the common man which is the judiciary has compromised. This hopelessness is vividly captured in the way the poet reports how the trial judge delivered his judgment which sent the vocative to prison as reflected in the statement “the many voices of the judge...” carved into history as judges acquired new meanings and needed guns to stand on his feet” This incident in court was so convincingly manipulative and a calculated attempt, no matter what, to send Thompson and Irabor to jail. This has persisted in the country since independence in 1960, as a result of the conglomeration of different nationalities that make up Nigeria as a country. Thus, nepotism, tribalism, and regionalism have continued to be used as politically as a pendulum to dictate and manipulate power corruptly. In other words, those in charge of the affairs of leadership at the national level corruptly ensure that persons from their ethnic background are placed in sensitive leadership position in the military, judiciary, Civil Service with utter disregard to merit. For instance, the present administration led by President Muhammadu Buhari has been accused of Fulanisation and Islamisation.

Syntactic Parallelism

Both Fatoba and Launko employ the device of syntactic parallelism to convey their messages of how the corrupt leaders have oppressed the people and disempowered them. According to Leech (1980, p.69) Parallelism “sets up a relationship of equivalence between linguistic items and strongly urges connections between them. The following are instances of the use:

7. *If you know any kind of abuses*
If you know any kind of insults
Which would jolt the government... for I would like to commit...
(Femi Fatoba’s *They Said I Abused the Government*:10)

8. *Take the three generals*
The rivals in our story:
One is president over a vast country.
One is in detention
*And the third has gone to the firing squad - (Okinba Launko’s *Minted Coins*: “Animosity”. 60).*

In text 7, Fatoba expresses disgust in the way the country is badly governed. In a series of rhetorical questions, the poet states the vicious areas of the government’s insensitivity to the plight of the citizenry, a situation that has constrained the people from development and empowerment. Thus, the poet feels that the best way to “jolt” the corrupt leaders to action is to vehemently criticize his administration. Therefore, there is the presence of repetition of conditional statements which intensify the poet’s requests. The repetition of the word “If” in the sentences suggests a call on the reader to make available more information about the leader’s mis-governance to enable him have more information with which to “jolt” the government without fear of victimization. The poet is ready to suffer on account of the people.

Therefore, he warns that in providing such information, it should be send to him in secret. This is because he wants to take responsibility of any punishment that may arise from the “jolting.” Therefore he says, “for I would like to commit that offence, for which I have been punished.” The word “for” as a sentence connector shows that the speaking voice is again ready to ‘abuse’ the corrupt leaders so as to make them proactive to the peoples’ plight.

In text 8, Launko portrays man’s inordinate love for power which has ironically thrown a spanner on the otherwise smooth friendship between three friends in recent history, the three Generals mentioned in the poem are significant in our recent history. The three generals who were friends are: General Muhammadu Buhari, Mamman Vasta and Ibrahim Badamusi Babangida. It is important to know that these three friends joined the Nigerian army together, rose through the ranks to become generals. These three friends are noted to have toppled our second republic with Buhari assuming leadership of the “vast county.” But because of the love for power, animosity crept in. The three generals have taken separate destinies. While one has his highly esteemed position taken from him through a coup de’ tat, the third general is sent to death because of the latter’s love, ironically, for the same power the former general stole

in the night. “One” in the pattern repetition is replaceive. “One” is used as an anaphoric substitute for the President, General Babangida; the second “one” refers to ”Buhari and for the third general, “one” is ellipted; even as Mammam Vasta has gone to firing-squad.

Imperative (Commands)

Quirk and Greenbaun (2000, p.200) defines commands as: a sentence which defers from a statement in that it has no advert grammatical subject whose verb is in imperative mood”. An imperative is a verb in the form that is typically used for giving instructions, orders, and commands and for making informal invitations. Our selected poets use this mood feature for various reasons as explicated below.

9. *Salute the flag under any condition*
Learn the anthem or lose your life and
Recite the pledge with military boot on your throat.
(Femi Fatoba’s They Said I Abused the Government: “Two republic and half ago. 22.)

10. *refuse to lick the sweet, infectious*
rot of fallen companions:
against corruption,
rewrite the script ! - (Okinba Launko’s Minted Coins: “Fidelity” 35).

In text 9 and 10 above, the poets use the imperative to express their discontentment and bitterness of the activities of the corrupt leaders. Text 9 is an instance where Fatoba expresses a complete dislike for the military and its draconian decrees. The poet employs the use of imperative structures to recall in the readers’ mind the hardship the people were made to undergo during the military rule in the poem. The poet who also was a victim enumerates the very hash and wicked rule the people were subjected in the following structures: “Salute the flag under any condition”/ Learn the anthem or lose your life/ and recite the pledge with military boot on your throat.” In these structures, orders are given to which the people must comply or be dealt with. The use of the words “Salute”, “learn” and “recite” in the structures is indicative of compulsion, regardless of whether one is hungry or not. The commands are hash and their negation attracts death penalty. Although Nigeria now runs a democratic Government, the situation has not changed much. There is so much poverty in the land especially in the North. The poverty level in the North-West and North-East of the country, necessitated the Africa’s richest man and President of Dangote Group, Aliko Dangote to challenge leaders of the Northern part of Nigeria to wake up from their sluggishness and provide leadership to lift the region out of extreme poverty and wants. Speaking at the fourth edition of Kaduna Economic and Investment Summit, in Kaduna, Dangote lamented that over 60 percent of people of North-West and North-East live in extreme poverty. Dangote opines that “a country with such fertile and arable land like Nigeria with the right investment in agriculture, would be an oasis of prosperity.”

Text 10 is Launko’s call for the peoples’ revolt against those who have taken “our dreams from us.” He laments the woes confronting the people of whom he is one, as a result of corruption. In imperative structures, he admonishes the reader not to follow the example of corrupt leaders that have failed the people, “fallen companion.” the speaking voice encourages the addressee not to give up being truthful or get discouraged, but rather, should refuse to lick the sweet, infectious/ rot of fallen companions:/ against corruption/ rewrite the script.”

Conclusion

Our selected poets have utilized the above syntactic features to criticize and condemn corrupt political leaders, especially those in Nigeria, who have corruptly turned governance into their private businesses. The poets have also used their poetic work to admonish the electorate to use their votes in the election of responsible, committed and patriotic persons into leadership positions.

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An investigation into European car-free development models as an opportunity to improve the environmental sustainability in cities: The case of Pontevedra.

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Abstract

The car-free idea seems one of a solution in the cities which facing the issues caused by automobile independent and city expanding. This paper tries to discuss the definition and models of car-free city. Firstly, the review of previous studies illustrates the definition and development background of car-free cities. The framework of research is based on previous research about the car-free city model.

The gap of research is that most of the research focuses on the cities with temporary car resection and car-less developing idea. However, this paper concludes the case study of Pontevedra, which is one of a significant car-free case with permanent car-free in the central area. Land use, travel cost and the city background are the source to define a new car-free model and get the new idea to enrich the definition of car-free development model.

Keywords: Car-free city, Pontevedra, Land use, Travel cost

1. Introduction

1.1 Research background and aims

Urbanization is today the primary driving force to changing the environment, we are expecting within the next decades a population growth that will dramatically increase the urbanization according to the data provided by the United Nations Population Division and the World Bank (Data.worldbank.org, 2019). An increase in car usage is the main reason for numerous environmental and social issues such as air pollution, traffic congestion, energy shortage, poor quality of urban space and urban security problems. Considering the status quo scholars are exploring new planning approaches to address the need for a more sustainable city (Yigitcanlar and Kamruzzaman, 2015).

A vast literature is, therefore, focusing on strategies to reduce the carbon footprint of the urban inhabitants (Nygrén, Lyytimäki and Tapio, 2012). Those strategies include the transformation of the transport system into more sustainable models. Thus the reduction of the use of private cars and its substitution with alternative transport is a significant field of research.

According to scholars' topics such as low car development, Low car development is the mixed-use or residential development with these two concepts: Provide limited parking spaces and designed to decrease car use by inhabitants. Among those strategies, the present text explores the car-free development model as an opportunity to reduce the environmental pressure and increase the social interaction within the urban centres (Meila, 2010).

Car-free is here intended as the elimination of cars as a private transport system either in the whole city or in a part of it (Melia, 2010). This definition will be analyzed and discussed through the literature review.

As stated in the background, the present text focus on the car-free models as one of the options to reduce the impact of conventional cars in the city centres. The advantages of this strategy are multiple, from health to cultural dimension. However, with more and more cities opting for car restrictions and even car-free zones, the new definitions of car-free models will be an exciting and significant topic.

In this study, the structure focuses here mostly on three aims related to car-free models:

- Definitions and concepts;
- Models of car-free city;
- The discussion of the Pontevedra car-free model.

1.2 literature review

Car ownership is increasing in an urban developed area with Car-free city is one of the significant models contributing to sustainable development. “Car-free development” does not imply living without cars or stopping the use of vehicles completely. Car-free development includes a series of methods to restrict car use. The car-free policy is one of the car restrictive policies. Typical vehicle restrictions include the following (Vtpi.org, 2014):

- restricting the use of vehicles in specific streets and during a particular period
- limiting the use of cars with certain different license plate number
- Automatic charging of cars which pass through in crowded areas of the city
- Redistributing the road space to increase the proportion of bike lanes and bus lanes

In the 1960s, the historical centre transformation and calming traffic project of Delft’s are the models of car restriction and partly car-free development (Wright, 2005). In 1992, the first car-free residential district designed by Bremen in Germany. However, this project was cancelled for economic reasons (Morris et al., 2009). The field surveys have enriched the car-free theory on Venice and Siena in Italy. In the books of “car-free cities” (2000), Crawford detailed a model one million populations car-free city. In this car-free model, the private cars will be replaced by pedestrianized zones, cycling routes and public transports. In the recent study of car-free development in European cities, these six cities will be considered as car-free cities or car-free districts in the future. Vauban (Freiburg), GWL Terrain (Amsterdam), Autofreie Mustersiedlung Florisdorf (Vienna), Saarlandstrasse (Hamburg) and Stellwerk 60 (Cologne) (Scheurer 2001). In these car restriction areas, there are different car-free policies to achieve varying degrees and modality of freedom, such as temporal restriction and spatial restriction (Wright, 2005) in figure 1.

| | | | | | | | | |
|--------------------|-------------------|--------------|-----------------------------|-----------------|---------------------------|------------------------------|--------------------------------|---------------|
| Degree of car-free | | | | | | | | |
| | Car-lite Measures | | Temporary Car-free Measures | | Permanent Local Measures | | Permanent Large-scale Measures | |
| Mode of car-free | Traffic Calming | Shared Space | Single Car-free Day | Car-free Season | Permanent car-free Street | Car-free Housing Development | Car-free District | Car-free City |

Figure 1. Car-free development degree (Source: Wright, 2005)

2. Methodology

This paper is based on a case study applied to representative European cities such as Pontevedra. In this article, a review has been used to achieve the aims and discuss them. Relevant academic journals and books have been used considered to gain an understanding of car-free development approaches in Europe. According to the researchers, the definitions and models of car-free development is described in the next chapter. Also understanding the relationship between the economy indicators (Public transports cost and Private car usage cost), car-free policy, travel distance and city’s background are crucial.



Figure 2. Research framework (Source: Own elaboration)

In this research, digital resources are included in different aspects of car-free cities. The layout information of these cities are mainly come from the city council websites and google map. According to the text description and the traffic system map, the car-free layout and relevant diagram is the key evidence in next section, according to the research of car-free layouts, the new definition and new model of car-free development are discussed. After the survey of car-free organization in Pontevedra, research carried out on different aspects of car-free neighbours. One is the travel costs in Pontevedra, that is, the cost of public transport and private cars. Another aspect is the average annual income in these areas. By comparing these data, a clear understanding shows the cost of private transport versus public transport in car-free city.

3. Case study

3.1 Organization of car-free district

Pontevedra is the capital city of both the Comarca Country and Pontevedra Province. At the end of 1990, the traffic of Pontevedra was problematic. More than 27,000 cars were passing through the heart of the old town. Air pollution, traffic congestion, traffic safety have become the problems to be faced by people and the city government. After that, the government began a series of projects relevant to urban transport and street reconstruction in Pontevedra old town (Smartcitiesdive.com, 2014).

Equitable public walking space is the central theme of these projects. The parking facilities on the street were inhibited, and the transit was limited in the central city area. Under this background, the travel mode share in Pontevedra shows a high level of Non-motorized (76%) according report by local government (Table 1).

Table 1. The facts of Pontevedra car-free districts

| | |
|--|-----------------|
| Title: | |
| Population | 65,000 |
| Area of city | 1,671 acres |
| Urban density | 39 persons/acre |
| Residents | 32,737 |
| Car ownerships | 53,778 |
| Parking facilities rate/Person | 1.4/person |
| Non-motorized vehicles travel mode share | 76% |
| Public transit travel mode share | 3% |
| Vehicle out-driving mode share | 21% |

(Source: Pontevedra city council website and google map, 2016)

The car-free zone on Pontevedra locates in the city centre. The city government has transferred the old town as a sustainable car-free zone. On figure 2, it is easy to recognize that the car-free zone of Pontevedra apart the old town centre. The Blue zone is a car controlled zone where the speed of vehicles is limited to 30km/h. The red zone is car-free, but the trucks and conventional vehicles can be allowed to use in the peak time of every day — private vehicles banned in the red zone.

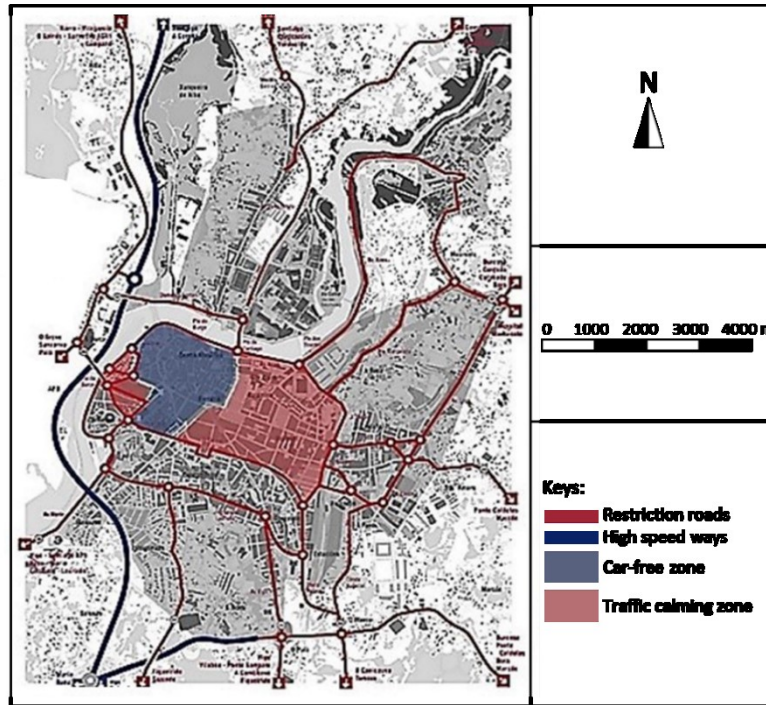


Figure 3. The layout of Pontevedra car-free districts
(Source: Pontevedra city council website and Smartcitiesdive.com, 2014)

The land use planning in car-free district are mix use (Figure 4). The mix of different functions in this area provides residents with shopping, education, medical and leisure for the people, which means the daily needs can be done by bicycle and walking. Most of apartments are more than 4 floors. And some shops, café, Pharmacies are located on ground floor of buildings. In this area, the gaps between buildings are narrowed. The buildings and link by pedestrians and public spaces closely. Also, in this area, a quantity of business are located at the central and provide lot of job opportunities.

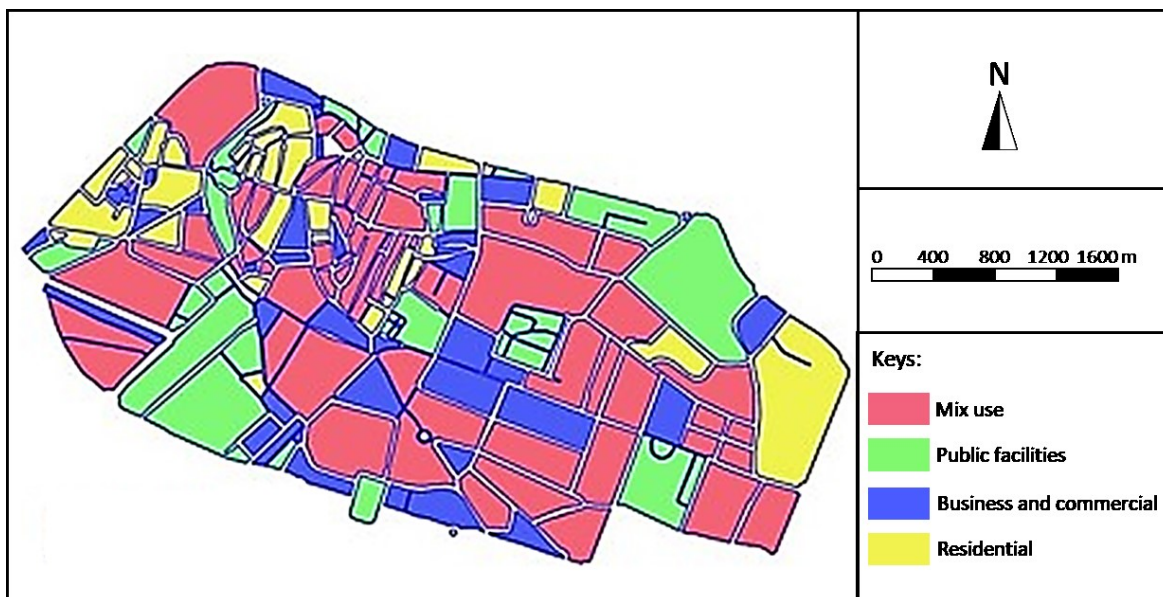


Figure 4. Land use of Pontevedra car-free area (Source: Google map and open street map, 2016)

3.3 Cost of travel in car-free district

3.3.1 Travel distance

The cost of travel affects the travel behaviour, such as the cost of time and money influencing the mode share, transfer number and average length of trip-chain (Boarnet and Crane, 2001). In this section, the results of Pontevedra show the cost of travel from economy and physical level. The travel distance diagrams illustrate the service status of different facilities in Pontevedra. Normally, once the restrict policy focusing on ban the use of private cars, other transport facilities of alternative travel modes need to be well connected and with high effectively. Following the idea of promoting the car-free life style, the service radius of different facilities presents with the most suitable walking distance-400 meters (Newman et al., 2003) and Shown as Figure 2 and Figure 3.

In the car-free area of Pontevedra, the locations of different facilities are moveable to people. The shops are mostly located in the central of car-free and car-restriction area. The schools are more closely to Southern boundary and the motor way. Bus stops are out of the car-free area. The locations of parking are surrounding the boundary of car-free zone, and following the policies form the city council. Hospitals are all located in the inner of both of car-free and car- restriction areas.

The locations of these facilities are decided the short travel time in this area, according to the figure 4.5. The travel distances are transform by travel times according to the data from Google map and edited by Photoshop. The travel distance to the most closely different facilities are no longer than 10 minutes, except the bus stops.



Figure 5. Locations of facilities (Source: Google map and Open street map, 2016)

One of the kernel principles of a “complete” district is to encourage small business that could serving people requirements, especially for daily needs (Minh, 2016). Not only the business is small in Pontevedra, but also the schools and hospital facilities are not the big scale.

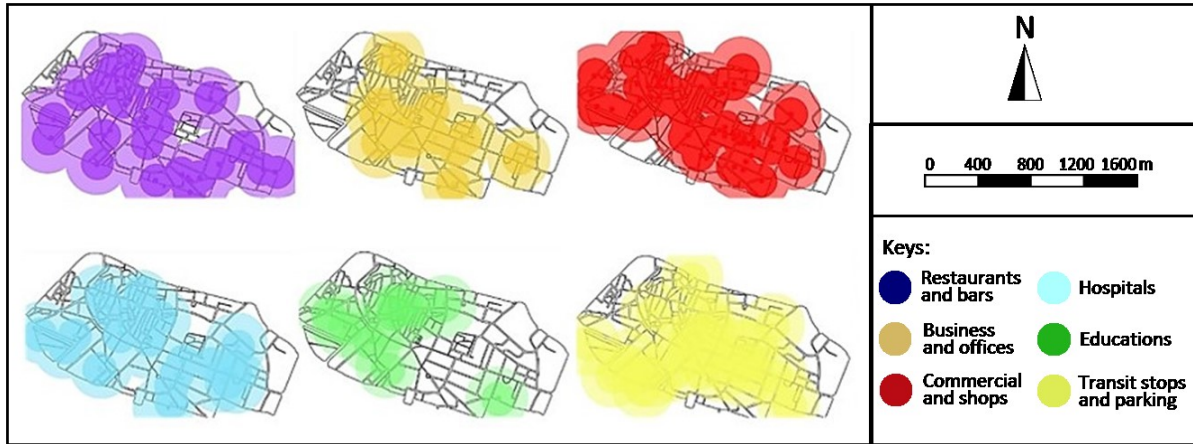


Figure 6. Travel distance radius (Source: Google map and Open street map, 2016)

3.3.2 Travel fares

The fares is another aspect of travel cost analysis in this paper, previous research point out that the level of fare of public transit helps the promoting of public transit and relief the negative effects by car use. Also, the cost of parking and taxi fares make influence of travel behaviour (Washbrook, Haider and Jaccard, 2006). Table 2 shows the cost of parking and public transit in Pontevedra, and mostly parking facilities are free to people, and it courage the people to join the life in the old town centre. Meanwhile, the fares of bus and taxi still in a reasonable level comparing the annual income of residents.

Table 2. The cost of travel fares of Pontevedra

| | |
|-------------------------------------|----------------|
| Title: | |
| Parking price | 0~€1.47/hours |
| Cars renting price | From €50/day |
| Average bus ticket price | From €1.20/day |
| Average shorten distance taxi price | From €4.45 |
| Average annual income (After tax) | 850.00 € |

(Source: Checkmybus.de, 2016 and Parkopedia.mobi, 2016)

4. Finding and discussion

In the research by Melia (2010), the definition of car-free development can be described below:

- Provide a traffic-free immediate environment;
- Offer no parking or limited parking separated from the residents;
- Design to enable residents to live without owning a car.

However, for the case of Pontevedra, the result of scale, economy and travel time analysis show the difference between Melia's definitions, which is that the Parking spaces are not being limited. The government still encourages individuals to use these parking facilities. The finding of this paper enriches the definitions of car-free, the following can be suggested that: A high density and mixed-use urban land use for car-free development purpose. On the other hand, a good connection is provided by city transport network on a larger scale (Outer Zone), but for itself does not have a public transport system in the private area.

The models also illustrate by Melia (2010) are:

- GWL Terrein, the limited access model, is a sample of a complete prohibition of car ownership, and this model was described as the Limited Access Model. The restriction policies focus on general

drivers. The removal of vans and emergency vehicles are not limited.

- Vauban, Vauban model, mainly provide walking space and street to pick up and delivery but no to park. The residents of the car-free area have an annual contract with the city council. The regulation prescribes that the car owner must pay for the multi-storey spaces over €17,500 a year in 2006 (Scheurer, 2001).
- Groningen, pedestrianized centre with a residential population, is a walking street in the city centre and closed to motor traffic entirely. At a specific time of day, some of the streets are open to general transport. The non-residents parking facilities are provided at the edge of the centre.

After a series of researches and analyses of Pontevedra car-free district, the new car-free model mainly focuses on creating a pedestrian zone. The car-free zone could be transferring from the old town or be combined with a car-restriction zone. However, there is no direct evidence confirming that car-free policies will influence the trend of population migration. In contrast, both the sales volume and population in the car-free area show an increase in the past few years (Pontevedra City Council). Also, the rate of people who travelled on foot in the centre area was 70%, followed by the car (22%), bike (6%) and public transportation (3%) (Burgen, 2018). The car-free development in Pontevedra is a long-term goal. The long-term negative impacts on this area require sustained attention.

5. Conclusion

In this survey, after the literature review and case study of Pontevedra, several arguments of car-free development definition and model were discussed. The approach applied to Pontevedra car-free development is encouraging people to use parking lots and, proportionally to walk and bike. The public transportation is not the first goal of the developing.

The model applied to Pontevedra can be defined as a pedestrian's zone combined with car controlled zone. This conversion process considered as a precedent for the cities, which may have old centres and have a sustainable car-free goal.

From the analysis of the traditional concept, the weakness of these car-free cities may be the decrease of population and economy trend. Meanwhile, the development of the car-free model of Pontevedra has made progress. As discussed in the case study, pedestrians are growing in numbers, and private car use is declining. The car-free development is a relatively new and necessary possibility to future-prove sustainable cities.

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Deification and Denunciation of Female Sexuality in Devkota's Poetics

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Introduction

This paper reads the Nepali Litterateur, titled as The Great Poet, Laxmi Prasad Devkota's male centric social gaze in his epic narrative *Shakuntala* and two poems "To a Beautiful Prostitute" and "Chyami" from his anthology *The Lunatic and Other Poems*. The paper assesses the poet's poetics of concomitant reverence and denouncement of female beauty and sexuality in the selected texts. With the help of theoretical insights from Third World feminism, the paper argues Devkota's imagination has upheld the notion of contemporary social ideology that deifies 'domesticated' female sexuality as virtuous and denounces 'unkempt' female sexuality as vulgar and destructive.

The term "postcolonial feminism" is often used interchangeably with "Third World feminism" as Deepika Bahri (2006) argues: "This overlap is significant in that it signals the particular relationship of both formulations 'postcolonial' and 'Third-world,' to the 'First world'" (p. 211). The production of the 'third world women' as a singular monolithic subject in western feminist texts has sparked off critical dialogue among feminist postcolonial theorists. For them, "the analytic category 'third-world women' is colonialist for two reasons—first, because its ethnocentric myopia disregards the enormous material and historical differences between 'real' third-world women; and second, because the composite 'othering' of the 'third-world women' becomes a self-consolidating project for western feminism" (Gandhi 2002: p. 85). As long as the term 'third-world' is used to refer to geographical area, it doesn't seem to offend anybody, but when it is used to collapse the differences of third world women, and used to create a singular picture of them, it fails to go unchallenged. Chandra Talpade Mohanty (1996) argues that "it is in the production of this 'third world difference' that western feminisms appropriate and 'colonize' the fundamental complexities and conflicts which characterize the lives of women of different classes, religions, cultures, races and castes in these countries" (p. 174). It thus suggests that the representation of the third world women as a singular subject is a form of discursive colonization.

These scholars' opinions above leave options open to entertain postcolonial perspectives even in literary texts from Nepal. And Devkota's *Shakuntala* is one of the most potential areas for feminists. that can be taken out of its traditional arena and studied in terms of Devkota's representation of Shakuntala as the colonized subject and woman. Within that focus, although Nepal was never a colony, We can discern the coalition between patriarchy and colonial legacy in the romantic narrative of *Shakuntala*.that is ostensibly about the glory of *Bharatbarsha* i.e. the Asian subcontinent.

Critics of Devkota have categorized him as a Romantic poet as they find nature aesthetics and the sublimity that human being is bestowed with as the most recurring themes in his poems. To support this idea Bheshe Raj Shiwakoti (2007) writes, "Best known for his tremendous contribution to the field of poetry, he is a unique and unparalleled founder and pioneer of modern Nepali romanticism" (p. 31). Nature's nourishment to human wellbeing is considered to be the basic ethos of both civilizations. Therefore, Kul Prasad Koirala (2009) writes about Devkota's poetry as: "whether they be purely nature-bound poetry or satire over social malaise, human soul holds the reverent position in both forms of poetry" (p. 35).

Similarly, Hemnath Poudel (p. 2009) credits Devkota for the development and extension of romantic poesy and its adaptation to Nepali poetry. Poudel writes, "Devkota, whose developed consciousness shifted successively to romantic-humanism to progressive idealism, makes him a progressive, humanist and romanticist" (p. 408). Devkota's poetry is devoted to the development of romantic and humanist consciousness in Nepali literature. Describing the political consciousness of Devkota, Toya Subedi (2007) writes, "the suffocating situation created by the Rana regime in Nepal and the worldwide confrontations" (p. 12). Russian scholar, Ludmila Aganina, a Doctor of Nepali literature, has correctly written about the personality of Devkota as: "an expert of English language, world civilization and Nepalese culture,

Devkota was among the few personalities whom Nepal had nominated for an international conference” (cited in Chauhan 2009: p. 23).

Contextualizing Feminine Issues in Devkota’s Poetics

Shakuntala, evokes a postcolonial version of Aryan culture, which is tainted with the colonial status of countries in Indian subcontinent. The first critical theorist to assume the engagement between the two bodies of thought was Edward Said whose “*Orientalism* details the characterization of the Oriental in feminized terms—and by extension that of all native, colonized peoples in mainstream colonial discourses—marks the prominence and constructive quality of gender in the colonial project” (Bahri 2006: p. 200). Some feminist post-colonialist theorists have cogently argued that a blinkered focus on racial politics inevitably elides the ‘double colonization’ of women under imperial conditions. Such theory postulates the ‘third-world woman’ as victim par excellence: “the forgotten casualty of both imperial ideology and native and foreign patriarchies” (Gandhi 2002: p. 83). It is here that ethnocentric universality comes into play and the women of this region are projected in a way that makes them distinctly different from the women of the west:

“Third-world women as a group or category are automatically and necessarily defined as religious (read ‘not progressive’), family oriented (read ‘traditional’), legal minors (read ‘they-are-still-not-conscious-of-their rights’), illiterate (read ‘ignorant’), domestic (read ‘backward’), and sometimes revolutionary (read ‘their-country-is-in-a-state-of-war; they must fight!’). This is how the ‘third world difference’ is produced.” (Mohanty 1996: p. 190)

It is interesting to recall that Devkota made a conscious choice to write his epic in a western suit; and, to quote the words of Shyamdas Vaisnav, “we must not forget Mr. Lyndon Clough of the British Council who took the pains to polish the English language of this epic” (Devkota “Preface” p. 1). The reconceptualization of Aryan i.e. Indian sub-continental culture in *Shakuntala*; its celebration of nature and spirituality, valorizing of masculine energy—especially its rhetoric couched in the language of the colonizer, celebration of war and victory; projection of women in traditional roles; the wooing of Shakuntala and her rejection at least by five viz. her husband, parents, friends, gods, relatives; the breaking of Vishwamitra’s meditation by superpower i.e. Indra and the use of woman as a tool to serve the colonialist agenda; Devkota’s intense desire to sing like the creator or his romantic gurus; and parallel picture of Dushyanta’s possession of Shakuntala and colonizer’s interest in possessing/violating native land and people are some significant markers that serve the reading of *Shakuntala* in this new light. The focus here is not on uncovering all the details Devkota writes with varying degrees of care and complexities; however, the effect of his representation of traditional South Asian woman is a coherent one. In this tale, Shakuntala is defined as victim of male violence, for instance, Durbasa’s curse and Dushyanta’s brutal rejection; victim of the colonial process, for example, Shakuntala succumbs to the metropolitan force i.e. Dushyanta; victim of the family system, for instance, Gautami and Kanva expect her to go to Dushyanta’s house as early as possible, though there is no news from him; and victim of ignorance, for example, when Shakuntala drops a ring, she is brutally rejected and she has no ‘voice’. Thus, Shakuntala is treated primarily on her object status.

It will be naturally beyond the range of this article to do justice to each of the issues raised above. But what is possible is to foreground the topic of discussion and modes of debates that highlight colonial legacy and patriarchal treatment of women. It is a common place in Devkota’s criticism, especially in *Shakuntala*, to note that Devkota sings a song of Aryan past. But a close look at his romantic narrative in his English *Shakuntala* reveals his ambivalence to Aryan past, especially when he foregrounds cultural stereotypes of the colonized race as childlike, innocent and primitive. In the epic, there is no colonizing character as such to play any role; it is rather the textuality that is the colonial or/and patriarchal legacy that has enjoyed an indigenous stage with a set of indigenous characters. It seems as if Devkota is trying

to define to himself what he is, what his innocence is like—much like Edward Said would have said about how the West defines the East:

*“Lost souls blind, errants from the path of Truth,
Dwarf children of the ancients, leanly live,
Deaf to the distant voices of the past,
Lethargic slaves of sad inertia,
We doubt ourselves, our gods, our noble faith.” (Canto One, p. 1)*

Such a portrait tends to justify the ‘colonizer’s mission through which the inherent superiority of the colonizer’s culture is established. Here, as part of the colonial cultural and aesthetic influences, Devkota shares the consciousness of English romanticism—deaf to the distant voices of the past. The epic further depicts the psyche of the ‘orient’ thus:

*“Our souls, guilt-stained with lies ourselves have told
Regret our ev’ry act, our ev’ry step regret,
For lots of hearts are wounded, lots are plagued
We know not how.” (Canto One, p. 7)*

Devkota, drawing the picture of the incapacity of the indigenous people, emphasizes on the mood of surrender to a higher authority that rules the world. While Vishwamitra is portrayed as representative of Eastern tradition, king Dushyanta identifies with those at the centre, i.e. colonial master—a byproduct of English-shaped consciousness of Devkota.

Devkota words of praise on Dushyanata depict a masculinist/imperialist appropriation of *Shakuntala* that glorifies colonial mission and patriarchy:

*“On earth secure thy feet, thy head in heav’n.
Thy breast is full of glory, op’ning rich
Like blossom, though who shelt’rest men!
Of conscience pure as snow, thou givest yet
An endless cataract of charity.
.....
Thy glory bright, for rich remains thy store” (Canto Four, p. 45).*

The conquest of woman in romantic narrative guise is a part of the luxury made possible to men by wealth and power. The imperial luxury of hunting is conjoined with the sexual exploitation of native women. The intension of possession shared by the lover and the colonizer-explorer allow for a conflation of the sexual and the colonial. In male lover’s invasion of the beloved to possess her could easily be paralleled to the colonizer’s interest in possessing land and its habitants. As under patriarchal system woman is made for man, Devkota glorifies male’s desire of conquest as: “Let herself be wooed and own” (Canto Two, p. 31).

In *Shakuntala*’s career, one can discern seedy alliance between race and gender—first, she is the representative of native people violated by foreign, metropolitan, colonial superpower in the form of king Dushyanta; and second she is treated as the stereotype of the silent, innocent, ignorant third-world woman, who does not speak her mind: “She tries to speak, but tears, not words pour out” (Canto Five, p. 73). For *Shakuntala*, the accusation and the refusal to recognize her is like the bolt upon a woman’s soul. She tries to remind the king all about their love through her eyes, but no voice comes through. Her identity is secured only when she comes under ‘conquering footsteps’ of Dushyanta. The device of the ring is a token of her identity Dushyanta has given her, replacing her earlier status. She loses her identity as she loses her ring.

Under Dushyanta's male roof, she is an object indistinguishable from human beings. Shakuntala's inarticulateness can be viewed as the silent admission of defeat by the colonized: "The native or colonized is evoked as the quintessence of mystery, as inarticulateness itself" (Boehmer 1995: p. 95). Devkota's portrayal of Shakuntala as an icon of Eastern Hindu woman is perhaps the most visible form of gendering the Indian subcontinent. This iconography has always imaged women in terms of symbols of primal origin: birth, hearth, home, roots and others. Many critics have debated such an iconography of the unchanging, 'essential', ideal third-world woman.

Shakuntala is denied the right to speak or represent herself, and is the personification of the marginalized, non-western woman. She invokes all the stereotypes of the tropical colony. Similarly, the use of Menuka as a tool to deviate Vishwamitra reflects how women are sacrificed in the larger interest of the colonial mission and patriarchy. This picture can be extended to look at the colonizer's interest in lives and meanings of the so-called 'others.' Indra who identifies with the colonial head takes the 'orient' i.e. Vishwamitra as 'corporal' and 'bodily': "We stir their lust. . ./Sow seeds of earthly craving in their minds" (Canto One, p. 12).

The Durbasha curse, very tactfully placed in the narrative, also reveals the cruel face of patriarchy. Women, in Durbasa's discourse, are just 'waxen doll.' Thus, though Devkota finds himself drawn towards external glory of *Bharatbarsha*, there is a simultaneous desire on his part to celebrate the world that is powerfully patriarchal.

The phrase 'feminine mystique' from a pioneering work in Feminist criticism, *The Feminine Mystique* (1963) by Betty Friedan refers to the idealization of the traditional female role of wife and mother. Friedan contends that this idealization constitutes a conspiracy to prevent women from competing with men. Similarly, Simone de Beauvoir produced perhaps the greatest classic of post World War II feminism, *The Second Sex*, in which she contends:

'It is to be seen from these examples that each separate writer reflects the great collective myths: we have seen women as flesh; the flesh of the male is produced in the mother's body and recreated in the embraces of the woman in love . . . praying mantis, an ogress. In any case she appears as the privileged Other, through whom the subject fulfills himself: one of the measures of man, his counterbalance, his salvation, his adventure, his happiness.' (Cited in Adams 1992: p. 994)

The myth of women plays a considerable part in literature. It is necessary to state precisely the relations this myth bears to reality. Applying this frame of reference in the poems of Devkota, we find the use of female myth by simultaneously sexualized nature and women. Devkota has portrayed female body and nature's richness to be consumed by male. In his portrayal of female, he has succinctly been enraptured by the myths on women as prescribed in religious texts. The myth of *Prakriti* and *Purus* (p. nature and man) has been immensely manipulated so as to attain aesthetic optimum through imagination in Devkota's poetry.

Catharine R. Stimpson (1992) acknowledges *Sexual Politics* (1970) by Kate Millet to have "symbolized the beginning of feminist criticism" (p. 251). The wave of this theoretical uprising became "like air and language" (p. 251). Stimpson's observation penetrates through the narratives of women's existential otherness even in the writings of Devkota.

In Devkota's "To a Beautiful Prostitute," (2009) part of female body is compared to salacious fruits, to nature's ripeness manifested in the season of autumn. The speaker rejoices:

*"Autumn feels like delicious wine of garnering and gains,
It is man's gala season! Lo! The rich earth blooms and swells,
And smiles in golden splendor. You, like earth,
Pull thin silks over your swells and smiles,
By nature lavishly wanton, you girl!
You, matchless beauty, flutter to me,
Do your your silken kerchief flutter out to me?"* (lines 1-7)

These lines evoke sexism in the form of deep-rooted local beliefs and practices, to do with class, caste, and religion. It is “man’s gala season” to harvest woman’s “swells and smiles” because the woman is “like earth” full of “blooms and smiles.” The speaker also holds that the girl is “by nature lavishly wanton.” The male speaker is prepared to consume the female bodily blooms as if he has the natural right of possession over female body. He feels her silken kerchief fluttering to him as an invitation.

The speaker exploits yet again the age-old notion of part of female body compared with fruits: “the swelling mangoes of your breast are rich outlines in silk” (line 8). He supposes that her body is “flowers composed” from which fragrance wafts” (line 9). She provides “life of color to the window” and to the market an aurora rising” which “startles” him. He declares himself the “adorer” of “the goddesses of all beauty, resplendent Ambika” (line 11). Ambika is considered to be the fairy queen in Hindu religious texts who is the enchantress of heaven, the kingdom of God Indra. In matters of female beauty, the mortal speaker compares himself with the immortal who is equally enchanted by the immortal goddess. The speaker calls himself the rightful owner of her beauty: “I am the connoisseur of flowers/ I am the rapt adorer of creation rich” (lines 34-35).

As the speaker is ceaselessly flirting with the prostitute next window, a guest steals into her door. Now, the speaker begins to denounce her beauty out of spite against the intruder. There, is “a touch of death on the stained door” and immediately “the fresh color fades” (para. 13). He wishes to fight with that death (next man who is competing with him to possess her): “Send me to battle, Beauty, him to knock down” (para. 15). The speaker expresses dissatisfaction over her “impious” body: “O wonder! How you cheapen? You, so rich?/Like garlic and like onion?” (para. 24). The girl he was previously adoring as Ambika and Menaka immediately turns into “terrible beauty” calling her home the demons Sumbha and Nisumbha. She becomes “the deity of terror.” The speaker denounces her as:

*"Demand me not through appetite, O scorcher
I fear thee.
Invite me not by flesh, O girl,
I shall be singed.
I am a masculine hero, a hero patient here.
I cannot bear your slights,
Offenses to my sense of dignity,
O vex me not, annoy me not
Deliberately so.” (para. 37)*

The speaker now feels that he will be defiled with her ‘scorcher’ hands. She becomes ‘wanton’ for him who deliberates to consume his “pure” soul. He expresses his disgust over her: O voluptuous vixen! I will call you names, / O sleek and grass-fed mare! /O bargained flesh! O love purchased.” (para. 38). For the speaker, the female body is equivalent to some utensils which becomes defiled after use. Perhaps, it does not serve him right. He treats her as if she is not a speaking soul, not a living body at all.

Further her defiled body makes the Kashi (the Hindu holy river) “burn” because she has “muddled it.” The speaker curses her: “And rot you, so!” (para.52). This poem is the genuine example of how man defies and denounces female sexuality as per his purpose. She is denounced, as she could not serve him right. And he remembers his caste and creed.

Devkotian poetic discourse provides many examples for postcolonial feminist reader and for this reason the two fields have been thought of an associative research field. Firstly, both discourses are predominantly political and concern themselves with the continuation and struggle of/against oppression and injustice. Moreover, Devkota’s poems confirm to the established hierarchical, patriarchal system, which is dominated by the hegemonic Brahmin male, and vehemently supports the supposed supremacy of masculine power and authority. Imperialism, like patriarchy, is after all a phallogocentric, supremacist ideology that subjugates and dominates its subjects. The prostitute woman is in this sense akin to the

colonized subject. The prostitute is rejecting colonialism of a sexual nature by transgressing sexual boundaries drawn by the society where Devkota was born.

Both women and ‘natives’ are minority groups who are unfairly defined by the intrusive ‘male gaze’ in the concerned poems, which is a characteristic of both patriarchy and colonialism. Both peoples have been reduced to stereotypes (virgin, whore, savage, heathen) and denied an identity by the system that entraps them. In recent times, *Devkota Studies* has reacted to this viewpoint and subsequently involved itself with the issue of gender, questioning to what extent this affects the lives of colonial subjects who also happen to be female, i.e. investigating whether gender or colonial oppression is the more significant political factor in women’s lives.

Even constructions of the ‘wife’ and other domesticated female are strongly influenced by the phallogocentric prejudice that wrongly defines women as passive and subsidiary inferiors in Devkota’s verses. In fact, many of the representations of the female figure in Devkota’s poems perpetuate the myth of the erotically charged female. Note for example the primitive exoticism and sirenesque danger of ‘prostitute’ in “To a Beautiful Prostitute” and Chyamini—the scavenger woman of the so-called lower caste—in “To a Beautiful Chyamini.” Indeed, for much of contemporary Nepali society, prostitute and Chyamini come to depict sexual promiscuity and deviant behavior. A particularly reprehensible example of the ignorance and prejudice that ‘offensive’ sexuality engendered is the infamous case of the “prostitute,” which details how Brahmin-male powers transforms one young woman into an icon for religious inferiority and savage female sexuality. It is the poem of a woman who exhibits her pronounced buttocks and breasts in marketplace. Her consequent humiliation and degradation illustrate the male mindset common in Nepali society and her image through Devkota’s poetry has become a lasting symbol of Brahmin male attitudes towards female of the race.

Bill Ashcroft likens ‘writing the body’ in feminism to ‘writing place’ in post-colonial theory. This suggests that the colonized space in feminist discourse is the vulnerable female body, thus reflecting the fertile, productive nature of both body and place, which has the power to yield crop but also to destroy it. Both are capable of ruthlessness if forced to it, as is the case in “Prostitute” where the girl is forced to commit sexual adversaries, in order to save her life from the untold horrors of Rana regime.

Devkota and his patriarchal society cannot envision women’s identity. These two poems also symbolize the way in which our caste heritage reduces female identity to the construction of social assumptions. Prostitute is a consequence of patriarchal structuring just as Chyamini is the product of Brahmin advancement. The Brahmin eye sees the Chyamini as deriding their faith: “O divine exception! . . . How well do you deride the seats of faith!” (line 2-15) Devkota’s speaker fails to value prostitute as a woman. The sense of a continual struggle to maintain individuality against the odds shows how images and stereotypes can acquire a depressive power over women. Yet Devkota moves beyond stereotypes to investigate the very movements which brought those stereotypes to prominence. He is concerned with depicting how colonialism perpetuates itself; instilling fear into its subjects through vicious beatings, the castigation of women and the repression of sexual freedom. This research questions the traditionally subordinate role of women in Devkota’s verses, to recognize that female identity is a historical and cultural construction.

Conclusion

This research holds patriarchy responsible for the victimization of women and the destruction of any female sense of selfhood in Devkotian selected verses. Imperialism is also essentially a form of patriarchy that diminishes any opportunity for identity formation in its subjects. Caste otherness is arguably more damaging because while it is acceptable to be a woman, (provided it is the right type of woman) it is never acceptable to be a ‘Chyamini.’

Devkota’s verses are given to representing women in some definite and set roles evoking either a noble or a wicked image of women. If the women are to be portrayed as noble and good characters, they must necessarily conform to the established norms and modes of behavior endorsed by the patriarchate. They are expressed to be beautiful, submissive and tender, sacrificing their personal desires and identity

for the good of their husband, family and society. They have to comply with the rules and principles of modesty and myth of femininity. On the other side of the issue, the same women would be labeled as wicked and monstrous and mad if they fail to conform to the patriarchal mainstream pattern of life. If women try to assert their individuality and volition, they are termed as aberration or misfit in the society. Thus, we have two sets of images for women in the Devkota's poems informed by patriarchal ideology.

Devkota in his English *Shakuntala* discursively colonizes the tale of Aryan past, especially when he celebrates 'the conquering footsteps' of king Dushyanta who identifies with the men at the center—colonial masters in the west. In a world exclusively dominated by males, both Menuka and Shakuntala are grossly 'sensual', angelically beautiful and naturally 'obedient', but they are unable to act in a bold and rebellious way against patriarchal hegemony. Similarly, the representations of the female figure continue the myth of the erotically charged female such as in "To a Prostitute" and "To a Beautiful Chyamini." Indeed, the prostitute and Chyamini are seen depicting sexual promiscuity and deviant behavior. The infamous case of the prostitute illustrates the denunciation of a young woman by the contemporary Brahmin-male centric society. It might be appropriate to end now with P.K. Nayar who, commenting on the predicament of women in South Asia, Africa, South America and African-American in the USA, writes, "Imperialism treated them as colonial subject. Racism 'othered' them as 'non-white.' Sexism, at the hands of an oppressive patriarchy even in native societies, reduced them to machines of reproduction and labour" (p. 120). Perhaps it is this task—to really incorporate the issues of gender, culture and race (rather than merely strategy)—that lies ahead for 'postcolonial feminism', a potential future field of action.

Whereas Devkota's poetics categorically places conditioned female sexuality in the position equivalent to the Hindu religious goddesses, these poems are quick to relegate 'unkempt' and 'exposed' female sexuality as vulgar and socially destructive. The concept of virtuous women is further sustained in Devkota's poetics. How come these social norms and values continue to percolate in these poems that are considered to be the product of 'chiseled,' 'liberated,' and revolutionary imagination of poet of such grand stature as Devkota? The categorization of female sexuality as virtuous and demonic in Devkota's poems is the product of male-centric social imagining of female sexuality; Devkota's poetics is literary agent of androgynous social and religious disposition of contemporary society.

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Karma, caste system and Vedic astrology: a critical analysis of the human destiny in the Laws of Manu.

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Abstract

The knowledge of cosmic reality is prima to the Hindus as opposed to an impractical lifestyle and this has led to many schools of Hindu philosophy to explore, analyse and interpret various ancient ideologies, to give a sensible meaning to life. The concept of human destiny to the Hindu is furnished by three philosophical factors: (1) Astrology (jyotisha), (2) Karma (knowledge of actions) and (3) Varna and Jati (caste and sub-caste system). All three factors are sourced from within a Hindu understanding of divine providence. Hindus believe that all humans are divinely caused and classed into four castes (Varna) namely (1) the Brahmins, the priestly class; (2) Kshatriyas, nobles or warriors; (3) Vaishyas, the merchants and farmers; (4) Shudras, the servant class. Each individual attains a status at birth. As a result, the Hindu society developed a code of ethics relatable to each caste to forestall social order and understanding in the society, thereby laying the path to human destiny for which, if anyone derail from his or her cosmic default, the universe will be thrown into chaos. This is evident in the Laws of Manu, which is the most authoritative book of the Hindus for moral and social responsibilities. The Laws of Manu covers a wide range of philosophical and ethical instructions for acceptable human realities in the cosmos. This presentation seeks to (1) explain how the three aforementioned factors define the human destiny and (2) to explore the importance of the understanding of such knowledge to the present day living.

Introduction

This paper is positioned within the phenomenological approach aimed at analyzing the Hindu understanding of karma, jyotisha (Vedic astrology), and caste in order to explain human destiny via the extrapolation from within the context of the Laws of Manu. In this approach, the concept of birth horoscope, known as Janampatrika in Vedic astrology, which is that aspect of Jyotisha that helps in the prediction of past, present and future events of humans, will be explored.

The thought of understanding the concept of cosmic conceptualization of life led to many schools of Hindu philosophy to explore, analyze and interpret various ancient ideologies, to accord sensible meaning to life (Werner, 1998:10). Therefore, the Laws of Manu, which constitute the basic understanding of Hindu social classifications, is considered in the causal plausibility of karma, the caste system and Vedic astrology. This shall help us redefine what is construed as the human destiny and how to integrate it within the causal cosmic realism. It should be noted however, that the focus of this article is on metaphysics and not on any form of Spiritism or ecclesiastical pedagogy. It is therefore void of dogmatic interpretation. Similarly, this research is based on providing a justifiable rationale for the application of Vedic astrology in determining the relation between karma, caste and the human destiny from the perspective of the Laws of Manu.

Definition of terminologies

There is need to give a clear understanding of the usage of the following terms in order to bring the reader to a mutual awareness of the terms as would be used in the article: Human Destiny; Vedic astrology; Karma and Caste.

1. Human Destiny: defined by Webster's New World College Dictionary, (2014), human destiny is “the pre-ordained path of your life.” It is as such empowerment, character traits and attributes affixed to mankind by the supreme being. It is also the currency to trade in the cosmos. It is the divine identity

given to all things and humans by divine providence. The reason why it is termed to be irresistible is because of the view that the same power that keeps the cosmic world in motion is unarguably in charge of all human destinies as no man lives in isolation of the other creatures in the cosmos.

2. Vedic Astrology: Biman (2008:39) in his book 'Astrology, Sense or Nonsense', generally defines astrology as, "a type of divination based on the theory that the positions and movements of celestial bodies(sun, moon stars and planets) at the time of birth profoundly influence a person's life." By correlation, we imply the mutual interrelation between the heavenly bodies of the Sun, moon, stars and planets, and their effects on humans. Kurczak, (2014) opined that "as a body of human knowledge, astrology is meant to be a science based on rational and symbolic interpretation of the cosmos, with the aid of 'sense inference' and 'systematic principles'. known as Jyotisha as it is used in a modern term in place of Vedic astrology, Kurczak, (2014), informs that it "helps us to remove ignorance and pain from our life, (and to) elevate our minds, so that we become more conscious of performing actions that bring us durable and greater joy". Our focus is Janampatrika which is that part of Jyotisha that helps in the prediction of past, present and future events of human beings, to elucidate the concept of Karma, Varna and Jati as presented in the laws of Manu. (Lochtefeld, 2002:326b; Fish & Kurczak, 2012). In this article, Jyotisha and Vedic astrology, shall be used concurrently as they are terms bearing the same meaning.
3. Karma: it is a universal concept imminent in the moral teachings of Hinduism. Karma is expected moral actions by humans meant to foster their present life for a better future life (McClelland, 2010:34). As it shall be seen in this study, Karma shall be explored as a concept used to justify the caste systems of the Hindus. It shall also be examined in the light of the contextual understanding of Jyotisha to explain and evaluate the human destiny.
4. Caste: it is "the Indian system of rigid social ranking of people according to their birth" as defined by McClelland, (2010:53a). it is a term to be approached in this article only as depicted in the Laws of Manu; the Brahmanas, the Kshatriya, the Vaisyas and the Sudras. (Jones and Ryan, 2007:453; Lochtefeld, 2002: 740b; Wangu, 2009:33). In this study, we shall approach this concept not as a social classification which in modern times has been politicised, but as a cosmic endowment which revolves around the understanding of karma but can be advanced with the study of Jyotisha.

Contribution of the Laws of Manu to human destiny

Much of the information at our disposal regarding human destiny can be sourced from the Laws of Manu chapter 1. In this chapter Manu explains how humanity is endowed with their karma at their beginning. The following verses are central to this explanation:

1. Verse 26: Manu establishes the distinction among activities by distinguishing between dharma from adharma.
2. Verse 28: Activities were assigned to each of the creatures from the beginning.
3. Verse 29: All these activities were assigned and were stuck to each of these creatures from the beginning.
4. Verse 31: To distinguish between these creatures, as the world and people would prosper and increase, the Brahmin (Priest) caste is created from the mouth of Manu; the Kshatriya (rulers) caste from his arms; the Vaishya (commoner) caste from his thigh and the Shudra (servant) caste from his feet.

According to Wangu, (2009:114), "a Hindu is supposed to model his life according to the dharmic norm prescribed in the Laws of Manu. He or she must obey caste laws and follow the stages of life." Though Laws of Manu is primordial, it is pivotal even to modern human knowledge, for it primarily helps the individual discover purpose in life, and to understand the different stages of manifestations of life and life forms in the cosmos.

The laws of Manu in its first chapter simply described cosmic creation as an act of divine providence devoid of human impart, and Hindus believe that humans are a product of the activities of the creation god (Purusha) enshrined and sacrificed in a created world of the triune gods (trimutri). (chapter 1:1-13) (Wangu, 2009:33-34; Shattuck, 1999:24-25). Likewise, Shattuck, (1999:27), posit that “the earth, sky, and atmosphere are all established by Brahman”. (cf Wangu, 2009:44; Chap. 1:93), for which the celestial predominates and directs the fate of the individual in the terrestrial. For instance, Hindus developed a lunar calendar through lunar cosmic exposition to understand the workings of life, even for special rituals and festivals. (Wangu, 2009:120-122, McClelland, 2010:33, chap. 3).

Hinduism and Cosmology

Hinduism believes that the cosmos is a divine ordering by the trimutri (Brahma, Vishnu, and Shiva) or the subjective dual influence of Purusha (Spirit) and Prakriti (Nature) or by the ordering of the dharma. (see Lochtefeld, 2002:119b-120a; Coward, in van Huysteen, ed., 2003:400a). In view of this, Crowe, (2013:20) affirms that, “the divinely ordained cosmos was already aglow with immanent purpose...” implying that all things in creation have specifications and imbedded codifications, humans inclusive, according to the dharmic concept. Hence, the primary focus of mankind in the cosmos should be discovering purpose so as to fulfil destiny.

The concept of human destiny to the Hindus is furnished by three Hindu philosophical factors: Astrology (Jyotisha), Karma (Knowledge of Actions) and Varna and Jati (Caste and subcaste System), all of which is sourced in Hindu divine providence.

‘Jyotisha’(astrology) in Hinduism, literally connotes the “science of light”, (Campion 2002:110; Lochtefeld, 2002:326b). It is prevalent in the Hindus religious culture for which Lochtefeld, (2002:326b) stresses that “Hindus consult an astrologer or a Brahman to have a horoscope cast, providing information about beneficial and unfavourable times.” To this effect, the idea of a Natal horoscope (Janampatrika) is developed which is the part of Vedic astrology that reveals all about a soul at birth (Lochtefeld, 2002:464a). That being so, Jyotisha also teaches that the cosmos is a divine ordering and does not pry itself in the scientific nitty-gritty of the celestial objects. Through cultural understanding, jyotisha has brought a literal consciousness of the cosmos and with its advancement, modern application gives more precision in celestial divination and predictions and especially the understanding of how the celestial configuration directs the human destiny. (see Champion 2012:11, Beck, 2007:1-2, 9).

Correspondingly, Hindus believe that humanity has its destiny in its hands, a concept attributed to karma. They accept as true, that in the bid to attain moksha, humans must fulfil its karmic debt in a cosmic life cycle (samsara) for which he is solely responsible (Veylanswami, 2007: xviii; Evans, 2002:101). Similarly, Klostermaier, (1998:95b) in addressing this belief, informs that “on a popular level many Hindus are inclined to attribute everything that happens to them, fortune as well as misfortune, to their karma”, thereby prompting us to ask the question, is karma related to destiny? Rosen, (2006:179), emphasizes that “samsara teaches that, immediately after death, the soul is reborn into the material world and continues the cycle over and over again until achieving purified consciousness free from material desires.” He further points out that the cosmic life cycle is of 8,400,000 different forms in which the soul lives abreast its karmic demands (cf Veylanswami, 2007: xxii, 54). Basically, the whole life of a Hindu revolves around knowing and living by his or her karma, for it is the law of cause and effect which is believed to be fundamentally part of nature (see McClelland, 2010:3, 136 Humphreys, 1994:8-12). Therefore, McClelland, (2010:5a) defines karma as “the moral and/or ethical behavior that influences the quality of a person’s past, present, and future lives.” The fact of the matter is that, at every level of Hindu Philosophy, Karma is synonymous to the human freewill actions for which an individual is expected to take responsibilities of his acts and deeds to improve his rewards on earth or in a future life.

Karma and the human destiny as evident in the caste systems of the Hindu social classification can be known and understood through astrology, which is born out of cosmic evolution, since humanity is part of the cosmos. (see Dick, ed., 2000:191 Hickey, 1992:9). Hence, Morgan (1953:98) conveys that, “astrology is considered as the study of the planetary movements which gives result both good and bad”, (cf.,

Campion, 2012:11; Max and Augusta Heindel, 2011:). Similarly, Max and Augusta Heindel, (2011:3) in their work asserts that “the evolutionary career of mankind is indissolubly bound up with the divine hierarchies who rule the planets and the signs of the Zodiac, and that the passage of the Sun and the planets through the twelve signs of the Zodiac marks man’s progress in time and in space.” (cf., Chris Impey 2007:9; Ross, 2011:53).

Vedic Astrological Readings

Astrology in its various forms, is not an arbitrary prediction or divination, but entirely empirical and statistical; measurements taken, calculations made, and positional resolutions are graphically reached (Guan, 2001). In view of this, Rao, (2001:9) points out as a guide that “the science of Vedic astrology stands on the basis of 4 pillars - (1) grahas or planets, (2) rasis or signs, (3) bhavas or houses, and, (4) varga chakras or divisional charts.

Denying the craft and effect of celestial bodies in the knowledge of Vedic astrology is denying the teleological concept of the cosmos which according to Culpepper and van der Watt, (2016:36) is, “the idea that purpose and meaning are woven into the warp and weft of the Universe”. (cf., Crowe, 2013:20; van Kooten, 2005:5). Hence the Hindus will always look up to the sky for celestial messages necessary to prepare them always for the task ahead and to ensure that hurtful wishes are reduced to nothing, because to the Hindus, attaining ultimate reality is of great importance.

Vedic Astrology as it is known in Hinduism is predominantly based on lunar cycles with 27 Nakshatras (Moon stations). (see Klostermaier, 2007: 469; Lewis 2003:462-463). Lewis, (2003:480), points out further that “the nakshatras represent the fields of activity or environment in which the creative powers of the planets can reveal their multifaceted nature.” This therefore leads to the knowledge of how individuals attain its personalities because they are imbued at birth on such time when the moon is in any of the houses (Nakshatras). Note however that nakshatras in Vedic astrology (Lunar Astrology) is synonymous to the zodiac in the solar astrology (sun centred) of the western world which is the most practised.

The caste system and the Hindu Society

The caste systems in the Laws of Manu are not without its faults which has led to it being abandoned in modern times. According to the classifications in the Laws of Manu, the caste system predominantly addresses societal order but says little or nothing about self-realism. It can also be seen that, castes are determined by birth which is also relatable to the actions of former life (karma). But beyond the factors of societal orderliness, how does the individual profit from caste classification as explained in the laws of Manu? Need we be reminded that from the laws of Manu, humanity is divided into four major varnas: the Brahmins- the priestly class; Kshatriyas- nobles or warriors; Vaishyas- the merchants and farmers; and Shudras- the servant class. It should be said that from the Manu codes, the Brahmins (priestly caste) were given preference as the sacred and the highest of them all. This hierarchical arrangement creates some undeniable problems in a modern human world.

The Flaws of the Caste System in the Laws of Manu

1. That one’s caste can only be known by birth, and the individual is stuck to it eternally
2. The caste system secedes power, wealth, and fame only to the higher castes; Brahmins and Ksatriyas.
3. The caste causes imbalance in the society, whereby the servant caste, (shudras) suffers humiliation and ill-treatment. Similarly, it creates bridges between people in the society as the lower castes are not permitted to mix with the higher castes except through religious rites or rituals.
4. It limits individual’s ambitions and makes it impossible to aspire higher.

5. It is solely tied to karma. That is, actions of the past life determine one's caste.
6. The caste system as seen in the Laws of Manu does not properly address specifics of human destinies with precision such as listed by Morgan, ed., (1953:98), in his work 'the Religion of the Hindus' viz; "Health, wealth and prosperity, brothers and sisters, parents and friends, children and learning, enemies, wife, length of life, good fortune and piety, works and career, income and Expenditure."

The caste system and Jyotisha

It can be seen from this article that the only way to discover one's caste as listed in the laws of Manu is by birth and by karma (which is usually unknown). These methods have weakened the potency of the caste system. It should be said that to the Hindus, the cosmos is a predetermined mechanistic world, which operates within the confines of cosmic principles meant to guide and maintain order in the cosmos. Within the cosmic mechanistic perspective of the Hindus, is the ideology of birth and rebirth (samsara) for which a soul reincarnates several times until it attains its ultimate reality (Brahman) (Wangu, 2009:17). This understanding makes the Hindus to live in subject to cosmological dictates for which the celestial predominates the terrestrial and in synchronization to the multiple knowledge available in the cosmos. To better understand the functionality of the caste system and to live a purposeful life in this cosmos, one ought to turn to the knowledge of Vedic astrology. To this effect, Fish & Kurczak, (2012), stresses that "the ultimate goal of Vedic astrology is to reveal the manifest nature of reality, as it is, beyond hopes, dreams, or delusions". Similarly, Beck (2007:5) alludes that "nothing in the perceptible universe beats the celestial bodies". As to how celestial bodies responsible for astrological predictions relates to humanity, it is such that at the moment of the first breath, a celestial configuration is in place which will reveal all about the emerging soul with the help of what Kurczak, (2014) refers to as "sense inference and systematic principles" (see Max and Augusta Heindel, 2011:89-90). In line with this belief, Woolfolk, (2008:237), reveals that "this exact arrangement will not be repeated for 4,320,000 years". This imply that for every soul transiting the cosmos, there is a unique celestial configuration which needs to be known, explored, and made manifest, which will help the individual to understand itself, and live life with certainty and purpose.

Conclusion

This study set out to understand the Hindus concept of human destiny. In this regard a review was done on the ideology of the caste system with respect to karma and Vedic astrology. In the review of the caste system as practiced by the Hindus, it was seen that the caste system has been politicised in a societal ranking other than being seen as a cosmic endowment necessary for self-discovery in a cosmos with causal principles. It is of note to say that the human divisions outlined in the first chapter of the Laws of Manu; (1) Brahmins, the priestly class; (2) Kshatriyas, nobles or warriors; (3) Vaishyas, the merchants and farmers; (4) Shudras, the servant class; is pivotal to the understanding of human destiny. But the application of Jyotisha will give a more precise understanding to the knowledge of the caste system, because all humans are a part of the synchronised cosmos.

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From hosting to hostilities: Managing post Boko Haram displacements in Yobe, Northeastern Nigeria

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Abstract

One of the problems caused by Boko Haram insurgency in Nigeria is the forced exodus of millions from their places of abode to other places. At first, the displaced communities were in most cases received with sympathy, compassion and African hospitality but in the face of population pressure on basic resources and social amenities, warmth and cordiality seem to be fading and giving room for stigmatization and hostility. This paper studies the perceptions of both host and displaced communities using qualitative survey methods. Interviews with community leaders and Focus Group Discussions were conducted to assess people's opinions on the relationship between migrants and their hosts. The paper found that relationship between the two communities are in most cases not violent but less cordial than it started. It was also found that scarcity of resources and pressure on social services are the main causes of discontent. The paper recommends intensive awareness creation by governments and other stakeholders on the need for peaceful coexistence and the need for sustainable utilization and management of resources. This should be followed with deliberate and planned social integration programmes that would foster togetherness. We also suggest review of the constitution to accommodate the roles of traditional authorities in conflict resolution and management.

Keywords: Displacement, host-communities, hostility, Integration

Introduction

The Boko Haram insurgency in northeastern Nigeria displaced millions of people and forced them to seek refuge in other communities that are relatively safer and less affected by the insurgency. Their houses are mostly destroyed and their means of livelihood disrupted. Being predominantly agrarian, the people rely heavily on common pool resources such as farmlands, forest resources, water and pasture for survival. Due to aridity and other environmental problems, such resources are scarce even before the insurgency while militants worsen the situation by threatening access to some areas making the situation even worse.

At first, the Internally Displaced Persons (IDPs) numbering 2,026,602 in November 2018 (DTM Nigeria, 2019), were in most cases accepted with sympathy by the host communities and accommodated in private homes, public buildings such as schools, police stations, Mosques, Churches and hospitals while some erected makeshift houses on state and private lands. With this comes the challenge of overstressing the capacity of both social facilities such as schools and hospital and common pool resources such as forests and water to support sudden population explosion in the face of humanitarian crisis. Also worthy of consideration is the fact that sections 40-43 of the Nigerian federal constitution grants all Nigerians the right to settle and own property in all parts of the country and assured them freedom from discrimination regardless of migratory status.

This situation requires an investigation into the nature of relationship between two distinct communities that are expected to share scarce natural resources and utilize inadequate social facilities to which they all lay a constitutional claim. This paper attempts to study the relationship between Internally Displaced Persons (IDPs) in Northeastern Nigeria and their host communities especially as it relates to access and utilization of social facilities and natural resources.

Method and Materials

The paper adopts qualitative research method where data was collected from respondents using structured interview and Focus Group Discussion. Twelve resource managers and traditional authorities were interviewed while two sessions of Focus Group Discussions were held separately for groups of men and women. The research is limited to Yobe state in Northeastern Nigeria where the state is clustered into three based on the existing senatorial districts. Four interviews and two FGD sessions were conducted in each of the clusters.

The interviews and FGDs were transcribed with Qualitative Data Miner (QDA) and analysed through Thematic Analysis using the research objectives to determine the themes. The results are presented using narratives and the implications of the research findings are insightfully discussed in line with relevant literature in the field.

Result and Discussions

Results of this research are discussed based on the themes that were developed from the data analysis. It takes a transitional trend starting from the factors that determine the destination of choice among displaced persons and communities, to the initial period of acceptance and sympathy, followed by the competition over common and public resources, then the stage of stigmatization, hate-speech and violence.

From the discussions it was realized that when forced to leave their places of original residence, migrants usually move to the nearest big city with relatively better security than their place of abode and therefrom decide where to go. The displaced families consider varied factors to determine their choice of destination including skills, presence of relatives, cultural and linguistic affinity, possibility of acceptance and integration. Thus, farmers among them move to where there is availability of farms as fishermen opt for riparian communities where their skills can be relevant. In this line, communities in Ngalda, Fika, Potiskum, Jakusko and Fune received large number of displaced farming-families and communities while large number of Kabawa fishers settled in Geidam, Gashua, Yunusari and Nguru. Youths with modern skills prefer the cities where there are opportunities to engage in industrial or public services. Widows, children and the aged are also found in big cities and towns but mostly begging and not seeking for job like the youths. This finding is supported by earlier studies that settlement of skilled youths in cities lead to competition for jobs (Lopez, Arredondo and Salcedo 2011) while lack of modern skills results in unemployment and exclusion of IDPs in Columbia (Bruinsma, 2015). While in Maiduguri, IDPs settle in communities where there are resources that they could use their skills to explore (Erong, 2017). This is primarily because in the north east, the displaced people are largely from rural areas, often with agrarian than formal skills. Hence, they are more attracted by presence of natural and public resources than possibility of being engaged in formal jobs.

As Bruinsma (2015) found that settlement of displaced persons in host communities people of same ethnic group who share linguistic and cultural similarities facilitates local integration, this study found that Individuals, families or even communities migrate to places where there are people they share ethnic, linguistic, religious or cultural similarities. In Yobe state, language and cultural similarity attracted many Kanuri IDPs to settle in Yusufari, Yunusari, Geidam, Dapchi, Nguru, Damaturu and Kukareita settlements. Likewise, apart from their fishing skills, the Kabawa fishers settle in Gashua because of presence of large Kabawa community in the city with whom they share common ancestry, language and occupational practices. In almost all the forested areas of Damaturu, Tarmuwa, Fika, Nangere, Jakusko and Bade, many IDPs rely on logging and firewood businesses to fetch living. These factors, the IDPs thought, could facilitate acceptance by and integration in the host communities. In the neighbouring Borno state, Erong, (2017) found that host families prefer hosting their kin in the families and allow non-kin IDPs to build makeshift shelter on their properties far away from their families.

As expected, the initial phase of contact between IDPs and their hosts was characterised by sympathy, acceptance, cordiality and hospitality. Displaced communities confirmed that they were accepted and in

some cases housed by people not related to them. In many instances however, they were simply allowed to use public places and spaces such as schools, police stations, military barracks, mosques and churches. Nongovernmental organisations (NGOs), religious bodies, government agencies, traditional authorities and individuals supplied food. Appeals were made in mosques and churches to encourage people to donate food, clothes and other essentials to ease the suffering of the displaced persons. However, being themselves poor and vulnerable, the host communities usually adopt negative coping strategies such as selling their belongings or tolerating unbearable burden to host forced migrants especially in Borno, Yobe and Adamawa states (ICRC, 2016). This increases the vulnerability of both the host and the hosted (Beyani, 2012).

However, as both host and guest are temporary so was the hospitality short-lived. Competition over access and utilisation of public facilities such as schools, hospitals, water sources, forest products, rivers and farmlands transforms the social bond of sympathy and acceptance to antipathy and stigmatization regardless of common cultural heritage, religion, ancestry and language. Social and cultural affinity were overpowered by economic considerations (Lopez, Arredondo and Salcedo 2011) and in such situations, the displaced persons are in most cases stigmatised (ICRC, 2016) which eventually results in violence (Cheri, 2018). Instances of exploitation of displaced persons abound where particularly female IDPs are targets of abuse, abduction, forced marriage, rape or used as suicide bombers while boys are used as source of cheap labour on the farms (Cheri, 2018, UNHCR, 2017).

Thus, the sudden increase in population ballooned the number of resource exploiters disproportionate to the capacity of the resources and facilities. Though the Nigerian laws grant IDPs the right to settle anywhere in the country as well as the right to access and utilise all public resources free from discrimination (Nigerian National Policy on Internally Displaced Persons, 2012), the social dynamics makes such ambitious legal statements far from reality (Adamu & Rasheed, 2016). Displaced persons and communities become the targets of discrimination, deprivation, stigmatisation and even violence. This is primarily due to shortage of basic resources even prior to the arrival of displaced persons in host communities (Hadejia & Boso, 2017). Thus, aridity and shortage of social and economic facilities in the states makes competition fiercer and discrimination becomes a tool of limiting access.

Especially in the larger towns of Yobe state, schools and hospitals became overcrowded and in some cases, displaced communities are housed in schools and other public spaces and places thereby forcing children to stay out of school for months or even years. This decision does not often go well with parents in host communities, which results in condemnation and stigmatisation of the migrants. In some primary schools like Kara primary school in Potiskum, Umar Suleiman in Gashua, Kafela in Geidam, Ari-Kime in Nguru and Njiwaji in Damaturu, the number of pupils in class range from 170-240 in classes designed to accommodate 40-50 pupils. This makes effective teaching & learning difficult, and school administration even more challenging. Such overcrowding inhibits access to education (UNICEF, 2015) leading Davies (2012 p.24) to opine that in situations where hosting communities are affected, there often arise the need for support to expand social facilities and structures which could result in “greater school attendance of IDP children and the build-up of trust.” Thus, the conflict affects schooling in general regardless of children’s displacement status. Schools were destroyed, staff killed or displaced and students traumatised. This makes both schools, personnel, and educational facilities scarce and competitive (Ferris & Winthrop, 2010).

Similar situations obtains in the health sector where number of patients outstretches the capacity of medical facilities as patients were sometimes discharged from facilities to give room for other patients, number of patients who cannot afford bills increases, exhaustion of free medical services and unmanageable doctor patient ratio. Over population in some quarters facilitated the spread of epidemics especially cholera and makes it difficult to combat the scourge. Akin to this, competition over common pool resources such as water, forests and land resources increases to the level of stigmatisation and violence.

Worst still, victims of assault, violence and harassment more often suffer in silence because revealing what happens may lead to further stigmatisation. Thus even officials take advantage of their vulnerability. Relatedly, food and non-food interventions meant to assuage the suffering of IDPs are carted away by

officials and members of host communities, which further aggravated the tensed relationship (This Day 2016; Haruna, 2016; Joel, 2016).

The foresaid explains the conclusion of a study in Borno, Yobe and Adamawa states of Northeastern Nigeria by UNICEF, (2015 p.4) that:

Social services in these host communities are overstretched by the influx of IDPs, many of whom are occupying community facilities and services such as schooling, water and sanitation, health and so on. Responding only to the needs of those hosted often causes spiralling tensions, which may end the peaceful co-existence between the IDP community and the hosting community. It is for this reason that this strategy emphasizes the point that even though the main goal is to serve those “without” and even though there are only so many resources, there is need to avoid stigmatization. Therefore, ways and means need to be found of how to do this so that it is not at the expenses of focusing resources on those most in need.

Conclusion

This paper therefore concludes sudden increase in population in communities of Northeast Nigeria due primarily to displacement of families and communities by Boko Haram insurgency overstretches the capacity of educational, health and social facilities as well as common pool resources of the area. Consequently, regardless of the empathy, acceptance and sharing-spirit with which the displaced communities were received, scarcity replaced compassion with competition. Thus, hosts became hostile and guests outlived their welcome for no fault of theirs. The paper recommends concerted effort by all stakeholders, including but not limited to governments at all levels, affected communities, Civil Liberty Organisations and philanthropists to ensure sustenance of peaceful coexistence between displaced persons and their hosts in order to avoid another round of conflict in the north-eastern Nigeria. This could be achieved through massive awareness creation on the need to live in peace and love all residents regardless of migratory status.

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Cologenderism and Gender Equality: A Gift, a Right or a Privilege?

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Abstract

Arguments as to the status of women in political, economic, social and religious spheres of life have dominated contemporary narratives and had given birth to different schools of thought all in attempt to nip in the bud, the growing consequences of this social construct. There have been psychological and emotional feelings of distrust, marginalization and oppression echoed by the female gender against the male gender. The female gender nursed some sense of inferiority and unequalness in her conducts, interaction and relationship with the male gender. The male carries itself as the alter ego, and feels high-level superiority and in command of the 'estates'. This x-rayed circumstance has given rise to feminism and its varying shades, all geared towards the protection and preservation of the rights of women, and advancing for equality in all respects. Cologenderism which seeks to balance the arguments by both sexes by arguing that both sexes can marginalize and be marginalized, oppress and be oppressed, subjugate and be subjugated depending on statistical structuring in a particular circumstance. In this context, posits that equality contest or demand between sexes should not be categorized as gift or privileges. This paper using analytical, rational, expository and critical methods, argues that equality is a right for both sexes and, therefore, should be contested and struggled for with consistency and available mental talents until it is achieved.

Keywords: Cologenderism, Equality, Gift, Privileges.

Introduction:

Equality of Gender has dominated present narratives at different scholarly and non-scholarly fora. This is premised on the glaring standpoint that equality of humans has gone beyond debate and arguments. It is sad that in this 21st century global existence, human actions and inactions directly or indirectly have elements of marginalization, oppression, subjugation, subjection and enslavement of one sex by another of same sex purposely for self-esteem, actualization, profiteering and ego. In spite of constitutional documentary evidence spelling out dignity of human person and condemnation of all forms of discriminations on account of sex, race, colour, disability etc which many countries of the world have domesticated in their local legislations. This aspect of human rule is somewhat theoretical, flies in the face of culture and tradition and most apparently consigned to the dustbin of history. Gender equality has become a global evangelism that tilts towards winning souls and converts that will see the practical significance of treating every human person equally. This evangelism and its imperative given rise to several movements aimed at the protection, preservation and promotion of the rights of women. Feminism—whether radical or mild is in the forefront of projecting and promoting the equality of sexes especially as it affects women in all segments of the society of beings. Women have always felt threatened and marginalized in all sectors of existence. They feel that they are not given the same rights and privileges as men are given or accorded in the same society and that has given rise to all strands of feminism. However, while not adopting the same parochial stream of thoughts by the feminists, cologenderism, seeks to strike a balance arguing firmly that humans are product of nature, endowed with natural capacity, that either of the sexes has the capacity to oppress and be oppressed and be marginalized and be marginalized, subjugate and be subjugated and subject and be subjected depending on statistical structuring. It goes further to argue that Neo-cologenderism is the intra-oppressive, intra-subjective and intra-subjugative tendencies of specie of sex against the same species of sex for its own personal interest. In this case, neo-cologenderism is intra connected while cologenderism is interconnected.

It is against this backdrop that this paper titled “Cologenderism and Gender Equality: A Gift, Rights or Privileges” will seek to argue that Gender Equality is a natural phenomenon going by the fact that humans are products of nature and are created equally using creationist or evolutionist account. Gender segmentation and inequality are social construct, created, initiated and propagated by humanity as it engages in social-interaction. The argument of this paper is that, it leads to self-contradiction by any of the sexes calling for equality, where it already exists as a right. The paper will further argue that an appeal to gender equality by any of the sexes will render equality a gift or privilege. This goes to show that equality is not of right, but where it is seen to be so, as it ought to be, contending parties have to struggle for it so as to retain its place in history.

Conceptual Clarifications

Gender:

Contextually, gender refers to assignment of roles between males and females in a given society. The implication is that as a social construct, people’s sexes are duly considered before assigning roles on them. For T. Kleppe as cited by Charity A. Angya (2016:20) gender refers to:

The particular roles and relationship personality traits, attitude, believes and values that society ascribes to men and women. ‘Gender’ refers to learned difference between men and women while ‘sex’ refers to the biological differences between males and females. Gender roles vary widely within and across cultures and can change overtime. Gender refers not simply to women or men but to the relationship between them.

This analysis on gender as the assignment of roles between man and woman will be seen to be on equal basis where there is no trace or sign of partiality. To this, L. Uche Ogbonnaya argues:

What has been argued in the previous section is that sexual difference is underneath and informs gender. Gender is that integral characteristics which society assigns to individuals based on their sexual differences, and it is this that leads to gender inequality. There is gender inequality whenever a particular gender is treated unfairly or regarded as not equal or at the same level with the other gender, who, is assumed to be superior (The Ontological Foundation of Gender (In) Equality, 2018, 451).

“Gender inequality is a product of gender relative which is mostly unequal gender relations” (Angya 2016: 20). On the authority of World Health Organization in its attempt to differentiate between sex and gender, states as follows: Sex refers to the biological characteristics that define humans as female and male.... Gender refers to the socially constructed characteristics of women and men- such as norms, roles and relationships of and On the strength of the above analysis, gender is socially constructed and imputed by humans in the society through which roles and responsibility are assigned which process could elicit bias, dissatisfaction and inequality.

Equality:

Equality nonetheless, means a state of being equal, especially in status, rights, or opportunities. Equality connotes a state of fairness, justness, equitability, impartiality, egalitarianism, equal opportunities and non-discrimination. Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also, the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. Contextually, equality implies the attitude of treating everyone within a social context fairly and justly without parochial and primordial considerations such as race, sex, colour, religion, disability and socio-economic status.

Cogenderism:

The advocacy of cogenderism as a contemporary intellectual savvy stems on the belief of statistical structuring of a people in a given social parameter as a basis for dominance and marginalization of a particular sex. Prior to this, there has been monumental outcry of male dominance in the social structure of the society of humans.

Cogenderism in this context is derived from the combination of colonialism and gender. M. Kolin had defined colonialism as the practice of domination which involves the subjugation of one people to another (Standard Encyclopedia of Philosophy, 2006). Elsewhere, it is defined as “the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth... the bitter oppression of slavery and colonialism”(Collins English Dictionary).

On the other hand, Gender as stated earlier, refers to a social construct for the assignment of roles between women and men in a given social setting. In line with the logic of this paper, cogenderism holds the belief that domination of any of the sexes is based on the numerical strength/statistical structuring of the sex in a given environment. It implies that either of the sexes can oppress and be oppressed, marginalize and be marginalized depending on numerical strength and statistics. Cogenderism is a departure from a commonly held and celebrated opinion of women domination, oppression and marginalization by men. Ephraim A. Ikegbu (2018) who discovered this concept led credence to it when he argues that:Cogenderism in this perspective means:

The domineering act of a particular sex against the other sex in all facets of existence be it in leadership, economy, religion, culture or linguistic characterization. The gender that oppresses the other uses all forms of apparatuses in order to achieve its goal, and makes sure that it resists every attempt made by the oppressed gender to liberate itself from the prevailing circumstance. (199).

Indeed, the logic behind cogenderism seems not to favour the present day reality due to widespread condemnation of all forms of discrimination and oppression by global bodies and Human Rights Activists. Such Human Rights evangelism is yet to permeate deeply into the circumstances of Africa, particularly Igbo of Nigeria due to its ideological trapping of placing a particular sex as inferior to the other.

Gift:

From the authority of Webster’s All-in-One Dictionary, Gift is defined as “something given; present, the act or power of giving” (274). It also, means “a special ability; talent, endowment, faculty, flair, bestowal, donation etc”, (274).

Gift is also, defined as “something given voluntarily without payment in return, as to show favour toward someone, honour an occasion, or make a gesture of assistance”. Gift is synonymous with words such as present, donation, efficiency, contribution, grant; charity, handout, legacy, inheritance etc. In this context, gift is seen to be a present, a donation, grant and/charity from ‘A’ to ‘B’ in appreciation of the condition of ‘B’ by ‘A’, or as a mark of love/honour by ‘A’ to ‘B’. The receiver of the gift sometimes may not be qualified to receive such gift. One fundamental striking condition in a gift is that once a gift is given to another, the giver is stopped from taking back what is given. Once the condition of acceptance is met, the gift cannot be taken back by the giver or grantor. It is also, crystal to note that one is not permitted to give out what one does not own in line with the legal maxim *Nemo dat quod non habet*. The question that calls for attention is whether Gender Equality is a gift.

Privilege:

This is a special right, advantage, or immunity granted or available only to a particular person or group. According to Cambridge Dictionary, “privilege is a right or advantage that only a small number of people have”. It may be defined as an exclusive practice that seeks to isolate a particular person or group from enjoying the same rights and treatment others within a defined social setting are enjoying. The choice of applying privilege in social arrangement is intended to exclude a segment of the people on account of sex, race, colour, religion, class/social status and other parochial configurations. Once the use of privilege is introduced in a social circle, it means that some people are ‘superior’ to others, and therefore, should be well protected, preserved and promoted than others. This social parameter in any of the social arrangements is injurious to any growing system. At this point, it will be necessary to enquire whether Gender Equality is a matter of privilege.

Rights:

Contextually, rights are one’s entitlements based on qualification of approved social, economic, political, religious and linguistic parameters. Rights are not to be denied to anyone that is duly qualified by all standards. Rights are legal, social or ethical principles of freedom or entitlement that is, rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory. Rights are so salient that nature condemns their denial by any given authority without a legitimate reason; Rights to life, to freedom of expression, to private property and to dignity of human person are inalienable to the extent that nature cautions itself when attempting to deny anyone any of these rights. Rights are fundamental and basic principle of forming and belonging to a state or association. Webster defines it as “something (as a power or privilege) to which one has a just or lawful claim” (552).

With the above, it is clear that actions of humans towards pursuing their rights when denied upon them, or trampled upon are usually justified because, they are backed by law. Rights are legitimate and their denial calls for redress in the court of competent jurisdiction.

Cologenderism and Gender Equality: Is it a Gift?

Gender inequality, class distinction, stratification and segmentation of people using different parameters such as sex, colour, race, class, religion and other parochial considerations to accord advantage to a category of people over the other has not ensured friendly atmosphere in the society. Gender equality as a conscious social interplay, framework and method of distribution and allocation of resources and responsibilities between male and female has risen due to the fact that male and female are products of nature on equal parts implying that natural goods and social goods should be given to them on equal parts disregarding any form of consideration that may be a disadvantage over another. All over the world today and particularly, African continent, the evangelism of equal distribution of resources, fair and just treatment of persons in the society is fast permeating into the consciousness of people and peculiarly African and Igbo of Nigeria style of treating and perceiving the two known sexes – male and female.

By nature, particularly allusion to creationist/biblical and evolutionist account, male and female undergo and observe the same physiological, and biological processes of development before becoming either man or woman. Therefore, equality becomes an attribute that should be shared between them naturally and sociologically. However, domination, oppression, marginalization, subjugation and subjection of one sex by the other, mostly the female gender by the male gender has become a norm, convention, custom, cultural and religious practice especially in the Igbo of Nigeria and this gave room for persistent demands for gender equality using different platforms. To buttress this, Uchem (2005) argues:

I appeal to men in the church to undergo where necessary a change of heart and to implement as a demand of their faith, a positive vision of women. I ask them to become more and more aware of the disadvantages to which women, and especially girls, have been exposed and to see where the attitude of men, their lack of sensitivity or lack of responsibility may be at the root (77).

Leadership is a practical mental disposition of intellect and can be found in both men and women but unfortunately this discrimination is also found in leadership. Ikegbu (2018) lays credence to the above when he argues that:

It is arguably accepted that leadership in Africa both at its traditional, religious, economic, social and political strands are male dominated. Prior to the age of modernity, political participation, social and economic activism were exclusive preserve of men with women scantily seen featuring in areas of minor importance... traditional African male Dominance in leadership is old fashion and should be expunged from the consciousness of humanity... leadership is a function of high intellectual and mental deposits which can be found in both genders (197).

The above described state of the Nigerian women in the hands of men particularly, in Igbo land may not be far from the truth. The patriarchal posture in the Igbo of Nigeria is so callous to the extent that one begins to wonder if women are ‘chattels’, ‘tools’ and/or slaves. A slave from the opinion of Aristotle is one in spite of being a human being, is not a human being to himself but to another, a piece of property, i.e. a tool having a separate existence and meant for action. Separate existence in this context implies being separate from his possessor and meant for an action implies that with which to do a thing or something (Aristotle: Politics). The description by Aristotle and the treatments that women received from men in traditional African society of Igbo extraction goes to suggest that women are regarded as slaves, second class citizens or people of low significance. It goes to question the claim of equality at both natural, sociological and anthropological contentions. In furtherance to this development, Ikegbu (2012: 400) argues that:

With the African logic of customary living, opinions of women are not so sought in matters concerning them or when issues concerning a customary land, burial, marital rites, conferment of titles, allotment of parcel of land, consultation of divinity/chief priest and other like matters. The decisions to be taken on the above issues enjoy utmost exclusivity of men and are binding on any other person irrespective of class and sex.

This callous and unpius treatment of the female gender did not stop at preventing them from making inputs in customary and cultural programmes of the community they belong to, it affected their educational development and other religious and leadership engagements. Indeed, education is so salient to the development of human person (male or female) and by extension the society which propelled Plato to see education as the “one good thing”. Apart from this, Plato as cited by Ucheaga did not see wisdom in the advocacy of differences in the occupational choice and social functionality of both sexes. For him, there exist biological differences between men and women, which is strictly a physical function (95). Indeed, these biological differences imply reproductive function of the sexes and not any other things. It is in this regard that advocacy for occupational differences is seen as a form of inequality and should be aptly resisted. The contention here is that it is not justified to camp a particular sex to a particular career, which perhaps, may place him/her in a disadvantage position with other sex. Such practice is morally and legally wrong and to do so is akin to sex discrimination and cannot advance the growth of the society. Arguing in a similar posture, Zillah Eisenstein (1984) contends thus:

Men do get paid more than women, women are persistently discouraged from competing with men; when sufficiently motivated women individually can perform almost every important job in the society as well as men; job assignments by sex are arbitrary and illogical, most women do work because they have to, the lack of public child-care facilities does prevent financial equality of opportunity (54).

Accepting Eisenstein's rationality as displayed above raises some questions as, is it justified, moral, legal and rational to place women/men in such arbitrary position for any parochial, primordial and irrational considerations? The sexes (male/female) are natural legitimate members of the society and should at all time be accorded equal rights and treatment for this would ensure harmony and realization of *sumum bonum*. In contrast to the general imbalance and one sided view of gender inequality, Chinweizu writing in "Anatomy of Female Power" is of the opinion that men are in disadvantageous position in relation with women. For him, women marginalize, oppress, subject, and subjugate men using different framework of operation in their disposal. According to him, the Trinidadian Calypso singer who said that "women is boss" (9) and expatriate Nigerian actress, Patli Boulaye who says that "most men are controlled by women" (9) buttress the above claim.

Chinweizu further explores the argument of Esther Vilar who defends the superiority of women over men when she contends that "women let men work for them, think for them and take on their responsibilities, in fact, they exploit them" (9). It is against this backdrop that it becomes clear that marginalization, oppression and inequality that are been complained in social setting are from both sexes. The sexes have reason to complain of inequality in social arrangement and this justifies the thesis of *cologenderism* which as stated earlier, means the marginalization, oppression, subjugation and subjection of either of the sexes by the other on account of numerical strength and statistical structuring. By nature and law- inclusive of social protocols to which Nigeria is a signatory, gender equality is basic and most fundamental. On the strength of the above, any sex (gender) calling for equality is committing fallacy of self contradiction or equality becomes a gift which one gives to the other by considering the peculiar circumstance of the receiver of the gift. Gender equality can come from both sexes. But in our circumstance, the cry, complain, campaign for gender equality is more from the female gender, who on their own feel oppressed, marginalized, subjected and subjugated by the male gender. The continuous campaign for gender equality by any segment shows that there was no equality *ab ini tio*, or that the gender feeling marginalized and oppressed is incapable and unqualified for equality status.

Cologenderism and Gender, Equality: Is It a Privilege?

From our definition of privilege above, it connotes no less than a 'special right' and consideration given to a group of persons in a given socio-economic arrangement. In a social setting and arrangement, the beauty of it is in making everyone happy and in conformity with the stated rules of the system, anything other than this becomes a special consideration which may lead to chaos and anarchy in its loose sense of the word.

Karl Marx, John Rawls and other apostles of social construction condemned stratification of society using any parameter due to its obvious implication of causing violence and conflict to the system. As stated earlier in the work, humans are equal naturally and are entitled to social and natural goods of the society. Whether men or women, boys or girls, females or males, social and natural justice can only be realized if people of same category are treated equally without any form of categorization or stratification. Attempting to offer solution to the problem of inequality, Aristotle in his "politics" made two distinctions of inequality to wit: Proportionate equality and Arithmetic equality. By proportionate, humans are unequal due to the use of their natural talents. In this case, people who are equal physiologically, biologically and naturally may be unequal educationally, socially and economically. And by Arithmetic, humans are made equal disregarding their individual developments and contribution to the development of the system. It may be save to argue in this paper that gender equality as being canvassed by either of the specie is predicated on the second strand of equality which is arithmetic equality. At the wake of rationalizing the obvious gender differences and its natural character, Cohen and Kennedy contend:

In virtually all societies, it has been assumed that maleness and femaleness are natural states that cannot be changed. Men supposedly find it easy to be brave warriors, technical experts and clear-headed, rational thinkers free from cloying emotions. Women, we are told, naturally learn towards caring roles and home-making activities. A clear division of labour in the allocation of economic tasks between men

and women has always been partly justified in terms of these supposedly natural, biological differences (151).

As valid as the position of Cohen and Kennedy as depicted above may be, this paper departs from it in absoluteness by arguing that except in the primitive era-where distinct job categorization was clearly spelt out, presently, women venture into each other's sphere of responsibility apart from the natural biological responsibility of being pregnant which except artificial claim remains the exclusive duty of women. Women exhibit high rationality, women are in technical and most difficult jobs like men. In fact, job specification and differences are part of stratification which will not bring harmony. Ideally, according women special favour and consideration as against men, giving them special treatment because they are women, because of their fragile mentality goes to show that they are not qualified for the position given to them. They simply have unmerited favours in the society. This reasoning is aptly against the contention of Chimamanda Adichie in her conversation that:

I think it's very important for that a woman start out with the premise that she matters equally. I think that's really important. And if you start out with that premise, then the decisions you make will fall into place, in a way. I say, that because many societies condition women to think of themselves as just slightly below men, and then it makes it easier to justify many of the things women are deprived of. And we decide to say, the premise is different. The premise is full equality. (Adichie, 22 known quotes)

Adichie's contention on this remains a strict application of equality for both sexes disregarding socio-cultural, religious ethnic and linguistic background. Adichie is against allusion to custom or religion as reason for placing women below men. This implies that the idea of special consideration to either of the sexes is against her psychology of reason. From what has been stated, gender equality cannot be reduced to special privilege, favour or consideration of one sex (gender) against the other. Where this is the case, it violates the common principle of equality as enshrined in the constitution of Nigeria, 1999 (as amended). It also, violates extant international law and protocols to which Nigeria is a signatory. The contention of this paper is that cologenderism and gender equality is both expedient and natural. The quest and crass demand for gender equality and making case for a special consideration in a matter that is well known to be an entitlement reduces gender equality to mere privilege, implying clear absence of equality. The 35 percent affirmative action, a product of the Beijing conference of 1995 is a pointer to the fact that gender equality is a mere privilege.

Cologenderism and Gender Equality: Is it a Right?

By Law and social opinion, right is no less than that condition of being by which he/she lays claims to certain 'goods' as his/her entitlement without any deprivation. One's right or exercise of right over a thing implies absolute ownership to the 'goods' by which no one is morally or legally justified to lay claim to such a good or property. The exercise of right over a particular thing could be by nature, by law/conquest or both. For example, Right to life, right to freedom of expression and right to acquisition of private property are among the natural rights that are inalienable which are to be ensured and guaranteed to all persons of the society irrespective of any categorization of sex, race, religion, political opinion, and class by the social network of arrangement. By reason of being a homosapien, one irrespective of sex is entitled to the natural inalienable rights and by extension, all other rights that are accruable to persons of same category in the society. It is on the above background that all forms of discriminations, class consciousness, stratification, gender inequality and other signals of parochial consideration are viewed to be antithetical to the progress of the society.

In a social setting, is it moral and lawful for one to seek for the realization and protection of his/her right? Is it legitimate for one to ask certain basic question on how distribution and allocation of social and common wealth of the society is done? And is it lawful and moral for a certain gender to superimpose itself and its ideals on the other gender without the consent of the other gender? The questions raised above are interconnected. On the one hand, rights are legitimate entitlement of a person which required

protection and preservation against interference. On the second hand, every social being is an avid stakeholder to the common wealth. It amounts to display of wisdom to know how resources are allocated and distributed among members of the society. On the third hand, no one in all rationality can be made a slave without his/her consent. It is immoral and unlawful for anyone to impose himself/herself on others without their consent. The above goes to suggest that gender equality is a legitimate right and entitlement to all the sexes which need to be protected, promoted, preserved and struggled for in order to claim hold of it from anyone acting otherwise.

Gender Equality in this context, becomes a legitimate right of both parties that needs to be pursued, sought for, proactively demanded for, struggled for and if possible, fought for by the parties to make sure no one displaces the other in this social arrangement. Gender equality is a legitimate natural right for every segment of the social arrangement. It is only rational and moral too, that every member of the society be treated in line with the appropriate logic for peace and harmony to reign. Valid and legitimate rights of an individual are those rights that have been naturally deposited by nature, which have been well acknowledged by the society of being violation of one's rights using any illegitimate, discriminatory and canny procedure imply sowing a seed of destruction. Gender equality is therefore, neither a gift nor privilege, but a right which should be legitimately enjoyed by parties and which its denial must be prevented using available necessary platform. This paper departs significantly from any attempt at reducing gender equality to mere gift and special privileges.

Cologenderism and Gender Equality; A Legitimate Right: My Argument.

On the opening page of John Rawls' Theory of Justice, he wrote:

Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant or economical must be rejected or revised if it is untrue, likewise laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust (9).

Any form of social arrangement that is intended to down play other parties in a social setting, such arrangement should either be abolished or reformed. Class stratification, discrimination and class distinction by application of whatever parameter fall within the call for reformation and abolition by Rawls. This paper conforms to common reality that humanity desires peace and harmonious fraternity for socio-economic and political development of the society. How possible? It is almost an impossibility considering the fact that Africa particularly Igbo of Nigeria is a gender structured society. Susan Moller Okin writing on *Justice and Gender* contends:

The notion of the standpoint of women, while not without its own problems, suggests that a fully human moral theory can be developed only when there is full participation of both sexes in the dialogue that is moral not come to pass until women take their place with men in the enterprise in approximately equal members and in position of comparable influence .In a society structured along the lines of gender, this is most unlikely to happen (822).

The argument of Susan though clearly constructive, but one sided aligns with the parochial view of gender base. That is, she has a preconceived notion that a particular gender (male) is in control of activities in the society and has little or no accommodation for the female gender. Her argument does seem not to align with the position of Chinweizu nor Chimamanda Adichie nor cologenderism which seeks to balance both positions. This paper accepts in totality that the chaotic and anarchic treatments displayed on women in mostly traditional African society by men where women were perceived as chattels, properties and tools for doing a thing, and only relevant in as much as they continue to serve in that capacity is very immoral and condemnable. The paper also, frowns that notable philosophers in the ancient and modern periods subscribe to this anarchic and irreconcilable placement of human specie on account of sex. Aristotle and Nietzsche are arguably guilty of this fact.

Cologenderism and Gender Equality without being equivocal and devoid of polemics is a right of the sexes (male and female), not a gift nor privilege. This right has to be sought for, fought for, and struggled for using any facility that will avail any of the gender. Once it is achieved it has to be sustained, retained, promoted, preserved and protected. Arguably, the male gender understands with interest and candor, the peculiar psychological disadvantage and/or weaknesses of the female gender, the males capitalized on these obvious weaknesses and begin to manifest absolute control and ownership of socio-political and economic commonwealth meant for both gender in a giving social arrangement. Women comparatively are suffering from “self-defeat” psychology and what elsewhere I had called “I cannot do attitude” (408). Women first and foremost, see themselves as incapable of taking up such a leadership responsibility. It is one thing to try and fail while it is another thing not to try at all. In fact, women are politically, economically, mentally, and socially weak, except recently, political and leadership consciousness and awareness are crippling in causing some women to pick up interest in the political processes of the society. It is a natural thing that if the process is left in the hands of men, men will see it as their utmost preserve. But if women are rightly determined to struggle this equality, men will certainly realize that the female gender are part of the process.

The paper is not oblivion of the numerous efforts of women in recent times beginning with the 1995 Beijing conference in China where the campaign for 35% of political offices are to be reserved for women. This is a well acknowledged effort, but why negotiating your right with another? It is a known fact that the law enacted so far is not preventing a woman from aspiring for the highest office in the land. When you negotiate, appeal, request and solicit for special accommodation, it only showcases a condition of incompetence. This lies on the strength that gender equality is a matter of right. It is the argument of this paper that women should learn how to form alliances with their fellow women, support the efforts of their fellow women and desist from presenting a pitiable outlook. Women do not have confidence in themselves and this is the reason the campaign against their fellow women. This paper submits that gender equality is a right and not a gift nor privilege; therefore its realization should be struggled for if dialogue cannot realize it for the happiness of the party that feels cheated and oppressed.

Conclusion:

This paper has maintained with consistency that cologenderism and gender equality is a matter of right and not gift or privilege. It has argued to the conclusion that female gender usually feels oppressed and marginalized by the male gender in the society. It has also, condemned all forms of class structuring of the society owing to its obvious varied implication. The aggrieved female gender should note clearly that nothing in the laws allows fragmentation of the society using any statistical structuring but maintains that humans are equal naturally using biological, physiological, creationist and evolutionist account as the justification. Any discriminatory, oppressive and subjective treatment on account of sex, race, class, colour etc should be resisted proactively aiming towards returning to the original position of equality through contest and struggle where dialogue fails.

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Triple Talaq Bill: Communalized Agenda in the Garb of Gender Concern

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Abstract

The entire debate around the Triple Talaq Bill, based on the petition filed by Sharaya Bano and several other petitions as also the suo moto PIL by the Supreme Court, needs to be viewed under the scanner of intersectionality. Under this PIL the apex court has hinted that certain Islamic Personal Laws practice gender discrimination, thus violating the rights of women as enshrined in the Indian Constitution.

From the outside, the entire Triple Talaq issue has translated into a debate of culture versus modernity. To limit the experiences within reductive binaries is absurd as the Muslim woman is very much a product of the very power relations that subordinates her. The author deals with the question of Triple Talaq in the light of the recent petition filed in the Supreme Court for declaring such talaq invalid. It takes into consideration the fall-out of such a bill, if it were to come to pass, the existing laws which negate the necessity of a new law and the opinions of legal experts and progressive Islamic scholars on the same.

Background

In 2017, the Supreme Court of India comprising of a five judge constitution bench in Shayara Bano case passed a landmark judgment in the history of triple talaq by banning the Muslim practice of Triple Talaq in India by declaring it as an unconstitutional and struck it down by 3:2 majority. Following this, the Muslim Women (Protection of Rights on Marriage) Bill, 2017 was introduced in the Lok Sabha. This Bill, makes instant Triple Talaq or Talaq-e-Biddat a punishable offence.

The bill to ban the practice of Talaq-e-Biddat has thus been passed by Lok Sabha and is pending in the Rajya Sabha. Opposition parties and community leaders have argued that a jail term for a man for divorcing his wife is “legally untenable”. The government has asserted that it provides justice and equality to Muslim women. (Soman, Safia 2016) Under the Bill, divorcing through instant Triple Talaq will be illegal, void and would attract a jail term of three years for the husband. An earlier bill to convert the earlier ordinance, issued in September 2018, was pending in the Rajya Sabha. As it could not get parliamentary approval, a fresh ordinance has been issued.

Certain safeguards have been added to prevent the misuse of the proposed law. There is now provision of bail for the accused before trial. While the ordinance makes it a "non-bailable" offence, an accused can approach a magistrate even before trial to seek bail. In a non-bailable offence bail cannot be granted by police at the police station itself. A provision has been added to allow the magistrate to grant bail "after hearing the wife" the government has said.

The woman upon whom talaq is pronounced will have to receive an allowance from her husband, and she retains custody of her children.

- Clauses 5 and 6 of the Bill say, " a married Muslim woman upon whom talaq is pronounced, shall be entitled to receive from her husband such amount of subsistence allowance for her and dependent children," and "shall be entitled to custody of her minor children in the event of pronouncement of talaq by her husband."

The terminology of “sustenance allowance” used in the Bill adds insult to injury. Today, as per law, a married woman is entitled to an equal share in the family resources and has a right to reside in the dwelling house (matrimonial residence) free of violence or even the threat of it. The provision granting

right over her children is being hailed as a positive move since Muslim personal law denies Muslim women right over their children beyond a certain age. This is a fallacy. During custody battles, the courts are bound by one principle alone – the best interest of the child. A Muslim couple is governed by the Guardians and Wards Act of 1890. In any case, when the marriage is intact, where is the question of deciding custody? The mere words “sustenance allowance” and “child custody” tend to convey that utterance of the words talaq thrice has, in fact, dissolved the marriage, a position which is contrary to the Supreme Court verdict. With the Supreme Court declaring triple talaq to be void, it essentially means, as has been thought from times immemorial, that triple talaq pronouncement is treated as a single talaq as such but the man would still have the *iddat* period to either take it back or pronounce it again. There is no other difference. In the circumstances, it makes no sense to impose criminal liability on something that has no legal consequences.

Even if as a policy decision it is felt that some deterrent is called for, it could have been done without resorting to criminal culpability. It is meaningless to compare this with other criminal acts, because in each such case there is a consequence whereas after the Supreme Court judgment there is no consequence of pronouncing talaq three times at the same time. As a matter of good public policy, criminal law must not intrude into personal lives of citizens unless there is a pressing ground for it such as physical violence. Many grounds of cruelty within a marriage are sufficient for divorce but certainly do not qualify for criminal prosecution.

The Reality:

The Census 2011 data on the marital status of Indians states that among all divorced women, 68 percent are Hindus and 23.3 percent Muslims. Census 2011 further reveals that 5.5 in 1,000 Hindu couples tend to get separated, including cases of wives being abandoned by husbands. Thus, both legal divorces plus separation among Hindus amount to 7.3 per thousand women. This brings to light the fact that Hindu divorce and separation rate are much higher than that among Muslims, just 5.63 per thousand women in 2011 census, wherein separation or abandonment is not a significant factor due to easy divorce and notorious use of triple talaq. (Qasmi 2017)

The heated debates on the Triple Talaq issue proffer a stereotypical image of a victimized Muslim woman, discarded by her husband and in need of protectionist reforms. The fact that this problem is common to women of both communities has been ignored. Domestic violence and desertion have been made out to seem like they are unique problems faced by Muslim women alone. Her projection as a victim of an archaic system and her alienation with the religion and the society she belongs to, burdened by the yoke of oppressive personal laws seem to give her that special status, setting her apart from all her other sisters who too are victims of domestic violence (Agnes 2018)

An Insight on Talaq under Muslim Law

Muslim law allows for two types of divorce: divorce in court and extrajudicial divorce. Talaq al-Bid'at, - "new" or "not approved". “Approved” divorce implies that the husband waits for three months after the first (single) pronouncement of the word talaq; however, reconciliation is possible between the spouses. In the case of “unapproved” divorce, the marriage is considered to be finally terminated immediately after the spouse’s “triple talaq” formula was pronounced, and there is no chance of resolving the situation. When it is said the third time at the end of *iddat* it becomes final, though even without the third time, talaq becomes final when *iddat* expires.

The only difference between two pronouncements and three pronouncements is that the couple is free to remarry in case of the latter but not in case of the former. The triple instantaneous talaq is – or was – essentially talaq of the three times but said at one sitting instead of over three months. So, essentially the only difference was that the husband denied himself the right to take it back or indeed to remarry the ex-wife after *iddat*. For the woman there was no real difference so long as the husband’s obligation of the *iddat* period was observed, as they must.

In recent years, with the development of new technologies, the tradition under consideration in India has undergone certain metamorphoses. The development of technologies does not level out traditional practices, but, on the contrary, contributes to their further development or even misuse - as is the case with the Muslim “divorce formula” - a kind of perverted modernization. According to the norms of Sharia, husbands are obliged to pronounce the word “talaq” in front of witnesses or at least in the presence of a wife. At the same time, there are frequent cases when men sent spouses either a text message with the text “talaq, talaq, talaq”, or a similar message in messengers like WhatsApp, Skype, etc. Thus, over the decade (2007–2017), the Muslim Movement of India has recorded many instances of such a “high-tech” divorce, as a result of which women with children in an instant found them outside the doorstep.

According to writer and scholar Asma Barlas, who focuses on international gender issues, very often, when Muslims claim that divorce in Islam is simple and has a lot of “privileges” for men, they either don’t understand or ignore the teachings of the Quran. Barlas notes that if men took this issue seriously, then divorce would be one of the most difficult trials for them as believers. (Barlas, 2013)

There is thus no case against talaq per se or the entire Islamic system of marriage and divorce, which has been described by Justice Rohinton Nariman (one of the five judges of the bench on Triple Talaq) as “astonishingly modern”. The learned judge clearly had in mind that “contrary to the widely believed fact, Islam provides for a woman’s right to seek talaq by delegation, *khula* or dissolution of marriage, *fask* or annulment, *mubaraat* or dissolution by mutual consent. Besides for the marriage itself the woman has a right to *meher* or consideration to give her consent. The *nikahnama* (marriage contract) is integral to the wedding ceremony and is signed by witnesses in addition to the parties.” (SC Judgment, 2017)

The issue, thus, is not really about the empowerment of women, because in that case the government should have been looking at enhancing the benefit and protection granted by the Muslim Women (Protection of Rights on Divorce) Act 1986 and other protective legislation.

“Ironically the present legislation is titled the Muslim Women (Protection of Rights on Marriage) Bill 2017. The real intent is clearly to chip away at Personal Laws to bring in the Uniform Civil Code. Under the same circumstances, the punishment to a Hindu male is only one year, so it smacks of a communal agenda in the guise of gender justice. Also, what about the rights of the woman and her maintenance and that of her family during the three-year period?” says Salman Khurshid, special counsel to the Supreme Court on the Triple Talaq case

Is there a rationale for a new law?

The conceptualization of inter-sectionality works best where we can better acknowledge and ground the difference among us and negotiate the means by which these differences will find expression in constructing group politics. (Kimberley, 1991)

Mass media has long been a propaganda tool with its heavy “reliance on market forces, internalized assumptions, and self-censorship, [...] without significant over coercion.” It is said to “manufacture consent” through a process of repeated representations of certain issues in a particular way. Thus the media also plays its part in becoming a powerful source of establishing ideas and imagery about race. (Herman and Chomsky 1988)

The arguments are “apparently naturalized representations of events and situations [...] which have racist premises and propositions inscribed in them as a set of unquestioned assumptions” (Hall 2003). The minds of the public are thus, in Hall’s own words, “impregnated with unconscious racism” towards Muslims and Islam.

There is the mindset that in order to promote the empowerment of women, the realities of her religion and culture must be negated. This would however reduce the quest for her rights to a myth for she exists within the two and has to establish her identity between those two realities of her religion and culture. Women must thus learn to create their identity and seek their rights while existing in this cocoon of religion and culture which is their habitat.

Flavia Agnes, human rights’ lawyer is of the opinion that :

“Demonizing Muslim men has been an important political plank for the Modi government. The Triple Talaq Bill fits in perfectly with it. The Muslim Personal law Board has risen up in arms against the Bill calling it an infringement of the personal laws of Muslims, a liberty granted to them under the Constitution of India. It is ironic that a government which pledges support to the concept of a uniform civil code, instead of strengthening an existing law which secures the rights of Muslim women, is proposing to place them under a special statute meant only for Muslim women in order to gain political mileage.” (Agnes 2018)

The Bill presumably stands for gender justice and women’s rights and per se, cannot be countered on the plank of violating the human rights of Muslim men, though when you scratch the surface that is exactly what the Bill is all about. “Demonizing Muslim men either as jihadis (terrorists) or love jihadis, beef eaters or cow baiters, or as being ‘anti-national’, has been an important political plank for the Modi government. Incarcerating Muslim men for pronouncing triple talaq fits in perfectly with this master plan,” she adds. (Agnes 2018) Rather than using existing legal provisions to help these women, they had asked for a new law. The argument then was that women are too poor and hence unable to approach the court. How will the same women now use the daunting criminal legal process?

Detrimental Impact of Introducing ‘Criminality’

After the Supreme Court verdict, uttering the words ‘talaq’ thrice does not dissolve the marriage, but filing criminal charges against the husband for pronouncing these words certainly will. An enraged husband will either pronounce talaq in the approved form over a period of 90 days or simply desert her as Hindu husbands do, leaving her high and dry.

The Protection of Women from Domestic Violence Act was enacted in 2005 to protect the rights of all women and entitles them to claim rights during the subsistence of marriage. This statute is applicable to women across all religions. This is a uniform civil law. It is ironic that a government which pledges support to the concept of a uniform civil code, instead of strengthening an existing law which secures the rights of Muslim women, is proposing to place them under a special statute meant only for Muslim women in order to gain political mileage. There was no mention of this statute during the Lok Sabha debates.

The logic of a stringent law as deterrent is deeply flawed. It has not worked in cases of dowry murders, rape or child sexual abuse. How will it act as a deterrent in triple talaq cases? The dimension of ‘criminality’ in inter-personal relations, introduced by the proposed law, would be detrimental to Muslim women, as it leaves room for further manipulation. These provisions may have the unwanted backlash of increasing Muslim women’s dependence on Sharia Courts or Jamaat as the civil court procedures are getting more complicated with the ‘criminality’ aspect. (Agnes, 2017)

The Supreme Court in 2014 gave recognition to these religious adjudication units, known as “alternative dispute resolution” (ADR) forums in the legal landscape of family law in India and made it clear that the sharia court was an effective arbitrator, mediator, negotiator and conciliator in matters of family and civil disputes and were not in conflict with the secular judiciary (Chakrabarty and Ghosh, 2017). Therefore, is criminalizing ‘utterance’ of legally nullified words an effective mechanism to secure gender justice? This stringent Bill may further aggravate a clear distinction between the procedural complications of civil law and community mechanisms for justice.

Further the PIL makes no mention of Protection of Women from Domestic Violence Act, 2005 when it was clear that the woman had been subjected to outright cruelty ranging from dowry demands to abandonment. There are several stipulations in the said act which provide for easier dispensation of justice especially considering the facts and circumstances of this case. (Tiwari Avantika, 2017)

It is important to note that ignorance regarding progressive legal developments available to women across all religions including Muslim women and defensive stances adopted by the Muslim Personal Law Board has created the premise of ‘us’ versus ‘them’ within the community. As always, such a divide will be detrimental to women as somewhere in this the middle of this conflict of the oppressed and the

civilized the pragmatic realities of women are eliminated. It remains to be seen if introducing criminal culpability and declaring Triple Talaq unconstitutional will address their problems.

Even when people raise the issue of their rights, one cannot help but agree that the raised voices present themselves as messiahs to deliver these women from the stereotypical, tyrannical, abusive confines of their society. But is that the alternative that they, the Muslim women themselves, are seeking. The entire issue of 'women rights' also thus gets subverted under different political agendas. It does not have amicable resolution of the conflict but offers solutions that leave them with no choice but to rebel against the society that surrounds them rather than seek solutions that are congruous with their religious and societal needs.

The Muslim community, like all communities, is not divided along gender lines – women, the helpless victims of triple talaq and the brutish men who pronounce triple talaq are part of the same composite community which is being increasingly pushed to a corner where survival is at stake. They lack a political voice. Economic development has bypassed them. Marginalized from the mainstream, they live a ghettoized existence. (Tiwari 2017) Instances brought to light before the media seem to intertwine Muslim identity with gender subjugation and repression. As such the petition has brought Muslim women to a crossroad where their rights can only be assured through a confrontation with their religious identity. Taking cue from Third Wave Feminism the identity of Muslim women must be understood at the intersection of gender and religion.

The question remains that whether declaring the practice of triple talaq unconstitutional would actually serve to improve the lot of Muslim women at all? It would only serve to pit the Muslim woman against her immediate family and society. It remains to be seen whether the woman is prepared to take on this battle in a society where she already, in all probability, lives a subservient existence. Thus the subjectivity of the Muslim women has to be understood to be constructed within the social mores that she must exist in. We cannot extricate her identity from her social context for she must exist within the same. Her Muslim-ness is a part of her personality and she cannot be alienated from it. The only good one can see coming out of this entire debate is the coming of age of Indian Muslim women catapulted to the centrestage of the triple talaq debate, and unwilling to remain mute spectators anymore as others ink their destiny for them. This doubly marginalized minority within a minority are finally asserting themselves to seek their space in a male-dominated society teeming with bigots and hypocrites.

With excerpts from interviews with and writings by:

- Mr. Salman Khurshid Special Counsel for the Supreme Court on the Tripal Talaq Bill
- Noted Women's Right lawyer Flavia Agnes

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