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Perspectives of Women Victims of Wealthy Batterers: Is Justice Served?

By Diana Bruns

Southeast Missouri State University, United States

Abstract- While domestic violence occurs in all demographical realms (races, ethnicities, classes, educational levels), research has been limited regarding wealthy batterers. Although domestic abuse is more visible in lower-class communities, abuse in high socio-economic classes remains hidden. Qualitative data from 12 survivors of wealthy and/or affluent batterers defined asupper middle class or upper class examines perspectives of victims of wealthy batterers to investigate if and how such victims face injustices due to the batterer's wealth and prominence in the communities in which they live. As additional research is conducted on wealthy batterers, police, prosecutors, and judges may provide better treatment and protection, as they too, will become better prepared in dealing with wealthy and powerful batterers and minimize injustices or prejudice to toward the victims.

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PERSPECTIVESOFWOMENVICTIMSOFWEALTHYBATTERERSISJUSTICESERVED?

Strictly as per the compliance and regulations of:

Perspectives of Women Victims of Wealthy Batterers: Is Justice Served?

Diana Bruns

As a child growing up in a violent home, I wished for no Christmas or presents, just to be safe. I also wished that my father would die in his sleep.
-Survivor of domestic violence

We need to shame abusers whoever they are and wherever they are in the world. We need to fight for justice. If we help each other through and make enough noise, the powers-that-be will have to listen.
-Survivor of three decades of domestic violence

After he hit me, he would buy me something like a really pretty watch. He would just rub my face and say, "Are you okay?" Then it would be good for awhile, but when he would come home after he had been drinking, it would happen again. Everytime he would hit me, it would be like, I am sorry and here is a really nice present.
--40 year-old survivor of domestic violence

It was always exciting to see the places and do the things that we did. Being there with the wrong person was frightening.
--45 year-old survivor of domestic violence

Abstract- While domestic violence occurs in all demographical realms (races, ethnicities, classes, educational levels), research has been limited regarding wealthy batterers. Although domestic abuse is more visible in lower-class communities, abuse in high socio-economic classes remains hidden. Qualitative data from 12 survivors of wealthy and/or affluent batterers defined asupper middle class or upper class examines perspectives of victims of wealthy batterers to investigate if and how such victims face injustices due to the batterer's wealth and prominence in the communities in which they live. As additional research is conducted on wealthy batterers, police, prosecutors, and judges may provide better treatment and protection, as they too, will become better prepared in dealing with wealthy and powerful batterers and minimize injustices or prejudice to toward the victims.

I. Introduction

Throughout history, physical force has been the ultimate resource to keep subordinate groups in their place. One of the most permeating forms of viciousness in all areas of the globe, in both rural and urban societies, is domestic violence. According to Berry (1994) and other prominent researchers in the field of domestic violence, both victims and abusers come from all walks of life and types of backgrounds (race, occupation, socio- economic class, ethnic group,

education level, and sexual orientation). Therefore, domestic violence is color-blind and is not limited to one social class; it does not discriminate and it affects people of all socio-economic statuses (Kouremetis, 2012; Bekaert, 2012).

Definitions and classifications of domestic violence are divergent as are its causes, motivations for the abuse and treatments for both abusers and theirvictims. For the purpose of this analysis, the definition of domestic violence provided by the Department of Justice, Office of Violence Against Women's (2012) is

> a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner. Domestic violence can be physical, sexual, emotional, economic, or psychological actions or threats of actions that influence another person. This includes any behaviors that intimidate, manipulate, humiliate, isolate, frighten, terrorize, coerce, threaten, blame, hurt, injure, or wound someone.

Domestic violence goes beyond individual acts of aggression to encompass an overall pattern of behavior aimed at maintaining complete control. Individual acts do not constitute battering. (Groetsch, 1997).Emotional abuse is much more common than previously believed; it is more than just simple arguments and is displayed repeatedly over time (Martin, 2006).

Common disagreements abound regarding the definitions of domestic violence, as definitions vary within and out of different academic disciplines and fields. DeKeseredy (2011) adds that major debates over definitions seriously affect the quality and quantity of social support services for women who are beaten, sexually assaulted, and abused in other ways by intimates or acquaintances (p. 5).

It was not until the mid-1980's that domestic violence issues became forefront in the United States, causing more injuries to women than a combination of cancer deaths, strokes, heart attacks, accidents, and muggings (U.S. Surgeon General, 1988) and affects 25-30% of all families (National Institute of Justice, 2009). Furthermore it is estimated that 30% of all emergency room visits consist of women who have been abused (Gonzalez & Corbin, 2011). Smith (2010) reported that 39% of women experienced some kind of violence in a

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relationship. Bradley, Smith, Long and O'Dowd (2002) displayed similar results, as of the 1,692 women (in their study) who reported having a previous sexual relationship, 651 of the respondents (38.48%) experienced relationship violence.Studies have shown that only 50% of women who experience domestic violence will report such acts to authorities (National Crime Victimization Survey, 2007).

Upon comparing risk factors of the likelihood of violence, women living in disadvantaged areas have a two times greater chance of being victims of domestic violence than women living in advantaged areas (Benson and Fox, 2004; Johnson, 2012). Women with less education, those who are unemployed, young, and poor may be more likely to be victims, but not all women fit this profile. Even highly intelligent women (doctors, lawyers, judges) are victims of domestic violence. According to Groetch (1997), a woman's risk of being battered has little to do with her and everything to do with whom she marries or dates.

Batterers tend to have less education and live closer to poverty, but white-collar men including doctors, lawyers, judges have been known to abuse their domestic partners. Wealthy abusers typically hold prestigious jobs, which require them to maintain control at all times. This sense of control carries over into their home life, causing the abuser to feel entitled to control every situation. After the abuse, wealthy abusers manipulate the situation by using their money and kindness to win the victim back over (Bekaert, 2012).

II. RESEARCH PROBLEM, OBJECTIVES AND POTENTIAL IMPORTANCE OF RESEARCH

Few studies have addressed differences between socio-economic levels and domestic violence. The U.S. Department of Justice (2009) hypothesized that domestic violence in lower-class areas is considered to be the most frequent. However, due to the greater lack of reporting crimes to the police in higher-income families, its true incidence rates may be unknown, as the batterer's income and prominence in their respective community may lead to different outcomes than for a batterer with few resources. Research has been limited as pertaining to wealthy domestic violence batterers and the dispositions of their civil or criminal cases. The lack of pertinent and relevant scientific research and supporting literature justifies the need for an exploratory case study of this nature.

For the purposes of this analysis, the batterer will be referred to as a male, as in only five percent (5%) of domestic violence cases; the batterer/perpetrator is a female (Groetsch, 1997). This study examines case studies and perspectives of victims of wealthy batterers to investigate if and how such victims face injustice, bias, or neglect by authorities. While victims of domestic violence face many challenges in all socio-economic

backgrounds, it is the assumption of the researcher that victims of wealthy batterers may face additional challenges. Moreover little is known about income differences and domestic violence, which is potentially due to the batterer's wealth, connections, and the victim's reluctance and fear to expose the batterer.

In essence, if more research is available concerning victims of wealthy batterers, key players such as the criminal justice system, mental health professionals, victims' advocates, and shelters could be better informed and equipped to ensure appropriate consequences for wealthy batterers. The overall purpose of this qualitative project is to obtain information regarding the treatment of victims of wealthy batterers, as well as providing and exposing the relative dispositions of criminal cases of this nature. The objectives of this project include the analysis of 6 (six) major elements:

1. Discovering any injustices in cases of wealthy batterers;
2. Investigating victims who were involved in domestic violence incidents, where the batterer is wealthy and/or powerful;
3. Understanding any reluctance in seeking help, as well as exposing the abuser;
4. Determining if there are any additional challenges that victims encounter upon seeking help;
5. Uncovering any legal challenges that wealthy batterers bring upon their victims;
6. Providing education and implications of injustice to victims.

By listening to the voices of victims of domestic violence, real solutions can be achieved. The overall, end product of this analysis is to bring issues to life and urge governments to criminalize all acts of domestic violence against both the affluent and poor. As violence against women is an issue in all countries around the globe, excuses on grounds of custom, culture, honor or wealth are no longer acceptable. It is time to educate governments, expose myths and take the message to a global stage.

III. REVIEW OF THE LITERATURE

a) Social Class Differences and Challenges of Victims and Perpetrators

'Upscale violence,' a term coined by Weitzman (2008), encompasses four criteria including income, residence, class status, and education. In order to qualify as an upscale marriage, three of those criteria must be met; such as couples earning a combined income of at least $100,000.00 per year, having a self-perception of being upper-middle class or upper class, and one of the partners must have at least a four-year college degree. In higher class relationships, such violence may be as prevalent as in the lower-classes, but upper classes will attract more media attention,

where it has been projected that one-fifth to one-third of upper-class women will be assaulted by their intimate partner (Weitzman, 2008).

Kouremetris (2009) describes class differences in reasoning behind why women stay in abusive relationships. Lower class victims tend to stay in relationships for financial reasons, while middle class victims tend to stay with their abusers for different reasons, being that women in middle classes are more likely to live in denial. This denial allows middle class women to create an appearance that being in the middle class purports a feeling of being too proud to think that they are unhappy. Berry (1996) describes the rationale behind victims of white-collar males are more likely to stay in abusive relationships.

Women who are themselves professionals or are married to men who are successful, respectful, and visible in the community are less likely to seek outside help for several reasons. Many fear that no one will believe them, or that those with ties to him will defend a powerful husband. This is a rational fear; police officers in some communities have complained that men with power or political ties do not get prosecuted after arrest. The images of the husband as all-powerful also feed the perceptions that the wife cannot leave, and if she does, he will track her down or use his connections to bring her back (p. 43)

Weitzman (2008) described stories and issues surrounding differing classes of victims of domestic violence as similar, but having different barriers to leaving relationships. Most women in upper class relationships and families do not work outside the home, while depending on their partners for financial support. If a victim leaves the abusive relationship, she will have nowhere to go and much to leave behind. The web becomes more complex if children are involved. In a lower class abusive situation, the victim can leave more easily because she has very little to leave behind. In all cases of domestic violence however, leaving can be the most dangerous time of the relationship and may trigger further abuse or murder. Dits (2007) adds that factors associated with the affluent are more complicated: women who live privileged lives express viewpoints and mindsets that shelters service only poor women and do not feel as though they fit in.

King (2010) articulates five challenges of the affluent, as it pertains to domestic violence awareness: wealthy women are in disbelief; no empathy from the public; false claims and re-victimization; empty legal war chest, and the heinous crimes committed against the victims. People are shocked upon hearing of women living affluent lifestyles being a victim of domestic violence. The dichotomy between the abuser being an attorney, doctor, clergyman or politician and their roles serving as caring/healing and protective positions confuses the public. Unfortunately for wealthy women, the public has little empathy for women because they live a privileged life. King (2010) adds when victimized women turn to seeking help their abuser can pay off the system making the abusive situation even worse. Wealthy abusers tend to manipulate healthcare providers and law enforcement in an attempt to discredit their spouse. When victims and their abusers do go to court, they have to represent themselves because their spouse controls the money. Under-representedby attorneys, mothers/victims may lose custody of their children in the midst of the divorce. Not only are they childless, but penniless and homeless.

b) *Public Perceptions/Misconceptions of Affluent Victims of Domestic Violence*

Sutton (2007) suggests abuse as identical in opposing socio-economic neighborhoods. However, domestic violence in affluent communities is regarded as a private matter and is kept secret from the public while the victim maintains her public, professional and personal image. Unfortunately, a common fallacy is that upscale and/or educated women have multitudes of advantages---that they will be able to help themselves. Not only are these women victimized by their partners, but further victimized by the system that is supposed to help victims of domestic violence.

Weitzman (2008) purported less than a 10% difference in the rate of domestic violence between families of a low and high socio economic status--domestic violence is just as prevalent. However the only aspect that changes is how they get out of the relationship. A common misleading notion is that affluent women can arrange for a clean break from their abuser. One main reason as to why wealthy women do not come forward is because they are afraid of exposure, or blackmail that could ruin their reputation. This is especially true in cases where a professional woman earns more money than the male. The abuser will somehow manipulate the situation and blame the female for being so successful, causing the male to be less successful.

Wietzman (2008) further predicted that domestic violence can be demolishing to careers: twenty-five percent of abused working women lost their job as a result of their abusive partners; while 14% of victims admitted their abusers refused to let them work at all. Therefore, wealthy women also feel as if they have a lot more to lose than less fortunate victims. Giving up a privileged life is hard to do, especially when children are involved.

c) *Police Response to Domestic Violence*

Before the 1980s in the U.S., most police officers viewed domestic violence as a private family matter and were unaware of the control that abusers had over their victims, which led to a complete misunderstanding of victims of domestic violence (Stark,

2007). In the past, police officers held four different views of domestic violence including:

a) Simplifications of acts—police officers view situations as less complex than they actually are and leaving battering relationships should be simple
b) Victim blaming—victims were partially to blame and may deserve the abuse
c) Patriarchal attitudes towards women—victims lack intelligence to leave batterers
d) Presumption of victim cooperation—when females call for help, they often change their minds when police officers arrive to arrest the batterers and would return to batterer (Dejong, Burgess-Proctor & Ellis, 2008).

However, since domestic violence has evolved as a crime, police officers have been taking calls much more seriously, while recognizing the variety of reasons why battered women remain in abusive relationships. Today, domestic violence calls are one of the most dangerous situations for police officers. However, according to the Bureau of Justice Statistics (2009), only 52% of abused women notify the police of the abuse at the hands of their intimate partner. Johnson (2007) established that victims hesitate making police contact for several reasons including fear of retaliation from abuser; thinking the abuse will eventually cease without intervention; the need to stay in the relationship for financial security and the desire to save the marriage.Felson (2007) added that National Crime Victimization Survey (NCVS) data show that men who abuse their spouses are less likely to be arrested than men who abuse or assault other women.

> Many law enforcement agencies are very dedicated and cooperative, but sometimes there is a 'cry wolf' pattern in rural areas. An officer may say to a victim, "I have come all the way out to your house 10 times this year; you need to deal with this yourself now."
>
> Often the officer gets frustrated, doesn't understand why the woman can't leave her abuser and may not know what else to do for her. (Johnson, 2012, p. 8.)

First responders to domestic violence accordingly, play a key role in its life cycle, as DeJong, Burgess-Proctor, & Elis (2008) reveal that historically, police officers have had a hands-off approach in regards to intimate partner violence (IPV) because they felt as if it was a private matter. There are four reasons as to why police officers believe IPV calls are problematic: in some cases it is hard to tell who the victim is and who the offender is. Officers sometimes do not understand how complex the situation really is, leading them to be confused as to why the victim does not leave; officers who are patriarchal believe that women are at fault for the abuse; especially if they are intoxicated or if they have antagonized the abuser. Lastly, officers do not believe that the victim will help

prosecute the abuser. Not all officers, however, share the same opinion about domestic violence.

DeJong, Burgess-Procter and Elis (2008) add some officers recognize how complex IPV could be, they were aware of the barriers that prohibited them from leaving and they agree that this is a crime that is worth investigating. When affluence is added into the equations, Standifer (2012) describes the notion that police often do not report domestic violence cases in wealthy neighborhoods. Her 25 years of experience leads her to believe that, 'it is common sense, so no one questions it."

Another complication arises when it is the police officer that is a perpetrator of domestic violence. The National Center for Women and Policing (2001-2005) establishes that officers 'police themselves and their own,' when it comes to domestic violence and have an outcome that is not necessarily in accordance with the law. Findings assert that some colleagues of officers facing charges of domestic violence will attempt to protect their own by covering it up. Those officers, who are found guilty of domestic violence, are unlikely to be fired, arrested or referred for prosecution. Frequently domestic violence cases are not even prosecuted; the most common discipline for alleged domestic violence was counseling. Furthermore, the report indicated in only 19% of departments "officers would be terminated after a second sustained allegation of domestic violence." In an effort to combat this situation, a federal law was passed in 1996 prohibiting individuals, including police officers from owning or using a firearm, if convicted of a misdemeanor domestic violence offense. However, many officers have found a way around this law and have maintained their position on the force as well as their ability to carry a weapon.

d) *Enactment of Mandatory Arrest Laws*

Felson (2007) described the enactment of mandatory arrest laws in the mid-1980s to 1990s was largely in part legitimized due to police officers' criticisms regarding domestic violence, and accordingly increases in arrests followed. The sudden increase can be attributed to two predominant events: the expansion of the definition of domestic violence to include more than just violence between married couples; and the increase in the arrest of females as well as 'dual arrest,' where both parties involved in the altercation are arrested (Hirschel, Buzawa, Pattavina and Faggiani, 2007).

This phenomenon was discovered via analysis of the National Incident Based Reporting System (2000) dataset that included information from 2819 police departments in nineteen different states. Hirschel et al., (2007) reports after mandatory arrest laws and preferred arrest statutes were enacted the overall arrest rate for assault and intimidation was over 30%; 49% for intimate partner violence cases; and 44% for other domestic

violence cases. As intended, the states with the mandatory arrest laws had a higher arrest rate for domestic violence compared to the states that do not have the mandatory arrest laws.

Felson (2007) found police officers do not view domestic violence as a pressing community safety issue that needs to be managed because they believe it is a private matter. The criminal justice system may further be more lenient on domestic violence offenders because they do not want to risk incarcerating an individual because of increased family hardship.

Police and the courts may assign less blame to domestic violence offenders if they view the offense as a 'crime of passion' or if offenders are more likely to be intoxicated and they treat alcohol as a mitigating factor (p.438).

Carder (2011) described police chiefs' responses to the wealthy batterer in efforts to contend with family violence among the affluent. A predominant issue at hand is that domestic violence is increasingly complex and challenging to bring to the attention of authorities, including police, as socio-economic status rises. Alternate concerns arise from innumerable victims unwilling to disclose domestic violence; as such revelations are a source of pronouncement or declaration that the marriage is in debacle or shambles.

e) *Court and Custody Issues Amongst Domestic Violence Victims*

Shapiro (2007) illustrates how some women have become displeased with how the legal system is dealing with domestic violence cases. It has become a common practice for no-contact orders to go into effect not only while a case is pending, but for a period of two to five years should there be a conviction with or without the victim's permission. Through expert interviews, Shapiro (2007) learned from an attorney for the Defender Association--

On the majority of my domestic violence cases, probably 90 percent of the time, the victim does not want a no-contact order. However, the victim 'is not listened to, she's not respected. Her opinions are not valued'. Another interviewee, a public defender who works for the Associated Counsel for the Accused suggests that the state's policy 'is just another way of overpowering a person who's supposedly already been overpowered by her partner. No-contact orders were meant for people who wanted them and not forcibly mandated by the state.

Sutherland (2004) demonstrated from a case of a wealthy domestic abuser in a high-conflict divorce, that some of such cases are actually the displays of stalking actions by the affluent batterer. Seckler (2003) called for family court reforms, as mothers who had lost custody to their asserted abusive husbands expressed

that the court system deserts and betrays abused women and children. Dits (2007) described the added difficulties for a wealthy victim in leaving an abusive relationship. Typically the abuser controls all finances and may threaten to quit his job, so that the victim will have to pay him alimony and child support while draining the victim of her financial resources. As the proceedings head into court, the affluent abuser continuously delays the court cases and hires a biased attorney to conduct the child custody evaluation, if children are involved.

According to Carner (2002) and the American Judges Foundation, 70% of the abusive men that ask for custody succeed in receiving full or joint custody. The occurrence happens all too often and has turned into a national scandal in part due to the secrecy within the Family Court system and their ignorance of the problem. Judges show their ignorance because they do not understand the dynamics of family abuse, child molestation, and they do not understand how the abuser can manipulate the system. Carner(2002) further finds that men who are surrounded by a legal team look better than distraught mothers with little or no legal team. Mothers are seen as hysterical, vindictive and paranoid by the judges, and it is these judges who are at fault for the lack of protection that the child and mother receive.

Domestic violence within a custody and access case demands a paradigm shift. By way of analogy, legal and mental health professionals can be considered akin to security guards at an airport. Ninety percent of the passengers pass quickly and unfettered through the screening process without sounding the alarm, much as the vast majority of divorcing parents need minimal legal resources to resolve their post-separation parenting plan. However, when the alarm indicates the presence of metal, or an X-ray highlights an unusual shape in a piece of luggage, extra time and care is required to conduct a more thorough search. Similarly, when parents express concerns about their safety and their children's safety, the dangers must be more closely examined (Jaffe, Lemon, and Poisson, 2003, p. 33).

According to the National Violence Against Women Survey (2007), 22.1% of females reported being physically assaulted by their partner at least one point in time. Domestic violence is not limited to spousal abuse or partners, as estimates suggest that approximately 40-60% of men who abuse their wives/partners also abuse their children or stepchildren (American Psychological Association, 1994; Groetsch, 1997). Children learn the role of parenting by observing the behavior of their parents' actions as typical, in which they may come to learn that severe measures are a normal part of parenting: sometimes it is necessary to hit those we

love. The seriousness of this problem is exemplified, in that 63% of incarcerated males (ages 11-20) were sentenced for killing the men who battered their mothers (Buel, 1992; Roberts, 1996). Furthermore, one-quarter of all suicide attempts are directly related to domestic or family abuse (Dziegielewski, 1996). If another ingredient is added into the equation of a battering relationship, such as wealth, new issues emerge.

IV. METHODOLOGY

Twelve women (ages 31-53) were selected as participants for this qualitative study. The women, all Caucasian, were located and interviewed as part of a non-random, purposive sample of self-identified victims/survivors of wealthy batterers in four different states. Due to the sensitive nature of these respondents, in order to protect their identities, little information will be revealed about them. They all are currently living in the United States. Four of them have college degrees, with one who earned a Ph.D. after her struggle to leave her violent relationship. Three of the respondents are currently attending college. The other remaining respondents have a high school diploma. Two of them stated that they did not have enough confidence to enroll in college.

For the purposes of this research, the batterer will be referred to as a male, as in only five percent (5%) of cases, the batterer/perpetrator is a female (Groetsch, 1994).Batterers were defined as upper middle class or upper class, and were self-selected and defined by the victims.

Upper middle-class is defined according to (Schaefer, 2006) as earning annual incomes over $100,000. Those in this class comprise roughly 10-15% of the population, including professionals, such as doctors and lawyers, and tend to engage in political activity and hold leadership roles in voluntary associations. Upper–class will be defined as earning annual incomes over $250,000, which constitute approximately 1-2% of the population, and is limited to the very wealthy, those who associate in exclusive clubs and social circles (p.352).

In cooperation with directors of safe houses (shelters) for battered women, 12 women were selected for the qualitative interviews. Two-hour interviews with each respondent were coordinated to answer stated research questions in exploration for themes and further generalizations about victims of abuse. Upon interviewing respondents, the researcher's goal for additional victims/survivors would be identified through the process of snowball sampling.

a) Research Questions

While victims of battering face many challenges in all socio-economic backgrounds, do victims of wealthy batterers face additional challenges? If so, what are those challenges? Do victims feel that they face additional injustices due to the batterer's wealth and prominence in the communities in which they live?

Assets and advantages of the interviews yielded information from the sharing of perspectives of women who are victims of wealthy batterers and shed light on how these women experienced injustices, while attempting to seek justice from the criminal justice system.

V. FINDINGS AND INTERPRETATION

The range of ages of the 12 respondents was 31-54 years of age. Regarding the length of time spent in the relationship, all of but one of which were marital relationships, the range of years spent in the relationship was from two years to twenty-five years. Most of the respondents had been married previously and had children from a former marriage. Likewise, their abusive partners had all been previously married, except for the youngest victim. Interestingly, in this sample, three of the respondents (two ex-wives and one former live-in girlfriend) were the victims of one perpetrator, a financial planner.

All of the batterers met the criteria for upper class batterers, holding positions as medical doctors, attorneys, a stockbroker, a financial analyst, and others owning and running successful businesses. One common thread was that the batterers twisted things: he's the victim and she's the abuser. Only one of the respondents felt that her case was handled fairly by the criminal justice system; the others felt extreme forms of injustice or revictimization by the system that is in place to protect them. One of the batterers shot himself in the head, committing suicide after threatening to do so. The police were outside the residence in a squad car and did not take his threat seriously.

My husband was waiting for me to come into the house. He knew I was in that police car with a bulletproof vest on. I told the first officer that my husband had a lot of weapons and was a 30-year Marine suffering with PTSD. The officer said that he didn't have any reason to go back in. My husband then shot himself, and it could have been prevented.

--Respondent 2

Each described their lives and sense of fright as their affluent partners beat them.

Each of them had incredible and powerful stories to tell.

The mental part will always be with me, always. It did affect my kids, because they started treating me the way my husband did, because that's all they knew.

--Respondent 4

The worst physical abuse was when we were arguing about a church wedding that was promised to me. He told me that I did not deserve a church wedding because I was an older woman. He pushed me against the wall and started banging my head against it. When I got away from him, I ran to the other side of the bed and he grabbed the back of my neck and shoved a pillow over my face. I don't know how to explain it, because when you get to the point that you fear for your life--I knew he was going to kill me and I couldn't breathe. I turned my head to the side and said, don't do this and when I was trying to talk him out of it, he shook my head and said to me, Don't you ever talk down to me bitch. Then he let go.

--Respondent 6

He would tell me that I was pathetic and that people felt sorry for me all of the time. Then he would say he would treat me differently if I would only act right. He would tell me things like how unattractive I was and that no one would want me. I started to believe it. He even performed surgery on my chest that should have been done by a surgeon in a surgical facility. He did not do it right, so it got infected and I had to see another doctor to fix it.

--Respondent 1

Listen, really, and I will just tell you. The physical part, I just learned to deal with. I had three cracked ribs, a fractured knee and I have had my teeth knocked out. I had my chin busted and a lot of bruises. The bruises fade; the bones heal and the scars are still there. You are still going to see them, but they are not as vibrant. I just learned to keep my mouth shut, to a certain point. I would sit there and take a butt chewing and would tune him out and go to a happy place in my mind and pray. I would just keep on keeping on and it would always be my fault and if I said anything, I'd get knocked down. Then I'd just say, "I am stupid. You are right. I should have never done that. I should have asked you first." There was nothing I could do. I was too damn fat and ugly. I should be down on my knees thanking God that he married me. I wasn't good at anything. I could cook, but if I cooked something that he didn't like, the table would be tipped over and none of us got anything to eat.

--Respondent 2

Twelve predominant themes emerged from the interview data.

1. A Feeling a sense of having no voice and not being heard (by police, attorneys, judges). Wealthy victims feel written off by doctors, lawyers, police, etc. feel overlooked and voiceless. One even stated, "Can anyone hear me?"

2. Misperceptions from the public and friends about abuse among the affluent: the hard-working businessmen work hard/play hard, and stereotypes of 'traditional domestic violence' increases secrecy and shame

3. The abuse happened slowly, but quickly escalated after it was too late to get away

4. They felt extreme embarrassment due to the financial status of the batterer

5. Victims of wealthy batterers face more challenges when leaving the relationship

6. Justice was denied: the police did not take their situations seriously, and judges let them down. They felt that justice was not achieved for them.It was difficulty to obtain attorneys, as few willing to take on cases and overall, they were let down by their attorney's services.The victims felt bullied by batterers attorney(s)

7. They suffered from many broken bones, bruises— collectively broken ribs, four broken noses, many knocked out teeth, multiple miscarriages due to being struck in abdomen, broken arms, concussions, cut with knives and the longest time one of the batterers spent in jail was 30 days.

8. The victims did not fit in at shelters, as they drove Mercedes to the shelter. They felt a disconnect, or feeling that they did not like belong

9. The batterer threatened lengthily drawn out child custody cases to drain the victim's resources

10. The batterer used status tools to keep them in the relationships: trips, cars, expensive gadgets, handbags and pregnancies

11. All of the finances were heavily scrutinized and the victims were put on allowances. Several of them had to live on their own child supports funds (if they had children outside of the relationship, or they were shut out altogether from finances

12. The batterer valued things, social events and trips over her and his own children or step-children. All of the batterers with children or not, were characterized by selfishness, extreme narcissism and lack of responsibility towards their children.
Here he is a person with so much status and he won't even hold the door for me. He will hold a door for himself, but not for me.
--Respondent 7
He doesn't even know his own kids' birthdays. He did learn them very quickly after we went to court though.
--Respondent 12

13. Life in the aftermath of abuse is complicated.

14. They all offer words of wisdom--how future/current victims can be better served
I have been the safest I have ever been at the Safe House. These people took my child and me in, no questions. I mean for the first time, we felt safe. Even better than that, we felt like we were wanted.
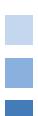
We were important—all of that came from strangers. But judges, who didn't know us either, didn't help us.

--Respondent 10

Sub-themes

1. The perpetrators tend to call the police themselves to blame the abuse on the victim
2. The victims would take the worst of it for their kids
3. Vacations and holidays times of hell, much anticipated, but always frightening
4. The perpetrators had drastic personality changes from public life to private life—different faces and demeanors—'the Jekyll and Hyde Syndrome.'
5. The perpetrators were not kind to their stepchildren
6. The victims went without while the batterer enjoyed the wealth, but, 'oh, the gifts were really good after the violence'

a) *Feeling a sense of having no voice and not being heard*

One victim, the youngest described her life as being stuck in a place where no one can hear her-including the judges, prosecutors, attorneys and politicians that she was in contact with. She drew an invisible box in the air with her fingers and stated,

Here is a box. Do you see this box? Do you see the person inside this box? Do you hear what the person inside this box is saying? The person in this box represents people that have no voice; they have been silenced by a system. This system has been designed to not listen to this person. This person's right to life, liberty, and the pursuit of happiness, basic constitutional rights, are not being heard. The person in this box may be poor, female or male, Caucasian, African American, Native American, Hispanic, Asian American, or any other racial or ethnic mixture. This person may be a single parent. What is she saying? Don't you hear her? She is saying many things and begging others to listen, but she cannot be heard. Look closer and listen. Do you hear? Doesn't anybody hear me? Why I am being wronged? Doesn't anybody care? Why can't you hear me? Why won't anybody help me? I am a productive mother and I am not on welfare. I work and make money and support my children and myself. We are being abused, my children and I. Don't you care? I am screaming now, can you hear me? I guess not; you don't want to get involved do you? There may be some replies, such as these: "That's the way it is and the way it always will be; yes, we hear you, but you are not important; I cannot understand what you are talking about; this is a free country, fight for your rights; I understand what you are going through, or that's too bad. Why won't people listen to you? I am sorry, but my hands

are tied". This is a systemic problem. Where does the solution lie?

--Respondent 7

There were a lot of people in the community that knew, even my friends knew and did not want to see what I saw and how I lived.

--Respondent 6

You would think who would do something of this kind of nature? I knew going through the divorce would be pure Hell because my ex would pull out all of the stops.There would be no stopping him. I am not so certain, that he knows a lot of people in law enforcement and some of the probation officers and I sometimes question, whether not him directly, but if someone else didn't have some influence on my case.

--Respondent 3

My police reports filed against him were kept out of court.

--Respondent 5

Who do I call when the police won't intervene?

--Respondent 8

His attorney bullied me. My attorney and the judge just let him go on. On one instance in the custody hearing, I was portrayed as neglectful. I was reprimanded by his attorney that my boys were not playing sports for two years. How am I supposed to take them to play baseball in the summer when my husband has them every other weekend? When they played soccer, he would not let them come back for their games. On the two occasions I asked him to pick up the kids after school, because I was in class (working on a Ph.D). I didn't have anyone else to do it, but he never showed up to get the boys. It didn't matter that my kids had no one to pick them up at school? Why didn't the judge stand up for me?

--Respondent 7

b) *The abuse happened slowly, but quickly picked up speed after it was too late to get out*

The abuse started right after we were married when I questioned about having a church wedding, that he had promised me after we eloped. He stated that unlike his two other wives, I did not deserve to be married in a church. It was a cycle. Every time I wanted to leave, he would get down on his knees and promise not to do it again. When we were dating, he told me that he was a Christian man and was very kind to a gentleman and me. He often brought me roses. We only dated three months before running off to get married. After the marriage, he was a completely different person.

--Respondent 1

We were married for 22 years. The first couple of years were kind of fun. I really thought it was kind of

sweet how he would say, "Okay, you don't want to go there by yourself, or if you go out, make sure that you go that way." I thought, oh…that's very sweet and concerned. I thought it was kind of cute when he would call and I wouldn't be home, and he's always ask where I'd been and what I did. As time passed, I would go to the grocery store and he would always ask for the receipt. I used to pray all of the time (please, please, please) put a date and time on everything. He would check the mileage on the car. Whenever he would leave (for days at a time) on business trips, he would leave me with five dollars as emergency money for my two kids and me.

It started about two years into our marriage. At first, it just started out as hair pulling, or he would slap me in the back of the head and asked me where was my brain? But the very first time he did it, he slapped me very hard and I was really red. I was stunned and went into the bathroom, and I started crying and I locked the door. I thought it was my fault. I came to the door and said he was sorry; that he had a bad day and it wouldn't happen again. Let me in. I said I didn't really want to talk to him right then, but I did because if I didn't, he told me he would bust the door down. I thought, maybe I just don't know about older men, because I was much younger than him. It wasn't a constant thing. But near the end, it was. I mean, I couldn't even get out of bed right. I couldn't do anything right. I couldn't make coffee right. I couldn't cook right. I couldn't dress right. I wore no makeup or had no hairstyle whatsoever. I was not worthy of a beauty shop.

--Respondent 6

The very first time that I remember him hitting me was in his parent's home. My youngest, was like two months old. We were visiting my husband's parents. Our child that has autism woke up in the middle of the night and I asked my husband to go make him some juice. There was only one kind of juice that he would drink and it was still in frozen concentrate. They were having some remodeling done upstairs and I said, could you please just get up and he very upset…I'm tired! I said, I am too, but I have the baby, please would you make it? He threw the covers back, picked up one of my sons (age 5), who was sitting up crying off the floor and jerked him by his one arm and spanked him twice. He picked another son, (age 4) up, who was sound asleep and spanked him. He picked up him up out of a sound sleep and spanked him twice, then proceeded to come around to the side of the bed at me with his arms and fists, one over the other. He just started wailing at me. I had the baby in my arms. I started screaming as loud as I could. His parent's bedroom was directly above us. Not one

person, not one person said anything about it. He didn't hurt me as much as he scared me.

--Respondent 3

c) *I'd take the worst of it for my kids*

He did all the spanking for no reason. I thought you know the punishment should fit the crime. I mean, don't spill anything in my house. Usually, when he would start to spank; he did not know when to quit. And if I thought he was going for more than he should, I would usually step in and take the worst of it for my kids.

--Respondent 2

d) *Felt extreme embarrassment due to his financial status*

I felt like I didn't fit in at shelters- like I didn't belong there. I am very educated, with a Ph.D. and felt very different from the rest. Yet I was homeless too, just like them and fearful for my life. Sleeping with a knife under my bed, in case I needed to use it against him, got very old. He didn't abide by the orders of protection. I had nowhere else to go. Sitting in the group counseling session was very awkward, as I was with all these women who were penniless and had no education. I felt like I could not relate to them, but I guess we had more in common that I originally thought. I feel their access to justice was easier for them though… because my husband and his family were socialites; I had a very tough road ahead of me. In my case, I couldn't buy justice; but his family could for themselves, but that was very skewed and distorted.

--Respondent 7

Although many of the of the respondents eventually sought assistance at a domestic violence shelter, they admitted they were forever indebted to those who helped them, they felt a disconnect; a strong feeling that they did not fit it.

I felt both strange and awkward driving my Mercedes to the shelter. It did not feel right.

--Respondent 4

I wouldn't go to a shelter because I was too ashamed, so I would check into hotels for a few weeks after the most violent episodes. Then he would find me and I would go home.

--Respondent 2

I felt really embarrassed because people put doctor's on pedestals like rock stars and because I took the abuse for so long. When we were in counseling, he just lied about everything and because he was a physician; he was the educated one and would turn it around in counseling and the sad part is that they (counselors) would believe him and that I was just a stupid woman. He diagnosed me in front of the counselor that I had all of these…I

9

10

was a drug addict and that I had OCD. They took his word for it and if I said, you are not telling me the truth the therapist would tell me that I really should work on the negative things in my life. He manipulated the counselor into thinking it was my fault and I was OCD.

--Respondent 1

I was so embarrassed. In the beginning, I didn't want to publicize my situation by filing a police report. After it got so bad, it really didn't matter any longer.

--Respondent 6

My friends backed away from the situation. They didn't want to deal with it and distanced themselves. I am no longer invited to my friends' kid's birthday parties.

--Respondent 3

e) Misperceptions from the uninformed public and friends about abuse amongst the affluent

He doesn't do anything for me at all. He's never done anything for me without expecting something in return.

--Respondent 2

I don't think people realize that I didn't have any access to any money when I left. Everything was his and is in his name.

--Respondent 3

Because it's more public, more people like to hear about it and because many people have contact with someone who is successful and affluent. Some people would say things like, "what do you have to complain about, you have everything; just suck it up." Some people even made excuses for him. Even some older church members though that it was just married life.

--Respondent 6

I may have purchased nice clothes and he made sure that I had all the nicest handbags. But I wasn't taking care of myself. I wasn't doing anything but. I would question my own judgment.

--Respondent 3

I had a family member tell me, you are 52 years old and have everything; just ignore it. A couple of people that I eventually confided in would say things like, you have everything you want. Stop complaining.

--Respondent 6

He was a small-town business owner. A lot of people don't want to know that he was also a perpetrator. To me, it felt like it was easier to side with the one that makes the money.

--Respondent 4

People have asked or have made a joke—"you stayed there for 22 years, you must have liked it"

--Respondent 11

There are people who I would run into that say; "I just don't understand why you would put up with it for so long." Well, when they control everything that you have…. Yes, he would leave me the car, but I had no money to buy gas. I had no credit cards. I now tell women, never be financially dependent on one person. Make your own money.

--Respondent 9

He virtually cut me off from everything, so with current credit cards went left unpaid. All of the sudden, I had to buy the food and I had to buy the supplies that he was buying for the house. There were a couple of bills, like my phone, like he had taken care of, which I had never done. He had mine cancelled after he left. So with that I had to allocate some of the funds that I had done with my credit cards and other bills to buying food and necessities. I became communicating with four or five credit cards at the time and had begun to use and was told by the attorney to use whatever I could to live on, which I did, and keep records and that would all be taken care of in the end. No, no.. It got to a point that I said, the cars needs tires, and maintenance and I said, can I get some money from him to do these things? And he said, no because you are not going to be able to do that. I wasn't awarded any money. I do get child support and maintenance, but no lump sums of any of that type to take care of those. They still remain outstanding.

--Respondent 2

f) Victims of wealthy batterers face more challenges when leaving the relationship

I worry after our trial, I worried if some of the tendencies that the judge saw in my husband, that maybe he didn't possess some of those himself. Just because he made a lot of money and took care of the business, well that justifies his behaviors. I don't know how one man could sit and make that judgment. Where as if it had been a selected, like a jury selection? A judge selection, such as this judge has this background…I didn't have the ability to know that, shouldn't I have known that. What his biases were? Had something happened to him? I mean, did somebody? I know nothing about him. I do know that my husband did. He did his homework, I learned after the trial. He did research on him. He knew where he was from and what his wife was doing? He even found out how many children the judge had.

--Respondent 4

Yes, they control all the money. And if they know this person and that person, it's hard for you to get an attorney. Actually it's hard to get anyone to help. It was even hard for me to convince the police that I wasn't making this up. With me, it's like the more money they have; they are more powerful; they are more domineering over you, and the more they control you. It's like they use that as well. "You can't leave me, because you will have nowhere to go." I had a hard time finding an attorney. I had one that told me, well it is his house. I said, I know, but I want my stuff. Well, it will cost you $2500.00, but you have to have it all up front. I don't have that kind of money.

--Respondent 3

He fired three and was on his fourth attorney at the divorce trial. He finally hired a female and she was a bulldog. She was vicious and mean, as ugly as she could be to me. The things that she picked out were all of the things that she knew and he knew that would bother me. She called me a gold-digger. She chose every possible form of cutting me down that she possibly could personally. My anxiety was extremely high. I know that I was very nervous, which when you look at the real world it's something you're taught that was perceived as you are lying. So I felt really bad that day. The judge had to take 8 hours of seeing me that day and made a judgment, one of which was not in my favor.

--Respondent 9

g) The majority, but not all, felt as if the police did not take their situations seriously: they felt the situations are different for the affluent.

One respondent, the wife of a prominent attorney in the southwestern U.S spent. years of physical, sexual and emotional abuse. She finally decided to leave after he threw her outside in the rain and slammed her head into the concrete. She tried to flee in her car as he smashed his hand through her car window. She then took to her feet and tried to run down the street of her affluent subdivision. He then chased her (in the rain) with his car and attempted to run her over. She dialed 911 her cellphone as she ran away from him. The police arrived and cuffed his bloody hands, cut from the glass of the car window. However, talked himself out of it being arrested and walked back inside their home and went to bed.

Other replies included similarities, in general.

I believe the police never took it seriously, especially when he was there, they told me I had to come down and file a complaint, and follow all the steps. Usually when they were called, and came to the house, they never took it seriously.

--Respondent 8

The police got involved a total of 4 times over a course of 22 years. To me, they were not very effective with my situation. They would come to the house and he would say that I was making it all up. He could be very persuasive. It was the way my husband talked and the way he stood. I would just stand there and when I would see his jaw move, the hair would stand up on the back of my neck. He did get arrested and actually spent two days in jail when he told me he was going to kill me.

--Respondent 11

When the police would come out to the house, he would scream at the officers. But that never made it into court. The cops knew he was abusing me.

--Respondent 9

We live in a pretty moderate neighborhood for one. I felt like the police were decent and were trying to keep the peace. The first time I remember having them at the house, it was spelled out very quickly— If I have to come back out here, one of you is going to jail, but it didn't seem like they really wanted to resolve the issue.

--Respondent 11

I think there's a bias with police toward domestic violence. It is a thing that poverty-stricken people only do in poor locations. Oh here this is, he owns a business, how is that he abuses his wife. Why aren't they able to figure that out? The reluctance...I do remember one time my husband threw a tantrum on the floor (then husband). The officers then talked to him and told me that they thought the situation was a childish thing. However, I never saw anything in writing about it. They told me nothing would be done about the statements about what he'd said, or how irrational his behavior was.

--Respondent 3

The police don't realize that their permitting of the abuse actually enables the batterers. They feed off of it; it makes them feel even more powerful.

--Respondent 5

*The police were involved three times. The first occasion was when he called the police and told them that I was abusing him, and I was doing drugs. The police came out and told him that him that he needed to leave for the night because they saw that his speech was slurred. The second time, after we got the divorce, he had the police and an appraiser come and walked through the house, appraising everything. The third time, I went to the police station because he was sending me all kinds of things like, "I don't care who you f****, you are stupid, etc."The police told me that they couldn't do anything because no threats were made towards my life, and it was basically his words against mine.*

I felt like they weren't doing anything, because who do I turn to if the police won't help?

--Respondent 4

h) *There were many broken bones, bruises—collectively broken ribs, four broken noses, many knocked out teeth, multiple miscarriages due to being struck in abdomen, broken arms, concussions, cut with knives and the longest time one of the batterers spent in jail was for only two nights.*

I think over the course of seven years with him, I had at least four concussions, a broken cheekbone—most of the time I took blows to the head or face. I had injured my knee when I was 28, while running and tripped off a curb, and had a brace on it. My doctor had a horrified look on his face when he noticed the bruises at my four-week check-up, as the bruising was intense on the back of my leg and knee. My husband knocked me down and repeatedly kicked me in back of my knee and lower back. The doctor didn't even question it though. My husband, a runner and patient of his, were good friends.

--Respondent 7

The worst with me and to me was the choking. I had to wear scarves and turtleneck sweaters to hide the marks.   One time I played dead when he was choking me in my closet. He thought I was dead, dropped me and kicked me in the stomach and left me lie there.

--Respondent 6

i) *Judges toss around cases to each other, recusing themselves and ultimately letting down the victims*

Especially when you've got someone who has money and influence. They don't want to touch them. The judge did not want to touch him. I think the judge was so used to seeing people that were deadbeat dads, who didn't have anything to do with their children; those who weren't paying the bills. Because the judge could overlook all of my issues, that to me was unforgivable.

--Respondent 4

We got into this really big confrontation and after it; I picked myself up and just took off walking because I didn't have a car. I hitched a ride into town and went to my eight-year-old daughter's school and got her. I then called the police and went to a safe house. We were at the safe house for about a week and my daughter couldn't go to school, because he would find and take her. The advisor at the safe house took me into another county to get a temporary restraining order. I went in front of the judge and told him that we are survivors of domestic violence and are living at the safe house. My daughter is not

able to go to school. I'd like a temporary PTO, so she can go to school and so I don't have to be afraid that he will come and get her, because if he gets his hands on her; that's it. He (judge) leaned back, and got a book and said, "You are asking me to take a child away from his father? And I said, "he is a bad man. I am telling you, in the past…"He interrupted me and said that he didn't care about the past. "Did he hit you today?" I said, no, he hit me two days ago; but I said today is when I am here for you to help me. So I got down on my hands and knees and I said, "Please just give it to me for three days. You have got to help me. He told me, "Get up woman! Get off your knees. You are wasting my time." Three days later, my husband called my cellphone saying that he wanted me to come back to the house because he was going to kill myself. I called him back and said; you always say you are going to do that. He called again and left another message and I let the police listen to it. I told him I would come. I said, after 25 years, I have a lot of stuff that I would like to say to you. My advisor and the police said I was not going in because he was going to kill me. He left a note on the counter for me. He used a shotgun on himself. A few months later, I ran into that same judge at a little party on the town square. He looked at me and said, "You look a little familiar; do I know you?" And I said, "You were in a position to help and you told me that I was wasting your time. Before I leave this town, everyone is going to know there are people in positions that can help, and need to be made aware that people like me do exist. I hate you."

--Respondent 2

It seems that everytime I would try to come to court, another judge was thrown out or recused himself. I got really tired of all of this, as I have been through five judges now. I want to be free and live in a stable, happy environment free of worry that my children are being abused. This has been going on for 10 years.   Ten years? Currently the judge presiding over my case was formerly an attorney my (ex) in-laws hired when they attempted to take custody away from me, after making very false allegations about me to the Department of Family Services. The now judge was very unpleasant to me when I was on the stand. How can this be? No one listened to me. I eventually spent over $40,000 with a new attorney and was able to leave the state, after getting a better job and more education.

--Respondent 7

When Judge #1 was placed on the case, and then my ex hired his son and his attorney asked for him (Judge #1) to be replaced. He was methodical in what he did. Judge #2 recused himself because his kids went to school with my children and although

we don't know each other very well, we were acquaintances, he felt the personal interest there might persuade the other. Then came Judge #3. I had placed so much hope into having someone finally look at this, plus because I had been told that I was so crazy by him for so long. I remember I read the divorce decree on my phone via email and I took the cross hanging around my neck and I ripped it off of my neck. I was so angry. I got nothing in the divorce, but joint custody of the children.

--Respondent 3

It's a cyclical pattern where you don't know where the violence will start and stop, but it always repeats itself, so I will always be concerned about the safety of my children. I went to court again and again to ensure my kids are being treated properly when they are were their father's. I remember his attorney asking me on the stand, "And what if this court or any other court said to you, "Ma'am, I'm going to enter an order saying the following visitation will take place, and it will be unsupervised. What are you going to do then?" I replied that wouldn't believe much in justice. I would worry, but I would abide by the court's order. It ended up that the judge gave him unsupervised visitations—all summers, school breaks and every other weekend. My children witnessed their father snorting cocaine and breaking his new wife's nose. My kids reported constant fighting between their father and new wife; I begged the judge, once again for supervised visitation to no avail. He never listened to me.

--Respondent 7

My attorney stopped working for me sometime before the divorce. Technically, he was still there, but I felt like he abandoned me. It would like five, six, seven days to get a returned phone call. When we went to trial, having the judge look at four hours of testimony and to say that my actions and claims were unwarranted and exaggerations! It just feels like you are struggling, and am I really experiencing this? I learned in my State, that it is necessary to show a history of physical abuse for the court system to acknowledge it. In my mind, I did. Over a course of 11 years, and I showed the way it started, as something very minor and how it grew to be more and more intense. And then there was the physical aspect; the verbal and emotional (always in there), but it was picking up with repeated heat. Still nothing. It is unbelievable and I know this has to happen to other people too and I have no idea what to do about it.

--Respondent 4

He had five DUI's. His behaviors were strongly ignored by the court. He was arrested for DUI's but not for beating me.

--Respondent 12

When my ex-husband took my children on vacations with him to Jamaica, he goes off and runs and goes to nightclubs. God only knows who will watch my children while he is off running around? I do not know what he will be doing, but I have been with him on many trips. He goes off and will neglect them and/or abandon them, and I don't feel like they would be safe. I begged the judge to assure me that they'll be safe and there will be no violence. I needed to know where they will be and when they're going, and who is going to watch them when he's running or partying or smoking his pot, or snorting his cocaine. God only knows what else he does on his trips, because I have been with him. I am fine with him visiting my children if I know they are safe-- that is my only concern; that has been my concern and will always be my concern. I believe he should interact with them as any father should interact with their child, but again, I had to leave that to the judge (except I cannot trust the Judge) or the 5 others that have heard my case. All I can do is hope my kids will be safe. The latest judge gave him unrestricted access to the children and they may leave the country any time they are on a break from school. No restrictions! No restrictions?

--Respondent 7

Our days were set by the way that he would wake up. And you could really tell by the way he'd stir his coffee, if he'd stir it kind of gently; it's going to be a half-ass day. I think he would get mad at me because of some of the dreams he had. On morning, on Christmas, he ended up throwing his coffee at me, cup and all. Coffee went everywhere and I dropped the turkey. The turkey was all over the floor and everyone was up now because there was glass breaking and stuff breaking and they wanted to know what was going on. My daughter, who was four, at the time, actually was the one who called 9-1-1 after he tipped the table up and food went everywhere and he was screaming at me and coming at me. Then he took off when he knew the police were on their way. I did go and get a temporary protective order, which was given to me only because I had witnesses. He spent two nights in jail and we had to go in front of a judge, who ordered that my husband take an anger-management class. He was supposed to go for 12 weeks, but got a letter after 6 weeks that he had completed it in half the time.

--Respondent 8

j) It is difficult to obtain good attorneys, with few willing to take on cases. He threatens lengthy drawn out divorces and child custody cases to drain her resources

My attorney told me witnesses (to the abuse) wouldn't be necessary at the custody hearing.

--Respondent 11

Technically, he was still there, but I felt like he had abandoned me. I would take five, six, seven days to get a returned phone call.

--Respondent 3

I went through 4 different attorneys in seven years, which drained what little money I had stashed away to escape. No one wanted my case during the final blow. I had to go out of the county to get an attorney, who represented me horribly and left me financially in shambles. I paid my retainer to the most experienced partner in the practice who was known to be a 'bulldog' in divorce cases, but he refused to take the case, saying it would take too much time for him. He said he was handing me over to a younger, female attorney. He said she was excellent and would take care of me. I paid her $10,000, which I had to borrow, because I did not have it. That divorce ended up costing $16,000.00 in legal fees and she was absolutely terrible. My ex-husband did not have to pay any alimony or for the divorce. I ended up on food stamps, living in sub-standard housing and he was awarded our family home. We got joint custody and I was awarded the primary caregiver. However, my children and I were cold and hungry and only received $75.00 a month in child support, which I had to beg for. He the bought a new Mercedes; one for him and one for his girlfriend on the very day after the divorce was finalized.

--Respondent 7

I couldn't find an attorney in town to take a case against my husband, as he was a very prominent attorney in town. We lived in a small town, with a population under 100,000 people, but he was well known. He told me that when I did get an attorney, he'd drain me and take away my kids, because I was unfit and his attorney would prove it. I lost custody of my children and moved away, as I couldn't take living near them, but not with them. I see them for two-weeks a year. He bought his divorce and custody.

--Respondent 4

When I tried to leave, he said he would take everything from me including my son, so I stayed because of my child.

--Respondent 8

We have spent tens of thousands of dollars on legal fees. He was fighting so strongly, that in the end I was not sure what he was fighting for.

--Respondent 12

k) Trips, cars, expensive gadgets, handbags and unplanned pregnancies kept thevictimes in the relationship

We went to Jamaica or Cancun every few months, or Florida. Although I looked very forward to going on the trips, he was a monster. He threw me out of the car in the middle of the street in downtown Orlando, Florida with no money and made me walk back to the hotel. with no money when I and made me walk home. That was a thing of his; kicking me out of his BMW and making me walk. (Sometimes I would have to walk miles in the freezing cold and had to go to the emergency room once because I had hypothermia). There was always, always abuse on the trips. I am really stupid for ever going, but it was my only opportunity to ever go to any of those fabulous places. Seeing the world was a great price for me. I don't know how many times that he would lock me out of our suite. One night in Jamaica, I had to sleep on a hammock on the resort because he refused to let me in. The reason: I was reading the National Inquirer on the airplane and that embarrassed him.

--Respondent 7

We had turkey, we had fish, we had steaks, and we had things that most kids would go back to school and talk about and would be like, my gosh. We made the whole beef tenderloin. We made the entire rack of prime rib. I do miss those things.

--Respondent 12

He thought everything had to be big. He knew where I came from, he did. He thought that everything had to be big and expensive and we had new cars every two years. We had a really nice house. But for the kids, and me it didn't necessarily have to be the best for us, but it had to be for him. Really, we were more like a burden and a responsibility than we were a family. He told me, if it wasn't for me and my damn kids, then he could have tons of money. I said, "We could get an uncontested divorce, that would be cheap." That was out of the question. He would admit that even though he didn't want me; he didn't want anyone else to have me either.

--Respondent 2

We got to travel to a lot of places, we went to Jamaica, Caribbean cruises and the most elaborate were the European vacations. We did not socialize too much because he did not have any friends.

--Respondent 8

He made over $200,000 dollars a year. We had very nice things, but what good did that do?

--Respondent 9

We had seven pregnancies, total. We had our first, and the first time I ever saw his temper come out he was fabulous at keeping it. He had never shown me one glimpse of ever being impatient or fly-of-the handle. We had not slept together at all. He offered me a trip to go to Cancun and I had not been out of the country before. I was very excited about it and wanted to go, so he obtained the passport and got all the things together and we went on the trip. That was the first time that we had slept together and I knew my cycles pretty well. I knew there was no chance of getting pregnant during that trip. Well, I did. I went to the doctor and of course, it was confirmed. I wanted to have an abortion. It wasn't something that I would ever, ever consider, but at that time in my life, and I knew that was one of my options.

--Respondent 4

l)   Overall scrutiny and control over all finances, if the victims were not shut out altogether.

Every bill was sent to his business address. Every statement, every credit card statement, and every phone statement. I was never able to check the phone or anything with the house. If I had credit cards, they were in my name. I paid for them myself. I was expected to use the child support from the older children to live on. For a brief period of time, he had tried to set me up on an allowance for food. After a month, he deemed that I wasn't purchasing the correct items or I wasn't making the dollars stretch as much as I should. So therefore, we began doing the shopping together, and we would go and he would pay for it. Rarely would he ever fill up my vehicle or maintenance my vehicle. He took care of his own items and I was expected to take care of whatever I wanted. No access to anything. At one point, at the beginning of our relationship, I was pregnant, he gave me his credit card and he said, use this and I put it in my wallet and I wouldn't use it. Two or three months went by and then he goes, I gave that to you--I want you to use it. He said, 'if you need gas, get some maternity clothes, and go get something".I think I spent $120.00 on pants or something, they are not cheap--$30.00 each. And a couple of times with filling up the car with gas, and at the end of that month, he came to me and he took that statement out and said, you spent over $300.00. Do you see this? He had them all highlighted and circled and so, I was in trouble if I didn't use it; and I was in trouble if I did. There was never any consistency.

Even today, the one thing I say is the only thing consistent is the lack thereof

--Respondent 4

My name was not on the checks or on the checkbook. I was authorized to sign his name only. I couldn't sign my name. I had no credit card. I had nothing in my name. The house was in his name, and as far as cars or me having my own money, no. I was not allowed to work. He handled everything and I had to account for every penny. In our household, if we did not earn it, then we didn't get it—no matter how bad we needed it. We would have to do something to earn it.

--Respondent 2

I lived on my child support from other kids. We had separate accounts. He never would apply for a joint account. I was shut out of finances. I was shut out of his business. He called it my allowance and I did have to live off of it that child support did not cover.

--Respondent 6

He would watch over everything, every penny.

--Respondent 11

I was not allowed to work, I had no job and nothing in my name. I mean, when you have to ask your husband, um….Do you think I can have twenty-dollars, I'd like to buy me a bra and maybe some underwear? He'd say, "Well, do you need it?" I'd say, "well, I guess not".

--Respondent 2

He'd ask me, "How many times did you do to Wal-Mart this month?" I'd say 5 or 6. He said once, "You have written out 33 checks and 9 of them are to Wal-Mart, that's one-third. Where's the receipt? You had better find them." He chased me around the table a couple of times and told me that I was going to learn how to do it and am going to do it the way that he would teach me to do it (manage my allowance for food and toiletries).

--Respondent 1

m) He valued and controlled things, social events and trips over family: exhibited extreme narcissism and lack of responsibility towards his children.

We had status, going to all the balls, and all of that. And I was like, he would allow me to do this, but then when that was over, then I could not do it anymore. At the Balls, I never got to say anything; I never got to talk to anyone. He would take me to these functions, and I would just sit there. I was a wallflower. "Don't talk to anyone unless you are spoken to." And then I would say, why do you make me go? It was very humiliating to me, because if I did strike up a conversation with one of the other women, he would immediately come over and ask

us what we were talking about. Then it would turn into like he had to show them that he was very much in control over me. So, I would just excuse myself, go sit down and felt like an idiot.

--Respondent 3

I had to have him removed from the hospital when my oldest son was less than a year old son had RSV. My husband wanted me to leave him to go to a concert out of town with him over night. How could I leave my baby sick in the hospital to go to a concert? It got heated and security had to remove him. Four years later, security had to remove him from the hospital (again) when my 5-year old son had his tonsils out. I refused to attend a college basketball game with him while my child was spending the night in the hospital. However, neither time did anyone call the police? Both situations were very threatening and violence. Did they think because we were wealthy, that we could seek help on our own?

--Respondent 7

So many times when I was pregnant, he said, "I am going to file for divorce and you are probably going to lose the baby"

--Respondent 9

Oh, he loved his cars

--Respondent 11

The very first time that we went to his parents, I was pregnant and I had cleaned the car. Evidently, when I cleaned the windows, I had sprayed something to clean them because he was a smoker. There was a film of cigarette smoke over the window. From the Windex I had used, there were some droplets that got into his radar detector and it didn't work, so he smashed the steering wheel, he was furious, yelling and I was just beside myself. I just had never seen anything like that, so I knew then that that was what frightened me. Just the inconsistencies, the drinking. I was a responsible person in that as far as getting the kids up and getting them to school. There were times when he didn't pay the bills on time. He let them slide. That was one of his concerns during court was that I wouldn't pay the bills on time.

--Respondent 4

n) Life in the aftermath of abuse
One of the things that I miss the most is being taken care of or the feeling of being taken care of in a way of nice cars—just that knowing the bills are paid, when you are going to dinner you always know that he's paying. Knowing he's got it under control. There's a part of that, now you get out and now you are attempting to take care of yourself and you are flipping your credit card on the counter to pay for the bills. It's a little scary and a little frightening.

--Respondent 4

I think that it's too easy to women to not place themselves in number one and to place everyone above them first. That's funny; I was accused of doing that in this relationship. He called me selfish and I never took care of anyone else, but myself. I was like, no; I was the only person that I didn't take care of. I may have purchased nice clothes and he made sure that I had all the nicest handbags. But I wasn't taking care of myself. I would question my own judgment. When you are questioning your own judgment and then you realize it, and then downplay it. The emotional damage takes a very long time to recover from.

--Respondent 6

Well, I actually feel better about myself now because I am making my own money. There are things that come back to haunt me. I am freer, but I think I trap my own self, because I am just really hung up on that stuff.

--Respondent 11

I am in the process of applying for a job. Even though we split 50/50 in the divorce, I have real estate, but no liquid assets. He spent a lot of money while he was in drug rehab and had a gambling problem. I have a nice house, but I have to find a job if I want to keep it. I changed my last name, so I would not be associated with him and his drug habits. We sold off the businesses and gave up everything. Emotionally, I was generally an out-going person, but I lost the business that I made successful. It's been spiritually difficult. I am a broken person. I feel like no one would want to date me after all of the condescending remarks. My self-esteem is right out the door, if someone says I look pretty, I start to cry. When you get badgered so much, it wears you down.

--Respondent 1

I am living on student loans.

--Respondent 4

I feel like my character has been smashed into the ground and stomped on. What are you outside of your character and your reputation and who you are? There's a whole lot of rebuilding my entire person. It's extremely daunting to have to rebuild this entire person inside. It just feels awful and I feel terrible.

--Respondent 8

I choose my jobs right now (cleaning houses) because I don't like people watching me do something. Even though I know that I am doing it right, I have self-doubt in there that I am going to screw it up. For about the first three years (after it ended), when 9:00 would come around and I'd go home, I'd get a sinking feeling in my gut, because my husband used to call me every night at 9:00. If I didn't answer the phone, I would have hell to pay. So, I'd look at my watch and told myself I needed

to go home and I'd sweat. It's 9:00 and my friend would say—"he's not here. You can stay out until 2:00 am if you want to." It is still hard to realize that I am free. There are people that say I just need to let it go. Some of it I can. I don't feel guilty anymore. The only thing I feel guilty about is that I allowed it to happen for so long, and that my kids had to see all that.

--Respondent 6

o) *Words of wisdom:* how victims can be better served

I think that judges should be trained in the aspect of knowing what signs and symptoms to be looking for that might be atypical of what they've normally been taught, that. Somebody that feels anxious and intimidated in that setting—that an abused person automatically feels that anxiousness and that it's not the signs and symptoms of what they see and believe and I don't know if that should be conducted away from the abuser. It's much like a child who tries to testify against a parent, they remove the child most of the time and visit with them separately. They don't allow that parent to sit there with that influence over that person and while was sat there. My husband sat there and I did love him, but it was very difficult to remember the things when I was asked questions.

--Respondent 4

Judges need to hear why women won't speak up because they will not knowknow the whole story if the abuser is standing beside them or in the courtroom. It doesn't matter; they shouldn't make a judgment if they don't know the whole thing. If they don't understand it, they should say, "I am going to give you this amount of time to seek counseling, or just anger management, and then I will take a look at it. I will then have to read the reports. Well, one judge asked me, when you got the order of protection, did you lie? Regarding my husband throwing dishes at me and breaking them, the judge said, "Technically, they are his dishes, so he can break them. Who paid for them? Where did the money come from? Yes him."

--Respondent 3

I think just actually taking it and reporting it based on what is being said and if that takes recording the circumstance verbatim, video-taping it. Something that actually gives a real representation of what is going on is monumental. That would have helped in so many ways. I knew going to trial that I should have had more information. I was reassured; the judge has been through this. He will knows that happens in domestic disputes. The cycle of violence—he's well aware of that. We don't need to bring witnesses in to discuss and explain the cycle of abuse. He will know that that. No, he didn't. He should have had someone trained to assist him in

the courtroom. We should have had a professional on the stand talking about the cycle of abuse, levels of abuse. I visited with the Safe House for two and one-half years, before this went to trial. It took two years to go to trial. In four years, not one word according to what I observed, in the 32 page divorce decree, he clearly states in there that because I went back to him; time--and-time-again, he felt that it wasn't as bad as I explained. And that's typical; that's textbook abuser. The vicious cycle of domestic abuse and that was the first thing that was brought to my mind. When I first started visiting with the Safe House, I learned about that little cycle of abuse how could he (the judge) not know that? Something that simple; because I went back to him time and time again, he refused to hear me.

--Respondent 4

"Judge, please listen…………… to me…"His attorney handed my court transcripts from a custody hearing when I was being cross-examined. "And what is it that you think is required for your children to be perfectly safe from their father?" I said, "Safe from their father or anyone else in the household; not being hit; not being put down; not being called stupid; not being called an ass or a bitch; making sure they are being supervised at all times; making sure that they don't fight with each ohter; making sure they have food to eat and no drugs or sex toys they the kids could find left out in the open. All of that is safety for me. Telling them they are smart and capable, and they're doing wonderful, and they're going to be somebody, and they're not going to abuse a woman when they get older. That is what safety is to me."My husbands attorney then asked me, "All of these abuses that you claim exist as to your children have existed since the judgment of dissolution three years ago?" I said, "Oh no, there has been abuse the whole way through. There has been abuse since the divorce. Since that time; before that time, always." In the final decree, no counseling was ordered and my ex-husband had no restrictions on visitation. I guess it didn't matter what I said, or the evidence I had. The judge didn't hear me or didn't hear me or didn't care. My ex-husband's mother said to me, "Don't you know that we play with this the judge?" Then she poked an umbrella into my back as hard as she could.

--Respondent 7

I think they all need to do it differently. If I could talk to judges, police and prosecutors, I would tell them that they absolutely need to separate them, and make sure whoever is having the confrontations are separated safely. So then, the wife would not be intimidated by the husband who is standing there

under his breath, saying, "I am going to break your neck when this foolishness is over!"

-- Respondent 1

The punishment should be a lot more harsh than just anger management classes. I think batterers should have to go in front of judges and report more often. I think someone from the courts should randomly show up in the homes and ask how it is all going at least on a monthly basis.

--Respondent 7

Some of the judges should not always judge because we don't have anything to say; they just might not like the way we look. Me, I had no self-esteem or self-confidence or self-worth, not a bit. I feel like I am now getting it back. I feel like I am doing things successfully now, but when a judge is in a position to make decisions and doesn't not know, then he needs to reflect and think about it and check on it. While he is checking, we should make sure to put us in a safe environment somewhere.

--Respondent 10

I just know in my cases, everybody that was in the position to help me was a man. The prosecutors should go at them; abuse is abuse and it does not matter if the abuser is wealthy or not. The judge should order that the whole family should get counseling, including the batterer. Let the counselor help draft a safety plan and recommend proper treatment for the batterer.

--Respondent 4

Sub-themes

p) *The perpetrators call the police to blame it on the victim*

Several times, he was the one who called the police to tell them I was the perpetrator of violence. Actually, one time, I accidentally put on a pair of his socks. I was not to touch anything of his. He called the police and lied to them. I don't think they believed him because they sat me down and told me that I was a really pretty girl and could find someone a lot better. They didn't take him away though, even though I had marks on my neck from him choking me.

--Respondent 7

q) *Vacations and holidays are times of hell, much anticipated, but always frightening. They anticipated the trips, which turned out becoming nightmares in themselves*

They were times of hell. They were very stressful. Christmas, I know on many occasions, that I was told that we wouldn't have a Christmas; that there was no money. Everything was being paid out;

property taxes were due at the end of year as well. For a person that owns a great deal of personal possessions, you end up paying quite a bit more. Many times he insisted on keeping the store open, making money. It was so much more than making the money.

--Respondent 12

Vacations, which we took many a year, were something to look forward to—if I could just make it to this vacation, I just can't wait to be gone because when we were gone, it was like fairly-tale land. It was amazing on vacations, but I was always scared to death half the time. I knew as long as I didn't go off the resort and stay in all-inclusive, which I wouldn't encourage not being at an all-inclusive. I felt safer there. Especially with being out of the country, my father would worry every time I'd go. Sometimes, I wouldn't tell him when I was leaving. I didn't want him to fear for me. I remember being in Los Cabos and we had the children with us too. We had to fly my mother in because it was our second anniversary, and she would watch the children. We had been placed in a 6-bedroom penthouse suite with seven levels. The seventh-level had a balcony that went up to the 8th level and it went outdoors. The terrace was about two-and-a-half feet tall and then you have seven stories down. I remember having nightmares about having been pushed over. I learned that when I got back that I was expecting and lost the baby. I was about 8 weeks along I had experienced my first miscarriage that I had. My mother being there remembered an argument with him. To this day I don't remember him hitting me. I remember there was an altercation that could have gotten that close, but my mother said that he had hit me several times, and that one of them was in the stomach. I still to this day don't remember that at all. I remember the harsh words you get into this whole cycle of you fat…lewd, and trash words coming from his mouth. It took years to eliminate from my mind.

--Respondent 4

We had all this money, but for Christmas and birthdays, the kids never got what they wanted; they always got what they needed. If you could watch the video that I was always taping on Christmas morning—it was like somebody died. No enthusiasm in opening the presents. He would hand them out and you would have to wait until he told you it could be opened. It was terrible. One Christmas, when my mother was visiting (she would never return after), he told us to go drive through a place that had Christmas lights. I should have said, no. But we went and had a good time, my kids and my mom. When we got back, it was like a total different person. It was like, well it did not take us

that long to drive through, but there was a wait for 30 minutes to get in. Then we started talking about how much fun we had. Well, I couldn't have any fun. So, he asked me where the aspirin was and I just said, "it's where it always is." Then he started to throw stuff all around in the kitchen and I said, please don't do anything in front of my mother. I am her youngest and she worries about me, ok? He goes, "this is my house and I will do whatever I want!" Before I know it the tree is all knocked down and tinsel and ornaments are everywhere. My mom and sister packed up and said it would be a cold day in Hell before she'd ever come back. So, holidays were not holidays. They weren't any different from any other day. Now you would think that sooner or later, he would see what he is doing to his kids and how disappointed they were, but it's a rule.

--Respondent 3

r) Perpetrators had drastic personality changes from public life to private life—different faces and demeanors—the Jekyll and Hyde Sydrome.

In public, he was well respected and poised, but at home everything was different. When he abused me, it would be in private. But after time, he didn't care and would start hitting me in front of my kids. I mean, I have every scar to prove it.

--Respondent 3

s) Perpetrators were not kind or caring toward stepchildren

He did not attempt to develop any kind of relationship with my children. My son and I were not allowed to walk with him in public. When we went to the grocery store, he would shop for himself and my son and I would shop for us. We were also not allowed in the living room when he was in there watching TV or reading the newspaper.

--Respondent 2

Me and my kids had to earn our own keep in our home

--Respondent 1

I was actually his third wife. I met his first wife because he had two children with her. I found out he just up and left her for a woman that had seven children. And then I came along and had just one child. But he would not allow for her and made the decision that she's got to go. I was already pregnant by then, so it was a tough decision. When she turned 16, this was right before she ran off I wanted to give her this big party. But, I could not have a party for her. He just didn't want her around when she was little. He told me the only way she could live in his home was if she worked and paid rent.... she was 9 at the time.

---Respondent 3

t) The victim lived without while the batterer enjoyed the wealth, but oh, the gifts were really good after the violence

Sometimes the gifts are really good..............

--Respondent 5

He had made plans to go to Paris and happened to be that the exchange rate had been the worst that it's ever been, so it was 3 times more than it was here. I cup of coffee was like six or seven dollars. So, immediately we went to our hotel after our flight. There are no all-inclusive in Paris. By the time we had gotten there, he was livid about the exchange rate. The hotel we had stayed at had a continental breakfasts, so I decided I would pull a couple of things such as an apple and a donut and save it for later. I would just go without eating lunch and would just let him have lunch. It became an increasingly tense, nightmarish situation.

--Respondent 4

Interviews identified the extent of injustices experienced, as well as additional difficulties in leaving the wealthy and/or powerful batterers. The findings should assist in determining whether victims of wealthy batterers need greater assistance in holding the abuser accountable and receiving proper resources upon leaving the batterer. Lastly, this analysis will aid in educating the criminal justice system pertaining to inadequate services that victims currently receive. Therefore, the criminal justice system can impose more appropriate punishments upon abusers in similar situations. The survivors deeply reiterated that we need to look closely at how judges interpret cases and how police act or don't act.

VI. LIMITATIONS

The interview questions utilized in this analysis have not been previously implemented; therefore, sufficient evidence for validity cannot be provided. Furthermore, validity and reliability cannot be established, as this was a very small sample. Although the small sample provides rich examples and lays groundwork for future research, the results cannot be assumed to be random and cannot be generalized to all populations of victims of batterers, rich or poor. Due to taking a phenomenological approach, the study is only exploratory in nature and does not test theory. However, by expanding this study in the future, theory building is potentially viable.

VII. DISCUSSION

Imagine a domestic violence victim, who has three children, no job, no attorney, no support system, or no family nearby. What does she have ahead of her? Likely court battles, finding a job, getting money to live

and eat, building a resource network, going to school, getting a bank account, finding somewhere to stay and daycare for children or new schools and building a social support network. Now, add a victim of an affluent batterer to the mix, which further complicates what lies ahead for her: fighting stereotypes of domestic violence victims'; lengthy court and custody battles; fear of losing reputation upon exposing her victimization; loss of social status; potentially losing custody of her children to the father, and not having a voice to achieve justice.

A common misconception exists as to why battered women do not leave relationships, as relatively few understand that the abuse develops slowly over time. The abuser begins to use violence as an effective method for gaining and keeping control over his/her partner, usually the spouse (Romero, 2011). By the time the pattern of violence has emerged, there may be children, financial and emotional bonds that are arduous to break. Kouremetis (2012) detailed common triggers associated with domestic violence: environments where a sudden change in circumstances occurs; acute financial problems, or loss of self-esteem. Women often face the arduous decision of potentially dissolving the family; no matter how dysfunctional family-life was. If she would leave, where would she gowith no resources of her own?

Relevant themes from the voices of these participants in this analysis demonstrate that the affluent batterer bears additional challenges. As additional research is conducted on wealthy batterers, police, prosecutors, and judges may provide better treatment and protection, as they too will become more appropriately prepared in dealing with wealthy and powerful batterers, without causing injustice or prejudice to the victims.

VIII. CONCLUSION

This study exposed significant and noteworthy information about the perceptions and lives of women who suffered violence at the hands of their wealthy partner. As noted above, discovering injustice was the main objective of this project. Moreover, the research focus centered upon the events surrounding women's attempts to receive justice, while experiencing difficulties due to societal images of being in wealthy relationships. Therefore, such victims are assumed to have resources that would enable them to be able to leave abusive relationship more easily. However, in reality, victims of wealthy batterers may experience more difficulty upon leaving their abusers due to the abuser's wealth and prominence in the community.

Sharing the perspectives of women who are victims of wealthy batterers sheds light on how these women experienced injustices while seeking justice from the criminal justice system and how these implications will affect future victims of wealthy batterers. Interviews of these victims may show the extent of injustices experienced, as well as additional difficulties in leaving the wealthy and/or powerful batterers. Furthermore, the findings determine that victims of wealthy batterers may need more assistance in holding the abuser accountable and receiving proper resources when leaving the batterer. Lastly, the results of this analysis should help to educate the criminal justice system on the inadequate services that victims receive. Therefore, the criminal justice system can impose more appropriate punishments on abusers in similar situations.

Future exploration must focus on domestic violence among the rich and poor, rural and urban. Others should concentrate on police and criminal justice responses on a global scale, as both topics have been a neglected area of research. Research over the past 20 years indicates that women who leave their abusers are at a 75% greater risk of being killed than those who stay. Whatever the case and regardless of the social class, domestic violence occurs across all social and economic lines and it occurs very often, but in one-half of the cases, it will continue in silence (U.S. Department of Justice, 2009). Most battered women believe that they can change the abuser or save him. However, as a result of chronic abuse, victims are likely to be diagnosed with suicide ideation, anxiety and post-traumatic stress disorder. Both victims and batterers share a commonality of low self-esteem, which typically keeps the victim from leaving the relationship (Groetsch, 1997).

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The Role of Cultural Heritage and Tourism in Nation Building: A Study of Lagos Eyo Festival

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Abstract- Nigeria is made up of over 250 ethnic groups and has over 500 dialects validating her rich cultural diversity and resources. Yet its cultural industry has not been properly harnessed and as a result, Nigeria is fast losing her cultural heritage or history to cultural colonization and westernization. Consequently, Nigeria faces the possibility of cultural usurpation by cultures that are foreign to her cosmology. This research therefore examines how Nigeria's cultural resources can be tapped into for nation building using the Eyo Festival as a case study. It is anchored on the neoliberal theory as a framework which explains the use of our culture as a means or an instrument of foreign policy. The study employed the use of both primary and secondary data to arrive at its conclusions. It sampled a population of 100 residents of Lagos State. Research findings indicate that the Eyo festival as a cultural heritage of Lagos State has contributed immensely to the nation building project, especially through tourism. The study therefore, recommends that the Nigerian government should re-orient and educate its citizens about its cultural heritage in order to increase national consciousness and awareness. Also, the government should ensure that our cultural heritage is preserved in order to attract foreign investment, thus enhancing nation building.

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Abstract- Nigeria is made up of over 250 ethnic groups and has over 500 dialects validating her rich cultural diversity and resources. Yet its cultural industry has not been properly harnessed and as a result, Nigeria is fast losing her cultural heritage or history to cultural colonization and westernization. Consequently, Nigeria faces the possibility of cultural usurpation by cultures that are foreign to her cosmology. This research therefore examines how Nigeria's cultural resources can be tapped into for nation building using the Eyo Festival as a case study. It is anchored on the neoliberal theory as a framework which explains the use of our culture as a means or an instrument of foreign policy. The study employed the use of both primary and secondary data to arrive at its conclusions. It sampled a population of 100 residents of Lagos State. Research findings indicate that the Eyo festival as a cultural heritage of Lagos State has contributed immensely to the nation building project, especially through tourism. The study therefore, recommends that the Nigerian government should re-orient and educate its citizens about its cultural heritage in order to increase national consciousness and awareness. Also, the government should ensure that our cultural heritage is preserved in order to attract foreign investment, thus enhancing nation building.

Keywords: culture, heritage, tourism, nation building, eyo festival.

I. Introduction

The concerted efforts of successive governments, patriotic citizens, local as well as foreign institutions to building a prosperous African continent have been a rather daunting challenge for many states in Africa. As a matter of fact, many of these states have failed woefully in achieving this primal objective which characterizes the very existence of any society. To this end, various approaches to providing a panacea to this incurable sore have been offered by reputable intellectuals from the perspective of their respective disciplines whether social, scientific, business, medical or humanistic.

Nevertheless, it is unquestionable that the industries of cultural heritage and tourism in many African states, especially Nigeria, have been left in the doldrums for a time too long. It is also indisputable that the measure of payments or revenue in both cash and kind that a society can accrue through its culture can be

immense if judiciously and resourcefully tapped into. By this explication, Nigeria can therefore, through a rejuvenation of its cultural heritage and through tourism build a prosperous nation that is capable of contributing enormously to the modern world culture by projecting African civilization and values.

A nationwide approved definition of culture is contained in the preamble to the Cultural Policy for Nigeria of 1988. By this definition, culture is seen as "the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment, what gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization thus distinguishing a people from its neighbours" (Cultural Policy for Nigeria, 1988:5).

In buttressing the fact that culture is not simply reverting one's way of life to archaic means of living, the policy emphasizes the fact that culture is not "merely a return to the customs of the past and that it embodies the attitude of a people to the future of their traditional values faced with the demands of modern technology which is an essential factor of development and progress" (Cultural Policy for Nigeria, 1988:6), the policy further asserts that culture comprises the "material, institutional, philosophical and creative aspects of a peoples' life. (Cultural Policy for Nigeria 1988: 6).

It is often wondered how plausible it is that culture can feed a nation and its people's bellies. In examining culture from a historical perspective, it can be argued that culture, from time immemorial has always been an integral and essential aspect of the Nigerian economy. According to Aig- Imoukhuede (1987), before the colonial era, culture based activities and goods produced indigenously made up over 50 percent of the economy. The trans-Saharan and trans-Atlantic trades were essentially comprised of craft exports which epitomized the highest and most sophisticated forms of existing technology at that period, and after that, agriculture was the strong base which made up not less than 40 percent of the economy.

It is therefore rather pathetic to discover that Nigeria's economy has so deteriorated that it is currently dependent on only one natural resource: oil which has been a source of incessant conflict for the nation, or what Ibeanu (2008) referred to as the paradox of affliction (poverty) in the face of affluence (oil wealth). It is based on this need to diversify the economy that the preservation and conservation of our cultural and

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historical heritage and resources become a more pressing and urgent necessity.

Also, looking at it from the educational sector viewpoint, it is very evident that the escalating cost of educating young Nigerians has become very daunting and discouraging. In the past, our cultural heritage provided us with a functional and productive form of education that was consolidated by an informal education and apprenticeship system in which, according to Aig- Imoukhuede (1987):

> Products' training was related to specific roles and functions and not tied to paper qualifications and the characteristic inability to respond positively to the practical applications of education. The drop out idea is alien to the traditional system of education which is usually life-long. The large number of unemployed graduates is not only an indictment of the methodology but also of the course content which produces half baked and stereotyped products unable to communicate with a public in an industrial atmosphere which they should exploit for their livelihood and survival. The end product of efforts at nation building through a culturally relevant educational system should be a pervading leitmotiv that is visible in every spectrum of our national life. Creating a tapestry into which is intricately worked several national motifs representing our values and philosophies, our forms and designs and a certain quality which is the aggregation of all that is desirable, progressive, inspiring and gives Nigeria an object (human or material); an easily identifiable character (Aig- Imoukhuede, 1987:6).

Nigeria's educational system should therefore complement and strengthen her cultural heritage as a society which possesses shared minds, a unified spirit, and a common prospect. It is against this background that this study is divided into five sections. After the introductory remarks, major concepts are explained. This is followed by the examination of the history and origin of the Eyo festival in Nigeria. The fourth section presents the data analysis on the sample size adopted and the last section concludes the work

II. Conceptual Discourse

Key concepts in the study are identified and clarified with a view to creating a synergy in the course of the discourse and to avoid ambiguities.

a) Culture

As a concept, the term 'culture' is one that possesses different meanings in various disciplines and fields of study. For Williams (1983:87), "culture is one of the two or three most complicated words in the English Language". In fact, Hutnyk (2006) further argues that, "every commentary on culture must begin with a ritual acknowledgement of the local, global, and of the twinned inextricably bound antithesis of becoming universal and becoming particular, of identity and difference, and contest over these terms" (Hutnyk, 2006: 351).

Nevertheless, attempts have been made to define culture by a number of scholars. According to Williams (1983), the word 'culture' originated as a noun that referred to the act of cultivating crops. Thereafter, this notion of cultivation was expanded to encompass the cultivation or nurturing of the human mind. Thus, the idea of a cultured mind or cultivated person was born. However, the nineteenth century brought with it a more anthropological definition of the term. By this new definition, culture became understood as "a whole and distinctive way of life. This understanding of culture emphasized 'lived experience'" (Barker: 2003:58).

Again, Marvin (1980) defined culture as, "the learned repertory of thoughts and actions exhibited by the members of social groups" (Marvin, 1980: 10). Marvin's conception of culture is portrayed in a holistic sense; that is, culture is seen as the whole of existence or the life of a community not just an aspect of life that is concerned solely with education and the cultivation of civilized character. Marvin's definition also suggests that culture is the 'learned repertory', in other words culture becomes a process in which a group of people acquire all the skills, knowledge and techniques needed to survive in any given environment (which they live in) through training and experience, which is not instinctual but passed down from generation to generation. By this, culture is a process of learning and this explains why every culture is unique to its respective environment. In effect, different environments require unique and almost inimitable skill, knowledge and techniques for the survival of each individual.

Marvin's conception of culture also suggests 'thoughts and actions' as elements of culture. Thus, culture also encompasses the particular way of thinking or pattern of ideas and beliefs of a people or a society. As stated earlier, since each environment requires a unique 'way of living', it would be laughable to outrightly and condescendingly condemn a people's culture simply because one cannot relate to or understand its foundation. However, this definition is quite simplistic and fails to elucidate the institutional aspects of culture. A more descriptive definition of culture is offered by Nwegbu, Eze and Asogwa (2011). They define culture as:

> A pattern of human activities and the symbols that give these activities significance. It is what people eat, how they dress, beliefs they hold and activities engage in. It is the totality of life evolved by a people in their attempts to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization thus

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distinguishing people from their neighbors (Nwegbu, Eze & Asogwa, 2011:1).

This definition exposes a more humanistic view of culture. Culture is not only about the activities of man, but it also signifies the representations and the characters that give these activities meaning or importance. Culture is also portrayed as a process that doesn't just emerge, but one that evolves.

b) Heritage

According to the Encyclopedia of Tourism (2000), the various definitions of heritage usually refer to ideas of inheritance that have been passed down from long ago. When used in relation to tourism, heritage can be categorized into two: cultural heritage and natural heritage. In a cultural sense, heritage can refer to the history, beliefs and ideologies, values, traditions, customs, arts and music, standard of living, etc of a society. While naturally, heritage can mean the landscapes in which such a people finds itself. However, it is the cultural aspects of heritage that this study is concerned with.

For Gunay (2008: 2), heritage is "part of the past which we select to determine economic, cultural or social values. This 'value-loaded concept' of heritage makes the subject matter relate to present circumstances and provides an interpretation of history". A people, of necessity therefore require knowledge of their past in order to thoroughly and systematically understand their unique present and to productively mould a prosperous future for themselves. It is for this reason that the importance of conserving one's heritage (whether natural or cultural) is paramount for any society or people who intend to prosper.

Again, heritage is defined as "a form of trust to be established on firm footing and reinforced so as to promote a culture's perpetuity, its quality and its uniqueness" (Aig- Imoukhuede, 1987:3). This suggests that heritage represents a faith that a people hopefully rely on for their advancement and continuous existence. It validates their identity and their character which is showcased in their attitudes and their attainments.

Aig-Imoukhuede further argued that "cultural heritage involves more than just music, dancing and arts; Nigeria's cultural heritage is more than charms and incantations. Its elements can be found in artifacts which insinuate a solid technological base of undisputable value. It also possesses an oral tradition which is comprised of a rare assortment of practical accomplishments and inspiring philosophies" (Aig-Imoukhuede, 1987:3).

According to the Wikipedia Online Encyclopedia (2012), heritage is the "legacy of physical artifacts (cultural property) and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritage includes tangible culture (such as buildings, monuments, landscapes, books, works of art, and artifacts), intangible culture (such as folklore, traditions, language, and knowledge), and natural heritage (including culturally significant landscapes, and biodiversity)".

From the foregoing, one can vividly see the intimate and intricate bond or relationship that exists between culture and heritage. These two concepts are intertwined and it would be almost impossible to accurately explain one without making reference to the other.

c) Tourism

Tourism can be defined as the "study of man (the tourist) away from his usual habitat, of the touristic apparatus and networks responding to his various needs, and of the ordinary (where the tourist is coming from) and non-ordinary (where the tourist goes to) worlds and their dialectic relationships" (Encyclopedia of Tourism, 2000: 585).

By this definition, man becomes the central focus of tourism. Man's behaviour is thus examined within an environment that is different from where or what he is used to and how he is able to adapt to the new challenges that will be faced. From the above therefore, tourism examines the positive interaction or the negative contention between the 'ordinary' and 'non-ordinary worlds' and how man is still able to meet his needs in the light of the 'non-ordinary'.

According to the Wikipedia Online Encyclopedia (2012), the United Nation World Tourism Organization (UNWTO) defines tourists as people who "travel to and stay in places outside their usual environment for more than twenty-four (24) hours and not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". This definition puts a time frame to the period in which a tourist may still be regarded as one. It also mentions that the tourist does not engage in work related activities by which he can be paid.

Precisely and more relative to the study, as stated by the NTWG Report (2009), tourism is the "active process of harvesting profit from culture by converting the raw ingredients of life into a money-making enterprise through the conscious and deliberate development of culture into products for sale and consumption. It involves the active development and cultivation of inbound consumers as well within-bound consumers" (NTWG Report, 2009: 10).

The above definition examines tourism in light of a society that possesses culture. From this definition, tourism is a 'process' that is 'active'. In other words, tourism is a continuous and unrelenting activity which transforms the abstract concept of culture into a profitable venture that produces revenue for a people and its government. Also, the consumers of tourism are

not only those who come from without, but also within the given environment.

More so, for Knox and Marston (1998: 55), "tourism is the largest global industry in terms of employment and revenues. One estimate suggests that one of every 15 workers worldwide is engaged in transporting, feeding and otherwise serving tourists". This view makes tourism one of the most important industries in any economy which shouldn't be managed or operated with apathetic abandon and reckless indifference.

For Nichols (2001), tourism likewise can be highly susceptible or volatile during recession conditions because it is a leisure industry. So therefore, tourists are repelled if provided with the littlest deterrent. For example, the September 11 terrorist attacks on the World Trade Centre suggest that the tourism industry can collapse in a twinkling of an eye without prior notice irrespective of the geographical size or importance of that site. On the other hand, tourism may also significantly influence a society constructively. The Report by the Culture, Tourism and National Re-orientation Thematic Group (2009: 11) rightly states that "socially, one of the most immediate benefits of the tourism industry is its ability to create employment and, in the case of tourism, an added benefit is that it caters for both skilled and unskilled employment. As a labour-intensive industry, tourism has the potential to create more jobs per unit of investment than any other industry and tourism can be a useful source of employment for women and ethnic minority groups".

It further contends that:

Environmentally, tourism, when properly developed and managed, can serve as a mechanism for protecting natural environments; preserving historical, archaeological and religious monuments; and, stimulating the practice of local cultures, folklore, traditions, arts and crafts, and cuisine. And economically, tourism brings many benefits to the Central Government, local authorities as well as the private sector through the generation of foreign revenue, financial returns on investment, taxation on tourists and tourist products, and, linkages to other local industries such as agriculture and fisheries (NTGW, 2009: 11).

This signifies that the ripple effects of the judicious employment of tourism can be seen in every aspect of a society which includes the economic, the social and the environmental. Accordingly, tourism should not be relegated to the backseat; rather it should take the driver's seat of any nation that intends to experience development.

d) Nation Building

According to Tokunbo Ajasin, as cited in Onasanya (2009: 10), nation building "ordinarily suggests the existence of builders and by logical extension a blue print by which the nation is being built or is going to be built. In other words, there must exist a set of people (builders, leaders) who have very clear, distinct, focused and principal orientation about how, when, what and why the nation must be built" (Onasanya, 2009: 6). This argument simply expresses the meaning of nation building in simple but logical terms. It also identifies those who engage in the activity and the features that they should possess in building a nation.

He concludes by categorically stating that:

In a nutshell, nation building cannot start until there is a well laid-out plan that is properly and conspicuously articulated by political leaders such that the plan becomes an international public article of faith based on popular acceptability. It is the level of persistency in implementation that determines the quality and extent of development that each person, organization, or nation experiences. Therefore every generation has its mission in the interpersonal, organizational, national building task (Onasanya, 2009: 13).

As a matter of fact, there are two elements involved in the process of nation building. They are the state which is represented by the government on one hand; and those who are governed on the other hand. The convoluted and dynamic relationship between a government and its people is a determining factor in deciding whether that society can be built into a prosperous or developed one. A society that possesses a constructive relationship between its government and its people will be prosperous and vice versa.

In a presentation by Gambari (2008:1) during his tenure as Under-Secretary-General and Special Adviser to the United Nations Secretary-General, he argues that "nations just don't happen by historical accident; rather they are built by men and women with vision and resolve. Nation-building is therefore the product of conscious statecraft, not happenstance. Nation-building is always a work-in-progress; a dynamic process in constant need of nurturing and re-invention. Nation-building never stops and true nation-builder never rest because all nations are constantly facing up to new challenges". In other words, if a nation has to exist, there has to be determined and deliberate; purposeful and persistent; and resolute and resilient efforts not only by statesmen, but also by the general number of men and women who make up the state.

In the same presentation, Gambari further outlined the important aspects of nation building which include:

A political entity which corresponds to a given territory, based on some generally accepted rules, norms, and principles, and a common citizenship. Secondly, it is also about building institutions which symbolize the political entity – institutions such as a bureaucracy, an economy, the judiciary, universities,

a civil service, and civil society organizations. Above all else, however, nation-building is about building a common sense of purpose, a sense of shared destiny, a collective imagination of belonging. Nation-building is therefore about building the tangible and intangible threads that hold a political entity together and gives it a sense of purpose (Gambari, 2008: 1).

Gambari's view on nation building focuses mainly on the development of the political entity which must operate within a definite geographical territory, must be founded upon vital institutions, principles, beliefs, etc which represent it and a unified 'sense of purpose'.

In summary nation building refers to the visible and invisible workings of the government and its people toward being unified.

III. History and Origin of the Eyo Festival

As a result of the oral nature in which African traditions, histories, practices and customs are passed down from one generation to another, there has been difficulty in determining the exact origin of the Eyo Festival. As such, there are fairly divergent accounts to the history and origin of the festival. However, there is a passionate acceptance among the indigenes of Lagos of these different versions. Nevertheless, this study accounts for four versions which are most prominent amongst all.

According to Chief Aziz Akilagun II, the Onilegbale of Lagos, in "The Truth about Eyo Masquerade", an article published in the Lagos News, December 19, 1986, as cited in Adegunwa and Isong-Ibanga (2012:1), "the Eyo play and not Orisha (Adimu Ologede and Alaketepupa or Laba) were brought to Lagos from Ibefun in about 1750 by Ejilu and Malaki, the two male cousins to Olori Olugbani, the wife of Oba Ado and mother of Erelu Kuti of Lagos. Ejilu and Malaki came from Ibefun in search of Olugbani who was said to have died before they arrived Lagos. Fortunately, they met Olugbani's daughter Erelu Kuti and her two children who were on separate thrones (Ologunkutere as Oba of Lagos and Sokun as Ogbon Iduntafa).

On arrival, the two men introduced themselves to Erelu Kuti and told her their mission (to locate Olugbani). They did not stay long when they learnt of Olugbani's death but left for Ibefun to perform funeral rites (Eyo) of Olori Olugbani". This version is said to be of the Isokun Onilegbale chieftaincy family.

History however, shows the strong presence of these two important persons and their essential roles in the institution of the Eyo play in Lagos. Nevertheless, the place of Malaki and Ejilu in the historical origin of the

fanciful Eyo play is brought out forcefully in a praise song rendered as:

Malaki ni njaiye o eeeee
Ijaiye Ejilu ya to,
Eyin ngbo o? ⎬ Twice
Omo lo si Oyo Ajaka (Twice)
O rohun mu bo si rele
O f'Akala m'Awo ni Mesi Ikole,
Oun lo n se Oniko eleyo
Omo wewe a ba se e ra eni a l'Eko,
Aimo wo lo s'oja lo ra
Eba gbajo ka'to ki'to a ho
Awo Eko agoda s'Irele

This Igbe song appears to invoke the spirit of the origin with its entire nostalgic mood. But the song hardly renders itself to literal translation because of its coded idiom, the meaning which is buried in the images of the past. A close translation is provided below as:

Malaki lived well
Ejilu's enjoyment was exceptional
Do you all hear?
Malaki enjoyed life
Ejilu's enjoyment was exceptional
The child went to Oyo Ajaka
He came back with something tangible
He introduced Eagle to the cult of Mesi Ikole
Who is the adept (or leader) of Eyo cult
If it were possible to sell little children in Lagos,
The ignoramus would go to the market to buy
We better come together to follow the path of the cult
The cult which belongs to Eko agodo proper (Adekunle-Alli, oral interview, 2013).

An important meaning or message thus emerges from the song: the roles of Ejilu and Malaki who brought the festivals, the exhortation of the people of Lagos to rally round them to make the cults a worthy heritage. Lastly, it will be remembered that Ejilu brought Awo Opa from Oyo that is why it is repeatedly mentioned in the song.

Again, Ejilu and Malaki are credited for their role in the Awo Opa religion and culture especially, in the Adamu Orisha in Lagos by the popular saying: "Mole Ejilu, Mole Malaki".

According to Chief Adekunle Alli in an interview on the origin of the Eyo festival as cited in Oladipo (2011: 2), "another version from the Ogunmade Chieftaincy family states that it was only the Eyo Masquerade that was brought in from Ibefun, but that the Adamu Orisa, which is the lead deity in whose name the play has been subsequently staged, was brought into Lagos from Benin by the Olugbade family". He further opines that the Adamu Orisa, the Orisa Ogunran and the Orisa Elegba Opopo were originally brought in from Benin by Chief Ologun Agan and Chief Ologun

Igbesodi during the reign of Oba Ado of Lagos (which was over 350 years ago).

A further addition to this version states that due to the lack of royal entertainment in Lagos during the reign of Oba Ado, apart from some traditional music, Chief Ologun Agan went to his town, Benin, accompanied by his friend Ejilo, to bring the Orisa Oko, which is the Adamu Orisa, and presented it to the Oba. Subsequently, Ejilo advised Ologun Agan that they should send an emissary to the Alaafin of Oyo seeking an introduction to any form of protection that would enhance peace and security in Lagos (Oladipo, 2011).

It is reputed that the Alaafin gave them a fetish called Erikina and Olowo Oko, also referred to as Awopa and Akalamasha that was located in a cult centre outside town, where the Orisa Oko or Adamu Orisa was also lodged. Thereafter, fortnightly plays were held in Okeipa, which the kings of Lagos and other nobilities attended, and it was there that an Ijebu man, Molu first appeared in the Eyo masquerade costume with Orisa Oko (Adamu Orisa). Afterwards, King Ologunkutere (c. 1776-1806) decreed that the fortnightly plays be moved to Lagos Island. And when the Adamu Orisa masks were brought to Lagos, Ologun Agan established Orisa Oko/Adamu Orisa inside his palace in Idumojogun, also known as Ita-Ado, and it is there till date.

According to Jinadu (2003), another account asserts that the Adamu Orisa Eyo was brought by the same people who brought Awopa to Lagos and not by the Ijebu from the Iperu area. An additional version of the story also claims that King Akitoye of Lagos accepted to appease the Eyo Deity - originally from Ibefun, - as advised by his in-laws there, so that his sister, Erelu Kuti, could conceive and bear children. The name Orisa Oko arose due to the journey across the sea to Ibefun when Oba Akitoye asked that the Adimu Cult bring home the deity. After Erelu Kuti finally gave birth, her two offspring, Sogan and Ologunkutere, were the progenitors of the core lineage that ascends to the throne of the Oba of Lagos till now. As such the first Adamu Orisa play was staged in 1854, in honour of Adamu Orisa's benevolence which led to the birth of kings.

On some level, it can be said that all these versions have some similarities and are to some extent interwoven with one another. This is as a result of the repetition of some names or some recurring incidences. In all, one can believe that there is some truth in all versions.

IV.   Data Presentation and Analysis

The data on the empirical aspect of the study is presented here. It covers the result of the questionnaires administered and the oral interviews conducted.

a) Frequency Distribution of Respondents' Biodata

The background information of the respondents is presented in this section. Bio-data analysed include among others, age, education and gender of the respondents.

Table 4.1 : Gender of Respondents by Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	68	74.7	74.7	74.7
	Female	23	25.2	25.2	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.1 shows that 75% of the respondents are male while 25% are female. This shows that majority of the respondents are males. Usually, cultural festival in most part of Africa is mostly men's affair while women are debarred from participating. For the Eyo festival however, investigation revealed that though both males and females participate, there is an extent to which women can be involved in the rite. This explains why more men were available for the survey. However, an interview with Chief Adekunle Alli (2013) reveals that women are encouraged to participate in the festivals. As a matter of fact, these women who include the royal wives, the housewives and young women form bands or singing troupes during these festivals. Nevertheless, they ought to comply with the general rules that govern the Eyo festival.

Table 4.2 : Distribution of Respondents by Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18 – 30	52	57.1	57.1	57.1
	31 – 45	28	30.8	30.8	87.9
	46 and above	11	12.1	12.1	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.2 above shows that the ages between 18 and 30 years constitute 57% of the respondents while those between 31 and 45 years old constitute 31%. Ages between 46 and above constitute 12%. This shows that majority of the respondents are between the ages of

25 and 29. This may be due to the fact that the Eyo festival attracts a lot of youths and young people who are full of elation, joy and exuberance during the festival. Honorable Oladisun also affirms that:

We've seen an increment in the membership since Eyo Benson. We've seen that the younger folks of

the younger generation who happen to have a lot of Western education and live in Ikoyi, V/I (Victoria Island), Lekki, Ikeja, they too are embracing it, many joined after the Eyo Benson (Oladisun, oral interview, 2013).

Table 4.3 : Distribution of Respondents by Nationality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Nigerian	87	95.6	95.6	95.6
	Foreigner	4	4.4	4.4	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.3 shows that 96% of the respondents are Nigerians while 4% are foreigners precisely from Togo.

Table 4.4 : I believe that the Eyo festival is a true representation of Lagos cultural heritage.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	24	26.4	26.4	26.4
	Agree	31	34.1	34.1	60.4
	Undecided	27	29.7	29.7	90.1
	Disagree	6	6.6	6.6	96.7
	Strongly Disagree	3	3.3	3.3	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

On whether or not the respondents believe that the Eyo festival is a true representation of Lagos cultural heritage, Table 4.4, the frequency distribution of respondents, shows that 26% of the respondents strongly agreed and 34% simply agreed. However 30%

of the respondents were undecided. 7% of respondents disagreed. 3% of the respondents strongly disagreed. This analysis shows that majority of the respondents agreed that the Eyo festival is a true representation of Lagos cultural heritage.

Table 4.5 : I believe that the Eyo festival is a means of showcasing Lagos cultural heritage to the world.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	19	20.9	20.9	20.9
	Agree	40	44.0	44.0	64.8
	Undecided	28	30.8	30.8	95.6
	Disagree	2	2.2	2.2	97.8
	Strongly Disagree	2	2.2	2.2	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.5 shows that 21% of the respondents strongly agreed and 44% simply agreed with the statement. However 31% of the respondents were undecided. 2% of respondents disagreed. 2% of the respondents strongly disagreed. This analysis shows that majority of the respondents agreed that the Eyo festival is a means of showcasing Lagos cultural heritage to the world. Nevertheless, in an interview with Honorable Adekunle-Alli, he contended that:

I want those who are going to read your project to understand that Lagos has a culture because it is the belief that Lagos is no man's land and of

course, we do have our culture, and just as you in Bayelsa state have your culture… So also we have ours here. And we are as part of the Yoruba commonwealth… So we want people to understand that our culture deserves respect and appreciation in the international community because if anything at all that is one of the things we have contributed to the progress of human race so far (Adekunle- Alli, oral interview, 2013).

Table 4.6 : I attend the Eyo festival because it is a celebration of my cultural background.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	25	27.5	27.5	27.5
	Agree	35	38.5	38.5	65.9
	Undecided	29	31.9	31.9	97.8
	Disagree	2	2.2	2.2	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.6 shows that 28% of the respondents strongly agreed and 39% simply agreed with the above assertion. However 32% of the respondents were undecided. 2% disagreed. This analysis shows that majority of the respondents agreed that they attend the Eyo festival because it is a celebration of their cultural background.

Table 4.7 : I thoroughly understand what the Eyo festival practices, rules and regulations stand for.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	12	13.2	13.2	13.2
	Agree	21	23.1	23.1	36.3
	Undecided	24	26.4	26.4	62.6
	Disagree	24	26.4	26.4	89.0
	Strongly Disagree	10	11.0	11.0	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

The table (4.7) shows that 13% of the respondents strongly agreed and 23% simply agreed with the above statement. However 26% of the respondents were undecided. 26% of respondents disagreed. 11% of the respondents strongly disagreed. This analysis shows that majority of the respondents disagreed that they thoroughly understand what the Eyo festival practices, rules and regulations stand for. In an interview with Chief Lateef Honourable Adekunle Alli, the Otun Maiyegun and Baba Oja of Lagos, he argues that:

Eyo is the premier cultural festival for the funeral of important personalities of Lagos dating back to the 18th century. While non-indigene of Lagos may not understand what the festival stands for, those who are truly Lagosians are aware that the festival has become a sort of merriment, periodical merriments for the celebration of the funeral of important people or personalities in Lagos, Lagos Island in particular (Adekunle Alli, oral interview, 2013).

Table 4.8 : I believe that the Lagos Eyo festival should be more frequent.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	17	18.7	18.7	18.7
	Agree	15	16.5	16.5	35.2
	Undecided	22	24.2	24.2	59.3
	Disagree	30	33.0	33.0	92.3
	Strongly Disagree	7	7.7	7.7	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

Table 4.8 shows that 19% of the respondents strongly agreed and 17% simply agreed with the above assertion. However 24% of the respondents were undecided. 33% disagreed and 8% strongly disagreed. This analysis shows that majority of the respondents are of the view that the Lagos Eyo festival should be more frequent.

Table 4.9 : How many years have you lived in Lagos

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 4 years	18	19.8	19.8	19.8
	6 - 9 years	38	41.8	41.8	61.5
	10 years and above	35	38.5	38.5	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

The table above shows that 20% of the respondents have lived in Lagos for between one and four years. 42% have been in Lagos for between 6 and 10 years while those that have stayed in Lagos for 10 years and above constitute 39%. This analysis shows that those that have stayed in Lagos for not less than 6 years constitute the majority of the respondents.

Table 4.10 : Why do you attend the Eyo festival

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Entertaining	42	46.2	46.2	46.2
	Educative	29	31.9	31.9	78.0
	Cultural heritage	19	20.9	20.9	98.9
	13.00	1	1.1	1.1	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

In Table 4.10 above, it can be seen that 46% of the respondents attend the Eyo festival for entertainment. However 32% attend for educative purpose while 21% see their attending as upholding the African cultural heritage. This analysis shows that majority of the respondents attend the festival just for entertainment.

Table 4.11 : Are there any procedures of the events that you would like to see changed

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Security	46	50.5	50.5	50.5
	Conduct of the Festival	35	38.5	38.5	89.0
	Conduct of participants	10	11.0	11.0	100.0
	Total	91	100.0	100.0	

Source: Fieldwork (2013)

Interpretation

The table above shows that 46% of the respondents indicated security and 39% indicated the conduct of the festival as they perceive it too fetish and violent. However, 11% of the respondents indicated conduct of participants who are often drunk or engaged in all forms of thuggery, hooliganism and indecent attitudes. In an interview with an Eyo masquerade, he affirmed that:

We are in the new age now and I participated in the Eyo festival without your juju or charm or being diabolical in any way (Eyo Masquerade, oral interview, 2013).

Honourable Adekunle also refuted the idea of the festival being paganistic or fetish. He averred that:

It is a misconception to believe that Eyo festival is "paganish". The British, when they came here wanted to import all their culture to this place and they wanted to erase ours but for the people, our ancestors, who stood for these things, you might have had nothing to study or write about Eyo today. If we also all throw everything into the river as paganish then we would have no culture but the English or British culture and we would have no identity because it is the culture which gives you the identity (Adekunle- Alli, 2013).

He also contended that the taboos of the festival abhor such behaviours as smoking cigarettes etc. Investigation however revealed that the festival is not void of hooliganism practices such as drunkenness and pilfering.

b) Hypothesis Testing

The hypothetical statement of this research work is tested and the test results is presented in this section. The acceptance or rejection of this hypothesis was tested with the Multiple Regression statistical technique using the Statistical Package for Social Sciences (SPSS) Version 17.0. According to Pallant (2001:134), "multiple regression can be used to explore the relationship between one continuous dependent variable and a number of independent predictors". The dependent variable in the hypothesis is nation building while the independent variable is Nigeria's cultural heritage. The results of the tests are as follows;

i. Hypothesis

Ho: There is no relationship between Nigeria's cultural heritage and nation building.

H1: There is a relationship between Nigeria's cultural heritage and nation building.

Variables Entered/Removed (b)

Mode	Variables Entered	Variables	Metho
1	Eyo festival is a celebration of our cultural heritage, Eyo festival is a true representation of Lagos cultural heritage, Eyo festival is a means of showcasing Lagos cultural heritage to the world (a)	.	Enter

a. All requested variables entered.

b. Dependent Variable: Nation Building

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.610(a)	.372	.351	.74282

a. Predictors: (Constant), Eyo festival is a celebration of our cultural heritage, Eyo festival is a true representation of Lagos cultural heritage, Eyo festival is a means of showcasing Lagos cultural heritage to the world (a)

ANOVA (b)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	28.457	3	9.486	17.191	.000(a)
	Residual	48.005	87	.552		
	Total	76.462	90			

a. Predictors: (Constant), Eyo festival is a celebration of our cultural heritage, Eyo festival is a true representation of Lagos cultural heritage, Eyo festival is a means of showcasing Lagos cultural heritage to the world

b. Dependent Variable: Nation Building

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	.064	.275		.231	.818
	q2	.112	.084	.125	1.321	.190
	q3	.270	.101	.257	2.677	.009
	q5	.484	.098	.433	4.918	.000

a. Dependent Variable: Nation Building

Interpretation

The ANOVA table above shows the result of the regression statistical test on the research hypothesis. The table indicates F-cal value 17.191 at the associated significant level of 0.000. This is less than the conventional significant level of 0.05.

c) *Interpretation and Analysis*

According to the statistical rule when the level of significance is less than 0.05 the null hypothesis is rejected and hence the alternative hypothesis accepted. On the contrary, when the level of significance is higher than 0.05, the null hypothesis is accepted and the alternative hypothesis rejected. Since the ANOVA result indicates a level of significance (0.000) that is less than the conventional significant level, the null hypothesis that there is no relationship between Nigeria's cultural heritage and nation building is rejected. The alternative

hypothesis which states that there is a relationship between Nigeria's cultural heritage and nation building is accepted. This finding reveals that showcasing Nigeria's rich cultural heritage particularly the Eyo Festival, to the world has a significant influence on our nation building.

An interview with Disun Holloway, Commissioner for Tourism, Lagos State Government reveals that cultural heritage, particularly, the Eyo festival serves as means of integration as indigenes and none indigenes of the state come together in celebrating the rich African cultural heritage. Furthermore, he stressed that the globalised festival has served as tourist attraction and investments in terms of local companies that have international affiliates. Besides, the economic impact of the festival is felt in the revenue it generates yearly to the government of the state and income avenue for local artisans. This view was also supported

by Ernest Ehigie, a Student of the University of Lagos who is a participant of the Adamu Orisha Play of Eyo festival.

According to Ambassador Prince Stephen Olusegun Ige, U.S Republican Party Global Ambassador, the festival as a Nigeria's cultural heritage serves as reference points for aggregating and integrating diverse interest and ethnic groups of the State, thus serving as a symbol of unity and peace (Ige, 2013).

V. Conclusion

This study attempted to situate the vital role that cultural values and tourism play in promoting nation building. It adopted as an empirical ladder the famous Eyo festival in Lagos, arguing that the festival has succeeded in attracting foreign investment to the state, thus contributing to the overall income base of the economy of Nigeria. The study suggests that concerted efforts must be made to deepen the tourism aspect of the event, globalize the content and reduce unnecessary hooliganism associated with it, if it will continue to retain its pride among the younger generation. In essence, it canvasses an institutional re-orientation of the Eyo festival by relevant agencies of government to reflect the ever dynamic international environment.

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Comparing Nashrudin Hoja, Juha and Mullah Nashrudin: Finding Out Humor in Middle East Culture

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Abstract- The name of Nashrudin Hoja seems to be recognized by people in the world with their humorous anecdotes. Some research have studied Nashrudin Hoja with historical approach. This article use approach of humor and semiotic of fiction. From the analysis, is concluded that the figure of Nashrudin Hoja and Juha are real while character of Mullah Nashrudin is fictional. All stories of Nashrudin Hoja, Juha and Mullah Nashrudin contain humorous elements with different shapes and types. The stories of Nashrudin Hoja and Juha are anecdotes styled because the characters are real even though the stories do not necessarily exist, while the stories of Mullah Nashrudin are more fictional. The text of Mullah Nashruddin is more complex and difficult to understand, because the text aims to convey certain teachings to the readers through humor. Meanwhile, the texts of Nashrudin Hoja and Juha are merely more entertainment than for the educative purposes.

Keywords: Nashrudin Hoja, humor, Arabic culture, Turki, Persia.

GJHSS-C Classification : FOR Code : 200299

COMPARINGNASHRUDINHOJAJUHAANDMULLAHNASHRUDINFINDINGOUTHUMORINMIDDLEEASTCULTURE

Strictly as per the compliance and regulations of:

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Abstract- The name of Nashrudin Hoja seems to be recognized by people in the world with their humorous anecdotes. Some research have studied Nashrudin Hoja with historical approach. This article use approach of humor and semiotic of fiction. From the analysis, is concluded that the figure of Nashrudin Hoja and Juha are real while character of Mullah Nashrudin is fictional. All stories of Nashrudin Hoja, Juha and Mullah Nashrudin contain humorous elements with different shapes and types. The stories of Nashrudin Hoja and Juha are anecdotes styled because the characters are real even though the stories do not necessarily exist, while the stories of Mullah Nashrudin are more fictional. The text of Mullah Nashruddin is more complex and difficult to understand, because the text aims to convey certain teachings to the readers through humor. Meanwhile, the texts of Nashrudin Hoja and Juha are merely more entertainment than for the educative purposes.

Keywords: Nashrudin Hoja, humor, Arabic culture, Turki, Persia.

I. Introduction

Some researcher have studied Nashrudin Hoja with historical approach. They mentioned that Nashrudin Hoja was an adaptation of the character "Juha" known in literature, folklore and culture of Arabs in the 7th century. When the Ottoman Turks controlled the Arab region in the 16 th century, they adapted the characters Juha into Turkish, and rename the character to be Nasruddin Hoja. After that, in medieval times, when the contact between Turkish and Persian cultures existed, the Persians also adapted the character of Arabs and Turks and named it as "Mullah Nashruddin". This article use approach of humor and semiotic of fiction for analyzing texts of humor from these characters, because it is more interesting and suitable than the previous one.

II. Who is Nashrudin Hoja?

Sawhney (2004) states that every year in Turkey was held a festival called "Nasruddin Hoja International Festival". The festival is held on a large scale on 5-10 July in a city where Nashrudin Hoja allegedly buried. This festival provides an opportunity for writers and artists to display their works on drama, film, music, animation and painting to preserve the memories of legendary Nashrudin Hoja. His grave is often visited by many people. Nashrudin stories show the great influence of Sufism, so some people think that he is a Sufi. The stories are humorous stories about the people and their lifestyles in the past. Usually, they contain hidden meaning of moralities and can be interpreted in various levels of human life and are short observation about people from different aspects of life, such as the life of ordinary people, beggars, kings, scholars, politicians, scholars, merchants, soldiers and others. Some stories contain for instance told about him, his wife and a faithful donkey.

Meanwhile, Burak Sansal (2010) mentioned that Nashruddin Hoja was born in 1208, in a village near the town Hortu Sivrihisar (near Afyon), in the western part of Central Anatolia. In 1237 he moved to the City Aksehir to study with renowned scholars at that time, namely Sayid Mahmud Hayrani and Sayid Haci Ibrahim. He served as a Muslim judge (*qadi*) until 1284 which was the date of his death. Hoja Nasruddin was a philosopher, smart and wise man with a great sense of humor. The story spread almost everywhere in the world, among the tribes in Turkey itself, as well as in Persia, Arabia, Africa and along the Silk Road to China, India, and Europe. But, of course, for about 700 years not all of these stories using Hoja attribute. Most of the stories are collection of humorous stories not only from Turkey, but also from other stories in the World. *Hoja* in Turkish means "teacher", also known in the world by various names, for example, the Turks called Nasreddin Hoca, the Kazakhstan named Koja Nasreddin, the Greeks called Nasreddin Hoja, People of Azerbaijan and Iran called him Molla or Mulla Nasreddin, the Arabs called Juha and Tajikistan people called him Mushfiqi.

Juha,-who refers to the original name which was adapted by the Turks into Nashrudin Hoja-, according to Jayyusi (2010) is a traditional figure who has countless funny anecdotes. His characters are so diverse, ranging from a wise people to a foolish one. His humors are also varied, from painful to joyful humors. Helmke (2007) said that Juha is an interesting folklore figure in North Africa and the Middle East. Some figures are characterized as a funny people and also a wise leader. He could solve many problems that people were unable to deal with. Some cases, the story tells about the wisdom and other about the entertainment. However,

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there are many knowledge or insight that can be drawn from the stories of Juha.

In an article entitled *asy-syakhshiyah Haqiqiyah* (2010), *Juha* mentioned that the real name of *Juha* was Abu al-Ghushni ibn Thabit al-Dujayni Fazaari (60-160 AH / 680-777 AD). Many people wonder whether or not that the famous figure of Juha with full of funny stories is a real person? In fact, Juha is a real funny character, although his name was not mentioned in the history. In Arabic, the name of Juha has become a symbol in art and humor. Thousands of anecdotes or humorous stories for centuries came from his mouth. People may forget his historical roots, but they can not and will never forget him in the context of his humorous characters. Although there are a lot of humor in the Arab stories and cultures, the Juha is still the most famous figure and still exist today in the Arab literature, folklore and culture. Therefore, it is not surprising that Juha could live a hundred years. The story of Juha that is still prominent and influential till today is not only because of his creativity in writing and expression but rather showing the genuine expression of the Arabs in general. In the past people used to divide the story of Juha into two major characters; Juha who was stupid and crazy and Juha who was are clever and smart. Now people categorize it into various themes, according to its content. There are political, social and cultural themes. However, the influence of Juha is not confined to political and social criticism, but also reflects other aspects, such as psychology and aesthetics. Juha's stories are about the reality of his situation and other people.

At the beginning the funny story of Juha was oral stories and then converted into written form. The story of Juha is categorized into a popular culture that depicts more stories of ordinary people, not deals with the sexual and vulgar stories of the upper-class society. The stories of Juha depict everyday life narratives, like going to the market to buy a head of roasted lamb or spending the night with neighbors. Then, on the 17th and 18th century, it emerged a collection of stories about the humor of Juha containing obscene languages (sexual exposures) using local dialects. In addition, there are also stories of Juha inserted into a book of literary and anecdotes without mentioning the name of the author (Hanna 2003).

Through his unique style which combines elements of humor and wisdom at once, Juha was considered as a spokesperson of Arab people in all aspects of life. He was an adviser, jurist, philosopher, wise man, comedian and mediator of people's hearts in all events of everyday life. The purposes of these funny stories are to improve the social and moral decays as much as possible and to give social critiques of society. Juha was smart enough. It can be seen from the topic he dealt in which he talked about specific problems surrounding him as well as true and real problems. He opposed those who did not describe something correctly. Many events that occur in society are not portrayed correctly and surrender to realities and conditions. The stories of Juha are parts of his personal ideals and purposes of his life. (Barakat 2007) However, in *Juha asy-syakhshiyah al-Haqiqiyah* (2010) it is clearly mentioned that when the Ottoman Turks controlled the Arab region in the 16th century AD, they adapted the story Juha into Turkish and change it as Nasruddin Hoja. Later, in medieval times, when the contact between the Turkish and Persian culture occured, the Persians also adapted the story from the Arab and Turkish and named it as Mullah Nasruddin.

Then, who is the actual name of Mullah Nashrudin? The oldest story of Mullah Nashrudin contained in the book "Saltukname", written in 1480, which mixed with other folklores and legends. The book mentions that Nashrudin was born in a village in Turkey, named Sivrihisar, in 1208. Other sources mention that Nashrudin was born in the village of Horto, near Sivrihisar. Later, he moved to Aksehir in 1237 and died in 1284. Mullah Nashrudin was a Sufi who left the worldly life. The word *Mullah* in Arabic means "priest" or "ulama". Therefore mullah is a legend in several countries in Central Asia, including Afghanistan, Iran, Turkey, Tajikistan and other countries that each claimed that Mullah Nashrudin was born there. Even Uzbekistan people claim that Mullah Nashrudin was born in Bukhara, Uzbekistan. The story of Mullah Nashrudin is also very popular in North Africa, Greece, Italy, France, Pakistan, the United States and others. Seeing his places of birth as described above, therefore Mullah Nashrudin is a different name for Nashrudin Hoja (Sawhney 2004)

No one knows where and when Mullah Nashrudin was born. He was a classic character created by the adherents of Sufis in order to reach in a certain level of sufi teachings which is a part of Sufi mysticism. Mullah Nashrudin is a character whose behaviors are difficult to be followed and his personality never dies. He is a message, not a figure for Sufis so that his history and place of death is unknown. (Yadav 2007). Mullah Nashrudin was the most clever and smart person in the human history. For centuries, he made people around the world to laugh. Sawhney (2004:7) mentions that there is a famous writer from Afghanistan, Idris Shah, who collected hundreds of stories of Mullah Nashrudin into a book that consists of three volumes. The Sufis use the story of Mullah Nashrudin as a means to insert the teachings of Sufism in the simple way. Many stories from the great Sufi poets, such as Jalaludin Rumi, Hafiz and Sadi, are retold in the story of Mullah Nashrudin. Many of such stories contain the elements of Mullah Nashrudin humor and usually end by a question. (Sharma 2002)

III. The Humor of Nashrudin Hoja, Juha and Mullah Nashrudin

To find the difference of the three anecdotal figures, the sub-chapter will analyze one story from each character. First story that the author will discuss below derived from from Burak Sansal (2010):

One day, a few people from Aksehir joked to Nashrudin Hodja, "Hey, Hodja, you are said that your level are higher than the saints. Try to prove it! "

Of course, Nashrudin Hodja can not answer it, but because he was kept pressed, he finally answered, "Yes, that is, approximately"

"The saints got supernatural powers and they ever showed his power to the people. If your level is higher than them, then show your supernatural powers "Asked those people.

"Okay, let's try," said Hoja as he walked toward a big tree in front of him. "Hi the big tree quickly came to me and stand in front of me!"

Of course, the tree can not follow what is asked by the Hodja. Thus, Hoja immediately walked toward the tree and stood there.

Seeing what the Hoja, then The people of Aksehir were laughing and mocking, "Hey, Hoja, what are you doing? You can not make the tree to walk here, but instead you are going there! "

"As a person who ranks higher than the saints, we must not be arrogant," said the Hoja. "If that tree could not walk here, yes, then we have to come there."

To determine whether this text is fiction or non fiction, of course the text above is fiction. This is evident from the words "one day" at the beginning of the story. In the English version of the story begins with the words "one day" or "dzaat yawm" in Arabic versions. As said by Zoest (2007) that the fictional indication can be divided into two main forms, namely the formal and the referential. In a formal indication of fiction, there are signs in the text that tend to reveal that we are dealing with fiction is more on its form rather than its denotation meaning. For example, we can find many indications, such as the phrase "once upon a time ..." at the beginning of the story and the phrase "they are so happy and have a long life" at the end of the story. These words are a specific indication for a children's fairy tale.

However, whether the characters in this story is real or not, we can say that Nashrudin Hoja figures in this story is real because there is no indication of referential fictional, that is the proper name of someone who never existed but is mentioned in the text. The figure Nashrudin Hoja and people from Aksehir really exist. It can be seen from the place of birth and when he was born. Likewise, other characters such as "some people from Aksehir" strengthen the argument that the

figures involved in the story is true, because there are similarities between the village's name mentioned in the story with the place where the Nashrudin Hoja studied, namely Aksehir. Therefore, it is certain that the story took the form of anecdotes. As said by Dananjaya in his *Foklore Indonesia* (1986) that the anecdotes are humorous fictional story of a prominent person or a few characters that actually exist. Meanwhile, regarding the content of the story could have been a fiction or non fiction.

Furthermore, the elements of humor in the story above can be found from the following words such as: *One day, a few people from Aksehir joked to Nashrudin Hoja, "Hey, Hoja, you said that your level is higher than the saints. Try to prove it! "* The phrase *your level is higher than the words* are joke words that contain elements of humor. Why is it called humor? Because the actual circumstances of Hoja is not the case since the level of Nashrudin Hoja is no higher than the saints but people of Aksehir considered him as such. Al-Hufi (1956) names such humor with the term *al-Tahakkum bi al-'Uyub al- Khuluqiah wa al Nafsiah,* meaning humor occurs because of the ability of someone to mock other people who have less morality and soul.

Similarly, the words: *of course, Nashrudin Hoja can not answer, but as it continues pressed, he finally was forced to answer, "yes, that's approximately"* can be said to contain elements of humor. This text will not be funny, if Nashrudin Hoja answered with the actual words, like "no. My level does not exceed the level of saints." Instead of being funny, if Nashrudin answered this way, then the story will end up uninteresting. However, because he felt pressured and embarrassed because being mocked by his friends, so he went to say to follow what his friends said. Al-Hufi (1956:159) names this kind of humor with the term *fakihu at-takhallushu,* the humor that occurs when someone is in difficult situation but is very smart in finding an exact answer.

Another part of the text that makes this story funny is "*okay, let's try," said Hoja as he walked to ward the large tree in front of him. "Hi, big tree quickly came to me and stand in front of me!"* These words can be said to be funny, because the answer is not what we are guessing. We do not suspect that Nashrudin Hoja would do such a thing in which he walked toward the tree, called and told him to come to him. His response is something that we do not expect to occur. If Nashrudin Hoja did something that we already guessed it then the story would not be funny. As said by White (1955) that in psychology, there are two things that are important in humor, that unexpectedness (something unexpected) and thought (the idea). Something to make people laugh, if something is not unexpected (unexpectedness) because to do something unexpected always required a lot of ideas (thought).

Another element that makes the text really funny is the element of impossiblity. According to Monro

(1988: 40), one of elements to create the foundation of humor is something that is impossible, something that can not happen, such as when trees may be invited to speak and told to come. Something impossible in general contains a high level of funny effect. This matched with the ideas as presented by Claire (1984), that joke can make people laugh if it contains elements that make no sense *(illogic)*. Nashrudin Hoja did something that was illogic, didn't he?

Furthermore other words that contain elements of humor can be seen from Nashrudin Hoja's answer when he was asked: "*Hey, Hoja, what are you doing? You can not make the tree to walk here, but instead you are going there!* "*So* Nashrudin Hoja simply answer it:" *as a person whose level is higher than the saints, we must not be arrogant,* "*said the Hoja.*"*if that tree could not walk here, yes, then we have to come there.*" This text is funny, first of all, because Nashrudin Hoja is very smart in looking for answers. We do not think that even Nashrudin would answer it as such. Hoja's answer is called as unexpectedness Al-Hufi (1956) calls this humor with the term *fakihu at-takhallushu,* the humor that occurs when someone is very smart in finding an answer, in particular in unexpected situation.

Then, if we look at the contents of Hoja's statement, there are two ways in conveying humor. The first is called as *al-hazalaqah* (al-Hufi, 1956) that humor occurs when someone pretends to be a smart person or to have a greater ability than other people, whereas the fact is the opposite. Here Nashrudin Hoja acts as a smart person by saying, "As person whose level is higher than the saints." This is funny, because actually Nashrudin did not have such capabilities. Second is called as *al- Qalbu wa al-'aksu* (al-Hufi, 1956), the humor happens when someone flipped reversal or confront a situation with another situation. This text is funny, because Nashrudin Hoja flipped reversal of circumstances. Supposedly, according to the scenario that the tree that is expected to come to him and not Hoja Nasrudin who come to the tree.

Meanwhile, the text about Juha that the author takes from Helmke (2007) is as follows:

Once upon a day, Juha came to the house of his friend to borrow money.
"What would you do with that money?" Asked a friend of Juha.
"I'm going to buy an elephant." Juha said.
"An elephant?" Replied his friend quizzically. "Do not you think that you do even have a place that is sufficient to raise the elephant? Do you have money to buy food for the elephant?
Hearing that answer, then Juha replied, "Do not you think. I come here to borrow money, instead of asking advice. "

As in the text of Nashrudin Hoja, this text also begins with the words "Once upon a day". This indicates that the text is in the form of fiction, because there are indications of fictional forms. However, judging aspects of some characters, the characters in this story are real. Juha, as mentioned in the introductory chapter, is real even though it is found in the text some indications of fictional references, namely beside Juha some names found in the text do not really exist. The Figures of Juha's friend is not considered as a real figure because he represents a general name. Therefore, this story can be considered as anecdotal because the main character is a real character, but the story does not necessarily occur.

However, when compared with the text of Nashrudin Hoja, the element of humor almost occur in every sentence of Hoja whilst only few elements of humor exist in the text of Juha. This is probably caused by the number of sentences contained in the text of Juha are fewer than the text of Nashrudin Hoja. Elements of humor in the text of Juha can bee seen in a phrase: *do not you think.* The reason why these words considered funny is because Juha started to imitate his friend's words. If Juha did not use such phrase then this text will be no necessary funny. Al-Hufi (1956) calls this humor as *al- La'bi bi `Alfaz,* the humor that occurs because of person's ability in playing some words.

Similarly, the words: *I came here to borrow money, instead of asking advice.* These words can also be considered funny, because the answer is not as desired by the person who asked. People who asked hoping that after he gave his advice, Juha will be aware of his false and will not try to borrow money. However, in contrast, Juha replied with such words. If, Juha did not answer it with such phrase that did not expect by his friend, then there is no the possibility of this text considered as funny. The kind of humor according the Al-Hufi (1956) referred to *al-'ljabat gayri bi al-matlub,* the humor that occurs because the person answers the questions with something that are not desirable.

The last text is the text about Mullah Nashrudin taken from Yadav (2007):

Once upon time, a neighbor was looking Mullah Nashrudin bending searching for something.
"What are you looking for, O, Mullah." Ask neighbor.
"Key" said Mullah.
After a few minutes of searching, another neighbor also asked, "where did it fall in?"
"At home." Mullah replied casually.
"Then, why do you look for it here," asked neighbor confused.
"Because here, the light is better."

This text can also be regarded as a fiction text, because there are indications of a formal fiction that is "once upon a time". Meanwhile, viewing from the aspect of characters, a character in this story is real because as kind described in the introduction that the figure of Mullah Nasrudin had the place and date of birth with

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Nashrudin Hoja. However, it also can be considered unreal because as it is mentioned in the introduction that the figure of Nashrudin Mullah was created by the Sufis to teach their mystical teachings.

Meanwhile, judging its elements of humor, the story of Mullah Nashrudin can not be equated with the previous stories in which its humorous elements are easily observed from the phrases used in the text. To see the elements of humor in the story of Mullah Nashrudin, it requires a special and thorough. As mentioned in *The Encyclopedia of Pointless* (2008) that the humor has some levels. The first level is *abstractness.* It is the most basic level of humor, humor that is contradicts with conventional things. Second level is *nonsensicalness,* humor whose words is quite long and wordy but has no sense except exposing something taboo and improper in the society. The third level is *pointlessness* which uses concepts of humor that is more intellectual, such as irony, parody and satire. The fourth is a comedy that is most difficult to create it. Someone who creates the humor must design an interesting situation and present characters that are different with the existing characters in general in order to affect the highest attractiveness.

The text of Mullah Nashrudin may be categorized into a comedy. As mentioned in the introduction that the figure of Mullah Nashrudin was created by Sufis to convey their mystical teachings. According to the author through the character of Mullah Nasrudin the Sufis wanted to convey the messages to readers that human beings always want to get something in easy way. They tend to look at where the "light" appears even thought they are looking for something that is actually difficult grasp by naked eye. In addition, the Sufis also tried to remind the people not to look at things from the outside *(zahir)* but from the inside *(batin)*.

This kind of humor by Hufi (1956) firstly it is referred to *al-Tanaqud,* the humor that occurs when person does something that is contrary to general opinion: *the key fall at home, but he looks for it elsewhere.* This is contrary to common understandings, isn't this? If the key fall at home, then it should be looked for it at home. Both are *al-al-Ma'ani La'bu,* the humor that occurs because of different perceptions in understanding the meaning of the word: extrinsic (*majaz*) or intrinsic (*hakiki*), denotative or connotative. This Text is funny because there are different perceptions between the reader and the author (Sufis). The readers essentially take the text in denotative meaning: *the key falls at home, but look elsewhere, because there is light.* Meanwhile, the meanings made by the Sufis are extrinsic and connotative.

IV. Conclusion

Based on the description and structural analysis of the text above, it can be concluded that the figure of Nashrudin Hoja and Juha are real while character of Mullah Nashrudin is fictional. It can be analyzed from the information contained in previous research in the introduction and strengthened by indication analysis of non-fictional and fictional in the texts. There is overlap between the figures of Mullah Nasrudin and Hoja Nasrudin. This can be observed from some of stories that at once mention the names of Mullah Nashrudin and Nahsrudin Hoja. There is a reference that classifies a story into the story of Nashrudin Hoja but in one of its dialogues also calls Hoja Nahrudin as Mullah. On the contrary there is another reference stating that Mullah Nashrudin's place and date of birth is same with Nashrudin Hoja. This means, if the figure of Mullah Nashrudin is true then that figure is Nahsrudin Hoja.

All stories of Nashrudin Hoja, Juha and Mullah Nashrudin contain humorous elements with different shapes and types. It is indicated in the analysis of the contents of the text that show the different types and forms of humor in these texts. The stories of Nashrudin Hoja and Juha are anecdotes styled because the characters are real even though the stories do not necessarily exist, while the stories of Mullah Nashrudin are more fictional in which there are certain Sufi teachings implicitly expressed. These categories can be seen through structural and content analysis of all three texts. It seems that the text of Mullah Nashruddin is more complex and difficult to understand if it is compared with the texts of Nashrudin Hoja and Juha. It happens because the text of Mullah Nashrudin aims to convey certain teachings to the readers through humor. Meanwhile, the texts of Nashrudin Hoja and Juha are merely more entertainment than for the educative purposes.

Among the three, it can concluded that the figure of Nashrudin Hoja is most prominent than two other figures. From this perspective, it creates doubtful among readers, especially the writer himself, whether it is true that the story of Nashrudin Hoja is an adaptation of the character of Juha whose stories are not too famous. Moreover, as Juha, Nashrudin Hoja Juha's date and place of birth is certain that suggests that the character of Nashrudin Hoja is real and can not be equated with the figure of Juha. Of course, this can be proven through analyzing the style and content of the texts. Even Turkish references about Nashruddin Hoja have never mentioned any indication that the figure of Nashruddin Hoja is an adaptation form Juha's story.

Thus, the story of Nashrudin Hoja usually is paralyzed with Abunawas' story which is full of humor. Although, there is a story played by Mullah Nashrudin, it is clear that the story is about Nashrudin Hoja, not Juha. Until now, many readers, especially the writer himself consider that both Nashrudin Hoja and Mullah Nashrudin are the same figures. It is because both use the same name, "Nashrudin", whilst the name of Juha is not so familiar to readers outside the Arab world.

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Development Issues of our Times

By Sribas Goswami

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Abstract- This study presents an overview of the urban development in Raipur city in India. More than one third of Raipur's population resides in slums, squatters and other poor settlements. Their contribution to city's economy has been also been growing over the period. In the absence of developed land and clear policy to address their problems, the poor suffer from many inadequacies in terms of access to basic services, socio- economic needs. It is necessary, therefore, to articulate policies and programmes to mainstream the slum communities with the city, both in terms of infrastructure provision and social and economic development. The present research broadly comes into the category of urban sociology where an effort is made to understand the problems of poor living slums of Raipur city. The physical improvement in the health and nutritional levels of the poor throughout the world would provide the physical basis for far higher levels of human productivity in the future. With the elimination of colonial rule in India, the spread of democratic forms of governance and market economies, the political, social and economic conditions needed to release human energies for higher levels of accomplishment are being met today more than at any time in the past. This study is an attempt to bring out the issues related to socially marginalized sections and their development.

Keywords: ecology, development, marginalized groups, vulnerability, pollution.

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DEVELOPMENTISSUESOFOURTIMES

Strictly as per the compliance and regulations of:

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Abstract- This study presents an overview of the urban development in Raipur city in India. More than one third of Raipur's population resides in slums, squatters and other poor settlements. Their contribution to city's economy has been also been growing over the period. In the absence of developed land and clear policy to address their problems, the poor suffer from many inadequacies in terms of access to basic services, socio- economic needs. It is necessary, therefore, to articulate policies and programmes to mainstream the slum communities with the city, both in terms of infrastructure provision and social and economic development. The present research broadly comes into the category of urban sociology where an effort is made to understand the problems of poor living slums of Raipur city. The physical improvement in the health and nutritional levels of the poor throughout the world would provide the physical basis for far higher levels of human productivity in the future. With the elimination of colonial rule in India, the spread of democratic forms of governance and market economies, the political, social and economic conditions needed to release human energies for higher levels of accomplishment are being met today more than at any time in the past. This study is an attempt to bring out the issues related to socially marginalized sections and their development.

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I. INTRODUCTION

As human are a small component of the ecosystem and their actions have potential to produce tremendous harmful ecological consequences that can be felt throughout nature in general and slum area in specific. Therefore human ecology and development express the state of existence whereby man has to manage the resources available to him in a manner in which minimum degradation occurs. It enhances the quality of life which exists between human and their environment. Slums are often called 'culture of poverty' and poverty is the agent and victim of environmental degradation. Indoor air pollution problems may result in adverse health hazard, which increases medical costs and loss of production. In poor communities with the continuing trend in bio- fuel (kerosene)[1] combustion coupled with deteriorating housing condition. These bio fuels are typically burnt in simple stoves in the houses. Maximum slum dwellers don't have separate kitchen. So while cooking by kerosene stove they produce poisonous gases which may bring harmful effect for their health.

These slums do not have proper and systematic garbage disposal system; local people suffer lot due to unhealthy stock of rag. Provision for sanitary disposal of human extra and disposal of animal extra seem to be nonfunctioning. Solid waste or non-liquid waste materials arising from the domestic, trade etc is a vital problem in these areas. The lack of rigorous action or inadequate response of government organization, there is no doubt of the constructive role that slum housing plays in housing of thousands of poor families. The main question of land ownership and over utilized infras-tructure and services will, however, always remain unanswered. Successive generations of governments have recognized this and number of approaches have been adopted in finding a solution to the dilemma of squatting. The two popular approaches used by the public authorities have been settlement up gradation and sites-and-services. The slum people, after having organized themselves into a viable organization, have initiated negotiations with the land owner and have 'shared' the land, giving the prime locations of the land (for example, the side facing a road) to the owner and using the remaining for their housing, but in a more organized and improved manner (environmentally) (Khan, 2001)[2]. The role of non-governmental and voluntary organizations is to be emphasized in this respect, in mobilization of the people into an organization, in training and educating them, in forming a link with the authorities, and in various other catalytic ways. As a complement to this, the participation of the community of slums, in improving the quality of their settlement is also an important resource that has to be tapped for improvement. Commonly, community credit programmes, for example, are used as a rallying point for bringing the squatters not only because money itself is important, but also because of the externalities that it can generate. Shared toilets are built and pipes laid for drainage and water supplies. The height of the ceilings is raised to 12 feet in parts, windows are made higher and half floors built to create a second level or sleeping space. However, not all structures are improved, and

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[1] See Mohammed A. A & Toran K. 2004. '*Migration, Slums and Urban Squalor - A case study of Gandhinagar Slum*'. Proceedings of the Third International Conference on Environment and Health, Chennai, India, 15-17 December, 2003,P 1-10.

[2] See paper of Khan, M. H & Kraemer, A. 2008. '*Socio-economic factors explain differences in public health-related variables among women in Bangladesh*' BMC Public Health. *Bio-Med Central,* Vol-8, p-254.

currently about 20 per cent[3] are still built with temporary materials like plastic, bamboo, tin and gunny sheets. The house owners initially accepted improvements to the dwellings as the tenants to improve slum dwellers' quality of life. XI Plan (2007-12) emphasizes on provision of clean drinking water, sanitation, and a clean environment which are vital to improve the health of our people and to reduce incidence of diseases and deaths.

As regard to the sources of safe drinking water, the situation is best in Raipur where almost the entire population can access to piped drinking water. However, a substantial population dependent on hand pumps in many big slums in the country. Raipur faces drinking water contamination problem during summer, when temperature goes up to 48 degree Celsius. In this time ground water level goes down and tremendous pressure on water supply leads to the scarcity of water for daily uses. Inadequate water supplies and the lack of sewage and solid waste disposal facilities make it difficult to maintain personal hygiene and cause major health hazards. Housing and living conditions tend to be extremely poor, and some slum dwellers have to move during the monsoon, while others live under the threat of eviction as described in more detail in this study. Slum dwellers are thus vulnerable due to their temporary and insecure working and living conditions. Those who work in the informal sector are rarely provided with monetary benefits, such as a pension, medical coverage, insurance, redundancy packages or sickness leave. As slum dwellers are usually a more marginalized sector of society, their needs and rights are frequently not fulfilled. In slum areas, negligible percent of households reported to have filtered drinking water or boiled water before drinking.

The Water (Prevention and Control of Pollution) Act, 1974 regulates water quality through the State PCBs. The CPCB has established a nationwide network for water quality monitoring.

Smoke and fumes from indoor use of biomass fuel (such as wood, straw, and dung) pose much greater health risks than outdoor pollution. Women and children suffer most from this form of pollution. Its effects on health are often equivalent to those of smoking several packs of cigarettes a day. In Raipur air quality has been measured by the presence of SO_2 (Sulphur dioxide), NO_2 (Nitrogen dioxide) and SPM (suspended particulate matters) in the air, which causes air pollution (CDP, Raipur).

II. Review of Literature

Akhter and Toran (2004) write on *'Migration, Slums and Urban Squalor- A study of Gandhinagar Slum'*

that slums are worldwide phenomenon which tends to deteriorate the urban environment. Slums are the shadow zones of urban existence where poverty, crime, aesthetic pollution apart from other type of pollution, disease and deprivation co-exist. Physically the slums display a dense packing of houses and a further dense clustering of pollution within the houses and are associated with various physical and social problems. Migration from different parts of the area to slums makes the condition still unfavorable for survival. The main objectives of this article are to study of migration aspect of Gandhinagar slum which was a case study. The inter and intra migration and also the socio-economic strata of the Gandhinagar slum dwellers located in south Hyderabad is taken for study.

Slums are natural outgrowth of unequal unjust social system but cannot be completely separated from urban way of life. Slum cater to the need of the urban and industrial centre for its full flowering living under abject poverty, unhygienic and insanitary conditions devoid of basic amenities of life. Acharya (2005) in his book *'Problems of Slums and Viable Strategies for Development'* says that slum is the outcome of both push and pulls factors of rural and urban centers slum is a well pervasive phenomenon across the developing countries.

In *'Urbanization and Governance in India'*, by Hust and Mann (2005) in their book have shown that India is rather notorious for its urban problems and the difficulty for her urban poor have become the epitome for the urban nightmare. *Dharavi* – slum of Mumbai has the distinction of being the largest in Asia. Delhi has the infamous reputation of being one of the most polluted cities of the world and much lesser known Surat has entered the public consciousness as the city where a supposedly extinct disease of the middle ages the plague has reappeared in 1994.

Burra (2005) in his book '*Environment and Urbanization'* studied intensively towards a pro-poor framework for slum upgrading in Mumbai. This paper described the formation and development of Slum/Shack Dwellers International (SDI), an international people's organization which represents member federations of urban poor and homeless groups.

Mohanty and Mohanty (2005) published a book on '*Slum in India'* elaborately described the case study of Bhubaneswar city slums. It dealt with the problems, integrated all concerned issues and provided suggestive measures for meeting the challenges. They also remarked slums as a manifestation of urban poverty.

Bhattacharyya (2006) wrote on '*Urban development in India'*. This book focuses on the history of urban development in India from Stone Age to the present. Taking stock of the cultural setting prior to urban development in the country, it discusses at length the beginning of urban phase, the progress of the

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[3] See Bose K, Bisai S, Das P, Dikshit S & Pradhan, S (2007): "*Interrelationships of income, chronic energy deficiency, morbidity and hospitalization among adult male slum dwellers of Midnapore, West Bengal, India*". Journal of Bio Soc Science Vol. 39: pp- 779-787.

Harappan culture and the origin of the city builders. Further analyzing the factors contributing to urbanization since the early historical period, it makes an appraisal of urban set-up from medieval period to the end of the Muslim rule. The study also examines the role of European settlements in Indian urban development. The state of urbanization in the twentieth century and India's comparative status in the world perspective find place in the discussion as well.

In '*Local Democracy in India - Interpreting Decentralization'* by Kumar (2006) wrote, despite the considerable literature on the subject and the innumerable experiments at making it work, decentralization for development remains an enigma today. The basic objective of this large-scale study was to reconstruct the contemporary history of decentralization in India with a view of understanding its impact on democratization. This was done with reference to the experiences of four states – Maharashtra, West Bengal, Karnataka and Madhya Pradesh – which has already represented three generations of *Panchayats*. The author assessed the contribution of these local institutions in expanding the social base of democracy and in deepening the process of democratization at the local level. Using interviews and discussions with all the actors in the field of decentralization, the author presented a comparative and detailed account of Panchayat-centric democratic decentralization in these states. In doing so, the original objectives of the policy-makers have been interrogated, and an assessment made of the intentions as compared to the ground reality.

Devis (2006) writes on "*Planet of Slums*", that the contemporary mega-slum poses unique problems of imperial order and social control that conventional geopolitics has barely begun to register. If the aim of the "war on terrorism" is to pursue the erstwhile enemy into his Sociological and cultural web, then the poor peripheries of developing cities can be the permanent battlefields of the twenty-first century. The great interest - indeed the morbid fascination - of Davis's book is that it seeks to identify exactly how and why the majority of the world's population is currently living in poverty, oppressed, dispossessed and starving; the poor may always be with us, but times change.

In "*Environment and Urbanization*" (2006) Sisulu has given very contemporary illustrations internationally about slums. Especially Indian slums are given focus on the policies and partnerships between government and slum / shack dwellers' federations.

The book '*Slumming: Sexual and Social Politics in Victorian London'* by Koven (2006) reveals us that the slums of late-Victorian London became synonymous with all that was wrong with industrial capitalist society. Further the book focuses that slumming allowed philanthropist to act on their irresistible "attraction of repulsion" for the poor and permitted them, with society's approval, to get dirty and express their own

"dirty" desires for intimacy with slum dwellers and, sometimes, with one another. Slumming elucidates the histories of a wide range of preoccupations about poverty and urban life, humanity and sexuality that remain central in Anglo-American culture. The study includes the ethics of undercover investigative reporting, the connections between cross-class sympathy and same-sex desire, and the intermingling of the wish to rescue the poor with the impulse to eroticize and sexually exploit them.

'*Slum Dwellers' Access to Basic Amenities: The Role of Political Contact, Its Determinants and Adverse Effects',* Review of Urban and Regional Development Studies, by Edelman (2006) shows disparities and deprivation regarding developmental policies of slum. The paper deals with the loopholes and complexities of Government level policies and its implementation.

III. SELECTION OF SAMPLES AND METHODOLOGY

Raipur city is located in Central India at Chhattisgarh state. 135 slums are declared formally by the government located in various places within the city boundary. Some of these are situated in the heart of the city. It should be noted that out of 135 slums only few are densely populated whereas others are thinly populated. These slums have 22777 dwelling units with total population 1, 59,120. According to the demographic characteristic a list is prepared on the basis of population size and the list is stratified accordingly with two phases namely East and West phase. Two slums from each phase are taken as sample covered with all the components are selected for in-depth survey. During the process of selection of these slums, following factors are taken into consideration: (a) large population with diversified characteristics: (b) they should have been covered with socio-economic programmes. It is found that large slums are mostly situated in the East and the West part of the city. So samples are taken from the highest populated slums from Eastern and Western phase of the city as these four slums have greater opportunity to represent the slum community of Raipur as a whole.

IV. SOURCES OF DATA & TECHNIQUE AND TOOLS

The data have been collected from secondary and primary sources.

a) Secondary sources

Data is collected and compiled from the books, reports, published and unpublished papers, leaflets, booklets, Municipal records and Governmental circulars.

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b) *Primary sources*

i. *Interviews*

Interviews from the field with respondents, word counselors and slum leaders have been conducted to elicit their opinions and experiences in slum life with the help of interview schedule.

c) *Pollution, Solid Waste Management and Its Impact on Environment*

In this section an attempt has been made to focus on the several forms of pollution categorically. Population growth, urbanization, and socio-economic development employing energy-intensive technologies have resulted in injecting a heavy load of pollutants into the environment. Elaborately these are discussed bellow.

V. BIO-MEDICAL WASTE MANAGEMENT

Almost five hundred hospitals exist in the Raipur city including government and private. At present the bio medical waste from the hospitals are being sent to bio medical treatment plant at industrial area for treatment. Unless, Raipur city is facilitated with integrated bio medical waste treatment facilities there will be possibility to get mixed biomedical waste with municipal solid waste. Presently the biomedical waste is stored at Raipur industrial area.

a) *Key Issues and Challenges for Disposal of Solid Waste*

The system of solid waste disposal is very poor for collection, transportation and disposal of domestic and other city solid wastes. Followings are some issues.

➢ Lack of adequate equipment for collection and disposal of solid waste
➢ Inadequate solid waste disposal ground
➢ Orthodox and unhealthy disposal method
➢ Lack of source recovery mechanisms/systems

VI. SOURCES OF SOLID WASTE[4]

a) *Municipal Solid Wastes*

The "Municipal Solid Waste" includes commercial and residential wastes generated in municipal or notified areas in either solid or semi-solid form excluding industrial hazardous wastes but including treated bio-medical wastes.

b) *Domestic Waste*

Daily waste comes from 1,14,819 (2001 Census) houses in Raipur city consisting of household waste, kitchen, house cleaning, old papers, packing, bottles, crockery wares, furnishing materials, garden trimmings, etc.

c) *Trade & Commercial Waste*

In Raipur city daily it comes from 12,624 units of business premises, shops, offices, markets, departmental stores (paper, packing material, spoiled/discarded goods), organic, inorganic, chemically reactive and hazardous waste.

d) *Institutional Waste*

Schools, colleges, hospitals, large hotels and restaurants, markets selling vegetables, fruits, meat, fish, wastes from slaughter houses, food packaging industries, cold storage units, community halls, religious places, etc are the major source of industrial waste. The city is having 400 educational institutions (schools, colleges, etc.) and 420 hotels (restaurants, lodge and guest houses) and 500 hospitals (poly clinics, dispensaries, general hospitals, etc).

e) *Street Sweeping*

The city is having 970 km of road length. The main sources of this waste are unconcerned throwing, garbage by walker and vehicular traffic, stray animals, roadside tree leaves, waste from drain cleansing, debris, etc.

f) *Debris or Construction rejects*

Frequent digging of roads by various utilities comprising earth, brickbats, stones, wooden logs etc, generates from contemn activities.

VII. QUANTITY OF SOLID WASTE GENERATED IN RAIPUR CITY

As indicated in the above chapters, Raipur has a population above10 lakh and the corporation generates about 393 TPD (ton per day) of MSW (municipal solid waste) at a rate of 500 gms/ head-day (Out of the entire solid waste bio degradable waste has been occupying 42% of total waste and rest of the waste have been characterized like inert and recyclables 48% and 10% respectively). Out of the entire generated waste 70% of waste comes from households and rest of the waste comes from different sources like hotels, hospitals, commercial establishments, markets, etc (CDP, Raipur).

a) *Storage and Collection of Solid Waste*

At present Raipur doesn't practice segregation at source as a whole. Some wards are having door-to-door collection system and waste being collected into the tricycle. From the tricycle it is disposed into the nearest community ring bins. They disposed it into two or more successive bins and each household pays Rs 10-20/- per month[5]. Even though the wastes are

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[4] See City Development Plan Raipur, Chapter –V &VI, 2010.

[5] See the report of study funded by the Population Council, Department of Human Development and Family Studies, Faculty of Home Science, M.S. University of Baroda, Baroda by Kapadia, S., Shah, U and Sikri, S (1997): on *"Women's Reproductive Health: Understanding Explanatory Models of Illness Within a Socio-Psychological Context"*.

segregated at source, it again gets mixed at storage point, defying the purpose of segregation. It is observed that the people throw waste into vacant sites, open spaces though community bins were in close proximity. Due to this, waste is strewn outside the bin, and when there is wind and rains, the wastes got dispersed, creating nuisance and unhygienic conditions. These wastes are also choking the drains, creating stagnant conditions for the proliferation of mosquitoes.

b) XIth Five Year Plan focuses on Solid Waste Management

➢ Recycling sewage after the desired degree of treatment (depending upon the end use) for different non-potable purposes should be encouraged. Industries and commercial establishments must be persuaded to adopt recycle of treated sewage and recycle treated trade effluents to the extent possible in order to cut down the fresh water demand. Moreover, incentives in the form of rebate on water cess, concessions in customs and excise duty on equipment and machinery, tax holiday, etc., should be considered by the Government of India for agencies dealing with planning, developing, and operating such reuse treatment plants as well as users of treated sewage and trade effluents. Similarly, for dense urban neighborhood, decentralized waste treatment systems that are cheaper and reduce the distance that the sewage is transported form a viable alternative to large treatment plants.

➢ Targeted subsidy may be made available to the Schedule Caste (SC) and Schedule Tribe (ST), and other disadvantaged groups living in urban slums on taking house service links for water supply / sewerage, metering, construction of latrine, subsidized water rates, etc. and accordingly adequate funds may be earmarked for the purpose so as to avoid any possible diversion of funds by the State Governments / ULBs (Urban Local Bodies). At the same time domestic earmarking of funds for the urban slums under JNNURM / UIDSSMT proposal should be made mandatory. It is also very much necessary to supervise the physical and financial progress of the implementation of such programmes on a regular basis by the funding agencies so as to ensure fulfillment of the envisaged objectives.

➢ Comprehensive storm water drainage system has to be provided in all the cities and towns based on need, in order to avoid water logging in residential areas/flooding of streets during the monsoon period. In the present study several aspects of environmental degradation are observed which has been elaborately stated through table format given bellow. Here it is indented to know the degree of pollution and the role of local people as well as the corporation for creation of pollution. The study covers the nature and types of pollution, garbage disposal facility and frequency of garbage disposal provided by the local authority. This chapter also deals with the nature of housing and how it is responsible for creation of pollution leads to the health hazards. It shows the nature of dwelling units and number of rooms available per unit. Details are given bellow through table format with analysis.

Table 1 : Major Types of Pollutions in Slums

Name of Slum	Air pollution	%	Water pollution	%	Noise pollution	%	Land pollution	%	Total Respondents
Kota Basti	3	17.65	2	11.77	1	5.88	11	64.70	17 (100%)
Kushalpur	3	3	11	11	9	9	77	77	100 (100%)
Gandhinagar	24	25.26	5	5.26	3	3.16	63	66.32	95 (100%)
Moulipara	5	5.68	10	11.36	6	6.82	67	76.14	88 (100%)
Total	35	11.67	28	9.33	19	6.33	218	72.67	300

Source: Personal Survey-2012

Table 2 : Use of Energy for Cooking

Name of Slums	Sources										Total Respondents
	L.P.G	%	Kerosene	%	Wood &coal	%	Cow dung / wood	%	others	%	
Kota Basti	6	35.29	2	11.77	9	52.94	-	-	-	-	17 (100%)
Kushalpur	33	33	43	43	15	15	9	9	-	-	100 (100%)
Gandhinagar	51	53.68	28	29.47	11	11.58	5	5.26	-	-	95 (100%)
Moulipara	26	29.54	13	14.77	35	45.45	14	15.90	-	-	88 (100%)
Total	116	38.67	86	28.67	70	23.33	28	9.33	-	-	300(100%)

Source: Personal Survey-2012

Table 1 and 2 are very much interrelated. Therefore these two tables are analyzed together. Bio fuels are typically burnt in simple stoves with very unscientific combustion (use of kerosene stove). Data collected from the field show that near about 72. 67% people have reported against land pollution. However, it is also a serious concern that 11.67% respondents very worried about air pollution. Among sampled slum, Kota Basti is better than the other slums in this regard.

Environmental pollution in Raipur originated from rapid industrialization, energy production, urbanization, commercialization, and an increase in the number of motorized vehicles. Wooden and low cost energy sources are major source of pollutants in slums. The concentration of ambient air pollutants in these areas is high enough to cause increased health hazards. Electricity facility is almost universal to Raipur's population. Main type of fuel used for cooking in these is LPG (Liquid Petroleum Gas) followed by biomass fuel and kerosene. However, in Kushalpur and Gandhinagar respectively 43% and 29.47% respondents use kerosene. There are very few people (less than 9.33%) user of cow dung and others in all the four slums, except Moulipara where 15.90% population uses it. This enhances the problem of indoor pollution in the slum area. However, LPG users comparatively are higher number. Smoke and fumes from indoor use of biomass fuel (such as wood, straw, and dung) pose much greater health risks than outdoor pollution. Women and children suffer most from this form of pollution. The effects of smoke on health are often equivalent to those of smoking several packs of cigarettes a day. Rapid unplanned growth has also enhanced the solid waste problem in the city. With the present culture of 'use and throw' and increasing use of biodegradable packing material, the quantity and composition of waste is likely to bring change in environment in coming decades.

Slums have serious problem of noise pollution and it is considered to be very big health hazard. Noise affects human beings physically, psychologically and socially. Intense noise or long stay in a noisy environment can cause permanent reduction of hearing sensitivity by damaging sensory organs of the inner ear. It can also influence blood circulation, cause stress and other psychological effects. 6.33% people complaint to have noise pollution in their locality. However, 72.67% respondents have shown grievances for land pollution. The above data show a fact that the local governing body is not effectively functioning in controlling the pollution. The municipal corporation is not at all disposes the garbage regularly. In this regard data are given through bellow table. Water and noise pollution is comparatively less those other types of pollutions. Kushalpur and Moulipara slums have less air pollution than Gandhinagar.

The growth of slum areas and concentration of the poor people in the slums is a rather depressing aspect of urbanization. Majority of the slum dwellers who live there, belong to lower socio-economic class and have migrated to the city with the hope of better means of livelihood. Having basically low education, skill and work experience, they have no choice in the competitive job market and pick up lowly paid jobs such as construction labourer, domestic servants, casual factory workers and petty trading business. With their meagre income, they are forced to live in slum areas in the most unsanitary and unhygienic conditions, and are carrying out their existence with the barest necessities of life. Even if people have some money, they do not invest it in house improvement, because of its temporary status or illegal occupation of the public lands and constant threat of eviction. Therefore, the housing of the slum dwellers is of lower quality. Poor housing conditions, overcrowded environment, poor sanitation, occupational hazards, group rivalries and clashes, stressful conditions together with lack of open space for children's recreation etc. are detrimental to the health of people in the slums. An overview of women's and children's health status presents a sobering picture. Deaths and illnesses are highest among poor women in the world wide and among women in developing countries particularly (Davis, 1962). In addition to the suffering of women, yet another cause of concern is their almost apathetic attitude towards their own health and its management during illness. Women are found to seek treatment only when their health problem caused great physical discomfort or when it affects their work performance. The situation with respect to women's and children's health in the urban slums is not different; rather their health is neglected the most. Insecurity related to regular income, food, shelter, access to health care and other essential services, along with poverty and difficult physical and social environments, such as exploitation and abuse in the treatment of women, have an adverse impact on the health of the urban poor women.

Low education and ignorance lead to continuation of wrong beliefs and unscientific attitudes towards health. The outcome is incomplete immunization, insufficient gynecological check up during pregnancy, unsafe deliveries at home and improper post-natal care of mothers and children especially in terms of diet and immunization. Incomplete tuberculosis (TB) and malaria treatment lead to recurrences and relapses. The unhealthy and polluted environment, lack of immunization, malnutrition and absence of educational exposure affect children in slums. Sadly, their physical, emotional and intellectual growth is stunted from a very early age. Access to community facilities and health centers in these settlements are limited and not adequate. Across all surveyed slums, it is found that the health centers are not adequately equipped with medicines and the households have to procure medicines from open market. These health

centers are also not equipped to provide antenatal and postnatal care. To overcome health problems the corporation runs three maternity hospitals, one government hospital and several health centers located various places in Raipur. The corporation has also started reproductive and Child Health Project and it is being implemented through non-governmental organizations. With their participation, many urban health centers have been established to provide better health services to the women and children, particularly in slums and surrounding areas. There are also government dispensaries which are visited by the poor. There is need to strengthen health infrastructure, ensuring food and nutritional security, however, it is not enough. There are far too much vulnerability in the lives of the poor and those just above the poverty line. Around 93% of our labour forces work in the informal sector, without any form of social protection, especially against old age (Mitra, 2004)[6]. With growing migration of younger rural residents to urban, elderly parents are often left behind in the village to cope with their own, or have to be dependent upon women who also have to tend to the family farm, as agriculture feminizes with growing male migration. Old-age pension is thus becoming a crying need for those dependent on insecure employment in the informal economy as well as for parents left behind. Moreover, vulnerability in respect of health arises from the under-funding of the public health system and its inability to provide comprehensive care, which is a major concern for the majority of the population. At the beginning of the Eleventh Plan period there are serious concerns around food and nutritional security. Agriculture has performed well below expectations during the two recent Plans. Cereal production has declined in per capita terms (WFP, 2002)[7]. Low and stagnating incomes among the poor have meant that low purchasing power remains a serious constraint to household food and nutritional security, even if food production picks up as a result of interventions in creation of urban infrastructure.

From the field it is found that the proportion of women and men who smoke cigarettes or *bidis*, who use tobacco in any other form, and who consume alcohol. In slums, tobacco is used in several forms, such as smoking of cigarettes or *bidis*, chewing of *paan masala* or *gutkha*, and applying tobacco to the teeth or gums. Smoking and tobacco use, particularly smoking cigarettes or *bidis*, is not common among women. The respondents in many cases have refused to answer specifically about their habits of drinking alcohol and smoking.

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[6] See paper of Arup Mitra. (2004): "Informal sector, networks and intra-city variations in activities: Findings from Delhi slums", Review of Urban and Regional Development Studies, 16 (2).

[7] See World Food Programme (WFP), (2002): "Food Security Assessment in Bangladesh, Issues and Implications for Mapping Food Insecurity and Vulnerability, Vulnerability Analysis and Mapping", Bangladesh.

VIII. Assessment of Food and Drinking Water in Slums

Good nutrition forms the basis for good health of a child. Nutrition is required for a child to grow, develop, stay active, and to reach adulthood as well. An adequate supply of safe drinking water is universally recognized as a basic human need. Consequently, the urban poor often use inexpensive pit latrines and at the same time may draw domestic water from nearby wells or taps. Overcrowding in slums limits the adequate distance between wells and pit latrines so that microorganisms migrate from latrines to water sources. Sanitary practices in these overcrowded slums are also poor, leading to contamination of these wells. This study sought to assess sanitary practices of residents of slum and fecal contamination of their domestic water sources. Children's food habit and health status are directed by household's socio-economic condition. Also, children are susceptible to environmental sanitation while they are found most of the time playing around or spending outside environment which is very unhygienic. Socio-economic factors like income, expenditure and education are analyzed to depict households' ability and knowledge about dietary practice and prevalence of disease occurrence among children.

a) Moral, Socio-Cultural and Mental Development of Slum Dwellers

The social development process provides opportunities to promote people's moral, social and cultural development. People's moral development involves the growth of their sense of self, their unique potential, their understanding of their strengths and weaknesses, and their will to achieve. They develop the knowledge, skills, understanding, qualities and attitudes they need to foster their own inner lives and material as well as non-material wellbeing. People's moral development also involves people acquiring an understanding of the difference between right and wrong and of moral conflict, a concern for others and the will to do what is right. They are able and willing to reflect on the consequences of their actions and learn how to forgive themselves and others. They develop the knowledge, skills and understanding, qualities and attitudes they need in order to make responsible moral decisions and act on them.

Social and cultural development involves people's acquiring an understanding of the responsibilities and rights of being members of families and communities (local, national and global), and an ability to relate to others and to work with others for the common good. People display a sense of belonging and an increasing willingness to participate. People develop the wisdom, skills, qualities and attitudes they need to make an active contribution to the democratic process in each of their communities. People's cultural

development involves pupils acquiring an understanding of cultural traditions and ability to appreciate and respond to a variety of aesthetic experiences. Human being acquires a respect for their own culture and that of others, an interest in others' ways of doing things and curiosity about differences. They develop the knowledge, skills, understanding, qualities and attitudes they need to understand, appreciate and contribute to culture. If social development is to be understood a focus must be given on moral, cultural and mental development of the slum dwellers.

b) *Planning, Programmes and People's Participation in Community Development Programme*

To support integrated city development and to enable the people living in slums to gain access to basic services such as potable water, sanitation, health and educational facilities, a number of schemes and programmes have been launched from time to time by the Central Government as well as the State Government.

Land and housing being issues of state concern, Central Government's role in improving slums in the country is more important by providing financial resources and establishing legal/administrative framework for undertaking various activities that benefit slum dwellers. In addition, Central Government has also played an important role in channelizing funds and technical assistance received from International and bilateral agencies to the Government of Chhattisgarh and Municipal Corporation. The strategies and priorities for improving slums is evolving over time and new initiatives are tailored based on the experiences gained by implementing many schemes launched over previous plan periods. In this light, the advancement of schemes that are ongoing is discussed here in order to enable the working group to formulate its views and recommendations from the 11th plan. The official existence and tenure rights of maximum residents currently living in the slums is not done. Government helps to enable poor urban residents to take advantage of economic opportunities by equipping them with education, skills, and good health. Government is now working on proper urban development plans together with all the major stakeholders. Human capital improvements, in particular require basic infrastructure and services, such as water, sanitation, solid waste management, land registration, educational and vocational training, access to appropriate basic health care (free or subsidized) and financial support (Radoki, 2002). To improve the lives of people who live in slums and informal settlements requires community empowerment, good local governance, dialogue among all stakeholders and political commitment from the State.

c) *Community Based Organizations for Slum Dwellers*

Community based organizations have a long history in Raipur Municipal corporation having been established in early 1961. UCD Department and UPA cell of Corporation respectively mobilize the slum communities and involve them in development programmes. The community based organizations include neighborhood committees, resident welfare associations, *Mahila Mandals*, etc. under the urban poverty reduction programmes. Community structures are established with the community having a major say in the provision of infrastructure and other services, in addition, the socio-economic programmes, especially those aiming at empowerment of women and weaker sections by generating self-employment through skill improvement, are under implementation through SHGs, and other community based organizations.

d) *Institutional Mechanisms of Corporation for Slum Dwellers*

The UCD (Urban Community Development) Department and Urban Poverty Alleviation Cell are the umbrella organizations for the implementation of programmes and schemes for the poor. UCD department of the Raipur Municipal Corporation is the leading agency for the implementation of urban poverty alleviation and slum improvement projects and is responsible for the coordination of different inputs. In addition there are a large number of agencies responsible for implementing programmes aimed at poverty reduction. They include the aspects like revenue, education, health, housing, Schedule Caste (SC), Schedule Tribes (ST), Other Backward Class (OBC), Physically Handicapped (PH), Women and Minority welfare departments, civil society, community based organizations in their programmes. Overlapping jurisdiction and absence of coordination and convergence of programmes and activities is a serious problem in urban poverty alleviation. There is need, therefore, for integrated and unified arrangements for addressing the evils of poverty reduction comprehensively. This may facilitate better targeting of programmes, effective identification of beneficiaries' participation of community based organizations, better institutional coordination, etc. linkages may be established between the UCD/UPA cells and civil society and their role in poverty reduction be clearly understood.

e) *Major Initiatives / Projects Taken for the Urban Poor*

Integrated Slum Development (ISD) focuses on improving roads, drainage, sanitation facility and solid waste management. Public sector involvement is providing basic services to the slums. Granting security of land tenure to slums (individually or preferable to groups) is a major intervention that would enable slum dwellers to access housing finance and improve their shelters over a period of time. Even with increased supply of housing there would be 33045 slum households by 2012, (CDP, Raipur). Provision of basic services like paved street, streetlights, community (or individual) water supply, and community toilets have

scheme aimed at improving the number of taps and hours of supply are also been taken for consideration. Housing for EWS (Economically Weaker Section) in the short run, however, public agencies are playing role actively in this regard. This is not be in the form of fully built houses but in the nature of sites and services. In this case smaller plots with pedestrian accesses and water and sewerage facilities are provided. Water tap and toilet seats are built on the plot. By ensuring water and sanitation the environmental hygiene is ensured. There are experiences of such schemes in India, and lessons from them are used in Raipur. It has been decided by the authority that the slum areas, may not be dislocated and may be provided with modern physical infrastructure and amenities. One of the major concerns for slums that are located within or in the periphery of Raipur planning area is the influence of rapid urbanization on them which shall induce drastic transformation in their socio-economic structure. Due to their different socio-economic profile and typical built environment, the provision of planning norms and development controls of Raipur may not be directly applicable in the context of these slums. These need review and are to be made part of the realistic urban slum development planning strategy which has already been prepared for the slums.

f) *Need of Slum Improvement and Relocation*

Development of a comprehensive approach for slum rehabilitation is the urgent need of Raipur city. Clearance of slum or resettlement of slum dwellers would be restoring to in case:

➢ Slums are located on government land required for other public purposes
➢ Slums are unfit for human habitation, such as land prone to flooding, road medians, land under flyovers, land adjacent to railway tracks and water bodies etc.
➢ Grant of tenure rights in all in-suit to development projects to ensure land security of slum dwellers.

The participatory project preparation for long term success of slum improvement projects has been taken by the corporation. Anticipation of the community in the design, implementation and management of slum improvement and housing projects are ensured. Accordingly, resident's welfare associations and societies are encouraged actively. Support of NGO's is given in slum improvement and welfare projects. NGO's are actively involved in the process of motivating, educating, creating awareness and mobilizing communities for participatory action in shelter programmes for slum dwellers. Where in- suit development is not possible, relocation and rehabilitation of the families to be done by providing them low cost land/shelters developed in nearby areas with soft loans. To enable such relocations the government is creating a land bank.

IX. WHAT THEY (SLUM DWELLERS) WANT?

Throughout study many proposals and outlooks of slum dwellers are noted as important issues in contemporary time. This study focuses on a theoretical framework explaining the influence of economic conditions on developmental aspect in Raipur. A lengthy discussion is devoted to short, intermediate, and long-term policies for relieving the urban unemployment problem which is the main concern for the slum dwellers. The local people assume that migrants make decisions about moving on the basis of an expected income and the expectation of an urban job as cases of migration is increasing. It is also argued that the city-slum income differences and the probability of securing a job determine the rate and extent of indebtness and

poverty. Slum dwellers have some idea which seems to be peculiar but rational. They expect that the settlement should not be done surrounding their locality because of lack of infrastructure; in this regard they have formed some informal local group to check encroachment but local leader doesn't support them for their vested interests.

Through this study their expression of opinion and expectations are revealed. They have said that the Government needs to pro-actively develop strategies to improve its service delivery mechanisms. They think that people's participation is the key to ensuring the success of Government programmes which is lagging behind. Social infrastructure facilities and mechanisms that ensure education, health care, community development, income distribution, employment and social welfare may be provided at a large. The economy cannot be looked at in isolation without considering the basic needs of the people, and a significant level of investment is needed in this sector.

Table 3 : Outlooks on Social Development of the Slum dwellers

Name of Slum	Economic development only	%	Cultural development only	%	Over all development of human being	%	Total Respondents
Kota Basti	10	58.82	3	17.65	4	23.53	17 (100%)
Kushalpur	52	52.00	21	21.00	27	27.00	100 (100%)
Gandhinagar	30	31.58	24	25.26	41	43.16	95 (100%)
Moulipara	34	38.66	12	13.33	42	48.00	88 (100%)
Total	126	42.00	60	20.00	114	38.00	300 (100%)

Source: Personal survey 2012

Social development provides innovative, practical solutions that enhance options and opportunities for poor women, men, girls and boys. This can be macro-policies and processes promoting poverty reduction, equity and inclusion, or they can be targeted more directly at poverty reduction and empowerment, such as leading on social protection strategies and community development programmes, action to tackle violence against women and support for enhanced accountability and transparency. Table 3 shows a very general view of the respondents with some simplified criteria on social development. Some of the respondents think (42%) that social development means progress in economic life, for some others it appears as cultural and moral development and the opinion of 38% respondents is that it consists of many things such as welfare of human beings with every short of opportunity for livelihood. So these are the mixed opinions in the form of gross oversimplification.

The aim of social and economic development in their view is to improve the quality of living standards of the people. They think that state government can play a pivotal role in providing the basic minimum requirements of the people. So the social development can also be done through NGOs' active involvement in the process of development. In these slums most people think that social development means economic prosperity in life.

Table 4 : Expectations of Respondents from the Local Authority

Name of Slum	Infrastructural development	%	Disposal of Garbage regularly	%	Low rate Land tenure / taxes	%	Others	%	Total Respondents
Kota Basti	8	47.06	4	23.53	2	11.77	3	17.64	17 (100%)
Kushalpur	19	19.00	45	45.00	20	20.00	16	16.00	100 (100%)
Gandhinagar	39	41.05	32	33.68	11	11.58	13	13.69	95 (100%)
Moulipara	31	35.23	22	25.00	8	9.09	27	30.68	88 (100%)
Total	97	32.33	103	34.33	41	13.67	59	19.67	300 (100%)

Source: Personal survey 2012

Table 4 indicates several categories of expectations. Some of them mention about the basic needs (32.33%), few of them (32.33%) categorically envisage about the urgent need of garbage disposal system for slums. 13.33% respondents point out about the reduction of taxes and want settlements of all kind of disputes regarding land tenure. In general categories 19.67% express concern about the need of development of education, vocational training, employment opportunity, involvement of NGO's etc.

Land tenure continues to be intimidating issue in addressing the problems of the poor. People living in non-notified slums are most vulnerable, as they are not officially recognized. They are most vulnerable with no regular incomes, access to basic services, absence of tenure rights, etc. Programmes are targeted mostly on notified and developed slums. Lack of awareness of non-notified slums and absence of de-notification policy for developed slums come in the way of dealing with non-notified and informal settlements. So slum dwellers want a clear cut policy regarding this. Absence of convergence between programmes and coordination between institutions to address the problems in an integrated and meaningful way is a major challenge in effective implementation of poverty programmes. In addition, according to the respondents there is also need to ensure coordination across the public agencies, private sector and the civil society.

X. Concluding Remarks

It is evident from the study that, environmental and social facilities of the Raipur city slums are very much deprived. In case adequate steps are not taken to prevent pollution and to improve the quality of life by providing more social amenities, the life of the slum

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dwellers of the city may become more miserable. Pollution and environmental degradation may be the cause of health hazards and worst devastation. Urgent attention needed to reduce the generation of solid waste at the sources through mandatory standards and regulation fee and tax incentives. From the study, it is also clear until now a substantial number of slum dwellers do not get the basic amenities and infrastructural facilities. Regarding garbage disposal Raipur city is facing tremendous problem particularly in these slum area. Since most of the slums are located in marginal areas encroaching on drains, the physical environment in most of them is of poor quality. The other main problem is lack of covered drains and sewer facility. The conditions of public toilets constructed under different schemes are in poor state, as there is lack of maintenance by the assigned staff and as a result, they are not used. Like air pollution, water pollution is also one of the increasing problems due to the growing population. Water resources are diminishing not just because of large population numbers but also because of wasteful consumption and neglect of conservation. Such rapid and unplanned expansion of cities has resulted in degradation of slum environment. It has widened the gap between demand and supply of infrastructural services such as energy, housing, transport, communication, education, water supply and sewerage and recreational amenities, thus depleting the precious environmental resource base of the cities. The result is the growing trend in deterioration of air and water quality, generation of wastes, the proliferation of slums and undesirable land use changes, all of which contribute to urban poverty.

Although it is extremely important to invest in more services like reorienting and sensitizing doctors/nurses, additional beds in government hospitals, well equipped dispensaries and maternity clinics near slums and settlements inhabited by the poorer sections. For the poor private doctors are approachable for small ailments or coughs/cold, but free services at government hospitals is always the option in case of severe health problems. Being close to government hospitals and dispensaries is a positive factor but more information regarding health, reproduction, availability of better government resources for illnesses for both men and women needs to be appropriately addressed. Education can play vital role in influencing parent's knowledge about nutrition, hygiene and health. Sometimes respondents are found to be conscious about food habit but can't afford healthy food which is expensive to them. As maximum slum dwellers do not own any land and stay in public and private land, so they cannot grow food in their own land. Consequently, they are diarrhea patient mostly dependent on market price of food. From this paper it can be concluded that 52% people get ration food regularly. 31% respondents take stored food regularly. Among slum dwellers 87% respondents are vegetarian.

In slums 33% children are given milk and fruits as food on regular basis. Still many people (33%) use breast feeding after 1 day of the birth of the child. 74% respondents don't have any complaint against the quality of the water. 57% people consult doctor during minor sickness. Slum dwellers use to purchase medicine (68%) from the medicine shop. Till now 77% people depend on the government hospitals for treatment of health problem. 53% slum dwellers have the awareness about the doctor. People living in slums also perform yoga. In slum areas infant mortality is very low (6.67%). Maximum people haven't face any mosquito driven disease and they use preventive measurement for this (90%). In these slums only 6% people are found either physically or mentally challenged. While discussing about the types of the health related problems faced by slum dwellers in general it is seen that they face chest pains, headache, mental stress, joint pains, fever, cough, conductivities, indigestion etc. some time the go to the government hospital some time private clinics.

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The Novel "Coexistence" by Stephen Gill between the Fiction Prose and the Post Enlightenment Ideology

By Nicolae Iuga

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Abstract- The Novel "The Coexistence" written by Stephen Gill obviously conveys strong ethic, political, religious and social messages.

Our approach is meant to achieve a few parallels, in the manner of a more extended comment, between the principles mentioned by the heroes of the novel and the way in which the same ideas regarding the peaceful coexistence, the political and economical relations between states, the status of religion in the era of globalization or the issue of peace and war are looked after in the contemporary political philosophy.

These compared approaches, absolutely necessary and welcomed for reflection, even if sometimes contradictory with the ethic precepts assumed in the novel, do not decrease at all the value of Stephen Gill's book, because the appraisal of a novel is not definitely defined by the scientific quality of the opinions that the literary characters issue at some point but by the possible impact that the respective fictional writing has on the public reader.

Keywords: coexistence, religion, civilization, stephen gill, indian writer, S. P. huntington.

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Strictly as per the compliance and regulations of:

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I. Introduction

The Novel *The Coexistence* by Stephen Gill, written in English and edited in India[1], at New Delhi in 2011, was translated in Romanian of Olimpia Iacob[2]. Stephen Gill is facing an entirely new situation, the cultural shock and the drama of integration in a culture that is different from the Indian one that represents the starting point.

Our Indian arrives to Canada and, as it is natural, he meets white people, Canadians of more generations, aboriginals Eskimos but also Indians who came for studies like him or that emigrated here in order to have a better economic situation, Black people, half-blooded, Native Americans, old British to come to Canada to spend up their pension funds, Americans from USA, most of them with uncertain jobs, unemployed, prostitutes, obscure literary persons, failed actors and so on and so forth, each of them with the story oh his life resumed at extreme, but also each of them with the conceits regarding tolerance, multiculturalism, unity in diversity, peaceful coexistence and so on and so forth, exposed amply in

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[1] Stephen Gill, *The Coexistence,* (2011) Ed. Orientalia, New Delhi.
[2] Stephen Gill, *The Coexistence*, (2013) Timpul Publishing House, Iaşi.

the language of the political discourse. Generally, a language and a mentality specific to late Enlightenment. And the fundamental historic limit of Enlightenment was the illusion according to which culture and the cult of reason will solve everything. For example, Evil exists in world because people are ignorant and they do not know Good rationally. When people will be "illuminated" through culture and reasonable understanding of things, Evil will disappear from the world and we will live in a necessarily better world. As we know, it did not happen.

1. The narrative structure is like a succession of photos or of clichés of cultural memory, like a getting over running of some endless series of facts that begin by random and end without any clear reason, determined by the economy of a subsequent drama. Gill's character could have been a contemporary Ulysses, similar to that of Joyce but he lacks the imagination fullness proper to the fiction prose, he lacks the organic agglutination of the epic contingencies that vertebrate a character and gives him accuracy, meaning it makes him be alive and to impose himself in our conscience with an apodictic certitude. The difference between a successful literary character, meaning having an evolution that can be called destiny, with the imperfections inherent to life, after the rule of the snow ball of duration at Henri Bergson, on one hand, and a character created ad-hoc on the other hand, with the purpose of sustaining or illustrating an ideological thesis is in fact the difference –for example- between a tree and a bunch. The main character is like a link on which some keys are introduced together out of practical reasons in the novel with thesis, but the different keys, epic situations in the present case, remain in an exquisite mutual exteriority. *The Coexistence* by Stephen Gill resembles somehow as technique of novel construction *Resurrection* by Tolstoi, Raghu Nath, like Prince Nehliudov, exists not to be a living literary character but to make sermons; they are both made not to merely live, but to preach.

Raghu Nath's "preach" and in fact Stephen Gill's main idea, reiterated permanently in the pages of the book, is that of "the coexistence", taken from an ethic imperative from the Buddhist wisdom, formulated this way: "live and let others live, too". This message is the major stake of the novel and, at the same time, the main character's fundamental naivety. The problem is

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that the real historical evolutions were of other nature, not according with this old and respectful in self religious Buddhist precept. Or, if we put the problem of the truth *stricto senso* and in consequence we want to adjust our discourse to the historical reality, the precept should be reformulated this way: "live and let others live too, but only if these others work for you!"

The practice to dominate them through wars of invasion, through force and cruelty "the others", to transform them in slaves, in serfs, in paid workers and so on is a constant element of universal history – and not just of the old one. Slavery refined itself in time, today's slave is not physically enslaved with chains, but through subtler means-financial ones. Slavery began to be formally abolished in the late Antiquity under the ethic empire of Christianity, the serfdom began to formally be abolished in modernism under the ideological empire of Enlightenment but the exploitation of the workforce as "a more gentle form of domination" as Friedrich Nietzsche[3] named it never disappeared but, on the contrary, intensified. The countries that give as hypocritical lessons of moral have a not very distant past in full contradiction with the values that they noisily proclaimed verbally. England detained the biggest colonial empire, over 20% of Earth's terrestrial surface, France was a colonial power that controlled approximately 9% of the world's population, and so did Portugal and Spain. In the XXth century Soviet Russia that arrived later at the share of the colonial pray directly robbed the countries from its sphere of influence under the cover of the "internationalist proletarian. "At the beginning of the XXIst century USA started wars under false pretexts with the real purpose to seize resources of hydrocarbons and to impose its regional domination in the areas in cause. Oil is paid by Americans with blood, and the states rich in oil fields receive "democracy" in exchange. Like the Soviet Union that exported "revolution" in the inter-war period, USA from today exports "democracy". Other examples regarding the way in which in the historic practice "others are left to live."

Like slavery and bondage, the colonial empires disappeared formally in the post-war period but the colonial treatment to certain areas of the globe remained and even intensified. We have in view what Jan Tienbergen, Nobel Prize Laureate for Economy, named "the scissors of prices[4]". Meaning the tendency of the colonial powers to impose for colonies, on one hand, prices as low as possible at raw materials that they draw from here and to claim prices as high as possible at finite products that they sell on the markets from colonies. The differences of prices represent a huge source of profit that is capitalized in metropolises.

Today, the colonies disappeared formally but there are vast zones of the Earth that are treated in continuation in colonial style, the scissors of prices is practiced and sustained constantly by the combination of the political-financial pressures with threats of military order.

2. Secondly, in Stephen Gill's novel the characters' opinions regarding religion retain the attention. From this point of view, India, in even its recent history, traversed a tragic period. On the 15th of August 1947, under the pressure of the movement led by Mahatma Gandhi, Great Britain was forced to grant India the independence, but, immediately, the subcontinent divided in two different countries, India and Pakistan. The result was a series of bloody wars between the Muslim Pakistan and India of predominantly Hindu confession, so a war with a strong religious character.

This makes Raghu Nath, the main character of the book, call the roots of the religious order conflicts "the disease of the theological bacteria[5]." The religious confession, assumed as such, generates cultural ghetto, fear and discrimination. The removal of fear and discrimination can also by obtained through the acceptance of multiculturalism and multi-confessions as "fusion of the colors of the rainbow of understanding[6]", clear allusion to the cultural and religious syncretism of type New-Age in which the various determined religions are diluted from the identity and national point of view and, through this, profoundly altered. Raghu agrees that there is "an identity crisis that continues to sicken the minds[7]" but, on the other hand, religion precisely is the irreducible spiritual determination that gives the most profound identity to a nation or a group of nations that are politically aggregated on the confessional criterion, even if apparently the violence determined by the motivations of religious order is of the most cruel and absurd. It is unfortunate that the confessional differences can lead to political differences that have as result wars, but the determined religion is not something accidental but it is an essential, fundamental and ineluctable giving of the great human communities. For example, in India after 1947, during the wars with Pakistan, the religious intolerance reached paroxysmal quotas. "The members of a religion violated and slaughtered women of other religion[8]", only because they were of another religion. Still the manifestations determined religiously will not melt down but, on the contrary, according to Samuel P. Huntington[9], religion will continue to be a main difference between the different civilizations.

[3] Friedrich Nietzsche, *On the genealogy of morals* (1993) Echinox, Cluj, page 22.
[4] Jan Tienbergen, *Economic policy. Principles and Design* (1978), Amsterdam.

[5] Stephen Gill, *The Coexistence*, page 14
[6] Idem, page 84
[7] Ibidem, page 152
[8] Stephen Gill, *The Coexistence*, page 100
[9] S.P.Huntington, *The clash of civilizations* (1997) Simon & Schuster, New York.

A rebirth of the religious feeling of the peoples at the end of the XXth century and the beginning of the XXIst century is a reality of the order of evidence. The contestation of the atheist totalitarian system in the ex-Communist states from Central Europe was complementary with strong manifestations of religious order, as the contestation of the Western way of life in the Islamic states is one of proper religious faction today. The fashion of the anti-Communist memorial service with a synod of priests was not invented in Orthodox Romania in 1990 but earlier, in Catholic Poland of the '80s. The fact may seem a lot more surprising as it comes after a successive diminishing of the role that religion played in the configuration of the European civilization. 3 significant declines occurred in approximately 3 centuries. The XVIIIth century, called of the Lights, closed with the laic, anticlerical, atheist program of the French Revolution. The XIXth century, especially in its second half, was the century of positivism, of the constitution of experimental sciences, of Darwinist evolutionism in biology and of Marxist atheism in social sciences. Then, the first half of the XXth century was an era of ideologies, not of religion. Ideology, thought as depositary of the absolute truth was put above Revelation and the unique party above Church[10]. The Russian Bolshevism and the German Nazism meant intrinsic Messianic ideologies, in fact serious parodies after the religious Messianic, the redemption of the entire mankind being operated through the proletarian in case of Leninism, or through the pure race in the case of Hitlerism[11]. The wars of the XXth century were not carried out for religious or ethnic causes, for saint places or national emancipation, but explicitly for the communization of propriety, for vital space or for the accumulation of the oil resources. It was difficult to foresee a resurrection of the religious feeling and a regain by Church of the lost positions in such a context, in the post-war period.

The religious feeling was reborn, paradoxically, being capitalized in quality of component of the national specific by countries from Central and Eastern Europe in the course of the political changes after 1990, exactly in a historical moment characterized by a dramatic reduction of the weight of the national paradigm in favor of globalization[12]. In the context of these objective reformation, of profoundness and of duration, some nations desperately look new identity elements, evolving until their transformation in reasons of confrontation and causes of war, the case of the ex Yugoslavia being a relevant one in this sense. At the same time, one can notice a resurrection of the religious spirit at other civilizations too besides the Christian one.

Samuel P. Huntington seems to be the one who put most adequately the problem of the role that religion has today in the ensemble of some constellations of national, civilization values as well as like a factor of inter-civilization confrontation.

Huntington elaborates himself an own vision, obviously under the influence of Spengler and Toynbee. Today's world does not have as main actors on the international political scene nation-states but a certain smaller number of civilizations coagulated along some nucleus-states. These contemporary civilizations are: the Western Civilization, the Chinese one, the Japanese one, the Islamic one, the Indian one, the Latin-American one and (depending on what the future holds us) the African Civilization[13]. Of course, the 185 existing national states on Earth still play an important role as subjects of international right, they administer the country in the interior, they handle exterior resources and relations, they perceive threats from the exterior and so on and so forth. The nation states define the external threats depending on the intentions of other states but these intentions are perceived in the basis of some cultural patterns and of some historic memory modeled culturally inside a civilization that often transcends the nation state; these cultural patterns are matters of mentality in the configuration of which religion plays a very important role.

The problems that are put here are: What role does religion play in the definition of a civilization? Which is the essential connection between ethnicity and the religious confession? How does the binomial ethnicity-religion acts in modeling the intra-inter civilization conflicts?

Huntington's first thesis is enounced unequivocally: "the great civilizations from the history of the world were closely identified with the great religions of the world[14]." More precisely, four out of the five "global religions", numbered by Max Weber: Christianity, Islamism, Hinduism and Confucianism constituted bases for determined, homonymous civilizations. Buddhism is an exception which is a religion that is proper to more cultures but on which no determined civilization was substantiated. There are no exceptions for the mutual statement, there are no great civilizations that had not been substantiated on great religions. Including the Western European civilization was formed having at its base the Christian religion in its Roman variant and even the self European conscience, the conscience of belonging at this civilization was born during some wars with religious character, respectively the Crusades from the XIth-XIIIth centuries[15]. For a very

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[10] Nicolae Iuga, *The traditional Christian churches towards a global ethics* (2006) Grinta Publishing House, Cluj, page 53.

[11] Ch. Millon-Delsol, *The political ideas of the XXth century*, (2002) Polirom, Iaşi, page 52.

[12] Andrei Marga, *The philosophy of European unification*, (2006) EFES, Cluj, page 11.

[13] S.P.Huntington, cited work, page 63

[14] Idem, page 58.

[15] Andrei Marga, cited work, page 33.

short period of time at the history scale, in the XXth century, the intra- and inter-civilization conflicts were motivated and modeled by ideologies, but towards the end of this century the ideologies entered in decline, and the inter-civilization difference is realized again on the religious component. And it is not about an accidental or regional fact, limited at Europe, but the end of the XXth century meant a rebirth of religions in the whole world.

The globalization phenomenon is sustained by objective processes, with universal character, but with the starting point in the Western civilization: the generalized tendency of assimilation of the technical progress, the activity of the transnational corporations, the financial-banking situations and so on and so forth. One can not put the problem of rejecting these influences, of self-isolation, of autarchy, of closing in oneself at the level of nation or of civilization. History demonstrated that the tendencies of rejecting the globalization manifested by some isolated countries (North Korea, Cuba, some Islamic state) represents a wrong solution. The real problem that is put is if the assimilation of these globalization influences, which Huntington defines modernization, can be realized without becoming Western or not. One will be able to estimate if the values of Western civilization, for example democracy, will become effectively universal or not depending on the answer given to this question. The interrogation is complex and asks for nuance through the analysis of some examples.

Turkey made the greatest and most dramatic efforts in this sense form all the non-Western countries, engaged (constrained) in the course of modernization after World War 1. This country sought not only to modernize itself but also become Western. Turkey came out traumatized from World War 1 and from the ruins of the Ottoman Empire. It constituted itself as national state after the Western model and made the most radical and decisive steps in the path of modernization after hundreds of years. European institutions were adopted, a laic state characterized by the separation of religion of state was established, the religious Courts were abolished, the theological schools near the mosques were closed and the Arab alphabet was replaced with the Latin one. The change of alphabet also meant a radical change because in this way the Turkish population of the XXth century was broken-off from the vast historic and theological tradition of its own civilization. Everything was changed by force, from up to down in just a few years, less language and religion. These 2 elements remained the only identity determinations. Turkey modernized itself in force and at the same time it became Western in a significant measure. Still, we can not be certain that it is a real success and irreversible changes. The Islamic political parties not only disappeared but became more powerful day by day and they arrived at power through

democratic and correct elections. It is probable that Turkey's modernization and especially Westernization would have known spectacular and violent returns, as it happened in neighboring Iran after the pro-Western Shah was chased away from power in 1979, if the Army had not been invested here through Constitution as warrant of the state's laic character and if in the post-war period the Army had not intervened actively in politics, organizing periodically, about once in 10 years a *coup d'état* against the legitimate governments of Islamic orientation,

Another relevant example would be that of Japan, in certain matters asymmetrical in rapport with Turkey. Unlike Turkey, Japan is a certain industrial success and it is at the same time a non-Western country that modernized powerfully, without becoming Western forcibly like Turkey. Japan kept exemplary, even under unfavorable conditions, its national specific. The explanation might reside also in the Shintoist religion, a nationalist religion[16] according to some authors that, in the year 1868, on the occasion of the instauration of the Meiji dynasty was proclaimed as official religion of the Japanese state in spite of the minority religions like Buddhism and Confucianism. In Shintoism, patriotism is lifted at the rank of supreme religious virtue together with other moral qualities like loyalty and a vigorous voluntary discipline, religious qualities that are real and that stay undoubtedly at the base of the Japanese worker's behavior and implicitly of the impressive performances of Japanese economy.

Huntington's second thesis is enounced in this way: one can notice presently a rebirth of the religious feeling, the religion practically overtakes the tasks of ideology and the religious nationalism tends to replace the laic nationalism[17].

The laic nationalism, in its variants from end of century XIX and beginning of the XXth century was rested on a certain philosophy of history, rational in itself. Nation was seen like an organism in development, and the proper and favorable background of development was the national state. Not allowing a nation to develop in its "natural" background as long as the nation was viable and had not yet consumed its creative energies was the greatest crime. The heroes of the day were the fighters for national rights, especially where the nationalities were kept by force in state or multinational empires. Consequently, the tendency was one in the sense of the organization of nations in national states, in which the frontiers were to follow as close as possible the ethnical realities. This was the force-idea that led to the disintegration of the multinational empires at the end of World War 1. The standard bearer was the president of USA Woodrow Wilson himself between 1913-1921, a

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[16] Emilian Vasilescu, *History of religions* (1982) The Publishing House of the Romanian Orthodox Church, page 84
[17] Samuel P. Huntington, cited work, page 145.

fervent sustainer of the principles of self-determination of nations. The laic nationalism was an illuminated nationalism, adept of the plebiscite consultations.

The laic nationalism was replaced step by step and unnoticeably with a religious, irrational nationalism, adept of resorting to violence towards the end of the XXth century. There are armed conflicts between nations belonging to the same civilization and religion even today but they are not the most important conflicts, they are local conflicts, not conflicts that would tend to become important wars, to become international. But there also are areas of fissure, of cultural faction, areas that separate religions and civilizations, where the conflicts are far more dangerous and they could get to know an escalade to the dimensions of a war between confessions and civilization. Huntington[18] takes as example the case of ex-Yugoslavia. It began as a local conflict, as interior problem of a state, of the ex-Yugoslavian state, but which could not be governed with local means but it intensified and determined foreign interventions. Russia did not intervene directly in the conflict but it offered diplomatic support for Serbians. Then, Saudi Arabia, Turkey, Iran and Libia procured funds and weapons for the Muslim Bosnians, not in the virtue of some economic interests or ideological motivations but because of the religious affinity. One arrived at a bloody conflict, a conflict that could have been prevented and solved through negotiations, if at the middle had been a laic nationalism and not a religious one. It is very likely that the religious nationalism was the factor that triggered the war. Ex-Czechoslovakia disintegrated peacefully, both resulting countries, the Czech Republic and Slovakia being Christian states, belonging to the same civilization. Ex-Yugoslavia could not disintegrate peacefully because the Orthodox Serbians confronted here with the Muslim Bosnians and Albanese as well as with the Catholic Croatians.

Huntington's third thesis: the important conflicts of the future will not be conflicts between the national states but between civilizations and they will also have a religious dimension. These conflicts will occur across the lines of cultural faults that separate the civilization from each other, on the geographical meeting place of civilizations. According to Francis Fukuyama and to other authors, the modernization and the globalization are processes that weaken the national state as identity source[19] and so, the religions that transcend the national frontiers overtake this role and become such an identity source. The different regions of the world try to define their cultural identity in rapport with the West appealing to religion because the religious belonging is less changing that the political or economical belonging. The

differences of religion create differences of political order, and the geographic proximity gives birth to conflictive territorial claims. There was a moment of euphoria at the end of the Cold War that generated the illusion of an international harmony on long term. This illusion vanished immediately, inter-ethnical conflicts erupted, ethnical purifications were operated and the religious fundamentalism intensified. In the same way, it is a damaging illusion to imagine that a universal civilization based on a unanimous sharing of Western values, a universal civilization of the political democracy, of economic productivity and confessional pluralism could exist in the future. A universal civilization is not possible as long as there is not a universal religion.

There are also, of course, certain universal ethnic-religious values that are share unanimously, that are present practically in all religions of the world, for example the prohibition of homicide as unconditional imperative ("Do not kill!") or the affirmation of the mutuality principle ("Do as you would be done!") and so on, but they do not exhaust and neither annul the cultural specific of some determined civilizations, and they do not make out of the Western civilization a universal civilization or at least a dominant civilization. A determined civilization is defined through more features like language (languages), history, religion, customs, spiritual creations and so on and so forth but also through the people's subjective self-identification through the conscience of their belonging at a certain religion and civilization. Then, modernization does not necessarily mean becoming Western. More than this, a contrary effect can be also noticed: non-Western civilizations modernize themselves and they use the technical potential that the modernization gives to create values and promote non-Western and anti-Western attitudes. It is the case of the Islamic fundamentalists that promote terrorism on Internet and so on and so forth.

Huntington's bold and repeated conclusion is that presently and in the foreseeable future the civilization identity will be conferred the most strongly by religion more than by anything else: class ideology, cultural ideas[20] and so on and so forth. That, in case of war, the religious identity and self-identification become dominant in rapport with the other identity features, surpassing even the national feeling. That the Western world should give up reforming other civilization and impose its own civilization to other cultural areas. And that the politic leaders can avoid an inter-civilization war through the acceptance of the multi-civilization, multi-religious and multi-way character of the world in which we live.

3.Thirdly, it is very important how we think the war phenomenon at the history scale: as an unhappy,

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[18] Idem, page 36.

[19] Andrei Marga, *Religion in the globalization era*, (2003) EFES, Cluj, page 99.

[20] S.P.Huntington, cited work, page 398

unessential accident or as a necessary, essential and inherent reality.

The problem of peace and war is also thought by Stephen Gill's characters in the style of a late, if not belated Enlightenment. The politicians can not stop the military conflicts themselves because they can be under the financing and/or under the pressure of some groups interested in maintaining these conflicts, some sustainers of the electoral campaigns, the producers of arms interested in their winnings and so on and so forth. "The people is the only source to stop the conflicts. It has to enlighten itself to ask for clarifications from their political representatives on problems linked to their preoccupation.[21]" There were even apostles of this idea, a Mahatma Gandhi for example. Gandhi's genius consisted, in our opinion, in the speculation of a gap of the Western political discourse. Great Britain pronounced itself hypocritically for the values of peace and tolerance but in practice it resorted to the brutal repression of the movements of independence of the peoples from colonies, including in India's case. France also acted in this way in North Africa, in Algeria for example. Gandhi initiated the most ample movement of civic disobedience from history but deployed under the ethic imperative of non-violence, meaning under the pacifist condition claimed verbally by the colonialists. The British were beaten by Gandhi with their weapons.

But a movement of non-violence is an exception at history scale and not a rule. And who could ensure a certain period of global peace? The eyes of the character Raghu Nath are set towards the United Nations. But the United Nations showed its inability repeatedly. According to Raghu, the United Nations would have been more efficient if it had been foreseen through status with an own Army and, eventually, with an own system to perceive certain taxes. Then, paradoxically, the United Nations would have been called to ensure world peace and to manage the problem of nuclear proliferation with an own Army, meaning still by means specific to war. Then, if we thought, in the perspective of globalization, the United Nations transformation into a strong organization, capable to impose respect, capable to fulfill effectively certain attribution of world government would be a proof of unforgiving credulity if we do not ask ourselves: who will be, more or less occult behind the scenes of this gigantic government. And what wars would set up by the fight for the control of the world government?

And the Enlightenment anti-war plea continues in *The Coexistence* in the same devout, desiderative language. "What is war? War means killing. Public honors are brought to war killers and they are promoted with distinctions…War is a crime. The killing of citizens, women, old persons, children that have no guilt and that are not interested in war is a crime against humanity.

Including the defense wars are useless because they do not solve anything…Wars aggravate the problems…The soldiers return being drunk with the blood of the innocent people…Great parts of the budgets of the countries are used for Army…Wars slow down the development of any kind…The money of those who die because of the lack of pills, food and clean water and so on and so forth."[22]

But, from the politics point of view, things are different. Historically speaking, the periods of war are far more extended than those of peace at the scale of universal history. Practically there is no period of total and complete peace at the level of the whole planet.

At a first approximation, we can define war as being a conflict between political groups (nations, states, civilizations) that is solved through organized violence[23], a violence effected by that who attacks, rejected with violence also by that who defends himself, a continuation of a disagreement after the diplomatic and political ways are exhausted. Then wars can be classified depending on more criteria, resulting more typologies of war in this way. There are, in a classical classification: (a) external wars that take place between sovereign states and that, in the case of the involvement of a big number of states, as it happened in the 20th century, were called global wars; (b) wars inside a state, so-called civil wars; (c) wars of colonial expansion; (d) wars of national liberation. Generally, war is regarded like a permanent reality, as "a natural function of the peoples"[24], a conflicting state that can not be eliminated because it is part of the structure of political relation in general. From this point of view, the war phenomenon is a necessary, unavoidable event that will never be eliminated from the history of mankind. Not even the invention of the atomic bomb, through the nuclear discouragement that it produces through the equilibrium of the mutual terror that it institutes did not lead to the effective elimination of war from history, it not led to the famous "eternal peace" dreamt by Immanuel Kant because, as we know, there were a multitude of local, regional wars carried out with conventional means also in the era of the atomic bomb. On the contrary, in the post-war period, including the war carried out with conventional ways became more complex and violent, at least from the point of view of the social psychology, involving also the civilian population on the side of the armies through propaganda, manipulation, intoxication, threat, electronic war and so on and so forth.

The model of the state of nature, of permanent war of each against everybody is extended by Hobbes in the international relations as well: "The kings and the

[21] Stephen Gill, cited work, page 25.

[22] Stephen Gill, the cited work, pages 162-165.
[23] Domenico Fisichella, *The political science*, (2007) Polirom, Iaşi, page 52
[24] Petre Ţuţea, *Man. Treaty of Christian anthropology* (1992) Timpul, Iaşi, page 37.

sovereign powers, due to their independence are always in continuous hatred […], with the armies pointed and the eyes aimed at ones against others. The kingdoms have fortresses, garrisons and guns at the frontiers and they send spies permanently at their neighbors[25]." In time of war, the two cardinal virtues of people are not Justice and Goodness but Strength and Wisdom, there is no propriety, nor sovereignty, nor separation between what is mine and what is yours but what can be taken by force and as long as it can be kept by force belongs to each. There is the tendency that these things be practiced also by individuals in the rapports between them, in the states, only that here the individuals come to be afraid of what Hobbes calls "a common power"[26] after getting out of the state of nature and entering through social contract in the state of right, something that was later called "the monopoly of legitimate violence[27]" that state has in rapport with the individuals.

An interesting question is put in this point. Why does a certain state and not other has to be legitimated as carrying out the function of "global power" or of "legitimate violence" at global scale, a state that would play a major role in the regulation of some interior or international conflicts? Why does a certain ideology and not the other have to impose itself in such situations? Why do we have to prefer certain solutions and not the others; why do we have to share certain values and not other? In other words, which is the difference between a USA/a coalition of states lead by USA intervention in force in a particular country – and the intervention in force of a particular totalitarian state?

The answer has its roots in the period of the Cold War. 2 types of state authorities[28] were delineated ever since the period of the ideological confrontation between USA and the Soviet Union. (a) A traditional, democratic authority, a state that detains the monopoly of using "the legitimate violence" that is necessary in Weber sense; and (b) a totalitarian authority, lacking democracy and/or democratic traditions in which the state's legitimate violence is transformed into terror and the state becomes holder of the monopoly of terror. If we introduce this criterion of delineation we obtain a relative interventionism legitimacy in favor of USA, this state having an authority detained through democratic mechanisms and exercising a legal violence, its interventions can be appreciated generally as "legitimate and necessary."

In essence, the discourse of war and the belligerent rhetoric make their effect also depending on the individuals' precursory perception regarding war, on the education of whole generations regarding the effects

of war, on the horizon of waiting of some population in rapport with a certain hotbed of conflict and on the collective mentalities through the prism of which the idea of war is regarded. We have to remark here that war is perceived not only negatively but also positively, in ethic sense. War can be regarded as degenerative power of the states but also as regenerative power[29]. First of all, we will notice that through accumulation in time the periods of war from mankind's history are more extended than those of peace. The total number of wars[30] from history, of approximately 14.500 is considerable. If we also retain here Thomas Hobbes' idea that war not only consists in effective battles or fights but also in the intention and desire to make war[31], then the belligerent state from the history of mankind is practically permanent.

Then, from the interior, wars will be regarded completely differently by the belligerent parts. The part that is in defense, that defends its territory, country, will regard war as an ethic and justice excuse, and the belligerent part that attacks, occupies and invades with the purpose of robbery will look at war at the cynic and amoral way or will produce false justifications with the purpose of manipulating the masses. The antiterrorist war is considered as a war "of defense" and those who try to defend their country are called "rebels" by the aggressors but the wars that are carried out for the occupation of some territories that are rich in natural resources will not be able to have the same ethic and justice excuse.

It seems obvious that the current negative attitude towards war is determined by the common representation that war is a horrible thing, resulting in huge losses of human lives, with the death of many innocent people, with huge material losses caused directly by the destruction of the production capacities and indirectly through requisitions and the subordination of economy towards the war necessities and so on and so forth. The fiction prose that has as object the evocation of some scenes of war also regularly cultivates a frightening imaginary of human suffering, meant to give birth a strong aversion towards war.

But, on the other hand, one can notice that war in general is not negative univocally regarding the historical events with detachment and from high altitude. There are populations that in short accesses of violence, in revolutions full of political excesses, made greater progresses than in long periods of tranquil evolution. The Napoleonic Wars, for example, undoubtedly meant an important progress for Europe's political evolution. Hegel, contemporary with Napoleon and the Emperor's

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[25] Thomas Hobbes, *Leviathan* (1951) The State Publishing House, Bucharest, page 113
[26] Thomas Hobbes, *Leviathan,* cited work, p. 115.
[27] Max Weber, *Politics* (1992) Anima, Bucharest, page 12
[28] Andre Glucksmann, *Ouest contre Ouest* (2003), Paris, Plon, page 81.

[29] Ioan Jude, *The paradigms and mechanisms of power* (2003), Bucharest, The Didactic and Pedagogical Publishing House, Bucharest, page 236
[30] Idem.
[31] Thomas Hobbes, *Leviathan*, cited work page 111.

admirer is the thinker that puts again in these terms the problem of war.

According to Hegel "war has an ethic moment that does not have to be regarded as an absolute evil but as a purely exterior accident which would have an accidental reason itself, passions of rulers, injustices and so on and so forth, generally something that does not have to be."[32] It is necessary that what is finite, man's propriety and life be put as something accidental because it stays in the concept of finite. This necessity also has the form of a force of nature, in the sense in which everything that is finite is ephemeral and mortal. Ethically, though, this natural feature, the characteristic to be mortal is taken away from nature and transformed in man's work of will and liberty, the natural passing becomes desired passing, one does not wait the natural death as end of a life maybe lacking merits but the glorious death in war is sought. According to Hegel through war "the ethic health of the populations is conserved, their indifference to the torpidity in the fixity of finite determinations as the movements of winds guards the sea of the putrefaction at which it could be exposed by a long tranquility.[33]" So would also happen with the populations that would have a long, maybe eternal peace. Sometimes, wars that appear at the right moment prevented interior troubles and led to the consolidation of the state's power in the interior. "Populations become stronger after wars[34]" says Hegel even if some individuals lose their propriety or life. That is why people deplore war for the losses and sufferings that it brings. They listen peacefully, with devotion and with approval to the pulpit in which they are told about the uselessness of having material goods and about our ephemeral life, but when the problem is put really that they themselves lose their goods and life as a result of war, they launch curses against the conquerors.

II. Conclusion

I have approached in the above lines a number of 3 aspects presented in summary: (a) the nature of the economic rapports at global scale with their moral implications, condensed in the Buddhist dictum "live and let others live too"; (b) the resurrection of the religious feeling, defining for the different civilizations and the role that religion should play in the eventuality of "a clash of civilizations"; (c) the problem of peace and war, also seen as essential determination of universal history – problems amply debated both in the novel and in the scientific literature of specialty.

We could notice a marking difference between the imaginary assertions, specific to novel as prose of fiction and the concepts of the scientific discourse, equivalent in fact with two different ways of understanding the truth. First of all, we have the truth *adequatio rei et intellectus*, characteristic to the scientific knowledge, then we have the truth in quality of consensus, shared by a large public, proper to the discourses of ideological and persuasive type, including the belletristic discourses. It is not about two distinct truths, nor about a double truth, but just about two distinct aspects of the same unique truth.

Then we have to remark that the opinion expressed by characters in the novel do not resist, under the rapport of the value of truth in confrontation with the theories elaborated scientifically. But it is not about disintegrating the novel through the scientific contradiction of the characters' opinions, in this way we could disintegrate principally any novel, first of all the novels written by a great novelist like F. M. Dostoevsky. It is about 2 different moments of truth, of science on one hand and the fiction prose on the other hand. The fiction prose also has the advantage that it can be shared by a broader public than the one that frequents the scientific literature and it can also play the role of outlet in view of liberating the pressure accumulated by the popular dissatisfactions.

And this is precisely the point where resides the disadvantage of art, because from this point of view, it can be politically manipulated and the readers that assimilate the fictional allegations may acquire the illusion which typically pertains to the Enlightenment , that they are in the possession of an encompassing and ultimate truth.

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[32] G.W.F. Hegel, *Elements of the philosophy of right*, (1996), IRI, Bucharest, page 316.
[33] Idem
[34] Idem

Ethnic Conflict and African Women's Capacity for Preventive Diplomacy

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Abstract- The spate of the occurrence of Ethnic Conflict in Nigeria and indeed Africa is sporadic and to say the least alarming. To scholars of Ethnic Conflict in Africa, it has defied all logical approaches to its resolution. Based on this fact international organisations have begun to look for alternative means of approaching these conflicts. Not a few have agreed that wars are better and cheaper prevented than resolved or transformed. In the light of this, this paper had set out to look at the concept of Preventive Diplomacy, Ethnic Conflict, Women and the role they play in mitigating conflict by researching into activities of women in pre and post-conflict situations in selected African conflict and has been able to establish the peculiar capacity of women in dousing tension both at domestic and communal levels.

ETHNICCONFLICTANDAFRICANWOMENSCAPACITYFORPREVENTIVEDIPLOMACY

Strictly as per the compliance and regulations of:

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Abstract- The spate of the occurrence of Ethnic Conflict in Nigeria and indeed Africa is sporadic and to say the least alarming. To scholars of Ethnic Conflict in Africa, it has defied all logical approaches to its resolution. Based on this fact international organisations have begun to look for alternative means of approaching these conflicts. Not a few have agreed that wars are better and cheaper prevented than resolved or transformed. In the light of this, this paper had set out to look at the concept of Preventive Diplomacy, Ethnic Conflict, Women and the role they play in mitigating conflict by researching into activities of women in pre and post-conflict situations in selected African conflict and has been able to establish the peculiar capacity of women in dousing tension both at domestic and communal levels.

I. INTRODUCTION

thnic wars in Nigeria assumed a sporadic and seeming intractable dimension at the inception of the Democratic rule in 1999. It was an awakening of self realisation, self assertion and self expression among Ethnic groups that hitherto, had lain comatose in the preceding long era of military rule. Every ethnic group became stakeholder in the new democratic dispensation, and to be able to belong one had to align significantly to one ethnic group or the other to be relevant. Strong and propelling interest in politics became manifest in the Nigerian polity and elites who had abandoned their lands of descent started expressing renewed interests in the lands of their origin and started ploughing their ways back home. The urge to belong in the national political landscape and share in the brewing dividends of democracy largely spurred the various ethnic groups into political competitions that inadvertently led into conflicts. Joseph (1987) rightly observes that 'Ethnicity has become one type of political grouping within the framework of modern state. Such a grouping is called into being as a result of the keen struggle over new strategic positions within the structures of a new state'.

Ethnic affiliation ordinarily, is a progressive issue. As a matter of fact it should be a strong chord binding peopleof the same historical and cultural descent and propelling them to cooperate in working out developmental agenda for their communities. Self-help projects are mutually agreed upon and carried out to the progress of societies and structures are determ-

ined and built into the system to regulate behaviours and interaction between the people. This is as far as ethnic cooperation goes.

Ethnicity takes a destructive form when it becomes competitive. When groups begin to agitate, against perceived marginalization, for stakes in scarce resources especially in governance and distribution of economic resources, a measure of coercion is introduced and if not well handled, conflict ensues. At this stage, ethnicity becomes a tool for political bargaining, power and resource control. African nations have often quaked under the yoke of elitist manipulations of ethnic differences which ultimately and quite frequently becomes volatile and highly destructive.

The interventionary measures of both the international community and the regional watchdogs have always been therapeutic rather than preventive. Most of the time they appear on the theatre of war to mop up the blood that has been shed rather than intervene at crucial points to prevent bloodshed.

In the light of the above this paper undertakes to look into the possibilities of preventing conflicts even from the family level. It looks at the subjugation to which women have been hitherto subjected and the peacebuilding roles which if allowed, they could play to mitigate conflicts and ameliorate its impact on the society.

II. PREVENTIVE DIPLOMACY

Preventive Diplomacy could be defined as those activities put in place to mitigate a brewing conflict from escalating. It is action to prevent disputes from arising between parties and to prevent existing disputes from escalating into conflicts. For effectiveness, Preventive Diplomacy relies on accurate information about the causes, dynamics and nature of the potential conflict to be able to design appropriate preventive action. Apart from these, Preventive Diplomacy depends on good timing to be effective. The conflict must be ripe for effective intervention (Zartman, 2003; Adekanye, 1999:112).

Preventive Diplomacy relies on certain skills in its processes. These skills include: Early Warning Monitoring and Response, Fact Finding, Early Deployment, Demilitarized Zones and Confidence Building (http://wwics.si.edu/topics/pubs/ACF19D/pdf).

As the United Nations and regional organizations as well as global and regional powers

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discovered the high cost of managing conflicts, there is a strong common perception of benevolence of Preventive Diplomacy; hence the search for mechanisms that could be employed in preventing conflicts. This paper therefore projects the natural and cultural endowments of African women which place them in an opportune position to nip conflicts in the bud.

III. Ethnicity

An ethnic group is a people of similar cultural, historical background of shared common heritage, ancestry and migration. They share a cohesive existence aimed at protecting their common interests and values. Nnoli (1978:5) observes that an ethnic group is a social formation, distinguished by the communal factors which may be language, culture or both. Cashmere (1992:97) represents an ethnic group as that possessing some degree of cohesion and solidarity, composed of people who are at least latently aware of having common origins and interest.

Ethnicity as a concept connotes struggle. It implies either an overt or covert competition between two or more ethnic groups. The trigger of the competition might be political, economic, social or even cultural in nature. When two or more ethnic groups come together to form a nation, battle for supremacy, justice and equitable distribution of resources is inevitable. Osaghae (1995:11) sees ethnicity as "employment or mobilisation of ethnic identity and differences to gain advantage in situation of conflict, competition or cooperation". Mobilisation for ethnic purposes can either be positive or negative, competitive or cooperative, depending on the groups' target.

Cohesion is an issue of paramount importance in the analysis of the nature of ethnicity. It is the `collectiveness' which sustains the driving force of all ethnic struggles. Cohen (1969) perceives ethnicity as a strife in which ethnic groups stress their identities and distinguishing characteristics. Each ethnic group separates itself based on shared values, interests and common goals which are distinct from those of the 'out-group'. It is this 'collectiveness' that forms the thrust of the strength of the group to agitate either constructively or destructively depending on the issue at stake.

Political agitation is one of the greatest hallmarks of ethnic struggle. It forms the nucleus of the motives for strong ethnic affiliations. In political interplays, marginalisation and inequality are common parlances among ethnic groups and these form the basis for political conflicts which are the main issues behind inter-ethnic conflicts in Africa. Thus, ethnicity becomes a political behaviour which is exploited by elites and the political class (a social minority). It is rife in the African political milieu to find these elites and politicians instigating ethnic violence to intimidate the opposition and in extreme cases to eliminate them.

Stuart Kaufman (2001:220) observes that 'political entrepreneurs' and extremist groups use the emotional power of ethnic symbols to reconstruct the larger group's preferences.

It is apparent therefore that ethnic conflict does not just erupt. It usually has sinister manipulations of some elite groups at its root.

IV. Womanhood and Feminism

The Webster Dictionary and Thesauraus defines 'woman' as 'an adult female of the human race' (Olaifa,2009:5). Although the term 'woman' is generic, covering all the female kind of human, it is usually employed in describing an adult female while 'girl' is reserved for describing females younger than eighteen years (http://en.wikipedia.org/wiki/woman. 'Women' is the plural form of the word 'woman'.

It is obvious that we cannot discuss womanhood without making recourse to gender. Nature itself has made the distinction when during creation woman was moulded distinct from man. This in essence establishes that in physical representation, man is different from woman. It is therefore pertinent to discuss the female gender as it relates to this topic.

The B.B.C English Dictionary[6] defines gender thus: 'a person's gender is their characteristics of being male or female. Simon Fisher et al[2] describes gender thus:

People are born female or male, but learn to be girl and boys who grow into women and men. They are taught what the appropriate behaviour and attitudes are for them, and how they should relate to other people. This learned behaviour is what makes up gender identity and determines gender roles.

The UNDP[8] defines gender as follows:

The term gender denotes the qualities associated with men and women that are socially and culturally, than biologically determined. Gender includes the ways in which society differentiates appropriate behaviour and access to power for women and men. Although the details vary from society and change over times, gender relations tend to include a strong element of inequality between women and men and are strongly influenced by ideology'.

Gender is not synonymous with sex… Rather, it is an all-encompassing term embracing all that go with feminity, masculinity, womanhood or manhood as dictated by beliefs, psycho-social and physiological details of a human being who could be identified as either male or female (Olaifa 2009:5). The environment in which man finds himself also input so much in the gender roles he grows up to perform. Gupta (2000:10) opines that gender is a social and cultural construct that differentiates women from men and defines the ways in which women and men interact with each other. In many

prehistoric cultures, women assumed a particular cultural role. In gatherer-hunter societies, women were generally gatherers of plants foods, small animal food and fish, while men hunted meat from large animals (http://en.wikipedia.org/wiki/woman).The feminine gender therefore is not only distinguished by sex but also by the whole gamut of sexuality and the dialectical dictates of her role expectation and performance.

Looking at this issue from an ideological point of view, one is propelled into perusing the idea of feminism. Feminism is an ideology that came to the fore in the 19th C and it seeks to position womanhood on equal terrain as its male counterpart. In essence it advocates equal rights and privileges for both the male and the female.

Mbah (2006) in one of his numerous postulations defines feminism as:

'…a philosophy embracing politics, economics, literature and indeed every aspect of the humanities and which seek its position women on equal footing with men, and in doing so its show how men have established and reinforced their historical dominance.

Nbah's assertion above depicts accurately the yawning gulf existing between the male personality and his female counterpart, which has inadvertently invoked a revolutionary thought against gender discrimination. The intensity of the seeming marginalisation is further couched in Namda 2003: 212 as quoted by Mbah:

'…the main common theoretical assumption which gets shared by all branches of the movement has been that there has been a historical tradition of male exploitation of women stemming originally from the sexual differences which led to a division of labour, as for example, in child rearing practices'.

Feminists believe that gender differences are invented by the society and therefore they are artificial. They contend that it is the society that trains the woman to be feminine, submissive, passive and docile while on the other hand it trains the man to be aggressive, coercive, masculine and highly competitive. These gender stereotypes are amenable to change and improvement depending on the political will of the society to effect changes in fundamental gender roles.

It is on the premise stated above that this study looks at the feminine gender as structurally oppressed, violated and dominated by the male gender.

V. Hallmarks of Discrimination Against Women

We would want to reiterate at this point that discrimination against women is more of a structural problem than of any other forms of violence. The African cultural belief does not allow women to be seen and in most cases not to be heard. Her counterparts in Saudi Arabia do not fare better as they are not even allowed to drive a car. Likewise, the Pre 9/11 Afghanistan women were denied education and prevented from going out of their homes unaccompanied. The German Nazi has stereotyped its women with the following expressions: *'Kinder, Kirche, Kuche'* which means children, church and cooking. The Nazi women therefore have been boxed into a strait stereotype.

Violence against women manifests in myriads of forms. The most obvious of which is the category of physical violence. Wife battery is the commonest of the violence of this category. Men batter their wives for reasons ranging from insubordination to outright disobedience. Wife battery inflicts indelible injury on the women in most cases as she often engages in a defenseless battle against her husband who would employ all available means to shut her up. Another form of wife battery is rape. Some men rape their wives and they consider this despicable act legitimate.

Apart from the example given above, women undergo various forms of psychological violence. They belong to the vulnerable group that suffer both directly and indirectly the pangs of war. Their husbands get drafted into war; their underage children are not spared from the child guerilla group and their female children, targets of rape. What greater form of violence do we have?

Many women all over the world still live in squalor. It is understood that 80% of the world poor are women. The majority of the women who live in the rural communities expend their energy on the struggle for survival oblivious of any feminist campaign and impervious to distractions from their socially assigned routine. Such do not understand the import of "sexual liberation" campaign and, in the rare event that they understand, they regard such a clamour as alien and unrelated to them. They exist in abject poverty, an unending squalor that affords no hope of better tomorrow. Yet they supply the needs of the man: physical, mental and moral.

The young African woman does not have any right of choice. Her choice of husband is largely determined for her by her father. She is naturally transferred from a state of gender discrimination to another state of perpetual slavery in her husband's house. Many underage women have been seeded as wives to men who could conveniently be their grand fathers. As a result of under developed pelvis, the majority of these victims of early marriage suffered V.V.F. during childbirth – a condition which left them perpetually maimed for life or, worse still, dead.

The female species of the human race is not only oppressed at the rural rustic level, but also at the political terrain where most of the plum jobs are reserved for men. In the area of peace building and peace making in the society, areas where women are naturally endowed to function effectively, they are

sidelined by men who are usually at the fore-front in conflict issues. As observed by Naomi Akpan-Ita[ ]

> *Traditionally, women are not encouraged to become involved or concerned in Peace building and conflict interventions even though they are victims of atrocities in violent conflicts situations. Being usually the most adversely affected in the course and aftermath of conflict; they are raped, forced into prostitution, become concubine to their abductors, tend to the wounded, bury the dead and sometimes actually hold sway for men within communities, pending their return from the 'warfront' and hide-outs after a violent conflict.*

Women have always been and if care is not taken will always be at the receiving end of violent conflict if something decisive is not done to curb the scourge.

VI. Women in Preventive Diplomacy

The potency of the feminine influence on peace processes can not be ignored. At whatever level peace building is required, women have always been found at the forefront of activities. This is particularly borne out of their innate ability to socialize, mould and build characters. The United Nations Development Programme (UNDP) has identified four levels of gender equality analysis which are: Welfare, Access Conscientization, Participation and Control (Idyorough: 2005:9). The fourth level which is participation is considered paramount in peace building. (Chowdhurry 2005: 7) believes that when women are marginalised, there is little chance for an open and participatory peace process.

Women's participation in peace processes begins at the conflict formation level where emotions begin to switch. The woman is so strategically placed that she notices the early warning signs of an impending conflict. She is the one that notices the mood swings of her husband, she notices unusual visits paid on him by strange acquaintances, she notices his nocturnal movements and his skipped meals. Her sensitivity is kindled and her curiosity ignited. This is where she brings her natural acumen into force which could either douse the rising passion or fuel it. The way the pendulum of her participation swings depends on the level of recognition and opportunity afforded her by the society to demonstrate her peace building capabilities.

Nevertheless, women have often defied socio-cultural barriers to engage in meaningful and landmark interventions in conflicts. In Africa history is replete with women's involvements in peacebuilding even at full-blown conflict level.

On the 8th of March, 2000, at the occasion of the International Women's Day, the President of the UNSC issued a statement that recognised the underutilised and undervalued contribution women can make to preventing was to building peace and to bringing individuals and societies back in harmony. It played a crucial role in the adoption of the UNSC RESOLUTION 1325 which was later adopted that year.

The preoccupation of the woman's mind during and after any war is how her family would be safe. She realises that she stands to loose all when war breaks out. Her husband is at risk, so are her children that could be drafted as child soldiers and she who could also be drafted into war and if not, become target of rape and sundry assault (Chowdhurry 2005:4).

Women keep the future of their societies and communities at heart when they participate in peace negotiations. They think ahead and seek to provide a conducive, living environment for their future generations. Their interest in the society is larger and broader compared to their male counterparts whose negotiations predicates on immediate gains in terms of authority and power.

The Mano River Women's Peace Network (MWPN) facilitated the coming together of the heads of government of guinea, Liberia and Sierra Leone to accede to their call for disarmament. This initiative earned these women the UN recognition and the network won the UN Human Rights Prize for 2003. In their declaration, MAWOPNET stressed the need for more room for women participation in peace processes in Africa. It reads thus:

> *The only way to ensure that African women become equal partners… is to support their struggles for full participation in national, political, economic and social life. In the face of entrenched discrimination, controversial ensures to increase opportunities women, including quotas for women in parliament and the civil service, should be supported as a step on the path to gender equality.*

To achieve enduring peace, gender perspectives should be mainstreamed into peace processes. Grassroots women groups can facilitate peace processes in inter-group, inter-ethnic and inter-class lines.

The Peace process in Rwanda has its roots in the full participation of women and this is broadly acknowledged as a cultural attribute of the Rwandan women (John Mutanba and Jeanne Izabilla 2008:15) and to Archbishop Emmanuel Kolini of the Anglican Church in Rwanda, "A woman is the epitome of peace. It is from her that peace flows and radiates to the other members of the family". "A woman does not belong to any particular family or tribe. She has no boundaries (Nyampinga) and therefore she is there to unite families because she is neutral". A woman does not do things halfway. If she believes in a cause, she goes headlong to defend it. The women who participated in the Rwandan genocide were ruthless and those who had the courage to defend their neighbours did so with all vehemence.

Women are naturally equipped with conciliatory tactics with which they reconcile warring parties. This is why they can be referred to as bridge builders. They mend broken bridges between friends, relations, communities, ethnic groups etc. They mould the bricks to fill existing gaps in relationships.

The Somalis believe that mother is a school. The values, with which children are brought up, precede their actual birth. "In deed before becoming adults we attend a basic school, and that school is mother" (Mohammed 2003:75-115)

Apart from these women have been observed to be capable of the following peacebuilding processes:

a) Spearheading socio-economic processes.
b) Participating actively in resettlement initiatives
c) Decision-making
d) Opposing Gender-based Violence
e) Initiating income-generating activities..

Women are accustomed to settling disputes in a way that all the parties in conflict benefit eventually.

VII. CONCLUSION

Given all that have been located and affirmed as potentials in women in the area of peace building this paper believes that if allowed, women can nip the seed of violent conflict in the bud. Considering their strategic positions in the home and their contact with the early warning signals of conflict, they can galvanise resources together towards successful mitigation of conflicts. If the society having recognized women's capability in this crucial area, is able to repose confidence in women and explore their natural skills in Preventive Diplomacy, most conflicts would not grow beyond the formative stage.

Peace is not born but made. The culture of peace in the African Traditional Society was implanted in a child through responsible upbringing and socialization undertaken and supervised by mothers. African women are exposed as girls to salient virtues that were passed down to them through folktales, folksongs proverbs, anecdotes and sometimes voice inflections. Such virtues include (1) responsibility through reciprocity (2) Honesty and loyalty through mutuality and deference (3) faith and compassion through inner strength and self-control (4) Communality and mutual responsibility through love.

Lihamba (2003:115) observes that Tanzanian women have always played a critical part in maintaining equilibrium in their society by bringing up their children as responsible members of the community .Women taught their daughters and sons proper behaviour and the ethos of the society, and impressed on them the importance of such values as honesty uprightness and the necessity to compromise. As such, women have always been active promoters of harmony in the community which can be referred to as a culture of peace.

These and many other attributes support the notion that women and indeed, grassroots women groups can facilitate peace processes in inter- group, inter- ethnic and inter- class divides because they are naturally and culturally equipped for it.

However, women themselves need to rise above frivolities and excesses that would incur societal confidence. Pettiness, frivolous appearance, gossiping, backbiting, jealousy and complacency should be shunned. Rather, women should ascribe a high level of dignity to themselves. This would prevent unnecessary harassment by the men folk. They need to be moderate, urbane, gainfully employed, moderately independent and be very decent in speech action and dressing to earn the respect of men (Olaifa 2009:12).

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Standard Usage, Abbreviations, and Units: Spelling and hyphenation should be conventional to The Concise Oxford English Dictionary. Statistics and measurements should at all times be given in figures, e.g. 16 min, except for when the number begins a sentence. When the number does not refer to a unit of measurement it should be spelt in full unless, it is 160 or greater.

Abbreviations supposed to be used carefully. The abbreviated name or expression is supposed to be cited in full at first usage, followed by the conventional abbreviation in parentheses.

Metric SI units are supposed to generally be used excluding where they conflict with current practice or are confusing. For illustration, 1.4 l rather than 1.4 × 10-3 m3, or 4 mm somewhat than 4 × 10-3 m. Chemical formula and solutions must identify the form used, e.g. anhydrous or hydrated, and the concentration must be in clearly defined units. Common species names should be followed by underlines at the first mention. For following use the generic name should be constricted to a single letter, if it is clear.

Structure

All manuscripts submitted to Global Journals Inc. (US), ought to include:

Title: The title page must carry an instructive title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) wherever the work was carried out. The full postal address in addition with the e-mail address of related author must be given. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining and indexing.

Abstract, used in Original Papers and Reviews:

Optimizing Abstract for Search Engines

Many researchers searching for information online will use search engines such as Google, Yahoo or similar. By optimizing your paper for search engines, you will amplify the chance of someone finding it. This in turn will make it more likely to be viewed and/or cited in a further work. Global Journals Inc. (US) have compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Key Words

A major linchpin in research work for the writing research paper is the keyword search, which one will employ to find both library and Internet resources.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy and planning a list of possible keywords and phrases to try.

Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art.A few tips for deciding as strategically as possible about keyword search:

- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
- One should avoid outdated words.

Keywords are the key that opens a door to research work sources. Keyword searching is an art in which researcher's skills are bound to improve with experience and time.

Numerical Methods: Numerical methods used should be clear and, where appropriate, supported by references.

Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

References to information on the World Wide Web can be given, but only if the information is available without charge to readers on an official site. Wikipedia and Similar websites are not allowed where anyone can change the information. Authors will be asked to make available electronic copies of the cited information for inclusion on the Global Journals Inc. (US) homepage at the judgment of the Editorial Board.

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The Editorial Board and Global Journals Inc. (US) recommend the use of a tool such as Reference Manager for reference management and formatting.

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Tables: Tables should be few in number, cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g. Table 4, a self-explanatory caption and be on a separate sheet. Vertical lines should not be used.

Figures: Figures are supposed to be submitted as separate files. Always take in a citation in the text for each figure using Arabic numbers, e.g. Fig. 4. Artwork must be submitted online in electronic form by e-mailing them.

Preparation of Electronic Figures for Publication

Even though low quality images are sufficient for review purposes, print publication requires high quality images to prevent the final product being blurred or fuzzy. Submit (or e-mail) EPS (line art) or TIFF (halftone/photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Do not use pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings) in relation to the imitation size. Please give the data for figures in black and white or submit a Color Work Agreement Form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

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Upon approval of a paper for publication, the manuscript will be forwarded to the dean, who is responsible for the publication of the Global Journals Inc. (US).

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The corresponding author will receive an e-mail alert containing a link to a website or will be attached. A working e-mail address must therefore be provided for the related author.

Acrobat Reader will be required in order to read this file. This software can be downloaded

(Free of charge) from the following website:

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TECHNIQUES FOR WRITING A GOOD QUALITY RESEARCH PAPER:

1. Choosing the topic: In most cases, the topic is searched by the interest of author but it can be also suggested by the guides. You can have several topics and then you can judge that in which topic or subject you are finding yourself most comfortable. This can be done by asking several questions to yourself, like Will I be able to carry our search in this area? Will I find all necessary recourses to accomplish the search? Will I be able to find all information in this field area? If the answer of these types of questions will be "Yes" then you can choose that topic. In most of the cases, you may have to conduct the surveys and have to visit several places because this field is related to Computer Science and Information Technology. Also, you may have to do a lot of work to find all rise and falls regarding the various data of that subject. Sometimes, detailed information plays a vital role, instead of short information.

2. Evaluators are human: First thing to remember that evaluators are also human being. They are not only meant for rejecting a paper. They are here to evaluate your paper. So, present your Best.

3. Think Like Evaluators: If you are in a confusion or getting demotivated that your paper will be accepted by evaluators or not, then think and try to evaluate your paper like an Evaluator. Try to understand that what an evaluator wants in your research paper and automatically you will have your answer.

4. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

5. Ask your Guides: If you are having any difficulty in your research, then do not hesitate to share your difficulty to your guide (if you have any). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work then ask the supervisor to help you with the alternative. He might also provide you the list of essential readings.

6. Use of computer is recommended: As you are doing research in the field of Computer Science, then this point is quite obvious.

7. Use right software: Always use good quality software packages. If you are not capable to judge good software then you can lose quality of your paper unknowingly. There are various software programs available to help you, which you can get through Internet.

8. Use the Internet for help: An excellent start for your paper can be by using the Google. It is an excellent search engine, where you can have your doubts resolved. You may also read some answers for the frequent question how to write my research paper or find model research paper. From the internet library you can download books. If you have all required books make important reading selecting and analyzing the specified information. Then put together research paper sketch out.

9. Use and get big pictures: Always use encyclopedias, Wikipedia to get pictures so that you can go into the depth.

10. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right! It is a good habit, which helps to not to lose your continuity. You should always use bookmarks while searching on Internet also, which will make your search easier.

11. Revise what you wrote: When you write anything, always read it, summarize it and then finalize it.

12. Make all efforts: Make all efforts to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in introduction, that what is the need of a particular research paper. Polish your work by good skill of writing and always give an evaluator, what he wants.

13. Have backups: When you are going to do any important thing like making research paper, you should always have backup copies of it either in your computer or in paper. This will help you to not to lose any of your important.

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15. Use of direct quotes: When you do research relevant to literature, history or current affairs then use of quotes become essential but if study is relevant to science then use of quotes is not preferable.

16. Use proper verb tense: Use proper verb tenses in your paper. Use past tense, to present those events that happened. Use present tense to indicate events that are going on. Use future tense to indicate future happening events. Use of improper and wrong tenses will confuse the evaluator. Avoid the sentences that are incomplete.

17. Never use online paper: If you are getting any paper on Internet, then never use it as your research paper because it might be possible that evaluator has already seen it or maybe it is outdated version.

18. Pick a good study spot: To do your research studies always try to pick a spot, which is quiet. Every spot is not for studies. Spot that suits you choose it and proceed further.

19. Know what you know: Always try to know, what you know by making objectives. Else, you will be confused and cannot achieve your target.

20. Use good quality grammar: Always use a good quality grammar and use words that will throw positive impact on evaluator. Use of good quality grammar does not mean to use tough words, that for each word the evaluator has to go through dictionary. Do not start sentence with a conjunction. Do not fragment sentences. Eliminate one-word sentences. Ignore passive voice. Do not ever use a big word when a diminutive one would suffice. Verbs have to be in agreement with their subjects. Prepositions are not expressions to finish sentences with. It is incorrect to ever divide an infinitive. Avoid clichés like the disease. Also, always shun irritating alliteration. Use language that is simple and straight forward. put together a neat summary.

21. Arrangement of information: Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

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 <u>definite statistics</u> - 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.

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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
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- 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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Topics	Grades		
	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

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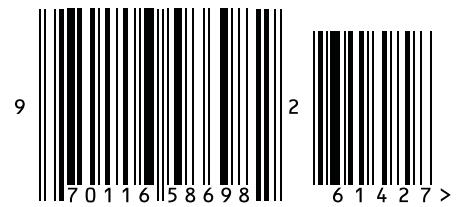Stereotypes · 7, 20, 70

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