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Contents of the Volume

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Internal Control of Information Sharing through User Security Behavioural Profiling

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Abstract- This paper presents a workable solution to address the human-related information security problem of improper sharing of information by insiders with outsiders or unauthorized insiders. This system differs from most currently available information security solutions as in that, instead of relying solely on technological security measures it adapts a mixture of social and technological solutions. The presented system monitors users' security best practices and behavioural patterns and creates user security behavioural profiles and thus identifies users who might potentially pose threats to the organization's information security. The system then determines and schedules the security education and training to be given to these users.

Keywords: *information security, human behaviour, personality type, profiling, social, technological, insider threat.*

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INTERNALCONTROLOFLNFORMATIONSHARINGTHROUGHUSERSECURITYBEHAVIOURALPROFILING

Strictly as per the compliance and regulations of:

Internal Control of Information Sharing through User Security Behavioural Profiling

Suchinthi Fernando [α] & Takashi Yukawa [σ]

Abstract- This paper presents a workable solution to address the human-related information security problem of improper sharing of information by insiders with outsiders or unauthorized insiders. This system differs from most currently available information security solutions as in that, instead of relying solely on technological security measures it adapts a mixture of social and technological solutions. The presented system monitors users' security best practices and behavioural patterns and creates user security behavioural profiles and thus identifies users who might potentially pose threats to the organization's information security. The system then determines and schedules the security education and training to be given to these users.

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I. Introduction

As the importance of considering human resource security has become apparent (Asai, 2007), information security is no longer considered a purely technological matter.

Ensuring that access to information is strictly limited to the personnel who need to know it in order to perform their assigned tasks is mandatory to succeed in business (Schweitzer, 1996). Yet, as Bean (2008) states, most identified information security breaches occur because of human errors, resulting from the lack of proper knowledge and training, ignorance and failure to follow procedures. Thus, being the weakest link in the chain of security, people may unintentionally reveal confidential information to others. Schneier (2008) explains how the perception of security diverges from its reality and how people feel secure as long as there is no visible threat. This human weakness is exploited in most present-day attacks, such as social engineering, spear phishing or collusion from an insider, where people are tricked into revealing confidential information to others, and thus require a human element to be completed successfully (Williams, 2011).

With the inclusion of users with non-malicious intent, the percentage of insiders wittingly or unwittingly involved in an attack originating from the inside is said to be at least 60%-80% (Lynch, 2012; Grimes, 2012). An insider threat is defined as "trusted users with legitimate access abusing system privileges (Liu et al. 2005), or as "intentionally disruptive, unethical, or illegal behaviour enacted by individuals possessing substantial internal access to an organization's information assets" (Mills et al. 2011). Insider attacks are indistinguishable or difficult to distinguish from normal actions as inside attackers have authorization to access and use the system and these actions are less likely to differ from the norm (Liu et al. 2005).

Vroom and von Solms (2003) explain that physical, technical and operational controls are used to carry out effective information security, where the operational controls concern the behaviour and actions of the employees. Yet, even though information systems security auditing ensures that an organization's security policies, procedures and regulations are effective, the adherence of employees to these audited policies is simply assumed (Vroom and von Solms, 2003). Thus, despite the overall understanding that the human factor should be taken into consideration in information security management (ISM), most security solutions available today still rely on purely technical measures to enforce information security. Although most technical security measures may be somewhat sufficient to keep outside attacks at bay, technical measures alone are clearly insufficient to ward off insider attacks, since, people may easily bypass these technological controls and restrictions such as access control by revealing their authentication information to others. Sabett (2011) states that security systems should be designed by accepting that the bad guys are already inside the system. Human behaviour, which is performed according to the personality of the individual, can be categorized (Vrooms and von Solms, 2003). Observable behaviours include cyber activities, which provide only limited insight into intent and character, but are easier to collect, process, and correlate automatically, as well as personal conduct, which is observed through background checks (Mills et al, 2011) or a "walkabout" after normal working hours to look for key indicators of information security awareness such as whether the offices, desks and cabinets are locked, workstations, information and recording media are secured, etc. (Peltier, 2002). Personnel may be categorized according to job category, job function, their knowledge about information processing and technology, system or

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application used, as well as level of awareness. Peltier (2002) further discusses the methods used to convey the awareness message, where he states that a hands-on approach would be an efficient method of training, while the best method for awareness is to watch a video on the subject. He also mentions the importance of an informed outsider presenting the message as opposed to a known messenger doing so, and further states that awareness programmes must be scheduled around the work patterns of the audience and that the mornings on Tuesdays, Wednesdays or Thursdays would be the best (Peltier, 2002). Gonzales and Sawicka (2002) state that if security measures stay above a certain threshold and the risk is kept below the accident zone, accidents will not normally happen. Typically, perceived risk and compliance with security measures gradually decline when accidents do not occur as a consequence of improved security. Thus, they recommend risk perception renewals in order to sustain an appropriate level of risk perception through properly scheduled interventions such as security training and awareness programmes (Gonzales and Sawicka, 2002). Foley (2011) lists the requirements for a proactive and sustainable security programme to be: preventive (credentialing and restricting access through authorization of identity, time, and place), detective (auditing, monitoring, and referrals to validate allegation), corrective (additional monitoring or auditing, updating credentials, access restriction, or access removal), and feedback (dynamic, reactive, and planned feedback and creating and implementing solutions).

The system presented through this research incorporates these suggestions by blending social and technological solutions to monitor cyber and non-cyber activities of users, detect patterns among these behaviours, and use this information together with background information and job details to create security behavioural profiles to identify users who might potentially be problematic. The system then determines the level of security education or guidance needed and thereby schedules and either conducts automatic security awareness programmes or informs management of training sessions to be conducted. In addition, the system also conducts periodic risk perception renewals in order to maintain the risk perception level within the appropriate limit.

II. Presented System

The system presented through this research to achieve internal control of information sharing is explained briefly in this section. The detailed explanation of this system is available in (Fernando and Yukawa, 2013).

Lacey (2009) has pointed out that curtailing or limiting the personal browsing ability of employees is detrimental to their productivity. Yet, depending on the criticality of the business information the employee has to access, it is sometimes mandatory to restrict web browsing and access to the Internet in order to protect the security of the business information of that particular project. In some instances, the clients themselves specifically request such restrictions. This system addresses this problem by providing two separate modes: the "strict" mode, which is the default mode, and the "relaxed" mode, which needs to be specifically activated. Only pre-specified, work-related programs and services are allowed during the "strict" mode, and all activities are monitored and logged, while personal browsing, e-mails, or instant messaging, etc. are disallowed, and all information exchanges (e-mail contents, attachments, file-sharing, etc.) are recorded. During the "relaxed" mode, personal browsing, personal e-mails, instant messaging, etc., are allowed, and are not monitored to protect the user's privacy, while access to work-related information is disallowed. Fig. 1 depicts the top level architectural design of the system. This system constantly monitors for extraordinary behaviour: excessive or untimely access to information, services, or systems, access from remote terminals, attempts to access data of a higher classification level than the user's security clearance level, or data for which the user has no Need-to-Know according to their job description and the projects they are currently working on. Additionally, employees' observance of best practices is monitored regularly in the areas of password security behaviour, data backup behaviour, data sanitization behaviour, network security behaviour, and physical security behaviour.

Cyber activities of users such as password renewal frequency, reuse of former passwords, password strength, and data-backup frequency, etc. will be regularly monitored automatically by the system. Non-cyber activities such as whether the users leave confidential documents lying around, whether doors are locked, whether credentials are validated before revealing information to others, etc. will be monitored personally, during or after work hours, by their managers or the security personnel of the organization. Information from background checks conducted before employment and periodically during employment is inputted to the system by human resource managers. These include: contact details, financial status and stability, number of dependents, education level, criminal record, etc. Employee's job description will be inputted or updated by their manager according to the project(s) they are working on. Responsibility entailing the job and the records of performance evaluations will be included. Together, this information will be used for profiling and for finding the behavioural types each of the employees belong to. The resulting security behavioural profiles will include the security consciousness of the employee, the extent of understanding and the value given to ISM rules and procedures, the extent of adherence to policies, how easily an employee can be enticed or tricked into revealing information, employee's ambitiousness and drive to move ahead in their career, sociability, capability to work in a team, and respect gained by peers, the employee's potential to intentionally or unintentionally reveal or improperly share confidential information, and whether the employee has any motive or incentive (financial, career-wise, social, psychological, or personal) to access unauthorized information or improperly reveal information to others.

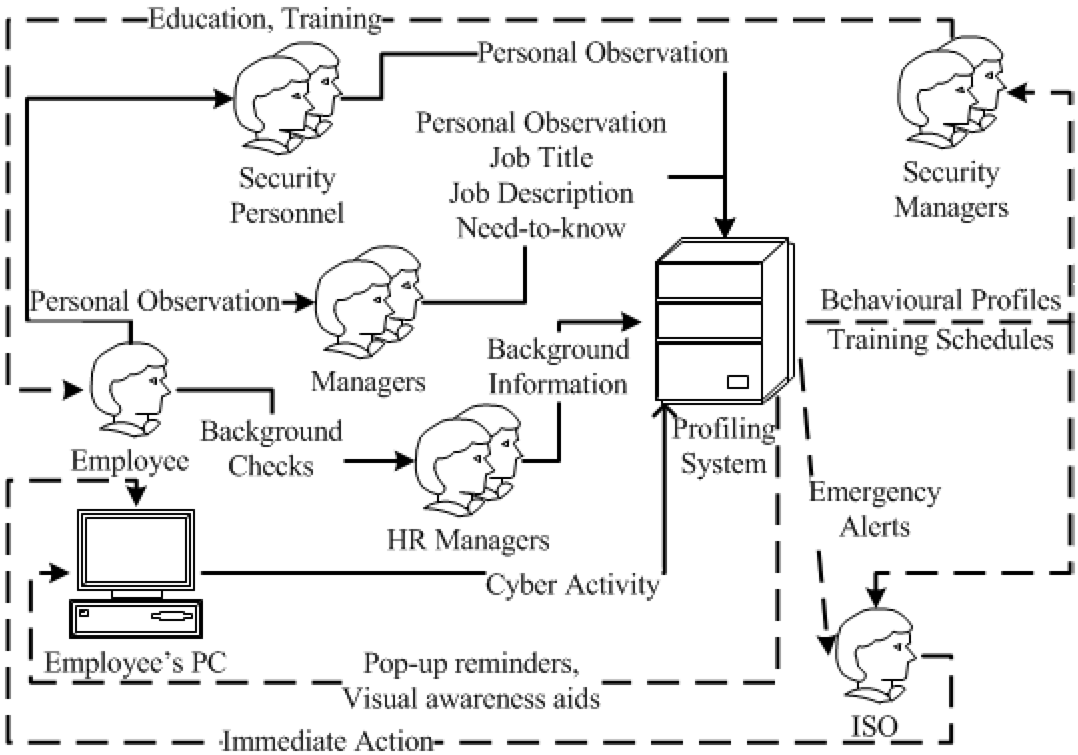

Figure 1 : Top-level architectural design.

Based on these behavioural profiles, the system will identify potentially problematic employees and determine the level of security awareness, guidance, or training they should be given:

- Planned and scheduled awareness and training programmes for identified potentially problematic users
- Randomly scheduled awareness and training programmes for all users, periodically, as risk perception renewals to maintain the desired level of security awareness
- Depending on the extent of problematic behaviour, awareness and training programmes could range from pop-up notifications automatically handled by the system, to workshops conducted by external security professionals
- Real-time alerts are sent to the information security officer (ISO) if extensively problematic behaviour is detected, thus allowing the ISO to take necessary immediate action
- Security managers and the ISO can request to view behavioural profiles of users in summarized, detailed, or graphical form, along with training schedules for employees
- The ISO can additionally request separate views of personally inputted (non-cyber-activity-related) data and automatically monitored (cyber-activity-related) data and use his personal judgement to avoid any bias the managers or security personnel might have towards employees

III. Profiling

An insight into criminal investigations, the prevailing area in the field of security to use profiling, helps to better understand the security profiling techniques to be adapted for an information security system. Criminal profiling, used in homicide, sexual assault, arson, etc., is an investigative approach based on the premise that the crime scene provides details about offense and offender (Young and Varano, 2006) and is the careful evaluation of physical evidence for systematically reconstructing the crime scene and developing a strategy to capture the offender, by weeding out suspects, developing an investigative strategy, linking crimes and suspects, and assessing risk (Thompson, 2011). Based on the premise that "every criminal works to a certain set of values", criminal profiling is used to classify behavioural patterns and predict the next move (Claridge, 2012). The developed offender description contains: psychological variables (personality traits, psychopathologies, and behaviour patterns), and demographic variables (age, race, gender, emotional age, marital status, socioeconomic level, occupation, level of education, arrest and offense history, etc.) (Winerman, 2004). Criminal profiling uses geographic or psychological typologies to create a profile that isolates offender characteristics (Young and Varano, 2006). Of these, the presented system uses a psychologically-based technique, which compiles psychological background using observable behaviours of offender's traits. Behaviour is interpreted from the presence or absence of forensic elements, offender's behavioural choices, modus operandi, signature behaviours, knowledge of crime scene's dynamics, etc. (Young and Varano, 2006). Turvey (2000) states that inductive criminal profiling entails broad generalization and statistical reasoning and is thus subjective, whereas, deductive criminal profiling, based on behavioural evidence analysis, is a dynamic process which could be used to capture successful criminals whose methods either become more refined or deteriorate over time.

Lacey (2009) states that the Myers Briggs Type Indicator (MBTI) instrument could be used to categorize user psychological types and would therefore enable profiling to be applied to information security. Carl Jung's Theory of Psychological Types states that much seemingly random variation in human behaviour is actually quite orderly and consistent, being due to basic differences in the way individuals prefer to use their perception and judgement. According to the Myers & Briggs Foundation (n. d.), MBTI is based on Jung's ideas about perception and judgement and the attitudes in which these are used in different types of people to identify basic preferences of each of the four dichotomies specified or implicit in Jung's theory and to indentify and describe the sixteen distinctive personality types resulting from the interactions among these preferences. Perception is defined as "all the ways of becoming aware of things, people, happenings or ideas", while judgement is defined as "all the ways of coming to conclusions about what has been perceived". It is further stated that if people differ systematically in what they perceive and in how they reach conclusions, then it is only reasonable for them to differ correspondingly in their interests, reactions, values, motivations, and skills (The Myers & Briggs Foundation, n.d.). The four dichotomies explained by the Myers & Briggs Foundation are summarized below:

- Favourite world: Extraversion or Introversion (E-I) are mutually complementary attitudes. Extraverts are oriented primarily toward the outer world focusing their perception and judgement on people and objects, while introverts are primarily oriented toward the inner world focusing their perception and judgement upon concepts and ideas.
- Information: Sensing or Intuition (S-N) are opposite ways of perceiving information, either focusing on basic information or interpreting and adding meaning. Sensing relies primarily upon the process of sensing, which reports observable facts or happenings through one or more of the five senses, while intuition relies upon the less obvious process of intuition, which reports meanings, relationships and/or possibilities that have been worked out beyond the reach of the conscious mind.
- Decisions: Thinking and Feeling (T-F) are contrasting ways of judgement, either looking at logic and consistency or looking at people and special circumstances. Thinking decides impersonally on the basis of logical consequences, while feeling decides primarily on the basis of personal or social value.
- Structure: Judging or Perceiving (J-P) are processes used in dealing with the outer world (the extraverted part of life). Judging uses a judgement process (thinking or feeling) and thus gets things decided, while perceiving uses a perceptive process (sensing or intuition) and stays open to new information and options.

One pole of each of the four preferences is dominant over the other (auxiliary) pole and these preferences on each index are independent of preferences for the other three indices, yielding sixteen possible combinations (The Myers & Briggs Foundation, n. d.). Table 1 lists these sixteen personality types.

Lacey (2009) emphasizes that MBTI can indicate who is likely to commit a fraud, but cannot explicitly say who will commit a fraud. In this research MBTI is used for validating the behaviours profiled by the presented system.

The behavioural characteristics shown in Table 2 are assumed for each of the following observable behavioural patterns when creating the user security behavioural profiles. The system allows these rules to be configured by the ISO to be aligned with the organization's business objectives. The default values are listed in Table 2.

"N" depicts not having the corresponding characteristic, while "Y" depicts having that characteristic. The characteristics not relevant to a corresponding observable behaviour are coloured in grey. Thus, according to the default values, the security behavioural profile for an employee who leaves items unattended, for example, will contain the characteristics of not being security conscious, easily revealing information, not valuing or understanding ISM rules, and having a potential for improper sharing of information.

IV. Behavioural Profile Viewing

To test this system, the authors created ten hypothetical test case scenarios as shown in Table 3. Table 4 displays the automatically monitored and

Global Journal of Human Social Science (C) Volume XIV Issue I Version I Year 2014

computed cyber activity for these ten hypothetical employees, while table 5 shows the personal views about non-cyber activities of the employees observed and inputted by managers and security personnel. The algorithms used for computing security behavioural profiles and for scheduling security awareness training are explained in detail in (Fernando and Yukawa, c.2014). Accordingly, the resulting security behavioural profile for employee Samantha Colt (Emp0008) in summarized form is: "*Information revealed easily. May have social incentives. Does not understand or value ISM rules. Not security conscious. May have financial motives. May have psychological motives and potential. Easy hack target. Suspicious behavior.*", while the detailed profile contains: "*Personal Views: Lends keycards and PINs. Does not understand or value ISM rules. Writes down passwords. Marital Status: Unmarried. Dependents: 1. Academic record: Computer Tech Certification. Financial Status: Low income. Criminal Record: Juvenile shoplifting. Password Strength: Weak. Password Modifying Frequency: Infrequent. Total Passwords: 2. Passwords reused over 10 times: 0. Passwords reused 6-9 times: 0. Passwords reused 3-5 times: 0. Passwords reused once or twice: 2. Attempts to access data over clearance level: 5. Attempts to access data without Need-to-Know: 5. Data Backup "Frequency: Infrequent"* Separate views of her behavioural profile, which can be viewed by the ISO, are displayed in Table 6, while fig. 2 depicts the graphical representation of her profile. The random schedule for periodic risk perception renewal is set in 4 weeks from the coming Tuesday for all employees. This security awareness training will likely consist of a pop-up presentation about security best practices followed by a questioning session to check the employees' understanding of security awareness.

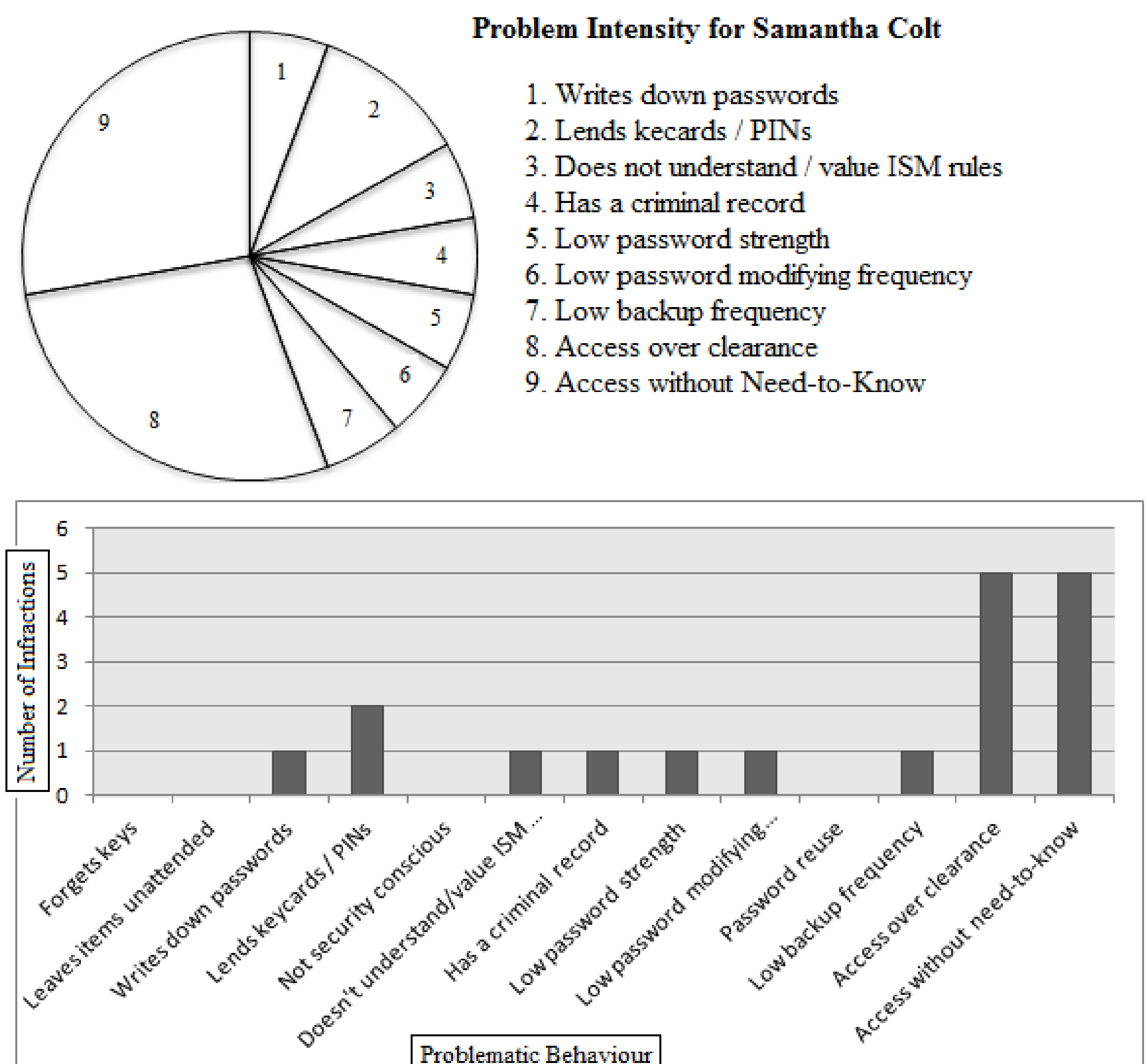

Figure 2 : Graphical View of the Security Behavioural Profile of Samantha Colt (Emp0008).

For employees who have a potential for improper information sharing, a hands-on security workshop conducted by external security professionals will be scheduled in 2 weeks from the coming Wednesday. If an employee has the potential for unauthorized access to information, the system will schedule a security seminar by security managers and legal officials in a week from the coming Wednesday. For employees who are deemed to have any kind of motive for engaging in improper information sharing or unauthorized access, the system will schedule closer inspection including background checks in 2 weeks from the coming Thursday. Thus, the training schedules computed on 30th September 2013 for an employee who requires all four types of security training will include a random awareness training on Tuesday, 29th October 2013, a security workshop on Wednesday, 16th October 2013, a security seminar on Wednesday, 9th October 2013, and a security inspection on Thursday, 17th October 2013. Fig. 3 displays these security training schedules for Samantha Colt (Emp0008) graphically on a calendar.

The summarized and graphical views of security behavioural profiles allow the ISO and the security managers to comprehend the major infractions by an employee at a glance, whereas, the detailed view provides more details about these infractions.

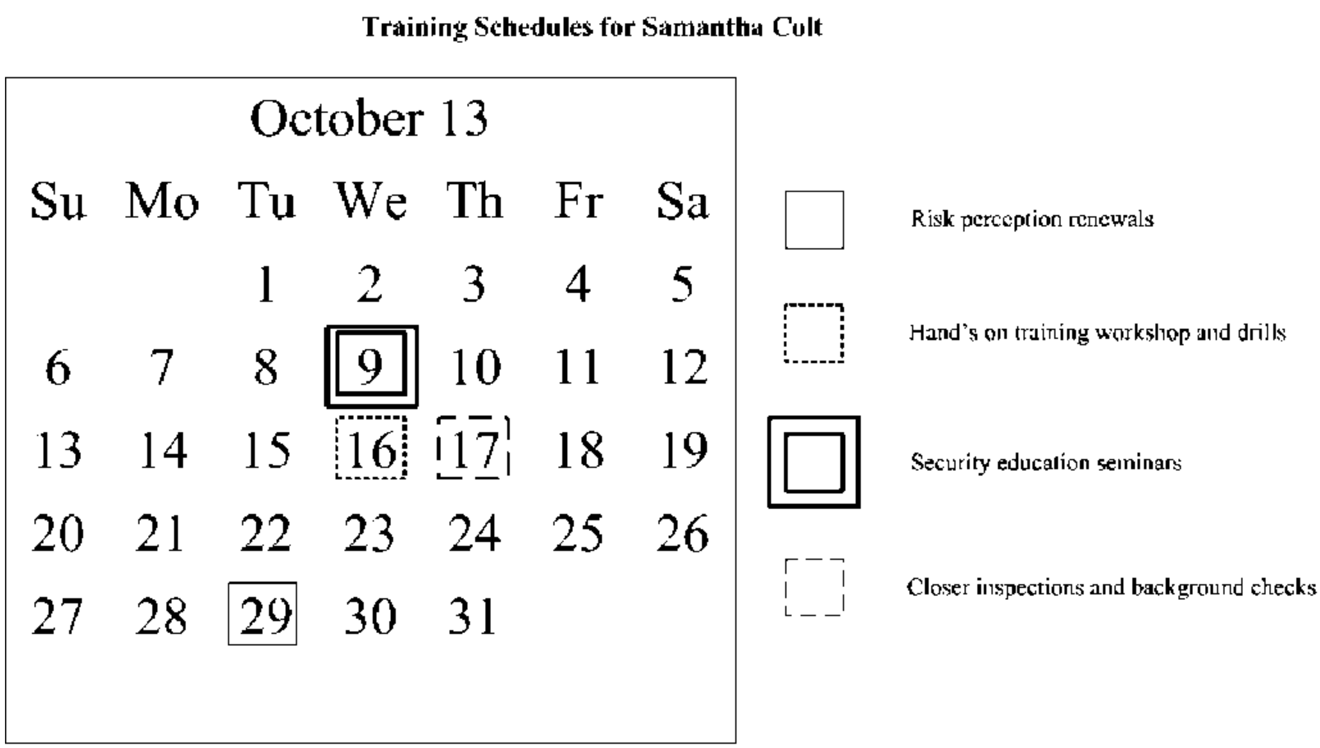

Figure 3 : Security Training Schedule for Samantha Colt (Emp0008).

Table 7 summarizes the resulting profiles obtained through the security behavioural profiling system on 30th September 2013. These results show that employees Monica White (Emp0002), Shaun Mills (Emp0003), Jacob Call (Emp0005), Samantha Colt (Emp0008) and Gavin Fields (Emp0009) have security behavioural flaws that could lead to information security problems along with motives or incentives, and thus need the hands-on training workshop, security educational seminar and closer inspection, along with the random security awareness. Employee Martha Hall (Emp0001), on the other hand, requires only the hands-on training workshop and closer inspection, along with the random security awareness programme. Employees John Flynn (Emp0004) and Faith Stellar (Emp0006) do not engage in any wrongful security behaviour, but their knowledge about computers and their background information show that they still require the security seminar showing the legal aspects of security violations as deterrence, along with closer inspection and the random security awareness. Employee Sarah Mason (Emp0010) is too new for the system to identify her security traits yet, but since she has already tried to access data without Need-to-Know once, and due to her background information, she requires the hands- on training workshop and security seminar, along with the random security awareness. Employee Claire McCormick (Emp0007), however, is an example of a case where the personal views of her manager might be biased. Her cyber activities and background information show that she does not engage in any wrongful security behaviour, but the personal views state otherwise. In this instance, the ISO can request separate views of her security profile, and upon seeing that the personal observations by her manager contradict the rest of her security traits determined by the system, can use his or her own personal judgement to avoid any personal bias this employee's manager might have towards her, and thereby decide whether she requires the hands-on training workshop, or whether closer inspection and the random security awareness programme are sufficient. Table 8 depicts the MBTI personality types and resulting personalities of the employees as deemed true by the system according to the monitored cyber and non-cyber activities, and background information. The resulting personalities for each of the personality types listed in table 1 are adapted from the Myers & Briggs Foundation (n.d.). A "?" mark is used to depict an indeterminable dichotomy of personal preference, in which case the personality type and personality cannot be determined completely.

By comparing the data in table 8, concerning the personalities of the employees, with the resulting behavioural profiles in table 7, it can be seen that MBTI personality types and their resulting personalities match the behavioural profiles with sufficient accuracy. Thus, it is safe to assume that in the case the MBTI personality types of the employees of an organization are determined it could be used to provide insight into the behavioural patterns of the employees to a certain extent.

V. Conclusions and Future work

In conclusion, it can be stated that the system presented through this research provides a workable solution to achieve internal control of information sharing within an organization. By examining the automatically monitored cyber activities of the employees, their personally observed non-cyber activities, and their background information, the system compiles security behavioural profiles showing which of the employees could potentially engage in which wrongful activities that could present a threat to the organization's information security. Accordingly, the system also determines and schedules the level and type of security education and training to be given to each individual employee.

Through the results obtained by testing the system presented above with the hypothetical test cases, it can be stated that this system can be used for effective prediction of security infractions by employees within an organization to a certain extent.

By allowing observable information about employees' behaviour to be inputted personally by managers and security personnel, and through automatic monitoring of cyber-activities of employees, this system attempts to handle the human-related problem of improper information sharing using both technological and social information gathering methods. It also provides a mixture of technological and social solutions by means of automatic access control, logging, and risk perception renewals by the system, along with hands on security awareness and training workshops conducted by security professionals, and the allowing of the use of personal judgement by the ISO. By providing a mix of social and technological solutions, the system enables an organization to provide a workable socio-technological solution to this human-related problem of information security and thereby overcomes the weaknesses of a purely technological solution.

Monitoring of employees' activities does, however, produce privacy implications. This system keeps such implications to a minimal by providing the two separate "strict" and "relaxed" modes to clearly distinguish the times when monitoring of activities will or will not be conducted.

By allowing the ISO to configure the security behavioural rules to be aligned with the business objectives of the organization, this system can be tailor-made to suit the specific requirements of the organization. Further, the summarized, detailed, graphical and separate views of security behavioural profiles and the graphical display of training schedules provide convenience to the ISO and security managers.

As future work, currently existing common algorithms could be reused with modifications and integrated to the implementation of this system to cover all the areas of monitoring of security behaviour proposed through this research. In addition, the system could be deployed and put to use on real people in order to obtain real test results to further evaluate the system's functionality.

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Table 1 : Sixteen Personality types (Source: The Myers & Briggs Foundation, n. d.)

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Table 2 : Behavioural Characteristics for Observable Behavioural Patterns

Activity	Security Conscious	Reveals Information	Values/ Understands ISM Rules	Sociable	Ambitious	Technical Knowledge	Easy Hack Target	Suspicious Behaviour	Social Incentive	Career-wise Incentive	Personal Motive	Financial Motive	Psychological Motive	Improper Sharing Potential	Unauthorized Access Potential	Number
Personally Observed Non-Cyber Activities																
Forgets keys	N	-	-	-	-	-	-	-	-	-	-	-	-	Y	-	
Does not forget keys	Y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Leaves items unattended	N	Y	N	-	-	-	-	-	-	-	-	-	-	Y	-	
Does not leave items	Y	N	-	-	-	-	-	-	-	-	-	-	-	-	-	
Sociable	-	-	-	Y	-	-	-	-	-	-	-	-	-	-	-	
Not sociable	-	-	-	N	-	-	-	-	Y	-	-	-	-	-	-	
Ambitious	-	-	-	-	Y	-	-	-	-	Y	-	-	-	-	Y	
Not ambitious	-	-	-	-	N	-	-	-	-	-	-	-	-	-	-	
Writes down passwords	N	Y	-	-	-	-	-	-	-	-	-	-	-	Y	-	
Does not write passwords	Y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Lends keys/PINs	-	Y	-	-	-	-	-	-	Y	-	-	-	-	Y	-	
Does not lend keys/PINs	-	N	-	-	-	-	-	-	-	-	-	-	-	-	-	
Security conscious	Y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Not security conscious	N	-	-	-	-	-	-	-	-	-	-	-	-	Y	-	
Understands/values ISM rules	-	-	Y	-	-	-	-	-	-	-	-	-	-	-	-	
Does not understand /value ISM rules	-	-	N	-	-	-	-	-	-	-	-	-	-	Y	-	
Background Information – Marital Status, Dependents, Academic Record, Financial Status, Criminal Record																
Married									-	-	-	-	-	Y	-	
Unmarried									Y	-	-	-	-	-	-	
Divorced									-	-	Y	-	-	-	-	
Widowed									-	-	-	-	-	-	-	
Dependents												Y				2
BS/MS in Computers						Y									Y	
No BA/BS/MS									Y							
Low income												Y				
Has criminal record													Y		Y	
Cyber Activities – Password Strength																
Very weak	-	-	-	-	-	-	Y	-	-	-	-	-	-	-	-	
Weak	-	-	-	-	-	-	Y	-	-	-	-	-	-	-	-	
Medium	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Strong	Y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Cyber Activities – Password Modification Frequency																
Infrequent	N	-	N	-	-	-	Y	-	-	-	-	-	-	Y	-	
Few times a year	N	-	N	-	-	-	Y	-	-	-	-	-	-	Y	-	
Monthly	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Every 2 weeks	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Weekly	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Excessively	-	-	-	-	-	-	-	Y	-	-	-	-	-	-	Y	
Recent activity	-	-	-	-	-	-	-	Y	-	-	-	-	-	-	Y	
Cyber Activities – Password Reuse																
Ten times or over	N	-	N	-	-	-	Y	-	-	-	-	-	-	Y	-	0
Six-to-nine times	N	-	N	-	-	-	Y	-	-	-	-	-	-	Y	-	0
Three-to-five times	N	-	N	-	-	-	Y	-	-	-	-	-	-	Y	-	1
Cyber Activities – Attempts to Access Data without Authorization																
Over clearance	-	-	N	-	-	-	-	Y	-	-	-	-	-	-	Y	0
No need-to-know	-	-	N	-	-	-	-	Y	-	-	-	-	-	-	Y	0
Cyber Activities – Backup Frequency																
Infrequent	N	-	N	-	-	-	-	-	-	-	-	-	-	-	-	
Weekly	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Daily	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Excessively	-	-	-	-	Y	-	-	Y	-	-	-	-	-	Y	-	
Recent activity	-	-	-	-	-	-	-	Y	-	-	-	-	-	Y	-	

Table 3 : Hypothetical Employee Data

ID	Name	Designation	Marital Status	Dependents	Academic Record	Financial Status	Criminal Record
Emp0001	Martha Hall	Accountant	Unmarried	0	BA - Accounting	Steady income	None
Emp0002	Monica White	Software Engineer	Married	1	BS - Computer Science	Steady income	None
Emp0003	Shaun Mills	Computer Operator	Divorced	1	Computer Tech Certification	Low income	Juvenile breaking and entering
Emp0004	John Flynn	Software Engineer	Widowed	2	MS - Computer Engineering	Steady income	Teenaged hacking into Federal Database
Emp0005	Jacob Call	Computer Operator	Married	3	Computer Tech Certification	Low income	None
Emp0006	Faith Stellar	Software Engineer	Divorced	1	MS - Computer Engineering	Steady income	None
Emp0007	Clair McCormick	Accountant	Unmarried	0	BA - Accounting	Steady income	None
Emp0008	Samantha	Computer Operator	Unmarried	1	Computer Tech Certification	Low income	Juvenile shoplifting
Emp0009	Gavin Fields	Accountant	Divorced	3	BA - Accounting	Steady income	None
Emp0010	Sarah Mason	Software Engineer	Widowed	2	MS - Computer Engineering	Steady income	None

Table 4 : Cyber Activity

ID	Password Strength	Password Reuse	Password Modifying Frequency	Backup Frequency	Access Over Clearance	Access Without Need-to-Know
Emp0001	Medium	19_0_1_2_3	Every 2 weeks	Daily	0	0
Emp0002	Medium	12_0_0_2_5	Weekly	Excessive	0	2
Emp0003	Weak	20 _0 _1_2_ 2	Excessive	Excessive	2	1
Emp0004	Strong	13_0_0_0_12	Every 2 weeks	Weekly	0	0
Emp0005	Medium	3_0_0_0_3	Few times yearly	Infrequent	1	0
Emp0006	Strong	8_0_0_0_8	Monthly	Daily	0	0
Emp0007	Medium	7_0_0_1_4	Monthly	Weekly	0	0
Emp0008	Weak	2_0_0_0_2	Infrequent	Infrequent	5	5
Emp0009	Medium	18_0_0_3_2	Recent activity	Recent activity	2	3
Emp0010	Strong	3_0_0_0_3	Too new to determine	Too new to determine	0	1

Table 5 : Personal Views on Non-cyber Activity

ID	Manager's View	Security Personnel's View
Emp0001	Forgets keycards	Leaves items unattended
Emp0002	Sociable, ambitious	-
Emp0003	Writes down passwords, leaves items unattended	Forgets keycards
Emp0004	Security conscious, ambitious	-
Emp0005	Sociable, lends keycards and PINs	Forgets keycards
Emp0006	Security conscious, understands and values ISM rules,	-
Emp0007	Lends keycards and PINs, does not value ISM rules	-
Emp0008	Lends keycards and PINs, does not understand or value ISM	Lends keycards and PINs, writes down
Emp0009	Ambitious	-
Emp0010	-	-

Table 6 : Separate Views on Employee Samantha Colt's (Emp0008) Security Behaviour

View	Profile
Cyber Activities	Easy hack target. Not security conscious. Does not understand or value ISM rules. Suspicious behaviour.
Background Information	May have social incentives. May have financial incentives. May have psychological motives and potential.
Manager's View	Information revealed easily. May have social incentives. Does not understand or value ISM rules.
Security Personnel's View	Not security conscious. Information revealed easily. May have social incentives.

Table 7 : Computed Security Behavioural Profiles, Security Status, and Training Schedules

ID	Profile	Security Status	Random Schedule	Workshop Schedule	Seminar Schedule	Inspection Schedule
Emp0001	Not security conscious. Information revealed easily. Does not understand or value ISM rules. May have social incentives. Easy hack target.	Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	None	2013_10_17
Emp0002	Sociable. Ambitious. May have career-wise incentives. Has technical knowledge about computers. Not security conscious. Does not understand or value ISM rules. Easy hack target. Suspicious behaviour.	Has unauthorized access potential. Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	2013_10_9	2013_10_17
Emp0003	Not security conscious. Information revealed easily. Does not understand or value ISM rules. May have personal motives. May have social incentives. May have financial motives. May have psychological motives and potential. Suspicious behaviour. Easy hack target. Ambitious.	Has unauthorized access potential. Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	2013_10_9	2013_10_17
Emp0004	Ambitious. May have career-wise incentives. Security conscious. Has technical knowledge about computers. May have psychological motives and potential.	Has unauthorized access potential. Has motives/ incentives.	2013_10_29	None	2013_10_9	2013_10_17
Emp0005	Sociable. Information revealed easily. May have social incentives. Not security conscious. May have financial motives. Does not understand or value ISM rules. Easy hack target. Suspicious behaviour.	Has unauthorized access potential. Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	2013_10_9	2013_10_17
Emp0006	Ambitious. May have career-wise incentives. Security conscious. Understands and values ISM rules. May have personal motives. Has technical knowledge about computers.	Has unauthorized access potential. Has motives/ incentives.	2013_10_29	None	2013_10_9	2013_10_17
Emp0007	Information revealed easily. May have social incentives. Does not understand or value ISM rules.	Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	None	2013_10_17
Emp0008	Information revealed easily. May have social incentives. Does not understand or value ISM rules. Not security conscious. May have financial motives. May have psychological motives and potential. Easy hack target.	Has unauthorized access potential. Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	2013_10_9	2013_10_17
Emp0009	Ambitious. May have career-wise incentives. May have personal motives. May have financial motives. Suspicious behaviour. Not security conscious. Does not understand or value ISM rules. Easy hack target.	Has unauthorized access potential. Has improper sharing potential. Has motives/ incentives.	2013_10_29	2013_10_16	2013_10_9	2013_10_17
Emp0010	Has technical knowledge about computers. Does not understand or value ISM rules. Suspicious behaviour.	Has unauthorized access potential. Has improper sharing potential.	2013_10_29	2013_10_16	2013_10_9	None

Table 8 : Computed Personality Types and Personalities

ID	Personality Type	Personality
Emp0001	?SF?	Cannot determine personality
Emp0002	IN?P	Cannot determine personality
Emp0003	ISFP	Friendly, sensitive, likes own space and own time, loyal, committed, dislikes conflicts, enjoys present moment.
Emp0004	INTP	Seeks explanations, theoretical, not sociable, focused, analytical.
Emp0005	ESFP	Outgoing, friendly, accepting, loves material comforts, sociable, realistic, spontaneous.
Emp0006	INTJ	Develops perspectives, achieves goals, sceptical, has high performance standards.
Emp0007	ESFP	Outgoing, friendly, accepting, loves material comforts, sociable, realistic, spontaneous.
Emp0008	?SFP	Cannot determine personality
Emp0009	I??P	Cannot determine personality
Emp0010	INTP	Seeks explanations, theoretical, not sociable, focused, analytical.

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Spiritual Dimensions of Indian Culture

By Dr. Sribas Goswami
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Introduction- Civilization and Culture are hall- mark of the collective life of man. Civilization signifies the moral evolved state of the society, which embraces activity of mental life, including arts and learning. According to Sri Aurobindo civilization is harmony of spirit, mind and body- the harmony of the inner and outer man. Will Durant has defined civilization, in his monumental work 'The Story of Civilization, to mean social organization, moral order and cultural activity. Four elements constitute civilization: Economic provision, political organization moral traditions, and pursuit of knowledge and arts. In a nut-shell we may comprehend civilization of people as an advance stage of its social development.

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SPIRITUALDIMENSIONSOFINDIANCULTURE

Strictly as per the compliance and regulations of:

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I. Introduction

Civilization and Culture are hall- mark of the collective life of man. Civilization signifies the moral evolved state of the society, which embraces activity of mental life, including arts and learning. According to Sri Aurobindo civilization is harmony of spirit[1], mind and body- the harmony of the inner and outer man. Will Durant has defined civilization, in his monumental work 'The Story of Civilization, to mean social organization, moral order and cultural activity. Four elements constitute civilization: Economic provision, political organization moral traditions, and pursuit of knowledge and arts. In a nut-shell we may comprehend civilization of people as an advance stage of its social development.

Culture is the discipline by which man's moral and intellectual nature is elevated. According to Sri Aurobindo, culture comprises various activities of the cultivated aesthetic being[2]. Will Durant has defined culture as the sum-total of a people's institutions, customs and arts. The UNESCO- sponsored book 'Traditional Cultures of South East Asia' gives the definition of Culture thus: Culture means the total accumulation of material objects, ideas, symbols, benefits, sentiments, values and social forms which are passed on from one generation to another in any given society. "In short, Culture signifies refinement of minds and manners as also cultivation of aesthetic faculties in a particular society.

Spirit is the non- material, animating and immortal part of man. According to Sri Aurobindo, Spirit is the self -existence being, with infinite power of consciousness and unconditional delight[3]. All contacts with the Spirit or Self, the Higher Consciousness and Divine are termed as 'spiritual: For man to become divine in consciousness, and to act and live inwardly and outwardly the Divine Life, is meant what is meant by Spirituality. As explained by Sri Aurobindo. Elsewhere he has further defined Spirituality as "the attempt to know and live in the highest self, the divine, the all-embracing unity, and to raise life in all its parts to the divinest possible values."

Indian culture is a continuing culture –a living factor – in the life of nearly one- seventh of the human race , unlike the ancient cultures, e.g. Babylonian, Egyptian, Greek, roman and former Chinese, which are now of the historical value only. As Swami Ranganathananda has said in his enlightening tone 'Eternal Values of a changing Society' (Vol. I) "how the Indian culture arose nearly five thousand years ago, how it developed and was come down to us as a rich human legacy, is a very fascinating and rewarding study."

We get a glimpse of the initial stage of Indian culture- of both of its aspects. Viz. material and mental- in Rig- Veda, which is the first written record of mankind. Historians tell us that Indians of the Vedic age, also called Indo- Aryans, were an energetic race of people. On the material front they exhibited love of life and indulged freely in poetry and war. On the mental plane they were deeply spiritual and were adepts in bold philosophical speculation. Spirituality was during those times the essence of Indian culture. The Vedic Rishi excelled in devising mystic and metaphysical disciplines for realizing the immortal and divine self of man, "of which life and death are but shadows"- the Rig Veda (X-121-2) says. In this context Sri Aurobindo has said thus: "The Veda was to these early seers the World discovering the Truth and clothing in image and symbol the mystic significance of life. It was a divine discovery and unveiling of the potencies of the world, of its mysterious revealing and creative capacity, not the word of the logical and reasoning or the aesthetic intelligence, but the intuitive and inspired rhythmic utterance, the 'mantra. [4] "

The guiding principle of the spiritual pursuit of the Vedic Indians was: "known thy soul"- that found expression and exemplification in the variegated forms of the Vedic lore, viz. the Upanishads, Brahman treatises , Aranyakas, Karakas, Dharshans, Sutras and Smritis. The Indo –Aryans envied an optimistic view of life. There is no touch of pessimism in the Vedic lore.

The Vedic Rishi held the view that the universe is dynamic- not –static- and is susceptible of an incessant evolutionary process. They discovered that in spite of all speculative knowledge the universe remained a mystery and that the mystery deepened with the advance of knowledge. They were endowed with a deep

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[1] See The Foundation of Indian Culture.
[2] Ideal of Human Unity
[3] Essays on Gita

[4] See The foundation of Indian Culture(Centenary Vol. 14) P- 260

passion for truth, ananda and welfare of all beings. "The entire world is but one family" and "Devotion to the welfare of all beings"- were their watch- words.

In the Upanishads we find scientific pursuit of the truth of life and the reality of the Absolute One manifested as cosmos, in the depth of experience of the Rishi. As Sri Aurobindo has said: "…the highest authority they could give for their own sublime utterances was a supporting citation from their predecessors with the formula- tad esa rca- bhykta'- "this is that word which was spoken by the Rig- Veda." About the Upanishads Sri Aurobindo has further said+ "they are a record of the deepest spiritual experiences – documents of revelatory and intuitive philosophy of an inexhaustible light, power and largeness[5] '.

All subsequent development of Indian culture was conditioned by this Upnishadic legacy. Says Sri Aurobindo against: "Buddhism with all its developments was only a restatement, although from a new standpoint and with fresh terms of intellectual definition and reasoning… and Sufism (in Islam) [6] only repeats them (i.e. the Upanishadic revelation and philosophical) in another language."

Coming in the wake of Upanishads, the Bhagwad Gita is the first successful attempt in man's cultural history to work out a complete philosophy of life. It contains in its fold a unique synthesis also, of the triune Yoga of knowledge. Action and Devotion- Jnan, Karma and Bhakti. A contemporary work of Vedanta in the Upanishadic strain is the Ashtavakra Samhita (also called Ashtavakra Gita') which is a veritable guide for realization of the Self.

Simultaneously the supreme technique of meditation and other Yoga systems, fortified by moral purity and intense aspiration for transformation of consciousness, provided a spiritual base of the future of Indian culture. Even the practice of arts of spiritually oriented. Music had its origin in the lyrical hymns of Sam- Veda and a glaring example of the arts was of spiritual dance is 'Shiva –tandava,' the dance of creation by the Lord of 'tapas', who has been depicted as 'Nataraj' (the deity of the art of dancing) in Indian mythology. As aptly narrated by Swami Rangana-thananda (in 'Eternal Values of a Changing Society'): "The image of God as Nataraj, the king of dancers, teaches us that the world is the product of the joyous dance of the supreme Deity".

The revelatory gnosis of the Veda culminates in 'Vedanta', which term literally means 'end of the Veda' or the essence of all-knowledge. Sri Aurobindo has stated in 'The foundation of Indian culture' that the Upanishads are Vedanta. The Vedanta philosophy depicts Brahman, the ultimate Reality as 'Sat- Chit-Ananda', i.e. Existence consciousness- Bliss. As described in the Taitiriya Upanishad (II-7), "He is very delighted. By achieving this delight man verily becomes blissful. Who indeed would breathe, who would live, if in the space (of the heart) this bliss were not there? Indeed it is He alone that is the source of bliss."

The Mundaka Upanishad (II (ii)-8) describes the world as blissful and immortal. The Isha Upanishad describes God as 'kavi' (i.e. Devine Poet seer) and indicates that the universe is his poem, emanating in waves and rhythms. In this context Sri Aurobindo has further said: "The Vedas and the Upanishads are not only the sufficient fountain head of Indian philosophy and religion, but of all Indian art, poetry and literature. - The Veda is thus the spiritual and psychological seed of Indian culture and the Upanishads and expression of the truth of highest spiritual knowledge and experience that has always been the supreme idea of that culture."

In the post- Vedic era, Indian culture developed zest in life which expressed itself remarkably in the fine arts, literature, music and dance. Philosophy became experimental, instead of being speculative. Spirituality got diluted with ritualistic priestcraft, but still it retained its superb luster as the Indian way of higher life, for the priesthood laid emphasis on 'Tapasya, i.e. austerities and askesis. The great epics – Ramayana of Valmiki and Mahabharata of Vyas- the poetic 'itihasas' (i.e. ancient historical or legendary epics)were created in that era.

The para-yogic system of tantra was in vogue during this post- Vedic era. The method of the Tantra discipline is in words of Sri Aurobindo, "to raise Nature in man into manifest power of spirit." Also, the cult of Shakti worship prevailed throughout the land. 'Shakti for the commonality of the energies of Nature- physical, biological, mental and spiritual. The whole creation conscious and unconscious entities has emanated from the Energy of Consciousness-' Chit Shakti ', Shakti has been and still is, worshipped with various names of Divine Mother, viz. Kali, Chandi, Durga, Devil it al.

In the Puranic era (about five centuries B.C. and the posterior period) when various were created, the spiritual content of Indian culture received the first major jolt, for the spiritual values got distorted among the masses into pries ridden ritualism and superstition. At this chaotic stage two prophets appeared in the arena of Indian spiritual culture- Mahavira (in the middle of the sixth century B.C.) And Gautama Buddha (563-483 B.C.). Mahavira revived the ancient Jainism and organized a celibate clergy and an order of nuns. Buddha founded a new religion known as Buddhism about which Sri Aurobindo says that "in its dynamic parts, by its ethical system and spiritual method, it gave a new set of values, a server vigor yet a gentler idealism of human living and was therefore powerfully creative both in arts which interpret life and in society and politics." The doctrines of Jainism are similar to those of Buddhism. Still sages of the Vedic tradition and there

[5] The foundation of Indian Culture(Centenary Vol. 14) PP- 261-267, 269-270

hermitage abounded galore, where the torch of Vedic wisdom and gnosis continued to kindle un-flickered. Also, stalwarts like Shankara, Ramanuja and Mahavira appeared to the Indian soil who held the banner of the Vedanta philosophy aloft. They highlighted the spiritual content of Indian culture. Sankaracharaya has described the universe as "Waves of beauty"- in the strain of Upanishads. In his poetic work 'Vivekchudamani' there is an intellectual echo of the voice of the Upanishads and the manner of the Gita", each in his own way of Monism and Dualism (Advaita, Vishisht Advaita and Dvaita) respectively as averred by Sri Aurobindo.

In the medieval ages, Sanskrit became* "the language of pundits and expect for certain philosophical, religious and learned purposes no longer a first-hand expression of the life and mind of people." The diversified version of the Ramayana- by Krittibas in Bengali and Kamban in Tamil,- Bhavartha Ram ayana in Marathi, Ranganatha Ramayana in Telegu, Adhyatma Rama-yanam in Malyalam, Rama charita Puranam in Kannada emphasized the need of disciplined life in a cultured society. The cult of devotion- Bhakti Marga- prevailed in India widely among the high and low. The Maharastrian saints Ramdas and Tukaram, the Tamil saint Tiruvalluvar and poetess Avvai gave a fillip to the moral and ethical upliftment of the masses in their respective regions. In Bengal the divine genius of Chaitanya and inspired verses of the two poets, Bidyapati and Chandidas, brought about a new awakening. In northern India the poet-saints Tulsi Das, Sur Das, Mira Bai, Nanak and Kabir gave a new dimension to the religious aspects of Indian culture. Also, there was a horde of Muslim Sufi- saints, the chief among them being Khwaja Muinud deen Chishti of Ajmer, who gave impetus, in their own way, to the spiritual fervor among the masses.

In modern times, the surge of spirituality has undulated to its lowest ebb throughout the world owing to the rising tide of physical sciences, and in India due to the influx of the materialistic Western civilization also. Thus says Sri Aurobindo7. "Indian society is in a still more chaotic stage; for the old forms are crumbling away under the pressure of the environment, their spirit and reality are more and more passing out of them, but façade persists by the force of inertia of thought and will and the remaining attachment of a long association, while the new powerless to be born". However, the fluctuating torch of Vedic enlightenment has been re-illumined with multi- faceted brilliance by great men of divine dispensation, viz. Sri Ramakrishna, Ramana Maharshi, Swami Dayananda and Sri Aurobindo. Among this godlike personage Sri Aurobindo stands supreme, like the Everest peak of the Himalayas. The uniqueness of his supernal mission is that it relates to a new dimension of spirituality, not only of Indian culture but of entire mankind, viz. the advent of new species of Supermen and Sacramental Beings, next higher to human race.

As regards to various reformist movements in modern times Sri Aurobindo says.[6] "All Great movements of life in India have been with a new spiritual thought and usually a new religious activity. What more striking and significant fact can there be than this that even the new European influence, which was an influence intellectual, rationalistic, so often anti- religious and which drew so much of its idealism from the increasingly cosmopolitan, mundane and secularist thought of the eighteenth and the nineteenth centuries, precipitated in India from the very first an attempt at religious reformation and led actually to the creation of new religions?... The Brahmo Samaj (in Bengal) had in its inception a large cosmopolitan idea- The Arya Samaj in the Punjab, (and other regions) founded itself on a fresh interpretation of the truth of the Veda and an attempt to apply old Vedic principles of life to modern conditions. The movement associated with the great names of Ramakrishna and Vivekananda has been a very wide synthesis of past religions motives and spiritual experience topped by a reaffirmation of the old asceticism and monasticism but with new living strands in it and combined with a strong humanitarianism and zeal of missionary expansion.... Islam has recently shared in the general stirring and attempts to return vitally to the original Islamic deals or to strike out fresh developments have preceded or accompanied the awakening of life of the long torpid Musalman mass in India... Especially we see everywhere the tendency towards the return of the spirit upon life; the reassertion of a spiritual living as a foundation of a new life of the nation has been recognizable impulse. Even asceticism and monasticism are rapidly becoming, no longer merely competitive, self- centered or aloof, but missionary, educative, humanitarian."

The real import of a culture is revealed by the orientation it gives to the way of life and the types of men it moulds by its manifold creative facets. The essence of the spiritual dimensions of Indian culture is Wisdom, Vijnana. To gain Wisdom through the science of self- 'Amta- Bodha' or 'para –Vidya'- is its first tenet Realization of one's immortal divine self or infinite existence, infinite knowledge and infinite bliss- SAT-CHIT-ANANDA- is the second tenet. The third is that religion is a matter of experience and not a dogma or creed. Eternal and universal Truth ('Rtam' in the terminology of the Veda) is another dimension of Indian culture. Sri Aurobindo has described in beautiful words how is the days of your India, through the vision of Vedic Rishis, saw that "the invisible always surrounds the visible, the supra-sensible the sensible, even as infinity always surrounds the finite. She saw too that man has

[6] The foundation of Indian Culture(Centenary Vol. 14) PP-418-420

the power off exceeding himself…. She saw the myriad gods beyond man, God beyond the Gods, and beyond God his own ineffable eternity; she saw that there were ranges of life beyond our life, ranges of mind beyond our present mind and above these she saw the splendors of the spirit… her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and sayings of the Buddhists are reechoed on the lips of Christ."

The concept of spiritual unity of all existence broadened the religious outlook of the Indian people and fostered inter religious harmony. The foundation of such universal concord was laid by the Vedic seers in one of their greatest pronouncements- "Truth is one; sages call it variously. Swami Vivekananda has said that this pronouncement of the Vedic Rishi is the Magna Charta of religion. In the Gita (IV-II) Sri Krishna proclaims similarly:

"Though whatever paths men come to Me, I
Receive them through those very paths. All paths,
O Arjun, eventually come to me only".

Swami Vivekananda memorable words in his opening address at the parliament of Religious at Chicago on 11September, 1893, highlight this glorious aspect of the Indian culture:

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal tolerance, but accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites who came to southern India and took refuge with us in the very year in which this holy temple was shattered to places by Roman tyranny. I am proud to belong to a religion which has sheltered and is still fostering the remuant of the grand Zoroastrian nation."

The Iranians, the Greeks, the Scythians, the Arabs, the Mongols and finally the Europeans- all have contributed to the enrichment of Indian culture, one after another. All the major religions of the world have also poured their ideas and visions into the stream of the cultural heritage of India. The perfect synthesis of these powerful cultural currents constitutes the central channel of this culture. The uniqueness of Indian culture lies in the fact that it has created a spiritual milieu on the earth in all stages of its continuity, from the pre-historic age down to the present times. That milieu has been producing, or providing sustenance to, ideal men who have been governing new directions from time to time for the advancement of mankind. In this context it will be apt to recall the following words of Dr. S. Radhakrishnan, from his monumental work eastern Religions and Western Thoughts':

"The Ideal man of India is not the magnanimous man of Greece or the valiant knight of medieval Europe, but the free man of spirit, who has attained inside into the universal source by rigid discipline and practice of disinterested virtues, who has freed himself from the prejudices of his time and place. It is India's pride that she has clung fast to his ideal and produced in very generation and in every part of the country, from the time of the Rishis of the Upanishads and Buddha to Ramakrishna and Gandhi, men who strove successfully to realize this ideal."

As Swami Vivekananda said: "India's gift to the world is the light spiritual. The philosophy and spirituality of India is ever ready to flow along the new made channels into the veins of nations of the world." The spiritual dimension of Indian culture stretch to the summit to which human consciousness has reached so far so realizing "the world within", where the glory and splendor of the Supreme One shines. Thus says Sri Aurobindo: "The heavens beyond are great and wonderful, but greater still and more wonderful are heavens within you." Universality and humanism are two of the essential characteristics of Indian culture. It seeks achievement by man of the highest glory and fulfillment of life, the culmination of which is transcendence of him into the next higher species, which Sri Aurobindo has named 'Superman' and 'Sacramental Being'.

The pivotal truth of life, around which the entire gamut of the spiritual dimensions of Indian culture revolves, is that man has been endowed with four primal powers: viz. Thought- power or 'Vichra- shakti', power of action or 'Karma- shakti' Power of feeling (including sentiments and emotions) or 'Bhava- shakti' and power of consciousness or 'Chit-shakti', If Vichra- shakti remains centered in Maya' (i.e. illusionar conceptions of "I" and "mine") man remains engrossed in Ignorance, of which the offspring are craving, fear and ego. If on the other hand, thought-power is focused on the Divine, man pursues the spiritual path of 'Janan- Yoga' (the Yoga of Knowledge) which leads him to achievement of the virtues: contentment, fearlessness and relianceon Divine Grace. Man can thus attain Peace- everlasting. Similarly if 'Karma- shakti' is prompted by Maya, man indulges in enjoyment of luxuries, sensual pleasure and opulever, which result in misery. On the other hand if Power of action is prompted by Divine Will, man strives for welfare of all beings, selfless services of the society and other benevolent activities, which lead him to happiness in life.

As regards the Power of feeling, if it is utilized for pursuing activities of the lower nature, the result is attachment, desire and memory of desire (vasana), which produces suffering in life. On the other hand if the same 'Bhawa –shakti' is turned towards the Divine, man becomes engaged in the spiritual cult of 'Bhakti- Yoga' (the Yoga of devotion), which involves the faculties of surrender, divine love and one-ness with all beings, and ultimately lead to the attainment of blissful joy, 'Ananda'. Further, if the Power (or Force) of consciousness is yoked with 'Maya', man becomes victim of the Brute-force of which the main characteristics are ambitious, false hook, frand, conspiracy and tyramny. By dint of these vices man becomes a devil incarnate. If on the other hand, this chit- Shakti is employed in the service of the Divine and for fulfillment of the Divine Will, the Soul-force gets awakened in man, bestowing on him the virtues of equanimity, equality, universality and divinity Man can thus be blessed with the supernal Power of Truth consciousness, which has been termed 'Mind of Light' by Sri Aurobindo, and which is a precursor of Super mind, the insignia of Super mental Beings.

Indian culture and religiosity discern three stages in which man's spiritual life progress. In the first stage, man's religious impulse seeks to find expression in the external from of devotion and worship. He takes recourse to hymns and songs, images and symbols, rituals and pilgrimage, and formal worship in temples, mosques and churches. This stage may be deemed as the kinder garden of spirituality. The second stage is of seeking divinity, not in external objects and acts, but within oneself by the introversive discipline of contemplation, concentration and meditation. True spirituality beings at this stage. Through continued practice of such discipline one can become the lucky recipient of Divine grace and can experience a sort of communion with God. In the third stage, the aspiration achieves the fullness of realization. By dint of identification of his consciousness with the Divine consciousness he lives in the Divine, so to say. He sees God within himself and without, in the field of action. Consciousness that is the basis of Sri Aurobindo's Integral Yoga, is yet another dimension. Normally man is conscious only of a small part of himself. Yoga enables him to attain super- consciousness, even Divine Consciousness.

The spiritual dimension of Indian life, thought and literature in ancient, medieval and modern times have remained imbedded in the Vedic lore (especially the Upanishads), Mahabharata. "It is due to this original peculiarity, to this indelible spiritual stamp, to this underlying oneness amidst all diversities that if India is not yet single organized political nation, she still survives and is still India."

India has been the meeting place of various religions. Religion has been a central preoccupation of the Indian mind. Spirituality is the essence of religion. True spirituality does not reject new light, even materialistic means for human self-development. India can best develop herself and play her destined role in the present arena of universal forces by following the law of her own nature, viz. spirituality. A science-oriented spiritualized culture of India will make room for new fields of research on old psychical sciences, as also spiritual technology and modern material technology. A glaring example of the ancient spiritual technology is the melodious tunes of Shri Krishna's flute, which enchanted and enamored the milk-maids ('Gopis') of Gokul and Vrindavana. Another example is supernal technologies procedure, by dint of which a suitable person, suitable due to one's past 'Karma' and present spiritual Sadhana- can become completely identified with the Supreme Being, one's entire consciousness being transformed into Divine Consciousness. An instance of the Vedic age, of such divine transformation, is of Vak, daughter of Maharshi Ambhram, whose eight rks, declaring herself as the Divine Mother, are included in the Rig-Veda. Another instance is modern times is of the Mother of Sri Aurobindo Ashram. She has herself stated that Sri Aurobindo had been doing her sadhana and she had been receiving the fruits therefore and that (on culmination of his Sadhana for her) he had pronounced to her one day: "You are She". This spiritual technology, coupled with modern sciences and material technology, is a new dimension of the spirituality of Indian culture, which aims at attainment of 'Para-Vidya' while keeping in view te 'Apara- Vidya'.

In such a spiritual- cum scientific culture, even art and poetry will create images of man and Nature which, while satisfying the sum of beauty and ethics, will be conducive to the new light for bringing about a renaissance in India. Therein his acumen of the spiritual dimension of Indian culture.

The context in which Hindu pluralism has become part of spiritualism is that of the religious plurality of India. At the empirical level, this plurality across religious traditions and within each major religious tradition is a well documented fact. In respect of Hinduism, it has been argued that what needs explanation is the emergence of an allegedly homogeneous 'all-India' Hinduism in the 19th century out of the welter of regional religious traditions, such as Vaishnavism in the west, Shaivism in the south, and Shaktism in the east.

If the coalescence of a large variety of religious traditions in the 19th century into (in Romila Thapar's phrase) 'syndicated Hinduism' reflected the pressure of an emerging nationalism, the danger that such a homogenized all-India tradition would turn out to be hegemonistic and even intolerant was also recognized, at least implicitly. Vivekananda saw both the former possibility (of an all-India Hinduism) and the latter danger (of intolerance), and strove to promote the one and prevent the other. The method he adopted is of interest in the context of the idea of pluralism.

The impact of Ramakrishna's teachings on Vivekananda was comprehensive. To understand the latter's spiritualistic position, it is imperative that we begin with Ramakrishna, who had by teaching and personal example stressed the importance of realizing the oneness of the true religious quest. He not only affirmed the truth of all available paths of spiritual realization within the Hindu fold, but went further by suspending his Hindu identity for a while and trying to live in the meanwhile as an orthodox Muslim. Ramakrishna's emphasis was on personal experience. In his younger years as a temple priest and religious devotee, he had shown a remarkable openness of mind in respect of the diversity of religious belief and practice, embracing the Vedic-Puranic textual and ritual traditions, Vaishnava and Shakta theology and worship, and the Tantric tradition.

With the passage of time, he became more selective and favoured the higher Brahmanical tradition combined with bhakti over other forms of religious faith. Further, he stressed that once a path is chosen; one should be steadfast in pursuing it. Ramakrishna's religious quest drew upon the medieval, pluralist, Brahmanical doctrine of differential striving (adhikara bheda) and, indeed, had deeper roots in classical notions of social status-consistent (svadharmik) and personal nature-consistent (svabhavik) conduct. His familiarity with non-Hindu religious traditions was limited. In short, Ramakrishna was eclectically pluralist, but primarily within the Hindu fold.

It was Vivekananda who tried to firmly cross religious boundaries to construct a doctrine of pluralism. His message of religious pluralism and tolerance was addressed to the followers of all faiths, but it was given from a Hindu platform, as it were. One of his most frequently quoted pronouncements (made in 1894 in the USA) reads as follows:

"We not only tolerate, but we Hindus accept every religion, praying in the mosque of the Mohammedans, worshipping the fire of the Zoroastrians, and kneeling before the Cross of Christians, knowing that all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the infinite, each determined by the conditions of its birth and association, and each of them marking a stage of progress".

A close reading of the text, which at first seems to be an excellent statement of the pluralist position, reveals two serious shortcomings. First, it is not exactly an accurate account of the prevailing Hindu practices of the times: some Hindus were like what Vivekananda claimed on their behalf, some were not. The internal diversity within the so-called Hindu fold was and is too great for any such neat and uniformly applicable generalization.

Secondly, and more importantly, it is a frankly evolutionist statement in which some religions are higher than others (at different stages of progress). Indeed, Vivekananda's references to the 'lower forms' of Hinduism (which he liked to denigrate as the religion of the kitchen) and non-Hindu religions were not flattering, they were even critical. Aspects of Buddhism and Jainism, notably the agnosticism of the former and the atheism of the latter, were criticized. The Buddha's stress on nirvana was considered a curse. He expressed respect for the Prophet of Islam, but, apart from the social egalitarianism of the Muslims, found little to follow in it. The attitude towards Christianity bordered on the aggressive: he deemed it an inferior religion: 'with all its boasted civilization, [it] is but a collection of little bits of Indian thought… a very patchy imitation [of] our religion. Vedanta, he proclaimed, again and over again, was the universal religion for 'the spiritually advanced' person.

Vivekananda's pluralism and his conception of tolerance, it is reasonable to conclude, were hierarchical: it was his considered view that Vedanta comprised all the highest truths of all religions, including those that had not yet been realized anywhere. It is obvious that his ideas of tolerance and harmony, combined with the 'mission' for the conquest of the world by Hindu spirituality, are more inclusive and synthetic than genuinely pluralist. Pluralism requires a transcendental referent in the absence of which either rank relativism will prevail, or hierarchy will rule. Vivekananda clearly believed Vedanta to be the transcendental religion: but surely a valid pluralist logic does not allow us to so elevate one among the many existing religions.

Gandhi understood the logic of religious pluralism better than anyone with whose thought I am familiar. (Maulana Azad's pluralism was akin to Vivekananda's, with Islam taking the place of Vedanta). Gandhi maintained that the religion that he considered the source of value was not Hinduism or any other known religion, but one that transcended them all. He did not name it, but one could describe it as a universal, spiritual (non-secular), humanism. He described Hinduism as the 'most tolerant of all religions' because it enables one 'to admire and assimilate whatever may be good in other faiths. Who is to judge such 'goodness'? Gandhi rejected the authority of tradition even when it is regarded as revealed (without human authorship). Ultimately, the only guide is moral reason or the inner voice or 'satisfaction' (atmatushti): one chooses alone, as it were, hoping to be true to one's 'eternal self'. Needless to emphasize, one would have to construct a more generally realizable guideline than the foregoing.

II. Conclusion

As we have seen above, the meanings of the terms communal and communalism are more or less clear, despite the bitter controversies between supporters and opponents. By contrast, the terms 'secular' and 'secularism' are very hard to define clearly, although they are also equally controversial. In fact, secularism is among the most complex terms in social and political theory. In the western context the main sense of these terms has to do with the separation of church and state. The separation of religious and political authority marked a major turning point in the social history of the west. This separation was related to the process of "secularization" or the progressive retreat of religion from public life, as it was converted from a mandatory obligation to a voluntary personal practice. Secularization in turn was related to the arrival of modernity and the rise of science and rationality as alternatives to religious ways of understanding the world. In India secularism is largely practiced with tolerance and deep rooted spiritualism.

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The Effect of Age, Parents and Teachers Attitude on Aggressive and Non-Aggressive Anti-Social Behaviour Ofadolescents

By Rev Fr Dr. Jude J Obiunu
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Abstract- The study investigated the effects of age, parents and teachers attitude towards aggressive and non aggressive anti social behavior of adolescents. Relevant literature that investigated the main variables of the study were examined as a theoretical bases for the study. Three hypotheses were developed as measures to examine the data that were collected for the study. A self made questionnaire titled Antisocial Behaviour Scale (ABS) was developed for the study and has content validity and reliability of 0.85. This indicated that the instrument was reliable for the study. It was administered to 100 students after a simple random sampling technique was employed. The response to the questionnaire were summarized and computed using multiple regression to test for relationship between age, parents and teachers attitude on aggressive and non-aggressive anti-social behaviour of adolescents. The study found that age, parents and teachers attitude had a significant relationship on aggressive and non-aggressive anti-social behaviour of adolescents. Recommendations were also made.

Keywords: age, parents, teachers, attitude, agression, behaviour, adolescents.

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THEEFFECTOFAGEPARENTS ANDTEACHERSATTITUDEONAGGRESSIVEANDNONAGGRESSIVEANTISOCIALBEHAVIOUROFADOLESCENTS

Strictly as per the compliance and regulations of:

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I. Introduction

Anti Social behaviour (with or without hyphen) is behaviour that lacks consideration for others and that may cause damage to society, whether intentional or through negligence, as opposed to pro-social behaviour, behaviour that helps or benefits society. Http://enwikipedia.org/. It also means acting in a way that causes or is likely to cause alarm or distress to one or more people in another household. To be antisocial, the behaviour must be persistent to the point of either causing harm or discomfort in the environment. e.g. Vandalism, using rude, abusive or insulting language, bullying, aggressiveness, assault, theft, etc. South Kesteven Distinct Council 2013.

It is any aggressive, intimidating or destructive activity that damages or destroys another person's quality of life. Anti-social behaviour is legally defined as someone acting in a manner that caused, or was likely to cause harassment, alarm or distress to one or more persons not of the same household as himself. Anti-social behaviour can have a devastating effect on people's lives. Incident of anti-social behaviour can arise from something that causes fear and insecurity. It could be a one off event or something that happens over and over again. It could also be any conduct or activity that causes harm to an individual to a community or to their environment. This could be an action by someone else that leaves you feeling alarmed, harassed or distressed which include aggression, abusive neighbours, vandalism etc. (Herfordshire police and Crime Commissioner 2012)

Aggression has been defined by Loeber & Hay, (1997) as a category of behaviour that causes or threatens physical harm to others. The authors note that 'aggression' as generally used is not a unitary terms but encompasses a variety of behaviours, including verbal aggression, bullying, physical fighting, robbery, rape and homicide. Since research reports do not always make these distinctions clear, and different forms of aggression tend to be interrelated, this paper takes an inclusive approach in its scrutiny of research results.

A consistent finding, and one that may come as a surprise to many, is that aggressive behaviours begins early in life and, most children, reaches a peak at about four years of age, declining after that. Campbell, Shaw & Gilliom (2000) point out that it is often not until the school entry age that aggressive behaviour patterns become apparent. Until then the behaviour is explained away as being a function of such factors as age, for example, "the terrible twos", gender for example boys will be boys or a phase, for example, she'll grow out of it. These reassurances are contradicted by the mounting evidence which suggests that a substantial proportion of aggressive, defiant, over reactive toddlers and pre-schoolers continue to have problems at school entry age (Campbell Pierce, Moore, Marakowitz & Newby, 1996; Shaw, Winslow & Flangan, 1999).

Recent research results concur wit earlier findings that about 67% of children who were rated within the clinical range of conduct disorder at two were still conduct disorder at five and six years old; and almost one third of aggressive five year olds were still aggressive at 14 (Shaw, Gilliom & Giovanilli, 2000; Richman, Stevenson & Graham, 1982; Bo, Najman, 0' Callaghan, Williams & Anstey, 2001). Similarly, Moffitt (1993) showed that 86% of children who were conduct disordered at seven, were still exhibiting these behaviours at 15. Where problem aggressive behaviours

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are present in preschool children, as many as 50% of these children maintain these behaviours into adolescence (Campbell 1995) and a substantial number of these will engage in antisocial behaviour.

By extrapolating figures from the pre- and post-school entry research, it can be estimated that one in five aggressive two years olds are likely to become delinquent. Data from six longitudinal studies from Canada, New Zealand and the United States has similarly shown that chronic physical aggression during the elementary school years is the best behavioural predictor of violent behavior during adolescence (Nagin & Tremblay, 1999; Broidy et al, 1999).

Those in whom such behaviour persists, however, are of serious concern. A small percentage of adolescents (about 6%) account for the majority of violent acts and arrests. A Stockholm study showed 6.2% of males committed 70% of all offences, with 71% of violent offences being committed by this cohort up to 30 years of age. (Tremblay, 1999). It seems that a small percentage of highly aggressive youths add new aggressive behaviours to their repertoire, replace less serious forms of aggression with more serious forms and shift from minor to more serious forms of the same aggressive behaviour.

Most, but not all, serious aggression during adolescence and adulthood is committed by youths who have been persistently aggressive since childhood (Loeber & Hay, 1997) – a group who have been identified as having a life-course-persistent or early-onset variety of aggressive behaviour. Another pattern of life-span-related aggressive behaviour has been described as adolescent-onset or adolescence-limited variety. As the label suggests, some youths who have previously not been aggressive start to exhibit such behaviour at adolescence. The life-course-persistent and adolescence-limited groups are distinguished from each other by the severity of their behaviours and the risk factors associated with them. While it is likely that there are more than just two varieties of aggression-prone youths (Nagin, Farrington & Moffitt, 1995; Loeber & Hay, 1997), this distinction has proved useful in tracing developmental antecedents of these patterns of behaviour.

a) Genetic Factors

The influence of genetic factors on behaviour and development has been increasingly emphasized in recent years and there is a growing body of evidence on the importance of different types of gene-environment correlations and gene-environment interactions. Some have worried that this implies a genetic determinism. But nature and nurture are not neatly separable in the way that was once envisaged (Bronfenbrenner & Ceci, 1994; Rutter, Dunn, Plomin, Simonoff, Pickles, Maughan, Ormel, Meyer & Eaves, 1997; Rutter, 1997). One of the most important messages of genetic research has been that genetic influences are probabilistic and not deterministic. And that environmental factors and genetic factors are, broadly speaking of roughly equal importance (Plomin & Rutter, 1998; Rutter & Plomin, 1997). Often parents of antisocial youth don't discourage antisocial behaviour. They consider it to be appropriate and normal. In a sense, such children are given permission to be aggressive to their parents (Gottfredson & Hirschi 1990; West and Farrington 1973).

b) Parental Supervision

Higher levels of parental supervision during childhood have been found to predict less antisocial behaviour during adolescence (Dishion & McMahon, 1988; Dishion, Patterson, Stoolmiller & Skinner, 1991; Farrington, 1995; Stouthamer-Loeber, Loeber, Farrington, Zhang, VAnKammen & Maguin, 1993), Lax supervision plays a stronger role in late childhood and adolescence than in early childhood, with poor parental supervision playing an especially important role in late onset (adolescence-limited) aggressive behaviour (Raid & Patterson, 1989). Less parental supervision allows youths to spend more time with delinquent peers.

Often and initially, however, the problems is not association with antisocial peers, but with being a loner', rejected by peers, where shyness or social withdrawal co-occurs with aggression in childhood, this predicts more serious antisocial behaviour than aggression on its own (Blumstein, Farrington & Moitra, 1985, Serbin, Moskowitz, Schwartzmann & Ledingham, 1991). Even when they are not shy, highly aggressive children are rejected by their peers, partly as a function of the poor social skills that accompany their aggression (Parker & Asher 1987, Pope, Bierman & Mumma 1989). Aggressive children who are rejected, compared with those who are not, show more diverse and severe conduct problems (Bierman, Smoot & Aumiller 1993), Rejection is evident as early as age six and predicts later negative outcomes (Kupersmidt & Coie 1990; Tremblay, Le Blanc& Schwartzman, 1998).

Shaw, Winslow, Owens & Hood (1998) found a consistent relationship between high risk neighbourhoods and children's later conduct problems and social skills deficits at home and school. Young children have the greatest amount of exposure to aggressive peers in the neighbourhood context (Sinclair, Pettit, Harris, Dodge & Bates, 1994). From about five to six years of age, differences in conduct problems in children living in disadvantaged neighbourhoods become more pronounced, even after controlling for family demographic characteristics (Brooks-Gunn, Duncan, Klebanov & Sealand, 1993; Chase-Landsdale & Gordon, 1996).

Antisocial behaviour describes actions and attitudes that violate societal norms and the personal or property rights of others. Though typical examples include vandalism, manifestation varies markedly from individual to individual (Lahey & Waldman, 2003; Loeber & Stouthamer-White, Bates, & Buyske, 2001). Moreover, this phenotypic heterogeneity has important long-term consequences with outcomes ranging from conventional, crime-free lifestyles to multiple stints in the prison system (Lahey & Waldman, 2003; Lynam, 1996).

In order to understand this variability, researchers have long advocated the causes of antisocial behaviours into conceptually meaningful dimensions. The factor analytic literature has consistently indicated that there are at least two moderately related factors, an aggressive and non aggressive factor (Frick et al, 1993; Loeber & Schmahng, 1985). This distinction as evident in both empirically deprived behavioural rating scales, such as the child behaviour checklist (Achenbach & Edelbrock, 1983), and in factor analyses of conduct disorder and oppositional defiant disorder symptoms (Tackett, Krueger, Lacono, & McGue,2005; Tackett, Krueger, Sawyer, & Graetz, 2003).

Consequently, this aggressive / non-aggressive distinction appears to explain a more factual approach to compliment the heterogeneity of Antisocial behaviour, that regarding age in the early stage of adolescence (Fadoffitt, 1993, 2003). Also, research has indicated that, as compared with those whose antisocial behaviour began in adolescence, those who were 10 years of age exhibited higher levels of aggressive behaviours but roughly the same prevalence of non aggressive, deviant behaviours (Lahey et al. 1998). These results are linked to previous findings indicating that the middle age of aggressive behaviours is earlier than that of non aggressive but delinquent behaviours (Lahey, Loeber, Quay, Frick, & Grimm, 1992) collectively indicating that the early age of antisocial behaviours may be linked to the presence or absence of aggression.

In relation to the above comments, aggressive and delinquent antisocial behaviour also manifest differently as a result of the influence of demographic and developmental factors. This also explains that physical aggression typically first manifests itself in the early childhood which occur most often during the toddler years (tremblay 2003), after which it decreases and increases in the mid-adolecence stage in the adolicent life. Stange, Achenbach & Verhulst, 1997. Treblay, 2013). Also aggression exhibits high levels of stability across development, such that those young children with the highest levels of aggression continue to be particularly aggressive as adults (Tremblay, 2013). Importantly, recent research has supported conceptual distinctions between aggressive and delinquent antisocial behaviours, such that deficits in affective regulations appear to be largely exclusive to aggression and do not extend to non aggressive delinquency (Burt & Donnellan, 2008; Burt & Larson, 2007; Cohen & Strayer, 1996; Pardini Lochnan & Frick, 2003), whereas impulsiveness seems to be specific to delinquency (Burt & Donnellan, 2008).Some research studies have focused on aggressive and nonaggressive factors of conduct disorder as defined by the Diagnostic and statistical manual of mental disorders (4th ed: DSM-IV American Psychiatric Association, 1994) which explained that aggression is more heritable that other anti-social behaviours such as delinquency (Eley, Lichtenstein & Stevenson,1990.Hudziak et al. 2003), whereas delinquency is more influenced by environmental factors (Wley, Lichtenstein, & Moffitt, 2003; Eley et al; 1999; Tackett et al. 2005) while other studies reported similarities in influences of aggression and delinquency (Deater-Deckard& Plomin 1999; Gelhorn et al., 2005). Other research studies contributed that age is a predictor of aggressive and non-aggressive anti-social behaviours among adolescence Deater-Deckard & Plomin 1999).

Moreover, these increases in heritability from childhood to adulthood are thought to have theoretical implications. They have typically been interpreted as reflective of active genotype-environment correlational (rGE) processes (Plomin, DeFries, & Loehlin, 1977), such that as individuals transition from childhood through adolescence and into adulthood, they exert a progressively greater impact on the environments they experience, allowing their genetic predispositions to more fully manifest themselves (Sca& McCartney, 1983). Put differently if individuals are choosing environmental feedback to iteratively validate their genetic proclivities, a reinforcing process that should eventuate in increased expression of their genetic predispositions (Bergen et al., 2007).

Understanding the age-related timing and sequencing of genetic influences is thus of notable theoretical significance to developmental psychologists, refining not only our understanding of the mechanisms through which genes influence human behaviour but also informing our understanding of the developmental course of the phenotype under study.

Given all of the above, evidence of differences in the timing of genetic expression between aggression and delinquency would certainly help resolve the heterogeneity within ASB, namely, we hypothesize that, consistent with the subtype-specific changes in aggressive and non-aggressive ASB with age (both within and across persons), genetic influences on aggression and delinquency are expressed during different developmental periods. In particular, we propose that the magnitude of genetic influences on delinquency will increase significantly during adolescence, at least partially driving the notable increases in delinquency during (and increasing variation) both across and within individuals during this developmental period. By contrast, given the early childhood onset that is typical of physical aggression and its high levels of rank-order stability thereafter, we suspect that the genes of risk for aggression are expressed quite early in life. Indeed, prior work by van Beijsterveldt et al (2003) has suggested just this. They reported that genetic influences on aggression increased dramatically (tripling in magnitude) from 3 to 7 years of age,after which they remained largely stable (van Beijsterveldt et al., 2013). Given this, further hypothesize that the magnitude of genetic and environmental influence on aggression will remain constant during adolescence.should results support these contentions, such findings would offer circumstantial evidence that active rGE (which is thought to be a less salient developmental influence before adolescence; see Scarr & McCartney, 1983) may be particularly important for delinquency but may have a more limited role in the development of aggression. Moreover, positive results would buttress prior work indicating that aggression and delinquency are distinct developmental phenomena, thereby shaping future research and intervention efforts (e.g., future developmental work could specifically examine factors that distinguish and unite the subtypes).

II. Statement of the Problem

There have been increased cases of aggressive and non-aggressive anti-social behaviours among adolescents in secondary schools. So many reasons can be adduced for this situation. Prominent among the possible causes is the role parents and teachers play in the developmental process of the child especially during the school age. The attitude of parents towards their children and that of teachers towards their students play a major role in their development. This paper therefore intends to find out the extent to which parents and teachers attitude towards these students can affect their response towards aggressive and non aggressive anti social behaviours around them. The study also intends to find out the extent to which the age of the students will affect the development of aggressive and non aggressive anti social behavior.

III. Research Questions

1. To what extent will age of adolescent students influence aggressive and non-aggressive anti-social behaviour of adolescent students?
2. Is there any significant relationship between teachers attitude and aggressive and non-aggressive anti-social behaviour of adolescent students?
3. Is there any significant relationship between parents and aggressive and non-aggressive anti-social behaviour of adolescent students?

IV. Research Hypotheses

1. There is no significant relationship between age and aggressive and non-aggressive anti-social behaviour of adolescent students.
2. There is no significant relationship between parents attitude on aggressive and non-aggressive anti-social behaviour of adolescent students.
3. There is no significant relationship between teachers' attitude and aggressive and non-aggressive anti-social behaviour of adolescent students.

V. Methodology

The descriptive survey research design was adopted for this study. The population of the study consisted of 1,270 secondary school students from selected five secondary schools in Uvwie Local Government Area of Delta State. A simple random sampling technique was used to obtain a sample of 100 students (20 students each from a school). The instrument used for data collection was a self developed questionnaire titled: "ANTISOCIAL BEHAVIOUR SCALE (ABS).

The instrument was made up of twelve items and has content validity and a reliability level of 0.85. this indicates the instrument is reliable and suitable for data collection. It was divided into two sections – Section A consist of demographic data of students while Section B consisted of 12 items indicative of the effect of age, parents and teachers attitude on aggressive and non-aggressive anti-social behaviour of adolescents.

Ananlysis of variance and regression analysis was computed and tested for $P < 0.05$ level of significance.

VI. Presentation of Results and Discussion

Research Questions 1: To what extent will age of adolescent students influence aggressive and non-aggressive anti-social behaviour of adolescent students?

Table 1 : The influence of age on the aggressive and non-aggressive anti-social behaviour of adolescents

AGE	Mean	N	Std. Deviation
11 – 13YRS	10.91	85	3.08
14 – 16YRS	12.50	16	3.08
17 YRS & ABOVE	0	0	0
TOTAL	11.16.	101	3.12

The result present in Table 1 above shows that age has no significant influence on aggressive and non-aggressive anti-social behaviour of adolescents. This is shown by the mean and standard deviation scores of the age groups 11 – 13 yrs (M = 10.91, S = 3.08) and 14 – 16yrs (M = 12.50, S = 3.08). No respondent filled ages 17yrs and above.

Hypothesis 1: There is no significant relationship between age and aggressive and non-aggressive anti-social behaviour of adolescent students.

Table 2 : Analysis of Variance (ANOVA) of the effect of age on the aggressive and non-aggressive anti-social behaviour of adolescents

	Sum of Squares	df	Mean Square	F	Sig.	Remark
Between Groups Within Groups Total	34.22 941.25 975.47	1 99 100	34.22 9.51	3.60	0.06	Significant

A one way between groups ANOVA was conducted to explore the impact of effect of age on the aggressive and non-aggressive anti-social behaviour of adolescents. Subjects were divided into 3 groups according to their ages (Group1: 11 – 13, Group 2: 14 – 16 and Group 3: 17 and above). There was statistically significant difference at the $p < 0.05$ level in their scores for the three age groups [$F (1, 99) = 3.60$, $p = 0.06$)]. Hence, the hypothesis was rejected. The findings here indicated that there is a significant relationship between age and aggressive and non aggressive antisocial behavior of adolescents.

Reasearch Questions 2: Is there any relationship between parent's and aggressive and non-aggressive anti-social behaviour of adolescents?

Table 3 : Linear Correlation of parents attitude and aggressive and non-aggressive anti-social behaviour of adolescents

	Anti-social behaviour	Parents attitude
Anti – Social behavior	1	
Parents attitude	0.27*	1
Mean	11.16	6.07
Standard Deviation	3.12	2.57

**Significant (p<0.05)*

The data presented in Table 3 showed that there was a strong significant correlation between aggressive and non-aggressive anti-social behaviour of adolescents and parents attitude ($r = 0.27$, $p<0.05$). This correlation is positive and it implies that parents attitude to adolescent influence aggressive and non-aggressive anti-social behaviour exhibited by these adolescents.

Hypothesis 2 : There is no significant relationship between parents' attitude and aggressive and non-aggressive anti-social behaviour of adolescents.

Table 4 : Linear Regression of parents' attitude and aggressive and non-aggressive anti-social behaviour of adolescents

Model	R	R Squared	Adjusted R Squared	Std Error of the Estimate	Significance	Remark
1	0.27[a]	0.07	0.07	3.02		
ANOVA[b] ON MULTIPLE RERESSION ANALYSIS						
Model 1	Sum of Squares	df	Mean Square	F	Significance	Remark
Regression Residual Total	72.32 903.15 975.47	1 99 100	72.32 9.12	7.93	0.01[a]	Significant
Significance of Regression weights of Variables in Equation 2						
Model	B	Std. Error	Beta	t-ratio	Significance	Remark
Parents' Attitude	0.33	0.12	0.27	2.82	0.01	Significant

a. *Predictors:* (Constant), Parents attitude

b. *Dependent Variable:* Anti-social behaviour of adolescents

The data is presented in Table 4 shows that $F (1, 99) = 7.93$, $p<0.05$. This indicated a statistically significant correlation between parent's attitude and aggressive and non-aggressive anti-social behaviour of adolescents. This hypothesis is therefore rejected and the alternative hypothesis hold true. The Beta (β) weight of 0.27 (Table 4) however, shows that parent's attitude is not a strong predictor of aggressive and non-aggressive anti-social behaviour of adolescents.

Research Question 3: Is there any relationship between teachers attitude and aggressive and non-aggressive anti-social behaviour of adolescents.

Table 5 : Linear correlation of teachers attitude and aggressive and non-aggressive anti-social behaviour of adolescents.

	Anti-social behaviour	Parents attitude
Anti – Social behavior	1	
Parents attitude	0.19*	1
Mean	11.16	5.25
Standard Deviation	3.12	2.03

** Significant (P< 0.05)*

The data in Table 5 showed that there was significant correlation between aggressive and non-aggressive anti-social behaviour of adolescents and teachers attitude ($r = 0.19$, $p= 0.05$). This correlation is positive and it implies that teachers attitude to adolescent students actually influence aggressive and non-aggressive anti-social behaviour exhibited by these adolescents.

Hypothesis 3: There is no significant relationship between teacher's attitude and aggressive and non-aggressive anti-social behaviour of adolescents.

Table 6 : Linear Regression of teacher's attitude and aggressive and non-aggressive anti-social behaviour of adolescents

Model	R	R Squared	Adjusted R Squared	Std Error of the Estimate	Significance	Remark
1	0.19^{a}	0.04	0.03	3.08		
ANOVA^{b} ON MULTIPLE RERESSION ANALYSIS						
Model 1	Sum of Squares	Df	Mean Square	F	Significance	Remark
Regression Residual Total	36.25 939.21 975.47	1 99 100	36.25 9.49	3.82	0.05^{a}	Significant
Significance of Regression weights of Variables in Equation 3						
Model	B	Std. Error	Beta	t-ratio	Significance	Remark
Parents' Attitude	0.30	0.15	0.19	1.96	0.05	Significant

a. Predictors: (Constant), Teachers' attitude

b. Dependent Variable: Anti-social behaviour of adolescents

The data in presented in Table 6 shows that ($F1, 99) =3.82$, $p= 0.05$. This indicated a statistically significant correlation between teachers' attitude and aggressive and non-aggressive anti-social behaviour of adolescents. This hypothesis is therefore rejected and the alternative hypothesis holds true. The adjusted R2 value of 0.04 showed that only 4% of aggressive and non-aggressive anti-social behaviour of adolescents was due to teacher's attitude towards adolescents. The Beta (β) weight of 0.19 (Table 6) however, shows that teacher's attitude is not a strong predictor of aggressive and non-aggressive anti-social behaviour of adolescents.

VII. Discussion of Results

Results in hypothesis one shows that there was a statistically significant impact of age on the aggressive and non-aggressive anti-social behaviour of adolescents. This is in line with Shaw, Gilliom & Grovanilli, 2000 Richman, Stevenson & Graham, 1982; Bo, Najman, O' Callaghan, Williams & Anstey, 2001) who reported that about 67% of children who were rated within the clinical range of conduct disorder at two were still conduct disorder at five and six years; and almost one third of aggressive five year olds were still aggressive at 14. His was also supported by Moffilt (1993) who found that 86% of children who were conduct disorder at seven, were still exhibiting these behaviours at 15. This implies that where problem aggressive behavours are present in pre-school children, as many as 50% of these children maintain these behaviour into adolescence and a substantial number of these will engage in anti-social behaviour Cambell (1995). Deater-Deckard & Plomin (1999) also contributed that age is a predictor of aggressive and non-aggressive anti-social behaviour among adolescents.

Result in hypothesis two was rejected which shows that Teachers attitude has a statistically relationship on the aggressive and non-aggressive anti-social behaviour of adolescents. This is in line with the definition of the American Psychiatric Association, in their Diagnostic and statistical manual of mental disorder (4th Ed DSm-iv, 1994) which explained that aggression can be influenced by environmental factors like the school where adolescents are being taught by their teachers. This implies that the teacher's negative attitude towards adolescents goes a long way to affect them thereby making adolescents to be aggressive. Deater-Deckard & Plomin 1999; Gelhorn et al., (2005) also supported their report that aggression as an anti-social behaviour among adolescents is influenced by environmental factors like the school. Shaw, Winslow, Owens & Hood (1998) also found a consistent relationship between aggression and the school.

Results in hypothesis three was rejected which shows that parent's attitude had a statistically significant correlation on aggressive and non-aggressive anti-social behaviour of adolescents. This also means that parent's attitude is a strong predictor of aggressive and non-aggressive anti-social behaviour of adolescents. This is in line with the research study of Golffredson & Thrschi 1990; West and Farrington (1993) which explained that often, parents of anti-social youth don't discourage anti-social behaviour. They consider it to be appropriate and normal and by doing this, such children are given permission to be aggressive to their parents. It was also supported by Raid & Patterson, (1989) that poor parental supervision play an especially important role in late onset (adolescence –limited) aggressive behaviour and allows youths to spend more time with delinquent peers which influences an aggressive and non-aggressive anti-social behaviour of adolescents.

VIII. Conclusion

1. From the findings in this study, it was indicated that age is a predictor of aggressive and non-aggressive anti-social behaviour of adolescents.
2. That parents attitude is a predictor of aggressive and non-aggressive anti-social behaviour of adolescents.
3. That teachers attitude is also a predictor of aggressive and non-aggressive anti-social behaviour of adolescents.

IX. Recommendations

1. From the above, Counsellors, should counsel parents, teachers and adolescents on issues regarding their attitudes in order to assist them in modifying their behaviour.
2. That parents should be counseled on their negative attitude towards adolescents and youths because it goes a long way to affect them negatively.
3. That teachers should have a positive attitude towards adolescents within and outside the school in order for the aggressive and non-aggressive anti-social behaviour among them to be reduced and for us to have positive future leaders and a better society.
4. That parents should play their roles well in bringing up their adolescent children and also supervise them on the kind of friends to keep in order for them not to be influenced negatively.

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Comparative Analysis of Rural and Urban Start-Up Entrepreneurs in Nigeria

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Abstract- The goal of this paper is to understand the different factors of the rate of entrepreneurial intentions in rural and urban settings. Using data from survey we test for factors that are expected to affect entrepreneurial between rural and urban areas. We assume one hypothesis; the main difference of rural and urban entrepreneurs is the different resources in two areas. The resources used in this study are individual resources and contextual resources individual resources are composed of self-efficacy and demographic characteristics, contextual resources consist of social support and economic resources. Using these independent factors, we conducted T-tests to compare different resources in rural and urban areas. The results of the analysis suggest that the difference in available individual, economic and social support resources does not explain the observed difference in entrepreneurship rate. The results also indicate that gender, ethnicity, income, and number of children in the family have different effects on entrepreneurial intentions in rural and urban settings. The results suggest that policy makers need to account for cultural or geographical differences when designing entrepreneurial educational and support programs in order to enhance the establishment of new business between rural and urban areas.

Keywords: *start-up entrepreneurs, panel study of entrepreneurial dynamics (PSED).*

GJHSS-C Classification : *FOR Code: 150304*

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Paul D. Gadi [α], Datong Cletus Danladi [σ] & Esther Bagobiri [ρ]

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I. Introduction

Promoting entrepreneurial activities are important strategies for sustainable economic development. Entrepreneurship is argued to be a viable alternative to industrial recruitment and an economically sustainable development strategy (Petrin, 1994). Moreover, entrepreneurial activity has been found to have strong effects on economic growth and job creation (Gartner, Shaver and Reynolds2004; Marshall and Samal, 2006). For instance, Geaeser, Rosenthal and Strange (2009) suggest that if Henry Ford and Alfred Sloan do not exist, the economic history of Detroit, MI would not have occurred. Therefore, it is important to understand how to support and motivate entrepreneurship.

To develop programs that can provide effective support and promote entrepreneurship, it is important to understand what drives entrepreneurial intents, actions and successes. However, there is no coherent theory of entrepreneurship. Rich entrepreneurial literature focuses on analysis of correlations between socio-economic individual and environmental factors as well as entrepreneurial intents, actions and successes. Also, the majority of data are collected using urban samples. Among the most well known data are the Panel Study of Entrepreneurial Dynamics (PSED) and the Global Entrepreneurship Monitor (GEM). The recommendations for entrepreneurial educational and support programs are being developed mostly based on the results of the analysis of urban samples. This neglect of rural entrepreneurs leads to the following two questions: one "is rural entrepreneurship different from urban entrepreneurship?" Second, "if so, then how are entrepreneurial programs that target rural areas different from the programs that target urban areas?"

Few studies have looked at rural entrepreneurship. Scorsone (2003) said rurality is the influential entrepreneurial resources which can provide both opportunities and constraints for rural entrepreneurs. They studied the rurality characteristics as an entrepreneurial milieu in Europe. Dabson (2001) noted the importance of rural entrepreneurship and suggested rural entrepreneurs on the map in the aspect of physical infrastructure and farm support. However, many studies on rural entrepreneurship lack access to data and empirical analyses.

Most data suggest that the rate of entrepreneurship in rural regions is consistently lower than the rate of entrepreneurship in urban regions (e.g. Marshall and Samal, 2006; Eurobarometer, 2007). However, it is not clear why this difference occurs between rural and urban areas. Literature has suggested two potential explanations one possible explanation is that urban areas offer more social and economic resources. Therefore they create a better environment for entrepreneurial intentions and actions (Raphael Dar-el and Daniel Felsenstein, 1990; Li Yu, Peter and Robert, 2009). The other possible explanation of economic inequality between rural and urban areas is cultural differences. Cultural effects are geographical-specific identities and most likely can help explain the different rates of entrepreneurs between rural and urban areas (Edward J. Malecki, 1993).

A clear understanding of the driving forces behind the entrepreneurial intentions and actions in rural and urban settings has important implications for entrepreneurial education and support programs. If the

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resources are primarily responsible for the urban-rural gap in entrepreneurial activities, then the main recommendation for the support programs would be to focus on providing more resources to rural regions. Whereas, if the inherent cultural differences are primarily responsible for the urban-rural gap in entrepreneurial activities, then the programs that target rural entrepreneurs need to be designed differently from the programs that target urban entrepreneurs.

The focus of the analysis in this paper is on determinants of entrepreneurial intentions (i.e. on characteristics of nascent entrepreneurs) for the following two reasons. First, it has been found that the only consistent predictor of entrepreneurial actions is entrepreneurial intentions (Krueger, 1999). Second, by comparing characteristics of nascent and active entrepreneurs, it is possible to identify the group of nascent entrepreneurs that never progressed from intentions to actions, and investigate the particular barriers they face in order to design a more effective support programs that will work against these barriers.

II. Literature Review

The creation of new businesses is encouraged because of a thought that entrepreneurs and small businesses reinvigorate markets (Gartner et al., 2004). Many studies have identified factors that are thought to be essential and effective in motivating the establishment of new firms.

III. Entrepreneurship Supports for Economic Growth

Entrepreneurs are thought to be proactive because they utilize resources effectively in the market, and as a result spur economic development. Many studies have explored the positive effects of entrepreneurship on economic development. Westhead and Wright, (2005) showed positive relationship between entrepreneurs and economic growth and studied the impact of different kinds of entrepreneurship on economic growth. As a result, among the four types of new business creation behaviours, high growth entrepreneurship showed a significant impact on the economic growth. Schmitz (1989) fostered Romer's macroeconomic model (1986) which focuses on the number of firms and outputs. The results suggested that both endogenous entrepreneurship and external effects from the entrepreneurs are key factors of economic growth. Wennekers et al. (2005) examined that there are u-shaped relationships between the rate of nascent entrepreneurs and economic development. Moreover, Wennekers et al. (2005) found that an increase in the rate of entrepreneurship (number of business owners per labor force) leads to lower levels of unemployment in 23 OECD countries in the period 1984 through 1994.

IV. Determinants of Entrepreneurship in Urban Samples

An important factor of entrepreneurial behaviour is the individual characteristics, specifically human capital, especially work experience and educational background (Gartner et al, 2004) and push and pull effects providing motivations for people who are considering start a new business.

a) Push and pull effects

One of the most critical factors in entrepreneurship is motivation. Push and pull effects on entrepreneurship spur the creation of nascent entrepreneurs. Starting a new business does not happen by chance (Wennekers et al. 2005). When people choose to begin their own businesses, they compare the expected profits from the new enterprise with their stream of current incomes. Even if an individual is gainfully employed, he/she might be interested in the potential for higher earnings. These are pull effects. When someone feels that the current situation is unfruitful or an individual cannot fund gainful employment, this is a push effects.

The push and pull effects are strong motivators for starting firms as well as continuing enterprises (Shapero and Sokol, 1982). If the current economic conditions are good, the pull effects are typically larger than the push effects (Carrasco, 1999). The push and pull effects differ with location: urban entrepreneurs are more likely to start a business due to disagreements with colleagues and management compared to rural entrepreneurs (K. Nielsen and L.C. Freire-Gibb, 2010). In addition, urban entrepreneurs are more likely to start new businesses because of their networking opportunities.

We can assume that disagreements with colleagues and management are push factors because these factors curb to continue current employment, and spur people to create new businesses. Wennekers et al. (2005) studied the relationship between job satisfaction and the decision to become an entrepreneur. Predictably, their results showed that people who are more unsatisfied in their previous workplace are more likely to establish a new business. And the main examples of push factors are workplace distress, anxiety of losing a job, unemployment rate and market condition (Wennekers et al., 2005; Gartner et al, 2004). The main examples of pull factors are expectation of life satisfaction and population growth (Gartner et al 2004).

b) Personal background characteristics

It is important to review other factors that determine entrepreneurship as well. Although entrepreneurship has been found to provide many positive benefits, very little is known about the entrepreneurial process. How and why do new economic activities begin (Gartner et al., 2010)? Various research programs such as the Panel Study of Entrepreneurial Dynamics (PSED) and the Global Entrepreneurship Monitor (GEM), have provided some important information about individuals who are involved in starting new entrepreneurial ventures and the key features of the business creation process. An important note to consider is that no comprehensive theory of entrepreneurship exists; rather, scholars have focused their efforts on understanding different components of the phenomenon.

One important line of research has focused on the determinants of entrepreneurial intentions which have been found to be the single best predictor of entrepreneurial actions and eventual successes (Katz and Carter 1988). Studies have identified two groups of factors that significantly affect entrepreneurial intentions: individual (personal) and contextual (surroundings) characteristics. Among individual characteristics, researchers have primarily worked with the concept of entrepreneurial self-efficacy. Self-efficacy refers to a personal belief that one can successfully deal with various challenges associated with starting and operating a new business (Bandura, 1989). Chen Greene and Crick (1998) found that entrepreneurial self-efficacy increases with one's intention to establish a business and that business founders had higher self-efficacy with respect to innovation and risk taking than non-founders.

Other individual characteristics are demographic factors. Some of the demographic factors: gender, age, education level, marital status and ethnicity are repeatedly reported to strongly correlate with self-employment and modulate the effect on determinants of entrepreneurial intentions and actions (Wilson, Kickul and Marlino 2007). For example, according to Carter and Brush (2004), women (4.2%) are less likely to be involved in the workforce than men (7.6%).

There is a negative association between income and the likelihood of becoming an entrepreneur (Reynolds S. Camp and Bygrane 2001). Evans and Leighton (1989) studied that low-wage people are likely to start a new business. Green and Owen (2004) reported that the decline in family size and in marriage duration provide an increased motivation for female labour force participation. However, the presence of children influences the employment rates of women and men in opposite directions (OECD, 2002) - parenthood negatively influences female employment while positively influencing male employment. Mothers are less likely to be full-time employees than women without children.

Marital status is significantly different between start-up entrepreneurs and other groups. The married rate is 58.6% in nascent entrepreneurs and 51.6% in comparison control group (not involved with a business start-up) (Brush and Manolova; 2004). As for tenure (amount of time living in the present location) among the nascent entrepreneurs, 16.3% have resided in rural areas for 30 years more, however, in case of the comparison group 26.8% have lived in rural areas for 30 years more. The most nascent entrepreneurs are established residents in the place where they began a new business (Reynolds, 2004).

V. Comparison of Economic and Social Characteristics of Rural and Urban Regions

Contextual researchers have differentiated between objectively available economic resources and individual perception about the availability of necessary resources. Baum and Oliver (1992) quoted that in regions with high population density, there are more opportunities to gain effective knowledge and create extensive social networks, but there is also intense competition.

During demographic transition, if population growth initially accelerates, the economy experiences faster consumption growth, productivity growth, and entry during this initial period (Peretto, 1998). Carree, Thurick and Surley (2002) reported that the nascent entrepreneurship shows a U-shape relationship per capita income as compared to 23 Organization for Economic Co-operation and Development (OECD) countries during 1976-1996. Evans and Jovanovic (1989) and Blanchflower and Meyer (1994) suggest that increased unemployment leads to an increase in startup activity, since the opportunity cost of not starting a firm has decreased (Push effect).

Economic resources, education, government support programs and local networks may exist in a community, but they might be ineffective tools for helping individuals starting new businesses. Therefore, the availability of resources is not necessarily the key factor to assist entrepreneurs, but the individual's perception of the usefulness and available resources influences individual entrepreneurial intent.

VI. Determinants of Rural Entrepreneurship and Comparison them with Determinants of Urban Entrepreneurship

Individuals can be easily influenced by contextual environments. Geographic location dictates input costs such as rent, labour, and capital, scale of market, and regulations and taxes. Thus, an individual decision to start a new business would vary depending on location.

Studies of urban entrepreneurs are more prevalent than those on rural entrepreneurs. In contrast to urban areas where there are arrays of different types of self-employed businesses, in rural areas, self employed farm businesses tend to dominate (Gladwin et al., 1990).

Peretto, (1998) found distinguishing factors between founders and non-founders of enterprises and differences between rural and urban entrepreneurs using 1987 data from North Florida and New England. They adopted a probit model to understand the different decision making strategies between rural and urban areas. As a result of discriminating factors between founders and non-founders, psychological variables are not significantly different for entrepreneurs starting new businesses in rural as opposed to urban areas. However, prior experience in starting firms and the proportion of currently owned firms have a positive effect, while education and management period have a negative effect on the start of new businesses. The largest effect on the probability of having starting a new business is previously owned other businesses. Generally, the authors found that rural areas tend to be more personal, peaceful, clannish, and have a smaller number of consumers than urban areas therefore community and financial management information is useful to start new businesses.

Marshall and Samal (2006) compared human and financial capital of start-up entrepreneurs between rural and urban areas. They collected data from the 2004-2005 Indiana start-up entrepreneurs' workshop. They used a logistic regression - the dependent variable was the binary for whether to start-up a business or not, and the independent variables were the personal demographics, human capital, financial capital, and location. They implied that higher net worth (more than $50,000) and residence in cities were positive effects on the start of a new business, while home ownership is a negative effect on the establishment of new firms. Analyzing the combined effects, they estimated the probabilities of a female homeowner, employed during the last six months, having retail chain, graduate degree, greater than net worth $50,000; living in cities had 99.14% probability starting new businesses. And a female homeowner, employed during the last six months, not having retail chain, bachelor's degree, less than net worth $50,000, living in country sides had 18.60% probability starting new businesses. They determined that the critical factors to participate in new enterprises are net worth and residential places.

Nielsen and Freire-Gibb (2010) studied the behaviour of female entrepreneurs in rural and urban areas. They found that urban women had more education, higher socio-economic status, and middle level of investment than rural women in Bangalore. They categorized the factors which were effective on the creation of new businesses into three aspects: personal characteristics, socio-economic characteristics and enterprise-related variables. For personal characteristics, education, marital status, birth order, and family support were positively related to the start of new businesses; however, age and family dependency ratios were negatively related to new firm development in both rural and urban areas. The socio-economic characteristics included socio-economic status, socio-political participation, and mass-media participation was positively related with entrepreneurial behaviour. In enterprise related variables, ownership of enterprise, extent of investment, and training received are significantly related to participation in enterprises in both rural and urban areas. However, institutional support only affected the urban areas, and financial assistance was not related to either rural or urban areas.

Nielsen and Freire-Gibb (2010) studied how rural and urban areas influence the identity and network of entrepreneurs and non-entrepreneurs in Denmark. They used logistic regression analysis and data from the Integrated Database for Labour Market Research (IDA), as well as a questionnaire survey on Danish wage-earner and entrepreneurs in 2008. The independent variables were categorized by demographics, identity, start-up motivation, and network. The results were that there were no highly significant differences in geographic effects and in the case of identity such as intrinsic values score, extrinsic values score, convenience, finances, co-workers, career, entrepreneurial traits score, risk seeking score, tolerance of ambiguity, need for achievement, locus of control, desire for independence, optimism, and creativity between rural and urban areas, the entrepreneurial traits were not significantly different between rural and urban areas. However, urban entrepreneurs are more creative, less motivated by the financial side of work, more encouraged by the career side of work, and more likely to start a new business.

Start-up motivations such as a new product/service, becoming one's own employer, new work challenges, higher earnings, control work tasks and hours, and the ability to support family/friends were also not significantly different across the two areas. However, rural entrepreneurs were more likely to start a new business by converting a hobby into their career. Urban entrepreneurs were more likely to contact former schoolmates, use professionals, and contact other entrepreneurial friends, but less likely to contact former colleagues, who were influenced by family entrepreneurs rather than rural entrepreneurs.

VII. Research Methodology

Data were collected from a sample of people to determine the relationship between decision to start a new business (the dependent variable) individual and contextual resources (the independent variable). The theoretical population of the study consists of the entire entrepreneurs in the country. However, the study was restricted to plateau state. A simple random sampling technique was used in this study. The primary data consists of a number of items in well-structured non-disguised questionnaire that was administered to and completed by the respondents. The decision to structure the questionnaire is predicated on the need to reduce variability in the meanings possessed by the questions as a way of ensuring comparability of responses. The return rate of completed questionnaire was 80% as we were able to get back 48 out of 60 questionnaires given to our respondents. Thus, only 48 questionnaires were used for final analysis in this study. Data collected from the questionnaire were analysed, summarised and interpreted according with the aid of descriptive statistical techniques such as total score and simple percentage. T-tests were used to compare means between two different groups with the help of statistical packages for social science (spss). The trends, and patterns and relationship among data were identified and interpreted.

VIII. Testing of Hypothesis and Interpretation of Results

Hypothesis 1: The gap in rural and urban entrepreneurship is due to a difference in individual and contextual resources.

The individual resources include demographic characteristics and entrepreneurial self-efficacy. To be specific, we investigate how gender, age, employment status, income, education, residence (tenure), household size, presence of children and marital status differ across rural and urban settings.

Contextual resources include social resources and economic resources. As a proxy for social resources, this study adopted the perceived level of community support. When businesses start, community support should be considered as well as one's own resources or economic resources. The community is a society which has common interests - new entrepreneurs get information as well as financing opportunities from the community.

The considerable economic resources are income per capita, and unemployment rate. Moreover, we include population density and population growth as economic resources.

If income per capita is high, then purchasing power is increased and the place is good for beginning a business. Because urban areas have higher living costs and prices compared to rural areas, and there are better chances of getting a higher salary than in rural areas income per capita in urban areas might be higher than in rural areas. If the unemployment rate is high, then the economy is not vivid and the purchasing power would decrease even though the unemployment rate could spur making their businesses. Because of diversity in job opportunities, unemployment rates of cities are less than rural areas.

IX. Description of Variables

The dependent variable is the decision to start a new business- this is a binary variable: if the answer is "yes" then the code is "1", otherwise it is "0".

Individual characteristics include gender, age, ethnicity, unemployment status education, tenure, number of household members and children, marital status, and entrepreneurial self-efficacy. Gender is a dummy variable: if the respondent is "male" then the code is "1", if not it is "0". In age, the reference group is 45-64 years old, and the other two age groups are people under 44 years old and people older than 65 years old. The unemployment status code is "1", and employment (full time, part time, or temporary) is "0". For income, the reference group is under ₦100,000, so less than ₦100,000 is coded as "1"; all income of ₦100,000 and above is coded as "0". The middle education group is the reference group, so the low and high education groups are included in the analysis. If a person lived in their place of residence for more than 5 years, then the code is "1"; those who lived 5 years or less in their place of residence are coded "0". The household members and number of children are coded to numbers. If the respondents are married, then the code is "1". If they are not, it is "0".

Table 1 : Data Description, Statistics of Variables and Results of T-test (n=284)

Variable	Description	Mean	Std. Dev.	t-test (applied weights)	
				plateau-PSED	p-values
Rural	1=rural, 0=urban	0.479	0.500	-	-
Plan to start	1= yes, 0=no	0.435	0.496	-0.346	0.004***
Gender	1=male, 0=female	0.665	0.472	-0.153	0.299
Age	Number	47.571	14.962	3.169	0.485
Age 16-44	Younger than 45	0.439	0.496	-0.074	0.581
Age 45-64	between 45-64	0.427	0.495	-0.025	0.807
Age more 65	Older than 65	0.134	0.341	0.099	0.125
Unemployment	1=unemployment, 0=o/w	0.046	0.209	0.047	0.378
income 1	Income less than ₦99,999	0.167	0.373	0.309	0.039**
income 2	Income ₦100,000-124,999	0.530	0.499	-0.128	0.378
income 3	Income ₦125,000-149,999	0.167	0.374	-0.055	0.204
income 4	Income more than ₦150,000	0.135	0.342	-0.126	0.000***
secondary education	Education less than high school	0.252	0.435	0.380	0.013**
Post second. education	Education some college and college	0.530	0.499	-0.240	0.127
masters	postgraduate school	0.196	0.397	-0.138	0.000***
Tenure	Number	27.746	19.812	9.982	0.093*
Tenure more 5	Living more than 5 years	0.843	0.364	-0.026	0.875
Household number	Number	1.975	1.852	-2.103	0.000***
Having children	1= yes, 0=no	0.389	0.488	-0.051	0.749
Married	1=married, 0=o/w	0.803	0.398	0.075	0.521
Perceived community support	Reduced factors	0.000	0.915	0.270	0.646
Entrepreneurial self-efficacy	Reduced factors	-0.019	0.914	0.308	0.445
Population growth	Rate	0.856	1.214	-0.009	0.954
Income per capita	Naira	30694.63	9915.71	-9526.03	0.000***

****,**, and* means statistically significant at 1%, 5%, and 10%, respectively.*

1. Age and tenure are not included in the analysis.

Factor analysis with varimax rotation was used to reduce the number of variables in the analytic model by creating single variables to represent highly correlated statements. The varimax rotation in factor analysis maximizes the sum of the variances of the squared loadings; if there are high correlations the number of factors is decreased. The cronbach alpha statistic of reliability was used to evaluate possible composite variables. Two variables, entrepreneurial self-efficacy and perceived community support were derived for highly correlated statements, as shown in Table 2.

In entrepreneurial self-efficacy, the original questions included four statements; "If I work hard, I can successfully start a new business," "Overall, my skills and abilities will help me start a business," "My past experience will be very valuable in starting a business," and "I am confident I can put in the effort needed to start a business." The possible responses are ranged from 1 ("strongly disagree") to 5 ("strongly agree").

These four statements are highly correlated and can be reduced to one common factor. As a result of factor analysis using varimax rotation, the scale is reduced to one factor which represents the entrepreneurial self-efficacy. The eigenvalue is 2.407, and the explanation power of variance is 60%. Since the Cronbach alpha showing reliability is 0.772, we can use this factor.

In perceived community support, the original questionnaire consisted of five statements: "Young people are encouraged to start their own businesses in my community," "State and local governments provide good support for people starting new businesses in my community," "Bankers and investors go out of their way to help new businesses get started in my community," "Other community groups provide good support for and can be people starting new businesses in my community," and "The local media does a good job of covering local business news in my community." These are highly correlated and these are reduced to one common factor. The eigenvalue is 2.423 and the variance is 48%. The cronbach alpha is 0.726, so we can use this factor.

Table 2 : Factor Loadings of Entrepreneurial Self-efficacy (ESE) and Perceived Community Support (PCS)

	Items	Factors	Eigenvalue	% of variance
Entrepreneurial Self-efficacy (	Business successfully start a new			
1.	If I work hard, I can 0.772	.664		
2.	Overall, my skills and abilities will help me start a business	.856	2.407	60.183
3.	My past experience will be very valuable in starting a business	.798		
4.	I am confident I can put in the effort needed to start a business	.773		
Perceived Community Support (	0.726			
1.	young people are encouraged to start their own businesses in my community	.601		
2.	state and local governments provide good support for people starting new businesses in my community	.767		
3.	bankers and investors go out of their way to help new businesses get started in my community	.766	2.423	48.453
4.	other community groups provide good support for people starting new businesses in my community	.729		
5.	the local media does a good job of covering local business news in my community	.595		

X. Summary of Research Findings

As the determinants of entrepreneurship, we referred to the previous studies and compared two aspects: individual resources and contextual resources. Using these independent factors, we conducted T-tests to compare different resources in rural and urban areas. Then we studied the motivation of rural and urban entrepreneurs and assumed rural entrepreneurs have higher push effects than urban areas, urban entrepreneurs have higher pull effects than rural areas.

XI. T-Test Results (Resource Differences)

T-tests are useful when comparing means between two different groups. Using calculated weights, we conducted the weighted T-test. The last column in table 1, we have results of the weighted T-test. As expected, the plan to start a business rate is higher in urban areas than in rural areas. Urban entrepreneurs tend to higher income, education, income per capita, and population density than rural entrepreneurs. These results are consistent with our hypothesis; it is because cities tend to more markets, job opportunities, and schools, so the people who live in cities are more likely to start a new business receiving a higher income and education.

Low income, low education, tenure, and unemployment rate factors are more significant and influential in rural areas than in urban areas. These results support our hypotheses. Rural areas show long tenure, which means that rural areas are static and conservative. Rural areas do not have many universities, so the educational opportunities are fewer than in urban areas. This means that rural residents tend to earn a lower income than their urban counterparts.

Unemployment rates are also higher in rural areas than in urban areas because there are fewer job opportunities. These results show that the entrepreneurs who live in cities tend to be competitive and more employable. The entrepreneurs who live in rural areas have a propensity to continue living their secure lifestyles - they don't move frequently from their location. Nevertheless, household numbers in rural areas are lower than in cities. This result differs from the hypothesis, perhaps because in rural areas, there is lack of young people and the elderly live without their children, so the number of household members is lower than in urban areas.

In contrast to what was proposed in the hypothesis, expected self efficacy, the perceived community support, age, gender, number of children, and marital status are not significantly different between urban and rural areas. These results differ from the study by Marshall (2006) which showed that the female in urban areas is more likely to start a business than the female in rural areas. According to these results, there is not big difference in individual characteristics and social networks between urban and rural areas. It appears that environment does affect infrastructure such as available education and job market resources though.

Overall, urban areas have more vitality than rural areas since they have attractions for entrepreneurs looking to start a new business, such as individual and economic resources. This comparison is a superficial analysis of the two different locations.

XII. Conclusions and Implications

We investigated the rate of rural and urban entrepreneurship and analyzed what made the difference between rural and urban settings. When we compared the rural and urban areas, the main gap seemed to be in resources. In rural areas, there are fewer economic resources and education or job opportunities; however, it has fruitful potential. Rural areas have lower production and labour costs, as well as good environmental resources. In urban areas, even though there is great demand, easy-to-find financial and labour resources, and good promotion programs, there are some problems--such as high competition and low environmental quality. As we expected, urban areas have fluid economic resources.

Economic resources are important when starting a new business. But, the individual resources are also crucial variables. Such individuals including men, younger, less tenure, married people who are more likely to start a new business. Moreover, innate characteristics are more important than community or contextual resources. Self-efficacy is the most representative variable among innate characteristics; if someone has high self-efficacy, he/she is more likely to create a new business. This is a good motivation and pull effect, even when the novice entrepreneurs run into trouble, those with this self-efficacy factor suffer less harshly and are wiser than other people. This term is not unfamiliar in economics; however, it is closer to the practical model and world, demonstrating that these physical factors should be considered.

XIII. Policy Implications

Entrepreneurs play a pivotal role in business activities and spur economic growth. Although entrepreneurs are highly proactive and self-motivated, if policy makers create favourable business environments, then the start-up businesses would be invigorated and have greater longevity. This study analyzed the behaviour of nascent entrepreneurs with individual, community and economic environment characteristics in rural and urban areas.

Most entrepreneurs programs focus on the small entrepreneurs to support their existence or to protect from the closing. This study analyzed the differences between rural and urban entrepreneurs in terms of two aspects: individual/contextual resources, and cultural effects. In accordance with these results, the policies or the related programs can be designed for rural and urban areas. First, after comparing individual and contextual resources in rural and urban areas, as we expected, resources are more abundant in urban areas than in rural areas. Rural areas are dominantly the male, female, old, married people, have long tenure, unemployment status and high population growth rate than urban areas. Urban areas have more young, the low and high income; have short tenure, household number, having children, self-efficacy, income per capita, vulnerability index and population density than rural areas.

To reduce the differences between rural and urban areas and to make better places for start-up businesses, rural policy makers should focus on promoting rural areas to be more active, vivid and diverse places. Because rural areas tend to show stationary environments, if the policies or programs are for designed, for more flexible, for movement and communication, then the community will be invigorated and the people living in rural areas get more information to achieve their goals. In the case of urban areas, where young and diverse people live, the motivation for building a new business is higher than in rural areas. However in cities, there are some sorts of negative by-products accompanied with higher incomes: a high vulnerability index and a high population density. So the policies in urban areas should concentrate on the alleviation of negative effects with development rather than on the stimulation of enthusiasm of individuals.

Secondly, we found different cultural effects between rural and urban areas. In rural areas, the people who are male and older, have a lower income, and live for shorter periods in their current residence are more likely to participate in new businesses. These people tend to be weak and vulnerable, having less experience, capital or information. Thus, rural policymakers should provide a way to manage risks for new entrants.

In urban areas, the individuals who are young or have high self-efficacy are more likely to establish new firms. However, the perceived community support has a negative effect on a new business. This shows that those in cities believe that it is important to embrace risks, but dependence on other people or programs such as community support are obstacles when opening new enterprises. Even if self-efficacy is a good determinant which highly increases the probabilities of achieving a goal and continues motivation for new frontiers, it is intriguing that this factor is only significant in urban areas. Therefore, urban policy makers should focus on a design to boost self-efficacy for entrepreneurs; however, the specific programs are unclear. We are able to start at this point, casting a tolerant eye over previous experiences or mistakes in psychology, and we can move to more visual and practical programs. Besides, a number of households and having children have a different effect on start-up businesses in rural and urban areas.

In rural areas, having fewer household members and having children are good for creating new businesses, while in urban areas having more household members and fewer children is favourable for participants in new businesses. These results imply that in rural areas, smaller families and shorter tenure tend to start new things. Thus, rural policy makers should support the education of children, while providing the adults opportunity to enter consultant programs. On the other hand, in urban areas, new entrepreneurs receive help from their household members, but the effectiveness of children is minor. In cities, the expense for raising children is high, so having children makes parents abandon their new plans or risks Urban policy makers should thus provide financial incentives and risk management for parents starting new businesses.

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Millennium Development Goals (MDGs) and Poverty Alleviation in Rivers State: A Sociological Perspective

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Abstract- The paper examined the eradication and/or reduction of poverty in Rivers State through the targets and indicators of MDGs objectives. The paper posited that through the institutional agencies in the state, MDGs one (1) and two (2) achieved up to 70% deliverables. The scenario analysis method was deployed in line with MDG assessment indicator framework which provided information and reference items to measure specific goals and progress in terms of poverty alleviation – (A 3 days training workshop held in Port Harcourt). The workshop dovetailed into syndicate groups were critical analysis and inputs were made by participants. The finding is that goal 1 and 2 achieved up to 70% success in alleviating poverty in the state through Rivers State Sustainable Development Agency (RSSDA), Rivers Microfinance Agency (RIMA) etc. The government has projected a more comprehensive reduction package come 2015.

Keywords: MDGs; poverty; alleviation; rssda, new response approach (NRA); rima.

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MILLENNIUMDEVELOPMENTGOALSMDGS ANDPOVERTYALLEVIATIONINRIVERSSTATEASOCIOLOGICALPERSPECTIVE

Strictly as per the compliance and regulations of:

Millennium Development Goals (MDGs) and Poverty Alleviation in Rivers State: A Sociological Perspective

Dr. Eze Wosu

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I. Introduction

The philosophy underlining the MDGs initiative is to eradicate and/or reduce poverty. Kaman (2013), asserted that 13 years ago the world settled on a set of goals that at first appeared to have no political support and no popular resonance. He said they only appealed to the UN's funds and programmes and, even when they got international endorsement, were thought to address themselves only to poor developing countries. In response to these concerns, government and international development agencies started to re-examine and re-focus the way they operate as to reduce or alleviate poverty.

This brought 189 countries including Nigeria to sign the Millennium Declaration that led to the adoption of the MDGs. Overtime, the MDGs took on a life of their own and a centrality to multilateral development action that was unprecedented. The MDGs is a set of eight goals, 18 numerical targets and over 40 quantifiable indicators. The goals are:

Table 1 : shows MDGs, Targets and Indicators and Rivers Scenario

1	MDGs	Targets	Indicators	Rivers Scenerio
1	Eradicate extreme poverty and hunger	a) Halve b/w 1990 & 2015, the population whose income is less than $1 per day b) Halve b/w 1990 & 2015, the proportion of people who suffer from hunger	i) Proportion of population below US $1 per day ii) Poverty gap ration iii) Share of poorest quartile in national consumption iv) Prevalence of underweight children under five yrs., of age v) Proportion of population below minimum level of dietary energy consumption	Acquisition of land or mechanized farming (Songhai farm) Access to credit – RIMA
2	Achieve Universal Education	Ensure that by 2015, children everywhere will be able to compete a full course of primary schooling	i) Net enrolment in primary education ii) Proportion of pupils starting grade 1 who reach grade 5 iii) Literacy rate of 15-24 years old	Built model primary and secondary schools in all LGAs Mass employment of teachers
3	Promote gender equality and empower women	Eliminate gender disparity on primary and secondary education preferably 2005 and at all levels of education not later than 2015	i) Ration of girls to boys in primary, secondary and tertiary education ii) Ration of literate females to males for 15-24 yr. old iii) Share of women in wage employment in the non-agricultural sector iv) Proportion of seat held by women in	

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			national parliament	
4	Reduce child mortality	Reduce under-five mortality by two thirds by 2015	i) Under five mortality rate infant mortality rate % of one year olds fully immunised against measles	
5	Improve maternal health	Reduce the maternal mortality ration by three-quarters b/w 1990 & 2015	ii) Maternal mortality ration proportion of births attended to by skilled health personnel	
6	Combat HIV/AIDS, malaria & other factors	Halve halted by 2015 & began to reverse the spread of HIV/AIDS Halve halted by 2015 & began to reverse the incidence of malaria and other major disease	i) HIV prevalence among 15-24 yr. old pregnant women ii) Contraceptive prevalence rate number of children orphaned by AIDS iii) Prevalence and death rates associated with malaria iv) Prevalence and death rates associated with tuberculosis	
7	Ensure environmental sustainability	Integrate the principles of sustainable development into country policies and program and reverse the loss of environmental resources Halve by 2015 the proportion of people with our sustainable access to safe drinking water & sanitation By 2020 achieve a significant improvement in the lives of at least 100m slum dwellers	i) Proportion of land area covered by forest ii) Ration of area protected to maintain biological diversity to surface area iii) Energy use kg of oil equivalent per US$ GDP PPP carbon dioxide emissions per capita and consumption of ozone depleting chlorofluorocarbons iv) Proportion of population using solid fuels v) Proportion of population with sustainable access to an improved water source, urban/rural vi) Proportion of households with access to secure tenure	
8	Develop a global partnership for development	Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term Address the special needs of the least developed countries, including through more generous ODA official development aid for countries committed to poverty reduction In cooperation with the private sector, make available the benefits of new technologies especially for information and communication	i) Debt service as a percentage of exports of goods and services ii) Proportion of ODA provided as debt relief iii) Share of ODA in GDP iv) Telephone lines per 1,000 people v) Personal computers per 1,000 people	

The above table shows the general overview of MDGs, targets and indicators. This paper only examined goal 1 and 2, Rivers State scenario. However, other goals were examined, but we decided to focus on the two due to their relevance in basic human life existence.

II. The Problem

In conceptualizing poverty, it is imperative to make a clear distinction between that state in which "men are helpless pawns at the mercy of nature itself, and that in which men are reduced to penury or poverty by the actions of men"; Haswell cited in (Anikpo, 1995). Poverty is the most prevalent social phenomena in human history and it generates endless controversy or debate among scholars. So eradicating poverty is a problematic and frustrating enterprise. The common questions that come to mind are: what actually is poverty? What are their parameters? How does it manifest among individuals, groups and nations? Can it be eradicated or reduced? These are fundamental questions in connection with poverty that has taken diverse methodological approach to address.

There are plethora and generic definition and description of poverty. Some literatures have described poverty in terms of having little money, not having and not being able to get the basic necessities of life.

Poverty as a condition in which income is insufficient to meet subsistence needs (Ibid). The emphasis here is on material deprivation. Similarly, African Leadership Forum – Farm House Dialogue (No 18 of Sept. 1995) identifies three broad types of poverty, namely:Poverty of material well-being, Poverty of Ideas, Poverty of courage.These are distinct but have interconnecting ideas that cuts across them. Thus, poverty is a relationship between the rich and the poor. For the purpose of this paper, poverty is viewed as being sick and not being able to see a Doctor. Poverty is not having access to school and not knowing how to read and write. Poverty is not having a job; is fear for its future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is about powerlessness, lack of representation in decision making in the society and lack of freedom to express oneself, UNDP report 2006.

Poverty is multi-faceted; changing from place to place and time and season. It means therefore that poverty is a call for action from the poor and the wealthy alike, a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence and voice in what happens in their communities, Ravallion and Chen 2004 cited in Gbarabe, 2009.

Table 2 : shows incidence of Poverty in Rivers State from 1980 – 2004

1980	1985	1992	1996	2004
7.2	44.4	43.4	77.3	29.09

UNDP Report - 2006

It is in the light of the above challenges or problems that created the interventionist scheme of MDGs globally. Especially, the high rate of poverty in Rivers State in 1996 was alarming. So the entire concept of poverty alleviation or reduction to end extreme poverty through a reform package of socio-economic policies comes 2015. Therefore, the paper focussed on the MDGs goals 1 and 2 in Rivers State as that portend the drive to peoples need. What did the government do differently to reduce poverty and achieve MDGs 1 and 2?

III. Methodology

The paper was an extract from a 3 days' workshop organised for staff of MDAs, officers of IPs and CSOs in Rivers State. It combined plenary and syndicate session. The plenary took the form of interaction, lectures, questions and answers. Some topics handled covered the following: concept definition and technicalities of Needs Response approach; relevance of MDGs in poverty alleviation, identify strategies and mechanism for achieving MDGs in Rivers State. Participants carried out practical exercise on skill areas like scenario analysis and priority ranking. The workshop had more than 30 participants in various organisations and parastatals. The paper only appraised MDGs 1 and 2. It considered these two goals as the basic to human development and how it affected the poor in the urban and rural areas in the state.

IV. Findings

In a critical appraisal of the MDGs number 1 and 2 in poverty alleviation in Rivers State, the paper found the following:

Goal 1:

To eradicate Extreme Hunger and Poverty.

The Rivers State government established effective and efficient agencies, ministries, and parastatals to address or combat the problem of hunger and poverty. Responsibilities were given to Rivers State Sustainable Development Agency (RSSDA) and RIMA to address the issues.

V. Agriculture

RSSDA has acquired 314 hectares of land for agriculture in Bunu-Tai for Songhai farm which attracted some number of small scale businesses around the area. This attracted massive employment of able bodied youths (men and women respectively). Also, 50 persons employed for the Songhai farm at Bunu-Tai. 104 Rivers Youths trained in various skills in agriculture in Port – Novo in Benin Republic. 18 persons out of the 104 beneficiaries are already managing their own business.RSSDA supported 130 farmers from Bunu-Tai and Ban-Ogoi with farm inputs. While 66 practicing farmers trained at Ubima; 300 persons trained at Degema, Aluu, and Ebubu Hatcheries. Some of the trained youths have established their own farm e.g. Johnson Nzaorko fish farm at Koroma in Tai and Justice Akawo and 4 others in Egberu in Oyigbo Local Govt. Area. They distributed 5,00 pools of flinted pumpkin to 50 women groups for planting in Gokana, 22,000 seed yams were handed over to 110 yam farmers at Gokana, 500,000 bundles of improved cassava cuttings were distributed to farmers across the state. 10 power tiller machines delivered to Kana L.GA for distribution to farmers. And 34,000 farmers registered – male and female respectively. Below are number of projects carried out:

Project in Agriculture	Male	Female	Total
Enterprise Development Project	230	165	395
Education Program	1321	688	2009
Widows Empowerment program	0	200	200

Similarly, Rivers State Government embarked on some Agro based Raw materials – Selected materials.

s/n	Raw Material	Locations
1	Banana	Abua/Odual Oyigbo, Ogba/Egbema/Ndoni, PH. Obio/Akpor, Emuoha
2	Poultry	Mainly upland LGAs
3	Fish	Adoni, Akuku-Toru, Asari-Toru, Bonny, Degema,Okirika etc.
4	Cassava	Ahoada East/West, Abua/Odual, Ogba/Egbema/Ndoni, Emuoha, Etche, Eleme, Khana, Gokana, Oyigbo, Obio/Akpor, Ikwerre, Tai and Omuma
5	Yam	As above, except Abual/Odual
6	Palm Produce	All upland except Degema LGAs
7	Plantain	Ahoada East/West, Abual/Odual, Ikwerre, Oyigbo, Obio/Akpor, Emuoha, Degema, Ogbia, Egbema, Omuma, Etche, Eleme, Tai
8	Pineapples	Abua/Odual, Oyigbo, Ikwerre, Omuma, Etche, Khana, Gokana, Eleme

Source: Gbarabe 2009

These are government effort to alleviate poverty in the various local government areas. And there is a process of monitoring and evaluation to ensure sustainability and the provision of markets for the sale of the produce by agency staff.Besides, RIMA (Rivers State Micro FinanceAgency) an agency by the government has provided 7,000 micro entrepreneurs with micro credits (over 65% of beneficiaries are women).

GOAL 2:
Achieve Universal Primary Education.

The goal 2 of the MDGs targets is to achieve Universal Primary Education for all children by 2015. The goal strives that children everywhere both boys and girls will be able to complete a full course of primary schooling. Since the advent of democracy in 1999, successive government of Rivers State have strived to achieve this noble goal which is the hub of development. In Rivers State, the net enrolment ratio in primary education as recommended by UNESCO is well above 80%. The enrolment ration of boys to girls is 1:1, while the pupils to teachers' ratio 1:35. The illiteracy level has tremendously increased based on model facilities and recruitment of teachers. The table below shows the number of LGAs, number of schools and the enrolment of male and female ratio.

s/n	Names of L.G.A	No. of Schools	Male	Female	Total
1	ABUAL/ODUAL	11	3879	3750	7629
2	AHOADA-EAST	12	8247	7747	15994
3	AHOADA WEST	13	6084	5737	11821
4	ANDONI	10	5214	3891	9105
5	AKUKU-TORU	6	1535	2104	3639
6	ASARI-TORU	11	2963	3672	6635
7	BONNY	4	1134	1970	3104
8	DEGEMA	12	3886	4207	8093
9	ELEME	6	3313	3229	6542
10	ETCHE	19	10511	10264	20775
11	EMOHUA	19	10395	11330	21725
12	GOKANA	12	21710	6944	28654
13	IKWERRE	13	10097	8489	18586
14	KHANA	22	13672	13592	27265
15	OBIO/AKPOR	16	14540	29765	44305
16	OGBA/EGBEMA/NDONI	15	1046	1278	2324
17	OGU/BOLO	3	1367	1359	2726
18	OKIRIKA	6	3667	2886	6553
19	OMUMA	3	4542	3144	7686
20	OPOBO/NKORO	3	6036	6124	12160
21	OYIGBO	4	7218	7036	14254
22	PORT HARCOURT	15	70694	72039	142733
23	TAI	10	12688	11996	24634
	TOTAL	245	224438	222553	446991

Source: Post Primary Schools Board, Ministry of Education, R/S 2007

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The above table showed the ratio rate of boys to girl's enrolment in schools in 2007. It revealed that the gap between the boys and the girls has drastically reduced; unlike the era when the girl child was not allowed to go to school by their parents. Furthermore, the 140 model primary and secondary schools built in all the Local Government Areas by the Rivers State Government did not only reduce the gap ratio between the boys to girls, but alleviated poverty in the areas. It created employment at different cadres – cleaners, gardeners, office staffs etc. More so, the employment of 13,000 teachers and posted to various schools reduced poverty and unemployment and the target or ratio of teachers to pupil. Also, the government enacted a policy of free education, free books, sandals etc.at both primary and secondary level. This is to give access to the less privileged ones and avoid the abuse of rights of education to children.

In addition, RSSDA enrolled 1,916 undergraduate and post graduates students between 2008 and 2013. Out of this number, 521 students have graduated, while 1140 are currently in school. 210 students are expected to travel overseas by September 2013. 45 students have withdrawn, based on health ground according to an interview with RSSDA staff.

The above information and data explained the degree to which MDGs goal 1 and 2 have been met in Rivers State. Therefore, the paper affirmed that the MDGs are achieved in the state.

VI. Conclusion

The fact that poverty is multi-faceted, poverty alleviation is an action for a change – enough food to eat, access to education, adequate shelter, health, protection from violence etc. means that the MDGs goals 1 and 2 in Rivers State have being achieved to a significant degree. The lives of people in the rural areas have been touched.

However, there are some bottlenecks – infrastructure mainly urban based, communal and political conflict hinders effective service delivery, corruption. Also, there is steady influx of people from Niger Republic into Rivers State who brings in children of school age; these children are used as hawkers, beggars within school period and capturing these groups into the school system pose a serious challenge. Thus, some experts have argued that the MDGs is elite based and have not touched the lives of the rural populace. The paper opined that MDGs is laudable framework for development to strife, but concerted efforts and commitments must be in place to achieve future global development agenda. Similarly, the Sustainable Development Goals (SDGs) will constitute the heart and minds of the global accountability framework that will come into its own after 2015. African countries, like all countries of the world, will need to be responsive to this framework. Africa must therefore play its part and be fully engaged in the process of designing and adopting the SDGs initiative, Kamau, 2013 cited in New African magazine.

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Social Integration of Kristang People in Malaysia

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Abstract- This research set outs to explore the exact level of the social aspect of integration between Kristang people and their Malay counterparts in Malaysia. It was sure that integration in social aspect is a dilemma which Kristang people face when they interact with Malays as a dominant ethnic group. It suggests that when the process of interaction, their behavior changes in line with the identity of the Malays. This is because the majority influenced the minority in the Malaysian context. Whilst they are welcomed by their Malay counterparts, it is nevertheless hypothesized that they may not assimilate fully into the Malay community.

Keywords: integration, kristang people, social, malays, malaysia.

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SOCIAL INTEGRATION OF KRISTANG PEOPLE IN MALAYSIA

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I. Introduction

Malaysia is a typical multi-racial and multi-religious country. It is a prime example of a multi-racial society. One of the outstanding characteristics of its multi-ethnic population today is its highly variegated ethnic mix. The ethnic groups of Malaysia consist mainly of the Malay community, the Chinese community and the Indian community. (Malaysian Year Book, 1980: 15) Malaysia also has other ethnic groups like the Eurasians and the natives of West Malaysia[1] and East Malaysia. Because of the multi-racial character of the population, it also has a variety of culture, religion, social norms and values. This makes the country a rich field for studying the integration of the various ethnic groups. It is important to appreciate the recent level of integration in a multi-racial context such as Malaysia in order to make possible the development of policies that could sustain solidarity within the community. (Abdul Ghafar Don, et. al., 2012:546) Without this information the country will face a serious troubled situation, created by the feelings of disaffection between all races.

One of the minority ethnic group in Malaysia is Kristang people which faced an identity dilemma relating to their ethnicity belonging in the process of integration, especially when the process happen being a Kristang means to be Malay in Malaysian context. For example, an individual born in a Malay family living in Malaysia would accept herself/himself as 'Malay'. An individual born in a Kristang family living in Malaysia, contributing to the economic development of the country might want to be known as Malays to benefit from being a *Bumiputera* [2] or would like to be known as Kristang to conform to the family roots or would just like to be known as Bumipetera. Pressure from the society and the environment to be accepted by a common factor in a community could strongly trigger 'ethnic switching' or 'identity dilemma'. Nevertheless individual's economic contribution to a country is elicited to the acceptance of the common factor in a community.

Many ethnic minorities not only develop their own ethnicity but also assimilate to the ethnicity of the majority ethnic group in the country. The recognition that there are some similarities or shared characteristics with the majority ethnic group led to some overlapping forms of social identity. (Abdul Ghafar Don, et. al., 2012:550) This was confirmed by a study by Gleason (1981) where he found that the ethnic minority residents of the US not only develop ethnic identities but also assume some form of American identity as well. (Gleason, P., 198: 483) Judd et.al (1995) further elaborated that those members of ethnic groups who perceive themselves as different from the average American are more likely to develop a greater sense of ethnic identity because of their feelings of being a member of an out-group. Those individuals who are members of an ethnic group perceive their status as separate from the larger, dominant culture, and as a result, spend time exploring and developing their ethnic identities. (Phinney, J.S., 1990:499-514) Phinney and Devich-Navarro (1997) found that the ethnic minority individuals develop multiple identities: one representing their own ethnic cultures and the other dominant, national/ethnic ones, being Americans. (Phinney, J. S. and Devich-Navarro, M. 1997:3-32) Weisskirch (2005) found that Asian Americans and Latinos have the highest levels of ethnic identity and see themselves as not being typical Americans more than other ethnic groups. However, Latinos who report not being typical Americans have higher levels of ethnic identity. For Asian Americans, the perception of being a typical American made no difference in levels of ethnic identity. (Weisskirch, R. S. 2005:355-366)

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[1] West Malaysia which called Peninsular Malaysia which has thirteen states and two special territories considered as a centre of federal Malaysia (referred to as West and East Malaysia) known as Kuala Lumpur and Putrajaya, while East Malaysia or sometimes called Borneo has two states; Sabah and Sarawak.

[2] is a Malay term widely used in Malaysia, embracing indigenous people of the Malay Archipelago. The term comes from the Sanskrit word *bhumiputra*, which can be translated literally as "son of soil". The term usually referred to Malays

II. Kristang People Background in Malaysia

The Kristang people are a creole ethnic group of people of mixed Portuguese and Malaccan (Malay) descent based in Malaysia and Singapore. People of this ethnicity have strong Dutch heritage, some British as well as Chinese and Indian heritage due to intermarriage, which was common among the Kristang. In addition to this due to the Portuguese Inquisition in the region a lot of the Jews of Malacca assimilated into the Kristang community. The creole group arose in Malacca (Malaysia) between the 16th and 17th centuries, when the city was a port and base of the Portuguese Empire. Some descendants speak a distinctive Kristang language, a creole based on Portuguese. Today the government classifies them as Portuguese Eurasians.

The Kristang language is formally called Malacca-Melayu Portuguese Creole, made up of elements of each. The Malay language, or Bahasa Malaysia, as it is now called in Malaysia, has changed to incorporate many Kristang words. For example, garfu is Kristang for "fork" and almari is Kristang for "cupboard"; the Malay language incorporated these Kristang words whole. Kristang community believed that they are originated in part from liaisons and marriages between Portuguese men (sailors, soldiers, traders, etc.) and local native (Malay) women. The men came to Malacca during the age of Portuguese explorations, and in the early colonial years, Portuguese women did not settle in the colony. Nowadays intermarriage occurs more frequently between Kristang and people of Chinese and Indian ethnicity rather than Malay because of endogamous religious laws. These require non-Muslims intending to marry Malay-Muslims first to convert to Islam. Eurasians are not always willing to alter their religious and cultural identity in this way. (Alan N. Baxter, 1988:87) In earlier centuries, Portuguese and local Malays were able to marry without such conversions, because such religious laws did not exist.

The name "Kristang" is sometimes incorrectly used for other people of mixed European and Asian descent presently living in Malaysia and Singapore. This includes people of Portuguese descent who were not part of the historical Kristang community, and people with other European ancestry, such as Dutch or British. The name comes from the Portuguese creole kristang (Christian), derived from the Portuguese cristão. A derogatory term for the Portuguese-Malaccan community was Gragok (slang term for Portuguese geragau or shrimp, referring to the fact that the Portuguese Malaccans were traditionally shrimp fishermen). The community historically called themselves gente Kristang (Christian people).

Malacca was a major destination in the great wave of sea expeditions launched by Portugal around the turn of the 16th century, and it eventually was controlled as part of the Portuguese Empire. The first Portuguese expedition to reach Malacca landed in 1507. The Sejarah Melayu (Malay Annals) noted that the Malays first called them Bengali Puteh (White Bengalis), as the Portuguese brought to mind traders from Bengal but were more pale skinned. In the early years, the Malays called the Portuguese Serani (short for Malay Nasrani, meaning followers of Jesus the Nazarene). A story was recorded that the Portuguese landing party inadvertently insulted the Malaccan sultan by placing a garland of flowers on his head, and he had them detained. In 1511, Portuguese fleet came from India to free the landing party and conquer Malacca. At that time, Portuguese women were barred from traveling overseas due to superstition about women on ships, as well as the substantial danger of the sea route around cape Horn. Following the Portuguese colonization of Malacca (Malaysia) in 1511, the Portuguese government encouraged their explorers to marry local indigenous women, under a policy set by Afonso de Albuquerque, then Viceroy of India. To promote settlement, the King of Portugal granted freeman status and exemption from Crown taxes to Portuguese men (known as casados, or "married men") who ventured overseas and married local women. With Albuquerque's encouragement, mixed marriages flourished and some 200 were recorded by 1604. (Taylor, Jean Gelman. 1983:174-179) By creating families, the Portuguese men would make more settled communities, with families whose children would be Catholic and loyal to the Crown.

A powerful sea power, the rising Dutch nation took Malacca from the Portuguese in 1641. This coincided with the Portuguese Restoration War in Portugal that ended the 60-year period known as the "Union of the Crowns" (1580–1640), when the crown of Portugal was joined with the crown of Spain by personal union. Almost all political contact between Portugal and Malacca ended. Portuguese trade relations with the former colonial outpost of Macau have continued to this day. Even after Portugal lost Malacca in 1641, the Kristang community largely preserved its traditions, practicing Catholicism and using Portuguese and Kristang language within the community.

The Kristang in general practice Roman Catholicism. Christmas (Natal) is the most festive occasion of the year, when many Kristang families get together to celebrate by eating seasonal dishes, singing carols and branyok, and reveling in saudade. Like many other Portuguese-speaking Catholic communities around the world, the Kristang also celebrate a string of major Saints' days at the end of June, beginning with St. John (San Juang) on June 24 and closing with St. Peter (San Pedro), the fishermen's patron saint, on June 29. The June festival of St. John's village is a major tourist attraction of Malacca. (Van Imhoff, E., Beets, G., 2004:

48) Tourists come to observe the festivities, which are religiously based.

A small community of Kristang Jews does exists with the Secular Judaism sect brought by the Kristang Community for Cultural Judaism. Since then, the Kristang Jews now practices Orthodox Judaism instead of the secular sect which brings the Kristang Jews to be a Haredi Jew Rabbi. The Kristang community still has surprising cultural and linguistic continuities with today's Portugal, especially with the Minho region, from where many early settlers emigrated. The Kristang continue to hold some church services in Portuguese, and Malaysians often refer to the community as "Portuguese". As the Kristang language is not taught in schools, it is nearing extinction, with the exception of within the Portuguese Settlement in Ujong Pasir, Malacca. (Lusse, Leonard, 1986:302)

The Kristang people in Malaysia do not have full Bumipetera status, a status which applies to indigenous ethnic groups. However they have been given the privilege to apply to be members of a trust scheme known as Amanah Saham Bumiputra. This is a privilege shared by Malaysians of Thai descent. The government sponsored this program to help the Malays increase their participation in the national economy. Nowdays, Kristang population in Malaysia around 53,897. The figures representing those who declaring themselves as Kristang. Some of them more confortable to be Chinese or Indian or Bumiputera because of inter-marriage situation.

III. Field Work Methodology

a) *Theories and Application*

Chuah, O. (2001), was used six profiles which are age group, gender, occupation and educational backgrounds, monthly income group and marital status as a criterion for collecting data in his research related to the integration level of Chinese Muslim after the conversion in the states of Selangor in Malaysia. Moreover, he also used seven criteria's taken from '1971 National Culture Policy of Malaysia' which are Baju Melayu, Nasi Lemak, Bersunat, Kenduri, wearing Songkok, celebrating Eid celebration and Salam as a criteria for measuring the level of integration. (Chuah, O. 2001: 57-60) Although the result of Chuah, O. (2001) research which was used *Likert scale* [3] shows weakly integration degree for those in the low age (below 17 years-old) and those who have lower occupational, educational and monthly income level but the both criteria's for collecting data and measuring the level are very useful. As a result, for this research will use the same criteria's and formats like what Chuah, O. (2001) used in his research and statistics report.

Although the both criteria's which are to collect the data and to measure the participating of Kristang people on Malays culture followed on what was used by Chuah. O (2001), but the content of every single question in the questionnaire of this research as well as the question format is different. The differences happen because this research has own objectives to be achieved. As a result, the main purpose in following established theories and methodologies is to ensure this research in achieving the goal. Furthermore, it is difficult for researcher to create a new theory to collect the data and to measure the participating, since a new theory is not being proved yet in any research or report. Then, it will affect the finding of the research on the side of validation.

b) *Survey Questionnaire Methodology*

The survey questionnaire is a crucial part in this research to obtain the data and to enable the measurement. Without the correct design, difficulties in measuring the participating can result. Moreover, the research finding also will be affected by poor design. It is important to voice here that the survey questionnaire was chosen in this research to obtain the data and finally to measure the views, because all information will be documented and not just verbal. It is more critical when the usage of SPSS (Statistical Package for the Science Social) needs to be applied. Noticeably, verbal data are difficult to analyze and very hard to conduct through the system (SPSS). This survey questionnaire will write in two languages; English and Bahasa Malaysia (the Malay language)

Respondents will be asked in all aspects of Malays culture especially practiced by Malays. Possibly, the questions will touch their experiences, recent practices, attention and awareness, feeling and willingness on certain issues related to Malays culture and other questions in order to measure their view on such things. The questionnaire will be divided into 2 sections; section 1 covering the criteria for collecting data which are respondents' criteria where includes six criteria based on the hypothesis. This is followed by section 2, which deal with questions includes items for measuring the view on Malays culture.

Furthermore, the questionnaire covers up three question formats, which are:

1. Open question format. In this type of question, respondents will be asked especially about their ages, educational and occupational backgrounds and their monthly income. The advantage of this format is to get the genuine answer from the respondents and then it will easily categorize and analyze their answers. However, the researcher

[3] *Likert scale* is psychometric scale commonly used in questionnaires, and is the most widely used scale in survey research. When responding to a Likert questionnaire items, respondents specify their level of agreement to a statement. This is named after Rensis Likert, who published a report describing its use. See more at: Latham, Garry P.. 2006. *Work Motivation: History, Theory and Practice.* Sage Publication Inc.. p. 15

uses this format only in section 1 in the questionnaire.

2. Statements with tick box categories. The respondents need to tick the box that best matches with the answer. This type of format is suitable for general attitude measurement and is easily understood and yet quick to complete. The researcher uses this type of format to get the information's about gender and marital status of the respondents in section 1 of the questionnaire.
3. Rating scales statement. The respondents will be given questions with a rating scale of 1 to 5. The scales 1 and 2 will indicate their convenient and agreement with the question or statement while scale 4 to 5 indicates their inconvenient and disagreement with the question or statement. In the meantime, scale 3 shows a neutral response to the question or statement mentioned. This sort of format is used in sections 2 and appropriate to measure respondents view on Malays culture. Furthermore, this type of format followed the Likert scale which produced by Rensis Likert.

IV. Criteria for Collecting Data

For this research, 600 questionnaires will be distributed to Kristang people to measure their view and participating in Malays culture. In addition, to ensure the reliability of data collection and to learn about the community will not only depend on numbers of respondents but also for background information about them. The discussion below sets out the criteria of the backgrounds of the Kristang people determined by the researcher in line with the Chuah, O. (2001) theory.

a) Age Group of Kristang people

Although the number of Kristang people shows consistent in all age groups, most of them are between the ages of 25-30. Young Kristang people is subjected to the education system of Malaysia, where Islamic terms are usually used Malay is a compulsory language in all schools and is the medium of interaction and instruction including at the universities. This young Kristang people seems to be more opening minded and ready to accept the Malays culture at least as part of their life in education surrounding.

On the other hand, for the older group, some of whom cannot speak any other language except their 'mother-tongue'. It is hard for them to communicate with others especially those who came from Malay ethnic. Moreover, having already lived their whole life as an Indian with Indian ways and culture, it is of course more difficult for them to accept a new culture (Malays culture) This may be the reason why the 55 years-old and above age group has the lowest number, compared with the other age groups, who have practiced Malays culture.

The researcher will select 600 respondents from various levels of age groups of Kristang people. They will fill in the questionnaire and data gathered will represent the community. They will be divided into eight age groups[4], where each group has an expected number of respondents. 100 of them will represent the age of 15-17 years-old, 60 will represent 18-24 years-old, 100 will represent 25-30 years-old, 60 will represent 31-35 years-old, 60 will represent 36-40 years-old, 100 will represent 41-45 years-old, 60 will represent 46-54 years-old and 60 will represent those Kristang people from the age of 55 and above.

In order to get the expected number of the age group, researcher will directly ask in the questionnaire about date of birth. These kinds of question are to ensure the exact age of the respondent, because most probably some of the respondents not yet reach into certain age during they answer the question. So, it is vital work to analyze return questionnaire sequentially to get an exact age group of the respondents.

b) Gender

Generally, both male and female Kristang people has similar chances to know and practice Malays culture. Asian women as they practice the Indian traditional way of life as a housewife. They will take responsibility to raise their children according to their customs. Then, they have plenty of time to add their knowledge via various sources such as mass-media, through their daily communication with their local community and through their gathering during certain ceremonies such as weddings. Interaction and integration take place on a social as well as professional and educational level and there are no social barriers. Meanwhile, their husbands have more opportunities to know the Malays culture when in their daily work they communicate with Malays. They are influenced by the Malay way of life.

Furthermore, in recent year, statistics show that females dominate in enrollment to the universities in Malaysia. [5] This enables young Kristang people females to communicate and integrate with their Malay counterpart because 60% of the universities' population must be from Bumiputeras (especially Malays).[6] On the other hand, it does not mean that males lack chances to know Malays culture and to communicate and integrate with the Malays. Often, they inherit their father's work as

[4] The reason of dividing the respondents based on age into eight groups is to follow the same age group separated by Chuah, O. (2001) theory. Then, any analysis or ideas make by researcher after this will easily understood because it in row with establish framework.

[5] The census run by Ministry of Higher Education of Malaysia in the year 2011 showed that the percentages between male and female at the campus are; 40% male and 60% female.

[6] The percentages of universities population in Malaysia (60% for *Bumiputeras* and 40% for others) was practiced by Ministry of Higher Education of Malaysia to ensure that *Bumiputera* has a right as "son of the soil"

businessmen. They run big or small business, from a corner shop to a big financial company. Of course, their clients are mostly Malays, which means they need to interact and integrate with Malay Muslims. Based on the situation above, the researcher decided to include similar amounts of both male and female respondents. This will avoid a biased conclusion from the data. Both of them will represent 300 respondents.

c) Occupational background

Occupation is an important criterion to show that the Kristang people are influenced by the Malays culture and unconsciously communicate and integrate with Malays daily. Furthermore, some of them work as government servants where Islamic teaching is used for rules and regulations formally or informally. For example they practice 'government servant dress code' where the code was derived from Islamic and Malays dress code. In addition, some of them are involved with the jobs of the Malays, such as being the Muballigh or Islamic preacher at Islamic preaching organizations.

As mentioned before, although they run big or small businesses their clients are mostly Malays. They need to know what Malays need as Muslims. For example, when they run a grocery shop, they ensure that ḥalāl meats and foods are supplied to them, if not they would lose their Malay clients. Similarly, when they run a finance company, they need to guarantee that they are not involved with *riba'* [7] which is forbidden by Islām.

However, it is too early to come to a conclusion about Malays culture participating without specific data. Although Kristang people and Malays know each other through their daily communication, the level of Kristang people participating in Malays culture is unknown. The level will be affected for those Kristang people (respondents) whose work is 'Indian based'. For example, Indian in Malaysia is commonly known for their herbs and 'curry' shops. Indian herbs and 'curry' shops have spread out everywhere especially in big city in Malaysia. Those (respondent) who works in this area typically lack knowledge about Malays culture and they do not obviously communicate with the Malays to the same extent as others may.

On the other hand, it is too difficult to list all the respondents' occupations because they may be involved with the several different types of employment. Sometimes as businessmen they may run more than one type of business and that will affect the data analysis. To solve the problem and to represent their types of work, the criteria will list employment according to the following: 'general workers' such as all kinds of laborers, housewives, and the unemployed 'semi-skilled workers' (who work without certain formal training certificates) such as clerks, salesmen, businessman, supervisors and so on. 'Skilled workers' (who work with certain formal training certificates) such as teachers, policemen, technicians and artists and finally, 'professional workers' (who have and used a degree or equivalent as a qualification to practice jobs) such as students, executive officers, bank officers, lawyers, doctors, lecturers and others.[8] Each occupation group will have 150 expected respondents. Furthermore, by generals the occupational background mentioned above will guarantee the respondents to answer the question. This is because some of the respondents may try to hide their working; since the job probably is not permitted by Islam like waiters serving an alcohol drink. They have to continue the job for a temporary period before they find a new suitable job.

d) Educational Background

There are two types of schools run in Malaysia, government and private schools. Government school refers to any school which is operated using Malay as the language medium and fully financially supported by the government.[9] Meanwhile, private schools will use one language medium from three major languages groups represented by ethnic groups which are Tamil (for Indians)[10], Chinese (usually they use the 'Cantonese' dialect for the Chinese), and Arabic (sometimes called Madrasa school taken from the use of Arabic as language medium and this type of school is attended by Muslim children especially from Malays) [11] . Furthermore, the private schools generate their own money from fees and other sources.

The government enforces the Malay language subject in both government schools or 'National-School' and private schools or 'National-type School' and 'Religious School'. The subject needs to be taught at least 5 hours a week (from 5 school days, Monday to Friday). Furthermore, the government regulation of school periods for the children must be followed. The compulsory periods are 'Primary School' which is 6

[7] *Riba'* is Arabic word referred to some profits (usually shown by sum of money) without clearly known where it came from or sometimes called 'interest'. Islām was banned the *Riba'* based on 'unclear profit'.

[8] The respondents separated into four categories of employment which are general, semi-skilled, skilled and professional workers because it was well known by all the Malaysian workers. Furthermore, it was used by Malaysian Ministry of Labourers to categorise the worker monthly salaries in Malaysia. Chuah, O. (2001).

[9] This type of school usually known as 'National School'. The word 'National' according to Ministry of Education of Malaysia shows that the main purpose of such school is to gain the solidarity among the multi ethnic situation. There are non-ethnic quota to enrolee the school like enrolment-quota to the universities (60% for *Bumiputera* and 40% for others).

[10] Schools that used Tamil and Chinese as their medium also called 'National-type School'. This schools dominated by Indian and Chinese pupils. According to Ministry of Education of Malaysia, this school attended by other ethnic pupils as well (including Malay pupils) but they only represent 2% of the pupil's population.

[11] Or sometimes known as 'Religious School'.

years schooling to children from 7 years-old until 12 years-old and 'Secondary School' which is 5 years of schooling to children from 13 years-old to 17 years-old.

After 11 years of schooling, the children have a choice based on their examination results (in such a period mentioned, they will be tested three times, firstly when they reach 12 years-old, secondly when they are 15 years-old and finally at 17 years-old). At 17 years-old, they can leave school or continue their education and enter College or in Malaysia sometimes called 'Institute' or 'Pre-University Classes' for two years more. After that, they will go to universities in Malaysia or abroad for their further studies. Unfortunately, there are some parents who stop their children's schooling after 'Primary School' or 'Secondary School' for reasons such as poverty or a desire to have children continue their family business (especially those who have family businesses).

Based on the discussion above, educational background plays an important role to Kristang people to know the Malays culture Although they only learn the Malay language through their schooling, Malays and Islām are synonymous, which means in Malaysia all Malays are Muslim, those who studied Malay will study Islām as well and indirectly they studied Malays culture. Moreover, many words in the Malay language are adopted from Arabic. So, Kristang people has an opportunity to interact and integrate with the Malays in all periods of education whether in 'Primary' or 'Secondary' school or in 'College/institute/Pre-university Classes' or in the university itself. Starting from that point, the researcher decided to categorize educational background based on such periods of schooling and expected to get the same amount of respondents in all categories which is, 150 respondents. In conclusion, this type of criteria is not trying to discriminate the respondent through the educational background. The main purpose is to get their opinion with different background of study, since it well known the different background has a different way of thinking.

e) Monthly income

Generally, through the monthly income several circumstances will appear to relate to the view of Kristang people about Malays culture, such as:

1. Those that are in the Upper income group[12] have more purchasing power. Therefore, they will spend a lot of money to get everything appropriate to their status of income, such as services. Usually, the monthly expenditure will include the service of 'Pembantu Rumah' (housemaid) which is a group of employees, dominated by Malay women. Some of them keep up to three maids in their house with different role such as a 'cleaner' or as 'nursemaid' and others. Furthermore, they spend a lot of money on education by inviting teachers to give some tuition to their children in several subjects like mathematics and statistics, science and Malay language. Usually, the teachers come from the Malay ethnic group since, based on Malaysian Ministry of Education statistics, 90% of trained teachers are Malays. Therefore, those who are included in this income group have a huge opportunity to know Malays culture.
2. The expenditure of the Middle income group basically will be based on how much they earn monthly or in other words they need to budget to meet their daily need. Despite the expenditure of this group not same as the Upper income group, they have similar opportunities to know the Malays culture because most of this group are government employees. As mentioned before, the situation and the condition for all government servants are inherited from Malay customs and have an Islamic basis. On the other hand, even if they are not working as government officers, they will at least be meeting the Malay community as their clients when they work as a businessman, run a shop or provide a service such as salesmen and technicians. According to the Malaysian Ministry of Laborers other than government servants, skilled and semi-skilled workers such as salesmen and technicians are included in the Middle income group.
3. Lower income group in Malaysia includes those who earn less than RM 1000.00 per-month. Although this group seems as if they do not have a prospect to interact and integrate with the Malays which obviously practice Malays culture, based on their level of income, most of them are villagers. It is a usual phenomenon in modern Malaysia that a village has multi ethnic residents. It means that they are exposed to a variety of traditions as well as the Malay and Islamic way of life.

Consequently, the main purpose of evaluating view of Kristang people on Malays culture base on monthly income is to get the best result which group source is mostly participating in the culture. Then, it will be supported to other criteria's to bring the concrete conclusion. In order to get the data, the researcher will divide Kristang people income into three categories which are Upper, Middle and Lower income groups with certain values of earning. The expected respondents are 600 made up to 200 respondents from each group.

It is important to be voiced here, the purpose to categorize the respondents into the monthly income basis is to know their different experiences. The

[12] Malaysian Ministry of Labourers divided monthly salaries basis into three categories, Upper Income Group (those who received RM 5000.00 or upper than that value, monthly), Middle Income Group (those who received RM 4000.00, RM 3000.00, RM 2000.00 or RM 1000.00 monthly) and Lower Income Group (those who received RM 900.00, RM 800.00, RM 700.00, RM 600.00, RM 500.00, RM 400.00, RM 300.00 or RM 200.00). However, according to the ministry, RM 2000.00 is the border value between lower earn income and higher earn income in Malaysia based on the basic salary received by graduate worker.

researcher tries to avoid any other purposes such as to use the information gathered to be released to another party and finally will reveal the information for the purpose of prejudicing especially among the multi-ethnic condition in Malaysia.

f) Marital status

Marital status was included in this measurement based on hypothesis derived from the observation that Kristang people usually has children who will influence them through their Malay schooling. On the other hand, there is a lot of factors to consider which could disprove the hypothesis. For example, from the point of view of freedom, those who are single in general have more time to interact with Malays who practiced Malays culture compared with those who are married, who may have less free time because of their family schedules. Moreover, most of the Kristang people involved in 'Malay oriented education' is single (they are between the ages of 18 and 23 years-old or at the beginning of the 'Pre-University Classes' period until they finish their study at certain universities at home or abroad).

Although, this research cannot deal with all the complex factors influencing, it does attempt to objectively measure these factors or in other words it finally involves with subjective matters. As a result, researcher wishes to focus on married and single status of Kristang people and examine which group predominantly participating in Malays culture. Thus, in order to get the data, the researcher divided respondents into 'single' and 'married' status and expected 300 respondents for each status.

V. Respondents' Demography, Instrument Reliability and Research Finding

Obviously, the table of respondents' demography can be reviewed at Table 1, appendix 1. Meanwhile, reliability in this research means consistency, or the degree to which an instrument will give similar results for the same individuals at different times. The best quotation to explain the instrument reliability in research is through the definition the term given by Joppe (2000). She defined the reliability as "...the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable"(Joppe. M., 2000:14).

However, the researcher cannot be sure of unchanging elements in extraneous influences, such as something that might cause an attitude transformation among the respondents. This could lead to a difference in the responses provided. In spite of this, any attitude change that can be considered as unexpected cannot be counted as a cause of an unreliable instrument. Following on what Joppe (2000) illustrated in reliability analysis by using the alpha (α) method, she concluded that an alpha (α) score of 0.6000 and above has a good reliability. (Joppe. M., 2000:23). The result of reliability testing of this research, after using the same method of testing as Joppe (2000) is shown in the following table, which is Table 2 at appendix 1. The result shows that each of the instruments (questions) has alpha 0.9000 and above or alpha 0.9990 in percentage. It means the instruments or the questions used in this research are reliable and can be validly applied in the questionnaire.

The word 'level' in this research can be interpreted as certain numbers within the measurement which allows one to conclude that integration is at the high or low levels. Apparently, the usual formula used to get the levels is by looking at the 'Median'(Y) value score, comparing it with the 'Mean'(X) value score; if the 'Median' (Y) value score is higher than the 'Mean' (X) value score (Y>X), it means one can come to the conclusion that the level of integration at the high level. On the other hand, if the Y<X, this means the degree is at the low level. (Joppe. M., 2000:23) The testing and analysis of the level are summarized through Table 3, appendix 1.

Clearly, derived from Table 3 above, the (Y) value score less than the (X) value score (Y (2.6667) <X (2.8883)). This leads to the conclusion that the level of social integration of Kristang peopleity is at the low level. The exact numbers and percentages relating to this low level can be obtained from the Table 4, appendix 1.

Noticeably, the (Y) value score of social integration of Kristang people is 2.6667 and it was close to 2.67 from the (Y) value score level at Table 3, appendix 1. Commonly, the close value from the score level can be used to conclude the precise percentage of the certain level (in this case, the percentage of social integration of Kristang people). Therefore, from the cumulative percentage of the 2.67 (Y) score level is 51.8%. It means, 51.8% of the 600 respondents of Kristang people, or 311 of them, are not assimilating socially with the Malays.

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Appendix 1

Table 1: Respondents' demography

Data gath. Resp. Cri	Criteria background	Number of data gathered	Percentage
1. Age	15-17 years-old	120	20
	18-24 years-old	60	10
	25-30 years-old	80	13
	31-35 years-old	60	10
	36-40 years-old	60	10
	41-45 years-old	110	18
	46-54 years-old	70	12
	55 years-old and above	40	7
Total		**600**	**100**
2. Gender	Male	300	50
	Female	300	50
Total		**600**	**100**
3. Occupational background	General workers	150	25
	Semi-skilled workers	150	25
	Skilled workers	150	25
	Professional workers	150	25
Total		**600**	**100**
4. Educational background	Primary school	150	25
	Secondary school	150	25
	College/Institute/Pre-University Classes	150	25
	University	150	25
Total		**600**	**100**
5. Monthly income	Upper income group (RM	200	Approximately

	5,000.00 and above)		33.3
	Middle income group (From RM 1, 000.00 to RM 4,000.00)	200	Approximately 33.3
	Lower income group (RM 200.00 to RM 900.00)	200	Approximately 33.3
Total		600	100
6. Marital status	Single	300	50
	Married (including single parent and widow)	300	50
Total		600	100

Source: returned questionnaires

Indication: Data gath: Data gathered, Resp. Cri: Respondent's Criteria

Table 2 : Reliability analysis results

Item/question number	Item/question total correlation	Alpha (α) analysis result
Q7	0.9724	0.9990
Q8	0.9710	0.9990
Q9	0.9640	0.9990
Q10	0.9891	0.9989
Q11	0.9862	0.9990
Q12	0.9909	0.9989
Q13	0.9886	0.9989
Q14	0.9916	0.9989
Q15	0.9913	0.9989
Q16	0.9643	0.9990
Q17	0.9892	0.9989
Q18	0.9891	0.9989
Q19	0.9922	0.9989
Q20	0.9922	0.9990
Q21	0.9925	0.9990
Q22	0.9874	0.9991
Q23	0.9897	0.9990
Q24	0.9744	0.9989
Q25	0.9239	0.9989
Q26	0.9642	0.9990
Q27	0.9891	0.9990
Q28	0.9899	0.9989
Q29	0.9917	0.9990
Q30	0.9876	0.9989
Q31	0.9834	0.9989
Q32	0.9886	0.9989
Q33	0.9657	0.9990
Q34	0.9872	0.9990
Q35	0.9921	0.9990
Q36	0.9929	0.9989
Q37	0.9901	0.9998
Q38	0.9936	0.9989
Q39	0.9932	0.9989
Q40	0.9907	0.9989

Source: Reliability analysis through SPSS

Table 3 : Testing and analysing results of the integration level

		SOCIAL Integration
Respondents	Valid	600
	Missing	0
Mean (X)		2.8441
Median (Y)		2.6667
Mode		1.00
Std. Deviation		1.3782
Variance		1.8994
Range		4.00
Minimum		1.00
Maximum		5.00
Sum		1706.44
Percentiles	25	1.6944
	50	2.6667
	75	4.0000

Source: Testing and analysing through SPSS

Table 4 : Testing and analysing results of the numbers and percentages of social integration

(Y) value score level		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	118	19.7	19.7	19.7
	1.11	2	.3	.3	20.0
	1.44	1	.2	.2	20.2
	1.67	29	4.8	4.8	25.0
	1.78	10	1.7	1.7	26.7
	1.89	23	3.8	3.8	30.5
	2.00	52	8.7	8.7	39.2
	2.11	5	.8	.8	40.0
	2.33	2	.3	.3	40.3
	2.44	11	1.8	1.8	42.2
	2.56	2	.3	.3	42.5
	2.67	**56**	**9.3**	**9.3**	**51.8**
	2.78	22	3.7	3.7	55.5
	2.89	29	4.8	4.8	60.3
	3.00	1	.2	.2	60.5
	3.11	5	.8	.8	61.3
	3.22	15	2.5	2.5	63.8
	3.33	3	.5	.5	64.3
	3.44	1	.2	.2	64.5
	3.56	2	.3	.3	64.8
	3.67	8	1.3	1.3	66.2
	3.78	7	1.2	1.2	67.3
	3.89	1	.2	.2	67.5
	4.00	76	12.7	12.7	80.2
	4.11	3	.5	.5	80.7
	4.22	8	1.3	1.3	82.0

4.33	1	.2	.2	82.2
4.44	1	.2	.2	82.3
4.56	11	1.8	1.8	84.2
4.67	1	.2	.2	84.3
4.78	2	.3	.3	84.7
4.89	5	.8	.8	85.5
5.00	87	14.5	14.5	100.0
Total	600	100.0	100.0	

Source: Testing and analysing through SPSS

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Uses and Gratifications of Arab and Muslim-Oriented Facebook Pages in the U.S.: A Survey of Current users

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Abstract- Several posts were made on the public walls of over 50 Facebook website that are targeted ad Arabs and Muslims in the West. Participants were asked to fill out an online survey questioning the amount of time they spent using Facebook on a daily basis, the gratifications they obtained from Facebook use, and how they feel about themselves and their culture. In this initial survey, a total of 43 usable responses were obtained -- predominantly Saudis living in the USA.

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Although results of this study offer insight into utilization of Facebook by people who may want to maintain a "connection with home," it is important to point out that the sample is relatively small and homogeneous. Further research should expand on this study to see if these results are more wide spread.

GJHSS-C Classification : FOR Code: 160808

USESANDGRATIFICATIONSOFARABANDMUSLIMORIENTEDFACEBOOKPAGESINTHEUSASURVEYOFCURRENTUSERS

Uses and Gratifications of Arab and Muslim-Oriented Facebook Pages in the U.S.: A Survey of Current users

Prof. Philip J. Auter [α] & Nagham Elkarhili [σ]

Abstract- Several posts were made on the public walls of over 50 Facebook website that are targeted ad Arabs and Muslims in the West. Participants were asked to fill out an online survey questioning the amount of time they spent using Facebook on a daily basis, the gratifications they obtained from Facebook use, and how they feel about themselves and their culture. In this initial survey, a total of 43 usable responses were obtained -- predominantly Saudis living in the USA.

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I. Introduction

Facebook is more of a phenomenon than just a social media. Since its inception in 2004, Facebook has grown to more than 800 million users worldwide (Olivarez-Giles, 2011). If it were a country, Facebook would be the third most populous country in the world (The Economist, 2010). People use the Internet in general and Facebook and other social media in particular, for a variety of reasons, from self-promotion to group affiliation (Roy, 2008). Content analysis has shown that although people of different cultures use Facebook in similar fashions, there are distinct differences in their usage patterns and the types of messages they post (Auter & Elmasry, 2012). Men and women in the Middle East do show differences in Facebook use than their peers in the United States (Auter & Elmasry).

The purposes of the current study is to see how members of the Arab and Muslim communities in the United States -- both citizens and visitors -- might use Facebook to help stay connected to their culture and religion.

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II. Review of the Literature

a) *Social Identity and Collective Self Esteem*

Social Identity: Research shows that people naturally attempt to fit into a niche within their social surroundings. George Herbert Mead's thesis work argues that society and the individual shape each other simultaneously (Stryker, 1994). Depending on the particular surroundings people may attempt to exist within multiple groups, identify only with one group and see other groups as their competition, or attempt to coexist and collaborate with other groups. The social groups with which an individual associates are often based on commonalities such as race, faith, or ideology (Hogg & Ridgeway, 2003).

Group dynamics often consist of an "us" verses "them" ideology. Norms, accepted social behavior, are established within specific group. Persons outside of the group who do not fit into what is considered normal for said group are labeled as outsiders (Hogg & Timdale, 2005). Group membership is, at a fundamental level, fed by the need to be accepted. People become associated with groups in order to improve their self-esteem. It has been found that low self-esteem creates an environment in which discrimination becomes gratifying. This gratification through discrimination necessitates the formation of social groups (Rubin, 1998). In the event that the particular group becomes somehow disgraced or socially irrelevant group members may seek to leave the group or improve the general acceptability of the group within society (Brown, 2000). Many social media sources such as social networking sites like Facebook have contributed to these social distinctions.

Facebook offers users an ideal environment to form social groups within. Users list their race, religious and political views, and many other personal and subjective facts about themselves (Barker, 2009). From this information the website then suggests users to other people whom they may know or be interested in connecting with. In essence, social networks create an online outlet for users to organize themselves into online groups that replicate their actual place in society (Watts, Dodds & Newman, 2002).

Collective Self Esteem and Social Media: Self-esteem is a concept in psychology, which can be defined as “a person’s overall evaluation or appraisal of her or his own worth” (Wikipedia.org). This is obviously shaped with the help of different factors constituting one’s view of the self. Research displays that there’s a direct relation between feelings of self-worth and the feelings of being part of and belonging to a group (Hunter, 2001). Collective self-esteem is referred to as the individual’s self-concept and social identity deriving from the sense of belonging to a group (Gangadharbatla, 2008). It therefore goes without saying that the group detains a key role in shaping and molding individuals’ personality and sense of person.

Accordingly, collective self-esteem and group belonging have been assessed to be the primary motives for social network site (SNS) use (Barker, 2009). An analysis of data has been made of Facebook users to further analyze the link between social well-being and activity online. Data confirmed that the intensity of Facebook use could strongly predict the measures of self-esteem and satisfaction with life in general (Steinfield, Ellison & Lampe, 2007).

It is clear that self-esteem, group belonging and social well-being in general are all strongly related to the use of social media sites such as Facebook. The connection to friends, family, or groups of people with which one relates and is part of generates a sense of cyber social entourage, which results in higher self-esteem. This complex relation creates a deep connection to sites like Facebook. In a way, the webpages represent each one’s own personal social bubble where they are active popular members of social network sites.

b) Uses and Gratifications of Social Media

Facebook is the most popular social network currently in operation. Studies have become increasingly interested in people's motives for using Facebook. Many people report that they keep Facebook running throughout the day, though they do not actively read updated the entire time they are logged in. People who report themselves as daily users seem to gain some sense of gratification from checking the Facebook newsfeed as they report feeling the need to check it several times a day (Sejrup, 2009).

One of the advantages of Facebook is its message feature. A message can go out to as many people as one wishes and one can be fairly certain that all recipients will relieve and read the message within a day. Status updates are also being used as a means of distributing information to hundreds, in some cases thousands, of people in seconds (Sejrup, 2009). Though some people use these mass communication tools to promote upcoming club meetings and other events, a vast majority of users essentially use Facebook to access the latest gossip about their friends (Bumagarner, 2007).

People use Facebook for a variety of reasons. Men are more likely than women to use the platform for dating purposes. Women are the primary culprits of using Facebook to learn the latest gossip (Racke, 2010). Usage patterns also vary depending on motives. Many users are tool-specific users; they only use Facebook for specific tools and may rarely, if ever, use other features of the site (Steinfield, Ellison, Lampe, & Wohn, 2011). For instance, some members use Facebook to acquire and spread information. These users were more likely to join politically oriented Facebook groups than to use the site for recreational purposes (Park, Kee, & Valenzuela, 2009).

Social media offers a variety of gratifications that cause users to become engaged in a particular media outlet. While many people use social media to catch up with friends? There are people who utilize this new information medium for business and political reasons(Park, Kee, & Valenzuela, 2009).

c) Arab and Muslim Social Media Use

Facebook and Twitter have become extremely popular in Muslim countries. In Turkey especially Facebook is used by roughly 94% of university students (Akyuldiz & Argan, 2010). The United Arab Emirates is also one of the world's most Facebook-using countries. Social networking provides users with a variety of benefits. The ability to see what others are saying about popular topics and share one's own opinion was one of the top reasons for using social media sites such as Facebook and Twitter given by a group of United Arab Emirates residents in a recent survey(Al Jenaibi & Bedreya, 2011). Recently social media has been used in far more significant ways that to simply share unimportant and random thoughts.

Among a surveyed group of Turkish students reasons for using Facebook include meeting new people and getting help with homework in addition to following and keeping in touch with friends (Akyuldiz & Argan, 2010). On top of keeping up with friends and school, students, particularly Muslim students, are beginning to utilize Facebook for religious and political reasons. Studies show that many Muslim youth are members of Facebook groups that are affiliated with Islam in some way, be it Muslim charities such as Islamic relief or joining the Facebook group for their local Muslim Student Association or mosque. Many students said that they felt that Facebook was beneficial for organization purposes within Islamic circles and also provided a way to reach out to their non-Muslim peers (Shahnaz & Wok, 2011). One group of Muslim youth in Sudan started a Facebook group called Youth for Change that aimed to peacefully protest the oppressive

Sudanese government. A message from the group went out to thousands of Sudanese youth with the message, "The people of Sudan will not remain silent anymore" (Gettleman, Kushkush, 2012). Similar stories have occurred throughout the Arab world. Social media has certainly played a crucial role in the recent revolution in Egypt, Tunisia, and other Arab countries. The availability of information via social media is making social change a tangible reality throughout much of the Middle East. With the ability to distribute information en mass once-oppressed and information-starved people are being given easy access to a veritable plethora of information that their oppressive rulers cannot deny or stop from circulation (Ghannam, 2011).

d) *"Homesickness" or "Disconnectedness"*

When examining any population living abroad, the concept of homesickness and disconnectedness is a key factor that must be taken into consideration. Just through studies done over the growing numbers of international students all around the globe, the phenomenon is clear: when abroad, the feelings of disconnectedness and melancholy are omnipresent (Betts, 2008). This distress and unhealthy psychological state becomes part of the emigrant's everyday life. Feelings of not belonging, missing one's family and friends, and most importantly being surrounded by an alien environment to which one must adjust to are all critical aspects creating the dynamics of the life of the émigré (Brouwers, Eurlings-Bontekoe & Verschuur, 2000). Geographical relocation, change and transition are all considered to be the common denominator for the feelings of anxiety, depression, homesickness and disconnectedness (Fisher, 2010).

Arab Muslims living in the U.S. face all these challenges on a daily basis. The Arab and Muslim culture are family oriented and even more focused on the community as a whole. The western or American lifestyle comes with a culture shock resulting in a state of constant reminiscing. Nostalgia comes constantly into play and mixes with the daily stress of international lifestyle (trying to learn the language, bumping up against new cultural habits) resulting in overwhelming feelings of homesickness. (Yeh & Inose, 2003).

Research shows that social media in general and Facebook in particular, play a major role in the experience abroad. A unique combination of having friends from the country of origin and belonging to groups related to the immigrant's religion or cultural background give a certain sense of belonging (Hendrickson, Rosen & Aune, 2010). It's almost like having a piece of home with you across the globe. By looking over the notifications tab one can take a cheap ticket back home and maybe even engage in discussions connecting to the motherland and numbing the feelings of being so far away.

III. Research Questions and Hypotheses

Based on the literature, the e following research questions and hypotheses were developed for this study.

RQ1: How will cultural self esteem vary by demographic characteristics such as age, gender, country of birth/citizenship, etc?

RQ2: How will gratifications obtained from Facebook use vary by demographic characteristics such as age, gender, country of birth/citizenship, etc?

RQ3: How will amount of Facebook usage correlate with strength of a person's cultural self-esteem?

RQ4: How will amount of Facebook usage for cultural and religious purposes correlate with strength of a person's cultural self-esteem?

RQ5: How will amount of gratification obtained from Facebook use correlate with strength of a person's cultural self-esteem?

H1: Amount of Facebook usage will be positively correlated with amount of gratification obtained from Facebook use.

H2: Amount of Facebook usage for cultural and religious purposes will be positively correlated with amount of gratification obtained from Facebook use.

IV. Method

There were several steps involved in the methodology of this study. First, a survey was developed to inquire about the various demographic and psychographic variables that were operationalized in the hypotheses and research questions. Second, a two stage process was initiated to obtain the necessary set of respondents to reply to the survey. Open Facebook pages that appeared to be targeted to the Arab and Muslim communities in the U.S. were identified. Once these pages were identified, the researchers posted requests to the pages requesting that members of those groups ("friends" of those pages) please respond to our survey.

a) *Survey*

An electronic survey was created in a portion of Google Docs called Google Forms. Google Forms is a free online surveying tool. Results from a Google Forms survey are saved as a spreadsheet file in Google Docs (Google, 2012a; 2012b; 2012c). Results were to be later exported from the spreadsheet and imported into the statistical program, SAS JMP (Carver, 2010). (See Appendix A for survey items.)

b) *Demographic Questions*

The survey consisted of a number of demographic items including respondent's age, gender, race/ethnicity, country of birth, country of citizenship, country of residence, occupation, and religion.

c) Facebook Usage Amounts

Respondents were also asked on an average day, about how many minutes they believe that they spend on Facebook in general as well as Facebook groups that are specifically related to their culture or religion.

d) Gratifications from Facebook Usage

In addition to demographic and Facebook usage questions, respondents were asked to respond on a 5-point Likert scale ranging from strongly disagree to strongly agree to a 23-item measure of gratifications obtained from Internet use (Roy, 2008). Survey questions were adapted to specifically address Facebook usage. When averaged, the 23-item measure allows researchers to determine the overall level of gratification obtained from Facebook use. The scale can also be broken down into six sub-dimensions, which express how important to a user the following gratifications are: self development, wide exposure, user friendliness, relaxation, career opportunities, and global exchange (Roy).

e) Cultural Self-Esteem

To determine how individuals felt about their cultural group and their place within that group, respondents were asked to respond on a 5-point Likert scale ranging from strongly disagree to strongly agree to a race (culture, ethnicity) specific version of a 16-item instrument that measures Cultural Self-Esteem (CSE) (Crocker, 2011; Luhtanen & Crocker, 1992). While the scale can be combined to present an overall cultural self-esteem index, the authors recommend that researchers focus more directly on the four sub-dimensions of CSE: membership self-esteem, private collective self-esteem, public collective self-esteem, and importance to identity (Crocker).

f) Facebook Page Selection

In order to find respondents for the survey, the researchers searched Facebook from Arab and Muslim-oriented Facebook pages of groups based in the U.S. Facebook was searched using the terms "Islamic Center", and "Muslim Student". These were then sifted through and sites were selected that met all of these criteria: They had to appear to be organizations based in the U.S. They had to have at least 100 "likes." They had to have some postings. And they had to have open walls where any Facebook user could post a comment.

With this method, a total of 55 Facebook pages were selected to post the survey invitation on. (See Appendix B for list of sites.) These included 39 community Islamic Center/Mosque sites, 13 university student associations and three other sites. Sites surveyed were based in small and large communities in 19 states and the District of Columbia. (See Appendix B.)

g) Respondents

In order to find Arab and Muslim Americans and visitors to the U.S. that may be interested in filling out the survey, each of the Facebook sites listed was sent the following post several times over a one month period:

Hello: Prof. Philip Auter and Ms. Nagham Elkarhili are conducting a research study of how people use Facebook group pages and what they gain from the experience. Please take a moment to follow the link below and complete our short survey. All responses will be anonymous. Thank you in advance for your assistance: http://tinyurl.com/SocialNetworkGratifications

As a result of these requests, a total of 54 respondents agreed to participate in the study and filled out the online questionnaire. After removing respondents that were not currently residing in the U.S. and those in the U.S. that were not from the MENA region, the sample totaled 43.

h) Analysis

Data was downloaded from Google Docs. All responses were analyzed with the statistical program SAS JMP (Carver, 2010). Because of the exploratory nature of this research, results were accepted that had the more forgiving probability of error set at $p = .10$ or lower.

V. Results

a) Basic Demographics

After respondents were removed from the sample that were not currently living in the West or that, based on demographic responses, appeared to be neither Arab nor Muslim, the total sample was 43 respondents. The sample ranged in age from 19 to 35, but the average (both mean and media) was 25. The respondes were 63% male (N = 27) and 27% female (N = 16). Seventy-two percent of the respondents were born in Saudi Arabia (N = 31), about 14% (N = 6) were born in the USA; and 98% of the sample (N = 41) reported their religion as Islam. Over 80% (N = 34) of the respondents were students.

Respondents tended to use Facebook for general purposes for about 100 minutes per day, with a minimum of zero minutes used and a reported maximum of 1020 minutes (17 hours) per day. The median response was 100, but the mean was 134 minutes -- probably bumped up a bit the two highest reported amounts (978 and 1020 minutes respectively.) Ninety percent of the sample used Facebook on a daily basis for general purposes for 260 minutes (about 4.3 hours) or less. The middle 50% of the respondents used FAcebook for between 40 and 180 minutes on a daily basis for general purposes.

On average, respondents reported using Facebook for culturally or religiously specific purposes about 20 - 40 minutes per day, or ¼ to ⅓ of typical daily use (M = 38.58 minutes; media = 30 minutes). The two respondents that reported extremely high overall Facebook usage reported culturally and religiously specific Facebook use in line with the remainder of the sample.

b) Research Questions

The first research question enquired about how cultural self esteem (CSE) would be affected by various demographic variables. Although there is a variation, t-test revealed no significant difference based on gender. Nor was a significant difference determined based on age. With such a small and homogeneous sample, CSE could not be compared across other demographic variables.

The second research question asked if there was any gratification obtained (GO) difference by the various demographics. No significant difference was found by age or gender. With such a small and homogeneous sample, GO could not be compared across other demographic variables.

No significant difference was found when comparing cultural self-esteem by general Facebook usage. However, there was a nearly significant negative relationship between general FB use and the sub-variable of private CSE ($F = 2.17$ [1, 41], $p = .14$). Although not significant with this sample size, it appears that the more one used Facebook in general, the lower one's private self esteem.

Alternatively, there was a significant positive relationship between cultural / religious FB use and the sub variable of CSE labeled "membership self esteem." The greater the FB use for these reasons, the greater the person's feeling of membership in the group. ($F = 3.67$ [1, 41], $p = .06$).

Analysis of research question 5 revealed some interesting responses. Some gratifications obtained were found to be positively correlated with several cultural self-esteem sub variables as well as the scales overall. The gratification, "global exchange," was found to be significantly positively correlated with overall perceptions of cultural self-esteem ($F = 4.49$ [1, 41], $p = .04$). It was especially positively correlated with the CSE variable, "membership self-esteem" ($F = 5.68$ [1, 41], $p = .02$).

Membership self-esteem (a CSE sub variable) was specifically found to be positively correlated with the U&G scale overall ($F = 3.19$ [1, 41], $p = .08$) and positively correlated with the U&G sub variable "self-development" ($F = 5.12$ [1, 41], $p = .029$). The CSE sub variable of "private cultural self-esteem" was found to be positively correlated with the U&G sub variable "wide exposure" ($F = 3.87$ [1, 41], $p = .055$).

c) Hypotheses

Hypotheses 1 and 2 suggested that Facebook usage (general or culturally specific) would be positively correlated with gratification obtained from the Facebook experience. General usage of Facebook (hypothesis 1) was found to be positively correlated with using FB for relaxation (U&G sub variable 4, $F = 3.68$ [1, 41], $p = .06$).

Culturally specific FB use (hypothesis 2) was found to be positively correlated gratifications obtained from FB use overall ($F = 9.65$ [1, 41], $p = .0034$). It was also specifically found to be positively correlated with the gratifications of self development ($F = 8.90$ [1, 41], $p = .0048$); user friendliness ($F = 4.28$ [1, 41], $p = .045$); relaxation ($F = 8.34$ [1, 41], $p = .0062$); and career opportunities ($F = 7.78$ [1, 41], $p = .008$).

VI. Discussion

In this small, homogeneous sample, findings were consistent with other research and expectations. General usage of Facebook was quite a bit greater than use for culturally or religiously specific reasons. And the primary reason for general Facebook use appeared to be relaxation.

However, when Facebook was used for culturally or religiously specific purposes, it was found to be associated with the importance of group membership (membership self esteem). This suggests, particularly for people that are expatriates or are otherwise disconnected from their primary cultural influences, that this type of usage can minimize homesickness and help users to maintain their concept of group membership.

In fact, utilization of Facebook for cultural and religious reasons was found to be highly gratifying overall. In addition to relaxation, it was found to be an easy process -- perhaps a relatively simple way to try and stay connected. This type of participatory group involvement was considered by respondents to both gratify self development needs as well as enhance their future career opportunities.

The main challenge of this study was the relatively small and homogeneous sample size. Although 55 websites were contact, the majority of respondents came from an initial few sites that were more closely affiliated with the co-authors. It would be ideal, in future research, if responses could be obtained from a wider variety of participants in order to allow for more generalizability. Still, the current research is supportive of other work being performed to study the value of social networking sites to their users. It is hoped that the current findings can add to the body of knowledge in this growing field of resesarch.

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Global Journal of Human Social Science (C) Volume XIV Issue I Version I Year 2014

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Appendix A: Survey Instrument

Social Network User Gratification Survey

Thank you for agreeing to participate in our survey about Facebook group usage. It will help us to better understand the benefits users feel they receive from such group interactions. Please fill out the following questions to the best of your ability. This is an academic research project intended for presentation at research conferences and possible publication in an academic journal. Results from all survey respondents will be averaged and your individual responses will not be seen by anyone. All survey responses will be anonymous and confidential.

** Required*

On an average day, how many minutes do you believe you spend on Facebook in general? * If you are on there for more than one hour per day, please convert your estimate to minutes only: For instance 2.5 hours would be 150 minutes.

On an average day, how many minutes do you believe you spend on Facebook groups that relates to your culture and religion? * If you are on there for more than one hour per day, please convert your estimate to minutes only. For instance 2.5 hours would be 150 minutes.

Do you use the culturally specific Facebook group(s) to... * Please respond to the each of the following statements along a 5-point range from Strongly Disagree to Strongly Agree.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Inspires me to excel							
Gives freedom to express opinion							
Charges to do something new							
Gives edge over others							
Gives me feeling of being in control of things							

Is fillip to creativity							
Provides wider range of exposure							
Broadens outlook							
Provides greater integration with world							
Gives me ideas							
Best way to know the world							
Easy to download							
information							
Is user-friendly							
Helps work faster							
Helps me relax							
Provides me leisure							
Relieves stress through entertainment							
Provides access to job opportunities							
Prepares me for globally economy/workplace							
Can search for a good job							
Helps share views with people globally							
Chat with anyone globally							
Introduces me to peer group							

We are all members of different social groups or social categories. We would like you to consider your race or ethnicity (e.g., Arab-American, Muslim/American, Middle-Eastern, Non-Arab Muslim) in responding to the following statements. There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions. * Please respond to the each of the following statements along a 5-point range from Strongly Disagree to Strongly Agree.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
I am a worthy member of my race/ethnic group.							
I often regret that I belong to my racial/ethnic group.							
Overall, my racial/ethnic group is considered good by others.							
Overall, my race/ethnicity has very little to do with how I							

feel about myself.							
I feel I don't have much to offer to my racial/ethnic group.							
In general, I'm glad to be a member of my racial/ethnic group.							
Most people consider my racial/ethnic group, on the average, to be more ineffective than other groups.							
The racial/ethnic group I belong to is an important reflection of who I am.							
I am a cooperative participant in the activities of my racial/ethnic group.							
Overall, I often feel that my racial/ethnic group is not worthwhile.							
In general, others respect my race/ethnicity.							

What is your age? *
What is your gender? *

- Male
- Female

What is your race or ethnicity? * (For example: African American, Caucasian, Arab-American.)
What country were you born in? *
What country do you currently hold citizenship in? *
If you have dual citizenship, what is the second country do you currently hold citizenship in?
What country are you currently residing in? *
What is your occupation? *
What is your religion? *

- Islam: Sunni
- Islam: Shi'a
- Christianity: Protestant
- Christianity: Catholic
- Judaism
- Other:

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Appendix B: Facebook Sites Surveyed

Islamic centers/mosques, Arab/Muslim student organizations, and other Arab/Muslim oriented Facebook sites for organizations based in the United States were contacted and their members asked via wall post to participate in the study survey. Sites were found by doing Facebook searches on the following terms: “Islamic Center”, and “Muslim Student”. Pages were eliminated that had fewer than 100 “likes” and / or that did not allow wall posts by non members. Sites that were contacted were based in 19 states and the District of Columbia. The following are the list of Facebook groups contacted for this study.

Islamic Centers / Mosques

1. Al-'Aqabah Islamic Community Center – Masjid Al-'Aqabah (Detroit, MI): http://www.facebook.com/pages/Al-Aqabah-Islamic-Community-Center-Masjid-Al-Aqabah/104031459632818
2. Ali Khan Islamic Center (Suitland, MD): http://www.facebook.com/pages/Ali-Khan-Islamic-Center/137400189632010
3. American Islamic Center (Chicago, IL): http://www.facebook.com/pages/American-Islamic-Center-AIC/203499729662760
4. Ar-Rahman Islamic Center (Atlanta, GA): http://www.facebook.com/pages/Ar-Rahman-Islamic-Center/154196574644211
5. Bellevue Masjid / Islamic Center Eastside (Bellevue, WA): www.facebook.com/ICOEBellevue
6. BIH Islamic Center of PA (Harrisburg, PA): http://www.facebook.com/pages/BIH-Islamic-Center-of-PA/163000077054833
7. Bosnian-American Islamic Cultural Center (Hartford, CT): http://www.facebook.com/pages/BOSNIAN-AMERICAN-ISLAMIC-CULTURAL-CENTER-HARTFORD-CT/346147188408
8. Brooklyn Islamic Center (Brooklyn, NY): http://www.facebook.com/pages/Brooklyn-Islamic-Center-BIC/131310266901225
9. Clear Lake Islamic Center (Houston, TX): http://www.facebook.com/pages/Clear-Lake-Islamic-Center/150376685026232
10. Eugene Islamic Center (Eugene, OR): http://www.facebook.com/pages/Eugene-Islamic-Center/ 223157417714274
11. Harlem Islamic Cultural Center (Harlem, NY):http://www.facebook.com/pages/HARLEM-ISLAMIC-CULTURAL-CENTER/182593952314
12. Hudson Valley Islamic Community Center (Mohegan Lake, NY): www.facebook.com/HVICC
13. Islamic Center East Lansing (East Lansing, MI): http://www.facebook.com/pages/Islamic-Center-East-Lansing/161267091896
14. Islamic Center of Anaheim (Anaheim, CA): http://www.facebook.com/Islamic-Center-of-Anaheim/73849624811
15. Islamic Center of Davis (Davis, CA): www.facebook.com/Davismasjid
16. Islamic Center of Greater Cincinnati (West Chester, OH):http://www.facebook.com/pages/Islamic-Center-of-Greater-Cincinnati/137382086323195
17. Islamic Center of Hawthorne (Hawthorne, CA): www.facebook.com/ichla
18. Islamic Center of Irvine (Irvine, CA): http://www.facebook.com/IslamicCenterOfIrvine
19. Islamic Center of Jersey City (Jersey City, NJ): www.facebook.com/ICNAJC
20. Islamic Center of Lafayette (Lafayette, LA): http://www.facebook.com/groups/116716548366010/
21. Islamic Center of Little Rock (Little Rock, AR): http://www.facebook.com/pages/Islamic-Center-of-Little-Rock/365728485567
22. Islamic Center of Naperville (Naperville, IL): www.facebook.com/IslamicCenterOfNaperville
23. Islamic Center of Passaic County (Paterson, NJ): www.facebook.com/icpc.nj
24. Islamic Center of San Gabriel Valley (Rowland Heights, CA): http://www.facebook.com/pages/Islamic-Center-of-San-Gabriel-Valley/196092656638
25. Islamic Center of South Jersey (Palmyra, NJ): http://www.facebook.com/pages/ICSJ-Islamic-Center-of-South-Jersey/132069067268
26. Islamic Center of Southern California (Los Angeles, CA): www.facebook.com/ICSC434
27. Islamic Center of the Capital District (Schenectady, NY): www.facebook.com/iccdny
28. Islamic Center of the North East Valley (Scottsdale, AZ):http://www.facebook.com/pages/Islamic-Center-of-the-North-East-Valley-ICNEV/199420813424369
29. Islamic Community Center of Phoenix (Phoenix, AZ): www.facebook.com/ICCPAZ
30. Islamic Community Center of Tempe (Tempe, AZ): www.facebook.com/TempeMasjid
31. Islamic Information Center (Washington, DC): www.facebook.com/IIConFB
32. Maryan Islamic Center (Sugar Land, TX): http://www.facebook.com/pages/Maryam-Islamic-Center/120746911272640
33. Masjid Al-Ikhlas, Islamic Learning Center of Orange County (Newburgh, NY): http://www.facebook.com/pages/Masjid-Al-Ikhlas-Islamic-Learning-Center-of-Orange-County/112885078764298
34. Masjid Ibrahim Islamic Center (Sacramento, CA): http://www.facebook.com/pages/Masjid-Ibrahim-Islamic-Center/122164697800220
35. Masjid Omar Islamic Center (Minneapolis, MN): http://www.facebook.com/pages/Masjid-Omar-Islamic-Center/100597886656552
36. North Hudson Islamic Educational Center (Union City, NJ): http://www.facebook.com/nhiecmosque
37. SALAM Islamic Center (Sacramento, CA): http://www.facebook.com/pages/SALAM-Islamic-Center/211269942223400
38. Stamford Islamic Center (Stamford, CT): www.facebook. com/StamfordIslamicCenter
39. West Michigan Islamic Center (Kalamazoo, MI): http://www.facebook.com/West.Michigan.Islamic.Center

University Student Sites

40. Al Vural Ak Center for Global Islamic Studies at George Mason University (GeorgeMason University: Fairfax, VA): http://www. facebook. com/pages/Ali-Vural-Ak-Center-for-Global-Islamic-Studies-at-George-Mason-University/108572635827043

41. Bradley Muslim Student Association (Bradley University, Peoria, IL): http://www.facebook. com/ pages/Bradley-Muslim-Student-Association/153607 794675693
42. Center for Islamic Life at Rutgers University (Rutgers University, New Brunswick, NJ) http://www. facebook.com/cilru
43. College of DuPage Muslim Student Association (CoD, Glen Ellyn, IL): http://www. facebook. com/codmsa
44. CSUB Muslim Student Association (California State University at Bakersfield, Bakersfield, CA): http://www.facebook.com/CSUB.MSA
45. DU Muslim Student Association (Denver University, Denver, CO): http://www.facebook.com/DUMSA
46. Muslim Student Association at UGA (University of Georgia, Athens, GA): http://www.facebook. com/ MSAatUGA
47. Muslim Student Association- Shoreline Community College (SCC, Shoreline, WA): http://www.faceb ook.com/pages/Muslim-Student-Association-Shore line-Community-College-MSA-SCC/296399262936
48. Muslim Student Union (University of California, Irvine, CA): http://www.facebook.com/msuuci
49. Muslim Students Association of The University of Louisiana at Lafayette (ULL, Lafayette, LA): http://www.facebook.com/groups/40435332544/
50. PCCC Muslim Student's Association (Passaic County Community College, Paterson, NJ): http:// www.facebook.com/pages/PCCC-Muslim-Students-Association/150726851654404
51. Rutgers University Muslim Student Association (Rutgers University, New Brunswick, NJ): http:// www.facebook.com/rutgersmsa
52. UC Berkeley Muslim Student Association (UC Berkeley, Berkeley, CA): http:// www. facebook. com/pages/UC-Berkeley-Muslim-Student-Associatio n-Cal-MSA/149287748447410

Other Sites

53. All-American Muslim (TLC show website): http://www.facebook.com/AllAmericanMuslim
54. Half Our Deen (Society/Culture site): http://www. facebook.com/halfourdeen
55. Muslims are not Terrorists (community site): http://www.facebook.com/pages/Muslims-Are-Not-Terrorists/206186953572

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Youth Involvement in Illegal Activities Consequences for Community Development

By Dinebari K Badey
University of Port Harcourt, Nigeria

Introduction- Man, by nature and sometimes nurture, is a very inquisitive being and this aspect of him can be brought to the fore when he encounters a situation that seems mysterious or which he finds pleasurable or profiting. He is therefore open to a wide range of activities which may or may not be socially acceptable. Some of such activities which are socially unacceptable may range from those that are simply frowned upon, irritable to those that contravene both written and unwritten mores, norms and laws; In every society, therefore, human action is always viewed against the backdrop of general acceptability, especially when the outcome(s) could be positive or negative, beneficial or not, to the majority of those found in that context. When the activities voluntarily go against laid down and written laws, they are regarded as illegal and therefore, a crime. For this reason, those who engage in such activities in clandestine or covert ways.

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YOUTHINVOLVEMENTINILLEGALACTIVITIESCONSEQUENCESFORCOMMUNITYDEVELOPMENT

Strictly as per the compliance and regulations of:

Youth Involvement in Illegal Activities Consequences for Community Development

Dinebari K Badey

I. Introduction

Man, by nature and sometimes nurture, is a very inquisitive being and this aspect of him can be brought to the fore when he encounters a situation that seems mysterious or which he finds pleasurable or profiting. He is therefore open to a wide range of activities which may or may not be socially acceptable. Some of such activities which are socially unacceptable may range from those that are simply frowned upon, irritable to those that contravene both written and unwritten mores, norms and laws; In every society, therefore, human action is always viewed against the backdrop of general acceptability, especially when the outcome(s) could be positive or negative, beneficial or not, to the majority of those found in that context. When the activities voluntarily go against laid down and written laws, they are regarded as illegal and therefore, a crime. For this reason, those who engage in such activities in clandestine or covert ways.

While involvement in certain illegal activities may be suited to certain groups because of particular traits or characteristics (such as age, physical strength, height or gender) it is not the exclusive preserve of any group, be it male, female, young or old. For the purposes of this paper, however, our focus will be on youths. The question would also arise immediately; who is a youth?

II. Who is a Youth?

Various definitions have been given as to what or who a youth is, and these definitions are usually based on cultural, political; social, economic or even legal and psychological reasons but the website: ask.com defines youth as "the time of life when one is young, but often means the time between childhood and adulthood (maturity). An individual's actual maturity may not correspond to their chrono, ogical age, as immature individuals can exist at all ages. Youth is also defined as "the appearance, freshness, vigor, spirit etc, characteristics of one who is young". (2013). This goes to confirm that there are different criteria for labelling an individual as a youth and this would depend on the purpose for which the definition is being given. This point is brought to the fore when we view the definition by the UNESCO (2013) which defines youth as being "best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community. Youth is a more fluid category than a fixed age group... The UN, for statistical consistency across regions, defines 'youth', as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member State... For activities at the national level, for example when implementing a local community youth programme, "youth" may be understood in a more flexible manner. UNESCO will then adopt the definition of "youth" as used by a particular Member State. It can be based for instance on the definition given in the African Youth Charter where "youth" means "every" person between the ages of 15 and 35 years"

From the definitions above, it would seem that youth are those who are young in terms of age, very much impressionable and who are still in need of guidance but the African Youth Charter which stretches this category to 35 years of age would also suggest that they at least a part, are a mature group who know what they are doing and why. And so, if they engage in any illegal activity, one can conclude that they do so voluntarily and are well aware of the consequence(s) of their action.

III. Community Development

For one to discuss the concept of community Development, it might be necessary to take a look at the two words that make it up.

a) *Community*

According to 'Community Tool Box' (2013), "while we traditionally think of a community as the people in a given geographical location, the word can really refer to any group sharing something in common. This may refer to smaller geographic area.. a neighbourhood, a housing project or development, a rural area.. or to a number of other possible communities within a larger, geographically –defined community". On the basis of this we can have as many communities as we can possibly conceive of to cover whatever range of issues we desire. For example, a community of Christian, Muslims, academics , musicians, etc. the essential thing is that there are certain commonalities binding them together and distinguishing them from others; as it were there could

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be boundaries in a larger collective, such as the Ogoni community in Lagos State. The view is supported by Mark Smith (2001) who believes that concept of community can also be "approached as a descriptive category or set variable".

For the purpose of today's presentation, we will look at the Bodo City Community, located in the Gokana Local Government Area of Rivers State in Nigeria, and if we do, we will discover that there are certain values or characteristics that bind us together such as language, Geographical contiguity, culture and the fact that we willingly relate with one another and perceive us as one. These could make 'other' and 'ourselves' view us a community.

b) Development

The concept of 'Development' is one which people love to love because it connotes things getting qualitatively and quantitatively better than they were before, for an individual, group or people. The problem usually is that what is considered good or beneficial by an individual or group may be perceived or described as bad by another. The essential thing however, is that it refers to the preference for or pursuit of conditions which are favourable, so if the actions of one group makes it impossible for another to have satisfactory living conditions, i cannot be described as development; which is why Anikpo (1996:6), a professor of Sociology defines development as "the attempt by man to overcome both natural and man-made obstacles". It is for this reason that the United Nations through the 'Brundtland report' titled 'Our Common Future' defines Sustainable Development as 'Development that meets the needs of the present without compromising the ability of future generations to meet their own needs'. (c.f. Elliot,2006:7). Any activity, that benefits one individual or group and negatively impacts another cannot be referred to as development and should, therefore, be halted.

c) Community Development

Having known with its constituent parts mean, one could refer to Community Development as the activities undertaken by 'a Community' to better their life circumstance in the face of natural and man-made challenges, be it the political, economic. Religious or whatever realm, because any attempt at development, indeed, must be holistic. If a community (Bodo City, in this instance) wants to develop, it must take a multi-disciplinary approach by noting what its challenges are(in trems of what is being done wrongly, what is not being done) and what would be the best way to overcome those challenges (utilizing both internal and external resources). Foe www.ask.com (2013), community development "is a broad term given to the practices of civic activist, involved citizens and professionals to build stronger and more resilient local communities. Community development seeks to empower individuals and groups of people by providing them with the skills they need to effect change in their own communities. These skills are often created through the formation of large social groups working for a common agenda. Community developer must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions". This is particularly necessary because as Andy Tamas (2000:1)" Community Development is a very complex activity- there are so many elements involved that it seems indeed a very complex field, there is a method which can be used to identify many of the components and processes involved in this work".

In line with the above, if Bodo will develop, we need to, while x-raying any illegal activities of the youth, take cognizance of the state of our infrastructure (such as roads, schools, water pipelines, electricity- ensuring that those who are awarded contracts the jobs for which they are paid or have received payment), patterns of settlement, demographics, culture and history, local governance structures (to ensure that only credible people occupy sensitive positions) like the Mene Gan, Tor Bon, Mene Gio, Mene Bon, etc) institutions, economic activities, social structure and our attitudes and values. A situation where people struggle to occupy positions because of anticipated gains will not make for development because in the struggle, they will want to shut out their competitors or any other that might pose a "threat" to their goals. And in shutting them out will not be able to maximally harness the potentials and resources of others.

d) Illegal activities of youths

Overtime, there has been an erroneous perception which attempts to tie commission of crime or illegalities to youths, viewing them as being on the ends of a continuum in which they are either lazy, laid –back and helpless or the are violent, headstrong and destructive. This is sometimes the outcome of 'adultism' which can be defined as "all behaviours and attitudes that flow from the assumption that adults are better than young people" (youth Organizers United, 2004, Making sense). This view might not be unconnected with the fact that youths can be given to 'deviant behaviour' as siegel L.J (2008:44) points out, "Regardless of economic status, marital status, race sex, and other factors, younger commit crime more often than older people do".

IN our context, youth have ben known to engage in robberies (armed, burglary, ect) violent protest, rapes, killings (as the Dey Well and Dey Bam episodes in our recent past attest) and aprostitution (Ashawo market) AIDs after the Oil spill caused by equipment failure of the Shell Petroleum Development Corporation, a new phenomenon of kpoo-fire (illegal refining of crude oil) is emerging. While the law would naturally frown on all illegal activities, the latter requires a lot of urgent attention by relevant security agencies because of its ability to negatively impact the physical/natural, social, political and economic environment. When crude is refined in the modernized refineries, over a long period, its impact can be devastating as practical experience has shown us in Ogoniland (what with toxic rain and effects of gas flaring etc) being to imagine its impact when crude, unsophiscated methods are used to refine crude oil without the attendant health and safety safeguards. It will be horrendous to say the least.

Permit me to quote copiously from the work of Mohammed Tawfeeq Ibrahim (2919:9-14) who tried show the effect of crude oil refining in Abulhool in Egypt.

"Refineries ... discharge a lot of different types of oil effluents with high concentration of organic and non organic compound which a high toxic and persistent such as (sulphides, NOx, SOx, COx NH3, phenols, soon and dust, volatile hydrocarbons and heavy metals like chromium, iron etc) which make up a violent attack directly to an equilibrium system of quality, quantity and special properties of environment main components (air, water, soil) by different ways like evaporation, spreading, drifting, oxidation, sedimentation, natural dispersion etc affecting directly to O_2 concentration. And to the acidity (PH) of water and soil increasing the toxic and dangerous of hydrocarbon compound for the humanity. And other organism such as phytoplankton and alga, invertebrates and fishes by different ways through coating and asphyxiation, contract poisoning or through exposure to water.. soluble components. And also cause the destruction of the food organism wiping out population. Lastly all effluents are capable of causing sublethla and stress effects, carcinogenic and mutagenic effects and can affect the behaviours of individuals. The order of toxicity was determined starting with the most toxic NOx fuel oil> sulphides>ammonia > phenol> chromium> kainite, other studies have also shown that the refineries effluent have a direct effects on the different types of soil (sandy, lime, rocky) which observed that the area of high contamination is often localized to the vicinity of the outfall and decrease with distance and also shown that the changes in the species within these areas. And also these effluent caused acidic rains which are affected to the quality of farming yields by attacking the nutrients of the plants and also effects to the (PH) and salinity of water and acts also to disintegrate and corrosion of rocks, limestones, iron-tower and housing building as occurred to Abulhool in Egypt.

Now imagine the impact again when untrained person who do not know the full effect of their actions engage in the business of kpoo –fire!! in our case, the UNEP reports speaks volumes, and at a time when both the Rivers State and Federal Government are dilly-dallying over our collective fate, with extinction staring us in the eyes, anyone who engages in this illegal activity with the hope of "developing" him (her) self financially or otherwise is doing the Community a great dis-service in her bid to be developed and mortgaging the future of generations yet unborn. Nay. Assuring the generations yet unborn of a life of misery and penury because without a healthy environment, a meaningful attempt at development can succeed.

e) Education and Vocational Training

1. Why are leaders not sponsoring (empowering young members of Bod
2. How can youths personal and structural discrimination be involved when only those who are loyal to government are chosen (come forward, be positioned, numbers) media-step up. Distinguished between loyalty and servitude (Elections)
3. Dynamics has changed. What, where and how should the process go?

f) The Way Forward

1. Youth should be permitted to participate in decision –making at all levels to facilitates inclusion and buy –in.
2. Creation of and facilitation of employment opportunities to divert attention from illegal activities as a sources of livelihood.
3. Organize enlightenment campaigns to increase people's knowledge of themselves and their society and of their physical environment with a view to helping them utilize their skills, (mental and physical) toward acceptable and legal activities that will ensure Community Development.
4. Improve the efficiency of security agencies to ensure deterrence and punishment through providing actionable information arising from community policing.

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Crime Situations and Reaction of Criminal Justice System in Oromia, Ethiopia

By Nega Jibat & Berhanu Nigussie
Jimma University, Ethiopia

Abstract- This study examined crimes situations and reaction of criminal justice system in Oromia, Ethiopia. It attempted to analyze incidence and types of crime, determine crime and criminal rate, appraise the efficiency and measures taken by criminal justice system, and provide possible explanations on crime situations using a selected theoretical framework. Socio-cultural theoretical frame work is used in explaining factors of crime. The study was conducted in Oromia National Regional State for a year 2011/12. Document or secondary data analysis of official crime statistics was used to gather information on the issues under investigation. In addition, key informant interviews were employed with police officers and record keepers. Primary and secondary data sources were collected using checklist and interview guides. Descriptive statistics was primarily used to analyze the aggregate data compiled from the police statistics. Thematic analysis was employed for qualitative information. A total of 54,852 crimes were recorded in Oromia in 2011/12. Out of the total crimes committed in the region, the majority (70%) of crimes were reported from rural areas compared to urban centers.

Keyterms: oromia, crime, incidence, rate, criminal justice system, socio-cultural.

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CRIMESITUATIONSANDREACTIONOFCRIMINALJUSTICESYSTEMINOROMIAETHIOPIA

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Keyterms: oromia, crime, incidence, rate, criminal justice system, socio-cultural.

I. Introduction

All societies label certain actions as crimes and punish those who commit them (Finsterbusch, 2004: 279). Social control provides sanctions and operates in the context of all socially patterned behavior. Informal social controls operate more effectively with violations of social norms such as folkways, mores, and public sentiments. Replacement of primary relationships by the secondary one, detachment and replacement, displacement and cultural hybridity in urban areas are among the factors contributes for the difference of crime extent between urban and rural areas. The effectiveness of informal social control is weakened by the diversity of sub-cultural norms, life-styles, and occupational activities.

Oromia is characterized by its central position in the country hence the hottest social, economic, and political interactions take place in it compared to other regions in the country. Oromia is strategically and geographically located at center and shares boundaries with all regions in Ethiopia except Tigray. Oromia also hosts the capital city, Addis Ababa and is populated by large number of people and inhabited by a heterogeneous population. All these have their own implications on the crime situations that need investigation. Usually, public claims are heard about different crime incidences; there are developments of new technologies and ideas that facilitate some criminal activities and serious crime problems are reported to the police and transmitted through the media. Crimes against the person, crimes against property, crimes against state and municipal regulations, and white collar crimes (corruption) are frequently claimed in the region. Crimes against public morality and public order such as drug abuse, and sexual norm violations are also commonly observed.

Finally, there is a critical gap of research as far as types, incidence, rate, correlates, and patterns of crime as well as response to criminal behavior in Oromia is concerned. Andargatchew (1988) dealt with patterns and trends of crime at the national level. Daniel (2004), Workneh (2007), and Nega (2011) have conducted study on different aspects of crime in Addis Ababa. However, no research that specifically focused on Oromia National Regional State has been conducted to uncover the incidence and factors of crime. This study was, therefore, to analyze incidence and types of crime; determine crime and criminal rate; appraise the efficiency and measures taken by criminal justice system particularly the court and the police, and provide possible explanations on crime situations using a selected theoretical framework. Next, operational definitions of some terms are presented.

Crime: behavior violates provisions of Ethiopian Criminal Law (2004). That is, the legal definition of crime is used in this research.

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Number of offenses: is the total number of crimes/offenses known to and recorded by the police. The term 'offense' is also interchangeably used with 'crime'.

Number of offenders: refers to the total number of criminals known to and recorded by the police. The term 'offender' is also interchangeably used with 'criminal'.

II. Theoretical Framework

Of the three models of explanation of crime (Biological, Psychological and Sociological), sociological theories are used as a framework. Here, the aim is not to pick and choose a single theory so as to fit into the study but to adopt some theories as possible explanations of understanding correlates of crime. Criminologists agree that understanding the true cause of crime remains a difficult problem (Seigel, 2003: 15). Searching for a 'single' cause in crime studies begs for attempting to deal with only parts of the issue. Such attempts would eliminate the possible 'causal' explanation of a variety of phenomena. This view of causation is inappropriate because of the existence of multiple causes, or factors in human behavior (Shoemaker, 1996: 6). That is, it is quite difficult to identify a single factor that independently determines features of crime. Only possible explanations could be provided on the identifiable aspects of crimes. Theories of crime attempt to explain crime, not to determine causality. Modern criminological theories are the turning away from the search for final causes and are dealing with probabilities rather than demanding misleading certainty. Criminal responses are not regarded as the inevitable consequences of any single factor (Johnson, 1978: 81).

Sociologists focus on structural factors and social processes as explanatory factors of crime. Sociologists, in their use of a structural and cultural model, are more apt to look at societal conditions to explain crime (Kelly, 1990: 153). They emphasize the need for moving beyond individual pathology to a broad investigation of socio-cultural roots of crime. Explanations of crime and delinquency as an individual-level phenomenon fail to account for the consistent social patterns. According to structural model, crime is best seen as an expression of structural changes in the economy, opportunities, societal values, and changing roles and relationships. Sociologists look at the social forces producing criminal behavior, including neighborhood condition, poverty, socialization, and group interaction (Siegel, 2003: 14).

III. Methods and Materials

Secondary research and key informant interview was employed in a comparative approach. Compilation of police/crime statistics was used to gather information. Key informant interview with 10 police officers, record keepers and commissioners were employed. Coleman and Moynihan (1996) indicated that the data obtained from police statistics is the highest level at which the best and the most reliable information can be secured for types, correlates, incidence, rate and trends of investigation. Siegel (2003, 55) also recognizes that criminal statistics is a valid data to measure of crime patterns, types and trends. The police statistics may be incomplete and probably inaccurate, but are reliable enough to uncover broad trends.

Checklist and semi-structured interview guide was used as tools of data collection. Descriptive statistics was used to analyze the official data to determine rates, proportion/percentage and incidence of crime situations. Thematic analysis was simultaneously used for the qualitative information. Frequencies, percentages, ratios, and rates were widely employed in analyzing the police data; and presented using tables. Although statistical manipulation have some limitations, necessary cautions were taken in analyzing data, interpreting findings, and drawing conclusions. The aggregate official numerical data was obtained from Oromia Police Commission. The data was systematically compiled to make it ready for analyses.

IV. Results and Discussions

a) Incidence of Crimes by Types

Incidence of crime was determined with the objective to see the total number of offenses committed in the region during that particular year. A total of 54,852 crimes were recorded in Oromia in 2011/12. The majority of crimes, 37, 917 crimes (69.1%), were reported from rural areas compared to urban centers, 16,935 crimes (30.9%). However, this does not prove that rural Oromia is more crime prone than its counter urban setting because it is crime rate, not percentage share, that shows clearer image of criminal tendency. Rural area with 88 percent of total population contributed only about 69 percent of crime incidences where as urban centers with less than 15 percent population produces about 31 percent of the crimes. That is, urban settings are more crime prone than rural areas.

Table 1 : Total Number and Rural-Urban Distribution of Crimes in Oromia, 2011/12

Setting	Number of Crimes	Percentage
Rural	37, 917	69.13%
Urban	16,935	30.87%
Total	54,852	100%

Source: Oromia Police Commission, 2012

The implication is that urban centers where formal social control but inefficient are more suitable for criminal behaviors than rural areas whereby there are stronger informal social control. Yet we should not undermine the possible effects of having less interaction between criminal justice systems and potential criminals (and actual criminals) in rural areas than urban centers. Many disputes that involve criminal acts could be traditionally resolved in rural communities hence remain escaped from the police statistics. Legal vs traditional conceptualization of crime may also differ crime counting. Hence, crimes and criminals are differentially treated in different contexts that beg for diversified prevention and control strategies.

b) Zonal Distribution of Crime

Interview results show that there is variation of crime distribution by zone. The top five zones with largest number of total crimes in Oromia in 2011/12 were: Eastern Wollega, Western Wollega, Westwern Showa and Eastern Showa, and Northern Showa in decreasing order. Hows and whys of such variations need further investigation in the future. Northern Showa is uniquely known for higher rate of murder compared to other zones of Oromia. Strong revenge tradition in the area and inefficient replacement of indigenous conflict resolution mechanism by formal dispute handling play major roles. Court system has no mechanism of managing relations between the two groups. i.e, it cannot check possible revenge.

c) Classification, Incidence and Proportion of Major Types of Crimes

In this research crimes are classified in to three for the sake of comparative analysis. The three typologies of crime include crimes against the person, crimes against property, and “other crimes”. Accordingly, property crimes accounted for 13725 (25%) of the total incidence of crime recorded in the region. This is relatively a lesser proportion compared to property crimes in many countries including crimes reported in Addis Ababa (40%) during the decade of 2001-2010. This result contradicts findings and explanations of many criminologists on the share of property crimes among the total crime. It has been commonly understood that property crime is the largest category of crime in most countries. One of the possible explanations in this regard is rural-urban differences in terms of property distribution. The reason is that there are larger and variety of properties that can be targeted in urban setting whereas land, water, crops, animals and trees/forests are the limited targets of property crimes in rural areas.

Table 2 : Comparison of Crimes against the Person, Property and Other Crimes, 2011/12

No.	Crime categories	Frequency of each Crime Category	Percentage of each Crime Category
1	Crimes Against the Person	20805	37.93
2	Crimes Against Property	13725	25. 02
3	Other Crimes	20322	37.05
	Total	54, 852	100

Source: Oromia Police Commission, 2012

Property crimes are more prevalent in urban centers than rural areas and its size increases with growing urbanization. Property crimes are characterized by less clearance rate compared to violent crimes. People’s lose of trust and confidence on criminal justice system make them reluctant to report property crimes. They prefer to negotiate with the criminals to re-buy their own properties. Procedural difficulties in criminal justice system and fear of harassment by the offender frustrate victims from reporting their cases. Hence, many property crimes may not be reported by the victims to the police. It may not be recorded by the police even though it is reported because of different reasons related to administration, police discretions, political motives, and efficiency evaluation. Moreover, disagreements over the target properties in rural settings contribute to violent crimes than to property crimes.

The larger proportion of aggravated assault (30%) has conflict over land and its resources which turn to violent crimes including murder. The finding also contradicts a common explanation that positively associate economic growth and larger proportion of property crimes. Fast and continuous economic growth has been reported in Ethiopia for the past 7/8 years. However, the positive association between economic growth and property crime incidence was not apparent in Oromia. Theoretical assumptions of this argument include: increasing demand and purchasing capacity of people; changes in consumption behavior and widening income inequalities

Therefore, economic growth (EG) and incidence of property crime rise together unless the former is properly managed. Applying critical approach to EG is an advantage. EG is not a guarantee for social well being and distributive justice unless it is manipulated in such a way during the plan. EG can only be a potential for equitable distribution not an assurance of equitable distribution (ED). Rather, ED is a matter of political commitment and responsive social policy. Relatively lesser unemployment rate in rural areas could minimize criminality. Limited accessibility to criminal justice system in general and the police in particular resulted in underreporting & under recording. In addition to shifting of property crimes into violent crimes, violent crimes have higher clearance rate. As violent crimes involve physical injuries and loss of human life, they are less tolerable by the victim or general public. Hence, it draws more attention from the police.

Violent crimes contributed 37.9% of the total crimes reported in the region. Aggravated assault, murder and attempt of murder take the lion's share in the category. Aggravated assault, mainly over land, grass and water was about 16,514, which was 30% of all crimes and 80 percent of all violent crimes. This problem has remained in place in Ethiopia for long since the Emperor Regime (Andargatchew, 1998). One can smoothly conclude that strong dispute resolution mechanisms alternative to courts are required to restore peace among the disputing parties. Above all, effective land (its resources) management is quite needed to minimize the hurt. Factors contributing towards dispute over land and its resources need to be identified and well addressed through both formal and informal social control mechanisms taking the realities on the ground into account.

d) The Top Ten Crimes, 2011/12

Now we will turn to the top ten most occurring crimes in the region. Of all 43 crime items in the police record list, the largest ten crimes in terms of size account for more than 90 percent of all crimes. Table 3 presents those crimes in decreasing order.

Table 3 : Volume and Percentage of the Top Ten Crimes in Oromia, 2011/12

S. No	Titles of Crimes	Category of crime	Total No. of Crimes	%
1	Aggravated assault	Violent	16514	30.12
2	Violations of rules and regulations	Others	10169	18.54
3	Miscellaneous theft/larceny	Property	8196	14.94
4	Social crimes	Others	7094	12.93
5	Breaching trust	Others	1863	3.40
6	Homicide	Violent	1717	3.12
7	Rape	Violent	1291	2.35
8	Attempted homicide	Violent	1188	2.17
9	Burning forest or deforesting	Property	1130	2.06
10	Robbery and snatching	Property	1021	1.86
Total			50183	91.49

A total of 1291 raping cases (including underage and women victims) were reported. Here it is very plausible to argue this figure is by far underreported because of the indignity that follows publicity of such cases and its secrete occurrences. Rape cases take place between a victim and a familiar offender who might be very important person in the life of the victim. The social negative consequences of publicizing of rape on the victim such as future marriage for girls and marital relationship on married women and public shaming can strongly prohibit reporting. Economic dependency and power relationship between the victim and the criminal may also play a significant role whether such case is reported or not. Ineffective legal procedure of providing eye witnesses seriously contribute for under reporting and recording rape case. Difficulty of getting medical evidence is another. It is logically difficult to get eye witnesses because sexual affair is inter-personal matter. The difficult of physically detecting whether rape has occurred or not increases as time spends between the event and its report.

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Homicide cases rarely remain unreported because it is considered as the most serious crime since it is loss of life; therefore, it is the most identifiable, reported and recorded crime. Attempted homicide and robbery are also among the better reported crimes, because they involve severe human threat. Therefore, crime statistics provides relatively better information on these crimes compared to other crimes. The implication is that these top ten crimes deserve special attention so as to effectively prevent and control their occurrence. Major contributing factors of each crime need to be identified through rigors investigation to design evidence based implementation strategies.

e) Crime and Criminal Rate

i. *Crime Rate*

The rate was calculated per 100,000 population based on 2007 Population and Housing Census of Ethiopia. The crime rate was about 200. That is, 200 crimes were committed per 100,000 population or 2 crimes per 1000 people.

Table 4 : Crime Rate in Oromia, 2011/12

Crime Categories	Number Crimes	Population	Crime Rate
Total Crimes	54852	27,158,471	201.97
Violent Crimes	20805	27,158,471	76.61
Property Crimes	13725	27,158,471	50.54
Other Crimes	20322	27,158,471	74.83

Source: Oromia Police Commission, 2012 and Projection from CSA, 2007

ii. *Ratio of Offenders to Offenses*

The ratio of offenders to offenses was 1.76. This shows that more than one offender could engage in an offense which in turn implies that crimes tend to be committed in group. That is, on average 2/3 offenders involved in a single offense. Accordingly, on average, 176 offenders were engaged in every 100 offenses. This happens because conflict over land, water, and pasture tend to be group based in rural areas. Rural community is organized based on clan or kinship and resources are also communal in nature. Therefore, a single conflict over resources invites members of each party to engage in the criminal act hence all the participants will become part of the criminal statistics.

Table 5 : Offenders to Offenses Ratio by Crime Categories (nearest to 100)

Crime Categories	Number Crimes	Number of Offenders	Criminals/crime Ratio
Total Crimes	54900	96300	1.75
Violent Crimes	13700	35800	2.62
Property Crimes	20800	27000	1.30
Other Crimes	20300	33500	1.65

The implication is that strategies of prevention and control of violent crimes should target group dynamics than property crimes but without undermining the group nature of certain property crimes identified with larger criminal to crime ratio. That is, one-size-fits-all strategy does not help much.

iii. *Criminal Rate*

Criminal rate was determined based on the total number of convicted offenders and the total population of above 15 years. Under 16 populations were excluded from the calculation because the Ethiopian Criminal law considers them as juvenile delinquents, not criminals although the police crime format includes records of juvenile delinquents (age group 9-15). The rate was calculated per 100,000 population based 2007 Population and Housing Census of Ethiopia. The total population and population above age 15 of the region was 27,158,471 and 13,477,319 respectively hence the obtained criminal rate was 715. Or about 96,363 people are statistically offenders. Given 'the dark figure' (unknown crimes and unidentified criminals) in crime data, the actual criminal rate is unarguably expected to be larger than 715. This implies that these 715 people/100,000 population are not fully productive citizens in the socioeconomic development endeavors. Therefore, crime concern goes beyond personal matters to affect larger socioeconomic, cultural and political structures and processes.

f) Measures Taken on the Reported Crime Cases

An overview of the 'offender'-criminal justice system interaction signifies the performance efficiency and effectiveness of the systems. There are six categories for the procedural measures taken on convictions at the end of the year based on Ethiopian calendar. The categories include: cases under investigation, closed cases, pended cases, sentenced/punished, set free and cases with escaped criminals.

Table 6 : Number and Percentage of Measures taken on Crime Cases, 2011/12, Oromia

	Measures Taken on the Cases						
	Cases Under investigation	Closed Cases	Pended Cases	Sentenced Cases	Suspected Set free	Criminals escaped	Total
Frequency	5940	272	46594	1397	93	556	**54852**
%	10.83	0.50	84.94	2.55	0.17	1.01	100

Pended cases accounted for 85% of all convictions in the year 2011/12 which implies that 46594 out of 54852 alleged criminals by the police but not yet proved by the court (who has the final say on the matter) awaited judgment. Cases under investigation accounted for 5940 (10.83 %) for which investigation process was not completed by the police at the end of the year. That is, the cases pass through slow or long investigation and court processes before receiving decision. Only 1762 (3.21%) cases were settled: 272 (0.5%) closed, 1397 (2.55%) sentenced, and suspected people for 93 (0.17%) were set free. The police could not apprehend criminals for 556 (1.01%) cases. These roughly indicate the extent of the ineffectiveness of the criminal justice systems' interaction with criminals particularly in settling the case timely. Yet this issue begs for further study hence this could not be the final conclusion. Long stay of convicted people in prison for suspicion of being offenders would negative effect on their future lives in one way or another. Although one cannot be labeled as 'criminal' until proven by the court in strict legal definition, interaction of someone with the criminal justice system in itself tend to harm his/her acceptance in the public. Practically, being convicted and jailed being suspected of offending even until set free as innocent citizen after some stay has labeling effect on the person/s. For one thing, even if when someone who was imprisoned for suspicion of offending is set free upon proving innocence, the record remain part of the crime statistics. In addition, the court judgment that declares the innocence of a person after imprisonment cannot equally nullify the label that has been already recognized by the public against the person in charge. Hence, taking necessary precautions as well as more effective, critical and responsive strategies is vital for criminal justice system.

V. Conclusions

Although larger number of crime was reported from rural areas, urban centers were more crime prone in Oromia. Differences in social control mechanisms in both areas could play important role among other possible factors such as recording problems and differential access to criminal justice system. Unlike in many other developing countries, crimes against property were not the largest in Oromia that partly implies there were limited properties that could be suitable targets of crime.

There is no positive association between economic growth and [property] crime incidence in Oromia as lower property crimes are registered in scenario of fast growing economy in the country. Hence, the economic growth could not be significant enough to produce fertile grounds such as increasing income inequalities, purchasing power, and luxuries consumptions of the people. Better employment opportunity in current context of rural Ethiopia is also another crucial factor in limiting the incidence of property crime. But, final conclusion about their relationship begs for further and robust investigation on the two variables using retrospective trend analysis. Unfortunately, this is unlikely because of limited data on both variables at the regional level for longer period. Yet influence of greater dark figures of crimes including property crimes and lower clearance rate of property crime on the variation should be given a due attention.

Dominance of serious violent crimes such as murder, attempted murder, and aggravated assault resulted from the weakening of customary conflict prevention and resolution mechanisms. This in turn resulted from the dominance of the formal social control, i.e, the criminal justice system, on these matters in particular. Yet lack of cooperation between the formal and informal conflict resolution mechanisms make the former inefficient to control such crimes.

Shortage of farm land, poor land management and alternative livelihood strategies in rural areas seem the structural forces behind the problem. Land and related resources have remained the primary source of crimes particularly that of violent crime. Dominance of violent crimes over that of property crimes as well as rural-urban population distribution also reflects that the region is less urbanized and industrialized. Differential organization of people in rural (kinship based) and urban settings (friendship based) differentially affect the nature of group violence.

The court process is too slow and inefficient in resolving them. Such inefficiency and infectiveness can result in accumulation of suspected offenders in prison without receiving justice for longer period of time so long as it is the court that decides whether the suspect is innocent or guilty.

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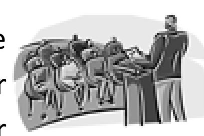

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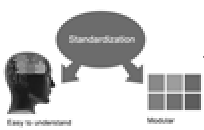

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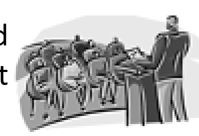

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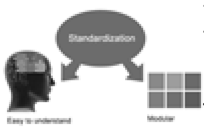

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Note :

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4. Manuscript’s Category,

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23. Multitasking in research is not good: Doing several things at the same time proves bad habit in case of research activity. Research is an area, where everything has a particular time slot. Divide your research work in parts and do particular part in particular time slot.

24. Never copy others' work: Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

25. Take proper rest and food: No matter how many hours you spend for your research activity, if you are not taking care of your health then all your efforts will be in vain. For a quality research, study is must, and this can be done by taking proper rest and food.

26. Go for seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.

27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

31. Adding unnecessary information: Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

32. Never oversimplify everything: To add material in your research paper, never go for oversimplification. This will definitely irritate the evaluator. Be more or less specific. Also too, by no means, ever use rhythmic redundancies. Contractions aren't essential and shouldn't be there used. Comparisons are as terrible as clichés. Give up ampersands and abbreviations, and so on. Remove commas, that are, not necessary. Parenthetical words however should be together with this in commas. Understatement is all the time the complete best way to put onward earth-shaking thoughts. Give a detailed literary review.

33. Report concluded results: Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

34. After conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print to the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects in your research.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form, which is presented in the guidelines using the template.
- Please note the criterion for grading the final paper by peer-reviewers.

Final Points:

A purpose of organizing a research paper is to let people to interpret your effort selectively. The journal requires the following sections, submitted in the order listed, each section to start on a new page.

The introduction will be compiled from reference matter and will reflect the design processes or outline of basis that direct you to make study. As you will carry out the process of study, the method and process section will be constructed as like that. The result segment will show related statistics in nearly sequential order and will direct the reviewers next to the similar intellectual paths throughout the data that you took to carry out your study. The discussion section will provide understanding of the data and projections as to the implication of the results. The use of good quality references all through the paper will give the effort trustworthiness by representing an alertness of prior workings.

Writing a research paper is not an easy job no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record keeping are the only means to make straightforward the progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear

· Adhere to recommended page limits

Mistakes to evade

- Insertion a title at the foot of a page with the subsequent text on the next page
- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

· Use standard writing style including articles ("a", "the," etc.)

· Keep on paying attention on the research topic of the paper

· Use paragraphs to split each significant point (excluding for the abstract)

· Align the primary line of each section

· Present your points in sound order

· Use present tense to report well accepted

· Use past tense to describe specific results

· Shun familiar wording, don't address the reviewer directly, and don't use slang, slang language, or superlatives

· Shun use of extra pictures - include only those figures essential to presenting results

Title Page:

Choose a revealing title. It should be short. It should not have non-standard acronyms or abbreviations. It should not exceed two printed lines. It should include the name(s) and address (es) of all authors.

Abstract:

The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript--must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for briefness. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As a outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an conceptual must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.

- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

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	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

INDEX

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