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Avoiding Secondhand
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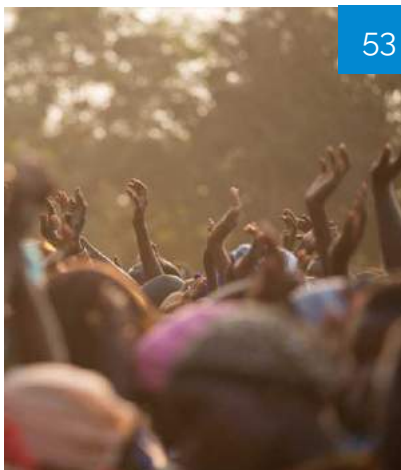
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Reading the Voice: The Dialectics of Violence in Nso Female Oral Poetry

Andrew T. Ngeh, Ngeh Ernestilia Dzekem

ABSTRACT

African oral traditions have contributed enormously in the development of African literary discourse in both manner (form) and matter (substance). This study set out to investigate the role played by Nso oral songs chanted by women as an instrument in the interpretation of historical and contemporary society that is mostly characterized by technological innovation, globalization and modernism with their attendant scientific discoveries. The thrust of the argument of this study is built around the premise that the Nso language and culture transported from one generation to the other are rich in oral literature. This rich culture that exists mostly in the oral form is endangered and threatened partly by the fact that many believe that only written forms are worth the attention of literary scholars.

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I. ABSTRACT

African oral traditions have contributed enormously in the development of African literary discourse in both manner (form) and matter (substance). This study set out to investigate the role played by Nso oral songs chanted by women as an instrument in the interpretation of historical and contemporary society that is mostly characterized by technological innovation, globalization and modernism with their attendant scientific discoveries. The thrust of the argument of this study is built around the premise that the Nso language and culture transported from one generation to the other are rich in oral literature. This rich culture that exists mostly in the oral form is endangered and threatened partly by the fact that many believe that only written forms are worth the attention of literary scholars. Consequently, this work considers the documentation of Nso oral songs by women relevant in such a global context because most of the songs are composed by them. Secondly, the women feel they are threatened, oppressed and marginalized both at home and at the national level.

In order to attain the objectives of this study, the feminist and new historicist critical criteria are employed in analyzing and reading some selected Nso oral songs chanted by the female folk. The revelations were that the Nso female songs are ideologically appealing and aesthetically fulfilling as they question patriarchy in all its ramifications.

Keywords: dialectics, violence, oral and poetry.

Author α: University of Buea, Cameroon.

Author σ: University of Bamenda, Cameroon.

II. INTRODUCTION

Oral literature is one of the crucial aspects of African cultural heritage. Since culture is dynamic, oral literature is also dynamic. The human societies largely depend on oral traditions for their meaningful existence and interactions. This is because oral literature is both a reservoir and creative expression of cultural values, which lead the society along its moral path or along a redemptive function. This study argues that the oral mind whose literature was commonly considered to be rooted in a primitive past and was transmitted from mouth to mouth, and from generation to generation can be used as an interpretive tool which can be used to review the past, evaluate the present and anticipate the future. These researchers see the present as emerging from a past to which it is dialectically connected. For this reason, they submit in this study that the traditional society and the modern one are mutually inclusive in the oral traditional paradigm.

The research therefore reiterates the point that Nso oral songs which are chanted by women are didactic, dynamic and functional since they address issues of contemporary concerns. The songs/poems could also be considered as an effective weapon in the fight against violence experienced by women and the violation of human rights. The paper concludes that the Nso oral songs by women contain voices that articulate issues of the transcendental order since they come from the past but can be used to interpret socio-political and historical concerns in the Nso cosmic. As a consequence, one of the contentions of this paper is that the Nso female oral poetic voice is dynamic. Given its elasticity, it is also very

relevant in any contemporary context because it is concerned with the issue of forced marriage, a cultural activity that violates human rights by exercising violence against the girl child.

The relationship between oral African literature and the people's socio-cultural activities are mutually inclusive. African literature, whether written or spoken is linked to the people's collective consciousness and this finds expression and meaning in their creative expression. The principal preoccupation of this paper is to investigate the fact that, although African oral literature has its roots in the past, it is nevertheless relevant in the contemporary context. This is because it reviews the past, evaluates the present and anticipates the future.

Before the various movements and conferences on violence against women and the girl child, most of the cultural activities carried out that violated human rights and exercise violence against women were not given appropriate attention because there was no interest relating oral literature to man and his/her feeling and culture. The various forms of violence experienced by the women as a result of her gender were seen by the patriarchal enterprise as her identity. With increasing conferences and the various movements on human rights and violence against women especially in the sub-Saharan Africa, there is the need to review the male's perception of the woman. Thus, there was a general consensus amongst these advocates that women were not inferior in nature, but inferiorized by culture.

III. GEOGRAPHICAL LOCATION OF NSO

Nso is found in the North West region of Cameroon. Its division is Bui which constitutes one of the largest and densely populated ethnic groups in Cameroon. More than four fifth of the Nso people are farmers. Beans, maize and potatoes are cultivated both for subsistence and commercial purposes. The men mainly occupy themselves with farming, hunting expedition and the tapping of raffia wine.

The Nso society is a patriarchal society where the women are only seen but not heard. In occasions and ceremonies, they are seen serving food and attending to the men. It is the manifestation of this voicelessness of the women folk in the Nso society that provoked the investigation of this study. However, with conferences organized nationally and internationally regarding the rights of women, some of them have become very assertive, revolutionary and vocal on issues that border on the marginalisation and oppression of the women in the Nso society in particular and the world as a whole. This is clearly demonstrable in the selected poems treated in this paper.

The Nso people cherish their culture and traditions and these institutions are headed by a traditional administrator known as '*Fon*'. He is assisted by sub-chiefs known in the Nso land as Shufaáy or Fai. These are quarter heads that assist the *Fon* in the day to day running of the administration. In addition to these are the regulatory authorities called the *Nwerong* and *Ngiri* that discipline deviants in the society and check the excesses of the *Fon*. These sacred societies are for men only demonstrating the male dominance of such a society. Because of their dominance, they tend to exercise their power irrationally and this includes the imposition of husbands on teenage girls.

IV. STATEMENT OF PROBLEM

With the introduction of feminism as a theory in literary studies, critics started reinterpreting and re-evaluating the condition of the women who are victims of male dominance. Their victimization has given them the courage to scream and express their feeling and opinion through their songs. The Nso oral songs by women studied in this paper give the Nso oral women in their creativity the opportunity to redefine their identity by rejecting the cultural practices that place them at the margin. This margin- centre dialectic is very preoccupying in the Nso female poetic voices. Their songs provide an outlet for them to voice their feelings. They use this occasion of their poetic performance to vociferate their opinion on

force marriage, a practice that does not take their emotions into consideration. This study was provoked by Henry Kah Jick and Gilead Nkwain Ngam's "The performance and Relevance of Kom (Cameroon) Riddles in a Contemporary Context" and Henry K. Jick and Andrew T. Ngeh's "Mbum (Cameroon) Oral Poetry as a Changing Activity of Recreation and Redemption" The former argues that "the artist, who in traditional society, was essentially preoccupied with local events is in a contemporary context, and is now concerned with wider subjects which reflect the important issues of the day. As a result, his level of social criticism has to change from private to public" (4). Jick and Ngam highlight the fact that African oral literature no matter its genre has its root in the past but is relevant in the contemporary context.

Jick and Ngeh on the other hand contend that Mbum oral poetry is a good instrument that can be used for the entertainment and redemption of the Mbum society in particular and the Cameroonian society in general.(1) Here oral poetry is used as a corrective tool that addresses some of the societal ills that plague the Mbum society.

Unlike the English literary critic Fredric Jameson who believes that Orature is obsolete and if remnants of it exists at all today it will be under marginalized and declining conditions, Jick and Ngam argue that "while Western Orature might have become antiquated, African Orature is alive" (4). They thus reject the view of the English pessimistic scholar who argues that Orature has only a marginal and problematic existence in today's world as he writes:

The popular and folk arts reflected and were dependent for their production on quite different social realities. They were the organic expression of so many distinct social communities or castes, such as the peasant village, court, the medieval town, the polis and even the classical bourgeoisie when it was still a unified social group with its own cultural specificity. Advanced capitalism, however, has induced folklores decline, not by attacking the

expression itself but by dissolving, fragmenting and atomizing its nutritive social context by way of the corrosive action of universal commodification and the market system (qtd in Jick and Ngam, 4)

While for Jameson, Orature is a fossilized form of a primitive past of a people's culture, Jick and Ngam insist that African Orature retains its contested nature and is concerned with both private and public criticism. Consequently, this paper argues that African oral literature addresses issues of global concerns. The study hopes to illustrate this contention with the use of two Nso oral songs sung by women to argue that although oral songs like any other variant of African oral art forms are mostly rooted in the past, they are actively connected with the contemporary society.

V. RESEARCH QUESTIONS

In view of the above problem, the following questions cast a searchlight on this study:

- (a) Does the oral song of the semi-lettered Nso Woman incorporate aspects of violence she experiences as a result of her gender?
- (b) How do these women react to this violence? Does her song fit in the discussion on modern trends about female marginalization, violence against women and the violation of human rights?
- (c) What is the relationship between oral literature and society?
- (d) What is the place of dialectic and violence in oral poetry?
- (e) What is the relationship between aesthetics and ideology in oral poetry?
- (f) What is the link between the past, present and future in African oral poetry?

Hypothesis

The study anchors on the hypothesis that in their poetic voices the African traditional woman of the Nso land questions her marginal position within the sphere of the socio-cultural practices of her society. It further states that the woman with an unwritten tradition is conscious of the activities

that violate her decision, choice and care little about her feelings in relation to the choice of a life partner. Reading through the voices in the songs, the analysis identifies gender violence that descends from the stronger and a more powerful one constructed from below to resist it. The one from below explores the semi-lettered woman's consciousness about her victimization, exploitation and suppression. Through her songs she contributes in improving her marginal condition. From the poetic voices, it is evident that a new breed of women is born, women who are resilient, assertive, revolutionary and vocal on issues that border on their marginality. That is why both mother and daughter in the two poems treated in this paper question the dictatorial and patriarchal style of the Shufaáy imposing a husband on a little girl at the expense of her education.

VI. THEORETICAL FRAMEWORK

Literary representations of women come mostly from the pens of men and are nearly always critiqued for their inadequacy. In this regard women's literary history is often seen as subterranean or an undercurrent. The vocabulary of silence, absence and hiding vie with one of revelation uncovering discovery. This paper employs feminism and new historicism in its analysis of the dialectics of violence in Nso oral song. According to Sarah Anyang Agbor in *An Introduction to Commonwealth Literature*, "Feminism requires a theoretical account of embodied gender differences that is grounded in the complex realities of women's everyday experiences." Susan Arndt in "African Women's Literature: Orature and Intertextuality" writes that:

Feminism is a worldview or way of life of women and men who as individuals, in groups and or organization actively oppose social structures responsible for the oppression of women on the basis of their biological and social gender. Feminists do not only recognize the mechanism of oppression, they aim at overcoming them. (qtd in Agbor,139)

The Nso women's oral song can be analyzed using feminism because reading through their voices one notices that they bring out aspects of gender violence in the imagination and performance of their art. The two songs from the Nso tribe which form the corpus of this study are a cry of distress by the woman who as a result of her consciousness and awareness uses her voice to decry forceful marriage which violates her right and her humanity. Drawing from Agbor who quotes Helen Chukwuma, the central idea in this study is to show "a rejection of inferiority and a striving for recognition and to give women a sense of self as a worthy, effectual and contributing human being" (139). Taylor Verta et al in *feminist Frontiers* observe that "women everywhere suffer restrictions, oppression and discrimination because they are living in patriarchal societies" (1). They further state that, "violence against women manifests itself in many ways... The threat of violence against women is pervasive across cultures. Often, sexist ideologies encourage us to accept violence against women as either harmless or deserved" (415).

John Schilb and John Clifford in *Making Literature Matter: An Anthology for Readers and Writers* opine that "Literature does not exist in a social vacuum. Rather, literature is part of human relationships" (3) Literary creativity is thus interconnected with social and cultural issues which result in pleasant and beautiful literature. The oral songs by Nso women subscribe to the view that the socio-cultural idea does not emanate from the void.

The second critical theory employed for the analysis of the selected songs in this study is new historicism. The new historicist critical theory gained currency in the literary academia in the 1980s as a counter discourse to the American text-based approach known as New Criticism. Critics of New Criticism gave an intrinsic analysis of literature, thereby, treating a literary text as an autonomous self-sufficient entity quite separate from society, history or any external causal agent. The new historicists, however, take the contrary view and contend that literature is the product of

a particular socio-historical and cultural context and should therefore be interpreted against the background of its context. Hence, its interpretation can only be meaningful and relevant when the historical circumstances under which the text was created are taken into consideration. Proponents of this approach to criticism include Laurence Lerner, Jerome McGann, Irving Howe, Paul Ricoeur, Stephen Greenblatt and Catherine Gallagher.

In summation, the co-relation between literature and history, in the area of New Historicism, is a reciprocal relationship. This approach connotes that it is not only history that influences literature; the reverse can also be true. This explains why Murfin and Ray (1979:239–240) state: “New Historicist critics assume that works of literature both influence and are influenced by historical reality, and they share a belief in referentiality, that is a belief that literature both refers and is referred to by things outside itself”. The above contention demonstrates that literature can also shape the face/phase of history. This means that literature can (re) shape and (re) direct history and vice versa.

VII. TEXTUAL ANALYSIS

7.1 *The Performance Principles and Events of Toh Song by Nso Women*

The Nso people refer to the dance group whose songs we are going to analyze in this study as *Toh*.

(*Lamnso*)

Shufaáy wun wan
 Shufaáy, ooo, m yo’ne kúy ah Shufaáy, ooo
 Shufaáy, ooo, m yo’ne kúy ah Shufaáy, ooo
 M yo’ne kúy ah Shufaáyooo
 La’ fo lúm e mu a Shufaáyooo
 ooo Shufaáy ooo
 M yo’ne kúy ah Shufaáy ooo
 La’ fo lúm e mu a Shufaáy ooo
 ooo Shufaáy ooo
 ooo Shufaáy ooo

It is a dance performed only by the female folk and its songs border on social criticism. It is not easy to trace the historicity of this folk song by women among the Nso people, but it is obvious that this aspect of oral culture had existed as far back as the Nso history goes. Great Nso oral songs by women reveal sufficient evidence that poetry had/ has existed in the culture in the primordial past. That is why Chinua Achebe in “The Role of a Writer in a Nation” argues that “African people did not hear of culture for the first time from the Europeans; that their societies were not mindless but frequently had a philosophy of great depth and value and beauty, that they had poetry and above all they had dignity” (10). In this regard, the two poems to be analyzed in this paper encapsulate the philosophy of the Nso man, his world view, mores and ethos regarding the essence of their existence.

The very first song to be analyzed in this work is titled “Shufaáy and Daughter”. This particular song decries the irrational power exercised by Shufaáy in the imposition of a husband on a little girl who is yet to get mature for marriage. The song debunks two things in the Nso cultural cosmology, namely that little girls are given out for marriage; secondly, their consents are not sought:

(*Approximate English translation*)

Shufaáy and Daughter
 Shufaáy, ooo I am not yet mature ah Shufaáy, ooo
 Shufaáy, ooo I am not yet mature ah Shufaáy, ooo
 I am not yet mature ah Shufaáy ooo
 Do not give me a husband ah Shufaáy ooo
 ooo Shufaáy ooo
 I am not yet mature ah Shufaáy ooo
 Do not give me a husband ah Shufaáy ooo
 ooo Shufaáy ooo
 ooo Shufaáy ooo

The *Toh* dance is performed during sad and happy moments and the women succeed in passing across their messages because the audience is not limited only to women. The men who more often

are their target are brought into focus as they are under fire. The song is performed during both festivals and dead celebrations. Lyricism is a crucial accompaniment of this particular song/dance as they sing both in times of joy and sorrow. For example the repetition in this particular song enhances the musicality of the song, and at the same time emphasizes the marginalisation and oppression of the girl child in the Nso society.

Shufaáy, oh, I am not yet mature ah
Shufaáy, oh, I am not yet mature ah

The above short song is terse and loaded as it explores gender violence from two perspectives, namely, the imposition of a husband without asking the girl's opinion; secondly, the girl might not be ready for marriage. As indicated in the introductory part of this work, the Nso society is a patriarchal society where the men consider the women as chattel, that is moveable property, and this clearly maps out the margin-centre dialectic where the men occupy the centre of culture and power, while the women are pushed to the periphery. The manifestation of the abuse of traditional power is seen in Shufaáy's decision to forcefully hand his daughter in marriage and this brings out aspects of violence experienced by the girl child because of her femaleness when it comes to the marriage question.

The girl child's experiences in this particular poem are the foundations for interesting literary creativity as she strives to redefine her image by confronting the power of the Shufaáy. This resistance of the girl who laments in the poem is a pointer to a new breed of resilient and assertive girl child whose voice must be heard as she challenges the negativity of patriarchy in the Nso land. The vocabulary of silence and absence is completely absent in this song as the little girl in the song not only laments her plight but protests against the inhuman treatment accorded her. Such revolutionary tendencies manifested in this poem are contradistinctive to the traditional submissive of the Nso woman whose voice was suppressed as she accepted her fate as such.

The voice in the song is that of daughter. She cries out repeatedly to Shufaáy insisting that she is not yet mature for marriage. Her opinion is that Shufaáy should not give her a husband since it is not yet time for her to marry. The point she is making is that marriage is a matter of choice; that is who and when she is to get married should be determined by the girl and not Shufaáy. The song is clothed in repetition and this echoes the theme of force marriage as the expression: "I am not yet mature" is repeated in the poem.

Reading from her voice, she has become aware of the fact that her inalienable right has been violated. She breaks the silence as she boldly constructs violence from below to confront the dominant patriarchal structure represented by Shufaáy who cares little about her feelings and her emotions. Shufaáy sees her as an article/chattel which he can use to achieve his selfish aims but the young lady stands up and opposes him by stating her opinion. The young girl uses her voice to resist oppression and pursue her projects. This is the new direction and dimension adopted by feminism in the global world.

Through her courage and awareness, she acquires a model of strong womanhood, which is rooted in the cultural values of her community. Her protest is as a result of the experiences of complex psycho-social difficulties and emotional distress. Her voice and its tone reveal social deprivation which has an impact on her emotions and her feelings. Reading from her voice, one senses depression and anxiety. Her voice represents women's psychological dissonance as a function of the interplay between tradition and patriarchy.

The compelling message in that short poem is surprisingly of contemporary resonance for as Verta Taylor et al observe, "women everywhere suffer restrictions, oppression, and discrimination because they are living in patriarchal societies" (1). They also point out that "Often, sexist ideologies encourage us to accept violence against women: as either harmless or deserved. Feminist analysis takes the position that violence constitutes a system through which men frighten

and therefore control and dominate women” (415). From the poetic voice in the poem, it can be deduced that Shufaáy perceives violence on women as the right of the male folk. He uses it to prove his masculinity and worth but the young girl stands to redefine this practice by reconstructing her identity.

The expression “Shufaáy oh, I am not yet mature” is used to expose Shufaáy’s weakness which is the inability to see the negative effect of his desire for power and superiority. Her revolt, assertion and protest against Shufaáy’s show of power through force marriage is used to shock him to silence. The innocent but bold and courageous young lady validates her bravery and existence as the women symbolized by this little girl have moved from submissiveness to assertiveness. Instead of Shufaáy’s authoritative voice which is supposed to thunder and command her to marry with immediate effect, she resists domestic tyranny which has no respect for her emotions with determination and commitment. The listener has suddenly become the speaker as the result of her awareness and consciousness. The authoritative father now takes the position of a listener which he perhaps finds strange and embarrassing but which he must learn to cope with because the resistance which the young lady has built from below is carefully calculated. Her opposition is conditioned by the complex psycho-emotional distress which has caused her depression. This has been described by Frantz Fanon in *The Wretched of the Earth* as interiorized violence; that is a sort of accumulated violence whose purgation is a catharsis.

She stands up and engages Shufaáy in a dialogue but ignores his opinion and emphasizes her view through the repeated use of the phrase, “I am not yet mature”. Her song is a warning to Shufaáy whom she orders to respect her right, her humanity and personality. Her song can be read as a designer development intervention which addresses gender inequalities. This song which is addressed to Shufaáy can be viewed as a method of analyzing existing gender inequalities when it comes to marriage. Her cry is a lamentation for

she is not only expected to marry a man Shufaáy chooses but she is not yet mature.

Her protest is a gender mainstreaming strategy which is in line with international goals and recommendations on gender equality and the fight against all forms of violence against women thus validating the fact that the performance of Nso oral song viewed as literature is relevant to contemporary concerns. The young lady in her revolt engages Shufaáy in a debate in order for him and the culture he represents to understand women’s marginal situation. The tone in the song paints the picture of a stubborn male dominance and hostility towards a girl child within the context of the traditional Nso society. Therefore Nso female oral poetry is not art for art’s sake; it entertains as it instructs.

Her emancipation and empowerment make her to break the silence and take her decision. She tells Shufaáy what she wants and how she feels about his authority. Her decision to confront Shufaáy on the subject provides an innovative approach for she goes straight to the point as she addresses Shufaáy making it clear that she will not accept to be frustrated by his decision to force her marry a man of his choice. The song insinuates a change of perspective on the part of Shufaáy on the question of her daughter’s partner. Her determined and fearless protest which condemns Shufaáy’s activity can be understood as an inquiry process that tries to apprehend the factors that give her marriage life a living system as she seeks to articulate possibilities that can lead to a better future. The practice of forcing girls into marriage at very tender ages has motivated her to sing in the language which out rightly condemns this practice that promotes violence against women.

This short poem exposes Shufaáy’s limited knowledge on the question of what marriage should be. The song thus becomes an envisaged tool for liberation which she uses to expose her condition and what she feels about Shufaáy’s decision. One of the messages she conveys in the song is that women should move from rhetoric to taking concrete decisions to save their lives. This

validates the assertion that literature does not exist in a vacuum, and this is the forte of new historicism. It mirrors the society in which it is produced and seeks to make its people either uncomfortable or comfortable. In the case of the poem under discussion, Shufaáy is uncomfortable and the girl child is comfortable as she uses her song to question patriarchy in her society.

The repeated use of Shufaáy in each line of the song emphasizes her criticism of the practice personified by Shufaáy. It is a warning and condemnation of the evil practice. Shufaáy and the patriarchal culture he represents do not take into consideration the future life of the girl and

(Lamnso)

Ma'ti wan wom
Taalla' ma'ti wan wom oohmoohm
Taalla' ma' ti wan wom oohmoohm
Ma'ti wan wom nyanj oohmoohm
Dzə lum gha? oohmoohm
Nkarsə si dzəkir e lav ŋwa'
Dzə lum gha? Oyaa oyaa
Ye nkarə si dzekir é lav ŋwa oyaa oyaa
Ma' ti wan wom nyanj oohmoohm

One of the limitations of the patriarchal practices in the Nso land is the rate of school dropouts as a result of early marriages. The girl child is not much valued when it comes to education; she is only good for marriage. This has slowed down development because of this gender imbalance. In this second poem it is the mother of the girl who raises her voice in protest because she thinks her child should be in school and not in a man's house. Again it is the Shufaáy herein refers to as "lineage head." Culture and education are in parallel lines because the former does not see the latter's relevance in the girl child. The protest of the girl's mother is indicative of the fact that the woman who was represented as lost, hidden or victimized has come of age now and must protest. A new breed of women is emerging; women who are vocal, assertive and resilient.

the negative effects the practice has on her economic and social conditions in that marriage and the community as a whole. Her resistance and protest show that she is visionary and is also aware that "child brides are among the most vulnerable people on earth. Rarely accorded any rights, yet expected to assume adult responsibilities at a very young age, they are disempowered, often abused and frequently isolated. They are also out of reach of many development programs that target girls, as they are often confined to their homes (Machel and Robinson: 289)

The second song with the same thematic concern is titled "Not My Daughter"

(Approximate translation)

Not my daughter
Lineage head leave my daughter alone oohmoohm
Lineage head leave my daughter oohmoohm
Leave her in peace oohmoohm
What is the marriage for? oohmoohm
Her friends are in school oyaa oyaa
What is the marriage for, oyaa oyaa
When her friends are in school? oyaa oyaa
Live my daughter in peace oohmoohm

The mother echoes the relevance of education of the girl child when she says: "What is the marriage for? Oyaaoyaa/Her friends are in school./What is marriage for? Oyaaoyaa. African oral literature and Nso female oral poetry in particular possess a huge repertoire of themes which explore the dialectics of violence. One of the contentions of this paper is that violence against women in the area of the choice of a husband in marriage is counterproductive as it slows down development and compromises the career of the girl child in particular and women in general. The marriage is contracted at the expense of the girl's education; that is why the line 'What is the marriage for? Oyaaoyaa' is repeated in the poem to demonstrate that such marriages are not as important as education.

Women give responses to their oppressors by creating songs and these songs form part of oral

literature and are a form of literature. The songs by the Nso women are seen here as oral poetry which are analyzed like any other modern poem in written literature. Oral and written African literatures are mutually inclusive but oral literature is superior to the written form because written literature has a limited audience. It is inelastic. The songs by the Nso women give their literature local colour and enhance the effectiveness of stylistic devices such as metaphor, symbolism, repetition and contrast.

The voice in the Nso female oral poetry carries a message that is in line with various contemporary themes on human rights and the fight against all forms of discrimination against women. Sharon K. Hom in “Claiming Women’s Right in China” notes that “In the fall of 1995, the United Nations convened the Fourth World Conference on women. A parallel NGO event, Forum 95, was held along the same themes equality, development, and peace-and attracted over 30.000 people. Slogans emerging from the conference included the now well-known ‘Women’s rights are human rights’” (270). The Nso woman living in an unwritten culture uses her voice to respond to the violation of her rights and resist the traditional practices that ignore her opinion. This implies that both lettered and non-lettered women are conscious of the violence that they experience as women in their various socio-cultural contexts. Hom further observes

Taalla’ma’ti wan wom
Ma’ti wan womnyaŋoohomohm
Dzɔlumgha?oohmoohm
Nkarsɔsidzekirɛlavŋwa’
Dzɔlumgha?oyaaoyaa

Oral literature in general and the Nso female oral poetry in particular address serious international and global issues. The song exposes the ignorance of those who practice forceful marriage especially that in which children are forced to marry men old enough to be their fathers and even grandfathers. The idea that this song conveys is that some traditional practices are harmful as they encourage violence on women and girls. Graça

that: “Nearly two decades have passed since the 1995 women’s conference and the adoption of the Beijing Declaration and the platform of action that called on all governments to take action on areas including education, health care, violence against women, media stereotypes, and the rights of girls” (270).

Talking on International Human Rights Obligation and Local Reality, Hom opines that:

Since the early 1980s, China has engaged in extensive efforts to rebuild a legal system, including passing numerous laws, policies, and programs aimed at eliminating discrimination against women and promoting gender equality. However, this domestic framework must be understood and implemented within the context of international human rights. Obligations that China has committed to, including the convention on the Elimination of All forms of Discrimination against women. (270)

Reading the second poetic voice in line with the action of the international bodies on the subject of violence against women, one sees that the mother’s revolt and resistance on behalf of her daughter constitutes the determination to challenge the perpetrators of this inhuman act symbolized here by Shufaáy’s illegal but cultural right:

Lineage head leave my daughter alone
Leave her in peace oohmoohm
What is the marriage for? oohmoohm
Her friends are in school
What is the marriage for?oyaaoyaa

Machel and Mary Robinson in “Girls Not Brides” state that:

While we acknowledge the value of tradition in all our lives, we believe that child marriage is a harmful traditional practice – it is a violation of human rights and a major hindrance to development. Child marriage, whether an official marriage under the law or customary

union, is without doubt a fundamental violation of human rights. Article 16 of the Universal Declaration of Human Rights sets out that: ‘marriage shall be entered into only with the free and full consent of the intending spouses’. Child marriage affects millions of children, predominantly girls. The reality of life for most child brides is forced marriage, force sex, and end of education and few choices about the future. Early pregnancy and childbirth bring additional risks, with girls under fifteen five times likely to die in pregnancy and childbirth than women age twenty and older. (288)

The practitioners of the tradition of forceful marriage symbolized in this song by the lineage head are not knowledgeable about the negative impacts this traditional practice has on the human psyche and community development. The mother’s voice in the song is an educative tool which she uses to conscientize women and girls on the violence perpetrated and perpetuated against them through such harmful traditional and cultural practices. Through this song she draws the attention of the silent women and girls calling on them to break the silence and stand up and fight back. Her emphasis here is on education. Her opposition to the lineage head and the patriarchal enterprise he represents is an invitation to members of his club to revisit and review their perspectives on marriage for the wellbeing of the girl child. Without this, the wellbeing of the community will be retarded. To the woman in this poem, violence against the girl child is violence against humanity in general.

The lamentation of the woman in the poem is an overt cry against the marginalization of the girl child in particular and women in the Nso land as a whole. Her femaleness gives her the platform on which to stand and protest against the marginalisation and oppression of the female folk. She does not say that marriage is bad, but she condemns early marriage in line with Article 16 of the Universal Declaration of Human Rights which states that “Child marriage, whether an official marriage under the law or customary union, is

without doubt a fundamental violation of human rights sets out that: ‘marriage shall be entered into only with the free and full consent of the intending spouses’. Her opinion which clashes with that of her husband, the lineage head is that marriage is for “mature” women and not for little girls. She cries out to the entire women folk to share her perspective on this issue that threatens their comfort, security and peace. Her protest makes her to redefine the perspective of the woman’s world and redefines her identity as she denies the stereotyped notion that as a woman one has no voice on matters that concern her emotions. The expression demonstrates her determination to resist his project at all costs. In this line, her opposition is firm and stiff as she uses the rhetorical question: “what is marriage for? to debunk the limitations of patriarchy in imposing men on little girls as husbands. Again, this rhetorical question shows total rejection and disapproval of this cultural action and traditional practice the lineage head stands for. She uses the “ovaaovaa” sound that comes after the word “marriage” and as a device to achieve beautiful melody that will help to sustain her message so that its echoes may go to distant areas and wake up the silent women who think that women are inferior in nature and not inferiorized by culture:

Her friends are in school
What is the marriage for?oyaaoyaa,

The voice of this mother and that of the little girl in the first song which demonstrates the fact that girls are seldom heard, but the impact of child marriage is felt throughout their communities – and that impact is overwhelmingly negative. Poverty and child marriage often go hand in hand because the girl child is not given the opportunity to go to school in order to enhance herself. Without education or other professional skills, the girl child has little chance to lift herself out of poverty. They are also more likely to be poor because of lack of education; and the consequences are devastating: higher risks of illness, malnutrition, high infant mortality rate and death during child birth. For generations, their rights to health, nutrition and education are

consistently denied. In short, force marriage perpetuates the cycle of poverty, illiteracy and ill health and these hinder the realization of six of the eight Millennium Development goals, the UN-agreed global targets: eradicating extreme poverty and hunger; achieving universal primary education; promoting gender equality and empowering women; reducing child mortality; improving maternal health; and combating HIV/AIDS, malaria, and other diseases. Ending force marriage is an essential step in advancing both development and respect for basic human rights. (Machel and Robinson, 289)

VIII. CONCLUSION

To conclude this paper it is pertinent to restate the hypothetical contention of this study. The study contends that though force marriage as a form of violence against women is a global concern, the impact is tremendously felt in the Nso society. The study revealed that the oral song by indigenous women with unwritten cultures responds to contemporary issues. The woman with unwritten literary forms is not a passive victim of the practice that erodes her dignity and pride and brings out her humiliation and frustration. She confronts the patriarchal practice of superimposing husbands on little girls. Her opinion is that Shufaáy and the lineage head who represent that culture in the two poems studied in this paper should rethink and evaluate its negative effects on the girl child. What these two poetic voices communicate is that the African literary community in the 21st century still captures individual existential conditions especially those of indigenous people whose participation to development is enveloped in their oral art forms. The two poems x-ray the psycho-ethical and psycho-emotional conditions of the victim who rejects force marriage thereby breaking the cocoon of ignorance. Mother and daughter reassert their identity as members of the community who see beyond the borders of the culture that surrounds them. Their resistance illustrates that culture is both a bed of revolution

and a springboard for innovation. It provides man with capital to invest in a new enterprise.

The above analysis of the *Toh* songs by Nso women can be used as a framework to expose the global women's quest for an inclusive culture and morality that consider their own choices in life. Put against this background, the two songs studied in this paper are a dignified statement on the moral consciousness of a society that must wake up, take cognizance of the inevitability of change and come to grips with it. In the context of a society bent on becoming a global village, responses to female freedom will easily be indexed to positive changes in other sectors of the community such as politics, economic and social. This paper thus concluded that African oral literature is not obsolete; it is dynamic. It is not only rooted in the past; it is relevant to the modern setting since it articulates issues of contemporary concerns. The protesting voices in the two poems are those of idealized female characters with respect to female critical thinking; it is a call for women all over the globe to subscribe to the emancipatory project. Their revolt is a form of educational system for dehumanized women of the world who are dying in silence. The study also argues that since Orature preserves the culture and history of indigenous people, Nso oral songs by women therefore through their performance, contribute to preserving the people's culture and history while responding to the social and political issues of their age. Consequently, the performance of the *Toh* oral song among the Nso people is a living, spontaneous and responsive art that is used to pass important cultural information from generation to generation.

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About the Authors

Andrew T. Ngeh holds a PhD in African Literature from the University of Yaoundé 1, Cameroon. He is a senior Lecturer in African Literature and has been teaching African poetry, the African Novel and Critical theory in the University of Buea, Cameroon for the past seventeen years.

He has published extensively nationally and internationally in peer-reviewed journals. He won a prize for “the most outstanding literature article” for 2013 in the South African Journal of African Languages. (SAJAL) in his article titled “Language and Commitment in Anglophone Cameroonian Poetry: The Poetic Vision of three Anglophone Cameroonian Poets.” His recent publication which is a book published by Scholars’ Press titled *Power Dialectics in Anglophone*

Cameroonian Poetry (2014) is on sale in the market.

Dr Andrew T. Ngeh is a member of the International Society for Development and Sustainability (Japan) and European Centre for Research Training and Development. (UK).

Ngeh Ernestilia Dzekem holds an MA in African literature and she is working towards her terminal degree. She is an Assistant Lecturer and teaches in the University of Bamenda, Cameroon.

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Gift, Bribery and Corruption in Nigeria: A Philosophical Re-Interpretation

Deezia Burabari Sunday

ABSTRACT

Bribery and corruption are negations of the true principles of a gift. It is a conscious inducement for an after favor, and thus, violates the principles of public life. Gift in whatever form is not bad in itself, but becomes bad or a bribe when the intents and circumstances is already pre-staged. In Nigeria, bribery and corruption are condemned as evil, but they condone 'goodwill payment' 'greasing payment' and 'solvent donations' from or to persons in positions of authority for facilitation of files, jobs, contracts and appointment, etc., thus, practicing bribery and corruption in disguise. This paper adopted the philosophical method using ethical theories with special reference to Aristotle's virtue ethics theory. The research focuses on a critical juxtaposition of gift and bribery, forms and cost of corruption on nation building as well as the way forward on how to curb this virus that has eaten deep into the fabric of the Nigeria's society. The paper observed that the consequences of unethical practices and corruption do not only destroy personal virtue and social values, but as well retard development, weaken social institutions, pervert justice, and thus responsible for the current economic recession and unpurposeful leader as the country continue to journey without the will. The paper, therefore, advocated for the moderation of passion through the enactment/enforcement of coercive laws, and as well calls for the government to intensify efforts in carrying out corrupt-free value re-orientation and moral regulation in Nigeria.

Keywords: gift, bribery, corruption, ethics and philosophy.

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Deezia Burabari Sunday

I. ABSTRACT

Bribery and corruption are negations of the true principles of a gift. It is a conscious inducement for an after favor, and thus, violates the principles of public life. Gift in whatever form is not bad in itself, but becomes bad or a bribe when the intents and circumstances is already pre-staged. In Nigeria, bribery and corruption are condemned as evil, but they condone 'goodwill payment' 'greasing payment' and 'solvent donations' from or to persons in positions of authority for facilitation of files, jobs, contracts and appointment, etc., thus, practicing bribery and corruption in disguise. This paper adopted the philosophical method using ethical theories with special reference to Aristotle's virtue ethics theory. The research focuses on a critical juxtaposition of gift and bribery, forms and cost of corruption on nation building as well as the way forward on how to curb this virus that has eaten deep into the fabric of the Nigeria's society. The paper observed that the consequences of unethical practices and corruption do not only destroy personal virtue and social values, but as well retard development, weaken social institutions, pervert justice, and thus responsible for the current economic recession and unpurposeful leader as the country continue to journey without the will. The paper, therefore, advocated for the moderation of passion through the enactment/enforcement of coercive laws, and as well calls for the government to intensify efforts in carrying out corrupt-free value re-orientation and moral regulation in Nigeria.

Keywords: gift, bribery, corruption, ethics, philosophy.

Author: Department of Religious and Cultural Studies, Faculty of Humanities, University of Port Harcourt.

II. INTRODUCTION

Corruption as a global issue encompasses a variety of behavior, of which bribery is the commonest and most damaging. A bribe is a 'gift' money, properly privilege or any payment offered to entice another party into providing something that the briber wants (Shield 2011). Typically, the payment of a bribe occurs to someone in a position of authority or to a public official who is ready to violate some official duties or responsibilities of his office. To some people, a bribe is only a solvent or lubricant to overcome and bypass excessive bureaucratic inflexibility, sluggishness, and bugging. While to others, bribery is a dishonest behavior, conduct that violates trust vested in politicians, business people, and bureaucrats at all level. On the other hand, appropriate gifts and hospitality have an acceptable form of/and value that is proportionate to circumstances; they are offered openly, with legitimate intent and no expectation of returns.

However, scholars have argued that any relationship, including love, or those that engage in a kind of symmetrical equality, is pre-staged by an asymmetrical initiative to give something to somebody for nothing (Verhezen 2009). It is often impossible to precisely determine or demarcate that finite line since these conceptual reciprocal and unilateral gift practices remain overlapping and ambiguous in reality. Thus, the dividing line between a 'gift' and a 'bribe' is sometimes hard to draw.

Again, bribery and corruption are intimately linked but separable. A person bribed is a person corrupt, but a man may lack morals and does not take bribes (Bayley, 1966). The notion that bribery is the most glaring instance of corrupt conduct is widespread. In this common conception, the

crime of bribery is at the epicenter of a service of concentric circles representing the various degree of corruption. Unlike other forms of corruption, bribery is widely regarded as having fixed boundaries.

In Nigeria, corruption manifest in their national ethos, politics' civil society, public and private sectors of business and commerce. Their health/ educational system, moral preferences and the whole economic machinery of their society stink and ooze with the stench of corruption. Every level of the Nigeria society has been deeply affected by a pervasive and depilitating culture of corruption. Nigeria is rated as one of the most corrupt nations in the world (Ochulor, 2011). This prevalence of corruption betrays a latent decay in their ethical values and orientation. It shows the futile attempt to build a political society without foundational reference to the religious-ethical principles of justice, transparency, altruism, accountability and a service-oriented notion of leadership. It shows a leadership praxis that promotes the selfish interest of a selected few at the expense of the common good which has been acclaimed by philosophers as the essence of the formation of political society (Uduigwomen 2006).

Indeed, it is a paradox that Nigeria, a country that is one of the world largest exporters of crude oil has more than 70 percent of its population living below the poverty line as a result of corruption and economic mismanagement. Pathetically, the logic of the Nigeria political leadership class has been that of self-service as some of the leaders are mired in the pursuit of selfish and personal goals. Hence, the above views have posed a lot of questions; what are the reasons for and against bribery? To what extent does gift becomes a bribe? Why are bribery and corruption so attractive despite it cost on the Nigeria society? What are the solutions to this culture of corrupt practices that are perceived to be a trend in Nigeria?

Sequel to this, it is important to note that the differences in cultural and individual perception

at the top of the inherent ambiguity of the gift increase the need for a reinterpretation into gift practices in their context, as bribes are offered in the form of a gift. The paper further argues that the development of moral virtues by Nigerians who cares about working ethical decision and promoting ethical egalitarian society, can also raise the standard of living and generate what could be termed 'moral goodness from an Aristotelian virtue ethics perspective.

III. THEORETICAL FRAMEWORK

Ethical theories are bodies of ideas put together by scholars for the purpose of application. They are ways in which scholars try to recommend touchstones with which human actions/conduct can be judged (Awajiusuk, 2012).

Ethical theories could be classified into the consequentialist and non-consequentialist (Pettit, 1995; Sinnott-Armstrong, 2008). Consequentialist denoted that the focus of moral reasoning is the outcome of a certain action, whereas in non-consequentialist theories the focus of moral reasoning is the underlying principles of a decision maker's motive (Crane and Matten, 2004). In this sense, an action is morally right because its underlying principles are morally right not because of potentially favorable consequences. Some non-consequentialist ethics are referred to as 'deontological' from the Greek word for duty (Deon).

Utilitarianism is a consequentialist philosophy because it proposes that an action is moral when its consequences maximize the happiness of the greatest number of people involved (Tzoanou 2013). On the contrary, Kantian deontology is non-consequentialist as it claims that the moral duty of an individual is to act according to universalizable moral principles. Aristotle virtue ethics is teleological but non-consequentialist; this is different, in that it looks to outcomes and goals as well as the disposition of the agent.

Aristotle's virtue ethics is also known as *aretic* ethics, derived from the Greek word for virtue

(*arete*) (Thomposon, 2003). Virtue ethics dates back to the classical Hellenistic tradition; MacIntyre (2004) explains that it remains the principle approach in western philosophy. Virtue ethics holds that individuals ought to exercise moral virtues so that they will develop the ability to do the right thing at the right time and in the way. The main objection to the line of thoughts is that it does not provide any rules or guidelines as to what the virtuous way to act is. Princoffs (1971) and MacDowell (1979) both claims that the lack of action guidance means that virtue ethics should be utilized to complement utilitarian and deontological theories rather than being considered as a distinct normative moral philosophy. Apparently, this is because the calculated and prescriptive nature of utilitarianism and Kantian deontology claims to offer a solution to the quest ‘what should one do,’ whereas the theoretical, and practical foundation of virtue ethics lies in the question ‘what sort of person should one be.’

In response, Anscombe (1958) and Hursthouse (2007) states that, “this nothing more than a misinterpretation, and explains that within the virtue ethics framework, actors guidance is offered through the application of moral virtue and vices. In virtue ethics; the types of behavior to be avoided can be found in propositions such as ‘do what is honest’ do not do what is dishonest.” This shows that virtue ethics is concerned with the development of moral knowledge, practical, experiences and active participation.

In the context of this study, it is argued that bribery and corruption are moral issues as they are concerned with the questions of right/wrong and good/evil. Corrupt activities entail decisions that might be considered morally wrong and undermined values such as injustice, honesty as well as care and respect for others.

IV. CONCEPTUAL CLARIFICATION

Gift: A gift is a present, favor or a postpaid; it is something giving voluntarily without payment in returns. It is never asked and never specified, most time it is unexpected by the receivers. In

most cases, it comes with prayers and gratitude from the giver.

Bribe: A bribe is a ‘gift’ or a payment presented by a briber who expects a special consideration in return. It is to dishonestly persuade someone to act in one’s favor by a gift of money or another inducement. In other words, it is the act of giving something of values or other forms of recompense to a recipient in exchange for an alternation of their behavior (to the benefit/interest of the giver) that the receiver would otherwise not alter. Bribery and corruption are therefore, a conscious negation, or violation that exceeds legal boundaries that guarantee or safeguard standards acceptable form of behavior in the society.

V. CORRUPTION

It is difficult to define the term corruption. Hence, in an attempt to minimize this difficulty, Gerald and Caiden (1977) suggested three definitions of corruption: public interest, public duty and market-centered. Public interest corruptions refer to bribery or other rewards leading a functionary to favor those who offer bribes and damage the public interest in the process. Public duty corruption refers to behavior that deviates from the formal duties of a public role because of so-called privation-regarding pecuniary or status gains. Market Centered corruption refers to attempts by individuals or groups to influence the bureaucracy. The Caidens comment on the weakness of each definition, such as imprecision of public interest concept, the ambiguity of “undue influence,” “misuse of authority,” and “public irresponsibility,” and the difficulty of dealing with divergent social norms for the conduct of public office. (Garofalo, Geuras, Lynch & Lynch 2001). It was in this view that Drowed (1978) observed thus;

A problem of ethics in the public service may be said to exist whenever public servants, individually or collectively, use positions, (or give appearance of doing so) in a way which compromises public confidence and trusts because of conflicts of loyalties or values or as a

result of attempts gains at the expense of public welfare or common good (8.)

Ethics

The word 'ethics' is derived from the Greek word 'ethos,' which means "customs." It shares similar meaning with yet another word 'mores' which means "customs" or "habits" sometime both words are used interchangeably to mean "customs, habits and acceptable ways of behavior of an individual or community (Uduigwomen 2006). Ethics is a branch of philosophy that deals with the rightness or wrongness of human action. It is in this view that Ozumba (2004) holds that;

Ethics deals with judgments as to the rightness or wrongness, virtuousness or viciousness, desirability or undesirability, approval or disapproval of our action. (p.5).

Philosophy

It is well-known fact among philosophers that philosophy has no univocal definition. Each philosopher defines it according to his school of philosophy which philosophers of other schools may not accept. As an academic discipline, philosophy certainly has certain distinguishing features which distinguish it from other field of study. It is first of all a free rational inquiry into the nature and meaning of reality. It is a search for meaning, a search for understanding. (Omeregbe, 1993). Its tool is logic, coherent and consistent reasoning, and the object of its inquiry is the whole of reality in so far as it accessible to reason and discoverable by logical reasoning. Philosophy can, therefore, be defined as a rational inquiry into the nature and meaning of reality (Omeregbe 1993). It is thus, a search for what there is in the universe; and the knowledge about life. Philosophy is thus, 'the queen of science.'

Moral philosophy, therefore, deals with the principles guiding all social actions. It deals with morality, good or bad, just and fair-play, altruism, and good neighborliness. It aims at right living. Hence, Awajiusuk (2012) calls it the science of moral behavior as it studies human behavior and

conduct. It is a normative science that deals with the practical, directive and prescriptive aspect of philosophy.

A Critical Juxtaposition of Gift and bribery

In the indigenous African society, gift rituals function as a fulfillment of vows and renewal of bond between the deities and the people. Having received blessings, protection, and fertility, etc, from the gods, the people owe him (deities) that reciprocal duty of fealty loyalty and veneration. At the lower level (between man to man), gift cements relationship among friends, families, and members of the community, appropriate gift and hospitality have must have an acceptable form of and value that is proportionate to circumstances; they are offered openly, with legitimate intent and no definite expectation of return.

Arguably the ethics of gift confirmed the ambiguity of the nature of a gift. Reprehend (2009) asserted that the norm of pure generosity-the gift of agape-cannot completely escape the notion of reciprocity nor can the principle of reciprocity be ethically understood without reference to initial unilateral and therefore generous gift. The logical attempt to decipher the notion of reciprocity and debt in the logic of the gift is inspired by a controversial but interesting aporetic 'deconstructive' reading of the gift.

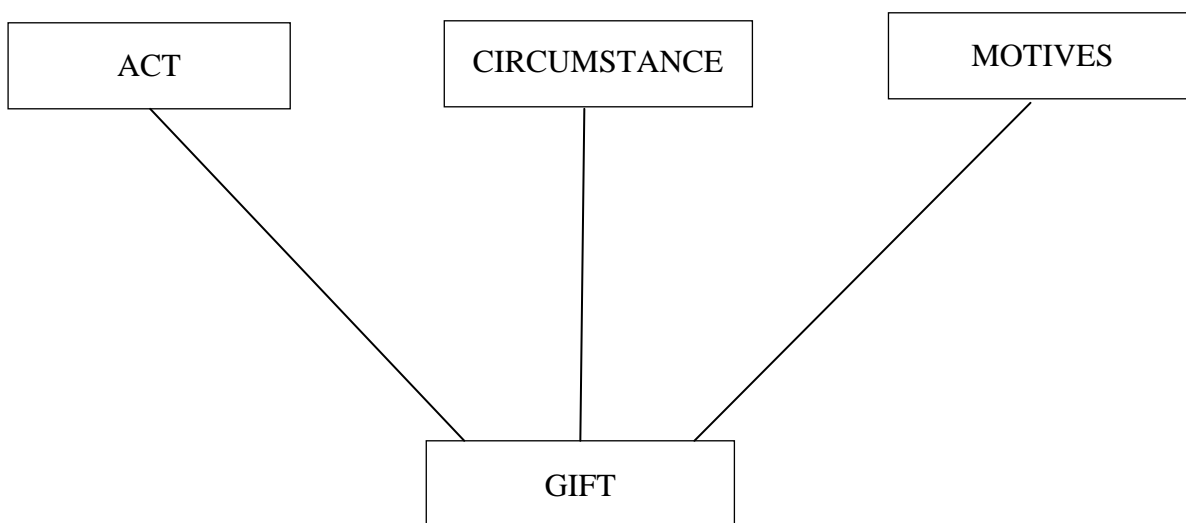
Any recognition of the gift as a gift per se by the donor anticipate some returns, which is also evidence of bribery; even a simple expression of gratitude for a gift received is return. In fact, any awareness of the intentional meaning of a gift places that person in the cycle of exchange when realizing as a gift, one already responds with recognition (of the gift as a gift). Thus, a gift given could easily transform into a debt of bordering the recipients. As soon as the gift appears as a gift, its gift aspect is tainted with some economic connotation and thus provokes returns. The radicalization of the logic of the gift suggests that to give 'something for nothing' is only possible if one does not know that it concerns a willful gift.

Sequel to this, a bribe is a transaction that occurs in an extra-legal setting. In this transaction, the bribe-giver transfer a benefit, consisting of anything of value to the bribe-taker, as *quid pro quo* (something for something” or “this for that” in Latin), for preferential treatment by the bribe-taker (Sorant 1994). The preferential treatment by the bribe-taker constitutes the abuse or misuse of power identified as central to the definition of the transaction as corrupt. Bribery, therefore, blurs the distinction between public and private responsibilities, in the interest of the briber-bribee (Peter 2009). Bribery and corruption undermines the social contract between agent and principal, and thus, jeopardizes the political and social institutional functions of public offices. Bribery is seen and perceived as ‘social destructive’ and illegal, and it sponges off the recognized social force and principles of a gift exchange.

However, because of some logical similarities of reciprocity involved in gift and bribe exchanges, bribery is often presented as an expression and recognition, whereby its immorality is covered or veiled under the cover of a gift. The demarcation

between a gift and a commercial transaction is usually clear if the characteristics and intentions are known or expressed. Both ‘the economics of the gift’ and ‘the subject exchange’ co-exist peacefully, when a gift becomes sellable and leaves no room for uncertainty and undecidability (the time factor in the gift) it often becomes an illegitimate exchange and thus a bribe.

For the purpose of clarity, moral dominants (the act, circumstance and the motive) could also help, while determining the actual nature of gift and bribery. A philosophical examination of the act itself will tell or determined if the act is good or bad. In examining the circumstances which are the various surroundings of the act, including everything affecting the act, will help in answering the questions; who? Where? When? How? To whom? By what means? And how often? etc. The motive or the intent is that which the agent or the bribe-giver has in mind when he acts, that which he consciously set before himself to achieve by his act. The motive may give indifferent acts its first quality, either good or bad. Hence, a gift is not bad in itself; rather it is the motive behind the gift that turns it into a bribe (social virus).



The three moral dominant determining the nature of gift

Therefore, a gift becomes a bribe, when such action morally degrades a person or an institution (e.g. perverts, destroys, or subverts honesty or integrity). Regardless if any laws or rules have been violated (Vorter 2013).

Forms of Corruptions

- Bribery, and extortion.
- Illegal use of power and public assets for private gains.

- Misappropriation of public assets, official files, and documents.
- Payment of salaries and wages to none-existing workers (ghost-workers).
- Payment of goods not supplied, project/contract not executed and services not rendered.
- Weak laws and weak law enforcement.
- Nepotism/favoritism and ethnic majority chauvinism.
- Conflict of interest and
- Fraud and embezzlement etc.

Unethical Traits of Corrupt Practices in Nigeria

Nigerians are very religious. But religion seems to have no impact in their lives; because almost on a daily basis one hears of cases of people being swindled out of their monies, or people corruptly enriching themselves (Ushie, Bishop & Odok 2013). It was in this view that E.O. Odumuyiwa as quoted by Wotogbe-Weneka (2015), after critically analyzing the Nigerian society's religiosity against the backdrop of the level of the country's immorality and corruption, entitled his inaugural lecture at Olabisi Onabanjo University, Ago-Iwoye, Ogun State, "A Religious but criminal society."

The existence and manifestation of corruption and fraudulent practices have eaten so deep into the fabric of the Nigerian society that a former United States of Chief of Defense Staff, General Collins Power, had to assert that, it is in the character of Nigerians to defraud (Imoka 2003). Hence, it becomes undeniable that Nigerians are 'virtueless.' Alhaji Shehu Musa, for instance, said with regards to Nigerians that, it is not just that officials are corrupt, but that corruption is official. Anyone who does not do so is considered a fool (Musa, This Day, Oct. 5, 1997). In similar view, Omeregbe (1993) observed thus;

Anybody who finds himself in a position to enrich himself through fraudulent and other corrupt practices and refuses to do so, is regarded as a fool and scorn by his friends and especially by his relatives (p.48).

Buhari added thus;

Nowhere else in the world can one find a society tolerating the theft of its precious resources in broad day light with nothing happening to the thieves... some societies seem to reward embezzlement with 'honors' as does our own. Instead of putting rascals on trials, we put them in positions of leadership (Buhari in his AREWA House Lecture of May 15, 1998).

Nigerian government corrupt practices act prohibit bribery but condones 'good will payment to person holding or in higher position for facilitation of paper, job, contracts, or appointment, etc, processing on the basis that they are not quided, but rather a 'greasing payment.' Hence, the administrative and political corruptions in Nigeria no longer surprise many. It has become a way of life, and part of the administrative and political culture. It was in this view that Maheswain (1996) observes thus;

There was a time when only a few corrupt politicians could be identified. Now, sadly, only a few (if any) honest, upright persons with integrity can be spotted (Sharma and Sudana 2015:767).

From bottom to the top political level, corruption has become more rampant, as it brings short term material windfalls. Almost all the political parties and leaders in Nigeria indulge in unethical, illegal behaviors and activities like forgery false income tax return, or not filling at all, spending more on election above legal limits, use of 'black money' for political mobilization, among others (Elekwa, Eme and Okukwo 2001). Obviously, political power is now an instrument for the accumulation of wealth. According to Emenyeon (2007) quoting Azie (2003). There had been financial irregularities in most audit institutions. According to Audit report of January 2003, over-invoicing, non-retirement of cash advances, lack of audit inspection, payment for jobs not done, double-debiting, contracts inflation, lack of receipts to back up purchases made, brazen

violation of financial regulations, release of money without the approving authorities involvement were rife within the reporting period (Azie 2003). The report impugned the Presidency, all Federal Ministries and National Assembly for gross financial indiscipline and lack of regard for laid down financial regulations.

Recently, President Muhammadu Buhari's lawyer, Kola Awodehi (SAN) admitted that he gave the sum of ₦500, 000 to Justice Niyi Ademola of the Federal High Court (Vanguard 2017). This money is claimed to have been paid in support of justice Ademola's family during the wedding ceremony of their daughter. However, this payment was made at a time when Buhari's certificate Saga was pending before justice Ademola from the above analysis; one is tempted to ask; by presenting a wedding gift to Ademola, was President Buhari bribing justice Ademola to win the certificate suit pending before him? It is however clear, that bribes disguised as a gift is condemned as 'evil,' but when politics come to play in Nigeria, gift and bribery are thus, conceived in ambiguity.

Away from this, it is observed that recruitments into Nigerian Arm Forces, Para-Military Forces, job intake as well as admission into higher institutions of learning is based on 'who do you know?' 'godfatherism' and 'nothing goes for nothing' syndrome. The police man neither controls the vehicle nor the driver. They do not care to find out whether it is a stolen vehicle or not. All that they are after is the ₦100 bribe. Similarly, in legal cases bribe is demanded or given in other to 'buy' a favorable verdict. In the hospitals, bribe is demanded by hospital staff before a patient is allowed to see a doctor or to receive a prescribed medicine. In Religion, bribe is taken or given to influence posting of Pastor/Imams as well as to influence their confirmation of ranks. In the educational circle, bribe is also demanded or given in both kind (sex, and other valuables) and cash (money) to influenced examination results. This list can continue on, but the question is, what is wrong with the African man and Nigerians in particular?

The Cost of Bribery and Corruption on Nigerians Nation Building

Corruption, like most evils, is native to man's heart. It springs up naturally like weeds that seek to choke crops in every garden, like the dirt that accumulates around every human habitation, like bacteria that spread in the air we breathe. Its destructive powers have to be control through deliberate and persistent efforts. Without such efforts, corruptions spread and threaten the survival of organizations and states (Elekwa, Eme & Okonkwo 2009). Corruption does not only kill the nation economically, but it also has 'suicidal' effects because it prevents the building of a solid and sustainable society. The cost of bribery and corruption, therefore, include the following;

1. *Stigmatization of Nigeria (Poor Image):* Bribery and corruption lower the image of the country and makes it unattractive in the eyes of the international community. The international community deals with corrupt nations with deep-seated suspicious (Nicholas & Avanenge 2007). Corrupt nations are not respected globally, and their citizens suffer humiliation, stigmatization, and isolation because citizens of these nations are referred as potential traffickers and fraudsters.
2. *Political, Ethnic and Religious Instability:* Perhaps the most devastating consequences of corruption is political, ethnic and religious instability. The root of corruption in Nigeria could be traced to the Lord Lugard amalgamation of 1914. The lumping together of different independent nations, kingdoms, and empires without given them the opportunity to dialogue on the modalities of such union, remains the highest form of corruption in the history of humankind. The British had not the interest of Nigeria at heart. Thus the contraption was for economic motives and gains. Hence, Nigeria is a fraud; it was conceived in greed, born in deceit and nurture in falsehood and violence, Odey (2014) therefore attributed all the problem of

corruption that Nigeria is facing today to the amalgamation of 1914, when he asserted thus;

If the President of Nigeria loots the nation's treasury until he becomes richer than Nigeria, if the governor of a state loots the state treasury until he becomes richer than the state, if the local government Chairman loots the local government's treasury until he becomes richer than the local government, Lord Lugard must be held accountable (p.21).

Again, he further observes that;

If Nigeria embraces on reaping from where they never sowed by way of duping unsuspecting person at home and abroad through notorious 419 fraud, we should blame Lord Lugard (p.21):

This shows that the act of politician imposing themselves and candidates on the people, sending assassins to kill their political rivalry and ethnic majority chauvinism are evidence today as a result of the amalgamation of 1914. From the above views, it is, however, prodding to ask; must we believe that if he had not amalgamated the North and the Southern protectorates, we would not have had traits to bribery and corruption? Or would Lord Lugard's critics also argued that he should also take the blame for the death of education and other institutions in the country?

In similar view however, Obodogbulam (2014) lamented thus;

It's sad that for hundred years Nigeria is still grappling with the problem of religious unity. Till the present, the problems of religious conflict and disunity still stares the nation in the face. Yet Nigeria is not the only country with multi-religious background. (p.57).

It is noted that, the miasma of political corruption is quite dangerous (Genyi 2007), as it transforms power into a means not of governing for the betterment of the society, but of enriching those in authority, as well as spreading all manner of

rewards among loyal supporters. Thus, promoting political corruption and instability, instead of political sustainability.

3. *It Prevents Justice:* The consequences of unethical practices and corruption on the justice system kills the zeal of a man and drives him away from the society psychological (Agbor 2009). Justice becomes diluted, partial and unjust and even derived, judgement rendered is no longer equal for equal cases. The corrupt judge pronounces judgment decisions in which the offenses have no bearing on the senses. Interpretation of instruments becomes incorrect; hence, the lack of development in legal science.

4. *Low Quality and Standard of Education:* The cost of corruption in the Nigerian educational institutions has reduced the problem-solving institution into mere years of rituals. Schools are ill-equipped, lack of quantified man-power (poor personnel), poor and corrupt administrations and thus, sending out graduate that does not fit into the society, Odey (2014) observes that;

...Universities which provide the engine for development in modern industrial countries have been reduced to intellectual cemeteries where death of the mind is celebrated by uninformed ignoramuses and their civilian boot lickers. (p.13)

Schools have lost their values, many young people who value hard work becomes discouraged; cheating and corruption among teachers continue to increase. From the basic (elementary) to the tertiary institutions, corruption is seen as normal. Thus, the school hatches a society of incompetence, ill-prepared to face international competition and crime-friendly fellows. Consequently, the learning youth who graduate from educational institutions remain unemployed and idle. The majority of them engage in anti-social vices, such as armed robbery; drug abuse, prostitution, vandalism cultism and unnecessary agitations, etc.

5. *Social-Economic/Undevelopment:* The Nigeria economic system is apparently in seemingly irretrievable shambles with every proclivity for further degeneration (Adega, 2009). This problem is further compounded by the culture of waste and recklessness in which public projects are abandon without an explanation to the public. Corruption is also responsible for the poor standard and lack of public utilities such as, roads, unstable electricity supply, and poor health facilities. It weakens and reduces the effectiveness of public institutions.

Way Forward

The need for a corrupt-free society against the foregoing background, cannot be underestimated as many seems to be afflicted by this disease of the time, that is perceived the most fashionable. In the normative condition of leadership, it is important to note that many Nigerian leaders are morally bankrupt, intellectually incompetent and psychologically unwilling to rise to the responsibility of fulfilling electoral promises and challenges of personal examples which are the hallmark of true leadership (Feyemi 2009). Hence, the following recommendations:

1. The Nigerian government must intensify efforts in carrying out corrupt-free value re-orientation. These borders on the moral regeneration of the social norms and mores of the Nigerian people.
2. The Nigerian Federal Government anti-corruption war should go beyond lip service. The government and those in the position of leadership must be seen to be openly and resolute set against corruption. In other words, the anti-corruption war should spear no 'sacred cow' such fight should require the direct, clear and forceful support of the highest political authorities without ethnic and religious sentiment.
3. Community leaders should desist from praise singing, and giving chieftaincy titles and awards to personalities whose source of wealth is dubious just for what such people may give

to the traditional institution. This will discourage others who see this enormous reward of crime as the quickest way or short cut to the top.

4. Religious bodies and schools at different levels should teach positive moral values to the youths who are leaders of tomorrow (even though the tomorrow has refused to come in Nigeria). Materialism should equally be discouraged because a society that is over conscious of material acquisition is bound to fall prey to the evil ploy of corruption. The family is not also left out in promoting positive moral values as they said; 'charity begins at home.'

VI. CONCLUSION

The central thrust of this paper is the attention it has drawn on 'bribery' and 'corruption' in disguise as 'gift.' Both bribery or corporative behavior and philanthropy or corporate donations are practical examples of gift practices. It is the double truth surrounding the logic of the gift that results in impossible aberration. That is to say that gift in whatever form is not wrong in itself but becomes a bribe from the motives and circumstances such acts is intended.

Looking at Nigeria, where most of the fabric of her system is rotten, where each one gains from cheating, is not surprising that the whole country has continued to sink deeper. Corruption continued to persist in Nigeria because of the fertile ground for corrupt practices which has continue to trends among decades of inept political leadership.

From Aristotle's perspective, it is observed that Nigerians are what they are because of the instinct that the amalgamation of 1914 which gave birth to Nigeria is a fraud; this is evidenced in the 'my-self' 'my-tribe' and 'my-religion' syndrome that has bedeviled the country today. Nigerians have lost moral virtues and personal values, good emotions, perceptions, choice and attitude, because of vague and evil desire, interest and expectations.

Thus, bribery and corruption become the order of the day. Corruption is ingrained in the mindset, and controls one's reasoning. Hence it cannot be stamped out by words and advice. In a situation where reason is subordinate to the passions, teachings would not have any effect. Teachings would begin to have effect when the passions through force have been made subordinate to reason. This, Aristotle believes could be done through coercive laws. Thus, drawing from Aristotle's teachings, when good laws are enacted and properly enforced, good moral habits would develop in Nigeria.

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Unshakeable Daughters Versus Unshakeable Fathers: Questioning Inhuman Patriarchy or a Feminist Critique of Inhuman Patriarchy in William Shakespeare's *Romeo and Juliet* and Margaret Afuh's *Born before her Time*

Ignatius Nsaidzedze

ABSTRACT

This paper analyses two texts, one English and a play, and the other Cameroonian and a novel, similar in the theme they treat; the conflict between patriarchy or the Old School and anti-patriarchy or the New School. The Old School argues or thinks that the father is the one to choose a husband for his daughter whereas the New School argues that it is the daughter who must choose her husband. From the classical period through the Middle Ages to the Renaissance period, the Old School prevailed. This is seen in Shakespeare's plays where the roles of women actors were played by men as women had no voice in the society and were not considered as men's equals. They were seen as inferior to men. The Cameroonian society of the 1960s which Margaret Afuh presents in her novel was also the one in which the Old School reigned. This paper argues that although these works were written when the Old School prevailed, we see authors who present heroines who fight to overthrow this Old School by promoting the New School and as such revealing their authors as anti-patriarchal or feminist. The paper reveals that in *Romeo and Juliet* and *Born Before Her Time* we see girls who reject the choices of husbands by their fathers and choose their own husbands even at the risk of death or being dispossessed as heiress.

Keywords: patriarchy/old school, anti-patriarchy/new school, feminist, critique, inhuman, questioning and child, forced or arranged marriages.

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I. ABSTRACT

*This paper analyses two texts, one English and a play, and the other Cameroonian and a novel, similar in the theme they treat; the conflict between patriarchy or the Old School and anti-patriarchy or the New School. The Old School argues or thinks that the father is the one to choose a husband for his daughter whereas the New School argues that it is the daughter who must choose her husband. From the classical period through the Middle Ages to the Renaissance period, the Old School prevailed. This is seen in Shakespeare's plays where the roles of women actors were played by men as women had no voice in the society and were not considered as men's equals. They were seen as inferior to men. The Cameroonian society of the 1960s which Margaret Afuh presents in her novel was also the one in which the Old School reigned. This paper argues that although these works were written when the Old School prevailed, we see authors who present heroines who fight to overthrow this Old School by promoting the New School and as such revealing their authors as anti-patriarchal or feminist. The paper reveals that in *Romeo and Juliet* and *Born Before Her Time* we see girls who reject the choices of husbands by their fathers and choose their own husbands even at the risk of death or being dispossessed as heiress.*

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Author: Ph.D, Lecturer of English Literature, Department of English, Faculty of Arts, University of Buea, Cameroon.

II. INTRODUCTION

Using the feminist critical theory, this paper argues that *Romeo and Juliet* and *Born Before Her Time* present a fierce fight or conflict between the Old School and the New School, with the New School as the winner in the end. This is also the opinion of Ambanasom's analysis of *Born Before Her Time*:

Afuh's approach essentially entails the juxtaposition of two broad categories of characters: The progressives or those who represent modernity versus the conservatives, defenders of tradition. The upholders of modernity are Abo and John, heroine and hero respectively, including the Rev. Sisters of the Catholic Church and the Younger generation, the conservatives include the parents of the young lovers as well as the fated Worewum and his wives. By the time the novel ends, the scale of the argument will be tipped in favour of the progressive forces who support mutual respect between man and woman. But before then, Afuh effectively demonstrates the functioning of gender hierarchy in its cruel treatment of the women folk (Ambanasom 'Woman Writes'9) .(192)

Summarizing the novel *Born Before Her Time* under the title of “About the Book” in 2005, Linus T. Azong writes “ In the background Lurks, John, a kind of Romeo to whom Abo has given both her heart and a promise of marriage. Against all odds she fights her way into freedom and marries John”. Like Linus T. Azong above, this researcher also sees something common in the two texts. Shadrach A. Ambanasom in his seminal work on Anglophone Cameroon Writing summarizes *Born Before Her Time* when he writes:

Set in Batibo, in Momo Division in the early 1960s, this female *Bildungsroman* is the story of a brave girl, Abo, betrothed to an old man, Worewum, before she was conceived. When she is born, her marriage to Worewum becomes *a fact accompli*, the fulfilment of a pledge made by her father Mbacham, in gratitude to Worewum for saving his life, during a boyhood incident, from a swarm of stinging bees. Thus at the tender age of 14, Abo is forced into the house of Worewum, a man in his early sixties. However, she successfully and courageously fights her way through obstacles, that would have daunted many, to eventually marry John, the young man of her choice, putting for the significant defiance against an age-old practice that had dehumanized women (191).

The novel *Born Before Her Time* depicts a heroine (Maria-Theresa) Abo who fights with all her energy to liberate herself from an arranged marriage by her father Mr Mbacham to a grandfather husband Mr Worewum. In her fight for freedom, she is helped by the feminist John, Tasama the hunter and above all by the Catholic Reverend Sisters who pay back her bride price to Worewum and as such liberate her from the claws of inhuman patriarchy. These Reverend Sisters give her a job as a house girl and send her to school which is what she needs most. This fight against forced marriages and the victory opens the way for young boys and girls to choose their partners in marriage ending the age old inhuman patriarchy. The victory of young boys and girls as

seen in John and Abo over old people as seen in Mbacham and Worewum is facilitated by two factors: Christianity and Western or Modern education. In *Romeo and Juliet*, Shakespeare equally depicts the concept of child, arranged or forced marriage in old Capulet, the patriarch, or one of the patriarchs in Verona who obliges his daughter Juliet to marry an earl, the young Count Paris. This concept of forced marriage is also seen in Shakespeare’s other play titled *A Midsummer Night’s Dream* where patriarchal Egeus tells the Duke of Athens Theseus to oblige or force his only daughter Hermia to accept his choice of husband (Demetrius) or face death as the old Athenian patriarchal law stipulates. Hermia instead loves Lysander and the two run away from Athens into the forest to free themselves from this inhuman patriarchal Athenian law. In this paper we shall analyse the two works from three angles: the first part will dwell on the patriarchal nature of the two worlds in the two works, the second part will dwell on the fight by the heroines to liberate themselves from this inhuman patriarchy and the third and last part will focus on the price the heroines pay at the end for this freedom fight.

This paper intends to answer the following questions: What pushes fathers to choose husbands for their daughters? This choice of husbands, is it for the interest of their daughters or for their own interest? What pushes young girls to refuse the choice of their fathers? Can they like their mothers accept their fathers’ choices as their mothers accepted those of their fathers? Above all what do their mothers say about these choices of husbands for the young girls by their husbands? Do they support or oppose these choices?

When we look at the title of the paper some key words call for clarification: unshakeable, questioning, inhuman. critique, patriarchy and feminist. Unshakeable according to *The Free Dictionary* is an adjective which means firm, staunch, resolute, sure, certain, fixed, secure, constant, absolute, unassailable, well-founded, steadfast, unwavering, immovable and

unswerving. *Dictionary.Com* defines inhuman as lacking quality of sympathy, pity, warmth, compassion, or the like, cruel, brutal. Critique is a careful judgement in which you give your opinion about the good of something according to *Merriam Webster*.

It is also an article or essay criticizing a literary or other work: detailed evaluation, a review. Critique is an act of criticizing especially a critical estimate or discussion. Critique according to *The Cambridge Advanced Learner's Dictionary* is a report of something such as a political situation or system or a person's work, or ideas, that examines it and provides a judgement especially a negative one. Questioning in the context of the above title and paper is criticizing or assessing. Feminist comes from feminism which is a doctrine advocating social, political and all other rights of women equal to those of men according to *Dictionary.Com*. According to *Cambridge English Dictionary* feminist is a supporter of feminism which is the belief that women should be allowed the rights, power, and opportunities as men. In *Studying Literature: The Essential Companion*, *Old English Dictionary* described the word feminist as rare and defined it as the qualities of females but from the end of the nineteenth century the word was applied to those committed to and struggling for equal rights for women including men. Woolf argues that the word feminist was applied to those who fought the tyranny of the patriarchal state and points out that the word was imposed on rather than chosen by women fighting for the rights of women (193). Toril Moi, differentiates feminism, from femaleness and femininity. "Feminism is a political position, femaleness a matter of biology and femininity a set of culturally defined characteristics" (193). Elaine Showalter's *A Literature of their Own* also uses the three terms differently "The feminine stage of women's writing involves a prolonged phase of imitating the prevailing models of the dominant tradition and internalizing its standards of art, the feminist stage involves the advocacy of minority rights and values and the female stage is the phase of

self-discovery and search for identity" (193). Patriarchy is a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line. It is also a system of society or government in which men hold the power and women are largely excluded from it. In *The Theory of Criticism: From Plato to the Present* "De Beavoir shows with great erudition that man's dominance has been secured through the ages by an ideological power: legislators, priests, scientists and philosophers have all promoted the idea of women and subordination "(521). Kate Millett used the term "patriarchy" to describe the cause of women's oppression in *Sexual Politics* (521). Aristotle declared that the female is female by virtue of a certain lack of qualities (521). Patriarchy is responsible for binary philosophy opposition of: masculine/feminine, good/evil, light/dark, positive/negative, cultural/native, inside/outside, presence/absence, form/meaning, literal/metaphorical, mind/body etc. As Mary Klages says in *Literary Theory: A Guide for the Perplexed* "All the things on the right side of the slash and things Western Culture works to control, to suppress, or to exclude, positing them as disruptive or destructive to the concepts on the left side of the slash" (96). This reveals then a phallogocentric culture which is one which argues all the left-side terms as the valued ones, and consigns the right – side terms to the position of "other" or undesirable (98). In *Post Modernist Literature* men are therefore advised to cultivate masculine traits or roles which are the avoidance of all feminine behaviours and traits, the acquisition of success, status and breadwinning competence, strength, confidence and independence and aggression, violence and daring (112). Helene Cixous following Freud calls women "the dark continent". She points out that these same binary systems which structure gender also structure imperialism: women are aligned with darkness, with otherness, with Africa against men who are aligned with lightness, with selfhood, and with western civilization "(101). In *Critical Theory Today: A User Friendly Guide* the concept of patriarchy is well explained and defined:

I consider myself a recovering patriarchal woman. By patriarchal woman I mean of course, a woman who has internalised the norms and values of patriarchy which can be defined, in short as any culture that privileges men by promoting traditional gender roles. Traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive. These gender roles have been used very successfully to satisfy such inequalities which still occur today as excluding women from equal access to leadership and decision making positions (in the family as well as in politics, academia, and the corporate world), paying men higher wages than women for doing the same job (if women are even able to obtain the job), and convincing women that they are not fit for careers in such areas as mathematics and engineering. Patriarchy is thus, by definition, sexist which means it promotes the belief that women are innately inferior to men. This belief in the inborn inferiority of women is called biological essentialism because it is based on biological differences between the sexes that are considered part of our unchanging essence as men and women (84 – 85) While all women are subject to patriarchal oppression, each woman's specific needs, desires, and problems are greatly shaped by her race, socio-economic class, sexual orientation, educational experience, religion and nationality. For one thing, patriarchy operates differently in different countries. There are significant differences between patriarchy in the United States and patriarchy in, say, India, Mexico, or Iran (95).

III. PATRIARCHY IN ROMEO AND JULIET AND BORN BEFORE HER TIME

In *Romeo and Juliet* and *Born Before Her Time* men dominate, rule and decide for everybody including themselves, their wives and their children, male or female. In these two texts the men are the centre of the universe, the sun of their

universe and everything rotates around them. They are the only cocks crowing in their societies. Patriarchy is also called “male supremacy” or “rule by men”. As N. Patrick Tata writes in the “Introduction” to *Born Before Her Time* “Whatever the theme, feminism is clearly an issue at almost all points of the novel” (Afuh 2). Ambanasom in *The Cameroonian Novel of English Expression: An Introduction* says:

Anyone in today's globalized world, who seriously reads Margaret Afuh's *Born Before Her Time*, if he is not a rare Neanderthal man, must readily concede that feminism is an issue in the text, and that the latter, an imaginative product of a contemporary woman, has been constructed within the context of feminist awareness. There is, therefore, no doubt that Afuh must be numbered among feminist authors who in the words of Goodman “have a political agenda in the writing of their work” (x) (190).

According to Lizbeth Goodman, “Feminism is a politics: a recognition of the historical and cultural subordination of women (the only world-wide majority to be treated as a minority), and the resolve to do something about it” (X) (190). Afuh's feminism in her novel is seen within the ambit of patriarchy and her critique of it. The author presents a patriarchal order and women's revolt against it, even men especially the younger generation influenced by Christianity/Roman Catholicism and Western education.

In *Born Before Her Time* patriarchy is the order of the day as seen in the conversation between the two main patriarchs in the text: Mbacham and Worewum:

... I have always planned to give you my daughter as a token of my gratitude to you – someone to cement our friendship. But the gods seem to delay things. I promise you that my first daughter no matter when she comes, shall be your wife, if you are not there, one of your sons will marry her “declared Mbacham, matter-of – factly (Afuh 11).

Mbacham gives his only daughter to his friend Bah Worewum to cement their friendship. We know that he is doing this because Worewum saved his life in the bush when they went to harvest honey from the bee hive and the bees nearly killed Mbacham but was saved by Worewum. He therefore promised him a wife who had not even been conceived. Mbacham has two wives: Ebod Atud his first gave him a boy before giving Abo the heroine of the novel. Patriarchy dictates that even if Abo does not marry Worewum, she will marry only one of Worewum's sons. That is why Abo who is hardly fourteen marries Worewum at his early sixties who already has five wives and is the richest man in the village and no woman ever resists him except Abo and with his male pride, he wants to subdue her. Women in patriarchy are property whose ownership is decided by the men. Women in patriarchy have no say even in affairs which concern their lives. John's father reveals to John that:

.... Do I not feel it for your mother? It is true that our marriage was arranged by our fathers. We were still very young and had never been closed enough to know each other. Fortunately for us, as in many other homes, it has worked out well. I have come to love and respect her so much that I will give everything not to lose her. Things have relaxed a little and boys and girls can go around together on their own (Afuh 53).

John's mother's sister tells us of an incident where her husband's first son knocks at her door at night to marry her because "I know he only wants to marry me because of my own share of the property that Ata left and he can only get those raphia farms by marrying me" (Afuh 70). "The age does not matter. The boy has to continue his father's family. It is the tradition (Afuh 70). Tradition and patriarchy even go very far as we see in this conversation between John and his mother:

My sister's husband was old, in fact, bed ridden by the time my sister was taken to

him. He could barely stand up from bed, a place which he never left at all, except when he went to relieve himself or sat up to eat. He died just months after her marriage. "My God! . Then, why did they take her auntie to him as a wife?" queried John flabbergasted. "To take over a family sister's child and the property".

"I cannot understand mother, would you explain what all these mean?"

"Well Nig Atah's wife was from our family", she gave birth to one child and died. Someone had to go and take care of him and his property".

"So, my aunt was the sacrificial lamb? Not only was she forced to marry a man she did not want but a dying old man who could not take care of her. Who is the father of her children?"

"Nig Ata of course. What a question to ask?"

"But you said he could barely stand up from bed and died shortly after marriage".

"He paid the bride price on her, is that not enough?"

John had shaken his head in disbelief and nothing was ever said about the matter. There was no use. Their way of looking at things was different. (Afuh 71)

From what is revealed from the above quotation, patriarchy in some African societies allows a man to take in another wife from that same man or house if the first daughter is barren. He can make children with her sister and even marry her, maybe because of the huge bride price he paid or because as in the case of Abo the father was saved by a man or made a promise. In this African patriarchy, a man who has not paid a bride price on a woman, if he makes a child with that woman, that child does not belong to him but to the father of the girl. If you take a girl and stay with her and she dies, she will be buried in her father's compound because you never paid any bride price on her. If the man dies, the brothers of the woman will come and send her away because their brother never paid her bride price. This is

tradition and African patriarchy. This African tradition and patriarchy allow the man to beat his wife well if she makes a mistake or disrespects him. In *Born Before Her Time* Worewum beats his first wife Ebod ndam well because he thinks she allows Abo to run away. He beats her with a horse whip.

In *Romeo and Juliet* the patriarch, Old Capulet decides who his daughter will marry, when, gives instructions to his wife to tell the daughter and prepare her and of the sanctions which await her if she dares disobey him. The girl Juliet, of course, refuses this choice as she has chosen her own “enemy” husband as can be seen in the following conversation:

Capulet: Sir Paris, I will make a desperate tender of my child’s love. I think she will be rul’d in all respects by me -nay, more, I doubt it not. Wife, go you to her ere you go to bed; acquaint her here of my son Paris’ love; and bid her mark you me, on Wednesday next. But, soft! What day is this?.

Paris: My Lord, I would that Thursday were tomorrow.

Capulet: Well, get you gone: o’ Thursday be it then, Go you to Juliet ere you go to bed; prepare her, wife against this wedding-day. Farewell, my Lord. Light to my chamber, ho! Afore me! It is so very late, That we may call it early by and by .good – night (Act 3, Scene 4, Lines 12-35)

When Lady Capulet takes the instructions or information to Juliet, she does not like it, she says:

Juliet: Now, by Saint Peter Church, and Peter too, he shall not make me there a joyful bride!

I wonder at this haste, that I must wed
Ere he that should be husband comes to woo.

I pray you, tell my Lord and father, madam, I will not marry yet; and when I do I swear it shall be Romeo, whom you know I hate, Rather than Paris. These are news indeed!

Lady Capulet: Here comes your father, tell him so yourself and see how he will take it at your hands (Act 3, Scene 5 Lines 116-125)

Capulet: How now, how now? Chop – Logic! What is this? ‘Proud’ and ‘I’ hand you not and yet “not proud”? Mistress mind you, thank me no thanking, nor proud me no proud, But fettle your fine joints against Thursday next, to go with Paris to Saint Peter’s Church or I will drag thee carrion out, you baggage!

You tallow – face!

Lady Capulet: Fie, Fie! What, are you mad?

Juliet: Good father, I beseech you on my knees, Hear me with patience but to speak a word

Capulet: Hang thee, young baggage! Disobedient wretch! I tell thee what, get thee to church o’ Thursday, or never after look me in the face.

Speak not, reply not do not answer me, My fingers itch. Wife, we scarce thought us bless’d that God had lent us but this only child; But now I see this one is one too much and that we have a curse in having her.

Out on her hiding!

Nurse: God in heaven bless her!

You are to blame, my lord to rate her so,

Capulet: O, God ye good e’en.

Nurse: May not one speak?

Capulet: Peace, you mumbling fool!

Utter your gravity o’er a gossip’s bowl;

For here we need it not

Lady Capulet: You are too hot

Capulet: God’s bread! It makes me mad day, night, hour, tide, time, work, play alone, in company- still my care hath been to have her match’d. and having now provided a gentleman of noble parentage of fair demesnes, youthful, and nobly lin’d stuff’d, as they say, with honourable parts,

Proportion'd as one's thought would wish a man
and then to have a wretched puling fool,
A whining mammet, in her fortune tender, to
answer' I'll not wed, I cannot love, I am too young,
I pray you pardon you:

Graze where you will, you shall not house with me
Look to it, think on't I do not use to jest. Thursday
is near. Lady hand on heart; advise and you be
mine, I'll give you to my friend.

And you be not, hang, beg, starve, die in the
street. For my soul, I'll ne'er acknowledge thee,
nor what is mine shall never do thee good.

Trust to't, bethink you. I'll not forsworn (Act 3,
Scene 5, Lines 147-196).

From the above conversation, Old Capulet threatens to use force against Juliet "Or I will drag thee on a hurdle", she should not even talk to him or when he talks or even answer, or look at him on the face "get thee to church o' Thursday/Or never after look me in the face. Speak not, reply not, do not answer me." If she refuses to marry Paris, he will send her out of his house "graze where you will you shall not house with me". She knows that he is serious on this matter because he has never joked or played with her in the past. If she refuses the marriage, of course she will "hang, beg,, starve, die in the street" when he throws her out of his house and will never "acknowledge thee" and lastly she will never inherit his property "I'll ne'er acknowledge thee; nor what is mine shall never do thee good".

As we have seen in *Born Before Her Time* where Abo's father gives her to his friend, in line 194 of the above conversation, Old Capulet tells Juliet "I'll give you to my friend". The friend here is the young wealthy earl, county Paris. An earl in English society is a title of nobility which is equivalent to a count in other European countries. It is a title which is above a baron but is below a duke. Other titles of British nobility include the viscount and the marquis/marquess. An earl is above the viscount and below a marquis precisely. Old Capulet as a good patriarch believes as it is

said in the bible that children are to be seen and not to be heard. He does not want or will not listen to Juliet or allow her talk. Also, he cannot understand how Juliet can refuse such a rich, youthful and noble man whom he has spent all his life looking to make her happy. When one looks at *Romeo and Juliet*, one can say that Old Capulet made a good choice for his daughter unlike Abo's father because County Paris proves to be a good man in the play unlike Worewum in *Born Before Her Time*. The question we ask at the end of *Romeo and Juliet* is that who is Juliet's real husband, Romeo who marries her secretly or County Paris who receives the blessings of Old Capulet to marry Juliet but the marriage does not take place? The father knows only County Paris as the husband but the church as represented by Friar Laurence knows Romeo; who therefore is Juliet's real or final husband – Romeo or Paris?.

IV. THE HEROINE'S FIGHT FOR FREEDOM AND ANTI PATRIARCHAL ATTITUDE

William Shakespeare and Margaret Afuh present heroines who fight for their freedom by demonstrating anti- patriarchal attitudes. In *Born Before Her Time* this is seen in a conversation between Abo and her mother who first supports patriarchy as her own husband was chosen for her but when Abo is abused, she changes to support her daughter:

"Mother you called for me?"

"Yes sit down!" she ordered, hardly looking into her daughter's eyes. Abo sat down and waited quietly.

"Well Worewum has sent an ultimatum for us to bring you to him at once or pay back his bride price. The last time you ran away you remember?"

"Mother, I remember very well but I'm not going to marry him. He is old enough to be my grandfather. I won't.

"Listen child! We have talked over this matter time and again. You should have put it into

your head by now that we are not rich enough to pay back to Worewum, the bride price, we received. Besides, he is a fine man. He is rich and has a lot of farmland. We are your parents. We know what is good for you and we've chosen Worewum as a husband for you. You think you are more beautiful than all the other women in his compound?

"Mother, I am sorry but I shan't marry this old man. You shouldn't choose a husband for me. I have to make my own choice. After all, I'm the one to marry him and live with him and ...

"Hei! Stop that nonsense! That's why your father never wanted you to go to school. Is that what they teach you in school? To go against your parents' wish? My own father chose my husband for me and that has been the custom: Parents choose husbands for their daughters. You are not going to change the order of things" Abod Api fumed.

"Mother let me warn you! If you force me to marry this old man I'll kill myself before he lays his hands on me."

"Get out of my house, you wicked child! First you turn down a husband chosen by your parents and now you want to bring a curse upon my home by killing yourself. Come o-o every one! Come and see my own bad luck? I have laboured in vain in Mbacham's house. Oh, oh ... I"

Abo could bear it no longer, she had fled to the back of the house and let the torrent of tears pour down freely.

"Why me, why me? And I was doing very well in school. The teacher had promised to include my name in the list of those to write the Teacher Grade Three Examination. And there is John. No, I must not let them know about him now. It will make things worse. No, I will not marry Worewum, come what may. "This decision took root in her mind and grew into a firm resolution. "I will fight till the end . I must! She made up her mind. (Afuh 16 – 18).

Abo above mentions John who is the man she loves and has chosen him as her husband and lover. The parents have chosen for her Worewum. John as we said earlier is a feminist character. Ambanasom confirms this: "here John is a feminist serving as an important mouthpiece for the author"[197]. He says in his fight:

This is not possible. How could parents do this to their own child? Because of a childhood whim. So what ? If Worewum saved Mbacham's life must Abo pay for it with her own? No, not why I live."

He thought of other thousands of Abos who had gone the same way to their slaughter house of a marriage to Old and weak grandfathers while they were yet children. They were deprived of their natural right to drink from the pure spring of carefree childhood and tender parental love pushed prematurely, into adulthood before they become full children. They were forced to carry out the enormous tasks of womanhood on the bruised shoulders of childhood.

"No Abo will not suffer such fate! I will see to it. Dear God, give back my love to me! You know I love her I will make her one of your children by converting her from her heathen gods. She shall be one of your flocks" (Afuh 47).

In his deliberate and bold steps to free Abo and all women from bondage, John says:

It is high time men treated women in this village like human beings. When a man is going to a birth or death celebration, he marches majestically empty handed while his wife follows humbly behind at a respectable distance carrying her baby and a basin of food with a jug of wine in the centre. From her shoulder blades hangs the man's gun and sheathed cutlass. At the place of celebration the man sits on the only available chair while the woman stands up breast feeding her baby or prowls on cocoyam leaves. The best food and wine is for the men.

Every day, girls and children are handed over to old men on platters as gifts or payment for one old debt or another. I could go on and on with incidence of such injustice. For God's sake, these women are your mothers and your children's mothers. They have souls and feelings equally as men. I hope a time will come when women will live hand in hand with their husbands as two complimentary parts and not like master and slave. Slave, you hear that? That's what these helpless creatures have been reduced to. Well, I thought Mbacham was different. He sent Abo to school when girls were condemned to remain uneducated. Yet he has fallen back into the dark abyss of ignorance and male chauvinism. He gives his baby, his little girl to her own grandfather. This is a case I won't stand by and watch. I must help Abo. She needs me. (Afuh 55 – 56).

John observes and wishes:

“they were many women in this village whom life had passed them by, not Abo. He hastened on at the thought. He would not live to see her ruined. He longed for a time when wives will live in love and understanding with their husbands, discussing their problems and sharing ideas as he read in books in father's house.” (Afuh 72)

John concludes:

“By marrying Worewum, Abo was simply moving into widowhood. He would show Pa and his in-laws that times had changed with the advent of education and Christianity in the clan. It was high time they knew that women had feelings and could love just as passionately as the few white couples around. It's just that these feeling had always been forced into abeyance by the clan. Now he could understand the plight of his aunt Ebod Emang (Afuh 69).

Chapter Ten of *Born Before Her Time* is titled “Freedom” and refers to Abo who has fought and

obtained her freedom from the marital claws of Worewum and her parents. She now works for the Reverend Sisters as a house girl who pay her school fees and who've already accepted to pay back Worewum's bride price money. Abo goes to a Teacher Training College and graduates as a trained teacher and marries John who has also gone to school and is now working at the DO's house in Bamenda. This is a marriage of equals. Take note Abo is the one who proposes marriage to John just like Juliet is the one who proposes marriage to Romeo. In *A Level Study Notes and Revision Guides: Romeo and Juliet: Advanced York Notes* the author writes “Juliet exhibits a determination, resolution, and circumspection rather beyond Romeo. It is she, rather than he, who is in charge. On the other hand it is her love for a man (and not her friendship with the nurse) which gives her this strength. La'ken Brazzle and Dr Deiter in *English 3000 18 November 2015 in Reverse Roles of Romeo and Juliet: Romeo and Juliet Feminism* writes that Romeo defies the classic function of masculinity within the play”, there are several scenes inside the play where Juliet takes on the opposite gender role of being the leader and more dominate sex in her relationship with Romeo”, “Both Romeo and Juliet acquire reverse gender role through out the majority of the play” and “the feminist reading of Romeo and Juliet holds profoundly, established patriarchy and patriarchal ideas liable for the catastrophic female”. These two authors say that Romeo dies like a woman drinking poison and Juliet dies like a man killing herself with a dagger.

Unlike John who is a feminist character, Romeo is not a feminist character as he does not want to liberate her from any bondage like John does. It is true that Romeo and Juliet are against the patriarchal order but it is Juliet who does the real fighting. Juliet fights for her freedom alone. Romeo does not help or support her. Juliet in her own fight for freedom unlike Abo is a strategist and a “liar”. Juliet tells her nurse:

Juliet: Amen

Nurse: What?

Juliet: Well, thou hast comforted me marvellous much. Go in, and tell my lady I am gone, Having displeas'd my father, to Laurence's cell

To make confession and to be absolv'd.

Nurse: Marry, I will and this is wisely done (Act 3, Scene 5, Lines 27-33)

When she comes back from Friar Laurence's Cell, she tells her father:

Capulet: How now, my head strong! Where have you been gadding?

Juliet: where I have learn'd me to repent the sin of disobedient opposition

To you and your behests; and am enjoin'd

By holy Laurence to fall prostrate here,

And beg your pardon, pardon, I beseech you;

Henceforward I am ever rul'd by you.

Capulet: Send for the county; go tell him of this:

I'll have this knot knit up tomorrow morning

Juliet: I met the youthful lord at fairness cell,
And Gave him What become love I might,

Not stepping over the bounds of modesty.

Capulet: Why, I am glad on't; this is well.
Stand up:

This is as't should be. Let me see the county.

Ay, marry, go I say, and fetch him hither.

Now, afore God, this reverend, holy friar

All our whole city is much bound to him (Act 4, Scene 2, Lines 16-32)

Shakespeare's play *Romeo and Juliet* is a play which takes place in five days. Shakespeare compresses Arthur Brooke's story of nine months into five days. Brooke's story is in his famous poem titled *The Tragical History of Romeus and Juliet* published in 1562. Capulet initially put

Juliet's marriage to County Paris on Thursday. When Juliet who first opposed it pretends to accept it after going to Friar Laurence's cell, the marriage is brought forward to Wednesday. When the Nurse who is Juliet's second mother tells her to marry County Paris and abandon Romeo whose marriage the Nurse witnessed, Juliet no longer has confidence in the Nurse and decides to act secretly and independently. Friar Laurence is Romeo's Confidant. Juliet now goes to Friar Laurence's cell (her new confidant?) to seek advice in the problem she now faces. Friar Lawrence married her to Romeo in his secret cell. Now Juliet's father, the Old Capulet has fixed another marriage on Thursday to County Paris. Will she marry twice? That is when Friar Laurence comes up with a master plan to counter the marriage, make Romeo and Juliet run away and above all reconcile the two enemy families. He gives Juliet a drug which will work for 42 hours and which will make her look like dead and when they bury her, Romeo will come and take her from the tomb where she will be buried when she wakes up. Friar John who is sent with a letter to inform Romeo of the plan which Juliet does not know, fails or is prevented from giving the letter to Romeo on time so that Romeo only hears of the death and burial of Juliet from Balthasar, a servant of his house in Verona. There in Mantua where he was exiled because of killing Tybalt, he buys poison and secretly comes to Verona at Juliet's tomb where he kills himself. Juliet wakes up after Romeo has killed himself. When Juliet goes to the extent of taking this potion which is death-like, that shows the extent to which she wants her freedom and hates this arranged marriage. She is similar to Abo who prefers death to marrying old Worewum. She leaves her village at midnight running away from Worewum's house passing through an enemy village and is stung by a snake before she is saved by the hunter, Tasama who in turn when he says and threatens Abo he will not let her leave and marry her, Abo runs away in a storm and goes to see the Reverend Sisters who help her. Juliet is not helped by anyone. She fights her own fight alone to death

but her death serves as a lesson to the two warring families to change.

V. THE PRICE FOR FREEDOM FIGHT AGAINST PATRIARCHY

In *Romeo and Juliet*, Juliet's fight for freedom against the patriarchal order ends in her death. In *Born Before Her Time* Abo's fight for her freedom does not end in her death but in happiness, but this happiness passes through a death-like road. Unlike Juliet she ends up marrying John she chose. Juliet does not marry Romeo the man she chose. One thing which is similar in the two heroines is that, they prefer to die than to marry husbands chosen for them by their fathers/parents. Symbolically the two plays signal the end of patriarchy in Juliet's and Abo's societies as no father will ever think of choosing a husband for his daughter again. In *Born Before Her Time* this end is very explicit or overt but in *Romeo and Juliet* it is very implicit or covert.

VI. CONCLUSION

In this paper using the feminist literary criticism we set out to prove that *Romeo and Juliet* and *Born Before Her Time* present a conflict between patriarchy and anti-patriarchy won by anti-patriarchy and as such revealing the authors of the two texts as feminists. The idea of Shakespeare as a feminist in this text is contradicted by Emily Rumbold, Clarkston and Mi who conclude, "the author of this play, William Shakespeare, was obviously not a feminist based on the actions and dialogue of his different characters. He shows the men saying rude things to the women, and also makes the women take orders from the men."¹ The above paper uses the feminist criticism to *Romeo and Juliet* like that of Eva Richardson which in *Feminist Criticism Applied to Romeo and Juliet* says: "Feminism is an evolving philosophy. Feminism in literature is an even newer area of study and, the basis of the movement, both in literature and society, is that the western world is fundamentally patriarchal (i.e. created by men, ruled by men, viewed through the eyes of men and judged by men)"². This started

in the 1960s. Before then literature was also seen and judged using male standards. Joseph McFadden in *The Feminist Approach in Romeo and Juliet* says Shakespeare's women are represented in three ways: the Bawdy woman who is usually risqué and sexual in her speech often used for comic relief, the tragic innocent woman who is a pure woman who tragically dies once her innocence is lost and lastly the scheming fatal female who manipulates men only to die a fatal death³. Juliet will in my opinion belong to the second category. Professor Levin has of recent annoyed the feminists when he posits or challenges the idea that Shakespeare's plays can be primarily seen as crucibles of sexual identity and conflict. Professor Levin is a traditionalist⁴. After reading and applying the feminist theory and criticism to *Romeo and Juliet* and *Born Before Her Time* this researcher is of the opinion that Shakespeare would have titled his play in the reverse order: *Juliet and Romeo* as Juliet plays a very important role than Romeo in this play and that *Born Before Her Time* like *Romeo and Juliet* should have been entitled as *Abo and John* to resemble *Romeo and Juliet* which it resembles. This will tie in with Ambanason who says that *Born Before Her Time* "is a twin *bildungsroman*, for while it is the story of the education, growth and development of young Abo, it is equally that of the teenage John, thus the narrative of two young people who fall in love and go to discover their mutual historical mission; that of breaking with the traditional past, of carrying out an onslaught against a monstrous tradition long sustained by a callous patriarchy"[199].

NOTES

1. The writers of this article made a serious mistake. To know whether a writer is a feminist or not, we need to judge the whole book, not to select one passage and draw far reaching conclusions. It is true they argue that Capulet decides the marriage of his daughter alone and sends his wife to go and tell her and not tell her himself. This is in their paper titled *Romeo and Juliet: A Feminist View*.

2. Richardson has done a marvellous job with the publisher Prestwick House INC. in *Teaching William Shakespeare's Romeo and Juliet from Multiple Critical Perspectives in the section Feminist Criticism Applied to Romeo and Juliet* and *Activity one: Examining Juliet's Role as Wife and Daughter in a Patriarchal Society* is very enriching in criticism and how to teach the text.
3. Joseph McFadden's article does not use or cite any Shakespearean text to show the three types of Shakespearean woman he identifies. This is very bad. He has other titles like *How women are understood at the time, How Gender Roles are Examined* and *The Feminist Approach* says useful things .
4. In an article *A Traditionalist Takes on Feminists over Shakespeare* by Richard Bernstein published March 1990 Professor Levin's arguments against feminists is well spelt out.

Richard Bernstein writes: "His argument, which reflects sentiments held by many traditional critics, is that the feminists, in putting the role of sex above all else, are sifting through Shakespeare's play in search of echoes of their own political beliefs. The main belief is that male domination itself and the suppression of feminine influences are the root cause of tragedy in both theatre and real life. In the process Professor Levin says, the feminists ignore a great deal of contrary evidence in the play, evidence supporting a more traditional motion of Shakespeare: that the plays are about individuals making fateful and fatal errors as they confront such immemorial issues as ambition, greed, vengeance, vanity and jealousy".

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The Geometric Progression

Dhruba Chakrabarty

ABSTRACT

Society, as a matter of fact has emerged as a structure out of the non linear dynamics of the inherent self generative network of nature. So structurally it is never rigid, neither absolute nor deterministic and all the natural beings on this planet act as a contributor to it. Progress or development therefore can neither be defined through any technological parameter nor can be mechanically imposed in a particular space time continuum. Rather it's the spontaneity inherent in the weave of nature's own network from which matter and life emerges probabilistically with a structural pertinence. This is somewhat like the development of a seed to fruit. But the modern times display a quite poignant picture where the technology of nuclear weapons expel nonviolent fraternal network of societal harmony and the mechanics of the political system is literally subjugating the meaning of humanity. This article has tried a nominal effort to curb the imminent degeneration of the entirety.

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I. ABSTRACT

Society, as a matter of fact has emerged as a structure out of the non linear dynamics of the inherent self generative network of nature. So structurally it is never rigid, neither absolute nor deterministic and all the natural beings on this planet act as a contributor to it. Progress or development therefore can neither be defined through any technological parameter nor can be mechanically imposed in a particular space time continuum. Rather it's the spontaneity inherent in the weave of nature's own network from which matter and life emerges probabilistically with a structural pertinence. This is somewhat like the development of a seed to fruit. But the modern times display a quite poignant picture where the technology of nuclear weapons expel nonviolent fraternal network of societal harmony and the mechanics of the political system is literally subjugating the meaning of humanity. This article has tried a nominal effort to curb the imminent degeneration of the entirety.

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“A human being is a part of a whole, called by us _universe_, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

– Albert Einstein

II. THE PORTRAIT

Since ages history has portrayed several structures declaring the elegance and ordinance of human civilization spliced with socio-political hegemony. Those structures have enunciated a very deterministic archetype of sustainable civil power and practice. The superpowers like the Egyptian, Roman or Greeks apart from all their disparities are quite similar in such demonstrations of establishing power through gigantically built structures in both visible and invisible formats. Such superiorities always incurred a linear fabrication of facts and figures regarding the acts and achievements of those civilizations. Nonetheless, these documentations and demonstrations have time and again failed to shield the tacit infrastructure of subliminal non linearity which in essence is far dynamic than the visible stability of that structural utopia. Whenever situations have convened the unfoldment of actualities rather than the realities, the entirety of self generating network has always complemented the developmental dynamics. But, the civil practice on the contrary had perpetually objected emerging networks in order to sustain the structural supremacy above all. Therefore, ‘structure’ and ‘structuralism’ has appeared to be self-contradictorily exercised throughout the history of civilization.

Factually what is happening that the ‘structure’, apart from its all innate nonlinearities, is being technically considered to be an entity that peremptorily dictates terms to its immediate environmental inhabitants to generate substantive support in favour of its own sustenance. This technicality commonly named as ‘technology’ slowly but evidently becomes the authority to establish definitive parameters to all the acts and actions through and from that

structure. Thus all such structures ultimately turn into a technological tool that terminates the creative or self-generative eloquence of the structuralism and submits to the materialistic realms of technological ratification. The situation can well be understood by looking at the prevailing academic structure of the modern world.

III. KNOWLEDGE AND THE ACADEMY

Prehistorically knowledge was accessible to all beginning from the unicellular to the multicellular organisms that are to survive and exist on this earth. Clearly speaking, the word knowledge is derived from the verb know which etymologically means to make intercourse with. Since nature's diversities are always ingenious and devoid of any kind of rigid causal linearity, therefore spontaneous intercourse with the natural order was the only accessible path to achieve knowledge irrespective of forms and features. Subsequently the 'structure' grew inwardly to perceive the natural order and outwardly to adapt with the nonlinearity of it. This entire procedure was so innate that the human species or the nonhuman species both enjoyed equal accreditation of their respective surroundings so as to interact harmonically and affably to make this earth a suitable place to live. The age old religious literatures and folk-fables have documented many such indications with quite competent versatility. So it is not at all difficult to realize that knowledge operated through the nonlinearly dynamic network among all the living beings with certain simultaneity. In essence the continuous learning process spread through the multidimensional relational network among all the living beings is the invisible potential out of which 'knowledge' emerges as the visible actuality. But the advent of academy and the academics purposefully impeded this mutual reciprocities and set forth to divide and deduct a definitive approach. The resources remained as it is except a mechanical strainer deployed amidst the rippling stream of learning to provide the desired direction. The self generative properties of the structuralism thus started decaying and the academic structure initiated to

establish authority over the various accessibilities of natural knowledge in order to issue necessary sanctions as per requirements of the masters who were basically the political ruler and the capital. Obviously to accomplish such actions, the academic structure required to be linearly rigid in order to emit prolonged petrification and at the same time to be facultised to subjugate the creative intellectual network as a whole. Therefore, till today academic structure incarnates various systems to select the competent and to eliminate the potentials by simply issuing summons to the human community that the academic instructions and curriculums are the only mode of being civilized. As famous Aristotle had envisaged - educating the mind without educating the heart is no education at all.

IV. THE SYSTEM, THE DEVELOPMENT

Thus the ultimate exaltation of a mechanical system has become the obvious sequel to every structure like the academic one due to the extinction of natural resources and disregard to the inherent self-generative qualities of all living beings. Actually the separation of structure from structuralism is vested in political power spliced with mercantile capital to deliver the parametric system of production of particular components that fits with their sustainability and cognition. That is why modern methodology for medical treatment is being manoeuvred by the highly paid marketing executives of pharmaceutical conglomerates along with the faculty educated medical practitioners commonly known as specialists, the modern academic curriculums are mostly mechanized and taught in such a fashion that preaches the benefits of bringing up only as an able servant of corporate consumerism.

Since the network of nature itself is embedded with the adaptability to any kind of change therefore being a natural subject it is implausible to stick to any form of rigidity that opposes these nonlinear characteristics. Moreover, the dimensionless relational network among the natural beings is woven in such a kind of oneness

that refutes singularity in existence and always proclaims emergence of unprecedented phenomenon as a whole. So life in essence is one but not singular, rather it's a perpetual interaction between all the living components. Even the animal body as is structurally viewed and acclaimed to be steady with statutory actions and activities, is also an outcome of interdisciplinary coordination of numerous types of physical, chemical, psychological and most impressively environmental complexities complementing each other all the time rigorously. The quantum physicists have identified this non-linearity as the invisible potential that according to them causes for the visible actuality of the so called structure. Naturally, systematic view to overpower the systemic configuration of life is consequently devastating. In a word, nothing can be Larger than Life.

But in practice, contempt of the essence of aliveness has molded the structure into a prime proponent of mechanics not of the meaning which subsequently upholds its own supremacy above all and allures the beneficiaries with materialistic efficacy. So, not the value but the price weighs the structure. Therefore, it is not at all difficult to contemplate that the mechanical features embedded within the structure has demarcated and classified life's own network in terms of the provisions it has to deliver. Thus the mechanics has overpowered the meaning of life in a steady space and is acclaimed as one and only irrespective of size and shape of the structure. Whether it is the gothic architectures of 16th century or the dams and barrages of twentieth century or the tiny mobile camera of the twenty-first century, at each and every occasion the mechanics is rampantly ambitious to outcaste and subjugate the oneness of the nature's self-generative network.

The anthropological history of mankind has enough evidence to infer that the human society has evolved out of the vigour of life emanated from the relational network with all the living beings and even with the non-living matters. The

human society is therefore truly a nonlinear dynamic structure that essentially nestles the meaning of nature embellished with probabilistic dexterity. So to direct the society to act in accordance with the statutory parameters of structural mechanics is to disturb and distort the intrinsic alive harmony and as a result the society is thus subjected to extreme stress. Obviously then the emergence of dehumanizing vices as a balancing factor from within the society becomes evident. In this regard it is also to contemplate that the innate components of any structure generates a certain holistic system of their own to comply with the immediate environment outside the structural periphery, any foreign imposition of supremacy is therefore always resisted with a disastrous consequence.

But to disprove and disintegrate the oneness and inherent complementarities of the natural beings has become the prime feature of the so called progress of civilization throughout the past few centuries. The latest of those is the massive implementation of technology in agriculture and animal husbandry. Setting aside the natural ability of the farmers to extract fertility out of the soil, use of genetically modified crops and animal feeds are being promoted worldwide in order to guarantee supply of food for mankind. On the other hand the environmentalists and the molecular biologists have adequate amount of documentary evidence that these mechanical interference is no less destructive for existence of the living beings than the nuclear war. A very poignant example is, man's so far closest purely vegetarian cattle are being turned into cannibals with high animal protein diets to effectuate more production of milk and meat. The crops and vegetables grown from insecticide resistant seeds are not only a detriment to human health but also a serious threat to the future of life on this planet due to the impairment of soil's inherent ecosystem. Moreover, when such mechanical impositions are overtly enthusiastic to declare themselves as substantially equivalent to the natural order, it is not at all difficult to

comprehend that the harmonic oneness of the entirety is being challenged every time.

V. DEFINITE TODAY OF INDEFINITE TOMORROWS

Despite respected Albert Einstein's forewarning - "Technological progress is like an axe in the hands of a pathological criminal", the progresses and 'developments' of human civilization have mostly been acclaimed through so called technological advancements throughout the globe with an overall supremacy. But the complex dynamics of life in fact is too vast to be accessed with the help of such ephemerals. Therefore the risk of adopting such technical systematic views of life is not only remaining but also being aggravated day by day. The reason behind is presumably that these faculties lack the requisite acuity to comprehend the systemic properties of the biological and ecological oneness and consequently a confused state about the present and the past is endemic within such system. As a matter of fact, the word technology emerged in the later part of 18th century A.D in England in the propinquity of 'Industrial Revolution'.

This confusion between time and space is on the other hand being capitalized by commercial entrepreneurs who are quite competent to make it more alluring in favor of their respective brand values. Technologically astounding advertisements perpetually provoke the readers/viewers to consume the most modern products without being concerned about the possibilities of being that much vulnerable to restrict one's own instincts. So ultimately, insecurity begets money - is becoming the hidden commercial motive to promote developments. All the present day machines appear in a 'larger than life' stance as they claim to be quite capable of generating solutions of any kind to the everyday crisis of an individual. So both the crisis and the solutions there of are manufactured technologically just to achieve commercial gain. Consequently the society which is actually based on holistic concept interspersed with a self generative network is gradually befitting to individuals' interests. Such a

divergence spreads like a lethal disease in all aspects of life for which the affected ones have left with no other option but to rely upon another mechanical system causing another fragmentation and so on.

The tacitly held nature within the body and the explicit exterior nature are complementary to each other. Both the factors act in tandem to maintain the intricate weave of the entire universe. Please consider the word 'universe', it's nothing but a unified verse with a limitless subliminal harmony. So when the exterior nature is exploited and distorted to establish and adopt any kind of mechanical system, the whole-some function disintegrates but to restore equilibrium as per the law of conservation it again reconstructs within itself naturally. We fail to follow this natural order of simultaneity and challenge it with our fragmented academic knowledge. Consequence, we all face, we call cancer a 'deformation' and abstain to accept it as 'reformation' within.

Actually the basic incongruity lies in the effort to consider the 'part' as the 'whole'. It is quite impossible to measure the depth of the pacific with a six inches scale provided with the school geometry box. Whatever be the length of a line, more and more points lies outside, and this notion is true for a plane or any three dimensional solid. But it is our common practice to evaluate the surroundings with some fixed linear parameters and to act in accordance with our 'acquires' and 'acquisitions' remain ever limited. Eventually when by some definite intention the parameters alter, the entire paradigm is being shifted leaving us in complete disarray.

Let us look into the context through a mathematical viewpoint. We all deal with numbers, we all are quite informed about the behaviours and uses of numbers, but we do not really know what a number is. We merely see it symbolically on the screens or papers and deal with the numbers on some operational basis. So like all other symbols, we are to realize also the

significance of those numerical operations not only at the surface level but also in the subliminal depth with a holistic view.

VI. THE MATHEMATICAL ESSENCE

Let us take an infinite geometric progression (GP series):-

$a, ar, ar^2, ar^3, ar^4, \dots$ where 'a' is the first term and 'r' is the common ratio of progression.

As we are all aware that the sum total of such a series i.e. the ultimate amount of progress made in this fashion is. Such a result quite clearly indicates that the ratio of progression (r) is to be less than unity otherwise the sum total of the entire operation ultimately yields a negative result i.e. divergence. This mathematical conclusion implies that any such progressive action to surpass or circumvent the natural order of oneness essentially causes deterioration and the deterioration caused by disregarding the oneness will certainly increase the entire system entropy and effectuate devastation through structural annihilations. The natural reason behind such an occurrence is that the initial entity being an indivisible part of nature's cohesive network the effort of developing or making progress of the same is always subjugated to the endorsement of that oneness and therefore cannot exceed that.

Now, considering the common ratio of progression less than one ($r = 1/3$ as an example), the above series takes the form $a, a/3, a/9, a/27, a/81, a/243, \dots$ and the subsequent sum of the series is $= a(1-1/3) = 3a/2$.

Dear reader, now your kind attention is hereby invited to the most significant feature of such geometrically progressed series; the terms of the series are factually the factors of the initial entity (a) in a gradually decreasing order and it is quite obvious to attain even the infinitesimally smallest value at any particular stage. The gradual steps of this geometrical progress are therefore actually

the declination/differentiation of the initial. But the widely acclaimed and believed notion about progress is in quite contravention to the above mathematical experience. The history of mankind has all the time peremptorily demanded that the route towards civilization as paved with conceptually much better and larger steps and the popular mechanical systems have always asserted the present as grown healthier than the past. Such fabricated theorization has indoctrinated generations after generations to place the mechanics as much superior to the meaning and quite convincingly to abandon the origin as primitive and undeveloped. But an in-vivo contemplation of the geometric series leads us to another astounding realization that the development actually lies in the summation of those differentials, in the instant case it is $(3a/2) > a$. So to contemplate progress, even the infinitesimally small part (differential) is to be cohered to attain the dimension of wholeness. To fetter the rights and entity of any component in order to perform the rituals of progress is in essence a destructive stance that ultimately demonizes the entire progressive functionality. The progressed modernity therefore owes its developing potential to the predecessors both qualitatively and quantitatively. In another word, the present is a probabilistic attribute embedded or enfolded inherently within the past that unfolds itself through the holistic integration of the intrinsic intricacies of the past. As respected Ilya Prigogine, Nobel Laureate in Chemistry 1977 has opined in his book 'IS FUTURE GIVEN?' that: - essentially this is a characteristic feature of nature, individualities emerge from the global. A town emerges from the countryside, in which it is embedded. That is why the common ratio can never be greater than one, the development or progress in essence is a holistic contemplation and can never be considered to be an exclusive mechanical entity, all the inherent integral factors of the present and the past conduct and condition progress formatively.

Another mathematical event of CALCULUS bears a lot of relevance to the above context.

Differentiating the continuous function of variable x i.e. $f(x) = x^2$, we get, $df(x)/dx = 2x$. But integrating $2x$ with respect to the variable x we get, $\int 2x dx = x^2 + c$. The significance of emergence of the constant 'C' ratify the fact that the development of the function $f(x)$ from its initial form x^2 to $(x^2 + c)$ is caused after integrating the differentials ($2x dx$) of the original function and truly this characteristic feature is the inherently embedded probabilities that has been unfolded in course of this holistic integration.

This is to infer therefore that progress or development can neither be defined through any technological parameter nor can be mechanically imposed in a particular space time continuum. Rather it's the spontaneity inherent in the weave of nature's own network from which matter and life emerges probabilistically with a structural pertinence. The entirety itself nestles change through differentiation and integration in simultaneity to sustain the eternal equilibrium. But the modern times display a quite poignant picture where the technology of nuclear weapons expel nonviolent fraternal network of global harmony and the mechanics of the political system is literally subjugating the meaning of humanity.

Dear reader, the rest is upon your conscience to curb the imminence of implicit degeneration.

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ABSTRACT

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Keywords: attitude, behavior, knowledge, secondhand smoke (SHS).

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I. ABSTRACT

Secondhand smoke (SHS) contributes to air pollutant in public and cause health problem to children and adolescents. Many people hold less knowledge and assumed that, SHS is harmless to health. This study is about knowledge, attitude and behavior in avoiding SHS exposure among non-smoking women. The aim of the study is to determine the extent of people's avoidance behavior towards SHS exposure in Klang Valley, Malaysia. This cross-sectional study involves 200 respondents who have been conveniently selected around public places in Klang Valley. The descriptive findings suggested that, 173 respondents agreed tobacco smoke is dangerous for non-smoker's health. Surprisingly, the respondents did not have accepted level of knowledge and attitude to avoid SHS with mean = 3.99, 4.10 accordingly. Besides, multiple regression test statistically proved that, among the variables, knowledge added statistically significant to the prediction of avoiding SHS with $p = 0.00$. This study may be a corner stone and an initial effort for responsible authorities such as Ministry of Health to begin formulating plan to increase the awareness of non-smokers about the rationales of preventing SHS, as an alternative plan for creating awareness among smokers.

Keywords: attitude, behavior, knowledge, secondhand smoke (SHS).

Author: Faculty of Business and Management, Universiti Teknologi MARA Kedah, Malaysia.

II. INTRODUCTION

SMOKING is one of the main causes of death in the world. Around 6 million of death is due to tobacco smoking [1]. In fact, the number of death is predicted to be eight million in 2030 [2]. This is an actual fact experienced by Malaysia where smoking bring about 20 percent of all death due to tobacco smoking diseases such as cardiovascular disease, diabetes, pulmonary disease, and many more [3].

Considering the impacts of smoking towards smokers, smoking may also affect non-smokers. Non-smokers here are also known as secondary smokers. The group consists of people who breathe in secondhand smoke (SHS) and take in nicotine and toxic chemicals by the same route smokers do. Therefore, the higher the amount of SHS they breathe in, the higher level of harmful chemical in their body. Children for example, are among the most risk group and usually the effect is related to respiratory disease such as bronchial disease. Besides that, the smokers also could harm their infant in which may bring a wide range of problems including lower weight during birth [4].

More worrying, the SHS that is exhaled has affected non-smokers to continue smoke. One of the reasons lying behind is because of insufficient knowledge and attitude [5]. Statistic indicates that, one third of adult and about 40% of children worldwide are exposed to SHS [6] where such exposure has caused 1.0% of global death and 0.7% of global disease. This is because, SHS is more danger than to non-smoker since the exhaled smoke contains more than 7000

chemicals [7]. However, only few studies done to investigate the influence of level of knowledge, attitude and avoidance behavior towards SHS exposure. Therefore, the main objective of this article is to access the level of knowledge and attitude of non-smokers in avoiding SHS. As well, the author wanted to explore the main contributor of the avoidance behavior of SHS exposure.

III. LITERATURE REVIEW

3.1 Knowledge about Secondhand Smoke (SHS)

SHS or known as environmental tobacco smoke or tobacco smoke pollution [1] is a risk of a number of health problems including cardiovascular disease, lung cancer, respiratory problem, asthma as well as infant death syndrome. Therefore, knowledge about SHS exposure is very important because the environment today is extremely exposed to smoking. The environment includes home, public area and workplace. According to Labib, Abeer & Ahmed [8], the community have sufficient knowledge about the danger caused by smoking and its effects to the health. Most of the respondents in their study showed high awareness towards SHS.

Prior research also has investigated the knowledge gaps between smoker and non-smoker groups [9][10]. It is proven that those who are not smoking have better tobacco smoking related knowledge than those who are smoking [11]. This may be due to several reasons and one of them is education, where the more people have education, the more they will tend to avoid SHS. Redhwan, et. al. have identified a few knowledge gap issues between smoker and non-smoker [11]. The first issue is related to the ingredients of the smoke. The knowledge about the harmful substances in the cigarettes or any tobacco products has caused non-smoker to prevent him or herself from it. The non-smoker realized about the effects that they might acquire when contacted with the products. The second issue is the extent of restriction towards non-smoker. People, regardless of smokers or non-smokers are not aware of the public smoking policy being enforced in the

country [12]. The third issue is lack of knowledge among smokers about the effect of SHS exposure to non-smokers. Evidence suggested that cigarette smoking is a major cause of many chronic diseases, including stroke, peripheral vascular disease, pneumonia, lung and oral cancer [9][13][14]. Therefore, low awareness among smokers may be enhanced if they are given direct exposure about the dangers of smoking to them.

3.2 Attitude towards Avoidance Behavior of SHS exposure

The attitude of people played important role to avoid from SHS exposure. According to Hayfaa, Rasmeieh and Amel, there were many effects on maternal smoking and exposure to SHS exposure [15]. People in the smoking area simply assumed that the SHS will not affect them since they are in the open air area [16]. Consistent findings found in Bangladesh by Bhanji, Andrades, Taj & Khuwaja where housewife women held a false conception towards SHS exposure in which they believed that SHS will not affect their health since they live in rural area and only spent most of their time at home, even though their husband is a smoker [17]. This false attitude also practiced by parents, because study indicated that, parents do not aware the harmfulness of SHS toward their children and their spouse. They will only change when the effects appear and this will bring major changes in motivation and attitude to avoid SHS later [18].

3.3 Public Perception on SHS Exposure

Perception can be referred to senses, feelings, ideas, thought, theories and the ability to understand the difference. It is very crucial in every aspect of one's life. Any perception or senses about something will contribute to the attitude of individual. Previous study revealed that public perceived SHS as a harmful substance to their health [19]. Statistic released by National Youth Tobacco Survey in 2013 shows that 37.0 to 40.5 percent of female youths and 33.2-36.3 male youths held negative perception towards SHS exposure. It needs an effort to avoid SHS

especially in public area however, not everybody aware of the dangerous awaits them from being exposed to SHS.

IV. METHODOLOGY

4.1 Setting and Population

This cross-sectional study involved target population of Klang Valley. 25% or 10 districts are randomly selected from the total number of 40 districts. Data are collected using convenience sampling method among both male and female, those aged between 18 to 60 years old and non-smokers at public places in the identified districts. Theorist suggested that, an appropriate number of respondents should be not less than 30 and not more than 500 [20], therefore the researcher has decided to have 200 sample for the present study in which 10 samples are taken from each identified public places.

4.2 Instrument

Self-administered questionnaire is used as the instrument of data collection. All items are prepared in bi-language to aids the respondents' understanding. The questionnaire covered four sections: (1) demographic characteristics, (2) public perceptions of SHS, (3) knowledge and attitude towards SHS and (4) avoidance efforts undertaken when exposed to SHS in the environment. Section 2 is adapted from Kurtz, Kurtz, Contreras and Booth, consists of 6 items on knowledge to access the respondents' knowledge related to SHS and 6 items on their attitude towards SHS exposure [21]. Section 3 is adapted from Wang, Herting and Tung, consists of 18

items on the respondents' efforts to avoid SHS in their contacted environment [22]. The subscale is in the form of 5-point Likert-type response scale ranging from (1) strongly agree to (5) strongly disagree. Respondents are given a minimum of 15 minutes to complete the questionnaire.

4.3 Data Analysis

Data obtained is analyzed using the Statistical Package for the Social Science (SPSS) version 21. Descriptive analysis is conducted to report the demographic characteristic of the respondents. It is also used to characterize respondents' knowledge and attitudes towards secondhand exposure and the avoidance towards SHS.

V. FINDINGS AND DISCUSSIONS

Again, this study provides a review on knowledge, attitudes and avoidance behavior of SHS exposure between adults' male and female. This section presents analysis of findings from the data generated in data collection process.

5.1 Demographic Characteristics

Table 1 shows the demographic characteristics of the respondents. There were 49 (24.5%) male and 151 (75.5%) female respondents involved in the study. Respondents' age ranged between 18-60 years old. The results showed that, 93 (46.5%) were working in the government sector, while 107 (53.5%) were working in the private sector. Most of the participants live in urban area, with single status and got the highest education level in secondary school.

Table 1: Demographic Background of Respondents

| Respondents' Demographics | | Frequency | Percentage (%) |
|---------------------------|------------------|-----------|----------------|
| Gender | Male | 49 | 24.5 |
| | Female | 151 | 75.5 |
| Age | 18-30 | 93 | 46.5 |
| | 31-40 | 74 | 37.0 |
| | 41-50 | 8 | 4.0 |
| | 51-60 | | |
| Highest Education | Primary School | 3 | 1.5 |
| | Secondary School | 95 | 47.5 |

| | | | |
|-------------------|---------------------------|-----|------|
| | Matriculation/Diploma | 39 | 19.5 |
| | Bachelor Degree | 47 | 23.5 |
| | Master | 13 | 635 |
| | PhD | 3 | 1.5 |
| Marital Status | Single | 98 | 49.0 |
| | Married and live together | 90 | 45.0 |
| | Married but separated | 4 | 2.0 |
| | Divorced | 8 | 4.0 |
| Occupation Sector | Government | 93 | 46.5 |
| | Private | 107 | 53.5 |
| Area of Living | Urban | 141 | 70.5 |
| | Rural | 59 | 29.5 |

5.2 Perception towards SHS exposure

Table 2 shows most of the respondents (97%) perceived that tobacco smoke is dangerous for non-smoker's health. The respondents held negative perceptions towards SHS exposure since the response remain consistent above 90% for all indicators. They believed, SHS may dangerous their health status and children, can cause lung

cancer and they agreed that smoking should not be allowed in public place especially the children areas. This is consistent with Brian, Shanta and Stephen where their finding among students in middle and high school revealed that the respondents perceived SHS has the potential to harm their current status of health [4].

Table 2: Perception of SHS exposure

| | 1-2 | 3 | 4-55 |
|--|------|-----|------|
| 1 Tobacco smoke is dangerous for non-smoker's heal | 97 | 2.0 | 1.0 |
| 2 Children who are exposed to tobacco smoke have more illness, such as colds | 95 | 3.5 | 1.5 |
| 3 Exposure to tobacco smoke can cause lung cancer in non-smokers. | 94 | 4.0 | 2.0 |
| 4 Public places should be smoke-free | 94 | 3.0 | 3.0 |
| 5 Parents or adults should not smoke near children | 94.5 | 4.5 | 1.0 |

5.3 Knowledge, Attitude and Behavior of Avoiding SHS

Multiple regression is conducted to see if knowledge and attitude predicted the avoidance behavior towards SHS. Basic descriptive statistic is shown in table 3. Three variables were transformed; knowledge, attitude and avoidance behavior of the respondents towards SHS

exposure. The findings showed, respondents did not have sufficient knowledge and required level of attitude towards SHS exposure. All the three items held by respondents suggested that they are uncertain and unaware of the hazardous effects of SHS exposure. This is against the finding revealed by Evans, et. al. and Gharaibeh, et. al. [9-10].

Table 3: Descriptive Statistic

| | N | Mean | Std. Deviation |
|--------------------|-----|--------|----------------|
| Knowledge | 200 | 3.9908 | .46219 |
| Attitude | 200 | 4.1042 | .58323 |
| Avoidance Behavior | 200 | 3.4850 | .34856 |

Using the enter method, the analysis of variance and model summary in Table 4 found that knowledge and attitudes explain a significant amount of the variance in the avoidance behavior towards SHS exposure ($F(2, 197) = 10.364, p <$

$0.05, R^2 = 0.095, R^2 \text{ Adjusted} = 0.086$). The prediction model was only accounted for approximately 9.5% of the variance in avoidance behavior towards SHS exposure.

Table 4: Analysis of variance and model summary

| ANOVA ^a | | | | | |
|--------------------|----------------|-----|-------------|--------|-------------------|
| Model | Sum of Squares | df | Mean Square | F | Sig. |
| 1 Regression | 2.302 | 2 | 1.151 | 10.364 | .000 ^b |
| Residual | 21.876 | 197 | .111 | | |
| Total | 24.177 | 199 | | | |

| MODEL SUMMARY ^b | | | | |
|----------------------------|--------------------|----------|-------------------|----------------------------|
| Model | R | R Square | Adjusted R Square | Std. Error of the estimate |
| 1 | 0.309 ^a | 0.095 | 0.086 | 0.33323 |

a. Predictors: (Constant), Knowledge, Attitude
b. Dependent Variable: Avoidance Behavior

Table 5 illustrates correlation coefficient of the regression analysis. It indicates how much the dependent variable varies with an independent variable when all other independent variables are held constant. The unstandardized coefficient, B1 for knowledge is equal to 0.211 and attitude is equal to 0.026. This means when a person's knowledge and a person's attitude towards avoiding behavior towards SHS exposure is increase, there will be also an increase in a person's avoidance behavior towards SHS exposure. The data findings show that only knowledge (Beta 0.280, $t(3.204, p < 0.05)$) did significantly predict the avoidance behavior of SHS exposure in the population area, while attitude (Beta = 0.043, $t = 0.493, p > 0.05$) did not. In other words, the finding suggested that the knowledge held by someone influence someone's avoidance behavior towards SHS exposure. This is consistent with Ma, Tan, Fang, Taubbeh & Shive [23].

VI. CONCLUSION

SHS is perceived to be dangerous to non-smokers. The findings of the study support the need to

reduce the prevalence of smoking, specifically in Malaysia. It suggested the urgency to conduct prevention efforts. It is highly recommended for the responsible body to held intervention program in order to increase people's awareness on the danger of SHS in the public. Some of the efforts may include making available more smoking-free area and held campaign or carnival especially in places that include high-risk groups (teenagers, children and pregnant mothers). It is hoped, future research will include smokers as respondents of the study in order to make comparison of their awareness, attitude and perception with non-smokers.

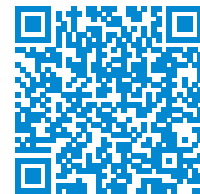
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Nigeria: Symbolic Reflections on Voter's Register and Election Outcomes

Anthony Eniayejuni

ABSTRACT

Election is an integral part of democracy. Elections are held to justify and acknowledge the will of the people as to who should represent, govern, and occupy an elective position. Credible election does not only legitimize the powers of the elected office holders but also make the sovereign power of the citizens known. However, election in Nigeria is trapped in transition due to electoral malpractices and lack of genuine voters register. Thus, election marked by irregularities and malpractices impedes democratic consolidation. This paper argues that genuine voter's register and credible election is a sine qua non for strengthening democracy in Nigeria.

Keywords: voters register; election; democracy and democratic growth

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Keywords: voters register; election; democracy and democratic growth.

Author: International Relations Department, Cyprus International University, Lefkosa, Mersin 10, Turkey.

II. INTRODUCTION

Over the last eighteen years, Nigeria has had uninterrupted democratic governance and transition of political power from one democratic government to another. Despite this, there is a growing crisis of corruption, lack of transparency, lack of accountability, lack of responsiveness to the needs of the masses, and detachment of government and the people. In engendering democratic values and making democratic institutions more responsive to the needs of the masses, full participation of the citizens in voter's registration exercise and elections are needed to enhance the influence of the citizen's and increase political accountability, proper representation, good governance and democratic consolidation (Neil, 1992: 26). The development of democratic

political system in a country like Nigeria can be measured in part by the conduct of voter's registration and elections; which is the hallmark and essential ingredient of a democratic political system. However, elections in Nigeria have not lived up to standards due to electoral malpractices, lack of genuine voters register, corruption and crave for power by the political elites. Electoral conducts and outcomes in Nigeria have been marred by electoral malpractices such as underage voting, ballot stuffing, multiple tombs printing, intimidation and harassment of opposition during elections. Often- times, fictitious names such as names of family members living abroad, foreigners, dead people (Favour, 2011) and non-living objects are enlisted and included in the voter's register (ThisDay Live Newspaper, 2012). The Nigerian political arena is enveloped in a swirl of corruption. Political office in Nigeria is often seen as the primary source of private wealth creation and accumulation. This syndrome had made politics a big business in the country, because anything spent to secure a political office is regarded as an investment. This has made the struggle for political control and electoral contest so intense. The political elites sees participation in the electoral process as an investment, which matures immediately one, gets into office. In the attempt to attain and maintain their hold on power, the political elites engage in unconventional modes of electoral malpractices, they explore every avenue whether legal or illegal to attain and remain in office. Thus, the desire of the political elites to attain and remain in office by all means brings about electoral corruption, where the citizens are denied the right to elect the candidate of their choice. This study argues that genuine voter's register and credible election is a

sine qua non for strengthening democracy in Nigeria.

III. EXPLAINING DEMOCRACY AND ELECTION

No state is really strong unless its government has full consent of at least the majority of its people; and it is difficult to envisage how that consent can be obtained outside democracy (Godfrey, 2006: 434). Democracy presumes that people who live together in a society need a process for arriving at binding decisions that take everybody's interests into account (Robert and Philip, 2005: 411). Democracy provides regular constitutional opportunities for changing officials and permits the largest possible part of the population to influence decisions through their ability to choose among alternative contenders for political office (Zehra, 2003: 19). This process involves some popular participation in the selection of leaders and policies, at least through regular free and fair elections (Martin and Lakin, 2004: 19). The quality and integrity of the electoral process represent a core component of democracy that has become basic index in evaluating and assessing the democratic consolidation of any nation. Election involves the participation of the people in the act of exercising their political will and choice in electing those that represent them and at the same time create an opportunity to sanction the incumbents to account for policy performance at the re-election time. Election stands as a guarantor of social peace through which the ruled confers legitimacy on the ruler. Election provides a link between the government and the governed; and through the act of voting, government consent is secured, public questions and contest are resolved and determined. Election encompasses activities before, during, and after elections, which includes the constitutional framework of elections, registration of political parties, voter's registration, party campaigns, voting, the role of the media, and the activities of the security agencies (Festus, 2003). Prior to elections in Nigeria, voters registration exercise is embarked on to enable and guarantee the right of

Nigerians who have turned eighteen years and above to cast their votes during the election. Voter's registration is an important mechanism; it establishes the eligibility to vote in an election by ensuring that all qualified individuals enjoy the right to vote and at the same time it help prevent electoral fraud or multiple voting during elections. The votes cast by the electorates during the election are translated to election results, which will determine or solidify the process of electing or rejecting a candidate for public office. Voter's registration, voting, election results, political campaigns, and electoral laws are all important part of electoral process and democracy.

IV. RECURRING DECIMAL IN THE ELECTORAL PROCESS IN NIGERIA

The history of elections in Nigeria since independence has been an exercise in futility, due to lack of genuine voters register and electoral malpractices. The inability of the electoral commission and the political elites to play the game of politics according to its rule was one of the root causes of the military takeover in Nigeria. Virtually all the elections that have taken place in Nigeria since independence were highly controversial. Before the 1965 election that was held in each region of the country, there was controversy about the genuineness and accuracy of the voter's register, and this led to the allegation of vote rigging. The post-election period brought the nation into chaos, and the situation provided a conducive atmosphere for a coup d'état in 1966. The 1983 election was not without flaws; the elections were marred by violence, widespread vote rigging, irregularities, and electoral malfeasance that led to legal battles over the results (Commonwealth Observer Group, 2006: 8). The aftermath of the election brought the whole country into chaos; there was series of killings and arson. The political instability in the country provided the opportunity for another coup d'état on 31 December 1983; the military officers cited corruption, political violence, and electoral malpractices as the reasons for overthrowing the civilian government.

Huntington stated that, “Once a military junta takes over power; it will normally promise to return to civilian rule. In due course, it does so if only to minimize divisiveness within the armed forces and to escape from its own inability to govern effectively. In a praetorian situation like this, neither authoritarian nor democratic institutions are effectively institutionalized. Once a country enters into this cyclical pattern it appears to be difficult for her to escape from it (Huntington, 1984: 210).” After the incessant transition of power to civilian rule by various military regimes, Nigeria returned to civilian rule in 1999. Prior to 1999 election, an electoral body Independent National Electoral Commission (INEC) was established. Nine political parties were registered, but Peoples Democratic Party (PDP), All Peoples Party (APP), and Alliance for Democracy (AD) were the three political parties that fulfill the required criteria to contest the election. Despite that, the election was marred with a lot of irregularities, fraud, ballot rigging and the results were said to be predetermined (Festus, 2004). On 29 May 1999, Olusegun Obasanjo of the People’s Democratic Party was sworn in as the President of Federal Republic of Nigeria. In 2003 general election, more political parties participated in the election (Jiti, 2012); and all the rigging methods and electoral malpractices such as multiple tombs printing, ballot-stuffing, intimidation and harassment of opposition used in previous elections resurfaced and the use of violence as a political tool also became rampant. Amidst all irregularities and electoral malpractices, Olusegun Obasanjo of the PDP was again re-elected as the president of Nigeria. The 2003 general election was a major milestone in the political history of Nigeria, instead of a coup d’état, civilian government was replaced by another civilian government.

Prior to 2007 general election, INEC introduced a computerized Direct Data Capture Machine (DDCM) to modernize voter’s registration and to prevent multiple voting, underage voting, and other electoral malpractices (Uche, 2013: 53). Unfortunately, the voter’s registration exercise fell

short of expectations as many Nigerians were disenfranchised due to diversion, disappearance, and misapplication of the machines. For instance: six of these machines were said to be found in the house of late Alhaji Lamidi Adedibu (Chris, 2008) and another two Direct Data Capture machines were said to be found in the house of Dr. Saka Balogun where they illegally registered both qualified and underage (The Nation’s Newspaper, 2007). Fictitious names such as Mike Tyson, Mohammed Ali, and late Ayo Babalola also found their way into INEC voters register and voted (PM Newspaper, 2011). The foundation of electoral malpractices in Nigeria is at the level of voter’s registration, and this was evident during the general election, which was conducted based on the voters register. Virtually all the contestants in all the electoral positions throughout the country went to court challenging the election results announced by the electoral commission INEC due to the series of flaws witnessed during the election. Musa Yar’Adua of the People’s Democratic Party was sworn in as the President of Nigeria based on 2007 voters register. President Yar’Adua admitted in his inaugural speech that the process through which he came into office was grossly flawed. He said “We acknowledge that our elections were not perfect and had lapses and shortcomings, and our experiences have presented an opportunity to learn from our mistakes (PBS News, 2007).” He promised far-reaching electoral reforms to guarantee free, fair, and credible elections in Nigeria. In fulfilling his promise, President Yar’Adua established Electoral Reform Committee (ERC) consisting of 22 members headed by Hon. Justice Mohammed Lawal Uwais on 28 August 2007 (Davidson, 2009). During the inauguration of the ERC members, the president said that in spite of the general agreement by Nigerians that democracy is the most appropriate form of government, our inability to conduct an election that is locally and internationally accepted and credible has left a credibility problem for our electoral process. He added that the shortcomings in the conduct of election had put a heavy obligation upon us to develop a means of endowing the electoral process

with the highest internationally and locally acceptable quality and standard (Lanre, 2007). However, the report of the committee was subjected to political permutations by the government, and little enthusiasm was shown in implementing the recommendations. On 5 May 2010, President Yar'Adua died after a long illness (BBC News, 2010). The vice-president Goodluck Jonathan was sworn as the President on 6 May 2010 (USAfrica, 2010). In his inaugural speech, President Jonathan pledged a renewed commitment to good governance, electoral reform and the fight against corruption. President Jonathan said, "We must enshrine the best standards in our democratic practice, and one of the true tests would be to ensure that all votes count and are counted in the upcoming general elections (Kunle, 2010)." He was elected as the president of Nigeria amidst all irregularities, violence, and electoral malpractices on 18 April 2011.

In order to imbibe public confidence in the electoral process and to guide against the abnormalities of 2007 voter register; the electoral body INEC sought for a new voter register that was used for the general elections in 2011. On 15 January 2011, voter's registration exercise started in all the state across the country including Federal Capital Territory (FCT) and was scheduled to hold for two weeks. The registration exercise was later extended by one week due to technical hitches such as rejection of voters fingerprint by the fingerprint scanner; absence and malfunctioning of the DDCM in some registration centers, which resulted in a low turnout of voters. There were reports that many political elites in governments control registration exercise in their areas through 'Greek gifts' given to INEC officials (John and Adeoye, 2012: 105). However, underage registrations which were a concern during the voter's registration exercise later became obvious during the general election; as underage was seen casting their votes during the election (Vanguard Newspaper, 2011) (Sahara Reporters, 2011). Multiple registrations were also apparent as the DDCM lack the capacity of detecting multiple registrations.

In preparation for 16 November 2013 governorship election in Anambra state, INEC announced the conduct of Continuous Voter Registration (CVR) exercise, in order to grant voters who have not turn eighteen years old during 2011 voter's registration exercise to register ahead of the governorship election (INEC, 2013). The commission also said that it would employ the use of Automatic Fingerprints Identification System (AFIS) to eliminate multiple registrations and other accompanying problems witnessed during the 2007 and 2011 elections. In spite of that, series of irregularities such as the inclusion of non-living objects and cases of missing names trailed the voters register used for the Anambra governorship election. Many eligible and registered voters were said to be deprived of voting because they could not find their names in the voters register used for the election. For instance: Chief Arthur Eze, the PDP governorship candidate Mr. Tony Nwoye and some of his family members could not find their names in the voter's register (Stephen, 2013). The electoral body also registered a 'plate of rice' as a 37 years old male voter in Anambra election (Sahara Reporters, 2013). It is obvious that the Anambra State governorship election was marred by irregularities and electoral malpractices. If the electoral commission INEC could not conduct a credible election in a single state such as Anambra State governorship election with credible voters register then how will INEC conduct the general election for all states? Nevertheless, on 18 November 2013, the electoral commission declared that the gubernatorial election was inconclusive, due to the cancellation of 113,113 votes because of irregularities in the election conduct and massive disenfranchisement of people across the state (ThisDay Live Newspaper, 2013). Likewise, the INEC chairman admitted that the electoral body failed to perform to the expectations of Nigerians in the election and that a supplementary election would be conducted on 30 November 2013 (Okey, 2013). The INEC boss said the supplementary election will take place in 210 polling units where the election was canceled to determine the winner of the governorship

election in the state (Vincent and Uche, 2013). The controversies that went after the conduct of the governorship election in Anambra State led many Nigerians to ask how prepared is the electoral mission in conducting governorship elections in Ekiti and Osun States as both elections will influence the level of preparation, preparedness, and commitment in conducting credible election in 2015 which will be completely devoid of electoral malpractices. In reaction, the independent national electoral commission assured the citizenry of the states and Nigerians that the commission had learned from the governorship election in Anambra State and that such defects would not duplicate itself in Ekiti and Osun State elections as well as 2015 general election. The Commission Chairman stated that "Anambra was an unfortunate event, but it doesn't in any way indicate our level of preparedness for the approaching general election in 2015. I want to say that, as a committee, we have taken many lessons from what happened in Anambra State and we are dying to put such knowledge to use, as we arrive ready to conduct other elections in the nation. Beginning with the governorship elections in Ekiti and Osun States. I desire to exhort us all, to manage our best as we get ready because the Anambra State lessons would be factored in, our formulations; then the challenge for us, is to see to it that we get the two governorship elections as a trial case in terms of remarkable improvement before the 2015 general elections (ThisDay Live Newspaper, 2014)." Nevertheless, the Commission Chairman gave the assurance that the electoral body was ready and prepared to conduct credible elections.

Ahead of the governorship elections in Ekiti and Osun State which was held on 21 June 2014 and 9 August 2014 respectively. The electoral commission gave citizens who have only turned eighteen years old the opportunity to participate in the elections by conducting Continuous Voter Registration (CVR) exercise. The Commission also distributed Permanent Voter Cards (PVC) to those with Temporary Voter Card (TVC). The commission further distributed PVC to those that

duly registered in 2011 but failed to get printed copy of their PVC. The electoral commission said the exercise would allow eligible voters to register while those with TVC would receive a computerized voters card. The Commission stated that the reason behind computerized voter's card was to checkmate ballot snatching and multiple voting during elections (Channels Television, 2014). In Ekiti state, out of 657,256 PVC's, that was printed by the commission, a total number of 347,741 were collected by verified holders while in Osun state 697,574 PVC's were collected out of 1,256,569 meant for the state. For the CVR exercise, 78,875 and 149,089 new registrants recorded in Ekiti and Osun state respectively (INEC Bulletin, 2014). In Ekiti state, 18 political parties presented candidates for the governorship election, although it was widely believed that the contest was three horse race between governorship candidates of APC Kayode Fayemi, Ayodele Fayose of PDP and Bamidele Opeyemi of Labour Party (LP). The announcement of the election result of the returning officer on 22 June 2014 declared Ayodele Fayose of PDP as the winner of the gubernatorial election in Ekiti state. According to the commission, Ayodele Fayose of PDP won in all the 16 local governments of the state, polling 203,090 votes to beat the incumbent governor and the candidate of APC Kayode Fayemi who scored 120,433 votes, while LP candidate Bamidele Opeyemi scored 18,135 votes (Premium Times Newspaper, 2014). Responding to the election results, the Deputy National Chairman of APC said, "What took place in Ekiti State was a new dimension in election rigging in Nigeria. He stated, the party is ready to challenge the election outcome in court and stated further that we have witnessed, studied the election outcome and for posterity's sake, we know the election is not the will of the people (Gbenga, 2014)." Likewise, the governor's wife also said, in due course, the full and real story of how the 21 June 2015 Ekiti governorship election was rigged and controlled from the informant will be uncovered. (The Nation Newspaper, 2014) However, on 5 February 2015, audio recordings and document tagged *Ekitigate* emerged

providing substantial evidence that some PDP chieftains connived with security agents to rig the governorship election in Ekiti state. The 37-minute audio recording detail how similar scenario is being planned for governorship election in Osun State. A Captain who was required to come with his commanding officer, a Brigadier General to the locus of the meeting on 20 June 2014 in a hotel owned by the PDP candidate for the governorship election did the recording of the audio tape. In attendance at the meeting were the then Minister of State for Defense, Minister of Police Affairs, a Brigadier General of the Nigerian Army, some PDP chieftains and PDP governorship candidates for both Ekiti and Osun states (AIT Online, 2015). The transcript of their meeting includes strategies and plans on how to carry out electoral fraud with the avail of the Nigerian armed forces, which includes arresting of important APC chieftains, use of stickers to identify people not to arrest and deployment of Strike Force to assist PDP members that engaged in electoral fraud. In the audio recording, the PDP governorship candidate admitted that INEC had provided a soft copy of the result set and that the Chief of Army staff had also given his consent. The minister also stated that he was instructed by the president to execute the plan (Sahara Reporters, 2015a). According to All Nigeria Save Democracy Movement (ANSADEM) convener, Comrade Adebayo M. Adebayo, he described the use of the Nigeria military at the Ekitigate scandal as relegating the role of the Nigerian army to riggers and a Brigadier-General to an errand boy by dubious politicians. He said further that the gladiators in the midst of Ekitigate scandal are still in the corridors of power (Sahara Reporters, 2015b).

In preparation for 2015 general election, the electoral Commission embarks on Continuous Voter Registration Exercise and distribution of Permanent Voter Cards across the country in order to make room for all eligible electors who have reached the age of 18 years after the last general election in 2011. The Commission urges those who are yet to register to accept vantage of

the registration exercise to be able to vote in the 2015 general elections (Channels Television, 2014). Initially, the presidential and national assembly election was slated for 14 February and the gubernatorial and house of assembly election for 28 February 2015. Nevertheless, the election was later moved to 28 March and 11 April 2015 respectively, due to insurgency activities in four Northeast states of Nigeria, Borno, Yobe, Gombe and Adamawa State. The Nigeria security agents said in order to guarantee the security and safety of INEC activities and operations; they need at least six weeks to conclude major operation (INEC Bulletin, 2015). The electoral commission Chairman said the extension is in line with the legal provisions require for conducting elections. According to Section 25 of the Electoral Act, 2010 as amended, which provides that electoral commission requires to conduct election not earlier than 150 days and not later than 30 days before expiry of the term of office of the last holder of that office (Electoral Act, 2010). The electoral commission carried out the distribution of PVC's and the CVR exercise nationwide in three stages for greater efficiency (Omeiza, 2014). In its commitment to the conduct of a free, fair and credible election in Nigeria. The committee announces its plan to use electronic voter authentication system, called Smart Card Readers (SCR) for the 28 March and 11 April 2015 general election (Augusta, 2015). According to the commission, the SCR has the capability of verifying genuine PVCs issued by INEC and identifying the legitimate holder of PVCs (INEC News, 2015). The electoral commission said the use of SCR would infuse credibility and transparency to the nation's electoral process. Nevertheless, the function of the SCR became a source of concern for many politicians, particularly between the PDP and APC. The PDP opposes the use of a card reader, saying this is the first time of sweeping up the technology and might likely disenfranchise electorates. For APC, they defend the electoral body's argument that the electronic voter authentication system will curb rigging (Premium Times Newspaper, 2015). In order to allay fears on the use electronic voter

authentication system for the 2015 general election, the electoral commission embarked on a field test in twelve countries of the Federation to determine the strengths and failings of the technology. At the conclusion of public demonstration of the electronic voter authentication system conducted in twelve states, INEC experiences some technical hitches but expressed satisfaction with the exercise, and decided to proceed ahead with the use of the technology for the general election (ThisDay Live Newspaper, 2015a). Nevertheless, during the general election, the Smart Card Readers malfunctioned in several polling units across the state. The Smart Card Readers reject some PVC issued by INEC and failed to take biometric data of the electorates (ThisDay Live Newspaper, 2015). For example, the Smart Card Reader failed to authenticate the PVCs of the PDP presidential candidate Goodluck Jonathan and his wife (Michael, 2015). However, there is evidence of rigging and manipulation of election results in some states. For example, during the governorship and house of assembly election in Akwa-Ibom state, the electoral commission declared a total number of 1,122,836 votes. Whereas, the total number captured and accredited by the electronic voter authentication system was 437,128 (Emmanuel, 2015). Therefore, with the said result, the total number of votes declared by INEC surpass the total number of accredited voters with 685,708 votes. The excess figure shows high-level electoral fraud in the election. Likewise, in Rivers state, the electoral commission declared a total number of 1,228,614 votes. Whereas, the total number accredited by the electronic voter authentication system was 292,878 and 935,736 votes was in excess (Adebayo, 2015).

The Recurring Decimal in the Electoral process in Nigeria shows that the conduct of election in Nigeria negates principles and tenets of democracy. Electoral system should be transparent in order to reflect the will and interest of the masses, and the people must be convinced in the fairness of the electoral process but if the

voter's registration system is faulty from the beginning, then the entire electoral process will be affected and viewed as illegitimate. A compromised election creates instability and can potentially undermine the growth of democracy. Compromised election denies the citizen the right to elect their representatives, which is their fundamental human rights. Any government that emerges from election marred by irregularities, underage voting, registering of multitude voters using fictitious names and registration of non-living objects, only breeds instability and underdevelopment, because their mandates were not derived from the people, therefore, they are not accountable to them, and the legitimacy of that type of government is put in question.

It can also be observed that the conduct of free and fair elections with an emphasis on genuine voter register has not yet being accepted by the political class, who has been molded in a culture of using unconventional means in achieving victory. The political elites in Nigeria need to start making conscious efforts towards planning a credible free and fair election, which will actually demonstrate that power belongs to the people. They also need to shift focus from seeing elective positions as a source of personal wealth to a more accountable and representative government.

Concisely, the inability of the Nigeria electoral commission to conduct free and fair elections often produces outcomes that impede democratic consolidation and development. The democratic development in Nigeria can only be secure if it develops an independent and impartial electoral institution that will ensure among other things the conduct of credible elections based on genuine and comprehensive voters register. Elections in Nigeria has the potential to improve but to achieve this, the electoral body must imbibe the culture of impartiality and neutrality in conducting election. It must also address its weaknesses in the area of voter's registration and other electoral malpractices; as credible election and genuine voters, register confers legitimacy and transparency to the electoral process.

V. CONCLUSION

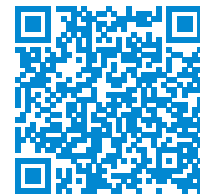
The road map to credible elections in Nigeria requires comprehensive and genuine voters register which will ensure that electorates can exercise their right to vote; which in turns make the political leaders more accountable and responsive to the aspirations of their citizens and this remains the best way in strengthening democracy and its institutions. The identified dilemmas of electoral malpractices on democratic consolidation in Nigeria are devastating. This form of electoral malpractices occurs to attain and retain political office, and this has marred the conduct of credible elections in Nigeria. It has also denied the citizens the opportunities and rights to participation in governance and at the same time renders it impossible for the government to be accountable to the people. Apparently, any government established through electoral malpractices can never produce a political system that is inclusive and democratic. There is no doubt whatsoever that electoral malpractices and lack of comprehensive and genuine voters register in Nigeria stands as impediments to its democratic consolidation.

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This article aims at dealing with the most important reasons of this phenomenon, which make students conduct badly and clumsy. Then we suggest some strategies to lessen and remedy this problem, which prevails among students. How can the teacher handle such problem and create interest and enthusiasm in his or her lectures?

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Karima Maazouzi

I. ABSTRACT

Discipline problem is a phenomenon that causes fear and consternation for most teachers. It takes many forms including, disruptive talking, inaudible responses, sleeping in class, tardiness and poor attendance, failure to do homework, cheating in tests and exams and willingness to speak in the target language. There are many reasons for discipline problem, it can stem from students' reactions to their teacher's behaviour or from other factors inside or outside the classroom. Whatever the form discipline problem takes, we need to know why does it occur? What can teachers expect and how can they effectively handle discipline problem?

This article aims at dealing with the most important reasons of this phenomenon, which make students conduct badly and clumsy. Then we suggest some strategies to lessen and remedy this problem, which prevails among students. How can the teacher handle such problem and create interest and enthusiasm in his or her lectures?

The data was collected through an interview with English teachers at Tahri Mohammed University (Bechar) and a questionnaire distributed to English teachers at this university. Based on the results of the interview and the questionnaires, information about the causes and solutions of discipline problem in the classroom were collected.

Keywords: discipline, problem, classroom, teacher, student's psychology, causes, obstacles, strategies, remedies.

Author: Karima Maazouzi (Tahri Mohammed University Bechar), (Algeria).

II. INTRODUCTION

Teaching is both a science and an art. It is the process that facilitates learning, and it requires a balance of many factors in actual performance: knowledge, skill, and qualities of personality. However, the teacher is both an instructor and a learner. Yet, he also makes mistakes; he is human. However, the classroom environment includes how the teacher acts and students behave in response to the teacher method. One difficulty frequently encountered by teachers is the problem of maintaining discipline. The teacher may face many kinds of disruptive behaviour which are not confined to one age group. In this case these behaviours become an obstacle for the teacher, so it's the task of the teacher to create a well managed learning environment, where he can do his work successfully.

At the level of Tahri Mohammed University (Bechar), teachers especially the inexperienced ones face many hardships arising from students' misbehaviour mainly the first students classes. Investigating the problems the teachers may face when dealing with disruptive students is worthy of research to know what solutions to approve. In this respect, this investigative study is designed aiming at knowing the various factors and reasons which lead to behaviour problem. Then, suggesting strategies and remedies to lessen this problem, which prevails among students.

III. THE THEORETICAL FRAMEWORK

3.1 Factors and Reasons of Discipline Problem

The behaviour and attitude of the teacher towards his students are the most important factors that can have a major effect on discipline within

classroom environment. The classroom environment encompasses the physical environment-including learning resources and references for lessons, as well as the psychosocial environment; for instance, using ways to promote learning as a community to reduce the feeling of crowdedness and to deal effectively with misbehaviour. The teacher ability to create well-managed physical and psychosocial environment can make the difference between a calm and functioning classroom and a classroom in chaos.

There are various types of teachers, some are persevering than others. There are teachers who just come into the classroom and started teaching without getting involved with the students. Those teachers do not show any interest about what the students are feeling. While teaching, I noticed that there are some students in the class who are shy and scare to get involved in the class or participate. So, it's my duty to get them involved and feel at ease in class by encouragement and motivation. Therefore, I believe the way students behave depends on the teacher's attitude. One reason is that all students depend on the teacher, and everything the teacher says will have an impact on the students. If the teacher feels cheerful or angry, it will be spread among students; because the attitudes of the teacher get contagious. If the teacher laughs, the students also laugh, why? Because the teacher is responsible of the social environment in the classroom, and according to me, if something goes wrong it is the responsibility of the teacher even if it is not his fault.

Teacher's teaching is another factor that has a great effect on student's behaviour. The student will get bored in the classroom if the teacher himself is boring. Like if the teacher is somewhat conventional in the methods he uses. Alternatively, if the subject or topic is tough and too wordy and if the method of teaching is so traditional and lecture's plan and presentation are so boring. "Effective learning in the classroom depends on the teacher's ability.....to maintain the

interest that brought students to the course in the first place."¹

Furthermore, there are many reasons of discipline problem, it can stem from students' reactions to their teacher's behaviour or from other factors inside or outside the classroom. The age of the student for instance plays a vital role in behaviour problem in the classroom, especially adolescence. In its broad sense, adolescence is a transitional stage of physical and mental human development that occurs between childhood and adulthood. This transition involves biological, social and psychological changes.²

Adolescent psychology is associated with notable changes in mood sometimes known as mood swings, cognitive, emotional, and attitudinal changes that are characteristics of adolescence. In the search for a unique social identity for themselves, adolescents are frequently confused about what is right and what is wrong. G Stanley Hall denoted this period as one of "storm and stress", and according to him, conflict at this development stage is normal and not usual. (G. Stanley Hall 1904) Margret Mead³ on the other hand, attributed the behaviour of adolescents to their cultural and upbringing. However, Jean Piaget⁴ attributed this stage in development with greatly increased cognitive abilities; at this stage of life the individual's thoughts start taking more of an abstract form and the egocentric thoughts decrease, hence the individual is able to think and reason in a wider perspective. Adult students have different ways of disturbing the clear environment of the classroom, for example coming late, interrupting other students when they participate, neglecting homework, bringing drinks and food into the classroom, in addition they do not pay

¹ Erik Erikson (1902-1994), was a Danish, German, American developmental psychologist and psychoanalyst known for his theory on social development of human beings.

² Adolescence <http://en.wikipedia.org/wiki/Adolescence>

³ Margaret Mead, (1901-1978), was an American cultural anthropologist.

⁴ Jean Piaget (1896-1980), Swiss psychologist, who introduced a developmental epistemology that focused on the growth of intelligence from infancy to adulthood.

attention to the lesson. (Jeremy Harmer 1991, P.249.)

Home is also an important aspect of adolescent psychology, home environment and family have a substantial impact on the developing minds of teenagers. Family circle, mainly divorce of parents for example has a great impact on the student's behaviour. Students from divorce families have more difficulty in school, more behaviour problems, more negative self-concepts, and more problems with peers. The negative effects of parental divorce upon students depend upon many factors, including the age and sex of the student at the marital dissolution, the amount of conflict within the family unit, and the degree of cooperation between the divorced or separated parents. (Dacey, J, & Travers, J. 2002) Each of these factors, alone and in interaction with each other, influence the psychological health of the student and his ability to do well at school. In general, students who have recently experienced a family dissolution have a more difficult time with academic and social expectations at school than students from intact families or established single-parent or blended families.

Also, the number of hours the students spend in learning. Such problem decreases the freedom to learning and students will be boring and wait just when they will go out. Even the class schedules itself get them bored, like when the subject is scheduled after lunch time, usually at 14: 00 until 17 :00. In this case, the student cannot concentrate this may get him bored or tired, and what is common is that our country is known by the bad organization of time. Other reasons can be mentioned, including large classes, problems in the family circle and the new curriculum, etc....

3.2 Strategies and Remedies for dealing with Disruptive Students

3.2.1 Strategies

There are some strategies that can help the teacher lessen and handle discipline problem and create interest and enthusiasm in classroom environment. The teacher's behaviour and the

relationship he has with the students can help to prevent discipline problem from ever occurring. To overcome this problem, some questions should be posed : where does the teacher stand? Is the teacher hiding behind a desk or standing close to the students? Does he move around? So when the teacher moves around the class students, or noisy students will be silent, and the lower pitch commands is more respectful than a higher pitch. Also eye contact is an essential management tool; the teacher must look at his students when he is teaching them because it helps the teacher to know if they understand or not.

Students are much more assessing in teacher's behaviour and his manners. If the teacher works very well, he will have good reputation and he will be known as an adorable and amazing teacher, but if he is not, good students will hate him. Students react to everything about the teacher: how does the teacher look? What does he do, what does he say? And how does he say it ? So, style shows the way teacher performs the contents of the lessons, and is important to attract student's attention. The teacher must control himself, because students will test his patience, but politely he will be able to model patterns of respect.

For student's misbehaviour, some teachers use different kinds of punishments to treat such problem, but the punishment should reflect teacher's sensitivity to local norms and expectations. For example when a student disrupting the class, first the teacher should pay his/her attention. Use direct eye contact, or move closer to the student, or he can stand in the middle of the class and look directly at him or her. Otherwise, remind him that you will meet him after class because some students hate being humiliated and insulted in front of their peers. Moreover, when the teacher learns student's names as quickly as possible, this fact can create a respectful relationship with students, it is somehow difficult, but later on and through learning by heart, the teacher will learn the names of students.

In addition, when the teacher makes a mistake in course work or cultural norms, he must admit the error, because students will learn that errors are one part of the learning process. Furthermore, he must know how to deal with students questions when he doesn't know the answer. For example, not every teacher is qualified to discuss cancer illness or water sanitation procedures. If he doesn't know the answer, he should think of the alternatives. One way is to allow the students to search for the answer. Students need to learn how to get and share information. The teacher should for instance encourage them to answer each other's questions. Have his students memorize and explain for example the proverb: "Give me a fish and I can eat for a day. Teach me to fish and I can eat a life time." (Mary Jo Larson 1992, p.17)

Meanwhile when students make mistakes, to encourage them, the teacher must clarify the idea that these mistakes are segments of their learning process. For example, as student says, "she like collecting stamps"; the teacher should model the correct form of the third person singular, present tense "ok, she likes collecting stamps and move on. Also to create everyday a new routine the teacher must start the lesson with a warm up and explain the instructions for the students, so as to refresh students' minds and tell them at the end of the lesson what they are going to learn next time.

Students who are interested and enthusiastic do not generally exhibit discipline problem. When the teacher plans his classes, he needs to bear in mind the need for such qualities as flexibility, variety and coherence. For example, when planning a lesson, it's vital to consider what kind of activity to offer students in the most general sense, teachers have a chance to balance the activities in their lessons in order to offer the best possible opportunity of engaging and motivating students. The best lessons offer a variety of activities within a class period. (Jeremy Harmer, 1991) p. 308-309 Most students respond positively to a well-organized course taught by an enthusiastic instructor who has a genuine interest in students and what they learn. Thus, activities

the teacher undertakes to promote learning will also enhance student's motivation.

Moreover, when teachers plan their lessons they have to select content, which has a good chance of provoking interest and involvement. Teacher should predict with some accuracy, which topics will work and which will not from a course book. (Mark, Atkins , 2008)p.48-50 The good teacher is that who takes time to think about how students can best work with subjects that are not fascinating. Teachers also need for example to think about how they select and use topics, and how they approach several reading and speaking skills. They should choose topics, which their students are interested in. Therefore, they should vary topics and genres by exposing them to a variety of different text types, from written instructions and taped announcements to stories in books and live and spontaneous conversation to attract students' attention and motivate them.⁵

A critical aspect in the prevention of behaviour problem is the rapport the teacher has with his students. Assessment of performance can be explicit when the teacher says for a student that was really good or implicit when a student was talking and the teacher pass on to another student without making any comment or correction. Due to the fact that the assessment, the teacher gives is either largely positive or negative, students are likely to receive it in terms of praise or criticism. When the teacher wishes to give a negative assessment, he might do so by indicating that something has gone wrong. If the teacher wants to give grades, therefore he needs to know on what bases he is going to do this and be able to describe this to the students.

3.2.2 Remedies

To overcome to some extent behaviour problem, some measures that proved very effective should be taken:

⁵ <http://en.wikipedia.org/>

- Many teachers make the mistake of starting the school year with a poor discipline plan. Once you set a precedent of allowing a lot of disruptions, it can be very hard to start better classroom management and discipline techniques.
 - Friendly relationship between the teacher and students must be built on a respective friendship that is to say, on one hand, the student should acknowledge the teacher's authority, on the other hand, the teacher should know the range of behaviour that is right and acceptable for his position when he interacts with students. Also he must know the consequences of his decision before he decides what to do.
 - Students should understand what is and what is not acceptable and your rules should be clear and known beforehand. When you begin the day, tell your students your expectations. For example, you may say that during the whole group session, you expect them to raise their hands and be recognized before they start speaking. You also expect them to respect each other's opinions and listen to what each person has to say.
 - The major difficulty in teaching is the combination of the student's uneven levels of English and teaching schedule. Therefore, the first thing that the teacher should do is to know the level of the students in the first period of the course. Consequently, the teacher can determine the level of the class as a whole, as well as each individual's proficiency. Then the teacher can decide on a teaching plan, and can apply a method suitable to the level of the students.
 - Prepare and plan your lesson and begin your class with a positive attitude and high expectations so as to maintain discipline in your classroom.
 - If two students are talking in the back of the room, don't stop your instruction and start yelling at the students. Instead, call the student's name to get back on task. Another technique is to ask one of them a question.
 - If you ask your students a question and they do not immediately answer, do not shout at them. Instead, smile, and ask them kindly if they do not understand and clarify it for them. This will help them to answer appropriately and be more motivated.
 - If a student becomes verbally confrontational with you, remain calm and remove the class from the situation as quickly as possible. Do not get into yelling matches with your students. Try to avoid struggle that could continue throughout the year.
 - Teachers should avoid free time. It's advisable not to allow students time just to talk each day, but enhance them to work together and learn from each other.
 - You must act fairly for all students if you expect to be respected. Treat all students equitably and make sure that if your best student does something wrong, they too get punished for it. If one day you ignore misbehaviours and the next day you jump on someone for the smallest infraction, your students will quickly lose respect for you. Once you lose your student's respect, you also lose their attention and their desire to please you.
 - You should start teaching your class each day with the expectation that students will behave. Don't assume that because for instance, Wassim has disrupted your class everyday for a week, he will disrupt it today. By doing this, you will give him a chance to disrupt you and all the class again.
 - During exams and tests for example, get your students ready psychologically, do not disturb them by standing in front of their sitting or reading their answers; if a problem occurs do not shout at him or her and try your best to solve the problem wisely.
 - Before starting another day of your teaching task, it is advisable that classroom management and disruption issues should be left in class in order to be able to have some down time to recharge.
- Certainly the role of the teacher cannot be written in mere words. It's his duty to play the role of an

organizer and controller, and he should also be someone who guides students rather than someone who is totalitarian in the classroom. The teacher needs to show respect towards students, on the other hand the students also should respect him. The teacher must bear in mind that he teaches various students who bring different traditions and customs because they come from different backgrounds. One of the keys that are convenient and useful for teachers is to understand and accept the way students are acting. Sometimes the student's behaviour demonstrates that something is going wrong, therefore teachers must pay attention to any suspicious sign that could bother the student.

IV. THE PRACTICAL FRAMEWORK

The practical side aims at analyzing the data attained from the research methods using graphs. It attempts to interpret the obtained results. Subsequently, it provides a discussion of the data gathered from the teachers' interview and questionnaire.

The interview with English teachers targeted to elicit their perspectives on discipline problem occurring within the classroom and its causes. However, the purpose of the questionnaire is to assess students and teachers' relationship and know the obstacles that teachers encountered while teaching disruptive students, and how they manage to find remedies to behaviour problem in the classroom. To collect data relevant to this issue, I investigated the views of teachers of English about discipline problem within the classroom at Tahri Mohammed university. Data collected will be presented in the form of figures, where percentage of respondents will be provided.

4.1 Data Analysis

The study addressed the following questionnaire:

1. Specify your gender?
2. For how long have you been teaching English?
3. Which kind of relation do you have with your students?

4. Do you have time to give advice to your students so as to behave properly?
5. How do you deal with their misbehaviors?
6. What strategies and techniques do you use to maintain order in your classrooms?
7. What do you suggest to make your students stop behaving in bad manners?
8. Are you satisfied with the results?

The percentage of the most common reasons of this big problem is presented in the figures below as follows:

Q 1: Specify your gender: a- Male b- Female

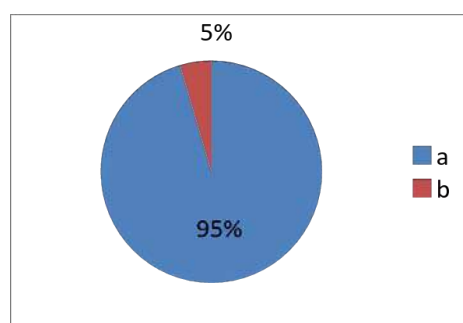


Figure 1: Teachers' Gender

As indicated in the graph above, the majority of participants are males 95 % and only 05 % are females.

Q 2: For how long have you been teaching English at the university?

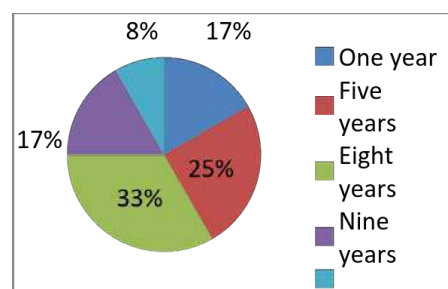


Figure 2: Teaching Experience

Although experience is important for each teacher, generally more than 10 teachers have more than one year teaching experience.

Q3: Which kind of relationship do you have with your students?

a- Friendly b- Neutral c- Bad

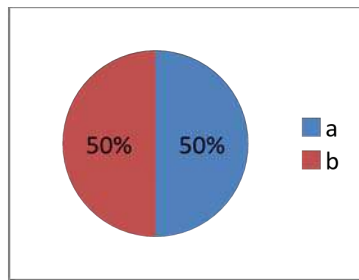


Figure 3: Teachers-Students' Relationship

Most teachers have chosen neutral answer (50%) an average percentage; this shows that teachers' opinion about the relationship in classroom is reasonable and habitual. While other teachers have opted friendly relationship (08%) and the rest (41.7%) bad relationship. According to this result, it is advisable for teachers to build a logical ambiance with their students in order to enrich the professional task and have a suitable climate for teaching.

Q4: What is the role of teacher according to you?

- Knowledge provider and a source of information.
- Giving advice for students so as to behave properly.

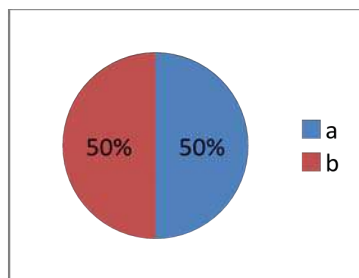


Figure 4: Teacher's Role

As shown in the graph above (50%) of the respondents affirmed that the role of the teacher is considered as knowledge provider and as a source of information, while for the other (50%) of teachers, their role is to give advice to facilitate teaching process. Consequently they could have a disciplined class, where students gain useful knowledge from their teachers.

Q5: How do you see your students?

- Active learners who are eager to learn and gain knowledge.
- Disruptive learners.

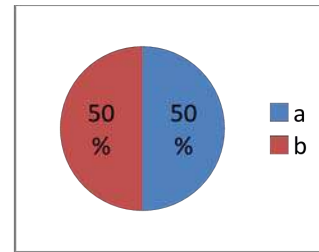


Figure 5: Teachers' Impression about their Students.

Here we notice that (50%) of teachers consider their learners as active and eager to learn and gain knowledge, that is to say students are enthusiastic and like learning. However other teachers (50%) opted that their students are disruptive learners who make teaching environment boring.

Q6: How do you deal with their misbehaviour?

- Give learners opportunities to correct themselves.
- Directly punish them when making a disruptive behaviour.

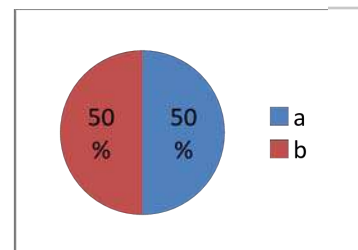


Figure 6: Teachers Perspective about Learners' disruptive behaviour.

(83.33)% of the respondents indicated that are satisfied when mistakes are corrected by the learners, whereas (16.67) of the results show that teachers directly punish their students when making a disruptive behaviour.

Q7: Do you try to make different strategies and techniques in the classroom to motivate your students and avoid disruptive problem?

- a- Yes b- No

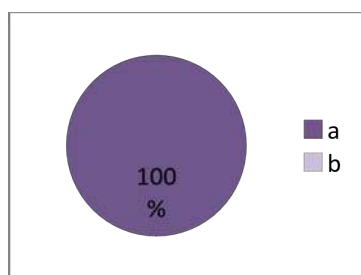


Figure 7: Teachers' strategies to avoid disruptive problem

The graph shows that all teachers opted yes as the whole percentage (100%). So, this indicates that teachers are seriously aware about their students' needs, that is to say students are always in challenge and teachers are always providers of suitable strategies and techniques as well as good atmosphere.

V. RESULTS AND DISCUSSION

5.1 Results Interpretation

-For the first question, the percentage of males 95 % is higher than that of females 05 %.

- Concerning the second question, there are some teachers who have been teaching English for ages, and there are others who are new in the teaching field. The result indicates that teachers are aware of how to manage the classroom, and are able to appreciate their students' necessities, regarding various procedures and skills.

- As regards the third question, there are some teachers who are suffering, mainly the new ones. They feel that their students hate them and they cannot support their disruptive behaviour. Other teachers feel at ease and that their students like them.

- For the fourth question, some teachers' view is that their task is to provide knowledge and it is the duty of parents to give advice to their kids. They claimed that to control disruptive behaviours cost considerable time at the expense of academic instructions in the class. School discipline issues such as disruptive behaviour and violence also have an increased effect on teacher

stress and burnout. Others perspectives were that it is the task of the teacher to guide his students, show them the right way and advise them to behave properly.

- For question five, teachers claimed that sometimes it becomes extremely hard to organize classrooms and deal with the disruptive behaviour simultaneously, which is indispensable for the academic outcomes. According to some teachers, psychological knowledge is indispensable to be aware of how to behave with their students. They should also know the reasons that are behind discipline problem. While asking them about the causes, all the following causes of the students' disruptive behaviour were reported significantly by the respondents.

1. Adolescence
2. Divorce of parents.
3. Poverty and bad conditions of life.
4. Uncaring parents and problems in the family circle.
5. Poor quality of teaching and teachers' negative attitude towards students.
6. Lack of motivation from teachers.
7. Classroom environment (lack of Lighting, ventilation, sounds etc.)
8. Students' psychological problems.
9. Respect between the teacher and the student.
10. Timing and the new curriculum.
11. The number of students in the classroom.
12. The educational institution and its stuff.

- Teachers' answers for question six was the suggestion of a range of strategies and techniques that they use to maintain order in the classroom. Sometimes a single student disturbs the whole classroom so much that neither the student who creates disruption, nor the other students sitting beside him/her can learn. Disruptive behaviour directly puts teachers, students and parents in embarrassing situations. Therefore it has become a matter of great concern for the educators, and a disciplinary problem that must be dealt with technically. Some of the suggested strategies and techniques used are as follows :

- Provide special seating arrangements for students who are prone to behavioral difficulties.
- Avoid language that is overly authoritative or condescending.
- Use eye contact.
- Encourage students to monitor and correct their own behaviour.
- Avoid power struggles in the classroom.
- Provide advice and guidance based on the teachers' own personal experiences.
- Use humour to reduce tension.
- Provide opportunities to listen to students and try to understand them.
- Treat students as persons capable of dealing with their own problems.

- For the next question, teachers proposed the following suggestions:

1. Teaching strategies may be revised in the context of student's disruptive behaviour so as to prevent it and reduce the impact of disruptive behaviour.
2. Seminars for parents, teachers as well as students should be scheduled on the subject of disruptive behaviour to highlight effects, remedies and repercussions of student's disruptive behaviour.
3. A ranking system may be introduced for behaviour as marking bad, good, better and excellent behaviour for students, which may escalate or deescalate admissions and scholarships in order to minimize the student's disruptive behaviour.
4. The heads of schools may set some sorts of rules and regulations for disruptive behaviour, which may assist the teachers as rigid supports and guide lines.
5. Teaching methods and techniques should be selected in a suitable manner and be more motivational in order to attract students' attention to their studies, the more they get involved in their studies the more they behave appropriately and wisely.

- Eventually for the last question, some are satisfied because they succeed to manage their classes. Furthermore, they feel that they reach their target because most of their students have got good marks in exams. Moreover, learning environment is suitable and the students have the intention to study and there is a competition between them. However, there are others who reported that whatever they do, they could not attain good results. They are always in quarrel with their students, consequently, they are fed up of teaching career.

VI. DISCUSSION

The interview with English teachers agreed upon several reasons of students' disruptive behaviour, which are almost the same. We noticed that the highest percentage was for respect between the teacher and the student (34 %) and the poor quality of teaching and teachers' negative attitude towards students (26 %). This percentage dominates all the results I obtained. This can be considered as a justification for teacher's responsibility of the social environment in the classroom. Also the issue of timing emerged as an important factor (15 %) for discipline problem because it gets students bored and reduces both their enthusiasm and tendency to learning. As regards, the other percentages were approximately the same.

However, the result of students' questionnaire revealed that the very well experienced teachers have great impact on students learning and they make them more motivated, but when we met inexperienced teachers, we remarked that students displayed low interest in English, boredom in lessons, disorderly, repeated activities, and teachers themselves felt confused and nervous. Briefly, what was obtained from the data collection revealed that many of EFL teachers at Tahri Mohammed University faced behaviour problem. In fact, teacher's way of conduct and method of teaching have a great impact on students' behaviour and interest within the classroom and during teacher's performance

to the teaching task. Therefore, teachers should give a great importance to the psychological side and their relation with their students and know how to react during the occurrence of a discipline problem as reflected in the data collected. Overall, it seems that more experienced teachers have more abilities and strategies to deal with behaviour problem than the less experienced, and for the achievement of effective results and to create faster collaboration between students, good atmosphere and disciplined students are needed and can help teachers in the management of the classroom and the explanation of the lesson.

VII. CONCLUSION

Disruptive behaviour has become a big dilemma whose proper solution has become indispensable for teachers and administrators. Effectively, disruptive behaviour of a student does not harm him or her, but disturbs the whole class, and in severe cases it jeopardizes the whole system. It concerns teachers, students as well as parents. In fact, behaviour problem involves more than simply reacting to misbehaviour and punishing recalcitrant students; disruptive behaviour is proactive and educational. The purpose of discipline is to teach students social skills they need for success both in and out of school. However, the purpose of education is to teach students to be responsible citizens. In this context, the teacher task is to engage students in learning and make them sinking deeper in the environment of active construction of knowledge. In addition the teacher shouldn't emphasis on the acquisition of knowledge, but also how he can make them active learners. The aim of teaching as it is commonly known, is not just a transmission of information from the teacher to students, but also how to convert a student from a recipient of information into a constructor for himself and other learners, as the Chinese proverb says: "Tell me and I forget. Show me and I remember. Involve me and I understand."

Indeed, it is up to the teacher and his style of instructing to make his teaching method much more enjoyable, by giving a large interest to the

psychological side of students. So, teacher's behaviour reflects his personality and students behave according to it. If he is strong they respect him, and if he is weak they disrespect him. It's advisable that teachers must find ways to enhance cooperation among themselves, the administration, and students. If each group pulls in a different direction, problems that could be solved will seem intractable. Therefore, it is vital for educators to be flexible in their behaviour. Overall, it's noteworthy to say that the role of the teacher is of great importance, 'the teacher is like an oil lamp, if its flame is steady and bright hundred can be lit by it, without in any way diminishing its brightness. For ensuring the brightness of the lamp, it is necessary that the wick be in good order and the oil supply be sufficient.' So, we must always keep the "flame" alight and the lamp always fueled.

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A Study on Corporate Social Responsibility: Historical Background and Impact on Organizations & Society

Prashant Pareek

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A very simple understanding of the word 'Corporate Social Responsibility' (CSR) is that it is a relationship between business organization and the society with which they interact. Under CSR, business organizations voluntarily embark on various development activities for the welfare of the society. However, there are several other benefits attached to CSR activities which give business organizations additional impetus to get involved in such activities. These are the advantages like creation of goodwill, branding, risk minimization, consumer and employee satisfaction, etc. Currently business organizations are involved in CSR activities like, fostering the growth of education, health care, environment protection, rural development, women empowerment, labor welfare, anti- corruption, etc.

This paper tries to explore, through secondary data analysis, about the evolution of Corporate Social Responsibility as an idea and then as a concept which is now mandatory by law for a particular category of organizations. The fundamental aim of this paper is to understand the impact of Corporate Social Responsibility activities on organizations and society. The literature which has been reviewed gives an insight about the religious and historical context about CSR as well as its impact on organizations and various sections of society. This paper is based on secondary data study with relevant literature has been taken into consideration to achieve the objective.

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I. ABSTRACT

A very simple understanding of the word 'Corporate Social Responsibility' (CSR) is that it is a relationship between business organization and the society with which they interact. Under CSR, business organizations voluntarily embark on various development activities for the welfare of the society. However, there are several other benefits attached to CSR activities which give business organizations additional impetus to get involved in such activities. These are the advantages like creation of goodwill, branding, risk minimization, consumer and employee satisfaction, etc. Currently business organizations are involved in CSR activities like, fostering the growth of education, health care, environment protection, rural development, women empowerment, labor welfare, anti-corruption, etc.

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Author: Assistant Professor, Marketing Area, Amity Global Business School Ahmedabad, Gujarat, India.

II. INTRODUCTION

2.1 Historical and Religious Background

The concept of social responsibility among the business organizations is very old, which is observed to be in existence in ancient Chinese, Egyptians and Sumerians literature. As a matter of fact, it has been discovered that these societies have given equal importance to social welfare activities along with the trade and commercial transactions because they believe business activities should lead towards social upliftment and reduction in power distance¹. Jesus taught that wealth encourages greed and selfishness and doesn't lead to true happiness².

CSR is a western concept which found its origin in the 19th century. However, the essential features of it can be easily traced back to ancient religious texts also. One such example can be taken from the Rig Veda. There is a particular verse (5-60.6), which says that affluent people in society should share their wealth with poor for social development³. Although, we find no religious text

¹ See generally Mriganka Shekhar Dutta & Rashmi Bothra, Striving towards a Green India INC.: A Critically Essay on the Environmental Policies of the Indian Corporations 2 NUJS L. REV. 248 (2009).

² Christian Beliefs on Religion, Wealth and Poverty, available at <http://www.123helpme.com/view.asp?id=12236>

³ K. M. Mittal, supra note 2.

ever using the word Corporate Social Responsibility or Corporation, the essence of this concept is very much ingrained in some of their verses. Accordingly to Christian Theology, where “Man as Angel”, serves the social purpose by engaging himself into business activities, whereas “man as devil” could manipulate corporate power and responsibility for self-development which can lead to deprivation of other section of society⁴.

Corporate Social Responsibility means organizations objectively avoiding such decisions which can harm society at large or any particular section of society, it is not only about taking or avoiding decision making but also usage of resources by organizations in such a way that social set up does not get affected. Manu Smriti also leads us to one of the most important principle which says that – “A person should never seek to earn or secure wealth through pursuits which are forbidden or illegal or immoral (IV-15)⁵. We find that ancient texts like Manu Smriti talks in detail about the nature of work to be done by persons, including business organizations and states that whatever is good for society is also good for the company in the long run.

Manu Smriti also clears the dilemma that whether companies should involve themselves in CSR activities or not by stating in its text that; some people declare that acquiring wealth alone will do well for any human society, There are others who declare that fulfillment of human desires and the acquirement of wealth are better and, after all individuals have to fulfill their desires and desires are never-ending. There are others who declare that Dharma or Righteous code of conduct is sufficient and, there are also others who say that acquisition of wealth alone is sufficient. But the correct one among them is the one who maintains the balance between earning wealth and the

⁴ Subhabrata Bobby Banerjee, Corporate Social Responsibility The Good, The Bad and The Ugly 15 (Edward Elgar Publishing Limited, 2007)

⁵ Justice M. Rama Jois, Ancient Indian Law: Eternal Values in Manu Smriti 18(Universal Law Publishing Co. Pvt. Ltd. 2004), CH IV -15

righteous code of conduct. Fulfillment of desires to earn wealth should be in conformation with Dharma and, wealth which contravenes Dharma should be rejected. (CH-II-224 and CH-IV-176)⁶. Therefore, as per the above text, Manu Smriti states that companies should ensure that they are not just thoughtful about profit but they should also take care of the means used to earn that profit. Wealth earned by violations of principle of drama is not a good wealth and should be rejected. Thus, the above text signifies the importance of CSR in the working of any business organization.

We can also find consistent stress on the principle of CSR in Islam as well. In the Quran and other Islam texts we will not find the mention of the word like a corporation or a corporate. Islam talks about responsibility in general and to be followed by every person following Islam including corporations. Islam lays down the code of ethics for business corporations and businesses peoples, Fair Trade, fulfilling covenants, and free competition are few important essentials to be followed by the corporations during business⁷. Below are a few principles which deal with CSR with Islam-

Zakah (AL Zakah) is one of the five fundamental pillars of Islam, and its observance distinguishes true believers from mere nominal Muslims according to Quran⁸. According to the principle of Zakah, when a Muslim has enough to cover the essential needs for himself and his family over a year, he is in possession of the Nisab (Taman 2011, p.488). If he has assets more than what he is obliged to give, then he is obliged to pay Zakah on the excess. The importance that God has placed

⁶ Justice M. Rama Jois, Ancient Indian Law: Eternal Values in Manu Smriti 18(Universal Law Publishing Co. Pvt. Ltd. 2004), CH-II-224 and CH-IV-176

⁷ “O, you who believe, do not eat up each others’ properties in vanities, but let there be amongst you traffic and trade by mutual consent, nor kill or destroy yourselves, verily god has been most merciful to you.”-Quran [4:29]

⁸ Salma Taman, The Concept of Corporate Social Responsibility in Islamic Law, 21 IND. INT’L & COMP. L. REV. 481 (2011)

on Zakah in the Quran demonstrates how strongly Islam is associated with CSR. Even the corporations are also expected to pay Zakah⁹. Zakah is due on the passage of every one lunar year. Al Zakah is almost similar to the concept of the mandatory CSR contribution but the only difference is of guiding force, for later the guiding force is of a legal nature and for Al Zakah the guiding force is religious in nature.

If we go further, we also find that the CSR is also promoted by the concept of Sadaqah. According to Quran Sadaqah can be defined as small daily acts of charity. Allah encourages every Islamic follower to give Sadaqah¹⁰ and there is no amount fixed for Sadaqah. The money raised for Al Zakah and Sadaqah is used to feed poor, donate clothes and other activities. A large amount of money raised from AL Zakah is used to manage Madrasa which provide free education to millions of Students (Blanchard)¹¹.

Moving to Hindu religious texts, if we refer to Vedic literatures, we find the notable mention of important terms like ‘Sarvalokahitam’ which means ‘well-being of stakeholders’. This shows the importance of stakeholders for any person including any artificial body like corporations.

Kautilya in Arthasastra also mentioned that happiness cannot be obtained by wealth and profit alone but only by doing things rightly and doing right things, i.e., sukhasyamulam dharma¹². Kautilya also suggested that a leader (king) should have no self-interest, happiness and joy for

himself. His satisfaction lies in the welfare (happiness) of his people. The similar advice is also referenced in Shanti Parva of the Mahabharata, wherein the public interest (welfare) is to be accorded precedence over the leader’s interest¹³. So, if we look at business organisations as a leader or a king, then they are supposed to help others and should engage themselves in welfare of the society.

Muniapan and Dass in their research study on Vedic CSR tinted a related progress of CSR in the ancient India. Early framework of CSR was based on religious virtues and values, such as honesty, love, truthfulness and trust (Muniapan 2011)¹⁴. Such values were found central in the golden rule constructed by Immanuel Kant’s Categorical Imperative. It has also been argued that this golden rule can be taken into consideration to make companies understand their accountability towards stakeholders and society implicitly. It also suggests that those who are not practicing such values are considered to be unethical in their approach (Muniapan 2011).

Thiruvalluvar in Tamil Nadu who wrote the Thirukkural– a classic Tamil Sangam literature around 2nd century B.C., highlights uniqueness of socially responsible organizations. Thiruvalluvar says: the ruler who administers justice and harbors his people will be considered of supreme quality; He further adds:

“In the modern context of business, we would like to see organizational leaders setting such examples for the societal and global well being. Such leadership actions will not only promote CSR but also GSR (Global Social Responsibility) or USR (University Social Responsibility)¹⁴”. - Dr. Balakrishnan Muniapan

In nutshell, the Vedanta concept of “dharma” and “karma” provides an inside-out approach to CSR.

⁹ Zakah is due on the passage of every one lunar year. Zakah is obligatory after a time span of one lunar year passes with the money in the control of its owner. Then the owner needs to pay 2.5% (or 1/40) of the money as Zakat (A lunar year is approximately 355 days).

¹⁰ According to Quran Sadaqah can be defined as small daily acts of charity.

¹¹ Christopher M. Blanchard, Islamic Religious Schools, Madrasas: Background, <http://theroadtoemmaus.org/RdLb/33Rlg/Isml/Madrasas.htm>

¹² Dr. Balakrishnan Muniapan, The Duty and Action for Corporate Social Responsibility from the perspective of Vedanta, http://www.Aibuma.org/proceedings2011/aibuma2011_submission_45.pdf

¹³ Dr. Balakrishnan Muniapan, Kautilya’s Arthashastra and Perspectives on Organisational management, <http://www.ccsenet.org/journal/index.php/ass/article/viewFile/2089/1968>

¹⁴ Dr. Balakrishnan Muniapan, supra note 34

According to old saying, one should save his wealth against future calamity and not to think “what fear has a rich man of calamity?” because “when riches begin to forsake one even the accumulated stock dwindles away¹⁵”.

2.2 Corporate Social Responsibility in 20th Century

Due to the removal of trade barriers and restrictions on foreign investment, last few decades have seen a huge growth of FDI, especially in the developing countries. We have witnessed a great change in the number of the Multinational Corporation since 1970. When there were only 7,000 Multinational corporations (MNCs), by 1994 there were around 37,000 MNCs with over 200,000 globally spread affiliates¹⁶. Involvement of multinational companies in different countries added the advancements in technology and communication had played a significant role in reducing the cost of investment in entire world particularly in developing countries which are known for economical labor, easily available raw materials and other available natural resources. Many business entities of other states try to exploit these conditions which are vital for flourishing their business. The companies often faces a dilemma regarding whether to maximize profits or take up social responsibility while making corporate decisions regarding production, distribution of services.

The increase in the number of MNC's and their power posed a great challenge for the states and its peoples. It is also seen as a major threat to human rights causes. MNCs are sometimes more financially influential than national economies. Some notable examples are Royal Dutch/Shell Group Oil Company whose annual sale is close to twice more than New Zealand's gross domestic product ('GDP'). Similarly, annual sales of the

British tobacco company, BAT Industries, are almost equivalent to the GDP of Hungary. The German electronics goods maker, Siemens AG, has annual sales that surpass the combined GDP of Chile, Costa Rica and Ecuador. Another example can be Mitsubishi and General Motors whose annual sales are more than double the GDP of Hong Kong or Israel¹⁷.

N. Eberstadt in his article, What history tells about Corporate Social Responsibility (1978) published in *Business and Society Review*, states that CSR had undergone various stages and he classifies its historical evolution into the classical, medieval¹⁸, mercantile¹⁹, industrial²⁰ and corporate²¹ periods²² (Sheikh 1996).

During the period of 1920-1970 as observed by Hay and Gray, there were three historical phases between 1920-1970 in which, CSR saw its gradual development. The highlight of the phase one was sole aim of the business to maximize profits. This behavior ends up in 1920s. Phase two was the development of the concept of 'trusteeship management' which emerged in 1920s and 1930s.

¹⁷ Dr. Clarence J. Dias, *Corporate Human Rights Accountability and the Human Right to Development: the Relevance and Role of Corporate Social Responsibility*, 4 NUJS. 496-97 (2011).

¹⁸ (1000-1500 AD) churches branded profit motive as 'anti-Christian' and businessmen were expected to care for their guild members and for the well-being of the community. They also sponsored municipal improvements such as educate the poor etc.

¹⁹ (1500-1800 AD) Calvinist doctrine advocated profit maximization as the key to business success but still Business which provided outstanding social services to the community were given special privileges in the form of bestowing upon them the status of corporations.

²⁰ (1800-1920 AD) Laissez Faire economists rejected the proposition that businesses are responsible for the social welfare. This period felt the domination of the economy by business due to significant power and vested in the industrialists due to their wealth. Capturing new colonies by the industrialists was nothing new in this period.

²¹ This period includes the present day companies which are perceived as institutions discharging social obligations in society.

²² Dr. Saleem Sheikh, *Corporate Social Responsibilities Law & Practice* 9 (Cavendish, 1996).

¹⁵ Sri Chanakya Niti-Sastra the Political Ethics of Chanakya Pandit, http://philosophy.ru/library/asiatica/indica/authors/kautilya/chanakya_niti_sastra.html

¹⁶ Dr. Clarence J. Dias, *Corporate Human Rights Accountability and the Human Right to Development: the Relevance and Role of Corporate Social Responsibility*, 4 NUJS. REV. 495,495 (2011).

According to this, business corporation acknowledged by their actions that money is important for the business organization but so are people, satisfying needs of the society is better goal than just minting money²³. The main attribute of Phase three was 'quality of life management'. According to this, economic objectives are not the sole objective of business organizations²⁴. The world started talking about the one per cent clubs in UK (1986) and US (1970) with a main aim to make a significant contribution to the local communities in which they operate²⁵. The next decades (1980s) forced the business organization to be more socially responsible due to the economic recession., There was a thought shift in this period which states that the primary responsibility of any business organization is too ensure that they behave as a good corporate citizen and should not only care about the shareholders but also about the other stakeholders like employees, customers, suppliers, general public, environment etc.²⁶

In 20th century CSR has been seen as philanthropy, charity, and social-giving. But in late 20th century, the CSR concept was shaped in the form of a model to do sustainable business²⁷. Most companies had taken up topics of their respective interests and started investing in them. We also find a notable emphasis on elementary education in this period.

2.3 The Companies Act, 2013 (Section 135 on Corporate Social Responsibility)²⁸

- 1) Every company having net worth of rupees five hundred crore or more, or turnover of rupees one thousand crore or more or a net profit of rupees five crore or more during any financial year shall constitute a Corporate Social Responsibility Committee of the Board consisting of three or more directors, out of which at least one director shall be an independent director.
- 2) The Board's report under sub-section (3) of section 134 shall disclose the composition of the Corporate Social Responsibility Committee.
- 3) The Corporate Social Responsibility Committee shall,—
 - a) formulate and recommend to the Board, a Corporate Social Responsibility Policy which shall indicate the activities to be undertaken by the company as specified in Schedule VII;
 - b) recommend the amount of expenditure to be incurred on the activities referred to in clause (a); and
 - c) Monitor the Corporate Social Responsibility Policy of the company from time to time.
- 4) The Board of every company referred to in sub-section (1) shall,—
 - a) after taking into account the recommendations made by the Corporate Social Responsibility Committee, approve the Corporate Social Responsibility Policy for the company and disclose contents of such Policy in its report and also place it on the company's website, if any, in such manner as may be prescribed; and

²³ Dr. Saleem Sheikh, Corporate Social Responsibilities Law & Practice (Cavendish, 1996) at 8.

²⁴ Dr. Saleem Sheikh, Corporate Social Responsibilities Law & Practice (Cavendish, 1996) at 11-12.

²⁵ Dr. Saleem Sheikh, Corporate Social Responsibilities Law & Practice (Cavendish, 1996) at 43.

²⁶ Dr. Saleem Sheikh, Corporate Social Responsibilities Law & Practice (Cavendish, 1996) at 14.

²⁷ Supra note 1, at 397.

²⁸ Ministry of Corporate Affairs. (n.d.). Corporate Social Responsibility. Retrieved December 22, 2016, from www.mca.gov.in: <https://www.mca.gov.in/SearchableActs/Section135.htm>

- b) ensure that the activities as are included in Corporate Social Responsibility Policy of the company are undertaken by the company.
- 5) The Board of every company referred to in sub-section (1), shall ensure that the company spends, in every financial year, at least two per cent of the average net profits of the company made during the three immediately preceding financial years, in pursuance of its Corporate Social Responsibility Policy:

Provided that the company shall give preference to the local area and areas around it

Where it operates, for spending the amount earmarked for Corporate Social responsibility activities:

Provided further that if the company fails to spend such amount, the Board shall, in its report made under clause (o) of sub-section (3) of section 134, specify the reasons for not spending the amount.

Explanation –for the purposes of this section “average net profit” shall be calculated in accordance with the provisions of section 198.

3.4 Push Factor for Organization to Become More Socially Responsible

CSR is the responsibility of the business towards society at any given point of time, but the most pertinent question that arises is whether business corporations should have any responsibility towards the society. To find an answer to this, it is very important to understand why a business organization should get involved in CSR practices. We are generally of the view that business organizations strive hard for profit gains and scarcely care about the consequences of their action. For making profits, the corporations has to pay due considerations to the market demand which is mostly controlled by the consumer. Therefore, any negative move or business decisions taken by a corporation can portray a negative image of the company and its brand

resulting in serious implications on the demand of the products in the market. So, nowadays the policy decisions made by the companies do not only take into considerations the interest of shareholders but also that of its various stakeholders.

According to a global survey in 2002 by Ernst & Young, 94 per cent of companies believe that the development of a CSR strategy can bring actual business benefits. Senior executives from top 147 companies in a range of industry sectors in Europe, North America, and Australia were interviewed for this survey. The research suggested that organizational CSR programs influence 70 percent of all consumer purchasing decisions²⁹.

There are various push factors which force business organization to get involved in CSR activities few important ones have been discussed below.

- *Ethical Considerations:* Religion and Philosophy play a significant role in the development of human value and behavior attributes which has a major impact on businesses. Researchers also suggest that the encouragement of religious predicament in business which can lead to benefits in terms of creativity, honesty and trust, personal fulfillment, and commitment, which will ultimately lead to increase in business performance in the long run. CSR activities are sometimes forced or pushed by the religious sentiments and religious texts. One of the examples can be a principle of Zakah in Islam etc. Importance of Dharma is also an eternal part of all religion. According to it, persons following the path of Dharma will remain close to god. Thus, ethical considerations are no doubt one of the push factors for a company to get involved in CSR activities.

²⁹ Corporate Social Responsibility, ASOCIO Policy Paper (June 2004), available at <http://www.asocio.org/policy/corporate%20social%20responsibility.pdf>

- *Employee Motivation:* Employee motivation is the level of energy, commitment and creativity that the companies' workers bring to their jobs³⁰. CSR activities also motivate the employees to be more faithful and committed to their company³¹. Employees with high motivation level have much improved productivity.
- *Risk Management or Risk reduction:* Business organizations are under a constant risk if they become part of any activity which is anti-social. We have seen that many a time's court also imposes exemplary damages to the tune of millions and millions on business organizations violating the rights of stakeholders. We find that when a company is involved in CSR activities the risk of the downfall of the company and its share value decreases. Therefore, CSR has a very significant role in reducing business risks and preventing negative sentiments about the product and the brand.
- *Reduction in Operating Costs leading to Higher Productivity and Quality:* Although it is well accepted that CSR initiatives help in reducing operating cost, their arguments from both the sides. Few corporate think that CSR activities need extra cost and increase the overall cost. The other line of thought says that CSR initiatives help in reducing operational costs significantly e.g., many initiatives intended at improving environmental performance such as reduction in pollution that would contribute to global climate change. If we look from a larger perspective, we will find that CSR helps in reduction of cost in almost all the domains. For example, providing elementary education to people through CSR activities will help in the progress of the quality of the lives of the employees at a much affordable price.
- *Reduced Regulatory Oversight:* Companies which demonstrate good CSR practices also get favorable treatment from the government with respect to regulatory compliances. Such business organizations also get greater leeway to work in their own way without many restrictions from the government. In most of the cases, such business organizations are subjected to fewer inspections and following rules and regulations, and sometimes they may also be given preference when applying for official working permits and other forms of governmental permission³². Reducing regulatory oversight also increases productivity and improves the marketing and distribution channels.
- *Effect on Consumer Demand:* CSR activities have a direct impact on the consumer demands for any product. Whenever a company shows that they are not concerned about the CSR and welfare of the stakeholders, they meet with a difference in purchasing decision by the consumers. An example can be that of soft drink market which blew in the year 2003 and 2004 due to the presence of residual of pesticide in them. After such findings, even when the costs were reduced, the sale of the product fell sharply. A number of research proved that there were residues of pesticides in soft drinks in India.
- Research conducted by (Business in the community) BITC and Research International in 2003 observed that 86% of consumers agree that when price and quality of goods and services is identical, they will buy the product of the company which spends money in CSR activity, whereas 61% agree that they would change the retail outlet for the above mentioned reasons and 86% of consumers agree that they have a more positive image of a company if they see that the company is doing something to make the world a better place to live³³. In 1993, research conducted by MORI showed that 73% of UK consumers preferred to buy environmentally and socially, friendly goods supplied by the business organization.

³⁰ Encyclopedia of Business (2nd Ed.) available at, <http://www.referenceforbusiness.com/small/Di-Eq/Employee-Motivation.html#b>

³¹ Supra note 1, at 387

³² Supra note 1, at 389

³³ John Hancock, supra note 14, at 111.

3.5 Core Focus Area of CSR Activities

There are many areas in which business organizations take the CSR activities like labor welfare, employment, rural development, health care, providing shelter, education, vocational training etc. The two thrust areas in which maximum number of business organizations take up CSR activities are environment and education. And both education and protection of environment help business organizations attain their long term goal of doing sustainable business. Business organizations are providing scholarships, midday meal, vocational training, technical education, etc. which help them build a trust within the consumers and local people.

IV. RESEARCH METHODOLOGY

4.1 Research Objective

- To review the historical context of Corporate Social Responsibility
- To understand the impact of CSR on Organizations
- To understand the impact of CSR on Society
- To ethically justify CSR by relating it to the old religious texts
- To clarify the push factor for business organizations to take-up CSR practices.

4.2 Research Design

This research is exploratory research as it is completely based on secondary data. The reason for using exploratory research design is to dissect the problem into sub-problem and to gain insight of the topic. Relevant literature has been reviewed to achieve the above mentioned objectives.

4.3 Data Collection Sources

This research is based on comprehensive study of sources which are primarily books, annual reports, journals, news paper articles, circulars & web resources, etc.

4.4 Scope of the Study

The scope of the study is limited to the features of CSR and its historical backgrounds, push and

pulls factors which force a corporate entity to take-up CSR practices, various dimensions in which CSR activities can be undertaken, and the implications of making CSR activities mandatory.

4.5 Limitations of the study

- The research is based on secondary data analysis. Thus, the limitation of secondary data study is evident.
- This study is focusing only on one dimension of CSR i.e. impact of CSR on organizations and society, other dimensions are briefly touched upon.
- This study is outcome oriented study rather than process oriented.

V. KEY FINDINGS

There is no clear definition of CSR given by the government. However, there are nine principles where areas like development, human rights and inclusive growth have been highlighted.

1. The Companies Act 2013 needs clear guidelines and rules on how to allocate the mandatory 2 % for CSR activities spending. Allocation of CSR should be on the basis of amount of money company has made rather than they spend it.
2. The purity of engaging in socially responsible causes gets diluted when it is being forced by policy makers, and becomes a burden on organizations in the form of taxes on their profits.
3. Even there are examples of such organizations which are engaged into CSR activities even before the enforcement of Law.
4. The Companies Act makes the biggest blunder of ignoring the sustainability aspect and trying to list activities which the corporate should take up to spend their mandatory 2% on CSR.
5. It is also important to note that the companies identify the right areas to engage in CSR activities, where it actually serve the purpose of making this practice mandatory for a particular category of corporations. (right area means those sections of society who are actually in need of uplift or development)

6. All religious scriptures talk about CSR in good faith. Thus, organizations of present day should not engage themselves in CSR practices just for the fulfillment of legal requirement.

VI. CONCLUSION

The concepts of CSR have shown its significant presence in the old religious text of almost of all the religions. There are many occasions when the concept of CSR has been mentioned in those texts, though in subtle or indirect manner. However, there is no where we can find that the word corporation, company, corporate social responsibility is explicitly mentioned. We find that the main development of the concept of CSR took place in the 19th century and the concept gradually started to become consolidated and clearer. Later on, the concept started flourishing as a corporate strategy with the idea, 'doing good to do well'. After 1990, we find that the concept of CSR took full shape as a business strategy and a mode of sustainable business.

Religious texts don't perceive CSR as an obligation or as a tool for business gain. One of the objectives of The Companies Act 2013 which mandates spending on CSR activities for a particular category of organizations is to increase the number of organizations for performing socially responsible activities. Now, since a law has been enforced it becomes a responsibility of various stakeholders like policy makers, researchers, academicians, social institutions and corporate that they should perceive it as a tool to create a culture wherein organizations consider CSR as one of the functions like other functions.

We cannot confine CSR activities within a few heads but the above mentioned core focus areas are the major areas in which CSR activities are done. Environment, labor welfare, rural empowerment, employment generation, education are just a few of these areas. There are lot of other activities in which companies make an effort to make this world a better place to live. And whenever we see the annual reports of different companies we find that during CSR disclosure the activity which appears prominently

is education and almost all big companies do something or the other in the field of education. A few are involved in elementary education projects; others are involved in fault education; vocational training grants etc. are some other activities taken up by companies in the field of education. So after going through this part of the chapter the major core focus area of CSR activities taken up by companies are well understood.

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 17. In this period businessman's positions in Greece was slightly above slaves.
 18. (1000-1500 AD) churches branded profit motive as 'anti-Christian' and businessmen were expected to care for their guild members and for the well-being of the community. They also sponsored municipal improvements such as educate the poor etc.
 19. (1500-1800 AD) Calvinist doctrine advocated profit maximization as the key to business success but still Business which provided outstanding social services to the community were given special privileges in the form of bestowing upon them the status of corporations.
 20. (1800-1920 AD) Laissez Faire economists rejected the proposition that businesses are responsible for the social welfare. This period felt the domination of the economy by business due to significant power and vested in the industrialists due to their wealth. Capturing new colonies by the industrialists was nothing new in this period.
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On the Intricate Relationship between Religious Conversion and Psychosis

Dr. Szabolcs Kéri

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The relationship between religious conversion and psychosis is one of the fundamental issues at the meeting point of theology and clinical psychology. In the present study, we present the main lines of research on this relationship emphasizing the similarities and differences between emotionally turbulent religious conversion and psychosis. Some basic experiences in perception, thinking, and feeling share the same roots in these conditions. Perplexity (e.g., ambivalence, inability to discriminate between own feelings, and hyperreflectivity) and self-disorder (e.g., depersonalization, impression of a change in one's mirror image, and experience of discontinuity in own action) may be similar in psychosis and religious conversion, whereas other features (e.g., negative symptoms, social withdrawal, disorganized thinking, and persistent delusions) may be different. Regarding the content of religious thought, conversion is characterized by unique themes in contrast to psychosis. The main doctrinal focus of conversion is laid on the destruction and death of the old self, new life and resurrection by baptism into the death of Jesus Christ, and the transformative work and gifts of the Holy Spirit. In summary, perplexity, self-disorder, and emotional turmoil are common features of turbulent religious conversion and psychosis, but a broader emergence of anomalous subjective experiences and cognitive deficits are detectable only in psychosis.

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Author: Nyíró Gyula Hospital – National Institute of Psychiatry and Addictions, Budapest, Hungary, Budapest University of Technology and Economics, Department of Cognitive Science, Budapest, Hungary, Katharina Schütz Zell Center, Budapest, Hungary.

II. SELF-TRANSFORMATION IN CONVERSION AND PSYCHOSIS

Religious conversion, i.e. adopting and intensifying of religious beliefs, values, and practices that were not the part of the life of an individual, is often hard and painful (Paloutzian, 2005, 2014; Pargament, Murray-Swank, Magyar, & Ano, 2004). Inspired by the classic model of William James, which distinguished the gradual conversion of “healthy-minded” and the sudden conversion of the “sick soul” (James, 1902), Leon Salzman, the founder of the American Academy of Psychoanalysis and Dynamic Psychiatry, postulated that a real development is always reasoned and thoughtful (Salzman, 1953). In Christian theology, *metanoia* (repentance) refers to a fundamental and profound change in inner life and observable practice and behavior (Boda & Smith, 2006). The relationship between conversion and repentance was specifically emphasized in the theology of John Calvin: “The term repentance is derived in the Hebrew from conversion, or turning again; and in the Greek from a change of mind and purpose; nor is the thing meant inappropriate to both derivations, for it is substantially this, that withdrawing from ourselves we turn to God, and laying aside the old, put on a new mind. Wherefore, it seems to me, that repentance may be not inappropriately defined thus: A real conversion of our life unto God, proceeding from sincere and serious fear of God; and consisting in the mortification of our

flesh and the old man, and the quickening of the Spirit.” (Calvin, 1536/2016)

The differentiation between spiritual crisis and psychosis is of particular relevance (Crowley, 2006; Gale, Robson, & Rapsomatioti, 2014; Group for the Advancement of Psychiatry (GAP), 1976; Harnack, 2011, 2012; Jackson & Fulford, 1997; Mitchell & Roberts, 2009; Mohr & Huguelet, 2004). In his classic essay on the diagnosis of prepsychotic schizophrenia, Meares (1959) noted that sensitive and introverted people often display sudden changes in religious attitudes, which is not the consequence of genuine experiences and transcendent maturation, but merely the projection of inner psychological uncertainty and a lack of integrity in the building blocks of personality. However, in addition to religious changes, several diverse phenomena characterize prepsychotic schizophrenia, including affective and social withdrawal, anxiety, inappropriate emotional responses, symbolic, literal, and predelusional thinking (ideas of reference), devaluation of reality, lack of propriety of behavior, and mannerism (Fusar-Poli et al., 2013; Klosterkötter, Hellmich, Steinmeyer, & Schultze-Lutter, 2001; Meares, 1959; Schultze-Lutter et al., 2012).

The psychopathological nature of conversion remained controversial in early research (Scroggs & Douglas, 1967). In their influential paper, Wootton and Allen (1983) delineated parallel similarities between schizophrenic breakdown and religious conversion by using the schizophrenia model of Docherty et al. (1978) and the religious conversion scheme of Christensen (1963). From an unconscious conflict - associated with the feeling of anxiety, guilt, depression, and confusion - to the experience of submission and impasse, religious conversion and psychotic breakdown are similar (Wootton & Allen, 1983). However, religious conversion is resolved by the reintegration of ego functions (Christensen, 1963), whereas psychosis ends up with disinhibition, disorganization, and distorted ontology (Docherty, Van Kammen, Siris, & Marder, 1978).

Despite this powerful model, comprehensive reviews of research from the subsequent decades failed to reveal a straightforward relationship between religious conversion and psychotic disorders (Koenig, King, & Carson, 2001, 2012; Wilson, 1998).

Before the publication of the fourth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) (American Psychiatric Association, 1994), there was a strong tendency to interpret spiritual and religious phenomena as mere signs and symptoms of psychopathology (Lukoff, 1998). The intellectual and political battle among the great pioneers did not facilitate resolution of the long-term problem (Frankl, 1959; Freud, 1961; Hall, 1917; James, 1902; Jung, 1938). In DSM-5, the section “Problems related to other psychosocial, personal and environmental circumstances” includes spiritual crisis, which is not a mental disorder *per se*, although it may have a significant impact on the outcome of existing disorders (American Psychiatric Association, 2013): “V 62.89 (Z 65.8). This category can be used when the focus of clinical attention is a religious or spiritual problem. Examples include distressing experiences that involve loss or questioning of faith, problems associated with conversion to a new faith, or questioning of spiritual values that may not necessarily be related to an organized church or religious institution.” (American Psychiatric Association, 2013).

When the religious and spiritual problem is accompanied by heightened and intrusive imagery, visions and hallucinations, odd thoughts and behavior, or deeply depressed mood, individuals easily receive the diagnosis of serious mental disorders. If the cultural background and the autobiographical history of the individual are not carefully taken into consideration, glossolalia, verbal messages and other salient signs from the divine, feelings of being possessed by devil forces, contact with spirits, and out-of-body experiences can easily be labeled as psychotic symptoms. There is no doubt that in the clinical practice

religious and spiritual problems raise difficulties for differential diagnosis (Allmon, 2013; Chandler, 2012; Peteet, Ju, & Narrow, 2011; Prusak, 2016). As suggested by Pargament and Lomax (2013), unhealthy spirituality is always incoherent and poorly integrated: “it is ill-equipped to deal with the full range of internal and external life demands because it lacks comprehensiveness, depth, flexibility, dynamism, balance, and coherence.” (Pargament & Lomax, 2013) These problems may be secondary to a psychiatric disorder (e.g., religious hallucinations and delusions in a schizophrenia patient), or, on the other hand, religious problems may be the proximal cause of psychological distress. Complex, mixed cases also occur when religious problems may be both a cause and a consequence of mental disorders (Pargament & Lomax, 2013; Penzner, Kelly, & Sacks, 2010).

Mystical experiences and spiritual emergency, which may manifest themselves as religious and spiritual problems according to the DSM-system, may ultimately serve personal and transcendent growth, development, and empowerment. It may be detrimental to categorize them as purely pathological and psychological phenomena (Corbett, 1996; C. Grof & Grof, 1990; S. Grof & Grof, 1989; Jonte-Pace & Parsons, 2001; Nelson, 1994). Thus, in addition to the detection of anomalous and unusual experiences, the clinician should take into consideration social-personal context, meaning-making functions, coherence of thinking, self-reflection and insight, and the circumstances of onset (e.g., major life events or identity crisis) (Vieten, Scammell, & Siegel, 2015).

The classification and detailed evaluation of so-called anomalous experiences and cognitive deficits may also provide valuable information for the differentiation of religious/spiritual problems and frank psychosis. However, in this respect, the literature needs major improvements, and more data are clearly warranted. For instance, let us consider the case of individuals referred to special psychiatric services with an initial diagnosis of psychotic episode. Some of them will show frank

psychosis (e.g., schizophrenia-spectrum disorders or mood disorders with psychotic features), whereas others will meet the DSM-criteria of religious/spiritual problems without a major mental illness. Is there any similarity or difference between these groups in the subjective experience of perception, thinking, and feeling centered around the conscious representation of the self (McCarthy-Jones, Waegeli, & Watkins, 2013; Mishara, Lysaker, & Schwartz, 2014; Sass & Parnas, 2003)? Is it true that some psychosis-like features and cognitive dysfunctions can be detected in people with hard religious and spiritual problems?

III. MAPPING ANOMALOUS INNER EXPERIENCES: THE BASIC SYMPTOM APPROACH

In 1962 Huber developed the Heidelberg Checklist, which delineated common subjective inner experiences, complaints, and deficiencies of schizophrenia patients (Huber, Gross, & Schüttler, 1979). Later, the checklist was extended and improved in the Bonn Scale for the Assessment of Basic Symptoms (BSABS) (Gross, Huber, Klosterkötter, & Linz, 2008). These basic symptoms, which are present in the prodromal (initial) and residual (post-psychotic) form of schizophrenia, may constitute the basis of frank psychotic symptoms emerging as a reaction to and compensation of basic symptoms (Gross et al., 2008). Subjective experiences reported by schizophrenia patients comprise a broad spectrum of more or less specific phenomena, including perception, thinking, mood, social relationships, and self-representation (Klosterkötter, Ebel, Schultze-Lutter, & Steinmeyer, 1996; Klosterkötter et al., 2001). The main hypothesis of the present study was that basic symptoms could be explored not only in early psychosis but also in individuals with spiritual and religious problems. However, in this latter group, basic symptoms will not turn into frank psychosis.

Another issue is the presence or absence of cognitive and neuropsychological deficits,

primarily affecting executive functions, attention, and memory. It is extensively documented that patients even in the early stage of psychosis display significant and broad cognitive deficits that can be detected by neuropsychological tests (Aas et al., 2014; Bora & Murray, 2014; Keefe & Harvey, 2012).

In BSABS, we use a semi-structured interview (Gross et al., 2008). The following dimensions were evaluated: 1. *diminished affectivity* (4 items, e.g., diminished initiative and dynamism, anhedonia, diminished feelings of others, diminished need for interpersonal relations); 2. *disturbed contact* (13 items, e.g., lack of ability for interpersonal contact, vulnerability to interpersonal contact, inability to tolerate crowd, increased impressionability by others' behavior, increased impressionability by others' suffering); 3. *perplexity* (11 items, e.g., ambivalence, inability to discriminate between own feelings, hyperreflectivity/loss of naturalness, disturbed receptive language, inability to re-visualize, inability to understand symbols, inability to grasp significance of perception, heightened perception, captivation of attention by perceptual detail, derealization: strangeness and intrusive perception); 4. *cognitive disorder* (6 items, e.g., thought interference, thought pressure, thought block, successive thought block and thought interference, disorder of expressive language, diminished thought initiative and goal-directedness of thinking); 5. *self-disorder* (4 items, e.g., psychic depersonalization, somatic depersonalization, "mirror" phenomenon, e.g. impression of a change in one's mirror image, experience of discontinuity in own action); 6. *cenesthesias* (4 items, e.g., electrical bodily sensations, sensation of movement, pressure or pulling on the body or on the body surface, sensations of lightness, heaviness, levitation, falling, constriction, dilatation, shrinking or expansion of the body); 7. *perceptual disorder* (13 items, e.g., unclear seeing, partial sight, photopsia, micro-macropsia, meto-chromopsia, changes in perception of others' faces or figures, skewed sight/disturbed perspective, disturbed

sense of distance, disturbed rectilinearity, dysmegalopsia, abnormal persistence of visual irritation). Each item was coded as 0 (the subjective experience indicated by the item is not present) and 1 (the subjective experience specified by the item is present). Higher scores mean more pronounced anomalous subjective experiences.

A more careful examination reveals substantial differences between BSABS scores in psychosis and religious conversion: although subjective experiences related to self-disorder and perplexity are present in people with spiritual crisis at a similar level to that seen in psychosis, diminished affectivity, disturbed contact, cognitive disorder (subjective and neuropsychologically detectable), cenesthesia, and perceptual disorder are much less pronounced. Diminished affectivity and cognitive dysfunctions discriminated patients with psychosis from individuals with spiritual and religious problems. Although in today's typical medical environment spiritual crises may easily be labelled as pathological, a wealth of studies suggest that even profound and turbulent transformations may have a positive impact on personal development, creativity, finding of meaning, empowerment, and openness to new experiences (Clark, 2010; C. Grof & Grof, 1990; S. Grof & Grof, 1989; Nelson, 1994; Vieten et al., 2015). Nevertheless, one should not neglect the potential negative consequences of spiritual transformation, the disappointment and pain of deconversion, and the necessity of special psychological care for vulnerable individuals in spiritual crisis (Exline & Rose, 2005).

Individuals with religious conversion experienced deep subjective changes in their self, including depersonalization, ambivalence, discontinuity of actions and feelings, hyperreflectivity/loss of naturalness, and heightened/intrusive perception. These findings are consistent with the view that religious conversion is often associated with profound and broad changes in core personal identity and with the reconstruction of meaning-making systems (beliefs, attitudes, values, and purposes) (Hill, 2002; Hood, Hill, &

Spilka, 2009; Jung, 1938; Paloutzian, 2005, 2014). Sometimes these changes are not without spiritual and religious struggles accompanied by distress, confusion, anxiety, desperation, and depression, i.e. the “dark night of the soul” (Lofland & Stark, 1965; Pargament et al., 2004; Rambo, 1995; Snow & Machalek, 1984). A quest for identity and finding who one really ought to be are among the main antecedents and driving forces of religious conversion (Beit-Hallahmi & Argyle, 1997; Hefner, 1993; Maruna, Wilson, & Curran, 2006). The success of the journey is dominated by positive emotions, empowerment, meaning, and self-worth (Hill, 2002).

By using the basic symptom approach, we do not intend to pathologize religious conversion and spiritual transformation. In our view, subjective experiences of sensing, thinking, and feeling are sometimes out of their default range, leading to various extraordinary psychological phenomena, but it does not mean that an individual experiencing some of them suffers from a psychiatric disorder. There are numerous examples when religious conversion is smooth, gradual, rational, and culturally embedded (Silverstein, 1988). By using a Bible-based analysis including various sections of the Acts and the Gospel of Mark, Peace (1999) demonstrated differences in the conversion experiences of Paul (Saul of Tarsus) and the Twelve Disciples delineating the distinct features and scriptural representations of sudden and gradual changes.

Ethnographic interviews from “born again” Evangelical Christians revealed that long-term internal disharmony and dissatisfaction were more frequent antecedents of conversion than actual life crises, and, as a consequence of transformation, the representation of the self was fundamentally changed: “God centred rather than self centred, serving God’s purpose, giving control to God, dying to self, lesser self preoccupation and self forgiveness” (Stout & Dein, 2013). In these cases, the conversion was primarily intellectual driven by the teachings of the church (Stout & Dein, 2013), but self-transformation was an

essential factor as described by the first psychological models of religious conversion (Starbuck, 1879). Luhrmann (2012) interviewed members of the Vineyard, an Evangelical church with hundreds of congregations across the United States. These interviews clearly showed that intensely practiced prayer in people with Christian faith and spiritual sensitivity could be associated with experiences of signs and wonders from the supernatural. Even unusual perceptions may possess cultural relevance and meaning by absorption (inner imagery) and by inner sense cultivation practices, which are qualitatively different from psychotic symptoms (Luhrmann, 2017).

IV. SPIRITUAL EXPERIENCES IN CONVERSION AND PSYCHOSIS

Classic analyses of autobiographical accounts from patients with schizophrenia and persons with mystic experiences indicated increased sense of noesis, inward attention to the self, enhanced perception, and feelings of union with supernatural and divine powers. In contrast, auditory hallucinations and thought disorder, which are key features of schizophrenia, were not characteristic for mystic experiences (Brett, 2002; Buckley, 1981). It is consistent with our results indicating no evidence for disturbed thought and cognition in religious conversion. The term “mystic delirium” is used to illustrate an altered state of consciousness, which is not the same as seen in schizophrenia (Schmidt, David, & Bouquet, 1972). In “mystical psychosis”, there is a deautomatization of habitual and default stimulus selecting and organizing mechanisms as a consequence of major life events, psychoactive substance use, or repetitive environmental stimuli. This deautomatization may lead to the emergence of novel insights and associations building into the belief and value system of the individual (Deikman, 1971). Mystic experiences are embedded in altered states of consciousness, but individuals can control their inner world and can make distinctions between the real and the imaginary, a sharp contrast in relation to

psychosis (Campbell, 1972). According to Bhargav et al. (2015), both spiritual maturation and psychosis are characterized by an altered representation of the self. In psychosis, there is a disruption of self-related processes (e.g., lack of sense of self, feeling of lack of existence, and social withdrawal), whereas in spiritual transformations a gradual reduction of the self-centered attitude can be observed, merging into a universal consciousness (Bhargav, Jagannathan, Raghuram, Srinivasan, & Gangadhar, 2015; Iyengar, Evans, & Abrams, 2005; Stanghellini & Fusar-Poli, 2012). Although participants with religious and spiritual problems exhibited self-disorder, perplexity, and some perceptual anomalies in the present study, their spared cognitive capacity might have prevented them from the loss of reality testing.

However, large-scale population-based studies indicated positive correlations between mystic/spiritual/religious phenomena and psychosis-like experiences, questioning the feasibility of differentiation between these conditions (Goretzki, 2007; Lewis-Fernandez et al., 2009). Siddle et al. (2002) reported that that patients who experienced past changes in religiosity and doctrinal orthodoxy were almost ten times more likely to develop religious delusions, which may indicate a role of conversion in the emergence of psychosis with religious content. However, self-reported religiosity and Christianity exhibited only a small potential effect on religious psychopathology (Siddle, Haddock, Tarrier, & Faragher, 2002). Similar findings have been published in other studies (Kéri & Kelemen, 2016; Mohr, Gillieron, Borrás, Brandt, & Huguelet, 2007; Rudaleviciene, Stompe, Narbekovas, Raskauskiene, & Bunevicius, 2008). Religious faith is sometimes related to delusions during the acute phase of psychosis, but, in other cases, it is linked to existential problems and may have a positive impact on the restoration of self-representation (Miller & McCormack, 2006).

Some authors claim that spiritual and religious phenomena (e.g., communication with God via

thought insertion and verbal messages) are entirely different from psychotic symptoms in phenomenology, quality, valence, and outcome (Dein & Cook, 2015). However, the literature is not conclusive (Cook, 2015; Koenig et al., 2012). With the appearance of alternative spiritual movements, multicultural influences, eclectic New Age mysticism, and spiritual-but-not-religious attitudes, religious beliefs and delusions became difficult to define. Classic themes of sin, resurrection, reincarnation, messianism, devil, and angels are easy to classify in terms of traditional religions, but the phenomena of spirit possession, communication with the dead, superstition, future telling, astrology, and folk metaphysics are much more problematic (Cook, 2015).

V. RELIGIOUS THOUGHT: DOCTRINAL FOCUS IN CONVERSION

When people are asked to select Bible passages best describe their inner experiences, individuals experiencing religious conversion and psychosis give fundamentally different responses. In conversion responses are much more consistent. The doctrinal focus is laid on the destruction of the old self (Ephesians 4:22-24), new life and resurrection by baptism into the death of Jesus Christ (Romans 6:3-6), death to self (Colossians 3:1-3), and being born again to see the Kingdom of God (John 3:3).

Another main focus was the active work of the Holy Spirit, especially in relation to Pentecostal/Charismatic conversion: sin against the Son of Man and the Holy Spirit (Matthew 12:32), praising the Father when filled by the joy of the Holy Spirit (Luke 10:21), teachings of the Advocate, the Holy Spirit (John 14:26), repenting and being baptized in the name of Jesus Christ for the forgiveness of sins and receiving the gifts of the Holy Spirit (Acts 2:38), living with the gifts of the Holy Spirit: wisdom, knowledge, faith, healing, prophecy, and speaking of tongues (Romans 12:6-9; 1 Corinthians 12:7-10; Ephesians 4:7-14).

Interestingly, the topics of being born again, dying to self, saving from sin, and God-centered rather than self-centered view were also prevalent in our participants who experienced a more turbulent and emotion-laden conversion as compared to the individuals described by Stout and Dein (2013). However, the intellectual-doctrinal aspects were not absent in the case of our volunteers. The key Bible passages selected by our participants indicated that the main doctrinal focus was laid on the destruction and death of the old self, new life and resurrection by baptism into the death of Jesus Christ, and being born again for the Kingdom of God. The transformative work of the Holy Spirit was also dominant with a special reference to repenting and being baptized in the name of Jesus Christ for the forgiveness of sins and receiving the gifts of the Holy Spirit such as faith, wisdom, healing, prophecy, and speaking of tongues. The remarkably high percentage of individuals selecting the same Bible passages can be explained by the fact that they attended the same or similar religious communities sharing a common doctrinal focus and teaching.

There are several shortcomings and methodological limitations of the studies investigating the connection between conversion and psychosis. First, studies are often confined to the quantitative measurements of subjective experiences, and key themes and personal motives were not systematically identified. Religious conversion is much more complex than a pure solipsistic and intrapsychic process detached from the socio-cultural context (Jindra, 2016). In the theology of Barth (1955/2010) and Bonhoeffer (1937/1966), the call to discipleship is a kind of awakening to conversion, based on the work of Jesus Christ, a divine revelation and mystery beyond and outside psychological phenomena. Second, the sample sizes are small, and the individuals investigated are rarely representative for religious conversions in general.

In conclusion, the results reported in the literature support for the role of self-

transformation in religious conversion, which might phenomenologically resemble psychotic perplexity and self-disorder. However, these anomalous subjective experiences must be interpreted against the background of sociocultural and personal factors, as well as other dimensions of experiences to avoid unnecessary and harmful medicalization and stigmatization.

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